

Pentecost Peace Packet

Act now for peace in Israel /Palestine

We're all in this TOGETHER!

An offering of the Episcopal Peace Fellowship for use during the Pentecost season

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(If you are unable to download any section of this packet and would like to receive the contents by mail – please write (637 S. Dearborn St. Chicago, IL 60605 or call (312-922-8628) or e-mail epfnational@ameritech.net EPF and we will send you a copy (\$10.00))



Episcopal Peace Fellowship

Needed Now

More Than Ever!

Visit our Web sit at www.epfonline.org

Action Suggestions for your Congregation

- **Organize a peace vigil** or attend with members of your congregation. For information on the national Middle East Prayer Vigil and the petition “A Christian Call for Peace,” see www.globalministries.org or www.cmep.org.
- **Create an advocacy table**; providing sample letters, postcards, fax materials that members can write, sign, fax or e-mail to elected and appointed officials (this material can be taken to meetings; diocesan gatherings etc). Use the background pieces in this packet to create sample letters to officials.
 - The President - 202-456-1111 comment line; fax - 202-261-8577 or 202-456-2461
president@whitehouse.gov
 - The Honorable Colin Powell - 11202-647-6575 comment line; fax - 202-261-8577;
secretary@state.gov
 - Members of Congress - 202-224-3121 Capitol Switchboard. The switchboard can transfer you to your members’ offices and provide your members’ e-mails or fax numbers, or search <http://thomas.loc.gov/> or www.house.gov or www.senate.gov
- **Order the video “Voices From the Holy Land”** (prepared by the Peace and Justice Office of the Episcopal Church www.episcopalparishservices.org). Invite the vestry and other groups to view and discuss the video. Use the study/discussion guide on page 3.
- **Have a month long petition drive.** Sign the Petition “A Christian Call for Peace” (www.cmep.org). Collect the petitions during the offering and give public recognition for those who worked on the project.
- **Invite speakers from peace groups and other faiths** to provide information about Palestine/Israel. Such groups include the EPF (epfnational@ameritech.net), Jewish Peace Fellowship (www.jewishpeacefellowship.org), Muslim Peace Fellowship, (www.mpfweb.org), Fellowship of Reconciliation (www.forusa.org), Pax Christi (www.paxchristiusa.org), and American Friends Service Committee (www.afsc.org).
- **Have a fundraising Middle Eastern Dinner** at the church and send the money to our Anglican brothers and sisters (www.Jerusalem.anglican.org ; www.sabeel.org ; www.stgeorgescollegejerusalem.org).
- **Video tape members of your congregation** with messages of hope and peace to send to our brothers and sisters in Israel/Palestine. They will appreciate your prayers and support. This can be done during coffee hour, a meeting, or prayer session. (Send a copy to the Presiding Bishop and to EPF.)
- **Become apart of a peace delegation to Palestine/Israel.** For information, contact Fellowship of Reconciliation (www.forusa.org); Christian Peacemaker Teams – www.cpt.org.
- **Fast for Peace.** Select a week during Pentecost for members to fast one meal, one day or more and send the money that would normally go for food to Peace organizations.
- **Tell Episcopal Peace Fellowship** what your congregation is doing! We’re at 637 S. Dearborn St.; Chicago, Illinois 60605-1839; epfnational@ameritech.net

Voices from the Holy Land

A Guide for Reflection and Dialogue on the Video

Prepared by Madeleine Trichel – Interfaith Center for Peace

PREPARATION:

Make copies of the handout on the back of this page. Make sure the VCR works and that everybody will be able to see it!

GOALS OF THE SESSION

- to introduce the voices of people who live in Israel/ Palestine and help participants identify with them;
- to introduce positions of the Episcopal Church in the USA on issues of and Palestine;
- to invite group members to reflect on Scripture in the context of the issue and to pray for the peace of Jerusalem;
- to provide links to resources for information and action.

If people do not know each other, you may want to ask them to introduce themselves.

If time allows, you might ask for their names and one reason they were attracted to this topic.

OPEN THE SESSION:

Voices from the Holy Land was produced by the Peace and Justice Ministries of the Episcopal Church in the USA for a teleconference held in February 2002. The Voices are those of people who live in the Holy Land and who represent a wide variety of perspectives. The speakers include Jews, Christians, and Muslims. Most of the Christian Palestinians are Episcopalians in the Diocese of Jerusalem and the Middle East.

The Episcopal Church in the USA has been concerned with peace and justice issues in the Middle East for many years. The Church, meeting in General Convention, or in the interim, by Executive Council, has established many policies regarding issues of Jerusalem, Israel and Palestine. (See a summary on the back of this sheet.)

AFTER THE VIDEO: Select one or two questions from the following list for group dialogue.

- What emotions could you discern in the speakers? What were your own emotions as you watched?
- Which speaker do you most identify with? Did you disagree with anyone?
- What common themes did you hear among the speakers? What did you learn?
- Did you hear anything that surprised you?
- Do you think the video challenges or supports any stereotypes?
- What questions does the video raise for you?
- If you could interview one of the speakers, who would it be? Why?
- If your voice had been included, what would you have said?
- What/where are we called to act in our church, in our community and in the world?

Alternative: Distribute the handout and discuss one or more Resolutions of the Episcopal Church.

CLOSE THE SESSION: Distribute handouts. If time allows, ask for responses and reactions to the information. Invite participants to close with their own prayers, or use one of the following.

For those who Influence Public Opinion

Almighty God, you proclaim your truth in every age by many voices: Direct, in our time, we pray, thos

For Social Justice

Grant, O God, that your holy and life-giving Spirit may so move every human heart [and especially the

For the Human Family

O God, you made us in your own image a work through our struggle and confusion to accomplish your purposes on your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. *Amen.*

BC

RESOLUTIONS ¹

Policies and social ministries of the Episcopal Church in the USA originate from resolutions that are presented by individuals and groups throughout the Episcopal Church to the General Convention at its triennial gathering. Once approved by the convention, these resolutions become the “policy” of the Church. Both houses of the Convention must approve any resolution in order for it to become a policy. Therefore, these policies reflect the views of a majority of the House of Bishops and the House of Deputies (delegates). In some circumstances, the Executive Council, the governing body of the Episcopal Church between Conventions, also passes resolutions, which then must be confirmed by the next General Convention.

Summaries of Resolutions and Episcopal Church positions related to Israel, Palestinian Authority, and Jerusalem.

- Affirm right of Palestinians and Israelis to self-determination, independence, and sovereignty. (GC ‘00)
- Affirm the principle of the right of return for every Palestinian (GC ‘00)
- Affirm that Jerusalem should serve as the capital of two sovereign and independent states, Israel and Palestine. (GC ‘97)
- Call on Israel to remove all road blocks preventing free access to Jerusalem for Palestinians. (GC ‘97)
- Call on Israel to allow Palestinians equal rights to build housing and institutions in Jerusalem. (GC ‘97)
- Urge U.S. Government to use diplomatic and economic influence to fulfill the Church’s resolutions on Jerusalem. (GC ‘97)
- State that any resolution of the question of Jerusalem must equally respect the claims of Judaism, Islam, and Christianity and result in a shared city. (EC 6/95)
- Express concern about Israeli settlements in West Bank and East Jerusalem. (EC 6/95)
- Affirm and support September 1993 Israeli-PLO Declaration of Principles. (GC ‘94)
- Urge U.S. aid to Israel and to Palestinian Authority be conditional on the abandonment of violence and the release of political prisoners. (GC ‘94)
- Recognize Israeli settlements in the Gaza Strip, West Bank, and East Jerusalem are illegal and an obstacle to peace. (GC ‘94)
- Urge congregations to develop mutual understanding and respect with Jews and Muslims, and to discuss the Middle East. (GC ‘94)
- Affirm Israel as a sovereign state and support creation of a Palestinian state. (GC ‘91)
- Deplore the reintroduction of weapons of all kinds into the Middle East by any nation. (GC ‘91)

¹ Information and summaries from [Policy for Action 2000: The Social Policies of the Episcopal Church](#), available from the Office of Government Relations. For copies of the full resolutions, contact the Archives of the Episcopal Church, P.O. Box 2247, Austin, TX 78768

- Call for human rights for Palestinian refugees in Israel, the Territories, and Jordan. (EC 2/89)
- Oppose moving U.S. Embassy from Tel Aviv to Jerusalem. (GC '85)

FOR MORE INFORMATION

Peacemaking in the Holy Land: a Sacred Call

Twenty-minute video and booklet summarizing the policies of the Episcopal Church.

Available from Episcopal Parish Services

Phone: (800) 903-5544; web site: <http://www.episcopalparishservices.org>

Office of Government Relations

110 Maryland Avenue, NE; Suite 309

Washington, D.C. 20002-5722

800.228.0515 or 202.547.7300

www.episcopalchurch.org/eppn

Consider joining the Public Policy Network
for Action Alerts on policies of the Episcopal Church.

Episcopal Church Center, Peace and Justice M

815 Second Avenue, 5th Floor

New York, NY 10017

800.334.7626 or 212.867.8400. In NY State: 800

www.episcopalchurch.org/peace-justice/

Look especially at the web page for informat
current actions on Middle East peace.

Worship Suggestions for Your Congregation

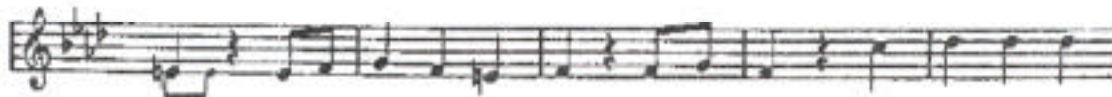
- **Create a Peace Candle and a Peace Icon** for your worship space; These can be stationary and left as a place to pray, or carried in the procession.
- **Begin church functions for a month with lighting the candle** and saying a prayer.
- **Have special Palestine/Israel peace prayers in the Sunday bulletin.**
- **Include prayers for Israel/Palestine in the Prayers of the people.**
- **Include Palestine/Israel peace intentions during the Eucharist.**
- **Have the children/youth/young adults write their own petitions for peace then use them in the services.**
- **Create a congregational candle** to take to meetings and demonstrations.
- **Ask the children and youth of the church to create peace banners.**
 - Use peace banners for use during processions.
 - Use the banner for a month running then alternate;
 - Hang the banner on the Church doors;
 - Suggest that each Church in the diocese create a Peace banner to take to diocesan convention.
- **Include special Palestinian/Israeli songs in worship** (see hymn in this packet)
- **Walk the labyrinth for Peace.** If your community does not have one you can create a simple labyrinth on a lawn with stakes and white twine.
- **Include other faiths in your peace project.**
 - Invite guest preachers from other faiths.
 - Invite other congregations of other faiths to your worship.
 - Seek invitations for your congregation to worship with other faiths.
 - Hold an interfaith worship service for Peace in Israel/Palestine.
- **Sample Prayers:**
 - God of Abraham, Sarah and Hagar are crying for their children. Violence is bearing the fruit of fear among the offspring of Hagar, once again. The tears of the innocent stain the land of Palestine/Israel. We intercede on behalf of the homeless, the displaced, the powerless, and all in Palestine/Israel who live in fear. Comfort those who mourn, bring your healing power to those who suffer brokenness, and above all, send forth your peace to this land. Amen
 - Allah! Give us steadfastness in obedience and keep us far from sin. Give us sincerity in intention and knowledge of that which is sacred; bestow on us guidance and constancy, seal our tongues with reason and wisdom, fill our hearts with knowledge and learning, keep us clean within from what is forbidden and from those things of which we are uncertain, keep our hands from oppression and stealing, hide from our eyes immorality and treachery, and close our ears to foolish talk. Grant this through thy overflowing generosity and thy mercy, O merciful and Compassionate! The Holy Qur'an
 - Collect #18 – For Peace (pg. 258) Book of Common Prayer

- Teach your congregation this hymn written by the Rev. Ernest Cockrell:

Sama/Listening



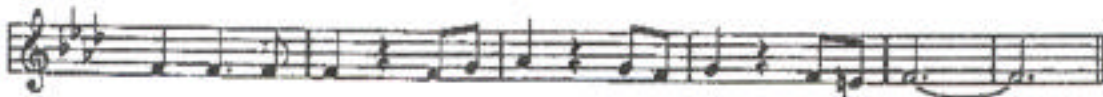
1. Sa - ma', are you lis - tening? Sa - ma', do you hear? Sa -
2. Sa - ma', are you lis - tening to words full of hope? Sa -
3. Sa - ma', are you lis - tening? Sa - ma', do you care for
4. Sa - ma', Pal - es - tin - ians, we're lis - tening to you! Is -



ma', the be - gin - ning of life with - out fear. To hear all the
 ma', are you work - ing for peace so re - mote? Sa - ma', are you
 those in op - pres - sion who live an - y where? God's mer - cy and
 rael - i peace - mak - ers, God bless what you do! Sa - ma', are you



voic - es of an - guish and grief, to hear the in - jus - tice in
 work - ing for jus - tice and truth, be - fore the de - struc - tion of
 jus - tice can change ev - 'ry heart, and make the im - pos - si - ble
 lis - tening, no ha - tred will do, to re - con - cile Christ - ian and



need of re - lief, Sa - ma'! Sa - la'am! Sha - lom! _____
 all of our youth? Sa - ma'! Sa - la'am! Sha - lom! _____
 just a new start. Sa - ma'! Sa - la'am! Sha - lom! _____
 Mos - lem and Jew, Sa - ma'! Sa - la'am! Sha - lom! _____

Sama: listening (Arabic)
 Sala'am: peace (Arabic)
 Shalom: peace (Hebrew)

Copyright: July 31, 1990
 Ernest W. Cockrell

“Without Delay”

One of the many letters written while on Sabbatical in Palestine/Israel (January - April 2002) from the Rev. David Seltzer, Chairperson of EPF.

Greetings,

Today it is 26 Nisan 5762, Yom HaShoah, the Day of Remembrance of the Holocaust of Nazi Germany, where six million Jews died, and over six million Gypsies, handicapped, gay men, communists and others died as well. At 10:00 AM Israeli time the sirens went off, and everyone - students, factory workers, bus drivers, rabbis, women and men - stood in silence for two minutes. Hannah and Rachel said that in their school they all stood in the classrooms; Rachel reported to us that she prayed no more people would be killed, ever again.

Sadly, that is not the case here in Palestine/Israel. Lt. General S. Mofaz, Chief of Staff of the Israeli Defense Forces, says that as of this morning 200 Palestinians and 11 IDF soldiers have been killed since 29 March, and at least 1,500 Palestinians and 143 IDF soldiers injured. In the invasions of the West Bank and Gaza, Palestinian sources are saying that many, many more Palestinians have been killed than the 200 mentioned; they say that only now are bodies being found on the rooftops, in collapsed and bulldozed houses, and in mass graves. In some towns, people have not been allowed out of their homes to bury their dead, let alone get food or water or medicine or life supplies. Simon Peres today warned Ariel Sharon that when the extent of the destruction of the Palestinian areas is known, the world will have great fury at his military punishment of the Palestinian people. Sadly, in a recent national poll, 72% of the Israelis indicated they support this military action as a way of ending terrorism.

“Without delay” - never have I seen two words so interestingly interpreted. The Israeli news sources here say that Ariel Sharon and President Bush agreed to this military action ahead of time, and that Bush had given Sharon latitude to interpret when the military actions would end. Now, both Bush and Colin Powell are saying that “without delay” means NOW (it reminds me of the slogan used in dealing with date rape: “What part of NO don’t you understand?”) and the Prime Minister today has responded that he will finish the military action when it is done. One military leader said that it would take up to eight weeks to “clean up” the operation.

This current “operation” has devastated the Palestinians. Homes destroyed, municipal buildings blown to bits, homes demolished, stores looted (when the curfew is lifted there is no food for people to purchase because the IDF has destroyed and looted the markets), water mains blown up, sewer systems destroyed, cars crushed in the road, and bodies lying unattended. Over 2,000 Palestinian men have been arrested (and not heard from since their arrest). The Red Crescent and the International Red Cross are not being allowed into the cities (individuals who have ventured in have been shot at), and are not being allowed to visit the prisoners. The rumors in the Palestinian community are rampant, with everything from rumors of mass slayings to torture and random killings of women and children gathered together. Because the Western press is not allowed in the “military zones” (read the cities of the West Bank) there is no independent confirmation of any rumor, only stories.

Sunday, when we were in the Jewish Quarter, a couple of people defended the military action, saying, “Well, there have been no suicide bombings since this action began.” And, the “Palestinians had it coming to them for their terrorism.” There seems to be little remorse or even questioning of what is happening, although the press is now beginning to speak of the horrors that have happened (today’s International Herald-Tribune has a wonderful article by a Washington Post writer on the carnage in Bethlehem.)

I find amazing the apathy and even the support for such action. I am reminded this day of the accusations of apathy made by many survivors towards the Holocaust by the rest of the world, not caring for innocent civilians, not concerned about human rights and dignity, refusing to act in the face of injustice.

Last night, I went with others to hear Hanan Ashrawi, a powerful Palestinian intellectual and leader. Hanan was very clear in saying that these actions were planned a long time ago, and were designed to crush the Palestinians, not just the leadership. She said that you cannot have an ordered society without an infrastructure, and this has been destroyed by Sharon with the support of the Israeli people. She lamented that over 200 Palestinians had died since President Bush first uttered his words, “without delay,” and wondered how many more would have to die before anyone took notice that there was a serious delay, not only in the Israeli leadership, but in the rest of the world. Hanan said that Prime Minister Sharon had promised not to have a Palestinian state, and these actions are the best confirmation of his intentions to date. And, she said, that in spite of this, the Palestinians people will not give up.

She spoke of the suicide bombers, which she condemned. She said there are three types: one, those who kill themselves for ideological reasons (these, she said, can be talked out of their mission); two, there are those who kill themselves out of revenge (these can be persuaded if the grievance is not overbearing and if conditions change), and then there are those who act out of despair (these, she said, have no hope, and cannot be persuaded). Hanan desperately wanted to have some hope for the Palestinian people, and she pleaded for the world to act with the Palestinians for peace with justice.

Yom HaShoah Day - there are those who refused to let the Holocaust take control of the world, both then and now. There are those who suffered and survived who have some gifts to offer all of us about hope. And then there are those who are only bitter about the experience, and see no reason to treat others in the same way they were treated.

As we spend our last week here, we want to see some signs of hope. We don't want the happy ending (a la American movie style) but simply signs of hope. We know that they are there in lots of small ways, but somehow the hope has to grow, the work needs to be done, and the bridges built. Hanan thinks it is beyond the Palestinian people and the Israeli people at this time to do the work, and has pleaded with us to help.

Shalom and salaam,
David
April 9, 2002

For David's other letters from Palestine & Israel – see www.epfonline.org

General Convention and Executive Council Resolutions on Israel/Palestine

- Affirm right of Palestinians and Israelis to self-determination, independence, and sovereignty (GC '00)
- Affirm the principle of the right of return for every Palestinian (GC '00)
- Affirm that Jerusalem should serve as the capital of two sovereign and independent states, Israel and Palestine (GC '97)
- Call on Israel to remove all road blocks preventing free access to Jerusalem for Palestinians (GC '97)
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- Urge US Government to use diplomatic and economic influence to fulfill the Church's resolutions on Jerusalem (GC '97)
- State that any resolution of the question of Jerusalem must equally respect the claims of Judaism, Islam, and Christianity and result in a shared city (EC 6/95)
- Express concern about Israeli settlements in West Bank and East Jerusalem (EC 6/95)
- Affirm and support September 1993 Israeli-PLO Declaration of Principles (GC '94)
- Urge US aid to Israel and to Palestinian Authority be conditional on the abandonment of violence and the release of political prisoners (GC '94)
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- Urge congregations to develop mutual understanding and respect with Jews and Muslims, and to discuss the Middle East (GC '94)
- Affirm Israel as a sovereign state and support creation of a Palestinian state (GC '91)

-Deplore the reintroduction of weapons of all kinds into the Middle East by any nation (GC '91)

-Call for human rights for Palestinian refugees in Israel, the Territories, and Jordan (EC 2/89)

-Oppose moving US Embassy from Tel Aviv to Jerusalem (GC '85)

-Commend the Presiding Bishop for the leadership expressed in his letter to President Clinton, endorse the content of that letter calling for a return to the peace process, upon Israel to refrain from the use of a disproportional military response, insisting that the safety of all people be protected and on the withdrawal of Israeli forces from areas of tension, supporting an impartial international investigation into the outbreak of the violence, supporting enforcement of UN resolutions related to the Israeli/Palestinian conflict, insisting that the current crisis not be used as a pretext to continue the long and inhumane occupation; and commend to all congregations the Jerusalem 2000 campaign being administered by ER&D; commend as a timely teaching resource the booklet and video 'Peacemaking in the Holy Land'(EC 11/00)

-Commend the Presiding Bishop for sending a delegation of Episcopalians as part of an ecumenical delegation to the Holy Land [in December 2000], adopt the statement of the ecumenical delegation as expressing the mind of the church consistent with General Convention and Executive Council resolutions these past 10 years, commit programmatic resources in continuing to advocate for a just peace for both Israelis and Palestinians (EC 02/01)

SELECTED RELATED RESOLUTIONS:

-Affirm work of the United Nations in pursuit of global peace, justice, protection of fundamental human rights and the environment, health, and poverty eradication (EC 11/98)

-Condemn acts of terrorism (GC '88)

-Urge the President to seek the release of Mordechai Vanunu from Israeli prison on humanitarian grounds (GC '00)

- Endorse Christian/Muslim dialogues committed to human rights and religious freedom (GC '97)

-Urge dialogue with Muslims and Jews on local concerns including hunger, homelessness, teenage pregnancy and prison ministry (GC '94)

-Distinguish criticisms of Israeli government from anti-Jewish prejudice (GC '91)

-Oppose anti-semitism and anti-Jewish prejudice (EC 2/85)

SUMMARY OF POLICY MAKING IN THE EPISCOPAL CHURCH (from Policy for Action 2000: The Social Policies of the Episcopal Church)

-The General Convention and the Executive Council of the Church vote on resolutions that, when passed, become Church policy. The General Convention meets every three years. The Executive Council meets three times a year in between General Conventions.

-Any Church person or group submits a resolution either to diocesan convention for referral to General Convention, or to a deputy or bishop who can enter it for them. At Convention, all resolutions are assigned to an appropriate Convention Committee for consideration. These committees study, hold hearings and sometimes rewrite the resolutions, then decide whether to report them for consideration by the House of Deputies and House of Bishops. For any resolution to become policy, it has to be approved by both Houses of the Convention.

-The General Convention and Executive Council direct implementation of Church social policy by the staff of the national Church.

Letters from Presiding Bishop

Text of Presiding Bishop's letters to President Bush, Secretary of State Powell

April 5, 2002

The Honorable George W. Bush President of the United States
The White House 1600 Pennsylvania Ave,
NW Washington, DC 20500

Dear Mr. President:

Amid the terrible surge of violence in the Holy Land, I wish to thank you for your decision to send Secretary of State Colin Powell to the region and for your call for Israeli forces to withdraw from Palestinian cities. I am truly alarmed by the massive military response of Israel to the deplorable suicide bombings, and particularly by the reported executions, denial of access by medical personnel, and immense destruction of property and infrastructure. Clearly, the two parties in this conflict no longer have the means or the will to control events.

Given the urgency of the crisis, I ask that you send Secretary Powell if humanly possible without delay rather than next week.. Any delay will allow for the violence to continue unabated, and many more people will lose their lives. Time is of the essence.

Further, I would like to formally request the opportunity to bring a group of Christian leaders to meet with you in support of peace-building in the Holy Land.

Please be assured of my prayers during this difficult time, as the weight of these important decisions bear upon you.

Yours sincerely,

The Most Rev. Frank T. Griswold,
Presiding Bishop and Primate
The Episcopal Church, USA

Presiding Bishop Calls for Intervention by United Nations in Middle East

The current round of violence in Israel and the occupied territories has brought the crisis to its lowest and most dangerous ebb in many years. Neither the present unconscionable round of suicide bombings, born of years of occupation, nor the wholly disproportionate military response of Israel is leading to any peaceful solution. My heart goes out to all those families, both Israeli and Palestinian, who have lost loved ones in this latest round of violence. They have my deepest condolences.

This tragic situation demands the immediate intervention of the international community. I implore the United Nations, supported fully by the United States, to send a peacekeeping force into occupied Palestinian areas for the purpose of ensuring an immediate ceasefire. The United States must impress upon both sides the absolute necessity of this action.

Clearly, the two parties in this tragic conflict no longer have the means or the will to control events. Therefore, it is imperative that the international community intervene to restore order and stability based on UN Security Council resolution 1402 which calls for a ceasefire based on the Tenet plan and for peace negotiations based on the Mitchell Report. I call on President Bush to send Secretary of State Colin Powell to the area as a sign of U.S. resolve to end the violence and to broker a just and lasting peace.

Even in the midst of the turmoil there have been hopeful signs. The Arab League's willingness to engage the peace process with an offer of normal relations in exchange for a Palestinian state on pre-1967 borders is precedent setting, even breathtaking, and the moment must not be lost. Extremist actions from either side cannot be allowed to circumvent genuine peace efforts being put forward.

On Easter Day I talked with Bishop Riah Abu El-Assal, Episcopal Bishop in Jerusalem, who deplores the violence on all fronts, and heard of his and other Christian leaders' unending efforts to bring both sides together. I assured him of the prayers and active support of the Episcopal Church, USA, on his behalf and that of the people of the Diocese of Jerusalem. I pray with particular concern for Prime Minister Sharon and President Arafat, and indeed all those who call the Holy Land home. The promise that Christ's Resurrection has the power to overcome death and all walls of division is the ground of our hope in this very dark hour.

Frank T. Griswold, Presiding Bishop and Primate
The Episcopal Church, USA April 1, 2002

FACTS Regarding the Middle East

By Tom Ambrogi of All Saints Church, Pasadena, CA

FACT: No other nation in the entire world now supports the position of Israel and the United States in the present military invasion of the West Bank and Gaza.

FACT: U.S. taxpayers have given at least \$90 billion in military and economic aid to Israel, and, according to best estimates, that aid continues to run at a level of about \$4 billion every year.

FACT: Because of this military and economic support, U.S. taxpayers are directly complicit in the widespread destruction of Palestinian life in the West Bank and Gaza, which has been wrought by American-made F-16 jets, Apache helicopters, and tanks of the Israeli Defense Forces.

FACT: The continued occupation of Palestinian lands in the West Bank and Gaza, as well as the continually increasing number of Israeli settlements in those territories, is clearly contrary to international law as detailed in the Geneva Conventions and numerous United Nations Resolutions.

FACT: It is the unanimous opinion of Palestinian and other Arab voices that the Occupation of Palestinian territories both gives rise to Palestinian suicide attacks and is the central block to any genuine peace settlement.

Therefore: The overwhelming diplomatic power of the United States should be used to declare that unless the State of Israel agrees to end the Occupation and dismantle the Settlements now, all military and economic aid will immediately be terminated.

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737 Alden Road
Claremont, CA 91711
(909) 625-2558
Tambrogi@aol.com

ISRAEL/PALESTINE RESOURCES: WEB SITES

www.forusa.org - Fellowship of Reconciliation, the oldest and largest church based peace organization in the country founded in 1914.

www.Jewishpeacefellowship.org - Jewish Peace Fellowship

www.mpfweb.org - Muslim Peace Fellowship

www.cpt.org - Christian Peacemaker Team sends delegations around the world to be a peacemaking presence.

www.arij.org - Applied Research Institute Jerusalem. Maps and information on issues such as settlements and water.

www.batshalom.org - Jewish feminist organization calling for an end to the occupation.

www.btselem.org - Jewish human rights monitoring organization based in Jerusalem.

www.cmep.org - Churches for Middle East Peace, of which the Episcopal Church is a part.

www.dialogate.org.il - Givat Haviva, promoting Jewish/Muslim dialogue, co-existence, tolerance, pluralism, peace education

www.fmep.org - Foundation for Middle East Peace, based in Washington DC, known for its Settlement Monitor.

www.guardian.co.uk/israel - A different perspective on the conflict from the UK.

www.gush-shalom.org - Part of the Israeli peace movement.

www.haaretzdaily.com - An Israeli perspective on the news.

www.Jerusalem.anglican.org - Episcopal Diocese of Jerusalem.

www.merip.org

Middle East Research and Information Project They've been doing a series of background articles on the Middle East which are available online and by email.

www.prairienet.org/cpt

Christian Peacemaker Teams, who have had a presence in Hebron on the West Bank since 1995. A pacifist way of working.

www.sabeel.org - Sabeel, center for Palestinian liberation theology, ecumenical, based in Jerusalem and headed by Naim Ateek, Episcopal priest.

www.yesh-gvul.org - Supports IDF members refusing to serve in the Occupied Territories.

The First Alexandria Declaration of the Religious Leaders of the Holy Land

Alexandria, January 21, 2002

The first [Middle East Interfaith Summit](#) with the participation of the leaders of the three monotheistic faiths, held in Alexandria, Egypt, issued the following statement:

In the name of God who is Almighty, Merciful and Compassionate, we, who have gathered as religious leaders from the Muslim, Christian and Jewish communities, pray for true peace in Jerusalem and the Holy Land, and declare our commitment to ending the violence and bloodshed that denies the right of life and dignity.

According to our faith traditions, killing innocents in the name of God is a desecration of His Holy Name, and defames religion in the world. The violence in the Holy Land is an evil which must be opposed by all people of good faith. We seek to live together as neighbors respecting the integrity of each other's historical and religious inheritance. We call upon all to oppose incitement, hatred and misrepresentation of the other.

1. The Holy Land is holy to all three of our faiths. Therefore, followers of the divine religions must respect its sanctity, and bloodshed must not be allowed to pollute it. The sanctity and integrity of the holy places must be preserved, and freedom of religious worship must be ensured for all.
2. Palestinians and Israelis must respect the divinely ordained purposes of the Creator by whose grace they live in the same land that is called holy.
3. We call on the political leaders of both peoples to work for a just, secure and durable solution in the spirit of the words of the Almighty and the Prophets.
4. As a first step now, we call for a religiously sanctioned cease-fire, respected and observed on all sides, and for the implementation of the Mitchell and Tenet recommendations, including the lifting of restrictions and return to negotiations.
5. We seek to help create an atmosphere where present and future generations will co-exist with mutual respect and trust in the other. We call on all to refrain from incitement and demonization, and to educate our future generations accordingly.
6. As religious leaders, we pledge ourselves to continue a joint quest for a just peace that leads to reconciliation in Jerusalem and the Holy Land, for the common good of all our peoples.
7. We announce the establishment of a permanent joint committee to carry out the recommendations of this declaration, and to engage with our respective political leadership accordingly.

Easter message from Jerusalem

by **Bishop Riah's Riah Abu El-Assal (Diocese of Jerusalem)**

Dear Friends,

Salaam and grace in the name of our Lord Jesus Christ and blessed greetings from Jerusalem,

It is Easter Day, the day of Resurrection. However, this year's celebration of Christ's new life is remembered in the middle of total chaos, and persistent suffering of a lonely people, who has long been fighting for their freedom and dignity. The services in the cathedral this morning took place with half the number of people we normally have due to closures and checkpoints. This year, the Easter story has been as vivid and clear as never before. The biblical drama continues; the actors change, but the plot remains the same. We have been witnessing the many Judas Iscariots, who continue to betray the Truth, and the many Pilates, who wash their hands, to defend their own safety. We weep before those who continue to watch the cross from afar, as if the scene means nothing to them.

After the services, I left with clergy and heads of churches towards Ramallah on a mission of peace and justice, trying to break down the siege inflicted on the city and its people, and to visit President Arafat. Apart of the Anglican clergy with me, we had the Roman Catholic Patriarch and his clergy, the Greek Catholic Archimandrite, and representative of the Armenian, Lutheran, Coptic, and Franciscan Bishops and clergy. We were 15 people altogether. We gathered at St. George's Cathedral and left in the afternoon hours towards the city of Ramallah.

Prior to our departure from the cathedral, I spoke several times with the Deputy Foreign Minister of Israel, Rabbi Melcheor, who was part of the Alexandria Declaration, initiated by the Archbishop of Canterbury, as we committed ourselves to work for peace and justice as religious leaders. We asked for his help and intervention to mediate with the authorities, and allow us to enter into Ramallah; I have even challenged him to come with us, expressing readiness to meet with Sharon as well. But all our three-hour-endeavor to enter the city came to an empty hole. We felt that the authorities do not want the church to provide a channel for peace and reconciliation, to bring an end to all the suffering and pain of the peoples of this land. As we were waiting, some settlers were passing by, some cried at us with the words: "Go to hell." Others spat at us. We were forced to return back to Jerusalem.

Ramallah has been declared a war zone, nobody allowed in or out. The reports that are coming from the city are incredibly horrendous. Our people could not attend church on Sunday. George Kopti, our priest in charge of the community, said his prayers with the immediate neighbours, who are living in the church close. He cannot walk out of his house, like everybody else, for fear of being shot dead. He reported that people were executed in the neighbouring Islamic Club with cold blood. There is lack of food and water supplies in the houses. President Arafat's compound has run out of water, too. Ambulances have not been allowed to reach to the injured, and one of the hospitals has been invaded. The soldiers are threatening to blow it up, 10 minutes after they leave the building; and all this comes with the

ongoing reports of lack of blood in the hospitals for the injured, a matter that is causing the death of many others; 25 dead Palestinians are still kept in one of the hospitals, while the Israelis are not allowing their burial. The hospitals report that there is no more space to keep more bodies. Some of those bodies have been recognized, others have not been recognized due to the extreme degree of torture. The church is planning tomorrow to donate blood here in the cathedral through one of the ambulances, the least we can do in our support for the community in Ramallah.

Stephanie Koury, an American citizen, lives and works in Ramallah as the legal adviser on settlements for the Palestinian Negotiating team. She reported to me personally that on Saturday, March 30 at 1:45pm, 10 Israeli soldiers invaded her house, and threatened to kill her cat. They ate her fruits on the table, even when she told them that that was the only food left for her. One of the soldiers lay down and asked her to give him a massage, an act of total humiliation, if not a war crime. She witnessed them holding an 18-19 year old young man, the son of her neighbour, forcing him on his knees, and pointing the gun at his head. When they left her house after three hours of sheer humiliation, they ran over her car with their tanks.

Israeli troops have surrounded Bethlehem and its area, and the people there are preparing for another Israeli invasion. All this comes to us, and to our people at a time when we remember and celebrate the life of God who makes the suffering and the death of these people his own. We remember how they flogged him, how they spitted on him, and how they crucified him. It all becomes clear how though we believe in the resurrection, we also believe that the resurrection does not cancel out the crucifixion. We are burdened with all this suffering, and total hopelessness. To whom do we turn to? We have no one to turn to except to him, who suffers, and dies with us, Jesus Christ our Lord. For he alone can raise us up.

Know that this comes with my prayers, and best wishes,

In Christ,

+Riah Abu El-Assal

Episcopal/Anglican Bishop

Diocese of Jerusalem and the Middle East

THE JERUSALEM SABELL DOCUMENT

PRINCIPLES FOR A JUST PEACE IN PALESTINE-ISRAEL

“Seek Peace and Pursue it.” (1 Peter 3:11)

by Naim Ateek, President of the
Sabeel Ecumenical Liberation Theology Center, Jerusalem

In pursuit of peace and out of our faith commitment, Sabeel Ecumenical Liberation Theology Center, Jerusalem has formulated a set of principles by which we, as Palestinian Christians, feel a just, secure, and lasting peace can be achieved.

THEOLOGICAL BASIS

Our faith teaches us that,

1. God, creator and redeemer, loves all people equally (John 3:16, Acts 17:24-28).
2. God demands that justice be done. No enduring peace, security, or reconciliation is possible without the foundation of justice. The demands of justice will not disappear; and the struggle for justice must be pursued diligently and persistently but non-violently (Jeremiah 9:23-24, Isaiah 32:16-17, Romans 12:17-21).
3. The Holy Land is God’s gift to Palestinians and Israelis. They must live justly and mercifully and be good stewards of it (Micah 6:8).
4. “Love your neighbor as yourself” is an inclusive principle that must be honored and sought after (Mark 12:31). The Golden Rule continues to apply, “Do to others what you want them to do to you” (Matthew 7:12).
5. Faithfulness to God obliges us to work for justice, peace, forgiveness, reconciliation, and healing (Matthew 5:9, 43-45).

MORAL BASIS

1. We acknowledge the sufferings and injustices committed against Jews by the West, especially those inflicted in the holocaust. Nevertheless, they do not justify the injustices committed against Palestinians. Justice claimed by one people at the expense of another is not justice.
2. Since Israel has, by force, displaced the Palestinians, destroyed their villages and towns, denied them their basic human rights, and illegally dominated and oppressed them, it is morally bound to admit its injustice against the Palestinians and assume responsibility for it.
3. Since Israel acquired by force 77% of the land of Palestine in 1948, approximately 20% more than the United Nations had allotted, and established its state there, it is moral and right for Israel to return the whole of the areas captured in 1967, i.e. the Gaza Strip and West Bank, including East Jerusalem, to the millions of Palestinians who need their own small sovereign state.

4. Israel's 'Law of Return' which allows any Jewish person to immigrate to Israel while denying Palestinians the right of return to their homeland is immoral and discriminatory.
5. Sharing the sovereignty of Jerusalem is imperative to a moral and just peace.
6. The ideology of militarism as well as the stockpiling of weapons of mass destruction are morally wrong. They sabotage the spirit and viability of peace and will not provide security either.

LEGAL BASIS: International Legitimacy

The following principles have been affirmed and repeatedly reaffirmed by the international community:

1. Palestinian refugees have the right of return -- UN General Assembly Resolution [194](#).
2. The Gaza Strip and the West Bank, including East Jerusalem, are occupied territories and the Israeli forces must withdraw from them -- UN Security Council Resolution [242](#) and [338](#) based on the international principle of the inadmissibility of the acquisition of territory by force.
3. The Israeli settlements in the Gaza Strip and West Bank, including East Jerusalem, are illegal. Moreover, it is illegal for the occupying power to transfer its population to, or to change the status of, the occupied territories -- [Fourth Geneva Convention](#).
4. East Jerusalem is occupied territory. Israel's unilateral actions to alter the status of Jerusalem are illegal and invalid -- UN Security Council Resolutions [252](#) and [478](#).
5. Violations of human rights such as home demolitions, land confiscation, torture, revocation of residency rights, restriction of movement, closures, and the monopolization of resources are an insult to the dignity of human beings and contravene international law -- United Nations [Universal Declaration of Human Rights](#).

THE PRINCIPLES WHICH SABEEL STANDS FOR:

The people of the region--Palestinians and Israelis--both need and deserve a lasting peace, and security. With peace and security in place, bonds of acceptance and friendship can grow. It is no service to either community to promote a peace which flouts international law, ignores justice, and ultimately cannot endure since this will lead to continued bitterness and violence. The following principles are therefore, based on international legitimacy. The international community has a responsibility to see that they are fulfilled. Once achieved, the strongest international guarantees must be given to ensure that the people of Palestine and Israel will live in peace and security.

1. Israel must admit that it has committed an injustice against the Palestinian people and must accept responsibility for that. This means that reparation must be paid to all Palestinians who have suffered as a result of the conflict since 1948 whether they are Palestinian citizens of Israel, Palestinians living on the West Bank and the Gaza Strip, or Palestinians living in the Diaspora. The road to healing and reconciliation passes through repentance, forgiveness and redress.

2. The Palestinians must have their own sovereign, independent, and democratic state established on the whole of the Gaza Strip and West Bank, including East Jerusalem. Israel must withdraw to the June 4, 1967 borders. No solution is acceptable if it does not guarantee the Palestinians' and Israelis' right to self-determination, independence, and sovereignty.
3. Jerusalem's sovereignty must be shared by the two states of Palestine and Israel. The city must remain open for Palestinians, Israelis, and all. East Jerusalem can be the capital of Palestine while West Jerusalem can be the capital of Israel. Any agreement must protect the sanctity of the holy places and guarantee the rights of the three religions, Christianity, Islam, and Judaism on an equal basis. All illegal confiscation of land or expansion of areas by Israel within the walled city of Jerusalem since 1967 must be reversed.
4. The right of return to Palestinian refugees must be guaranteed according to international law. All refugees must be fully compensated.
5. All Israeli Jewish settlements on the Gaza Strip and West Bank, including East Jerusalem, are illegal under international law. All the settlements built on Palestinian soil since 1967 must be part of Palestine.
6. Once the principles of an acceptable justice are applied, a peace treaty must be drawn up between the two states of Palestine and Israel guaranteeing the full sovereignty and territorial integrity of each including recognized borders, water rights, and other resources.
7. Furthermore, both states must fully guarantee the respect and protection of the human rights of all their citizens, including freedom of religion, in accordance with all international conventions.

POLITICAL BACKGROUND

In 1948 a grievous injustice was committed by the Zionists (forerunners of the state of Israel) against the Palestinian people. The Zionists acquired by force 77% of the land of Palestine and displaced three quarters of a million Palestinians. Consequently, the state of Israel was declared as a Jewish state. Since then, most of the displaced Palestinians have lived in refugee camps and their national rights have been denied. Despite UN Resolution 194, passed in December 1948 and reaffirmed annually by the UN, Israel has adamantly refused the right of return of Palestinian refugees to their homes. The 150,000 Palestinians who remained within that part of Palestine which became the state of Israel were given Israeli citizenship. However, they have been discriminated against and have been treated as second class citizens.

In 1967, the state of Israel acquired by force the rest of the country of Palestine (the 23%) further displacing approximately 325,000 Palestinians. The Palestinians living in the Gaza Strip and the West Bank came under Israeli military rule. The occupation has been oppressive, brutal, and dehumanizing. Palestinian land has been systematically confiscated, human rights violated, and people systemically humiliated, as documented by a number of international, Israeli, and Palestinian human rights organizations, such as [Amnesty International](#), [B'Tselem](#), [LAW](#) and [Al-Haq](#). Furthermore, Israel assumed control of Palestine's water supply (unfairly restricting water to Palestinians and charging them exorbitant prices), began building

exclusively Jewish settlements on Palestinian land and, through hundreds of military laws, persisted in its oppression of the Palestinians. As to East Jerusalem, Israel annexed it and, in 1993, closed it and cut it off from the rest of the West Bank and Gaza Strip, thus denying Palestinians the right of access to it. Consequently, even the right to worship in its churches and mosques is obstructed. Moreover, Israel enacted a policy to limit the Palestinian presence in Jerusalem to 27% of the city's population, through demolition of homes, confiscation of land, revocation of Palestinian residency rights as well as other means.

In 1991 at the end of the Gulf War, the peace process was initiated by the United States and Russia. In spite of its initial promise in the Madrid Conference to achieve a just peace, it became, in its Oslo form, an instrument for furthering the injustice. As it evolved, certain portions of the occupied territories were returned by Israel to the Palestinian Authority. By the end of March 2000, only 18.2% of the area of the West Bank has been returned to full Palestinian Authority; 24.7% is under Israeli security and Palestinian civil control. The remaining 57.1% of the West Bank is still under full Israeli control. The areas that have been returned to the Palestinians are not geographically linked together. The Israeli Army controls the highways and major roads throughout the occupied territories, as well as everything below the ground and sky above. It is important to note that in the Gaza Strip, only 60% of the land is under Palestinian control where over a million Palestinians live; while Israel controls the 40% of the Strip for the benefit of 6100 Jewish settlers. Furthermore, some of the 194 Israeli settlements (166 in the West Bank and Gaza Strip and 28 in East Jerusalem - - all illegal under international law) have expanded to sizable towns. It is estimated that the number of settlers, including those who live in the settlement ring in and around Jerusalem, is approximately 400,000.

The two sides, Israelis and Palestinians, have more recently been engaged in the final status negotiations which include the thorniest issues, namely, Jerusalem, borders, refugees, water, and settlements.

We feel we are standing at a most important juncture in our history. The United States Government has been working to broker a peace agreement between Israel and Syria as well as to keep alive the negotiations between the Palestinians and the Israelis. Many of us are afraid that what might ensue in Palestine is an unjust peace. We at Sabeel feel we have a Christian responsibility to speak our mind for the sake of a lasting peace that will bring an acceptable justice to the Palestinians and security for all the peoples of our region. We fear that the Palestinian Authority might be forced to accept an unjust peace which will be attractively packaged by the state of Israel and the United States Government. We are, however, sure that an unjust peace will only be temporary and will inevitably plunge our region into greater violence and bloodshed. We will not be silent. We lift our voice prophetically in pointing to the pitfalls of injustice. The following points comprise the different scenarios. We would like to present them clearly with their probable consequences.

THE GREATEST CONCERN: A bantustan state

Taking a good look at the Gaza Strip and the West Bank, it is clear that Israel's eye is focused on the West Bank which includes East Jerusalem. The confiscation of Palestinian land, the building and expansion of the settlements have never stopped. Israel continues to insist that the settlements will remain under Israeli rule. If this is done, Israel will maintain its military presence on the West Bank while allowing the Palestinian Authority to have autonomous rule over its own people. The areas under Palestinian rule will be called Palestine. They will have

the semblance of a state but will exist under the suzerainty of Israel and will not enjoy genuine sovereignty. What we are witnessing, therefore, is a bantustan-type state, home rule, just like what was proposed by the former apartheid government of South Africa to its black citizens. From all indications, this is the picture which is emerging on the ground.

If pressured, Israel may even concede the Gaza Strip, where it currently has only 6100 settlers and controls approximately 40% of the land and one third of the water. It might withdraw totally from the Gaza Strip, which now has a damaged aquifer and a serious lack of usable water, and allow the Palestinians to have their sovereign state there. That area will be small and contained in one corner of Palestine and, from Israel's perspective, will, presumably, not pose any serious threat to Israel. On the West Bank, however, the Palestinians will only be given autonomous rule, a homeland, in the guise of a state yet void of actual sovereignty.

This we believe is an unnatural, unhealthy, and unjust scenario and will only lead to a bloodier conflict. History teaches us that oppressed nations will not give up their struggle for freedom and independence. Under this scenario, Israel will not achieve the security it seeks because the forced and unjust peace settlement cannot be permanent.

Sabeel rejects outright this peace formula or any variation of it and warns that its imposition will be ultimately catastrophic for both peoples.

THE GENUINE HOPE: Two sovereign and fully democratic states

This scenario envisages the total withdrawal of Israel from all the occupied territories including East Jerusalem according to United Nations resolutions 242 and 338. The Palestinians will establish their sovereign state on the whole of the 23% of the land of Palestine. One way to redeem the settlements is to make them the new towns for the returning Palestinian refugees. This can constitute a part of Israel's reparations to the Palestinians. Israel must compensate the owners from whom the land was confiscated. The Jewish settlers who choose to remain in Palestine can become Palestinian citizens and live under Palestinian sovereignty.

As to Jerusalem, it will have to be shared. The city must remain open to all. A peace treaty will be drawn up and the two countries will become inter-dependent economically and will help each other develop their resources for the well being of both their peoples.

This is the formula which the Palestinians have been hoping and working for. Indeed, it is not the ideal solution, but it carries within it an acceptable justice which most Palestinians are willing to live with for the sake of peace and prosperity. Furthermore, as this scenario agrees with United Nations resolutions since 1967, it will ensure the support of the international community of nations. This formula gives the Palestinians a state as sovereign as Israel, rids them of the Israeli occupation, and restores to them the whole of the occupied territories of 1967. Indeed, a state within the West Bank and Gaza, composed of only 23% of Palestine instead of the 43% allotted by the UN in 1947, is already a very significant compromise by the Palestinians. The Palestinians would have to give up their right to most of historic Palestine. Obviously, Israel, with the help of the United States and the international community, will have to compensate the Palestinian people.

THE VISION FOR THE FUTURE

Our vision involves two sovereign states, Palestine and Israel, who will enter into a confederation or even a federation, possibly with other neighboring countries and where Jerusalem becomes the federal capital. Indeed, the ideal and best solution has always been to envisage ultimately a bi-national state in Palestine-Israel where people are free and equal,

living under a constitutional democracy that protects and guarantees all their rights, responsibilities, and duties without racism or discrimination. One state for two nations and three religions.

STANDING FOR JUSTICE

At every turn, the principle of justice must be upheld. Unless justice is rendered and security is achieved, the solution must be rejected because it will not endure. A just solution must include an equal measure of justice and security for both sides to make it viable. Otherwise it will not lead to a permanent peace. This is the basic principle that must be upheld and used as the measure for every one of the above points.

This is where Sabeel takes its stand. We will stand for justice. We can do no other. Justice alone guarantees a peace that will lead to reconciliation and a life of security and prosperity to all the peoples of our land. By standing on the side of justice, we open ourselves to the work of peace; and working for peace makes us children of God.

“Blessed are the peacemakers for they shall be called children of God.”

(Matthew 5:9)

The Episcopal Peace Fellowship

The Episcopal Peace Fellowship's mission is to bear witness to Christ's call to peace and to aid and encourage Episcopalians and others to strive for justice and peace among all people. Members are dedicated to discovering and practicing the Biblical concept of peace, shalom/salaam. We renounce, so far as possible, participation in war and other forms of violence, recognizing there can be no peace without a commitment to justice, and no justice without reconciliation.

EPF began in 1939 as the Episcopal Pacifist Fellowship in support of conscientious objectors. In 1966, on the eve of the Vietnam War, the name changed to Episcopal Peace Fellowship and the commitment statement was altered to accommodate peacemakers who were not prepared to declare themselves opposed to all wars.

The EPF National Executive Committee (NEC) is composed of elected representatives from dioceses across the country and meets twice a year. Some members have formed chapters in their areas. In recent years, EPF also has encouraged internet-based interest groups on topics of great concern, such as the Middle East, the Death Penalty, Nuclear Abolition and Gun Control. In the past ten years, EPF has improved communication and coordination with members by email, a new web page, and an upgraded newsletter; by successful recruitment to increase diversity and geographical representation on the NEC; and by moving many meetings to cities across the country to meet with local members. EPF also has hired new staff, moved the EPF office to Chicago, and completed a visioning process for future work.

EPF has published a new edition of its popular booklet, "Cross Before Flag: Episcopal Statements on War and Peace." This booklet is a reminder of the long history of actions and resolutions by our church and the Anglican Communion on peace, war, violence and reconciliation. One of the Episcopal Peace Fellowship's founders, The Rev. John Nevin Sayre, was earlier a founding member of the Fellowship of Reconciliation (FOR), the oldest peace organization in the country, begun in 1915. Episcopal FOR members, along with Anglicans, encouraged the world-wide gathering of Anglican bishops at the 1930 Lambeth Conference to adopt the Episcopal pronouncement on peace which states: "The conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of our lord Jesus Christ." EPF history is a witness to the Gospel that understands the interconnectedness of humankind and the priorities of love and active nonviolence.

EPF members are a resource to parishes, communities, dioceses, the national church and other peace and justice organizations. EPF works with National Church staff; "The Standing Commission on Peace with Justice;" the Anglican Network for Peace and Justice; Justice, Peace and the Integrity of Creation (JPIC); The Episcopal Peace and Justice Network (EPJN); the Urban Caucus, and ecumenical and other peace efforts. At General Convention, EPF takes an active role, presenting the Sayre Peace Award, advocating legislation, helping publish a convention paper, and hosting a resource booth. EPF maintains relationships with peace groups in the wider Anglican Communion and with peace fellowships of other faiths and denominations.

A NEW PROGRAM of EPF called "From Violence to Wholeness" will make training and resources available to Episcopal groups across the country on the spirituality and practice of creative nonviolence.

EPF RESOURCES: *Training in active nonviolence. *Pamphlets on peacemaking. *Cross Before Flag pamphlet listing church resolutions on peace and justice *Peace Crosses. *Local EPF Groups. *Internet Interest Groups on Conscientious Objection, Cuba, Death Penalty, Gun Control, Jubilee/world debt, Latin America, Middle East, Nuclear Abolition, Nonviolence in Society, Restorative Justice, Tibet/China, and Young Adults.

“From Violence to Wholeness”

an EPF program of spiritual formation in active nonviolence

In the midst of today’s overwhelming violence, the Episcopal Peace Fellowship seeks to address fear, hatred, ambivalence and confusion by helping individuals cultivate the spirituality and practice of active nonviolence. EPF will coordinate and offer to Episcopal groups across the country a program called “From Violence to Wholeness.” It will recruit, screen and train Episcopalians to be facilitators of experiential, weekend retreats that can reawaken our natural inclination to nonviolence and an understanding of its effectiveness.

The new program also responds to two resolutions on nonviolence passed by General Convention urging:

- (1) "... each congregation to become a model for peacemaking in our violent society by encouraging its members to commit themselves to non-violence and peaceable behavior in their relationships."
- (2) "...the Church [to] promote a culture of non-violence which values love, compassion, and justice; and rejects violence as a means of solving problems; and join others in observing the U. N. Decade for a Culture of Peace and Non-Violence, and that the Church at national, provincial, diocesan and congregational levels, provide worship, study and action resources and opportunities throughout the Decade."

“From Violence to Wholeness” is a reflective learning experience developed by the Pace e Bene Franciscan Nonviolence Center in 1994. The program emphasizes respect for the sacred in all beings and building relationships with others, including opponents, and it points the way to justice, peace, and reconciliation. It provides a toolbox of practical methods for individuals and groups to begin to address the violence in our lives and in the world. The program includes a review of the history and principles of active nonviolence. Participants engage in small group interaction, role-plays, readings, journaling, brainstorming, discussion, reflection on stories of transformation, ritual and prayer. Episcopal resources are incorporated. The experience is not purely mechanical; active nonviolence is experienced as a spiritual journey from despair to hope, from fear to grace, from fragmentation to our true selves.

The Violence to Wholeness curriculum revolves around four main themes:

- 1) Violence: Exploring the types and breadth of violence: physical, verbal, and emotional dehumanization; the destructive social-structural violence of racism, sexism, armed conflict, ecological devastation, and economic exploitation.
- 2) Nonviolence: Exploring active nonviolence and a call to wholeness, by using the examples of Jesus, Gandhi, Dorothy Day, ML King and others. Wholeness is seen as an ongoing process or practice in which our sacredness, limitations and transcendence are acknowledged and allowed creative expression and transformation. Active nonviolence seeks to transform and heal all that violently separates humans.
- 3) Social Change: Understanding social change and experiencing creative nonviolence to fashion solutions that seek and engender the well-being of all. A call to experiment with the inclusive power of nonviolent love.

- 4) **Building Community:** Understanding how to create trans-formative community that accepts the challenge to grow beyond the ego's narrow perspective and put into practice a longing for the wholeness of all.

EPF IS RECRUITING FACILITATORS to lead 5 EPF trainings/year, who have facilitation talent and experience and are committed to active nonviolence. Facilitator training by Pace e Bene is scheduled for May 24-26 in Chicago.

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