

Appendix D: Session Handouts

Handout 1 Session 1

Session One Workstation Display Boards [A Head]

(Enlarge this handout on a copier and make one copy. Cut up the information by the major time blocks to create the study board workstations.)

Display Board One

British Mandate Map (1917-1947) (refer to Chapter 3, pp. 44-61 in study book)

The League of Nations gave Mandates over territories of the former Ottoman Empire to the French and British with the understanding that these territories would establish statehood in a *short* period of time. The French mandated Syria and Lebanon, the British Palestine and Iraq. Syria achieved independence in 1936 and Lebanon in 1941. Iraq declared its independence in 1931. The story of Israel-Palestine begins here.

The **Balfour Declaration (1917)** was written to Lord Rothschild by Arthur James Balfour.

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet: His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

The Mandate provisions were met with outright rejection by the Arab delegation. They felt slighted and betrayed by the British, who they believed had not been forthright in their promises during the war. Pasha al-Husseini had expected that there would be areas within Palestine where Arabs would be autonomous, as well as other benefits for Arabs who chose to live within the Jewish homeland. Both T. E. Lawrence and Sir Henry McMahon had made such promises to secure Arab military support in the war. The Arabs had no purchase for Jewish expansion of any description. (David Fromkin, *A Peace to End All Peace: The Fall of the Ottoman Empire and the Creation of the Modern Middle East*, New York: Avon Books, 1989, p. 521.)

Dr. Samih K. Farsoun, (see Endnote 71, p. 216 of study book), Palestinian professor who taught at American University in Washington, describes the history we are considering:

“During the last years of the Ottoman era, Palestinians and other Arab leaders lobbied the Ottoman authorities against the Zionist project. Intellectuals’ criticisms of Zionism and peasant resistance to evictions from land purchased by Zionist Jewish agencies indicated concern about the threat of Zionism and presaged the character of the forthcoming resistance. Concern turned into alarm, anger, and hostility...”¹ against the pro-Zionist provisions of the Mandate, the Jewish immigration, and the land purchases. “In short, Palestinian actions against both Zionism and the British Mandate became highly politicized. Small

seemingly social and religious incidents quickly erupted into major political confrontations between Palestinians and Jewish immigrant-settlers. By the 1930s the clashes and riots targeted the British authorities of the Palestinian Mandate government as well.”ⁱⁱ

The Arabs did dissent. With their legitimate grievances and the compliance of the British government with Zionist aims, the “Arab Revolt” broke out in April of 1936. One additional factor of major significance that contributed to the boiling over of hostility was the sudden “spectacular rise of Jewish immigration into the country in the first half of the 1930’s.” In spite of the recommendations of one British commission after another to reduce immigration in accordance with the nebulous policy that numbers would bear some relation to the economic “‘absorptive capacity,’ tens of thousands of Jews poured into Palestine, the rise of Nazism in Germany having pushed them out of central Europe. Only 4,075 immigrated into Palestine in 1931 and 9,553 in 1932, but the numbers soared to 30,327 in 1933, 42,359 in 1934, and 61,854 in 1935” the ratio of Jews to Arabs grew from “16 percent in 1931 to 28 percent in 1936.”

After an exhausting five years of war, Britain was eager to escape from its seemingly intractable involvement with Palestine. She therefore advised the United Nations that she was passing responsibility for the Palestine Mandate over to the international body. So on November 29, 1947, the fifty-six mostly Western member states of the UN, adopted a resolution to partition the land of Palestine . . . When the UN’s partition resolution was adopted, the population of Palestine was close to one million. Sixty-nine percent were Arabs who owned more than 90 percent of Palestine’s 10,500 square miles (about the size of Maryland). Thirty-one percent of the population were Jews who owned *five percent* of the land. Yet despite these verifiable facts compiled by the British, the partition resolution assigned 52 percent of the land to [what was soon to become] the new State of Israel and 48 percent to the Palestinian Arabs.ⁱⁱⁱ

In 1880, there were approximately 456,000 Arabs and 24,000 Jews living in historic Palestine. By 1914, the Jewish population had increased to about 60,000, nearing 9 percent of the population. By 1947, Jewish immigration had climbed to almost 600,000, making them 39 percent of the population.

Display Board Two

UN Partition Map / Post-1948 War Map (refer to Chapter 4, pp. 62-93 in the study book)

1. Summarize Resolution 181 (refer to UN Resolutions in this online resource).
2. In the months prior to the declaration of statehood by the Jewish residents of Mandate Palestine, approximately 300,000 Arab Palestinians were displaced from their homes, and another 450,000 were displaced during the war. UN Resolution 194 resolves that the refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practical date, and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property which, under principles of international law or in equity, should be made good by the governments or authorities responsible. This resolution has yet to be implemented, although this was a condition of Israel’s recognition as a state and acceptance as a member of the UN.
3. At the ceasefire, the Gaza Strip came under Egyptian administration, and what became known as the West Bank (because it was the west bank of the Jordan River) came under Jordanian administration. Most of Jerusalem was under Jordanian control, with a small section under Israeli control. In the partition plan, the Jewish

state was to have 56 percent of the land. At the end of the war, they had control over 78 percent of historic Palestine.

Display Board Three

Map After War of 1967 (Six-Day War, June 5-10, 1967) (refer to Chapter 5, pp. 94-105 in the study book)

1. Impact of War

- Israel launches pre-emptive strike against Egyptian Air Force.
- The West Bank, including East Jerusalem, is captured from Jordan and occupied.
- The Golan Heights is captured from Syria and occupied.
- The Gaza Strip and Sinai Peninsula are captured from Egypt and occupied.

2. UN Security Council Resolution 242 passed by the Security Council of the United Nations on November 22, 1967, demands the withdrawal from the “areas which were occupied during the most recent conflict,” and the right of all states in the region to “live in peace within secure and recognized boundaries.” To this day, Israel has yet to establish officially its borders, except for its northern border with Lebanon created in May 2000 when the Israel Defense Forces (IDF) withdrew after 18 years of occupying southern Lebanon.

3. Israel constructs colonies across the West Bank, including East Jerusalem and Gaza, in violation of Fourth Geneva Convention.

4. Phases of Palestinian Resistance to the Israeli Occupation

- **Non-Cooperation** (1967-1970) – general strikes; in 1968 the Palestine Liberation Organization adopts its national charter, insisting the Palestinians have a right to their own homeland. In 1969 Yasser Arafat is elected chairman of the PLO.
- **Steadfastness** (1970-1982) – maintenance of the status quo and resistance. After three passenger airlines are hijacked to Jordan in 1971, Jordan’s King Hussein orders his army to destroy the PLO and the leadership is driven out to Lebanon. This event is known as Black September, leaving some 2,000 dead.
- **Isolation** (1982-1987) – PLO is exiled from Lebanon to Tunis.
- **Intifada** (1987-1990) – A generation of Palestinian youth confront Israeli soldiers with stones, seeking to “shake off” twenty years of Israeli military Occupation.
- **Casualties (Palestinian):**
 - ❖ 1,600 Palestinians killed (130 women and 490 children included in this total)
 - ❖ 175,000 Palestinians arrested and detained
 - ❖ 100,000 Palestinians injured, 40 percent of whom suffer permanent physical disabilities
- **Casualties (Israeli):**
 - ❖ 401 Israelis killed
- **Negotiation** (1990-1993) – Negotiation, recognition, and “reconciliation”
- **Oslo Period** (1993 – September 2000)
- 2nd Intifada (September 29, 2000 – now) – called by some the Al-Aqsa Intifada, due to opening clashes occurring on the Haram al-Sharif, following Ariel Sharon’s “visit” on 28 September 2000.

5. UN Security Council Resolution 338, passed on October 22, 1973, called on all parties to the present fighting to cease all firing and terminate all military activity

immediately, and called upon all parties concerned to start immediately after the ceasefire the implementation of UN Security Council Resolution 242.

6. Immigration of 1,000,000 Russians into Israel, Ethiopian Jews; immigration of Palestinian Christians, birth rate of Palestinian Muslim families.

7. Hamas, an acronym for the Arabic words that approximate “Movement of the Islamic Resistance,” describes itself as a branch of the Islamic Brotherhood in Egypt. Hamas was supported financially by some Israeli IDF officers as a counter to the PLO during the Intifada in Gaza. Along with other *Jihad* groups, Hamas found its inspiration in the Palestinian hero Sheikh ‘Izz ed-Din al-Qassam.

8. In 1988 two important developments were the PLO’s recognition of Israel and Yasser Arafat’s “Declaration of Independence for the State of Palestine” on the West Bank and in Gaza, with East Jerusalem as its capital. Recognition eventually came from over one hundred countries, not including the United States, Western Europe, and Israel. But it was a significant symbolic move forward for Palestinian identity, ultimately changing the focus of the struggle. The denunciation of terrorism by the PLO and the use of violence were to be limited to the Occupied Territories and Israel.

Yasser Arafat requested permission to address the General Assembly of the United Nations in New York. Still dismissing such overtures and changes in the Palestinian Liberation Organization, the outgoing Reagan administration in Washington denied Arafat a visa to the United States. Instead, the General Assembly voted to hold its meeting in Geneva, where on December 13 Arafat appealed for peace negotiations. Pressuring Arafat, the outgoing Secretary of State George Shultz extracted from him in his address the acknowledgement that the PLO recognized Israel’s right to exist and accepted Resolutions 242 and 338. The PLO would also renounce resorting to terrorism. These concessions repeated the Secretary of State’s phrases almost word for word.^{iv} George Shultz then appointed an ambassador to be the US contact to the PLO.

Display Board Four

Initial Oslo Map – 2003 (refer to Chapter 6, pp. 106-127 in the study book)

1. September 13, 1993 – The Declaration of Principles (DOP) are signed in Washington, DC. Palestinian Interim Self-Government Arrangements (Oslo)
 - ❖ called for “direct, free and general political elections” for the Palestinians
 - ❖ called for beginning of a five-year transitional period following Israeli withdrawal from the Gaza Strip and Jericho areas, to be completed by May 1999.
 - ❖ called for permanent status negotiations to begin ‘not later than the third year of the interim period’
 - ❖ “The two sides (Israel and the Palestinians) view the West Bank and the Gaza Strip as a single territorial unit, whose integrity will be preserved during the interim period.”
 - ❖ “The two parties agree that the outcome of the permanent status negotiations should not be prejudiced or preempted by agreements reached during the interim period.”
2. Oslo II – Palestinian-Israeli Interim Agreement on the West Bank and Gaza Strip (Washington, DC – September 28, 1995)

- Security arrangements and Israeli redeployment from seven West Bank towns and cities, including: Jenin, Tulkarem, Kalkilya, Nablus, Bethlehem, Ramallah, Hebron
 - The West Bank is divided into Areas A, B, and C as follows:
 - A** = areas that are exclusively under Palestinian military and civil control (around 9 percent)
 - B** = areas that are under Palestinian civil control, but Israel maintains overriding security control (around 30 percent)
 - C** = areas that are fully under Israeli military and civil control (Israeli settlements, military installations, etc.) (around 60 percent)
 - Calls to open a Safe Passage Route for Palestinians wishing to travel between the West Bank and Gaza Strip
 - Calls for the opening of a Sea Port/Harbor in Gaza
3. Oslo III – Final Status Talks
Issues include:
- Jerusalem
 - Refugees — either Right of Return and/or compensation for lost property
 - Israeli Settlements
 - Water
 - Borders/Security
 - Release of Political Prisoners / Administrative Detainees
4. Assassination of Prime Minister Rabin by Orthodox Jew, multiple changes in Israeli governments, stagnation of the Palestinian Legislative council by Arafat, bombings by Hamas and Islamic Jihad
5. The number of Jewish settlers living in the Occupied East Jerusalem, the West Bank, and Gaza doubled during the active phase of the Oslo process. In late 2000, there were approximately 200,000 Israelis living in the settlements in the West Bank and Gaza and another 200,000 living in the settlements in East Jerusalem.

Display Board Five

Today's Map (refer to pp. 124-127 in the study book)

1. September 28, 2000 — Right Wing Opposition Party Leader (Likud) Ariel Sharon visits the Haram al-Sharif/Temple Mount area accompanied by thousands of Israeli police and military. His attempted visit sparks massive riots and protests following Friday prayers on September 29, 2000. The “Al Aqsa Intifada” begins.

UN Security Council Resolution 1322, adopted on October 7, 2000, “condemns acts of violence, especially the excessive use of force against Palestinians, resulting in injury and loss of human life” and “calls upon Israel, the occupying Power, to abide scrupulously by its legal obligations and its responsibilities under the Fourth Geneva Convention relative to the Protection of Civilian Persons in Time of War of 12 August 1949.” The vote was 14 in favor, 0 against, and 1 abstention—the United States.

2. Spring 2002 — Israel begins its construction of the Wall in the West Bank and East Jerusalem. It will eventually be over 450 miles long, separating Palestinians from their fields, work, school, places of worship, and medical care. International Court of Justice

rules the Wall is illegal under International Law, Summer 2003, as it cuts deeply into Palestinian territory, ignoring the Green Line of 1948.

The reality of checkpoints, gates, and barriers across West Bank and East Jerusalem. Several hundred such barriers exist, making direct passage anywhere in the Palestinian territories impossible.

3. August 2005 — Israel unilaterally removes settlers and settlements from Gaza and four small settlements in the West Bank; Israel still controls borders, air space, and water resources; as such it is still considered Occupied Territory; settlement expansion continues in the West Bank and East Jerusalem

Handout 2 Session 1

(Use the information on the various display boards to answer the questions below. You will not visit the boards in sequence, so be sure to check at which workstation you are in order to find the answers to the questions under each section.)

Historic Palestine — British Mandate (1917-1948)

1. Why did the British have control of historic Palestine?
2. What were the key points of the Balfour Declaration?
3. Was the Mandate period a peaceful one? Why or why not?
4. What was the population and what percentage were the different religious groups?

UN Partition Plan and 1948 War

1. What is UN Resolution 181? How would the partition plan change the map?
2. Did the Arab and Jewish parties agree to it? Why or why not?
3. When did Palestinians begin to be refugees? How many refugees were created prior to the war in May 1948, and how many as a result of the war?
4. At the end of the war, how much of historic Palestine did the new State of Israel control?

Six-Day War (June 5-12, 1967)

1. What areas did Israel occupy and control at the end of the Six-Day War?
2. What is UN Security Council Resolution 242? Has it been implemented?
3. What is Occupation and how does the 4th Geneva Convention apply?
4. When did Hamas come into being and what is this group?
5. What are Israeli settlements/colonies? How many were there in September 1993?

Oslo Process (September 1993 – September 2000)

1. Who signed the Oslo Agreement and when?
2. What were the primary changes that were to happen under this agreement?
3. Who was assassinated in November 1995 and by whom?
4. What were some of the key changes during this period?

2006

1. Does the current map give you hope that a two-state solution is possible? Why or why not?
2. What impact does the Wall have on Palestinian society? What is the argument the Israeli government makes for why the Wall is necessary?
3. What did the International Court of Justice decision say about the Wall in the ruling of Summer 2004?
4. How many checkpoints, roadblocks, and barriers are there across the West Bank and East Jerusalem?

Handout 3 Session 1

Jesus is Condemned to Death

A reading from Matthew 27:24, 26:

When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!" Then he released Barabbas to them. But he had Jesus flogged and handed him over to be crucified.

A reading from Matthew 5:11:

Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of me.

Listen as we hear a contemporary reflection by Palestinian poet, Mahmoud Darwish:

Poem of the Land

A small evening
A neglected village
Two sleeping eyes
Thirty years
Five wars
I witness that time hides for me an ear of wheat
The singer sings of fire and strangers
Evening was evening
The singer was singing
And they questioned him
Why do you sing?
He answers them as they seize him
Because I sing
And they have searched him:
 In his breast only his heart
 In his heart only his people
 In his voice only his sorrow
 In his sorrow only his prison
And they have searched his prison
To find only themselves in chains

(Mahmoud Darwish, "Poem of the Land V," *Modern Anthology of Palestinian Literature*, ed. Salma Khadra Jayyusi, New York: Columbia University Press, 1992, p. 149)

A Time of Prayer

After each set of petitions, let us join in saying:

**Lord have mercy,
Christ have mercy,
Lord have mercy.**

Let us pray: (allow for silence before each set of petitions)

For politicians, statespersons, government officials, leaders, especially those in our own countries, that they may seek the common good — peace, equity, and justice;

For judges and magistrates, that they may administer true justice impartially and with mercy;

For those who have the power over life and death over others;

For every occasion when human beings use their skill to hurt and kill;

Lord have mercy.

Christ have mercy.

Lord have mercy.

For those condemned to death for whatever reason;

For those imprisoned, lawfully and unlawfully, justly and unjustly;

For those serving very long or indeterminate sentences;

Lord have mercy.

Christ have mercy.

Lord have mercy.

For ourselves;

When we judge others, and for those we condemn;

When we stand judged or condemned, rightly or wrongly;

That we may know the witness and humility of Christ;

Lord have mercy.

Christ have mercy.

Lord have mercy

(John Peterson, *A Walk in Jerusalem: Stations of the Cross*, Harrisburg, Pennsylvania: Morehouse Publishing, 1998, p. 4.)

Handout 4 Session 1

The Peoples of the Land

Moshe

I am one of the first generation of native-born Israelis, born in 1952. My mother was a Holocaust survivor from Hungary. My father's parents immigrated to Palestine in the 1920s, and he was born here shortly afterwards. He too is a native, but his first ID card issued by the British authorities was as a Palestinian, not an Israeli. We native born Jews are called Sabras. The *sabra* is a native cactus. Its fruit is very prickly on the outside but very sweet on the inside—just like us! My wife and I have five children, and we are a modern Orthodox family living in Jerusalem. We keep a kosher home, observe Shabbat (Sabbath), and are dedicated to having our children know who they are as Jews in this world. I was raised as and continue to be a Zionist. I believe in Israel as a Jewish state that is necessary for the preservation, protection, and flourishing of the Jewish people. Finally, we have control over our own futures, can protect ourselves, and can make our own mistakes. We have tried many times to make peace with the Arabs here, but they continuously choose the path of violence. So we have to keep a strong army in which I proudly served, as do all young Israelis. Someday, maybe there will be peace. I have come to accept that Palestinians have a right to a state. I'm willing to give up part of Israel to work toward a two-state solution. I believe, though, that the founding of the state was a divine act, bringing us home after 2,000 years of exile. I will always support Israel as a Jewish state because that is as it is supposed to be. As a Jew and an Israeli, I feel strongly that we should strive to make the world a better place. So as a physician, I donate many hours a year to work with the poor and serve as part of our nation's rescue teams that are sent to other places in the world when disaster strikes. In this way, I work to fulfill our Jewish injunction to help heal the world and make Israel a caring nation.

Benyamin

I am a Jewish Israeli just finishing high school. I was born in Tel Aviv. Like everyone my age, I am scheduled to begin my military service now. But I'm a part of a small but growing number of students who do not want to do military service. I'm happy to serve my country in some sort of community service that builds the country up, but I object to military conscription, particularly as the army mostly now serves as an Occupation police force that has little to do with Israeli security. I've already spent three months in jail for refusing to show up at my induction, because I haven't been granted status as a conscientious objector—a very difficult status to get in Israel. I guess I'd describe myself as a secular Jew. I'm not religiously observant but culturally I'm Jewish. I love Israel but think we need to move beyond Zionism or at least redefine it. It is time to build one state for Jews and Palestinians and for others who want to come here. We live in too small a place to set up boundaries and borders between us. In the twenty-first century, it is hard to argue for a state that wants to be a mono-nation. It really isn't realistic or helpful at this point in our world. We need to focus more on what draws us together than what keeps us apart. I work with a number of Israeli organizations that are trying to bring not just some enforced calm but a real peace, based on recognizing everyone's dignity and humanity. For me, that is what being Jewish is about.

Jennifer

I am one of millions of Israelis born somewhere else in the world but have made *aliyah* (“come up”) to Israel to become a citizen. I am from the United States, but immigrants come from countries all over the world. The largest single block of Jewish immigrants is from the former Soviet Union. I was raised in a reformed Jewish household in the United States where my parents raised us to care about the state of the world and to be active in our Jewish community and faith. We always talked about the need for a two-state solution so that the peoples in the land could live in freedom and security. I traveled to Israel while I was in college on a Birthright Tour. We went all over the country to connect to different periods of history and to meet Israelis from all walks of life. We didn’t spend much time with Arab Israelis and none with Palestinians, which bothered me some. It was sort of like they didn’t exist. But I loved being in a place where being Jewish was so much a part of the daily culture, where the rhythm of life was shaped by our tradition. Having lived in the US, I had never experienced being part of the majority. It was such an exhilarating experience that I decided once I finished graduate school to make *aliyah*. I was trained as a lawyer and started work in Haifa. From my work at a women’s center there, I began to see how invisible Palestinians were, whether they had Israeli citizenship or lived in the Occupied Territories. I have slowly become more and more involved in joint Jewish and Palestinian Israeli women’s peace work in the north. I still think that a two-state solution is the best. I believe that Israel can be a Jewish state and a full democracy, but only if we give up our control over the lives of the three million Palestinians living in Gaza, the West Bank, and East Jerusalem. My new country needs to go back to the pre-1967 borders and share Jerusalem as a capital for both nations. If we can do that, I believe that peace is possible for us all.

Rachel

I am an Orthodox Jewish woman, married with eight children. I came to Eretz Israel (the Land of Israel) when I was six years old. My family came from Australia to live in the land that God set aside for us and to reclaim it for the Jewish people. My family lived in a neighborhood in Jerusalem until the disaster of the Oslo peace process and our government’s decision to give some of our land to the Palestinians. Clearly, this is against the divine mandate, and we, like thousands of others, moved to one of the Jewish communities (others call them settlements) in Samaria (called the West Bank by some) so that we could make sure that Jews were not uprooted from biblical Israel ever again. It hasn’t been easy for us. To travel from our home to Jerusalem for work or school or to visit family means we have to travel on roads where we’re subject to shooting by Palestinians. Especially since 2001, life has been hard. A Palestinian blew himself up at the gate of our community. Luckily no one else was injured or killed. It isn’t easy to stay here, but we feel called by our faith to protect this land. We are glad to face the dangers because it is what being a faithful Jew is all about. People say Palestinians have a right to a state. I don’t know about that—at least not here. Why can’t they just go to Jordan? Sixty percent of the people living in Jordan now are Palestinian. They could have that country. It’s huge. They have over twenty Arab nations to go live in. We have one little Jewish state. Our leaders are really betraying the Jewish people worldwide when they negotiate over this land. It isn’t ours to negotiate with—it is a covenant from G-d. Some others in our community are willing to take up arms against our government if they try to move us. We’re not. But we would use all means of protest, legal avenues

and persuasion, to make sure we never leave the Promised Land again. I love my family and I can give them no greater gift than to appreciate our connection to this land and the covenant we have from G-d. We won't give up the fight.

Ibrahim

I am an old man now, born in the 1920s in a small village near Jaffa. My family has been farmers for centuries. Our land was bountiful in oranges, olives, and grapes. I was in my mid-twenties when the al-Nakbah came, the disaster in 1948. Fighting was fierce near us. We made the decision to take the family south to get away from the fighting. We had to leave everything behind, taking only what we could carry. We thought we would be back in a few days at most. About 750,000 people thought they'd be back in a few days. Funny, days gave way to weeks, then months, then years. A few days have become almost sixty years. Now there are over five million Palestinian refugees worldwide. We ended up near Gaza City. We couldn't get any farther because Egypt had closed the passage to the Sinai. We set up camp with others from our village. Day after day thousands more came. The 10,000 residents of Gaza soon became almost 40,000 as refugees like us poured in from all over the rest of Palestine. Finally in 1949, the United Nations came and helped to organize the camps, giving us some food, helping us construct temporary shelters. Everyone assumed we'd be going home soon. But, thanks be to God, we survived. We made the most of the little square block room with its tin roof. There was no land to tend, although I tried to grow a little orange tree to keep our hope alive. I made sure my children went to school so they would have opportunities for a better life when we finally got to go back home. I drew a picture of the village—every house, every tree. I shared this with my children as time went on so they wouldn't forget, so they would know where they came from, who they were, what our land looked like. The key to the front door hangs on the block wall over the mat I sleep on at night. Now, I take out the ragged piece of paper and share the drawing with my great grandchildren. Telling our stories of where we come from and who we are is important. We have our faith. Allah has kept us strong. I pray five times a day, but I long to go to Jerusalem to pray at Al-Aqsa Mosque one more time before I die. We live in very hard conditions. Our camp now is over 90,000 people. It is crowded, hot, dusty. But my orange tree still grows. My grandson had a permit to get out of Gaza Strip, so he went to our village. He told me the land is vacant. The ruins of a lot of the homes can be found under the brush. Even part of the mosque is still there. If no one is there, why can't we go back? I want to see my land again before I die. I will live with the Jews, my children and grandchildren will live with the Jews, if we're allowed to return. Why not? We lived together before the al-Nakbah. No one should want to take all the land for themselves. It isn't right. People talk about one state, two states. What does it matter, as long as I can go back to my land? Then there will be peace for us all.

Ahmed

I was born in Jerusalem in the Old City in early 1967. I don't remember the six-day war. I was only an infant, but my mother tells me fighting was fierce near us. She kept me and my sister under the stairwell while the fighting went on outside. My father was in Amman at the time and wasn't able to get back to us right away. Luckily for us, he did get back to us when the Israeli government gave out our new IDs. Others weren't so lucky and couldn't get back. Even though my grandparents, parents, and my sister and I were born in Jerusalem, our new IDs from the Israelis stated we were alien residents. As I grew up

and began to understand the reality around me, I began to ask, “What? Did I suddenly drop down from the moon? Who was the alien in the city?” My father is a religious man, going to the Haraam al-Sharif for prayers every Friday, doing his daily prayers five times a day, fasting during the holy month of Ramadan. Just two years ago he was able to make the Haj, the pilgrimage to Mecca. I’m not so observant, I guess. I believe in God. But religion, all religions, just seems to be part of the problem here. God is always on “our” side, no matter what side we’re on—guess that means God is always fighting himself! Maybe without all of our religious baggage, we could find ways to live in this place without killing each other. What I’m interested in is justice. I want to go where I want, when I want. I want my family members who were trapped in Amman in 1967 to be able to return home. I want to have a passport that says I’m a Palestinian, not some travel document that I have to get from the Israeli authorities every time I want to leave. I want to get married, but there is no place in Jerusalem for us to live. If we move outside the city, the Israeli authorities will take my ID from me, saying I’m no longer a resident of Jerusalem. If that happens, I lose my national insurance and my right to live in Jerusalem. Israelis can move around in the country, even out of the country, and don’t lose their right to live in Jerusalem. But if I do, even though I was born here, I can lose that right. This place is enough to make anyone insane.

Nour

Many people outside think I’m an atypical Muslim woman. I am faithful to the tenets of our faith and I wear a *hijab* and modest dress. But that doesn’t mean I’m subservient to anyone or that my husband sees me as less than he. That is not what Islam is about—women had social rights, particularly around divorce and inheritance laws, through Islam much sooner than women in Judaism or Christianity did. I hold a Ph.D. in English literature from Oxford University and teach at a university in the West Bank. My family has lived in Nablus for generations. During the first Intifada, my husband, like many of our men, was rounded up and put in prison. There was never a charge against him—“administrative detention” it was called. I became very active in the women’s organizations that worked to continue the struggle against the Occupation. I am a fighter—I will not acquiesce to Israel taking our land. I want to live in peace. I want my children to know peace, but not a peace at any cost, especially the cost of our dignity, humanity, and land. I supported the movement in Palestine to accept two states. But now? With the settlements everywhere, the Israeli-only bypass roads, the Wall and checkpoints, we live in a piece of Swiss cheese. There is no state possible here now, except the state of apartheid. It is unacceptable. So now I’m pushing for a one-state solution. I want full rights as a human being in this land. I will not accept living in a jail-like reality. I would rather die fighting than to accept such an indignity for myself and my children. It used to take me thirty-five minutes to reach my work. Today, if I can make it at all, it can take three or six hours or all day, depending on how many checkpoints and the mood of the soldiers there. This is no way to live.

Hanan

I am one of the invisible people in this land. I’m a Christian Palestinian who has an Israeli passport. As a Christian, most folks outside don’t even know I exist. When I meet Christians from around the world, they always ask when I converted, assuming I must have been Muslim or Jewish. When I tell them my family became Christian in 33 AD, they’re taken back. Christians forget that the church that began in this land never

stopped being in this land, and as Palestinian Christians we have helped keep the faith alive here since the days of Jesus. As a Palestinian living inside what became the State of Israel, people don't know what to make of me. If I'm Israeli, I must be Jewish. Well, twenty percent of Israelis are Palestinian, either Muslim or Christian. In the country, I'm usually described by Jewish Israelis as an Arab Israeli. I think it is a way to try to erase the reality that there was a Palestinian consciousness prior to the founding of the State of Israel. As if all of us who are ethnically Arab here were just aimlessly wandering the landscape when the war broke out. If we called them Palestinian Israelis, then it might disturb one of the foundational myths that this was a land with no people for a people with no land. But growing up inside Israel means my life has been quite different from Palestinians living in the West Bank and Gaza. My soul is often divided. I don't have a desire to go live in another part of Palestine, even if a Palestinian state were actually to emerge. My family has lived in Nazareth for centuries. This is home, no matter what the name of the country. Yet I live in a country that continually says it is a Jewish state whose symbols, songs, and culture are centered around Jewish identity. Every day I am reminded that I'm not really wanted here! At best, I'm tolerated as a Palestinian, but I'll never be a "real Israeli" in many people's eyes. But I continue to work for the development and advancement of Palestinians in Israeli society, through education to strengthen our young people in their sense of identity, dignity, and purpose.

Jesus Falls for the First Time

Handout 5 Session 1

A reading from Isaiah 53:4-5:

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

A reading from Matthew 26:40-41:

Then he returned to his disciples and found them sleeping. "Could you not keep watch with me for one hour?" he asked Peter. "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

Listen as we hear a contemporary reflection by Palestinian poet, Siham 'Arda:

Whispers from the Jail

From me in the jail
From the innermost darkness
From among the groans of the fifth intern
I disclose my pains to you darling.
I long for your beautiful, sleepy eyes.
Do you feel sorrow for me, my darling?
...
Do you silently read my verse,
Or do you suppress your sorrow?
You're my solace in my loneliness.
Darling, don't panic,
Despite beating my feet, my back, my side
 with their sticks, I'm fine.
And despite stretching my body,
And despite my oppressor's cruelty,
I'll be fine.
As long as my faith in the justice of my case is deep and the friend will remain a friend.
Despite the oppressor's cunning,
I'll be fine.

Yesterday, they beat my leg, electrified my
 body, and they tied me up with iron chains,
And I, motionless, resisted pain.
Their wires injured my body
And blood gushed from my wounds
And my soul suffered Christ's pains.
My screams shook the prison
They scare my oppressor.
They closed my mouth with their fists
To silence the voice.
The voice died away in me
And I'm still fine.

Tell mom I'm adamant

She heals my wounds
And her wishes in the silent darkness
Have reached my soul.
Tell her, as long as I see her angelic face,
I'll be fine.

(Siham 'Arda, "Whispers from Jail")

A Time of Prayer

O Lord, visit your peoples, both Palestinian and Israeli. Manifest yourself to them in your rich mercies, give showers to the earth that they may bring forth fruit. Comfort the heart of all that mourn and lift up the downcast. Be with those in prison and hospitals, with the persecuted and oppressed, strengthen the weak and give food to the hungry. Defend those who have none to argue their case and raise up your justice in the land. Amen.

Handout 1 Session 2

Veronica Wipes the Face of Jesus

A reading from Isaiah 53:2-3:

For he grew up before him like a tender shoot, and like a root out of dry ground. He had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of sorrows, and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Listen as we hear a contemporary reflection by Janet Morley, who works with Christian Aid in Britain:

The Kingdom of God isn't announced with handshakes (however momentous), political flourishes, or speeches that move the heart. As in this place, it will be known in thorough healing work: painstaking attention to particular bodies, committed lives, strategic actions; the binding and silencing of demons of hatred and injustice that will not want to leave or lose their grip—the mighty works, in daily life of flourishing community.

(Janet Morley, *Companions of God*, UK: Beacon Press, 1994, p. 38)

The handshake that Ms. Morley refers to took place on the White House lawn in September 1993 when Prime Minister Yitzhak Rabin, Chairman Yasser Arafat, and President Bill Clinton signed the Oslo Agreements.

A Time of Prayer

Invite participants to pray together:

O God, as we stand in this place, we remember Veronica's act of compassion to our Lord Jesus. We celebrate her courage to reach beyond the constraints of social, religious, and political barriers in order to offer a loving touch. Help us, O Lord, to be people with similar courage, to participate in the healing of the world through our actions. Equip us to cross the barriers erected by human actions that stand in the way of compassion, mercy, healing, and love. In Christ's name we pray. Amen.

Handout 2 Session 2

Jesus Meets the Women of Jerusalem

A reading from Luke 23:27-31:

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ For if they do this when the wood is green, what will happen when it is dry?”

Let us hear a contemporary reading from a Jewish Israeli peace activist:

The predominant voice heard in Israel these days is that of the extreme right wing, and their latest slogan is “Let the IDF win.” Other voices are also heard, especially that of the women’s peace camp. Yesterday, in an astounding show of unity, Jewish and Palestinian women—all Israeli citizens—held a joint peace action in the Arab heart of Israel, Wadi Ara. The demonstration yesterday was a brilliant show of the unity of women for peace, with some five hundred Jewish and Arab women coming from all parts of Israel. Signs ranged from the demand for equality for Israel’s Arab citizens, to ending police brutality, to stopping the Israeli Occupation across the “Green Line” (1948 border). My favorite banner was, “We refuse to be enemies.”

After the street protest, the women jammed a hall in Umm al-Fahem, the focus of the prior unrest. Outside, the destruction of the previous month was still starkly visible—broken street and traffic lights, debris everywhere. But inside, the Arab proprietor donated coffee and baklava to the whole crowd, and we listened to speeches in Arabic and Hebrew by women committed to equality and a just peace, and pledging to instill these values in our children. It was a sweet moment of reconciliation for us all, and we are determined to nurture it into a fully blossomed peace.

(Gila Svirsky, Jerusalem, November 22, 2000,

<http://www.joannestle.com/livingrm/gila/gila001122werefuse.html>)

Let us join together in “A Litany for Jerusalem”:

One: Let us pray for the city of Jerusalem.

All: Lord Jesus Christ, today we share your tears for the cities of the world. Still we have not loved the things that make for peace. We weep for the divided cities, especially for the city of Jerusalem; where brother fights brother and sister with sister; where anger feeds on hatred, where prejudice blinds the eye to compassion, and even religion divides, where children are taught to hate, and old people relish ancient wrongs.

One: We weep for the cities of oppression and especially for the city of Jerusalem:

All: Where iron law imprisons freedom, where thought is curbed and consciences stifled, where the questioning spirit is a traitor, where art and civilizing truth grow barren, and diversity is shackled.

One: We weep for our cities, especially the city of Jerusalem, and we weep for ourselves; we have not learned the things that make for peace.

All: Lord, turn tears into love and love into work. Turn work into justice and all that makes for peace. In the name of Christ, we pray. Amen.

(Sabeel Ecumenical Liberation Theology Center, *Worship Book*, 1996 International Conference on Jerusalem)

Handout 1 Session 3

Jesus is Stripped of His Garments

A reading from John 19:23-25a:

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the Scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Listen as we hear a contemporary reflection by Fr. Elias Chacour:

Silent, still, I lay there, aware for the first time that I was capable of vicious, killing hatred. Aware that all men [sic] everywhere—despite the thin, polite veneer of society—are capable of hideous violence against other men [sic]. Not just the Nazis or the Zionist or the Palestinian commandos—but me! I had covered my hurts with Christian responses, but inside the anger had gnawed. With this sudden, startling view of myself, a familiar inner voice spoke firmly, without compromise, "If you hate your brother you are guilty of murder." Now I understood. I was aware of other words being spoken. A Man was dying a hideous death at the hands of His captors—a Man of Peace, who suffered unjustly—hung on a cross. Father, forgive them, I repeated. And forgive me, too.

(Elias Chacour, *Blood Brothers*, Chosen: Grand Rapids, MI, 1984, p. 169)

A Time of Reflection

(volunteer shares personal reflections)

A Time of Prayer

Response: "Kyrie Eleison" (#483, *United Methodist Hymnal*)

Leader: Let us pray to the Lord:

Group 1: That violence, oppression, and injustice may cease from our land, while justice and peace flourish; that the pain of all those who suffer in our land, the grief of those who mourn, and the memories of those who cannot forget the hurt, whether Muslim, Jew, or Christian, may be healed by God's loving touch; that across all the barriers of race and creed, we and all who dwell in our land may respect each other's dignity and seek to serve each other in love,

Leader: Let us pray to the Lord:

All: Kyrie Eleison

Group 2: That our self-interest and self-concern which have increased our neighbor's bitterness against us may be forgiven; that the barriers of hatred, suspicion, anger, greed, and fear which divide the peoples of this land may be removed from our hearts and minds; that all who are now in conflict in our land may renounce violence and seek peace,

Leader: Let us pray to the Lord:

All: Kyrie Eleison

Group 1: That we may put our trust in God and experience God's deliverance; that God's promise of justice and righteousness may become real for the peoples of this land, that they may live in freedom and peace; that the

Holy Spirit may work through our struggle and confusion to accomplish the Creator's good purpose among us,

Leader: Let us pray to the Lord:

All: Kyrie Eleison

Group 2: That the Holy Spirit may lead us from prejudice to truth and mercy, teach us truly to love our enemies, and deliver us from hatred and vengefulness; that we may commit ourselves to establishing true peace and reconciliation in the unrelenting search for justice and a world order that is fair to the generations yet to be; that swords may be hammered into plowshares and spears into pruning knives, so that the wolves and sheep may live together in peace.

Leader: Let us pray to the Lord:

All: Kyrie Eleison

Handout 2 Session 3

Jesus Dies on the Cross

A reading from Luke 23:44-47:

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn into two. Then Jesus, crying with a loud voice, said, "Father into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent."

Listen as we hear a contemporary reflection by Rev. Dr. Mitri Raheb:

God forbids us to shed our enemy's blood. But God also summons us to resist our enemy, if that enemy attempts to shed the blood of our neighbor. We do not want to kill our enemy, but we will not let him kill our brother or sister either. Loving one's enemy without resisting him would be a cheap, abstract, and treasonable attitude. But to resist without loving one's enemy can be inhuman, brutal and violent. The one without the other would violate divine and human rights. But if we can endure the tension, both love and resistance offer the only way out for us Christians.

(Mitri Raheb, *I Am a Palestinian Christian*, Fortress: Minneapolis, 1995, p. 103)

A Time of Silent Prayer

Handout 3 Session 3

Fact Sheet: Palestinian Right of Return for Refugees

Who are the Palestinian refugees?

Palestinian refugees are the indigenous Arab inhabitants of historic Palestine—the area that now comprises Israel and the Occupied Palestinian Territories—who were forced to leave their homes during and after the first Arab-Israeli War in 1948. Two-thirds of Palestinians today are refugees. They make up one-third of the world's refugee population and are one of the world's oldest refugee populations. Today there are approximately 3.8 million Palestinian refugees from 1948 and their descendants registered by the United Nations. Another 1.5 million refugees from 1948 and their descendants are not registered by the UN. An additional 250,000 Palestinians are internally displaced within Israel while another 250,000 became refugees in 1967 following the second Arab-Israeli war. The total Palestinian refugee population is thus estimated at around 5.8 million.

How did they become refugees?

The Palestinian refugee crisis began when Israel was created as a state in 1948. During the ensuing Arab-Israeli war, 750,000 indigenous Palestinians whose families had lived in Palestine for hundreds of years were forcibly expelled by, or fled in terror of, the powerful militias that would soon become the army of the State of Israel. Some were physically driven out, others heard stories of massacres, such as that at the village of Deir Yassin in April 1948, in which 254 Palestinian civilians were killed by soldiers from the pre-state Zionist militias. The militias sent a message to its men: "As in Deir Yassin, so everywhere." Word of the massacre spread terror among Palestinians, thousands of whom fled to neighboring countries. Thousands fled the war itself, believing the fighting would end within a few weeks and they would return home. Many carried with them the keys to their houses, believing their return was imminent, and the key has become a symbol of Palestinian refugee rights. The one million or so Palestinians inside Israel today, who constitute just under 20 percent of the population, are those that remained and their descendants. The second exodus of an additional 250,000 Palestinians came in 1967 during the third Arab-Israeli war that led to the Israeli Occupation of the West Bank and Gaza Strip.

Where do Palestinian refugees live?

The majority of Palestinian refugees live within a 100-mile radius of their original homes and villages. Of the 3.8 million refugees registered by the UN, 33 percent live in 59 overcrowded and under-resourced camps administered by the UN throughout the West Bank, Gaza Strip, Jordan, Syria, and Lebanon. The other 67 percent are scattered throughout the Middle East and other countries around the world.

What are the basic rights of Palestinian refugees?

The right of return is part of international law, and Palestinians are specifically guaranteed that right by UN Resolution 194 of December 1948, which states that “refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return.” In addition, other international laws and conventions including the Universal Declaration of Human Rights, the Fourth Geneva Convention, the Hague Convention, the International Covenant on Civil and Political Rights, and several regional conventions all support the right of refugees to return and compensation.

Why have Palestinian refugees not been able to return to their homes and villages?

Despite international law and specific UN resolutions, Israel has not allowed Palestinian refugees to return. This is in spite of the fact that Israel’s admission to the UN in 1949 was conditioned on its willingness to abide by General Assembly Resolution 194 calling for repatriation and compensation. Today, sixty years later, Israel maintains that allowing the Palestinian refugees to return would change its demographic balance, more than doubling Israel’s current Palestinian population of 19 percent. Israel also claims that there is no space to accommodate Palestinian refugees seeking to return to their homes. However, around 80 percent of the Israelis currently live in approximately 15 percent of Israel. The remaining 85 percent of the land is mostly land that once belonged to the Palestinian refugees, and most of it is not used. In other words, 90 percent of depopulated Palestinian villages could be repopulated without displacing Israelis or affecting their livelihoods.

What has the United States done to support the Palestinian right of return for refugees?

The United States has not been an equal broker in its involvement in peace negotiations between the Israeli government and the Palestinian Authority. Despite the fact that it is bound by its constitution to support human rights and freedom, the United States has turned a blind eye to Israel’s violations of international law and continues to supply Israel with massive financial and military support. We believe, however, that the United States could use the financial support it gives to the State of Israel to hold it accountable to international law. There can be no lasting peace in the region if the rights of Palestinian refugees are not recognized.

—US Campaign to End the Israeli Occupation

Handout 4 Session 3

Questions for Assessing Media Reports on Palestine and Israel

When critiquing a news story about the Palestinian-Israeli conflict, ask yourself the following questions:

- How many times were UN reports/findings/resolutions mentioned?
- How many times were human rights reports/findings/statements mentioned?
- Were the terms “Occupation/occupied” used appropriately?
- Were maps depicting the offered Palestinian state shown?
- Was Barak’s “95 percent” figure used to describe the Barak “offers”?
- How many times were the words “terror/terrorist” used to describe Palestinians/Palestinian actions as opposed to Israelis/Israeli actions?
- How many times was the word “violence” used to describe Palestinian actions as opposed to Israeli actions?
- Were the words “response/retaliation” used to describe Palestinian/Israeli actions?
- Were Palestinian actions described in context (e.g., “Palestinians launched a mortar attack after Israelis bulldozed a row of houses”)?
- Were Israeli actions described in context (e.g., “Israelis bulldozed a row of houses after Palestinians launched a mortar attack”)?
- Did the story describe official Palestinian denials or pleas of ignorance and innocence in violent acts?
- Did the story describe official Israeli denials or pleas of ignorance and innocence in violent acts?
- How much personal detail about Palestinian victims did the story explore?
- How much personal detail about Israeli victims did the story explore?
- Did the story appropriately use the word “alleged”?
- Did the story appropriately use double quotes?
- How many direct Palestinian/Israeli quotes did the story include?

When reading an *editorial*, ask yourself the following basic questions:

- Did the editorial mention the fact that the Palestinians are under Israeli Occupation?
- Did the editorial mention findings by human rights organizations?
- Did the editorial mention United Nations resolutions/findings?
- Did the editorial lament the suffering of Palestinian people?
- Did the editorial mention the fact that Israel is a recipient of significant military and economic aid from the United States?

Handout 5 Session 3

Some Key Palestinian and Israeli Websites

Environment/Land

Applied Research Institute, Jerusalem (ARIJ)

<http://www.arj.org>

Israeli Committee against House Demolition (ICAHN)

<http://www.icahd.org>

Palestinian Agricultural Relief Committee (PARC)

<http://www.pal-arc.org>

Palestinian Environmental NGO Network (PENGON)

<http://www.pengon.org>

Human Rights

Badil - Resource Center for Palestinian Residency and Refugee Rights

<http://www.badil.org>

Bat Shalom - Women with a Vision for a Just Peace

<http://www.batshalom.org>

B'tselem - The Israeli Information Center for Human Rights in the Occupied Territories

<http://www.btselem.org>

Jerusalem Center for Women

<http://www.j-c-w.org>

Palestinian Center for Human Rights (PCHR)

<http://www.pchrgaza.org>

Medical/Social Concerns

Union of Palestinian Medical Relief Committee (UPMRC)

<http://www.upmrc.org>

Religious/Multifaith Issues

International Center of Bethlehem

<http://www.annadwa.org>

Rabbis for Human Rights

<http://www.rhr.israel.net>

Sabeel Ecumenical Palestinian Liberation Theology Center

<http://www.sabeel.org>

Multiple Issues

Ha'aretz (Israeli daily newspaper in English)

<http://www.haaretz.com>

Palestine Report (a weekly subscription email magazine)

www.palestinereport.org

Palestinian Academic Society for the Study of International Affairs (PASSIA)

<http://www.passia.org>

Palestinian Center for Rapprochement Between People

<http://www.rapprochement.org>

Palestinian Conflict Resolution Center (Wi'am)

<http://www.planet.edu/~alastah>

Palestinian Initiative for the Promotion of Global Dialogue and Democracy

<http://www.miftah.org>

Humanitarian and Relief Organizations

ReliefWeb

www.reliefweb.int

The Humanitarian Information Center

www.ochaopt.org

Handout 1 Session 4

Jesus Is Laid in the Tomb

A reading from Mark 15:46-47:

Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Jesus saw where the body was laid.

Sing “Waa Habibi, Waa Habibi.”

(Share the following or summarize it in your own words.)

The good news is that there is another station. The story does not end with a closed tomb but a risen Christ. As we complete this study, we do so in recognition of the power and possibility available through the spirit of resurrection. The gospel story continues in Mark 16. Listen to the next three verses: “When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus’ body. Very early on the first day of the week, just after sunrise, they were on their way to the tomb and they asked each other, ‘Who will roll the stone away from the entrance of the tomb?’ Who will roll the stone away? It is a poignant question. Through these last sessions, we learned about the many complexities of life in Israel and Palestine, of all the varied peoples and identities. We have explored issues of borders, refugees, terrorism, and racism. We’ve examined obstacles to a sustainable, just peace. As we draw near the end of our study, we might well ask, “Who will roll the stone away?” so that conflict gives way to relationship; so that fear and hatred gives way to dignity and respect; so that oppression gives way to justice; so that violence, regardless of its sources, gives way to true peace and reconciliation. Our last session together will focus on what people have been doing to roll the stone away and discuss ways that we can join that work. As we give ourselves to such efforts, we participate in the power of resurrection, where hope is reborn and life erupts from death. We thus live the next Station at the Cross!

Handout 2 Session 4

Who Will Roll the Stone Away?

Breaking the Silence

Former IDF soldiers break the silence about the human costs of Occupation to both Palestinians and Israelis.

Since our discharge from the army, we all feel that we have become different. We feel that service in the Occupied Territories and the incidents we faced have distorted and harmed the moral values on which we grew up.

We all agree that as long as Israeli society keeps sending its best people to military combat service in the Occupied Territories, it is extremely important that all of us Israeli citizens know the price which the generation who is fighting in the territories is paying, the impossible situations it is facing, the insanity it is confronting everyday, and the heavy burden it bears after being discharged from the IDF—a heavy burden that hasn't left us.

That's why we decided to break the silence, because it's time to tell. Time to tell about everything that goes on there each and every day. We all served in the territories. Some served in Gaza, some in Hebron, some in Bethlehem, and the rest served in other places. We all manned checkpoints, participated in patrols and arrests, and took part in the war against terror.

We all realized that the daily struggle against terror and the daily interaction with the civilian population has left us helpless. Our sense of justice was distorted, and so were our morality and emotions.

The reality we experienced was made up of innocent civilians being hurt, kids not going to school because of the curfew, and parents who can't bring food home because they can't go to work. This reality has stayed with us and will not go away. After discharge from the army, we decided that we shouldn't go on. We shouldn't forget what we ourselves did and what we witnessed. We decided to break the silence.

Our first initiative was the exhibition "Breaking the Silence—Fighters Tell about Hebron," which grew out of our will to show at home what we had never shown before. For the first time, we opened a window to the world of soldiers serving in Hebron. The reaction was overwhelming. Thousands came to see the exhibition: citizens, members of parliament, and perhaps most important— soldiers and their families.

We began to investigate, interview, and document hundreds of former combat soldiers. All this was done under guarantee of full confidentiality to all those who contact us in order to testify. The amount of testimonies we have gathered proves time and again that it is not a matter of "exceptional cases" or "stray weeds." It is a dangerous phenomenon growing from day to day. Things that were once exceptional have become the norm. Israeli society must know the price it is paying for every soldier serving in the Occupied Territories. Israeli society must realize the trap we are caught in, because while the army is trying to deal with the threat posed by terror, it is creating a disaster.

We are discharged soldiers who have decided not to keep silent. To stop keeping to ourselves everything we've been through in the past three years. So far, hundreds of discharged combat soldiers have decided to break the silence, and every day more people follow.

During our combat service we've handled many different missions. We have one mission left: to talk, tell, and not keep anything hidden. "Breaking the Silence" ("Shovrim Shtika" in Hebrew) should serve as a warning sign to Israeli society. We are alerting [people] about irreversible corruption.

(From the website http://www.shovrimshatika.org/index_e.asp, October 2006)

Who Will Roll the Stone Away?

Wi'am—Palestinian Conflict Resolution Center

The hallmark of a truly democratic and just society—one whose ideals are resilient even in challenging situations—is by having diverse groups of citizens. These citizens feel empowered when they can create peaceful change in their society by holding their leaders accountable, and by possessing a fundamental faith in the rule of law and a nonviolent means of resolving conflicts.

Wi'am believes that societies will be transformed into cultures of peace when they are in continual dialogue with each other. Then they will be capable of managing conflicts in ways that bring about positive change and a potential for learning and development.

For the construction of peace to be successful, policies from "above" are not sufficient. It is necessary to gain knowledge, motivation, and participation from "below." For this to happen, the people must feel empowered to present the learning, skills, information, and actions for their community. This will promote the integral development of the community and reinforce a sense of social responsibility among community members that a peaceful society needs to survive.

Sulha is a traditional form of reaction to violent conflicts. It is a tradition that has been developed by our ancestors as a set of skills and techniques for resolving conflicts by favoring an "arms of dialogue" versus a "dialogue of arms."

Women community leaders, grassroots peace-builders, and activists can no longer be excluded from community development and sharing in decision-making equally with men. A paradigm shift must take place from marginalizing the role of women in constructive societal development toward gender equality that respects diversity and personal choice. We are proud of our marches and sit-ins that call for social reform or women's equal rights, and that call for an end to the unjust Occupation and its harsh measures on the ground. We continually protest against the "Separation Wall" and identify with the people who are directly devastated by the Wall. We write petitions, articles to advocate nonviolence, and call for an end to an unjust political reality. By the same token, we are periodically orienting international groups about the current political situation and call upon the international community to advocate peace and justice for all.

Our societies will be transformed into cultures of peace when they are in continual dialogue. This also happens when they are capable of managing conflicts in ways that bring out the positive potential for learning and development that conflicts can bring!

(From the website

<http://www.planet.edu/~alashlah/Newsletter2005/Newsletter205.htm>, October 2006)

Who Will Roll the Stone Away?

B'Tselem: The Israeli Information Center for Human Rights

B'Tselem was established in 1989 by a group of prominent academics, attorneys, journalists, and Knesset members. It endeavors to document and educate the Israeli public and policymakers about human rights violations in the Occupied Territories, combat the phenomenon of denial prevalent among the Israeli public, and help create a human rights culture in Israel.

In Hebrew, B'Tselem literally means “in the image of” and is also used as a synonym for human dignity. The word is taken from Genesis 1:27: “And God created humans in his image. In the image of God did He create him.” It is in this spirit that the first article of the Universal Declaration of Human Rights states that “All human beings are born equal in dignity and rights.”

As an Israeli human rights organization, B'Tselem acts primarily to change Israeli policy in the Occupied Territories and to ensure that its government, which rules the Occupied Territories, protects the human rights of residents there and complies with its obligations under international law.

B'Tselem has attained a prominent place among human rights organizations. In December, 1989 it received the Carter-Menil Award for Human Rights. Its reports have gained B'Tselem a reputation for accuracy, and the Israeli authorities relate to them seriously. B'Tselem ensures the reliability of information it publishes by conducting its own fieldwork and research, whose results are thoroughly cross-checked with relevant documents, official government sources, and information from other sources, among them Israeli, Palestinian, and other human rights organizations.

(From the website www.btselem.org)

Who Will Roll the Stone Away?

Dar Annadwa Addawliyya—The International Center of Bethlehem

In contexts of conflicts, people are concentrating mainly on those who “kill the body” but often they forget about those who “kill the soul,” i.e., the dignity, creativity, and vision of a people. Without a vision, nations “cast off restraints.” Culture is the art for the soul not only to survive but to thrive. Culture is the art to refuse being just on the receiving end, to resist being perceived only as a mere victim. Culture is the art of becoming an actor rather than a spectator. It is the art of celebrating life in a context still dominated by forces of death and domination, an art of resisting creatively and nonviolently.

However, culture is a necessity not only in times of conflict. Culture is crucial not mainly in resisting Occupation but essential in a positive way of expressing oneself the way one is and to communicate one's story the way one wants. Culture has thus to do with self-determination. Culture is the place where we determine who we are as we define ourselves and not as defined by others. Culture is the medium through which we communicate what we really want in a language that is different [from] political semantics and religious formulas. The role culture will play in our future state is what will determine for many [whether] Palestine is not only [our] homeland by birth but by choice, too. What happens in the cultural zone will indicate the direction Palestine is heading towards: a democratic state where there is not only freedom from Occupation but also a state that guarantees legally freedom of

expression and allocates resources to ensure that the cradle of the three monotheistic religions will become a major cultural hub for humanity.

Last but not least, culture is an important bridge between Palestine and the rest of the world. Although culture has to do with expressing oneself as one is, this is done always in relation to others. Encountering the other is always important in understanding oneself. It is in the light of meeting a different context that one realizes one's own unique context. Culture becomes thus the space where people can meet others and themselves, where they can discover a language that is local and yet universal, and where they realize that in order to breathe, one has to keep windows wide open to new winds and fresh air brought across the seas and oceans. Simultaneously, what Palestine needs are ambassadors of its culture who can express the unique spirit of the land and its people. Culture is the means that empowers us to give face to our people, write melodies to our narrative, and develop an identity that is deeply rooted in the Palestinian soil like an olive tree, whose branches reach out into the open skies.

It is for these reasons that we, at the International Center of Bethlehem, have decided in 2007 to focus and invest most of our resources on culture. We opened in 1999 the "Cave" Arts and Crafts Center with workshops, a gallery, and a gift shop; and we dedicated in 2003 the Addar Cultural and Conference Center with a state-of-the-art multipurpose auditorium. Out of this same conviction, we opened in September 2006 the Dar al-Kalima College as the first of its kind that is offering vital, accredited, and comprehensive higher education in arts, multimedia, and communication. This is our contribution to strengthen the civil society, cultivate talent, and communicate hope so that a fresh spirit will continue to blow within, throughout, and across Palestine, and we all can breathe.

(From a message by Rev. Dr. Mitri Raheb, Pastor of Christmas Lutheran Church and General Director of the International Center of Bethlehem, www.mitriraheb.org, www.annadwa.org)

Who Will Roll the Stone Away?

The Coalition of Women for Peace

The Coalition of Women for Peace has become one of the leading voices in Israel advocating for a just and viable peace between Israel and Palestine ever since its founding in November 2000, just six weeks after the current Intifada began. The Coalition brings together independent women and nine women's peace organizations, some newly formed, and others promoting coexistence since the founding of the State of Israel. We are a mix of Jewish and Palestinian women (all citizens of Israel), and we take action to amplify the voices of women calling for peace and justice for all inhabitants of the region.

Our Principles

The Coalition of Women for Peace seeks to mobilize women in support of human rights and a just peace between Israel and its Arab neighbors, as we work to strengthen democracy within Israel. Our principles:

- An end to the Occupation.
- The full involvement of women in negotiations for peace.
- Establishment of the State of Palestine side-by-side with the State of Israel based on the 1967 borders.

- Recognition of Jerusalem as the shared capital of two states.
- Israel must recognize its share of responsibility for the results of the 1948 war and cooperate in finding a just solution for the Palestinian refugees.
- Opposition to the militarism that permeates Israeli society.
- Equality, inclusion, and justice for Palestinian citizens of Israel.
- Equal rights for women and all residents of Israel.
- Social and economic justice for Israel's citizens and integration in the region.

What We Do

The Coalition has provided emergency supplies to women and children in refugee camps, and school supplies to thousands of Palestinian children. Together with Palestinian women, we recently completed the International Human Rights March of Women, marching for three weeks in Israel and Palestine and calling for an end to the Occupation and creation of a just peace between our peoples. With the escalation of violence over recent years, it has become harder and harder for peace movements in Israel to rally public support. Nevertheless, the Coalition has persisted, both independently and in collaboration with others, and believes that peace is possible, and that women have a key role in making it happen.

(From the website <http://coalitionofwomen.org/home/english/about>)

Who Will Roll the Stone Away?

Sabeel Ecumenical Liberation Theology Center

Sabeel is an ecumenical grassroots liberation theology movement among Palestinian Christians. Inspired by the life and teaching of Jesus Christ, this liberation theology seeks to deepen the faith of Palestinian Christians, to promote unity among them toward social action. Sabeel strives to develop a spirituality based on love, justice, peace, nonviolence, liberation, and reconciliation for the different national and faith communities. The word "Sabeel" is Arabic for "the way" and also a "channel" or "spring" of life-giving water.

By learning from Jesus—his life under Occupation and his response to injustice—this theology hopes to connect the true meaning of Christian faith with the daily lives of all those who suffer under Occupation, violence, discrimination, and human rights violations. Additionally, this blossoming theological effort promotes a more accurate international awareness of the current political situation and encourages Christians from around the world to work for justice and to stand in solidarity with the Palestinian people.

Sabeel affirms its commitment to make the gospel relevant ecumenically and spiritually in the lives of the local indigenous Church. Our faith teaches that following in the footsteps of Christ means standing for the oppressed, working for justice, and seeking peace-building opportunities, and it challenges us to empower local Christians. Since a strong civil society and a healthy community are the best supports for a vulnerable population, Sabeel strives to empower the Palestinian community as a whole and to develop the internal strengths needed for participation in building a better world for all. Only by working for a just and durable peace can we provide a sense of security and create ample opportunities for growth and prosperity in an atmosphere void of violence and strife.

(From the website www.sabeel.org)

Who Will Roll the Stone Away?

Parents Circle – Families Forum

The Parents Circle – Families Forum consists of more than 500 Israeli and Palestinian families, all of whom have lost an immediate family member due to the ongoing conflict. We call on all parties to promote reconciliation as the only way to reach true coexistence and peace. To achieve this goal we work consistently to imbue both sides with a sense of tolerance and reconciliation instead of hatred and revenge, sharing with others personal and painful stories. Each day, through our activities and outreach, the Families Forum reaffirms the sanctity of life and the need to safeguard human dignity and freedom. Though our members have all paid the highest price, we fervently seek to bring reconciliation to this war-ridden region.

The most basic goal of all the Families Forum's actions is to end further bereavement and the loss of life. The long-term goals of the Families Forum are to promote reconciliation between the Israeli and Palestinian societies.

By allowing both Israelis and Palestinians to come to terms with the consequences of the escalating violence, both sides will begin to change their beliefs, which are at the root of the conflict. Currently the parties are too immersed in their own pain to be willing to acknowledge the other's suffering. By acknowledging the personal narratives of victims of both sides, a new chapter in the relations between the sides may, at last, begin. Past activities of the Families Forum have generated empathy for bereaved families of the opposing side, by gradually exposing both societies to each other's loss.

Palestinians and Israelis have so far avoided recognizing the pain of the other side. A reconciliation process initiated by the Families Forum can put victims, who refuse to revenge their loss and [instead] choose to reconcile, at the forefront of public awareness. In doing so, it will humanize both sides and will act as an example to the Israeli and Palestinian people.

(From the website <http://www.theparentscircle.com/default.asp>)

Handout 3 Session 4

Solidarity: Creating a Circle of Concern and Response [A Head]

Through over ten years of living and working in Palestine and Israel, I've encouraged people to develop their desire for solidarity in five areas as a way to build and express their commitment to those struggling for a just peace in that broken land. The areas are listed below. They are not listed in terms of priority, as they overlap and intersect each other in different ways. In fact, as they are held in tension with each other, they both hold us accountable not to demonize those who do not agree with us and push us to go beyond our comfort zones as we continually listen for the silenced and muted voices yearning for peace. I hope you find these helpful and that we will strive together to create ever larger circles of concern.

1. Pray without ceasing. This seems obvious, yet intentionality in our prayers is very important for our work of solidarity. This is more than the prayer, "Let there be peace and justice in the Middle East" during Sunday morning worship. That's a good place to begin but doesn't go nearly far enough. Prayer makes people part of our family, part of our network of concern. As we continue to pray for the people, the leaders, projects, our circle of concern and caring grows. Specificity in prayer helps us to connect to the human dimension and moves it from "that conflict over there." For example, the General Board of Global Ministries and the Women's Division have many projects in the region that we help support through our giving. Discover them, find out their needs and what struggles they are facing. Find out what joys are helping keep hope alive. Get to know the projects and people and keep them close in your life of meditation and prayer. Another way is to go to www.rememberthechildren.org and get the list of all the children killed since September 28, 2000. This includes both Palestinian and Israeli children. Tragically there are over a thousand families who have lost their children to the violence of the conflict in these last years. We can name them specifically in our prayers, offering our own comfort in these families' time of grief and healing. As we seek to work for change, prayer is one of the foundations for nonviolent response. Jim Wallis, the founding editor of *Sojourners* magazine, expressed it well in a short reflection.

Prayer: Antidote to Violence by Jim Wallis

Prayer is a necessity. Without it we see only our point of view and ignore the perspective of our enemies. Prayer breaks down those distinctions. To do violence to others, you must make them enemies. Prayer, on the other hand, makes enemies into friends.

When we bring our enemies into our hearts through prayer, it becomes most difficult to maintain the hostility necessary for violence. In bringing them close to us, prayer serves to protect our enemies. **Thus prayer undermines the propaganda and policies of governments designed to make us hate and fear our enemies** [editor's emphasis]. By softening our hearts toward our adversaries, prayer can become treasonous. Fervent prayer for our enemies is a great obstacle to war and the feelings that lead to it.

Jesus says love our neighbors, including our enemies, "as yourself." Here lies the key to peacemaking. If we seek our security and peace at the expense of someone else's, it can only fuel the cycle of retribution. Caring for the well-being of our enemies—loving our enemies—is the only thing that can break the cycle of violence and ultimately protect our own well-being.

(From "Living with Christ," *NOVALIS*, July 2004)

2. Give to support ministries of healing and hope. Through The United Methodist Church, there are many opportunities to participate in enabling a variety of remarkable ministries. Whether you have special concerns for children, youth, women, training, health care or human rights, you can support vital ministries in each of these areas through your monetary gifts. This is particularly important today, as the Christian community in the Holy Land cannot carry their projects/ministries out on their own. Over 60 percent of Palestinians are currently unemployed, and financial resources are extremely limited. Yet the work of the church communities, whose members make up only about 2 percent of the population, is remarkable. Christians are providing some of the most important gifts of hope that exist there now. The October *Response* magazine each year lists the projects for United Methodist Women.

3. Study to develop effective tools for solidarity. Gain knowledge about the realities that goes beyond the sound bites of mainstream media. Many Americans know little to nothing of the realities of the Occupation and its impact on the daily lives of the people there. Too few know about the amount of US foreign aid or the impact it has on the ongoing conflict. As Christians committed to the reign of God on earth, we need to be persistent in searching for justice and peace for all peoples of the world. Informed study is critical to our mission.

One of the best ways to study is to participate in an educational exposure trip. If you cannot travel, there are many resources available to help congregations gain more information about this region. It is important for people to know what their churches have said and positions they have taken. You have already begun by using this study. Current UM resolutions can be found in *The Book of Resolutions*. The Mennonite Central Committee has developed a program called Building Bridges not Walls. Excellent educational resources are available there (<http://www.mcc.org/us/washington/index.html>).

Global Ministries is a member of the US Campaign to End the Occupation, which has created a number of short bulletins on key issues (www.endtheoccupation.org).

In conflicts that engender such strong emotions, one of the only avenues we have available to us to ensure justice for the various parties is the guidance of international law and UN conventions and resolutions. Understanding those that apply to the Israel-Palestine conflict is important. For a list of recommended readings and resources or a selection of websites with reliable information, you can contact Mission Contexts and Relationships at the General Board of Global Ministries or Global Ministries mission personnel serving in the region. Their contact information can be found on the Global Ministries website (www.gb-gm-umc.org).

4. Engage in interfaith dialogue and work on this issue. For too long the question of the Israel-Palestine conflict has often been left out of interfaith interactions. It has been seen as too divisive. Many are afraid of rupturing long-time relationships with Jewish neighbors and colleagues. Yet if we do not face the differences we may have on the issues, it is going to be a great stumbling block among those of us of different faith traditions. We also miss the opportunity to find communities that would be willing to work with us in education and advocacy. We must listen respectfully to differing views but also be able to be clear about our church's stances towards Israeli government policies and Palestinian actions. It is important for the Christian

community not to be cowed into thinking that a position against certain Israeli government policies is anti-Semitic. But we must also be willing to listen carefully in order to distinguish when statements and actions *are* anti-Semitic.

5. Advocate for action on the issues. Advocacy is at least a two-pronged process. One critical avenue is to consistently and systematically inform our elected officials about our positions on the conflict and to let them know that at the root of much of the struggle in the Middle East are ongoing US positions vis-a-vis Israel-Palestine. People outside the United States see our government's policies as lopsided because they are. There are a number of direct advocacy groups that can help you attend to legislative issues in this region.

- You can get on the Action Alert mailing for Churches for Middle East Peace. This is an ecumenical advocacy group representing numerous Christian churches (www.cmep.org). Visit the website to register to receive information.
- Global Ministries-UMC is also a member of the US Campaign to End the Occupation, one of the largest interfaith and secular coalitions working on education and advocacy. They have many great resources on the website and also offer an Action Alert every Wednesday. Visit www.endtheoccupation.org to find out how to join this campaign.
- Organizing interdenominational and interfaith groups to speak to your congressperson or senator is a very effective way to share your concerns for justice in this region.
- Another avenue of advocacy is within the media. Begin to watch how the stories are told. Whose perspectives dominate? What words are used to describe the various parties in the conflict? Palestine Media Watch (www.pmwatch.org) is a helpful site to visit in order to help build an effective media advocacy team.

There is no shortage of creative activities that can be done through advocacy. It is also a critical piece towards building solidarity with those searching for a just peace.

Handout 4 Session 4

Places to Connect

Churches for Middle East Peace (CMEP)

110 Maryland Ave. NE, #311

Washington, DC 20002

www.cmep.org

Phone: 202-543-1222

Fax: 202-543-5025

Email inquiries: info@cmep.org

Churches for Middle East Peace is a coalition of 21 public policy offices of national churches and agencies—Orthodox, Catholic, and Protestant. CMEP began its work in 1984 out of the conviction that the policy perspectives and long Middle East experience of our member bodies should be more widely known in the public policy arena. We therefore seek to maintain an ongoing dialogue with Congress, the Administration, and the diplomatic community to advance such concerns, assessments, and advocacy positions.

The work of CMEP focuses on Washington in the knowledge that sound United States policy is crucial to achieving and maintaining just and stable relationships throughout the Middle East. In addition, CMEP seeks to help the members of our organizations advocate in a knowledgeable, timely, and effective way their concerns about justice and peace for all people and countries in the region.

Among our principal advocacy concerns are the avoidance and resolution of armed conflicts, human rights, arms control, foreign aid, and the unique nature of Jerusalem—sacred to Christians, Jews, and Muslims.

Fellowship of Reconciliation (FOR)

521 N. Broadway

Nyack, NY 10960

www.forusa.org

Phone: 845-358-4601

Since 1915, the Fellowship of Reconciliation has carried on programs and educational projects concerned with domestic and international peace and justice, nonviolent alternatives to conflict, and the rights of conscience. We envision a world of justice, peace, and freedom. It is a revolutionary vision of a beloved community where differences are respected, conflicts are addressed nonviolently, oppressive structures are dismantled, and where people live in harmony with the earth, nurtured by diverse spiritual traditions that foster compassion, solidarity, and reconciliation.

FOR seeks to replace violence, war, racism, and economic injustice with nonviolence, peace, and justice. We are an interfaith organization committed to active nonviolence as a transforming way of life and as a means of radical change. We educate, train, build coalitions, and engage in nonviolent and compassionate actions locally, nationally, and globally.

Interfaith Peace-Builders sends delegations to Israel and Palestine so that US citizens can see the conflict with their own eyes. Participants have the

opportunity to learn directly from Israeli and Palestinian nonviolent peace/human-rights activists, to spend time in Palestinian and Israeli homes, and to experience the situation of Palestinians living under military Occupation. The delegations focus on seeing, listening to, and recording the experiences and perspectives of a wide range of Palestinian and Israeli voices.

Interfaith Peace-Builders places a strong emphasis on continuing work on the conflict when participants return to their homes. The program asks for a commitment from participants to educate people in their communities and organizations about the conflict, to write and speak about their experiences, to join with FOR and other local and national organizations working to end the conflict, and to work to change US policy in the region.

MENUM: Middle East Network of United Methodists

212 East Capitol Street, NE
Washington, DC 20003
www.mfsaweb.org
Phone: 202-546-8806
Fax: 202-546-6811
Email: mfsa@mfsaweb.org

MENUM is a subgroup of the Methodist Federation for Social Action (MFSA). MFSA works primarily through the ministries of The United Methodist Church, supporting and augmenting peace and justice ministries at the local, conference, and national levels. As an independent organization, we call our church to expand its understanding of the radical call of the gospel to be the inclusive, justice-seeking, risk-taking Body of Christ. MFSA lives out our belief that to be faithful witnesses to the gospel of Jesus Christ is to be involved in the transformation of the social order.

TIKKUN Communities

2342 Shattuck Avenue, #1200
Berkeley, CA 94704
Phone: 510-644-1200
Fax: 510-644-1255
Email: magazine@tikkun.org
community@tikkun.org
info@spiritualprogressives.org

We are an international community of people of many faiths calling for social justice and political freedom in the context of new structures of work, caring communities, and democratic social and economic arrangements. We seek to influence public discourse in order to inspire compassion, generosity, nonviolence, and recognition of the spiritual dimensions of life.

There are many ways to be involved in the TIKKUN Community. We are creating groups of like-minded people at our annual meetings of professional associations, at national conventions of unions and political parties, or at the national gatherings of our religious communities.

Some of us are engaged in solidarity work with the Israeli peace movement or in developing local initiatives to challenge the Occupation. Some of us are developing teach-ins about Israeli-Palestinian peace, and in other ways challenging the mainstream interpretation of that struggle. Some of us are bringing these ideas

into the anti-globalization, ecological, and social-justice movements or affinity groups of which we are part. Some of us are trying to do that in the Democratic Party, the Natural Law Party, the Green Party, and other political parties.

Some of us are challenging local and national media, insisting that they recognize the distorted and cynical nature of their presentations, and educating the public to alternative ways to think about reality. Some of us are retirees who are making phone calls and writing letters to the media or to neighbors about these ideas.

The TIKKUN community is a place where we can talk about these ideas and give each other mutual support for being unequivocally utopian and committed to large scale TIKKUN *olam* (transformation of the world). We get this nurturance through *TIKKUN* magazine, the TIKKUN website and email group, and through annual TIKKUN Community national gatherings.

US Campaign to End the Israeli Occupation

PO Box 21539

Washington, DC 20009

www.endtheoccupation.org

Phone: (202) 332-0994

For general information on or to become involved with the US Campaign, email us at: us_campaign@endtheoccupation.org.

The US Campaign is a diverse coalition of groups and organizations—local, state, regional, and national—working for freedom from Occupation and equal rights for all by challenging US policy towards the Israeli-Palestinian conflict. The Campaign is based on human rights and international law, providing a non-sectarian framework for everyone who supports its Call to Action. Its strategy is to inform, educate, and mobilize the public so as to change the US role in the Israeli-Palestinian conflict to support peace, justice, human rights, and international law.

Our Principles and Purpose

- We stand for freedom from Occupation, and equal rights for all. International law guarantees these human rights, including the right to exist in peace and security.
- We aim to change those US policies that sustain Israel's forty-year Occupation of the Palestinian West Bank, Gaza, and East Jerusalem and that deny equal rights for all.

Our Goals

- We will inform, educate, and mobilize the public regarding the US Government's current as well as potential role in the Israeli-Palestinian conflict.
- We seek to change such policies as the billions of US military and economic aid dollars provided despite Israel's violations of US and international law.
- We call for the US to work within the UN to implement a just and lasting peace.

Our Campaign

- Our Campaign will build on existing opposition to settlements, land confiscation, house demolitions, and other violations of international law, by providing a common platform to challenge US policies supporting the Israeli Occupation of Palestine.

- We include civil and human rights activists, faith-based organizations, peace activists, Arab-American organizations, Jewish groups opposing the Occupation, students, and others who promote peace and justice in Israel and Palestine. We invite all who support this Call to contribute to the fulfillment of its purpose.

World Council of Churches Ecumenical Accompaniment Program [C Head]

EAPPI

International Affairs, Peace and Human Security

World Council of Churches

Box 2100

1211 Geneva 2

Switzerland

Fax: +4122 791 6406

For US application, go to: <http://www.pepm.org/accompaniment.html>

For information, email: info@pepm.org

The EAPPI is an initiative of the World Council of Churches under the *Ecumenical Campaign to End the Illegal Occupation of Palestine: Support a Just Peace in the Middle East*. Its mission is to accompany Palestinians and Israelis in their nonviolent actions and concerted advocacy efforts to end the Occupation. Participants of the program are monitoring and reporting violations of human rights and international humanitarian law, supporting acts of nonviolent resistance alongside local Christian and Muslim Palestinians and Israeli peace activists, offering protection through nonviolent presence, engaging in public policy advocacy, and in general standing in solidarity with the churches and all those struggling against the Occupation.

Ecumenical accompaniers, who serve a minimum of three months, work in various capacities with local churches, Palestinian and Israeli NGOs, as well as Palestinian communities, to try to reduce the brutality of the Israeli Occupation and improve the daily lives of both peoples.

Since the program was launched in August 2002, accompaniers have participated from more than 30 churches and ecumenical partners in 14 countries: Canada, Denmark, Finland, France, Germany, Iceland, Ireland, New Zealand, Norway, South Africa, Sweden, Switzerland, the UK, and the US.

Objectives

While the program's mission is to accompany Palestinians and Israelis in nonviolent actions and concerted advocacy efforts to end the Occupation, its detailed objectives are to:

- Expose the violence of the Occupation
- End the brutality, humiliation, and violence against civilians
- Construct a stronger global advocacy network
- Ensure the respect of Human Rights and International Humanitarian Law
- Influence public opinion in the home country and affect foreign policy on the Middle East in order to end the Occupation and create a viable Palestinian State
- Express solidarity with Palestinian and Israeli peace activists and empower local Palestinian communities/churches

Be an active witness that an alternative, nonviolent struggle for justice and peace is possible to end the illegal Occupation of Palestine.
