

**US-LPIJN**

# **BOYCOTT PLANNING GUIDE**

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**A tool for ELCA Congregations and Individuals  
Considering the Boycott of Companies Complicit in  
Israel's Occupation of Palestinian Territories and  
Genocide against the Palestinians of Gaza**

**(Updated on MARCH 18, 2026)**

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# INTRODUCTION

The **US Lutheran Palestine Israel Justice Network** (US-LPIJN) developed this resource with the goal of assisting ELCA members, congregations, and other groups within the ELCA that are considering participation in boycotts of companies complicit in the Israeli occupation of the West Bank and Gaza and the genocidal attacks on Palestinians in Gaza.

A second goal is to apply the energy and experience that is generated by grassroots participation in boycotts to the consideration and implementation of boycotts by the ELCA through the mechanism identified in the ELCA document, “Boycott Policies and Procedures.”

The US-LPIJN Boycott Planning Guide focuses on **boycotts**, one of the three components of the BDS movement. In addition to boycotts, the BDS movement exerts influence through **divestment** and **sanctions**.

Regarding **divestment**, the ELCA has established guidelines for targeting particular companies for divestment on the basis of the Human Rights Social Criteria Investment Screen (<https://resources.elca.org/corporate-social-responsibility/human-rights-screen/>). Several synods are striving for more accountability on this matter from those who manage the ELCA pension funds and endowment.

Applying **sanctions** to a nation-state, such as Israel or Iran, is a governmental function. Individual persons, congregations, synods, and ELCA Churchwide Assemblies cannot impose sanctions on other governments, but they have at times urged the US government to take action, such as withholding assistance in response to egregious human rights violations.

Finally, the US-LPIJN welcomes the **feedback** of individuals and congregations using the US-LPIJN Boycott Planning Guide. Is the guide helpful in deciding whether to participate in boycotts? Are there additional resources that US-LPIJN should provide or topics to address? Do you feel comfortable sharing the guide with others? Will you engage in boycotts because of this guide? Will you encourage the ELCA to consider the use of boycotts in relation to the Israeli occupation? Email your comments and/or questions to [lpicaucus@gmail.com](mailto:lpicaucus@gmail.com) with the word **boycott** in the subject line.

## 1) PURPOSE OF THIS GUIDE

The purpose of this Boycott Planning Guide is to assist congregations and individuals in their consideration of boycotts related to the Government of Israel's ongoing occupation of Palestinians in the West Bank and Gaza and the genocidal attacks on the people of Gaza.

Israeli settlements in the **West Bank (including East Jerusalem)** have been at the heart of the Israeli occupation for more than fifty years. These settlements, illegal under international law, are built on land expropriated from Palestinians and are occupied by hundreds of thousands of Israeli settlers. Israeli settlers have attacked many villages in the West Bank killing non-combatants, destroying olive trees and demolishing structures needed for livelihood. The settlements undermine the viability of a Palestinian state and the realization of the Palestinians' right to self-determination.

Israel has killed more than 70,000 people in **Gaza** since Oct. 7, 2023, mostly through indiscriminate and disproportionate bombings. The bombings have destroyed most of the infrastructure that sustains life in Gaza as well as schools, churches, mosques, and hospitals. Hundreds of Gazans have been killed since the ceasefire went into effect, including children, medical personnel, journalists, and other non-combatants. Israel has severely limited access to humanitarian assistance, food, water, and medical supplies. Over 18,000 children have been killed by Israel and many more remain at risk by the ongoing attacks, starvation, and lack of shelter and medical treatment. The Israeli genocide and war crimes against the Palestinians of Gaza are an assault on human dignity and innocent life and thwart efforts for a just peace between Palestinians and Israelis.

Companies that are complicit in sustaining the settlements in the West Bank and/or that are complicit in Israel's genocidal attacks on Gaza – by providing financial support, military assistance, and diplomatic cover – are the focus of the global boycott campaign.

## 2) AUTHORS

This guide is authored by the **US-Lutheran Palestine Israel Justice Network** (US-LPIJN).

**Our Vision** is equity, justice, and peace for Palestinians and Israelis and an end to the Israeli occupation of Palestine.

**Our Mission** is to support and augment initiatives of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), the Evangelical Lutheran Church in America (ELCA), Lutheran World Federation (LWF), Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI), Churches for Middle East Peace (CMEP), and other faith-based organizations and secular groups. We aim to stimulate grassroots conversation regarding advocacy and activism that may help the ELCA advance its Middle East policies; be at the leading edge supporting justice for Palestinians and Israelis; and share strategies, ideas, and best practices with one another and with other like-minded networks.

**The US-LPIJN is a Spirit-led, volunteer-driven, mostly Lutheran network of individuals that speak to the church, not for the church.** We will function according to consensus when making a policy recommendation to the ELCA or other bodies, or when taking any other action in the name of the Network.

If you have questions about this Boycott Planning Guide, or are seeking additional information about participating in a boycott, contact US-LPIJN resource volunteers via this email address:

**[lpicaucus@gmail.com](mailto:lpicaucus@gmail.com)**

### 3) ELCA POLICIES ON ENDING THE OCCUPATION OF PALESTINE

This “Boycott Planning Guide” is in response to ELCA Churchwide Assembly actions taken over nearly 40 years in relation to the Israeli occupation of the West Bank and Gaza. It is in direct response to the **2025 ELCA Churchwide Assembly Action (CA25.03.12) adopted with a vote of 742 yes votes, and 38 no votes.** The 2025 CWA Action reaffirmed the ELCA’s commitment to justice, peace, the sanctity of every human life, a two-state solution, and its unwavering opposition to antisemitism. At the same time, the 2025 CWA recognized “with grief and moral urgency . . . the profound human toll of the violence and displacement against Palestinian civilians, which constitutes a crisis of international conscience.” The Assembly directed the Office of the Presiding Bishop of the ELCA to call on the US government:

- to recognize and work to end the genocide against the Palestinian people, to halt military assistance to Israel used to devastate Gaza, and to investigate the use of U.S. military aid to Israel to ensure compliance with U.S. and international human rights law;
- to redouble its efforts to end human rights violations in Gaza and the West Bank, focusing on the most egregious and ongoing violations, including: indiscriminate and disproportionate bombing of Gaza resulting in the deaths of tens of thousands of children, women and men; deprivation of adequate access to drinking water, food, medical care, and electricity; destruction of buildings -- including hospitals, places of worship, homes, and schools -- and the destruction of electricity, sewage and water infrastructure essential for survival; and, the detention of hostages and political prisoners;
- to recognize Palestine as a sovereign state, and support Palestine's full membership in the United Nations, and
- to reject proposals to remove Palestinians from Gaza and the West Bank, to address the catastrophic living conditions that could force Palestinians to leave, and to work to end the rampant settler violence and vandalism against Palestinians in the West Bank;

Full text of the 2025 CWA Social Policy Resolution:

[“Toward Ending the Occupation of Palestine.”](#)

Shortly after the CWA, The Rev Elizabeth Eaton, Presiding Bishop of the ELCA at the time, wrote to the US President and leaders of the US Senate and House of

Representatives “with profound horror regarding the catastrophe in Gaza” and relayed the concerns of the CWA and the steps that the US government should take to end the “genocide in Gaza, and to plant seeds of peace and well-being for all in the Holy Land.”

Full text of letter from former Presiding Bishop to US President and Congressional leaders:

### [Letter from Presiding Bishop Eaton](#)

In addition to many ELCA Social Policy Resolutions, it is important for congregations or individuals considering engagement in boycotts relating to Israel to study the ELCA’s Social Statement on peace, “[For Peace in God’s World](#)”. Utilizing boycotts and similar measures are affirmed in the ELCA social statement on peace.

The ELCA also provides [action alerts](#) related to the developments in the West Bank and Gaza. Here is one concerning the escalating [settler violence](#).

The goals of boycotts related to Israel are to end Israel’s occupation of Gaza and the West Bank, ensure equal rights for Arab-Palestinian citizens of Israel, and promote the right of return for Palestinian refugees. Nonviolent boycotts would continue until Israel complies with international law.

Consistent with ELCA policies over several decades, boycott participants would continue to speak out against and to condemn violence against Israelis, as well as Jews around the world.

## 4) ELCA POLICIES AND PROCEDURES REGARDING BOYCOTTS

Another key ELCA document is “**BOYCOTT Policies and Procedures**,” which “sets forth the Evangelical Lutheran Church in America (ELCA) policy and procedures for consideration, adoption, implementation, monitoring, evaluation and termination of boycotts.” This document defines a boycott as: “A collective effort to abstain from the purchase or use of products or services provided by a targeted firm, government or other agency. The purpose of a boycott is to persuade the targeted entity to cease certain practices judged to be unjust and/or to perform certain practices deemed to be just.”

[“BOYCOTT Policies and Procedures”](#) raises numerous ethical, procedural and pastoral considerations and **poses a series of questions to be addressed “in order to ensure thorough study and consideration” prior to a commitment to a boycott.**

The US-LPIJN has carefully reviewed the questions in “BOYCOTT Policies and Procedures” and drafted **answers for congregations or individual ELCA members to consider** as they weigh the pros and cons of engaging in a boycott or numerous boycotts as part of a collective effort to persuade Israel to end its occupation and halt its genocidal actions against Palestinians.

The ELCA questions and the responses provided by the US-LPIJN are in **APPENDIX A** below.

The US-LPIJN encourages congregations and individual ELCA members to study these responses, edit them, add to them, and make them your own as you move forward. Your answers to the questions posed in the **ELCA’s Boycott Policies and Procedures** will be helpful when informing a company that you are boycotting it and in articulating your reasons for doing so. Your answers to these questions will also be helpful in explaining your decision to others in your congregation and community, and potentially to the media and Members of Congress and other officials.

Congregations may take it upon themselves to collectively agree to engage in a boycott through their normal decision-making processes. A congregation may petition its Synod Council or Synod Assembly to undertake a synod-wide boycott or “memorialize” the ELCA through the normal procedures of their synod assembly.

According to the **ELCA’s Boycott Policies and Procedures**, congregations can simply petition their bishop to approach the “executive director of the Service and Justice unit, the Conference of Bishops or the Administration team” to begin the process of initiating an ELCA churchwide boycott.

## 5) MESSAGES FROM THE CHRISTIANS OF THE HOLY LAND

Palestinian Lutherans and others have been outspoken about the genocide that the Israeli government is engaged in. The **Kairos Palestine II** document, released in December 2025 by the Palestinian Christian Ecumenical Initiative, openly calls for measures of solidarity and mutual support and for clear and courageous positions: “We value the **global movements of resistance, advocacy and popular pressure** that work to hold governments and international bodies accountable — isolating Israel through boycotts and sanctions until it complies with international law. We view this from a moral perspective. The strategies of boycotts, divestment and sanctions are, in our view, effective forms of creative resistance rooted in the logic of love and nonviolence as affirmed in our original document.”

Read the full text of [Kairos Palestine II](#) or use this five session small group [Study Guide of Kairos Palestine II](#).

This Kairos II Study Guide has many useful resources, including a **list of books** regarding Palestine and Israel. One of them – by a Palestinian Lutheran pastor, The Rev Dr Munther Isaac – is particularly helpful in understanding how the Israeli attacks on Gaza rise to the level of genocide and the need for churches around the world to respond. See [Christ in the Rubble: Faith, the Bible, and the Genocide in Gaza](#).

The Patriarchs and Heads of Churches in Jerusalem have individually and collectively addressed issues related to the Israeli occupation. Here are a few examples:

- [Statement of the Patriarchs and Heads of the Churches in Jerusalem during the Solidarity Visit to Taybeh](#)
- [A Statement from the Patriarchs and Heads of the Churches in Jerusalem on Unity and Representation of the Christian Communities in the Holy Land](#)
- [Historic Christian presence in Palestine faces extinction under Israeli rule](#)

The World Council of Churches launched a new campaign on March 4, 2026: “**From Condemnation to Consequences – Calling on States to Hold Israel Accountable to End the Illegal Occupation**.” The campaign asks states, churches, and international institutions to “Stop trade of goods and services with illegal Israeli settlements in the Occupied Palestinian Territories and to suspend bilateral agreements until the occupation has come to an end.” In support of the WCC campaign, [ELCJHL Bishop Imad Haddad](#) wrote a **biblical reflection** on accountability: “Take Good Care of Him”; A Call to Faithful Accountability. The WCC campaign echoes the call for costly solidarity expressed in Kairos Palestine II. The Bishop’s biblical reflection expands on the themes of accountability and solidarity that come up often in Kairos Palestine II.

## 6) WHY BOYCOTT?

Participation in a boycott is:

- a constant reminder of the oppression experienced by Palestinians and is an act of solidarity with Palestinians who are suffering under the Israeli occupation.
- an opportunity to send a signal to companies that their reputations and financial bottom lines may be diminished if they continue to act in a way that bolsters the Israeli occupation and Israel's war crimes related to Gaza.
- an opportunity to draw attention to the occupation and to express opposition to it in solidarity with individuals and groups locally and around the globe.

The **boycott strategy** is straightforward and powerful: boycott Israeli products and Israeli and international companies that strengthen Israel economically and politically until Israel meets its obligations under international law and ends its occupation of the West Bank and Gaza.

Boycotting Israeli products or companies that benefit from the occupation is a **non-violent way to protest** the humanitarian crisis in Gaza and the expansion of illegal settlements in the West Bank.

Participation in boycotts may range from making personal consumer choices to participating in global campaigns of the BDS movement.\* **Advocates may wish to multiply the impact of their personal participation in boycotts by encouraging their congregations and other institutions to join in a boycott for the purpose of exerting pressure on Israel to change its policies.** Boycotts, like the global movement that helped to dismantle apartheid in South Africa, need to be informed, ethical, and in line with international law.

Key to an effective boycott is identifying a company or companies that contribute to or support Israel's occupation and the many human rights violations that are necessary for Israel to sustain its occupation. By aligning our purchases with our values, we advocate for equality and peace, challenging the current disparities between Israelis and Palestinians.

\* One example of an established global campaign is the **Chevron Boycott**. Here are some resources regarding the Chevron Boycott:

- [American Friends Service Committee \(AFSC\)](#)
- [AFSC Investigate](#)
- [United Methodist Response](#)
- [BDS](#)

## 7) WHAT TO BOYCOTT?

There are numerous organizations with online resources that identify corporations that are implicated in the commission of international crimes connected to Israel's unlawful occupation of Gaza and the West Bank. Here are three key sites with information on targeted companies and efforts to change their policies.

### 1) [Bdsmovement.net](http://Bdsmovement.net)

For information on boycott priorities, check out the "[Guide to BDS Boycott & Pressure Corporate Priority Targeting](#)."

For additional information on the criteria for prioritizing companies as targets, see "[BDS Corporate Complicity Criteria](#)."

Corporate complicity in Israel's atrocities includes carrying out business activities in the country and contributing to the broader economy through taxes and other forms of support while knowing the state is committing:

- Genocide against 2.3 million Palestinians in Gaza;
- Illegal military occupation of Gaza and the West Bank, including East Jerusalem;
- Apartheid against the entire Palestinian people, including refugees;
- Other crimes connected to its [settler-colonial](#) practices.

Companies [risk being complicit](#) even if they have not directly participated in or benefited from a specific international crime. Continuing business-as-usual relations with the mere knowledge that the crime was occurring or that there is a credible risk of its occurrence may be sufficient to generate complicity.

### 2) [Boycott-Israel.org](http://Boycott-Israel.org)

Boycott-Israel.org maintains a [list of companies](#) to boycott and **ranks them according to their impact** (High Impact, Medium Impact, and Low Impact). The list features Israeli companies and global entities with significant activities in Israel. Its purpose is to guide those who seek to make purchasing decisions with the aim of putting pressure on the Israeli government to comply with international law.

**Boycott-Israel.org** is a dedicated platform based in Aarhus, Denmark. Its mission is "to nurture a culture of informed and ethical consumption. We focus our efforts on advocating for the boycott of companies and products that economically align with Israel, as part of our strategy to oppose policies and actions that, in our assessment, conflict with the principles of international law and human rights." **Boycott-Israel.org** holds "a firm stance

against actions leading to the suffering and loss of innocent lives, and we strongly condemn activities that violate international legal standards. Our efforts are concentrated on promoting peace, supporting justice, and opposing policies and actions, particularly those of Israel, that we believe are contrary to these universal values.”

### 3) Who Profits Research Center

For those that want to do a deep dive into the companies that support the occupation, the “Who Profits Research Center” provides company profiles with an abundance of detail.

- 1) **Settlement Enterprise**: Commercial activities linked to the establishment, maintenance, and expansion of Israeli settlements in the West Bank.
- 2) **Economic Exploitation**: Israel using its military rule to the advantage of Israeli and international corporations and economic interests and the detriment of the Palestinian economy.
- 3) **Population Control**: Populations living under Israel’s military rule are denied basic civil liberties and are subject to arbitrary repressive violence.

Participation in a boycott related to Israel’s occupation of the West Bank and Gaza is a logical, even inescapable, next step in our Lutheran struggle against the Israeli occupation.

**The ELCA, at its 2025 Churchwide Assembly, named the Israeli crimes against Palestinians in Gaza as **genocide**. Going beyond statements is a moral imperative for the ELCA and ELCA members.**

Protecting vulnerable Palestinians is an ethical necessity for the ELCA, particularly because American Lutherans (via the ELCA and its predecessor bodies) have been confronted with more information about the Israeli occupation and have had access to more relationships with Palestinian Christians than most Americans.

## 8) HOW TO BOYCOTT

### **Develop a priority list of companies or products to boycott.**

Check the BDS movement site for details related to the examples below of companies or products to boycott.

<https://www.bdsmovement.net/Guide-to-BDS-Boycott>

Examples of **consumer boycott priority targets**: Chevron (including Caltex and Texaco brands), Palantir Technologies, Intel, DELL, Microsoft, Reebok, Disney+, SodaStream, RE/MAX, and Israeli produce.

Examples of **grassroots organic boycott targets**: McDonald's, Coca Cola, Burger King, Papa John's, Pizza Hut, Domino's Pizza.

Examples of **pressure targets**: Google and Amazon; Booking/Airbnb/Expedia; Teva Pharmaceutical Industries.

### **Write letters announcing your commitment to boycott.**

The effectiveness of a boycott depends on the communications with the company being boycotted and on the publicity and momentum that can be generated beyond your individual actions.

The US-LPIJN has developed **sample letters** for congregations and individual ELCA members to use in developing your own letters to companies, church leaders, elected officials, and the media.

1) The first is a **letter to the company** that is the object of the boycott. As part of the effort to persuade a company to stop doing business in Israeli settlements in the West Bank or to end its complicity with Israel's genocide in Gaza, it is important to announce to the company that you are committed to boycotting the company and will encourage others to do so.

Letter to Company: See **APPENDIX B**

2) The second is a **letter to your Synod bishop** announcing that you as an individual or your congregation has decided to move forward with one or more boycotts related to the Israeli occupation of the West Bank and Gaza and conveying the request for the bishop to ask the Executive Director for Service and Justice to consider ELCA participation in a boycott or boycotts related to the Israeli occupation.

Letter to Synod Bishop/Church Leaders: See **APPENDIX C**

Additional sample letters are also available on the websites of partners: [AFSC](#) and [UMKR](#).

### **Get connected!**

#### **Let others know you are participating in a boycott related to Israel.**

- Connect with campaigns/collective actions happening in your community, nearby colleges & universities, city councils, trade unions, and other institutions that are engaged in boycotts or divestment of companies complicit in the Israeli occupation.
- Find and participate in demonstrations, rallies, or walk-a-thons near you. Bring signs announcing what you are boycotting and why.
- Network! Talk with friends and neighbors about how your consumer spending and your investments align with your values. Check out “Investigate – What are you invested in?” <https://investigate.info>
- Distribute leaflets about your boycott, buttons, bumper stickers, T-shirts, educational materials, films, or boycott kits.
- Ask consumers to sign petitions or cards pledging to support the boycott, and then deliver them to the company.
- Write articles for Lutheran and other publications.
- Host a conversation at your church or lead a workshop at a synod assembly.
- Engage the media with press releases informing them about rallies, and other events supporting the boycott.
- Involve companies and institutions to increase legitimacy, broaden your base, and boost media attention.
- Write, text or call your state and national elected officials letting them know that you are participating in a boycott related to Israel’s treatment of Palestinians.
- Hold a demonstration in front of the company’s headquarters.
- Write editorials and letters to the editor for local and national newspapers.
- Share bulletin inserts and newsletter articles with your congregation.

## 9) ADDITIONAL TOOLS RELATED TO BOYCOTT, DIVESTMENT, AND SANCTIONS

- 1) [AFSC](#) list of companies implicated in arming Israel's #GazaGenocide.
- 2) [AFSC Investigate](#) database of companies enabling the occupation.
- 3) [UN database](#) of businesses involved in Israel's illegal settlement enterprise.
- 4) [WhoProfits](#) database of corporations profiting from the ongoing Israeli occupation.
- 5) [Don't Buy Into Occupation](#) list of businesses involved in the illegal Israeli settlement enterprise in the OPT in which European financial institutions have investments.
- 6) Boycott Target Addresses (See **APPENDIX D**)
- 7) How to Divest? We Can Help! AFSC BDS Office Hours: <https://afsc.org/BDS-Office-Hours>
- 8) Co-op America's Boycott Organizer's Guide: [https://citizenshandbook.org/boycott\\_organizers\\_guide.pdf](https://citizenshandbook.org/boycott_organizers_guide.pdf)
- 9) The "[No Thanks](#)" app scans labels (bar codes) of food and other products to determine the origin of a product and reasons for boycotting it (or not).
- 10) "The [Nexus Document](#) and the [Jerusalem Declaration on Antisemitism](#) are tools to identify, confront and raise awareness about antisemitism as it manifests in countries around the world today. According to the JDA, "**Boycott, divestment and sanctions are commonplace, non-violent forms of political protest against states. In the Israeli case they are not, in and of themselves, antisemitic.**" The Nexus Document states, "As a general rule, criticism of Zionism and Israel, opposition to Israel's policies, or nonviolent political action directed at the State of Israel and/or its policies should not, as such, be deemed antisemitic." Note three other definitions of antisemitism: <https://urj.org/blog/five-definitions-antisemitism>

## 10) THINGS TO DO IN SUPPORT OF ENDING THE OCCUPATION AND GENOCIDE

In addition to participating in boycotts of companies/products supporting or benefiting from the Israeli occupation, there are many activities that individuals and congregations may consider, including:

- **PRAY & PREACH:** Include prayers and sermons in your congregation's services of worship that focus on justice in Palestine and Israel. Utilize special resources for Advent and Lent prepared by [ELCA SUMUD](#).
- **ADVOCATE:** Write letters to the Administration and your [Members of Congress](#). Visit your Members of Congress in their Washington, DC, offices or in their home states and districts. Connect with the [ELCA Advocacy Action Center](#).
- **SPEAK OUT:** Issue public statements. Write letters to the editor for publication in your local or regional papers.
- **VISIT PARTNERS:** Visit Palestine and Israel and the ministries of the ELCJHL and LWF. (Travelers need to navigate a challenging landscape of permits, visas, and other Israeli travel restrictions, and be up to date on travel advisories and safety issues. Visitors may also consider the impact of their travel choices and purchases on the global campaign to boycott Israeli products and companies complicit in the occupation.)
- **ORGANIZE LOCALLY:** Work with like-minded advocates in your community from other denominations/faiths; share action alerts and collaborate on boycott efforts.
- **HOST VISITORS:** Invite and host speakers from Palestine and Israel in your congregation or community.
- **PROVIDE SUPPORT:** Support ministries in the West Bank (including East Jerusalem) and Gaza financially, especially [ELCJHL schools](#) and [LWF humanitarian work](#).
- **DEMONSTRATE:** Participate in (or organize!) anti-occupation demonstrations.
- **DEVELOP ELCA POLICY:** Draft and support Synod Assembly resolutions, Synod Council resolutions, and Synod Memorials for the [2028 Churchwide Assembly](#). Ask bishops and ELCA staff to consider churchwide support for specific boycotts.

## APPENDIX A

# **ELCA Boycott Policies and Procedures** **Excerpts**

### **ETHICAL, PROCEDURAL AND PASTORAL CONSIDERATIONS: QUESTIONS TO BE ANSWERED**

**Please find below the US-LPIJN responses regarding a boycott of companies  
complicit in the occupation of the West Bank and Gaza:**

**February 10, 2026**

#### **PART ONE**

**In order to ensure thorough study and consideration prior to an ELCA  
commitment to any boycott, certain ethical questions must be  
addressed:**

**1. Does the boycott clearly address a significant issue of justice? That is, would the cause the boycott advances be one that promotes human dignity, protects innocent life and preserves conditions necessary for decent human existence?**

Ending Israeli military actions against the Palestinians of Gaza and the West Bank is a significant issue of justice: Israel has killed more than 70,000 people in Gaza since Oct. 7, 2023, and wounded over 170,000 more, mostly through indiscriminate and disproportionate bombings; the bombings have destroyed most of the infrastructure that sustains life in Gaza as well as schools, churches, mosques, and hospitals; hundreds have been killed since the ceasefire went into effect; settlers have attacked multiple villages in the West Bank killing non-combatants, destroying olive trees and structures needed for livelihood; Israel has severely limited access to humanitarian assistance, food, water, and medical supplies. Over 18,000 children have been killed by Israel, and over 40,000 injured. Many more remain at risk from the ongoing attacks, starvation, and lack of medical treatment. In addition, thousands of Gazans are reported missing by relatives, most likely buried in the rubble. Ending the Israeli

genocide and war crimes against the Palestinians of the West Bank and Gaza would promote human dignity, protect innocent life, and preserve conditions necessary for decent human existence.<sup>1</sup>

**2. Is the need for redress urgent? If the practices at issue are continued, are the human costs likely to be great?**

Yes, the need for redress is urgent and if the practices of Israel continue the human costs will be even greater. The impact of these practices on Palestinians in Gaza and the West Bank are extreme and ongoing<sup>2</sup>. In addition to the bombings and lack of food, water, and medical supplies, Palestinians continue to be at risk due to cold winter weather, sweltering hot summers, and the lack of shelter. Furthermore, right-wing Israelis are calling for the expulsion of Palestinians from Gaza, a measure that could force hundreds of thousands of Palestinians from their homeland<sup>3</sup>.

**3. Have appropriate prior measures such as negotiations and shareholder resolutions been pursued and proven ineffective? Have these alternatives been given a fair chance to succeed? Is there convincing evidence that the injustices in question cannot be corrected with less disruptive measures?**

While the ELCA, a non-governmental entity, is not in a position to negotiate an end to the Israeli occupation of Palestinian territories, the ELCA has since its formation, together with the Lutheran World Federation, called on the Israeli government to end its occupation and to pursue peaceful, negotiated, non-violent measures that would bring about a just peace for both Palestinians and Israelis. The ELCA, beginning in 1991, has called on the US government to condition its aid to Israel on a halt to Israeli settlement expansion and a halt to human rights abuses. While the ELCA itself has not confronted companies profiting from the Israeli occupation,<sup>4</sup> ecumenical partners<sup>5</sup> of the ELCA and secular groups have done so.<sup>6</sup> Companies that could be targeted by ELCA boycotts would be ones that have supported the Israeli occupation for decades and that have been confronted over many years about their behavior by partners of

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<sup>1</sup> [https://elcamediaresources.blob.core.windows.net/cdn/wp-content/uploads/toward\\_ending\\_occupation\\_of\\_palestine\\_SPR25\\_CA25-03-13.pdf](https://elcamediaresources.blob.core.windows.net/cdn/wp-content/uploads/toward_ending_occupation_of_palestine_SPR25_CA25-03-13.pdf)

<sup>2</sup> See, for example, <https://www.ochaopt.org/content/humanitarian-situation-update-350-west-bank> <https://www.ochaopt.org/content/humanitarian-situation-update-351-gaza-strip> and Economic costs of the Israeli occupation for the Palestinian people: [https://unctad.org/system/files/official-document/a\\_80\\_356\\_en.pdf](https://unctad.org/system/files/official-document/a_80_356_en.pdf)

<sup>3</sup> [https://www.timesofisrael.com/liveblog\\_entry/ben-gvir-says-israel-must-stop-procrastinating-and-open-gates-of-hell-on-gaza/](https://www.timesofisrael.com/liveblog_entry/ben-gvir-says-israel-must-stop-procrastinating-and-open-gates-of-hell-on-gaza/)

<sup>4</sup> <https://www.ohchr.org/en/press-releases/2025/09/un-human-rights-office-updates-database-businesses-involved-israeli>

<sup>5</sup> <https://pcusa.org/news-storytelling/news/2025/7/31/rev-jihyun-oh-calls-urgent-accountability-devastating-crisis-gaza>

<sup>6</sup> <https://www.csmonitor.com/2004/1206/p11s02-lire.html>

the ELCA. Israeli peace and human rights groups have confirmed that the intention of the Israeli government is to thwart progress toward a two-state solution and a just conclusion of the conflict.<sup>7</sup> There is no convincing evidence that the Israeli government, especially under the direction of Prime Minister Benjamin Netanyahu, will change course without significant international intervention.

**4. Is failing to address the injustices of the situation likely to result in consequences more undesirable than any injustices that might result from the boycott? Can the boycott be carried out in such a way as to recognize the human dignity of those against whom it is waged?**

The intention of the ELCA's participation in boycotts related to Israel's occupation of Gaza and the West Bank would be to change the oppressive policies of the Israeli government. Consistent with ELCA policies over several decades, the ELCA would continue to speak out against [antisemitism](#) and to condemn violence against Israelis, as well as Jews around the world.

Failing to address the injustices of the Israeli occupation over many decades has arguably contributed to the extreme consequences for both Palestinians and Israelis on and following October 7, 2023. **The lack of consequences for Israeli settlement expansion in Palestinian territories, the confiscation of Palestinian land, the widespread use of “Administrative Detention,” the systematic demolition of Palestinian homes, and the deprivation of basic human rights has emboldened the Israelis to aggressively take over large areas of the West Bank (including East Jerusalem) and render a two-state solution less and less achievable.** The ELCA, while criticizing the human rights abuses of the Israelis over several decades, has always maintained that the dignity and well-being of Palestinians is intimately intertwined with the dignity and well-being of Israelis.

**5. Is a boycott timely? Is it likely to generate broad support in the society?**

Yes, the boycott is timely. There is a growing movement to boycott Israeli products, especially those produced in settlements, and companies, including financial institutions, that benefit from the Israeli occupation of the West Bank and Gaza<sup>8</sup>. The movement is a global one,<sup>9</sup> not just in the United States. The ELCA would be joining a movement – and helping to increase support for it – that is well-developed among many long-standing ecumenical and interfaith partners of the ELCA, as well as a host of secular groups and organizations.

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<sup>7</sup> <https://peacenow.org.il/wp-content/uploads/2013/01/summary-of-4-years-of-netanyahu-government.pdf>

<sup>8</sup> <https://www.whoprofits.org/>

<sup>9</sup> <https://www.ethicalconsumer.org/ethical-campaigns-boycotts/palestine-boycott-list>

**6. Who organizes the boycott, and whom do they represent? Do they have a legitimate right to represent the people they claim to help? Is there assurance that the boycott will be carried out with integrity?**

The ELCA would be joining other ecumenical and interfaith partners working toward justice in Palestine. There are numerous opportunities for boycotting companies profiting from and underpinning the Israeli occupation and for boycotting products manufactured in settlements in the occupied territories. One of the most developed boycotts among our ecumenical and interfaith partners is the “**Chevron Boycott.**”<sup>10</sup> “Chevron Corporation operates natural gas extraction and pipelines off the coast of Palestine/Israel, making it a significant partner in the military blockade of Gaza and the exploitation of Palestinian land and resources.” (Church & Society, The United Methodist Church)

## **PART TWO**

### **A second set of questions is more procedural and institutional in its orientation:**

**1. Does this church have a clear position in its social policy on the issue to be addressed by the boycott?**

Yes. The fundamental issue to be addressed is the Israeli occupation of the West Bank and Gaza. The ELCA has called for the end of the Israeli occupation for decades, including at its most recent (2025) Churchwide Assembly.<sup>11</sup> The ELCA has also condemned many of the Israeli behaviors necessary to sustain the occupation, including the genocide taking place in Gaza and attacks on children and other non-combatants; the deprivation of basic human needs (food, water, shelter, medicine); the destruction of essential civilian infrastructure (electrical grids, sewage systems, roads), buildings (homes and whole apartment buildings, hospitals, clinics, schools, religious institutions), and private property, (such as olive groves); the mass incarceration of individuals without charges or due process; the targeting of Palestinian journalists and medical personnel; and the expansion of Israeli settlements in the West Bank (including East Jerusalem).

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<sup>10</sup> <https://afsc.org/BoycottChevron>

<sup>11</sup> [https://elcamediaresources.blob.core.windows.net/cdn/wp-content/uploads/toward\\_ending\\_occupation\\_of\\_palestine\\_SPR25\\_CA25-03-13.pdf](https://elcamediaresources.blob.core.windows.net/cdn/wp-content/uploads/toward_ending_occupation_of_palestine_SPR25_CA25-03-13.pdf)

**2. Is there a significant chance of success if an adequate strategy and implementation plan are employed?**

Yes. The chance of success is greatly increased due to fact that the ELCA would be in partnership with hundreds of groups, religious partners and other organizations, domestically and internationally, working together toward the end of the Israeli occupation and human rights abuses. Boycotts have been utilized throughout the history of the United States.<sup>12</sup>

**3. Have local and regional church leaders in the area that will be most affected by the boycott been consulted?**

Yes. Palestinian Lutherans have been outspoken about the genocide that the Israeli government is engaged in. The **Kairos Palestine II** document, released in December 2025 by the Palestinian Christian Ecumenical Initiative, openly calls for measures of solidarity and mutual support and for clear and courageous positions: **“We value the global movements of resistance, advocacy and popular pressure that work to hold governments and international bodies accountable — isolating Israel through boycotts and sanctions until it complies with international law. We view this from a moral perspective. The strategies of boycotts, divestment and sanctions are, in our view, effective forms of creative resistance rooted in the logic of love and nonviolence as affirmed in our original document.”** It is not expected that a boycott of Israeli products, and especially of companies operating in West Bank settlements, will have a significant impact on Palestinian Christians of the West Bank (including East Jerusalem) and Gaza. While there could be persecution of Palestinian churches or individual Christians for expressing support for a boycott, Palestinian Christians (and others) are nevertheless calling on the international community to engage in boycotts and related activities meant to isolate Israel in the international community and put pressure on it to end the occupation and the ongoing war crimes and genocide.

**4. Within this church, is there a willingness and capability to undertake the educational, interpretive and organizational efforts required to acquaint ELCA members with the issues and rationale and to organize effective participation?**

Yes. The years of accompaniment, awareness raising and advocacy through the ELCA’s Peace Not Walls campaign/Sumud, the YAGM West Bank placements, the decades of support for the ELCJHL and its schools, the decades of support for Augusta Victoria Hospital and other LWF humanitarian work, the thousands of

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<sup>12</sup> <https://www.freedomforum.org/famous-boycotts/> and <https://www.careeraddict.com/top-10-famous-boycotts>

Lutheran pilgrims who have worshiped at the Lutheran Church of the Redeemer, the participation of ELCA members in the WCC's Ecumenical Accompaniment Programme in Palestine and Israel, the strong positions taken by dozens and dozens of synod assemblies and churchwide assemblies – are all indications of the depth of American Lutheran involvement, and therefore also the depth of awareness of the injustices resulting from the Israeli occupation. The brutality of the Israeli occupation is not an abstract concept for many American Lutherans. Many feel compelled to rise up against the genocidal escalation in Israeli violence, and threats of more violence against Palestinians even possibly leading to expulsion from their homeland.

**5. Has a work plan been prepared to show how the boycott will be implemented, monitored and evaluated?**

As the ELCA Boycott policy document states, a work plan sh/would be developed with the involvement of staff of the churchwide organization, e.g. Service and Justice unit, and interested synodical bishops, other clergy and lay members.

Information on Chevron Boycott:

<https://www.kairosresponse.org/chevronboycott.html>

[https://www.kairosresponse.org/chevronboycott\\_umkrletter.html](https://www.kairosresponse.org/chevronboycott_umkrletter.html)

<https://christiansforafreepalestine.com/chevron>

<https://bdsmovement.net/chevron>

<https://afsc.org/chevron-fuels-israeli-apartheid-and-war-crimes>

**6. How will the boycott be conducted as part of the strategy for continuing negotiation with the corporation? How does the boycott issue relate to an overall assessment of the corporation?**

The boycott of Chevron, for example, includes regular attempts to be in conversation with the company regarding how the actions and products of the company are contributing to the continuation of the Israeli occupation. The churchwide organization would share regularly updated information, including action alerts, on the boycott with ELCA members. The ELCA's development of a human rights social criteria investment screen is another aspect of the ELCA's efforts to advocate for an end to the Israeli occupation.<sup>13</sup>

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<sup>13</sup> [https://elcamediaresources.blob.core.windows.net/cdn/wp-content/uploads/screen\\_humanrights\\_final.pdf](https://elcamediaresources.blob.core.windows.net/cdn/wp-content/uploads/screen_humanrights_final.pdf)

**7. Have measurable goals been articulated so that the ELCA will be able to evaluate the effectiveness of its boycott strategy and to know when the boycott has succeeded or failed? Have the conditions under which the boycott will be suspended or terminated been clearly stated?**

The overarching goal of the boycott is to end the Israeli occupation of the West Bank and Gaza. The measurable goals related to the end of the occupation would be Palestinian self-determination, free and fair elections, a functioning judiciary, and peace and security for both Palestinians and Israelis. The boycott would be ended when the occupation ends and Palestinian self-determination is achieved (perhaps in the form of the two-state solution), or if Palestinians (our Lutheran partners, as well as government officials) affirm that a peace process is in place and self-determination is considered inevitable.

## **PART THREE**

### **Finally, important pastoral questions must be addressed:**

**1. Can the boycott be carried out in such a way as to reduce as much as possible the suffering of innocent third parties? Has adequate consideration been given to how such people can be supported pastorally and economically and to the manner in which this church's support of the boycott can be interpreted to them?**

..... The work plan, developed by the ELCA Service and Justice unit in conjunction with ELCA members engaged in the US Lutheran Palestine Israel Justice Network and Synod Middle East peace working groups, would address these questions.

**2. How will the boycott contribute to the prophetic mission of this church, and how is it compatible with the church's advocacy ministry? Are there approaches that represent a more effective use of the resources available? Will the boycott unduly risk the closing of other appropriate avenues for addressing the issue? Will it distract attention from other more important issues? Will it be conducive to right relationships within and beyond this church?**

The ELCA has excelled at developing statements, issuing action alerts, and building awareness regarding the Israeli occupation of the West Bank and Gaza. All of this work – over several decades and in cooperation with many local and global partners – has helped the ELCA and its members to be in a position now to take the next step of boycotting companies and products that support and/or benefit from the Israeli occupation. The ELCA's policy positions have, at times, been on the leading edge of

faith-based advocacy related to the Israeli occupation and the often brutal and criminal actions that prop it up. At the same time, it must be acknowledged that the Israeli occupation has over time become more deeply entrenched and severe. The ELCA continues to advocate for the end to the occupation, even though, at best, the ELCA strategies have softened some of the effects of the occupation and not led to an end to the occupation itself. Utilizing boycotts and similar measures that are affirmed in the ELCA social statement on peace and that contributed to ending other oppressive systems (like South Africa's Apartheid), add weight and credibility to the ELCA's prophetic mission.

Boycotts, in the short term, inevitably elicit criticism from the target(s) of the boycott. To be effective, a boycott must be sustained and broadly embraced, have clear goals, and have significant media attention. The ELCA – by mobilizing its advocacy networks, and in conjunction with ELCA members participating in Sumud and groups like the US-Lutheran Palestine Israel Justice Network – has the capacity to promote broad participation in a boycott related to Israel's occupation.

ELCA participation in a boycott related to Israel's occupation of the West Bank and Gaza is a logical, even inescapable, next step in the ELCA's struggle against the Israeli occupation, given that the ELCA in its 2025 Churchwide Assembly named the Israeli crimes against Palestinians in Gaza as genocide. **Going beyond statements and action alerts is a moral imperative for the ELCA.** Protecting vulnerable populations is an ethical necessity for the ELCA, particularly because American Lutherans (via the ELCA and its predecessor bodies) have been confronted with more information about the Israeli occupation and have had access to more relationships with Palestinian Christians than most Americans. Taking additional steps to end the Israeli occupation is a matter of conscience for many ELCA members. This was confirmed by the words of numerous ELCA voting members who stepped to the microphones at the 2025 Churchwide Assembly and by the subsequent vote that overwhelmingly adopted the "D-4" resolution naming Israel's genocide and human rights violations while also calling for investigations into Israel's use of US-supplied weapons and a halt to weapons used against Palestinians in Gaza.

ELCA participation in a boycott related to the Israeli occupation would be empowering for the ELCA and could make the use of boycotts easier in the future in situations where whole populations are vulnerable.

It is hard to imagine a more important issue than preventing genocide and bringing its perpetrators to justice. One might also need to ask, "how is it possible NOT to engage in boycotts and take other steps that go beyond statements and letters when the church has declared that a genocide and war crimes are taking place?"

Ongoing ELCA interfaith conversations, such as the Lutheran-Jewish dialogue and the Lutheran-Muslim dialogue, would be important opportunities to explain the ELCA decision to move forward with boycotts related to the Israeli occupation.

For some, the decision to engage in boycotts may be controversial. Some of our Jewish friends and dialogue partners may be offended by this stance and some may even claim that the ELCA is antisemitic. However, we believe, for all of the above reasons, that our prophetic call to stand for justice and human dignity supersedes concerns about how others may label us. Prophetic action comes at a cost. Furthermore, we believe that there will be no security or peace for Israelis and Palestinians until both experience their basic human rights, dignity and freedom. Friends of Israel and Palestine should work to make this happen.

Time and again, people ask why Palestinians have to resort to violence and they wonder, "where is the Palestinian Gandhi?" Yet, when Palestinians and their advocates attempt to act non-violently through one of the best, most viable non-violent options, they are accused of "economic terrorism." As Christians, we are called to work toward peace with justice through non-violent means. Engaging in boycotts is a legitimate and powerful course of action toward the goal of ending the occupation and stopping the violence.

Some rabbis are among the strongest voices against Israel's occupation because in their view the occupation and the violence that sustains it violate the basic principles of Judaism – justice, liberation, and working for shalom for all. The ongoing occupation and threats of forced displacement of Palestinians also harm Israel – and Judaism – by promoting values antithetical to Judaism. The occupation, and especially the brutality of the attacks on Gaza, contribute to the global opposition to the policies of the government of Israel and to the increasing isolation of Israel itself.

**3. Can and will the boycott be carried out in such a way that there are possibilities for reconciliation once the boycott is terminated?**

Yes. Possibilities for reconciliation would be discussed, and where appropriate, implemented with Palestinian Lutherans and other Christians. ....

## **APPENDIX B**

(Letter to Company)

Dear [name of CEO or representative of company],

As members of [name of congregation or synod], a [congregation or synod] of the Evangelical Lutheran Church in America, we wish to bring to your attention our commitment to join a growing boycott of [name of company] in light of its ongoing support for and profiting from the illegal Occupation of Palestine (Gaza and the West Bank, including East Jerusalem). U.N. resolution [A/RES/ES-10/24 \(2024\)](#) and countless other U.N. resolutions, studies by human rights organizations, and statements by our denomination make it clear that the Israeli Occupation gravely violates Palestinian human rights. Support for the Occupation must end.

Lutherans throughout the world have a long tradition of seeking peace and justice through many successful economic boycotts. It is our hope that your company would no longer play a role in fueling Israel's ongoing genocide in Gaza and the West Bank. We ask that you no longer conduct business in Israel until the Israeli government ends its Occupation of the Palestinian people.

A boycott – along with our continued practice of positive investment through social and educational institutions, including the LWF Augusta Victoria Hospital (which provides essential healthcare to Palestinians), and the ELCJHL schools (that educate and empower young minds of Christian and Muslim Palestinians) – demonstrates our commitment to actively work toward a just society in Israel and Palestine that will promote security, peace, and dignity for all Israelis and Palestinians.

We pledge to promote and advocate for a peaceful boycott of [name of company] until it ends its complicity in the human rights abuses of the Israeli Occupation.

May God bless our witness.

## APPENDIX C

(Letter to Bishop/Church Leader)

Dear Bishop [Bishop's Last Name],

Greetings in the name of our Lord, Jesus Christ. As we continue to seek justice and peace in our world, we feel compelled to put forward a pressing issue that weighs heavily on our hearts and consciences: the Occupation of Palestine and the role that certain corporations play in sustaining and profiting from this Occupation.

In light of our Lutheran calling toward accompaniment and advocacy with our Palestinian Lutheran siblings, and all Palestinians living under Israeli military Occupation, we believe it is our responsibility as Christians to examine the ethical implications of our economic choices that affect this reality. This is consistent with the long-standing Lutheran tradition of boycotts, which includes Martin Luther's call for a boycott of the Fuggers, a merchant banking company,<sup>14</sup> and other movements of witness and reform in a wide range of areas, including objectionable entertainment, goods produced with child or slave labor, gambling, and racial discrimination.<sup>15</sup> The ELCA has continued to provide opportunities for its members to collectively boycott through the 1989 Church Council resolution "Support for the First Amendment Right to Boycott"<sup>16</sup> and the "ELCA Boycott Policies and Procedures."<sup>17</sup>

We know that many companies have profited and are profiting from the ongoing Occupation, contributing to the suffering and death of countless innocents, including those who were killed in Gaza and those affected by the ongoing settler violence in the West Bank, and to the general unrest and insecurity of all Palestinians and Israelis. As we strive for a world that reflects Christ's teachings of love and justice, we ask that our church consider a boycott of these companies, specifically [name of company].

The ELCA has already spoken many times on the Occupation, calling for prayer, education, and further opportunities to act for peace and justice, and most recently at the 2025 Churchwide Assembly, where it identified Israel's attacks on Gazans as genocide and called for investigations into how U.S.-supplied weapons were used against children and other non-combatants in Gaza. It is time that we employ our ability to non-violently

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<sup>14</sup> Martin Luther, "Trade and Usury," *Luther's Works, Volume 45: Christian in Society II* (Minneapolis: Fortress Press, 1962).

<sup>15</sup> See, e.g., Christa R. Klein, *Politics and Policy: The Genesis and Theology of Social Statements in the Lutheran Church in America* (Minneapolis: Fortress Press, 1989).

<sup>16</sup> Adopted by Church Council, November 1989 (CC89.11.183).

<sup>17</sup> Church Council adopted an ELCA Boycott Policy and Procedures, November 1989 (CC89.11.183), and revised several times since, including the final [version](#) April 2012 (CC12.04.09).

protest by using the effective method of boycott, based on our belief that the God of creation and all of humanity calls us to “insist that peace and economic justice belong together.”<sup>18</sup>

Through boycotts, along with our continued practice of positive investment in the vital ministries of the LWF Augusta Victoria Hospital (which provides essential healthcare to Palestinians) and the ELCJHL schools (that educate and empower young minds of Christian and Muslim Palestinians), we are actively working toward a healthier and more stable society that will promote security, peace, justice, and dignity for all Israelis and Palestinians.

We prayerfully ask that our petition be forwarded to the Executive Director for Service and Justice for consideration, according to the policy set forward in the “ELCA Boycott Policies and Procedures.”

May the Lord bless our witness.

In Christ,

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<sup>18</sup> ELCA, “[For Peace in God's World](#).”

## APPENDIX D

### Partial List of Boycott Targets and Addresses

Chevron  
Lead Director or Independent Directors  
c/o Office of the Corporate Secretary  
Chevron Corporation  
5001 Executive Parkway, Suite 200  
San Ramon, CA 94583, USA

Intel  
Corporate Secretary at Intel Corporation,  
2200 Mission College Blvd.,  
M/S RNB4-145,  
Santa Clara, CA 95054

DELL  
DELL Headquarters  
1 Dell Way, Round Rock, TX 78682

Siemens  
Siemens Corporation  
200 Massachusetts Avenue, NW  
Suite 600  
Washington, D.C. 20001  
United States

Hewlett Packard (HP)  
HP Inc, Building 1  
1501 Page Mill Rd,  
Palo Alto, CA 94304

Microsoft  
MSC 123/9999  
Office of the Corporate Secretary  
Microsoft Corporation  
One Microsoft Way  
Redmond, WA 98052

Reebok  
Reebok Corporate Headquarters  
25 Drydock Avenue,  
Boston, MA 02210

Disney+  
The Walt Disney Company  
Attn: Board of Directors  
500 S. Buena Vista St.  
Burbank, CA 91521

SodaStream  
SodaStream USA, Inc.  
One Mall Drive  
Cherry Hill, NJ 08002

RE/MAX  
RE/MAX Holdings, Inc.,  
5075 S. Syracuse St.,  
Denver, CO 80237

Coca-Cola  
Office of the Secretary,  
The Coca-Cola Company, P. O. Box 1734,  
Atlanta, Georgia 30301

WIX  
Wix.com, Inc.  
2601 Mission Street  
San Francisco, CA 94110

Google  
Justin Meek, Finance Director  
1600 Amphitheatre Pkwy  
Mountain View, CA 94043

Amazon  
Amazon.com, Inc. Board of Directors  
440 Terry Avenue North,  
Seattle, Washington 98109-5210