

Appendix F -- Session 4 Material

Preparatory Reading for the Class

As described on page 27, of the *Facilitators' Manual*, members of the class were e-mailed the following two documents during the week before the final session. They were asked to read the first document in its entirety. After scanning the second document, class participants were to select one faith-based group and one non-profit organization, then visit their respective web sites to learn about their efforts to promote peace in the Holy Land.

Israel/Palestine -- The Episcopal Church's Response

pages 2-5

This document (revised in January 2012) provides an overview of statements on Israel/Palestine by the Presiding Bishop of The Episcopal Church and relevant policy resolutions passed by the General Convention and Executive Council of the Church. It also describes the companion relationship established between the Episcopal Diocese of Washington and the Episcopal Diocese of Jerusalem. For additional information on advocacy positions and actions, see *Appendix I*.

Promoting Peace and Justice in the Holy Land: Faith-based and Other Groups

pages 6-13

This document is an annotated list of selected faith-based and non-sectarian organizations in Israel, Palestine, and the U.S. that are working for peace.

Facilitator Instructions for Break-out Groups

pages 14-15

In small groups, class members were asked to share stories of times when they had been an empathetic witness to the suffering of others, worked for peace and justice, or “spoken truth to power.” In light of what they had learned in the course, they then considered ways in which they might take such actions to promote peace and justice in Israel/Palestine -- and ways in which the church and diocese might assist them.

Notes for the Closing Segment: The Good Samaritan Story, Discussion Questions, Commitment Cards, and Closing Prayer

pages 16-22

This document includes a handout with the Good Samaritan story (Luke 10:25-37), facilitator notes to prompt discussion, an explanation of the “commitment cards” written by class participants, and a concluding *Prayer for Peace in the Holy Land*.

A Note on Printing: To print the readings and handouts without the pages numbers shown in this appendix, simply copy the text into a new document (with one inch margins on all sides), insert new numbers if desired, and photocopy front and back.

Israel/Palestine -- The Episcopal Church's Response

The Presiding Bishop

In addition to meeting with political and religious leaders in our country and in Israel/Palestine, the Presiding Bishop of The Episcopal Church, the Most Rev. Dr. Katharine Jefferts Schori, has repeatedly called for all parties to respect the human rights of residents in the region, including members of all faith traditions, and to take concrete steps towards achieving justice, security, and a lasting peace.

Among the Presiding Bishop's recent statements, letters, and speeches are the following:

- October 3, 2011 -- "Pastoral letter on Israeli-Palestinian Peace"
<http://www.episcopalchurch.org/notice/episcopal-church-presiding-bishop-issues-pastoral-letter-israeli-palestinian-peace>
- January 16, 2011 -- Letter to President Obama asking that the US not veto the UN Security Council resolution calling for a halt to Israeli settlements in the West Bank
<http://www.episcopalchurch.org/notice/episcopal-church-presiding-bishop-writes-president-obama-un-security-council-resolution-about>
- September 29, 2010 -- Participation in the "call for peace" issued by the National Interreligious Leadership Initiative for Peace in the Middle East during its meetings with Secretary of State Hilary Clinton and National Security Advisor General James Jones
<http://www.episcopalchurch.org/notice/episcopal-church-presiding-bishop-joins-interreligious-coalition-call-peace-jerusalem>
- June 15, 2010 -- Speech at the "Middle East Prayer Breakfast" held in the Russell Senate Office Building
<http://www.episcopalchurch.org/notice/episcopal-presiding-bishop-jefferts-schori-middle-east-prayer-breakfast>

Resolutions of the General Convention and Executive Council

With the engagement of the Presiding Bishop, as well as lay and clergy at the grassroots, and based on the public policy resolutions passed at General Convention and by the Executive Council, the Episcopal Church continues its commitment to a two-state solution as the only viable avenue to a just peace for both Palestinians and Israelis.

The Church seeks an agreement that guarantees Israel's security and Palestinian aspirations for a viable sovereign state with Jerusalem as the shared capital of both Israel and Palestine.

More specifically, church policy states or calls for the following:

- Disputes should be settled by direct negotiations and mutual recognition.
- Jerusalem should be safeguarded as an "inter-religious municipality."

- Support should be given to the Diocese of Jerusalem and the diminishing Christian community in the Holy Land through visits to the Christian congregations in the Holy Land and the receiving of visitors from the Holy Land.
- All expressions of anti-Arab and anti-Jewish prejudice in our culture and among Christians should be deplored.
- Israeli settlements in the occupied territories of the West Bank and East Jerusalem are illegal under international law and an obstacle to peace as is the Israeli wall/fence/barrier which should be removed where it violates Palestinian territory.
- There must be an equitable sharing of resources such as water.
- Termination of the policy and practice of terrorism by any constituency of the Palestinian Authority.
- Assurance of human rights for Palestinians and Israelis.
- Supports the return of sovereign control of Gaza's airspace and coastline and borders to the Palestinian people and mutual respect for borders.
- Hamas to recognize the State of Israel, renounce violence, and accept past peace agreements.
- Directs the Social Responsibility in Investments Committee to engage in dialogue with and, where appropriate, to file shareholder resolutions with companies which operate in the Occupied Territories, in which the Domestic and Foreign Missionary Society (DFMS) owns shares and whose products or services contribute to violence against either side, or contribute to the infrastructure that supports and sustains the Occupation, such as settlements and their bypass roads, the security barrier where it is built on Palestinian land, and demolition of Palestinian homes.
- Recommends that bodies of the Episcopal Church with investment assets join with other religious organizations, denominations and institutions in investing in the economic infrastructure of the West Bank and the Gaza Strip.

For an index of resolutions on Israel/Palestine passed by the General Convention of The Episcopal Church at its triennial meetings and links to the full documents, see:

http://archive.episcopalchurch.org/globalJustice/109339_107632_ENG_HTM.htm

Between 1976 and 2007, the Executive Council of The Episcopal Church has issued a number of resolutions pertaining to peace-making in the Holy Land. These can be found by entering "Israel" and "Palestine" in the search function on the following site:

http://www.episcopalarchives.org/e-archives/executive_council/

For more information on the advocacy work of the Episcopal Church as well as an independent association of Episcopalians in the United States, the Episcopal Peace Fellowship and its Palestine Israel Network, see *Appendix I -- Advocating for Peace and Justice in Israel/Palestine*.

The Episcopal Diocese of Washington

During a pilgrimage to the Holy Land in the fall of 2009, the Right Reverend John Bryson Chane, former Bishop of the Diocese of Washington, reached agreement with his counterpart, the Rt. Rev. Suheil Dawani, Bishop of the Diocese of Jerusalem, for a three-year companion relationship between the two dioceses. On January 12, 2010, the Diocesan Council in Washington approved the agreement. For more information about the relationship, see *Jerusalem Partnership* at <http://www.edow.org/ministries/overseas/jerusalem>

Bishop Chane appointed a Companion Diocese Committee to propose specific ways in which the relationship could be developed. The Committee currently has four working groups: Education, Health, Parish-to-Parish Relationships, and Advocacy. The working groups seek to engage parishes in the Diocese in supporting the schools and hospitals administered by the Diocese of Jerusalem, establishing ties with parishes in Palestine and Israel, and advocating for American policies and programs that will promote reconciliation, economic and social justice, interfaith relations, and women's issues in the Holy Land.

The 116th Convention of the Diocese of Washington passed a *Resolution on Peacemaking in the Holy Land*, sponsored by the Companion Diocese Committee. Among its resolves are the following:

Resolved, that the Convention urge its parishes and members to learn, pray and act to promote a just solution that will allow Israelis and Palestinians, whatever their religion, to live peacefully together in the Holy Land...

Resolved, that the Convention encourage its parishes to overcome longstanding reluctance to talk about this conflict and engage in informational programs and open-minded discussions aimed at increasing understanding on all sides...

Resolved, that the Convention second the Executive Council's call "upon the United States Government, in keeping with American ideals of equality, justice, and human rights, to pursue a fair and balanced approach to making peace that fulfills the fundamental needs of both peoples," and urge the President "to re-double efforts to bring stronger and more resolute American diplomatic leadership to the cause of peace between Israel and Palestine and to the Middle East."

For the full text of the resolution, including explanatory notes, see page 177 of the *2011 Journal and Directory of the EDOW* at http://www.edow.org/about/governance/Journal_2011.pdf The Journal also contains the Committee's report on its work in 2010 (p. 205).

In late 2011, several churches in the diocese co-sponsored another resolution on the Holy Land, to be considered at the 117th Convention in late January, 2012. Entitled *Resolution on Pursuing a Just Peace in the Palestinian/Israeli Conflict*, it calls on the Episcopal Church to develop and implement a strategy of advocacy and education over the next three years. For more on this resolution, which has been passed by 11 other dioceses in the nation, see *Appendix I*. The 2012 Directory and Journal will report on the resolution and the convention's action. It will also include the Companion Diocese Committee's report on its 2011 activities (www.edow.org/about/governance).

The Episcopal Diocese of Jerusalem

There has been an Anglican presence in Jerusalem and the Holy Land for over 150 years, with the first Anglican Church (Christ Church, Jaffa Gate) dedicated in 1845. In 1976, the Right Reverend Faek Haddad became the first Palestinian selected as Anglican Bishop in Jerusalem. On April 15, 2007, the Right Reverend Suheil Dawani became the 14th Anglican Bishop in Jerusalem.

The Diocese extends over five countries, including Lebanon, Syria, Jordan, Palestine and Israel. There are 27 parishes that minister to the needs of their communities, centered on the Cathedral Church of St. George the Martyr in Jerusalem. There are approximately 30 priests and 7,000 Anglicans across the Diocese. The church employs about 1,500 people and supports 30 institutions, including two hospitals (one in Gaza and one in Nablus), clinics, kindergartens and schools, vocational training programs, and institutions for the deaf, disabled and elderly. These institutions serve all people, regardless of faith.

St. George's College Jerusalem is part of the Diocese and is adjacent to the Cathedral Church of St. George. Students come from all over the world to study the Bible and Christian history in the context of pilgrimage and travel.

The American Friends of the Episcopal Diocese of Jerusalem play an important part in supporting the institutions there. AFEDJ raises funds for and promotes the humanitarian work of the Diocese of Jerusalem and its institutions so it may better serve the needs of all people in Jordan, Lebanon, Syria, Palestine and Israel.

There are important partnerships, formal and informal, between churches in the Holy Land and in the United States, as well as diocese to diocese relationships, such as that with the Diocese of Washington.

Episcopal Diocese of Jerusalem - <http://www.j-diocese.org/>

American Friends of the Episcopal Diocese of Jerusalem - <http://www.afedj.org/>

St. George's College - <http://www.sgcjerusalem.org/home.asp>

Promoting Peace and Justice in the Holy Land **Faith-based and Other Groups**

(Revised January 2012)

Churches and Church-related Organizations

American Friends Service Committee – www.afsc.org

AFSC has a long-standing presence in Palestine. The Israel/Palestine section of its web site is an outstanding source of information on the history of the conflict, the effects of the occupation, and ways to work non-violently for peace. The web site features short biographies of Israeli and Palestinian peace-builders (in the “Faces of Hope” program), reports of delegations to Palestine, and recommended books, videos, and other materials. (Braverman)*

Friends Committee on National Legislation – www.fcnl.org/middle_east

The Episcopal Church – www.episcopalchurch.org

The Episcopal Church is committed to a two-state solution as the only viable avenue to a just peace for both Palestinians and Israelis. For resolutions of the General Convention relating to Palestine and Israel, see http://archive.episcopalchurch.org/globalJustice/109339_107632_ENG_HTM.htm
 For the most recent pastoral letter on Israel/Palestine issued by the Presiding Bishop, see <http://www.episcopalchurch.org/notice/episcopal-church-presiding-bishop-issues-pastoral-letter-israeli-palestinian-peace> Church members are encouraged to join the Episcopal Public Policy Network (<http://www.episcopalchurch.org/eppn>).

Episcopal Diocese of Washington – www.edow.org

Episcopal Diocese of Jerusalem – <http://www.j-diocese.org/>

American Friends of the Episcopal Diocese of Jerusalem -- www.americanfriends-jerusalem.org/

Episcopal Peace Fellowship – www.epfnational.org

Based in Chicago, EPF is an independent, member-funded association of Episcopalians seeking to connect those who want to pray, study, and take action for justice and peace. Its Peace Partnership Network includes individuals, congregations, and 55 chapters. Members can also join its Palestine Israel Network (PIN), which identifies resources, lists resolutions on I/P passed by dioceses, and issues action alerts. In May, 2010, EPF endorsed the boycott, divestment, and sanctions (BDS) movement as a means of opposing Israel’s occupation of Palestine. In 2011, the PIN issued a version of *Steadfast Hope* for Episcopalians.

Evangelical Lutheran Church in America – www.elca.org/peacenotwalls/index.html

ELCA has been engaged in the Holy Land since the mid-19th century. Through its Global Mission, it supports Lutheran churches and schools in Palestine and Jordan, the Victoria Augusta Hospital on the Mount of Olives, interfaith youth programs, and health centers open to all. ELCA also funds programs of the Lutheran World Federation (see page 7). In 2005, the ELCA launched *Peace Not Walls*, a campaign to engage congregations in working for peace and justice in the Holy Land. The program offers a wealth of resources, including books, videos, presentations, worship materials, and more. See <http://www.elca.org/Our-Faith-In-Action/Justice/Peace-Not-Walls.aspx>

- **Throughout this list, descriptions ending in (Bennis) are drawn from the Resources appendix in *Understanding the Israeli-Palestinian Conflict: A Primer*, by Phyllis Bennis (Olive Branch Press, 2007). Those ending in (Braverman) are drawn from Appendix A in *Fatal Embrace: Christians, Jews, and the Search for Peace in the Holy Land* by Mark Braverman (Synergy Books, 2010).**

Mennonite Central Committee – <http://middleeast.mcc.org/>

MCC has worked in Israel/Palestine since 1949. It supports agriculture, education and youth programs, as well as a variety of peace-building efforts, such as conflict resolution and dialogue programs. Has excellent audio-visual resources that can be borrowed as well as purchased. <http://www.tng-secure.com/scripts/mcc/catalog/>

The Presbyterian Church (USA) -- <http://israelpalestinemissionnetwork.org/main/>

The Israel/Palestine Mission Network of the Presbyterian Church (USA) was established by the General Assembly of the Church in 2004 as a grassroots group to promote peace through education, partnerships, and advocacy. It sees its role as “speaking to the church, not for the church.” The IPMN web site has an extensive list of recommended resources, including books, films, and activities appropriate for children and teens. In 2009, IPMN produced *Steadfast Hope: the Palestinian Quest for Just Peace*, a 44-page booklet and companion DVD; it has also produced a congregational study guide for the *Kairos Palestine* document issued in 2009 by Palestinian Christians.

In October 2010, the Mission Network joined the international boycott of goods produced in illegal Israeli settlements in Palestine. In July 2010, the General Assembly of the PC-USA approved the report of its Middle East Study Committee, which urges the US to make military aid to Israel contingent on ending the occupation and directs the church’s investment committee to engage Caterpillar and other corporations that profit from the sale of products used to violate human rights. (See <http://ga219.pcusa.org/>)

United Methodist Church – <http://new.gbgm-umc.org/work/peace-justice/>

The UMC’s General Board of Global Ministries has created strong ties with Christian communities in the Holy Land and conducts programs in support of religious freedom and human rights in Israel/Palestine. (Braverman)

Methodist Federation for Social Action – www.mfsaweb.org

The MFSA is an independent, member-funded organization that mobilizes clergy and laity within The United Methodist Church to take action on issues of peace, poverty and people’s rights within the church, the nation and the world. Among its program priorities is working for a just peace in Israel/Palestine.

U.S. Conference of Catholic Bishops – www.usccb.org/sdwp/international/holyland.shtml

The conference provides resources to persuade political leaders to work for peace and to strengthen the church in the Holy Land.

Inter-Religious Organizations

Christian Peacemaker Teams – www.cpt.org/work/palestine

CPT supports Palestinian-led, non-violent, grassroots resistance to the Israeli occupation. CPT sends peacemaker delegations into crisis situations to meet community leaders; CPT also trains volunteers in intervention techniques to break the cycle of violence.

Churches for Middle East Peace – www.cmep.org

CMEP is a coalition of 24 national denominations and organizations, including Catholic, Protestant, and Orthodox traditions. It directly engages the US administration and Congress to encourage government policies that promote a just, lasting and comprehensive resolution of the Israeli-Palestinian conflict. Its web site lists denominational statements on the conflict, relevant UN resolutions, and past peace agreements. CMEP supports grassroots advocates with action alerts, conference calls, and an annual conference in Washington.

Ecumenical Accompaniment Programme in Palestine and Israel – www.eappi.org

In response to a call for help from churches in the Holy Land, the World Council of Churches (WCC) established EAPPI in 2002. Its mission is to train international volunteers to accompany Palestinians and Israelis in their non-violent actions and (back in their home countries) to carry out concerted advocacy efforts to end the occupation. The web site features eye-witness reports, fact sheets, and

relevant WCC policies. EAPPI's magazine, *Chain Reaction*, can be downloaded, as can a special report on internal displacement in the West Bank, *Silently Displaced*.

Holy Land Christian Ecumenical Foundation – www.hcef.org

Formed by an ecumenical group of Americans, HCEF is dedicated to preserving the presence of Christians in the Holy Land. The group works with all Christian faith communities and denominations. HCEF supports youth education, senior centers, housing rehabilitation, and other projects. It also sponsors "Living Stones" pilgrimages, holds conferences, and promotes church partnerships and inter-religious relationships.

Holy Land Education and Peace Project – www.holylandpeace.org

Promotes connections between churches, denominations, and faith communities in the US and Canada that are working for peace in the Holy Land through education, support of human rights, civil society projects, and political action. (Braverman)

Interfaith Peace-Builders – <http://www.ifpb.org/>

IFPB sends delegations to the Holy Land so that residents of North America can learn directly from Israeli and Palestinian nonviolent peace/human-rights activists, spend time in local homes, and experience the situation of Palestinians living under military occupation. IFPB helps delegation members stay connected upon their return and provides training and resources so they can educate their own communities and advocate for peace and just US policies.

Interfaith Peace Initiative – www.interfaithpeaceinitiative.com

IPI began in 2002 as an interfaith dialogue in Providence, RI, and has grown to include people in other parts of the US. It seeks to provide a forum for learning about the conflict and examining America's relationship to the region. The web site includes pertinent news feeds, a directory of companies profiting from the occupation, and a list of global actions against the occupation, including those by churches.

Sabeel (www.sabeel.org) and *Friends of Sabeel-North America* (www.fosna.org)

Launched in 1990 by the Episcopal priest Rev. Naim Atteek and other Palestinian Christians, Sabeel seeks to deepen the faith of Christians in Palestine and promote non-violence, reconciliation, and peace. Its programs focus on community-building and the development of youth, women, and clergy. The Friends of Sabeel-NA cultivates support for Sabeel among American churches through conferences and witness trips.

Washington Interfaith Alliance for Middle East Peace -- <http://www.wiamep.org/>

WIA-MEP was formed by DC-area Jews, Muslims, and Christians to educate residents of the metropolitan area about the need for a just peace in Palestine/Israel and the steps that U.S. citizens might take to end the occupation and the violence in the region. The web site features upcoming events, captures local sermons, talks, and op-ed's, and pertinent news stories.

Other church-related groups

Challenging Christian Zionism – www.christianzionism.org

A web site focusing on the historical roots of Christian Zionism and its influence on current events, politics, and culture. (Braverman)

Christians United for Israel – www.cufi.org

CUFI is a national association of churches, ministries, and individuals. It has two over-riding goals: "to educate Christians about the Biblical and moral imperatives about supporting Israel" and "to communicate pro-Israel perspectives to our neighbors, newspapers, and public officials. Formed in 2006, it now claims to be "the largest pro-Israel organization in the country." CUFI supports Israeli settlements financially and politically in the belief that the Second Coming of Christ will occur only after Israel has regained all its former lands and has rebuilt the Temple.

Israeli and Jewish-American Organizations

Americans for Peace Now – www.peacenow.org

APN was established in 1981 to mobilize support for the Israeli peace movement, Shalom Achshav (Peace Now). For more than two decades both groups have called for the evacuation of settlements and the creation of a viable Palestinian state. According to its web site, APN “has since developed into the most prominent American Jewish, Zionist organization working to achieve a comprehensive political settlement to the Arab-Israeli conflict.” The site features updates on the peace process and the settlements (including an interactive “Facts on the Ground” map). APN also tracks US policy and legislation and encourages grassroots advocacy.

American Jews for a Just Peace – www.ajjp.org

Formed in Boston in 2008, AJJP is now an alliance of autonomous chapters and individuals across the US, working to ensure equal rights, safety, and dignity for all the people of historic Palestine. Though its membership is predominantly Jewish, AJJP welcomes participation of all people of good will. Its web site features an extensive, annotated bibliography, a “viewpoints” section searchable by nationality and faith, and information on the BDS movement, which AJJP endorses.

Bat Shalom – www.batshalom.org

An Israeli women’s organization that advocates peace and justice between Israelis and Palestinians and women’s rights. Conducts political action and education programs, sometimes with Palestinian counterparts. (Bennis)

Brit Tzedek v’Shalom – www.btvshalom.org

The mission of this group, the Jewish Alliance for Justice and Peace, is to educate and mobilize American Jews in support of a negotiated two-state resolution of the Israeli-Palestinian conflict. (Braverman)

B’Tselem – www.btselem.org

B’Tselem is the Israeli Information Center for Human Rights in the Occupied Territories. The Hebrew word literally means “in the image of,” and is also used as a synonym for human dignity. The organization was established in 1989 by a group of academics, attorneys, journalists, and Knesset members endeavoring to document human rights violations in the occupied territories and to educate the Israeli public. It publishes print and online eyewitness accounts of abuses, tracks both Israeli and Palestinian fatalities related to the Occupation, and a variety of special reports.

Gush Shalom – www.gush-shalom.org

The Israeli peace bloc. Works in solidarity with Palestinians, organizing boycotts of goods produced in Israeli settlements and more. (Bennis)

Israeli Committee to End Home Demolitions – www.icahd.org

ICAHD confronts the bulldozers, rebuilds demolished homes, participates in non-violent resistance to the Occupation, and tries to educate Israelis, Americans, and others by reframing the conflict through its publications and advocacy work. ICAHD-USA supports the group’s work.

Machsom Watch: Women against the Occupation and for Human Rights – www.machsomwatch.org

Israeli women peace activists monitoring checkpoints to defend Palestinian freedom of movement and an end to the occupation. (Bennis)

J-Street – www.jstreet.org

A lobby that defines itself as the “political arm of the pro-Israel, pro-peace” movement. (Bennis)

Jewish Voice for Peace -- www.jewishvoiceforpeace.org

Formed by American Jews, JVP supports the aspirations for security and self-determination of both Israelis and Palestinians and seeks an end to the Israeli occupation of the West Bank and Gaza.

Physicians for Human Rights-Israel – www.phr.org.il

Provides medical relief to Palestinians in the occupied territories, advocates against torture and human rights violations. (Bennis)

Rabbis for Human Rights – www.rhr.org.il/ (See also *RHR-North America*: rhr-na.org)

An Israeli organization founded in 1988 in response to serious human rights abuses by the Israeli military in the occupied territories. Publicizes causes, helps victims, engages in civil disobedience, and promotes Jewish ecumenical dialogue and education in human rights. (Bennis)

Joint Israeli-Palestinian Organizations

Bitter Lemons – www.bitterlemons.org

Weekly e-zine representing Israeli and Palestinian perspectives on current events related to the Occupied Territories.

Israeli-Palestine Center for Research and Information – www.ipcri.org

Joint Israeli and Palestinian institution dedicated to resolution of the conflict on the basis of a two states for two peoples.

One Voice -- www.onevoicemovement.org/

One Voice is an international grassroots movement that aims to amplify the voice of Israeli and Palestinian moderates, empowering them to take back the agenda for conflict resolution and demand that their leaders achieve a two-state solution. It conducts leadership training, public polling, and town hall meetings in both Palestine and Israel, sponsors cross-border Citizens Negotiations, and conducts college tours by young leaders both regionally and internationally.

Parents Circle/Bereaved Families Forum – www.theparentscircle.com

Launched in 1995, this is a grassroots organization consisting of several hundred bereaved Palestinians and Israelis who have lost family members in the conflict. Members initiate and lead projects throughout the Israeli and Palestinian communities. Generally working in pairs, they speak to adult and youth groups in various settings. They also reach out to other bereaved families, hold training programs, and face-to-face reconciliation meetings. The group has also sent teams on overseas lecture tours and produced a TV drama series (“Good Intentions”) and a weekly radio program. The web site features the personal stories of many members.

Palestinian and Arab-American Organizations

American-Arab Anti-Discrimination Committee— www.adc.org

Supports Palestinian rights and challenges anti-Arab racism in the US. (Bennis)

American Association for Palestinian Equal Rights – www.americansforpalestine.org

AAPER describes itself as “America’s Free Palestine lobby.” The mission of its public education wing is to educate Americans about Palestine and US policy towards the Middle East. The mission of its lobbying wing is to shape an equitable US policy towards Palestine that reflects the interests and ideals of the United States.

American Task Force on Palestine – www.americantaskforce.org

The Task Force was established in 2003 to provide an independent voice for Palestinian-Americans and their supporters and to promote peace.

Arab American Institute – www.aaiusa.org/issues/palestine

AAI is a 25-year old, non-partisan organization representing the policy and community interests of Arab Americans throughout the United States.

Badil Resource Center for Palestinian Refugee and Residency Rights – www.badil.org

Provides resources and information on the Palestinian refugees to achieve a just and lasting solution based on the right of return. (Bennis)

MIFTAH – www.miftah.org

Founded and directed by Dr. Hanan Ashrawi, this organization based in East Jerusalem promotes human rights, democracy, civil society, and peace.

Palestine Center – www.palestinecenter.org

The educational arm of the Washington-based Jerusalem Fund. (Bennis)

Palestinian Center for Human Rights – www.pchrgaza.org

One of the most internationally recognized Gaza-based Palestinian human rights groups. (Bennis)

The Palestinian Center for Rapprochement between People –

A Palestinian NGO based in Beit Sahour, a village close to Bethlehem with a tradition of pro-peace activism and nonviolent resistance to the Israeli occupation. <http://www.nonviolentpeaceforce.org/palestinian-center-rapprochement-between-people> (Bennis)

Stop the Wall – www.stopthewall.org

A grassroots Palestinian anti-apartheid wall campaign. (Bennis)

Wi'am, The Palestinian Conflict Resolution Center – <http://www.alaslah.org/>

Other Non-profit Organizations

Compassionate Listening – www.compassionatelisting.org

Foundation for Middle East Peace – www.fmep.org

Since 1992, FMEP has published the bimonthly *Report on Israeli Settlements in the Occupied Territories*. Based in Washington, it also sponsors speakers and other events.

Free Gaza Movement – www.freegaza.org

Mobilizes international support to break the illegal Israeli blockade of the Gaza Strip. (Bennis)

Global BDS Movement -- www.bdsmovement.net/

This website is overseen by the steering committee of the Palestinian BDS National Committee and has been adopted as a tool of the ICNP (International Coordinating Network on Palestine). Updated by Palestinian and global BDS activists, the site features fact sheets, handbooks, news about current campaigns, and new calls to action.

The Hope Fund -- www.thehopefund.org/

The mission of this program is to persuade U.S. colleges and universities to provide full or partial scholarships to academically qualified Palestinians whose poverty would otherwise prevent them from pursuing an undergraduate education. The organization works with Amideast, an established international education group, to select candidates and raises money to cover their travel costs. In its first eight years, the Hope Fund has secured over \$3 million in scholarships to help 28 students.

International Crisis Group – www.crisisgroup.org

International Solidarity Movement – www.palsolidarity.org

Organizes international nonviolent activist volunteers to work with Palestinians defending human rights in the occupied territories. (Bennis)

International Women's Peace Service – <http://iwps.info/>

IWPS-Palestine is an international team of women who provide international accompaniment to Palestinian civilians, document and nonviolently intervene in human rights abuses, and support acts of nonviolent resistance to end the Occupation and oppose the Apartheid Wall.

New America Foundation -- <http://newamerica.net>

The New America Foundation is a nonprofit, nonpartisan public policy institute that invests in new thinkers and new ideas to address domestic and global challenges facing the United States. Among its programs is the Middle East Task Force (<http://middleeast.newamerica.net/>), which produces policy papers, articles and op-ed's, conferences, and public events relating to Israel and Palestine. In conjunction with *Foreign Policy* magazine, NAF produces the *Middle East Channel*, a newsfeed of pertinent articles, available online and by e-mail.

New Story Leadership -- <http://newstoryleadership.org>

Based on similar programs it has organized in South Africa, Northern Ireland, and Australia, New Story Leadership recruits Palestinians and Israelis ages 20-27 to participate in a six-month leadership training program. The program includes an intensive summer experience in Washington, DC, during which participants live with local families, work in relevant public agencies and non-profit organizations, speak to a variety of audiences, and engage in team-building exercises. Through the program, these emerging leaders share their stories and visions, develop mutual understanding, and return to their homeland better able to work together in the future.

Rachel Corrie Foundation for Peace and Justice – www.rachelcorriefoundation.org

Works to support people in the Gaza strip. (Bennis)

Search for Common Ground – <http://www.sfcg.org/programmes/jerusalem/index.html>

Seeds of Peace – www.seedsofpeace.org

The Telos Group -- <http://telosgroup.org/>

The Telos Group is a non-profit educational initiative that seeks to educate America's mainstream faith leaders and their communities about the causes of—and solutions to—the modern conflict that currently ravages the Holy Land. The group is non-partisan and works with leaders and communities from across the political and theological spectrum. It sponsors conferences to bring together faith leaders, elected officials, and policymakers and conducts Leadership Pilgrimages to Israel/Palestine.

U.S. Campaign to End the Israeli Occupation – www.endtheoccupation.org

Drawing on the lesson of the boycott, divestment, and sanctions (BDS) efforts that helped force South Africa to end apartheid, over 170 Palestinian coalitions, unions, human rights groups, and others issued a call to the world in 2005 to apply similar pressure against Israel until it upholds international law. The Campaign is a coalition of over 300 American organizations seeking to enlist faith groups, campuses, and individuals in an effort to influence the actions of companies such as Motorola and Caterpillar, which are benefiting from the Israeli occupation of Palestine.

Development and Relief Organizations

Along with the Mennonite Central Committee (see page 1), the following groups are among the largest and most active in the Holy Land:

ANERA – www.anera.org

ANERA (American Near East Refugee Aid) was founded in 1968 to help ease the suffering of Palestinian refugees after the Arab-Israeli War of 1967. A non-political and non-religious organization, it is one of the largest American non-profits working solely in the Middle East. In addition to providing

humanitarian relief during emergency situations, ANERA responds to the educational, health, and economic or Palestinian refugees in Gaza, the West Bank, Lebanon, and Jordan.

CARE – www.care.org

Save the Children – www.savethechildren.org

Lutheran World Federation – <http://www.lutheranworld.org/lwf/>

World Vision International – <http://www.wvi.org/wvi/wviweb.nsf>

Facilitator Instructions for Break-out Groups, Session 4

Materials

- A handout sheet for each participant. The sheet should simply list the three “I want to...” statements shown below, with space between them for participants to jot down their thoughts.
- Pens or pencils
- Possibly a flip-chart with markers

Facilitator remarks

Introduce the break-out session:

We have seen, heard, and learned a lot in the last four weeks. I’m sure that each of us will be mulling over what we’ve thought and felt for weeks to come.

To begin that process in the 20 minutes we have in this small group, let’s consider three statements that reflect very understandable reactions that an individual might have to the situation in Israel and Palestine.

Give everyone a copy of the handout and then read the bullets.

- I want to be an active listener and an empathetic “witness” to people’s suffering.

Point out that this statement relates to the insights that the speaker at our second session shared with us concerning trauma and the importance of being “present” to people’s suffering as an empathetic listener.

- I want to work for peace and justice and to speak truth to power.

This statement relates to the calls we heard in the readings from Amos and Isaiah in last week’s session and to Ambassador Wilcox’s exhortation for Americans to get involved.

- I want to be left alone.

This final statement simply reflects the natural tendency of human beings to distance themselves from situations that are complex and fraught with tension.

[In an expanded version of this break-out segment, the facilitator would ask participants to take a few minutes in silence to think of times in their lives when they had experienced one of more of these reactions to a situation and to jot down their recollections on the handout. Then the facilitator would ask for a few volunteers to share their examples.

[If there is insufficient time for that kind of sharing, the facilitator can ask participants to spend a few minutes simply reflecting on whether any or all of the statements resonate with their current feelings about Israel/Palestine -- then move on to the following questions.]

Use the remaining time to discuss the following three questions:

- 1) What do “empathetic listening” and “being a witness” mean to you in the context of what you’ve learned about Israel and Palestine? How might you act on this desire as an American?

If no one responds, the facilitator can prompt discussion by asking:

Can you imagine situations in which you might encounter people who are caught up to some degree in the conflict?

Examples: Israelis or Palestinians living in the U.S., people who have relatives living there, Americans who have strong feelings about the situation...or possibly people you might meet if you travel there.

- 2) What do “working for peace and justice” and “speaking truth to power” mean to you in the context of Israel-Palestine?

In responding, participants may define “power” as meaning government authorities, corporations, and the media. After they have shared examples, the facilitator might ask if “speaking truth” can also mean engaging in a dialogue with people who hold negative views of Israelis or Palestinians because of misperceptions, incorrect information, or sheer ignorance.

- 3) Are there things that our church or Diocese could do to help you become a witness to the suffering in Israel/Palestine or to work for peace and justice in the Holy Land?

The facilitator should offer to jot down any ideas that come up, either on a pad or on the flip chart, so that the course leaders can later share them with the church’s peace group, if there is one, or with clergy and appropriate Diocesan staff.

At the conclusion of the time allotted for the break-out, thank the group for sharing their thoughts and return to the plenary room.

Reading for the Closing Segment

The Story of the Good Samaritan Luke 10:25-37 (New International Version, 2010)

- 25 On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”**
- 26 “What is written in the Law?” he replied. “How do you read it?”**
- 27 He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’^[a]; and, ‘Love your neighbor as yourself.’^[b]”**
- 28 “You have answered correctly,” Jesus replied. “Do this and you will live.”**
- 29 But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”**
- 30 In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.**
- 31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.**
- 32 So too, a Levite, when he came to the place and saw him, passed by on the other side.**
- 33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.**
- 34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.**
- 35 The next day he took out two denarii^[c] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’**
- 36 “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”**
- 37 The expert in the law replied, “The one who had mercy on him.”**
Jesus told him, “Go and do likewise.”

Footnotes: a) Deut. 6:5 *Love the Lord your God with all your heart and with all your soul and with all your strength.* b) Lev. 19:18 *Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself.* c) A denarius was the usual daily wage of a day laborer (see Matt. 20:2).

Facilitator Notes for the Closing Segment of Session 4: The Good Samaritan Story, Commitment Cards, and Closing Prayer

Introductory comments

We have been on a journey together these last four weeks and covered a lot of territory.

You have been wonderful traveling companions – not only for each other but for the three of us who have served as facilitators. And we are most grateful for our time together.

In the title for this course, a question was raised -- “Israel/Palestine: Is there a Samaritan on the Road?”

So we’d like to take the next few minutes to revisit the story of the Samaritan and consider whether it has any special significance for us -- as we each continue on our individual faith journeys.

(Distribute the handout with the passage from Luke. The facilitator can read the passage out loud, ask someone in the class to do so, or go around the circle asking each person to read one verse.)

Context

We’ll focus on the parable itself, starting with verse 30. But it’s important to understand the context in which Jesus told it, so we included the previous verses on the handout.

The “expert in the law” was an expert in the Torah and the teaching based upon it. So the man correctly cites the two great commandments in Deuteronomy and Leviticus. But then he seeks to qualify just who he should consider as a neighbor.

The commentaries say that the traditional interpretation was quite narrow: neighbors were other members of the Jewish community. So Jesus seeks to break through this constraint with the parable.

It may also help you to know that at the time the social hierarchy in Israel was quite rigid:

- with priests (Levites who were descended from Aaron, the first high priest) at the center,
- other Levites, who had responsibility for running the Temple, in the next circle
- and then regular, practicing Jews
- beneath them were tax collectors and sinners...
- and on the lowest rung...or the outmost circle, where the Samaritans

In earlier times the Samaritans had been part of the Jewish nation. Samaria was part of the Northern Kingdom of Israel. But when the Assyrians invaded in 721 BCE, they inter-married with the Samaritans (forcibly), so the rest of the Jews considered them mixed-race untouchables.

Though the Samaritans continued to believe in the Torah, they chose to worship in a massive temple on Mount Gerizim, near Shechem or what is today Nablus. This was so offensive and blasphemous to the Jews that in 128 BCE, they destroyed that temple.

Questions -- Part 1

WHAT DOES THE TEXT SAY?

WHAT WOULD JESUS'S AUDIENCE HAVE UNDERSTOOD?

1) Who is the first character we meet in the story and what do we know about him?

“A man” – We have no idea who he is.

2) Where does Jesus locate this story? Where are the principal characters heading?

Literally: on the road “from Jerusalem down to Jericho” (17 miles away, but a drop in elevation from 2600 feet above sea level at Jerusalem to 825 feet below sea level at Jericho)

Is there any particular significance to this setting?

The road goes through rocky, deserted territory where robbers could hide out.

The road was known for being dangerous. (Called “the road of blood”)

The main characters are leaving Jerusalem...perhaps the priest and the Levite have been at the Temple...they are in between urban centers and vulnerable.

3) What do the robbers do?

Attack the man, strip him of all clothing, then beat him and abandon him.

We're not told they took the man's money; maybe he had so little that they took all his clothes instead

4) What is the man's condition at this point?

Naked, “half-dead” (i.e. not conscious), and (we soon learn), lying on the side of the road.

5) Who next appears on the scene...and what do they do?

The Priest and the Levite...they both see the man, but pass by “on the other side” (i.e. they don't go close but get as far away as possible)

6) What would Jesus's audience have understood about the Priest and Levite? What were their roles in that day?

Priests and Levites, both members of the tribe of Levi. Only men from this tribe could become priests, but not all of them served as priests.

Those who did were also descended from Aaron, the brother of Moses and the first High Priest. The priests served in the temple and offered prayers and sacrifices to God on behalf of the people. (One source says Jericho was a principal residence for priests.)

7) Were there religious reasons for the Priest and Levite to avoid contact with a man who looked half dead?

As temple officials they would both have been especially concerned about ceremonial cleanness. The Law stated that priest "will be considered unclean if he touches something defiled by a corpse" (But do they approach close enough to know if he is dead?)

8) What other motivations might they have had for avoiding the man and passing by?

Fear of being vulnerable – If I linger, robbers may get me too.

Fear of being seen and possibly ridiculed

Sense of self-importance – My agenda is important; I've got places to be.

Other?

9) Who does Jesus next introduce into the story...and what does he immediately do?

The Samaritan, who "came where the man was"...saw him...and took pity on him
-- So he drew close enough to see that he was not dead but needed help.

-- He came close enough to be in relationship with the stranger...he didn't just look but he saw his humanity.

-- He had an emotional, empathetic reaction: **the Greek for "taking pity" has the connotation of feeling sympathy from one's 'inward parts, or entrails'** ... what we today would call one's heart or guts.

10) What would Jesus's audiences have thought about a Samaritan being in this story?

During the time of Jesus, it was common practice to tell stories contrasting the actions of a priest, a Levite and a normal Jew. So his listeners would have expected those three characters to be in the story; but they would have been surprised to hear him add a Samaritan and shocked to find that the Samaritan becomes its central figure.

11) Why did the Jews have such a hatred of the Samaritans?

The Samaritans were particularly hated in Jesus' day. Samaria was an area south of Galilee and north of Judea, part of the old Northern Kingdom of Israel.

In 721 BC Israel was conquered by Assyria, and Sargon II conducted a mass deportation of the entire region, carrying off some 27,270 captives and resettling the area with colonists from other parts of the Assyrian empire (2 Kings 17:24).[11] Their descendants were looked upon as half-breeds and heretics by the Jews of Jerusalem.

Although the Samaritans believed in the Torah, they located the true place of worship at Mt. Gerizim, (near today's Nablus?) The Jews believed Jerusalem was the only true place of worship and in 128 BC, they had destroyed the Samaritan temple at Mt. Gerizim.

12) What does the Samaritan do to help the wounded man on the scene?

- Binds up his wounds (**the Greek for "wounds" is *trauma***) ...he takes wine and oil to clean the wounds....then binds them up, using his own cloth...possibly from his garments
- Puts him on his own donkey...and walks the rest of the way to Jericho

13) Where do they go next and what does the Samaritan do?

- Goes to an inn (possibly a khan or hostel) in Jericho. The Samaritan stays overnight and pays for the man too.
- "Takes care of him" through the night
- Gives the inn-keeper two dinari to pay for the man to stay at the inn while he recuperates...offers to cover any other expenses when he returns.

14) So what does this tell us about the Samaritan...and the inn-keeper?

- The Samaritan is generous with both his money and his time: whatever the man needs
- He trusts the innkeeper enough to advance him money and to do the right thing
- The inn-keeper trusts the Samaritan to return and to reimburse him for any additional costs

15) Is Jesus making any other points in telling us about this relationship?

- Possibly that the inn-keeper, if he was a Jew, was willing to work with the Samaritan on behalf of the stranger
- Possibly the underlying message is that by acting on the basis of sympathy, caring, and generosity one can create a similar compassion in others.

16) How does the lawyer answer Jesus's question after hearing the story?

- The man who truly acted as a neighbor was the one who showed "mercy" ...

- Mercy is eleos in Greek.
- One commentary says that the New Testament meaning of *eleos* draws on the Hebrew concept of *hesed*, faithfulness between individuals that results in human kindness, mercy, and pity.[17]

17) What are Jesus's last words to the lawyer (and to his audience)

GO AND DO LIKEWISE – That is, don't just think about this but act on it.

Questions – Part 2 WHAT DOES IT MEAN TO YOU TODAY?

When in your life have you been like any of the characters in this story?

The wounded man....the Priest or Levite....
The Samaritan.... Or the inn-keeper....

What does this story told 2,000 years ago mean to you today?

Does it have any particular resonance for you in light of what we have been learning about our Israeli and Palestinian neighbors?

Reflection Time and Commitment Cards

Thank you all for your comments. We have to bring this portion of the class to a close.

As I'm sure each of you understands, we are always "on the road to Jericho" in our lives and have to decide for ourselves how we will respond to those around us...including those who are suffering.

This is true also of how we choose to respond to the plight of the Israelis and Palestinians.

Now we'd like you to take a couple of minutes of quiet time to think about where your own journey is headed...

And to consider making a commitment to yourself to stay "on the Israel-Palestine road" in some way in the coming months. What might you do to respond faithfully to the needs of our brothers and sisters in the Holy Land?

We're now going to give each of you an index card, a small envelope, and a pen if you need one.

We'd like you to write whatever commitment you decide to make to yourself on the index card, then seal the envelope, and address it to yourself. We will mail it to you in three months.

I'll light the candle now for this time of reflection

Then in a couple of minutes we'll stand for a closing prayer. You can put your envelopes in the basket on the back table as you pick up your envelopes.

Closing Prayer

Ask class participants to gather in a circle, then read the prayer.

A Prayer for Peace in the Holy Land

My brothers and sisters, let us pray for the peace of Jerusalem, and for the coming of the new and eternal city where God will be all in all:

For the Church of God, that she may work and pray for the peace of Jerusalem, we pray.

For the Mother Church of Jerusalem, that she live out her vocation to build up the peace of Jerusalem, we pray.

For political leaders, that they may take bold initiatives for the peace of Jerusalem, we pray.

For zealots on all sides, that they may put aside their animosities and be still for the sake of Jerusalem's peace, we pray.

For peacemakers, that they may have courage and perseverance, we pray.

For Jews, Christians, and Muslims that they may learn to be at peace with one another in the Holy Land and throughout the world, we pray.

For the people and town of Bethlehem that He who came to us as the Prince of Peace may, at least, bring peace to your walls, we pray.

For all those who have died, attempting to bring peace to Jerusalem and the Holy Land, that they may rest securely in the bosom of Abraham.

AMEN.

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