



TEAM REPORTS



colombia

Learning about the armed conflict from the ground.

p. 5



iraqi-kurdistan

Finding community and empowerment after ISIS.

p. 7



i.p.s

The fight goes on: Liberation in Grassy Narrows.

p. 10



palestine

Remembering the 1948 catastrophe: The Nakba.

p. 12



From the Editor



JENNIFER YODER
outreach@cpt.org

I write to you with a my queer heart broken. I write to you as the first of 49 funerals begins, after a man in Orlando, on June 11, slaughtered 49 queer folks, nearly all Latinx, at a queer club on Latin night. A U.S. candidate for president seeks to use this tragedy to stoke Islamophobia and hate. Yet what CPT sees is U.S. and other Western oil companies destroying the lands and lifestyles of our Kurdish -and often Muslim - partners in Iraqi Kurdistan. What we see is the U.S. supporting Israel's violent military occupation with money and weapons, while seeking to squash the efforts of Palestinian, often Muslim, partners in their peacemaking actions.

The story among our Indigenous Peoples partners in Canada is eerily similar - lands stolen, corporations spreading pollution that destroys water and air, that in turn poisons whole local communities of people. In Colombia, again, a recognizable pattern. U.S. and other Western corporations attempting

to destroy communities and ways of life.

It is essential that we look at these bigger pictures. That we make the connections among the many forms of violence in this world, from assault rifle attacks rooted in hateful bigotry, to the oil rigs devastating land farmed by one family for centuries.

And it is essential that we take a look around our own communities - where can we build partnerships to transform violence and oppression? Where can we bring love, make peace, undo oppression?

This is the work at the heart of Christian Peacemaker Teams.

"Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate, only love can do that." - Martin Luther King Jr.

Grief, love, and liberation,

Jennifer Yoder,
Engagement and Communications



Mailbag

Dear [Director of the IRS]:

Enclosed is our federal income tax payment. As followers of Jesus Christ, who said "Love your enemies" we do not support paying for killing people. Approximately 45% of the US Federal Budget is going to pay for current and past military spending. We do not believe it is appropriate for us to forward voluntarily funds toward taxes used for military purposes. We want to do our full part in supporting federal efforts in infrastructure and meeting societal needs. We cannot in good conscience support the expenditures our government is making for killing and destruction by our foes around the world. In order to make it clear that we are interested in positive action for peace, rather

than retention of the funds for our own use, we are forwarding a check to the Christian Peacemaker Teams' national and international peace work.

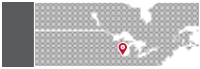
**RESPECTFULLY YOURS,
ALBERT J AND MARY ELLEN MEYER
GOSHEN, IN**

...

We are a small fellowship...that believes strongly in the mission and work of CPT, and we wish to send a general donation.... We send along our prayers for your work, health, and spiritual resilience! Thank you for bringing our concerns into actions.

Shalom,
**OPEN TABLE MENNONITE FELLOWSHIP
GOSHEN, IN**





An unidentified man, wrapped in a rainbow flag, lights a candle during a vigil.

WE ARE DYING



JENNIFER YODER
outreach@cpt.org

Yesterday (June 12), I woke up to celebrate a holiday honoring my community's uprising against violence and oppression. Specifically queer and trans folk, many of them People of Color, fought back against police violence: arrests, beatings, and rape of queer and trans folks. They fought back at Stonewall Inn, and it was a riot, and it lasted for days. If you don't know about it, look it up now. I'll wait.

These days, Pride is often a mishmash of corporations looking for queer cash,

rich white gay dudes looking to get richer, churches apologizing and loving queer folks, and our communities getting together to just be. In my queer and justice communities, we work to educate folks about Pride's origins, and to always honor our queer elders. At Pittsburgh Peace Church, where I co-pastor, we're planning a gathering next Sunday to honor our elders and talk about the ways that Jesus's liberating love calls us to radical action for justice

• WE ARE DYING, page 4





• WE ARE DYING, continued from page 3

today. I had flyers ready to hand out as I marched in yesterday's Pride parade, inviting people to attend my church for this Pride gathering.

It was in this mindset that I rolled over in bed yesterday to grab my phone and post a Facebook Pride post. Instead, a Guardian headline on my homescreen caught my eye: 20 Dead in Mass Shooting at LGBT Bar in Orlando. I read frantically: at least 20 dead, and the toll later rose to 49. At least 40 in the hospital and injured (that total later rose

self-harm right in their eyes, stared them down, and made it through somehow. My queer Christians and I, we reached, together, for explanations, for comfort, for meaning in our peace church's theology, culture and denominational community.

What we found was the violence of recent denominational gatherings. What we found was decades-long firings and shunnings and shamings. What we found was a whispered history of rape, of suicide, of addiction, of Christians dying secretly in their homes of AIDs, their

“Everyone was accounted for. No one was ok.”

to 53). It was Latin night. Latina drag queens were hosting and performing.

My initial reaction of “No. No, no, no.” quickly shifted to “Who do I know there?” I flipped through my queer communities in my mind. I sent out texts and FB messages. “Are you ok? What about your friends? What can I do? What do you need?”

Everyone was accounted for. No one was ok.

We humans are wired for connection; we're wired to find and build communities where we belong. When our hearts are broken, when we need comfort and shelter in a storm, we turn to our communities. I turned to mine.

The most significant conversations I had yesterday were with my queer Christian community, with those in and out of the closet, with white folks and people of color, and many of us living with the lasting impacts of the trauma and violence the church has done to us: PTSD, depression, anxiety, permanently impacted lives from the violence of our Christian contexts.

For some of us, we've come close to death, looked suicide or addictions or

wives by their bedsides. What we found was forcing queer people of color to deny one piece of their identity so that they could be tokenized for another. What we found was preaching peace while ignoring violence and accountability. What we found was refusing to allow us membership, leadership or ordination in our churches.

Most of the times I don't tell the hardest parts of my story publicly. Most of the time what I want you to know is that I'm whole and I'm happy and I'm not your sad broken queer story to be used.

Here's what I want my wider Christian community to know today. We are dying, and you are killing us. We are dying, and you are killing us. We are dying, and you are killing us.

God forgive you. I'm not ready to.





Delegates walk through the town of Mina Nueva, Antioquia. Photo: Caldwell Manners

A Week in Northeastern Antioquia, Colombia: Learning about the Armed Conflict



DELEGATION PARTICIPANT FROM COLOMBIA
cptco@cpt.org

Recently, CPT and a grassroots organization CAHUCOPANA (Corporation for Humanitarian Action for Peace and Coexistence in Northeastern Antioquia) organized a national delegation for Colombians to travel to the northeastern region of the department of Antioquia. These two organizations seek to raise awareness about the realities of the armed conflict as well as to defend the human rights of communities who live in the armed conflict zone.

Those of us on the delegation represented the Colombian cities of Bogota, Ibagué, and Cali. We had several purposes for participating: to learn about the armed conflict from the experience of those who live in the conflict zone; to learn about how each community undertakes peaceful resistance; to learn about the concerns of each community;

and to learn about the solutions each community has developed to resist the challenges brought by the armed conflict.

We had the opportunity to visit three rural communities that make their living from gold mining. We met with groups of people from each community to exchange questions and ideas about the armed conflict. We witnessed how the lack of government presence resulted in very limited—and sometimes unavailable—options of food, healthcare, housing, education, and employment.

Despite these difficulties, we also witnessed the peaceful resistance practiced by the three communities. They create committees that gather the community and design strategies to work towards peace and order. We learned the importance of resistance and to not give up in the face of war.

• ARMED CONFLICT, page 6





A local of Segovia participates in a public action organized by the delegation.

• ARMED CONFLICT, continued from 5

The communities we visited are resilient and have managed to remain as civil populations in the midst of war and violence. Through working together as communities, they have proven to the actors of the armed conflict that people in the rural area have the right to live in peace. We are very thankful for the hospitality we received when visiting each community and for their willingness to share about their experiences with us.

The delegation has challenged us to share about the communities we visited and their way of peaceful resistance. Another challenge is staying informed about what is happening with the current peace process between the guerrilla group FARC and the Colombian government. We also want to keep supporting the work of organizations like CPT and CAHUCOPANA who help raise awareness about the needs of the communities in the armed conflict zone.

The delegation experience was very enriching and allowed our group to become more knowledgeable and aware about the armed conflict happening in our country. We will continue to reflect



Two miners rest on the climb out of a 300 meter deep mine. They carry 90 kgs of rock on their backs which are broken down for gold extraction. Photo: Caldwell Manners

about what our role is as city people in the new time period known as the post-negotiation. We maintain the hope that it is possible to live in a country free of armed conflict. We are committed to keep supporting the cause of peace for all people, especially for those who live in rural communities like the ones we visited in northeastern Antioquia.





CPT Delegation visits the Baynjan Women's Center

Finding community and empowerment after ISIS



IRAQI KURDISTAN DELEGATION PARTICIPANT
CPTIRAQ@CPT.ORG

This blog post was written by a delegate who preferred not to attach their name to a blog, but wanted to reflect and share about the day the joint CPT-Presbyterian Peace Fellowship delegation spent in Suleimani visiting a children's center and a women's center. It has been adapted; the original is available on the Presbyterian Peace Fellowship blog.

A visit with Rahim Amin Hassan of the "STEP" Program (Seeking To Equip People).

STEP began in 2001 with a drop-in-center for young children who were working in the market and expanded to include children who have fled violence. The children come from various backgrounds; Yazidi/Ezidi, Arab, Kurd, Christian, internally displaced people, refugees and local children. The center has expanded since 2001, offering

education, healthcare, psychosocial services and social cohesion projects based on decreasing tension between different groups. One such project, Rahim explained, was a gardening project where each group of children plants a garden box, and then a different group of children has to tend the garden plot. For instance, a Kurdish group of children might tend the box for an Arab group of children. Rahim said they have had a lot of success in melting tensions often inherited from adults.

The center is completely child-centered. Adults who run the center consult the children on decisions, on plans for the center's future, on what they want and need—giving them an opportunity to be heard and valued after experiences of silencing and pain by war and violence. Children draw pictures of life before ISIS, life during

• ISIS, page 9





CPTer surveys village areas now exploited by oil companies.

“The oil companies may be the end of us”



EMILY BREWER
cptiraq@cpt.org

This article by CPT-Presbyterian Peace Fellowship delegate Emily Brewer has been adapted. The original is available on the PPF Blog.

“We survived the Ottomans; then we survived the British; then we survived Saddam Hussein. After all that we’re still here, but the oil companies may be the end of us.”

This quote was from a villager that CPT in Iraqi Kurdistan has worked with for several years now, but anyone from several communities we have visited in the past week could have said it. In a small community outside of Erbil/Hawler called Haji Ahmed, we met with a villager who showed us land that used to be full of vineyards and a running stream. Now, the streambed is dry, the land is mostly dust, and the people aren’t sure what will happen to them.

In 2014, Exxon Mobil said it was going to start drilling on the land. Security forces from the Kurdish Regional Government served as protection for Exxon Mobil, and the people of Haji

Ahmed had no choice but to comply. The government is supposed to compensate the owners using the money from the contract with the oil company—about \$1000 per year for every $\frac{3}{4}$ acre that is used. We have yet to hear of a case where the government pays the full compensation to a person or community.

In Haji Ahmed, some people were compensated for their land, but most were not. The government and oil companies use this tactic to create infighting in the communities as a way of deterring them from organizing to resist the takeover of their lands.

However, the people of Haji Ahmed did fight back. They protested, they talked to their parliamentary representative (who said he could do nothing), and they organized themselves to protect their land and livelihood.

When companies dig oil wells, they release toxic gases into the air that kill plants and animals and even people. The companies are supposed to warn the people and provide buses to transport them away from the toxic

• OIL, page 9





• ISIS, continued from 7

ISIS, what life is like now, and what they want life to look like in the future. They have a chance to express their pain and hope, share their inner lives, and be recognized and accompanied.

The afternoon brought a visit to Baynjan Women's Center—a safe haven for women of many ages, and many different cultural backgrounds: refugees from Syria and elsewhere, women who have been internally displaced, Kurds, Arabs, and Yazidi/Ezidis, gather together each day in a place that has become “the gate to happiness”; a comfortable and safe space radically different from the chaos that drove them so far from their homes. Again and again, as the women talked, they expressed gratitude for a

space where they could “be themselves,” “be comfortable,” “be safe,” “experience family, after I was separated from my own.” The women put together a drama that they have shared in refugee and IDP (internally displaced people) camps and that they shared on International Women's Day. The drama showed a young women's struggle to achieve her goals in the midst of an arranged marriage. The woman comes into her own power as the drama continues. The theater expresses the depth of issues that women face on a daily basis in a way that goes far beyond just words. The women find community together, challenge systems, work for human rights and demonstrate peacemaking every day.

• OIL, continued from 8

gases, but many of the people are afraid to get on the buses or they say they would rather die on their land than be displaced.

When Exxon first arrived in 2014, it told the community of Haji Ahmed that it would only be there for five years, but the community doubts this is true. Even if it did leave and never come back, the land is destroyed and the community says it will take generations for it to be useable again.

And what can we do? Those of us in the Presbyterian Church (USA) can work to divest our church's money and our own money from these oil companies. We are past the point of shareholder activism—we have tried that and people and lands are still dying because the money from oil is worth more than the lives and land of the Kurds and others like them.

We must change our own habits and policies of consumption, but we must do this in conjunction with divestment in order to put the necessary pressure on these companies to leave the oil in the ground. The oil companies will only



Oil containers on Iraqi-Kurdistan village lands.

leave the land and the people in peace when it is no longer financially profitable for them to do so. Divesting from companies like Exxon Mobil and others sends a message to the oil companies and to the world that our faith teaches us that people are more important than profit.

It is not just the Kurds here whose lives and land depends on a change in values and policies—it is all of us.





INDIGENOUS PEOPLES SOLIDARITY POEM:

Grassy Narrows - Asubpeeschoseewagong - one hour north of Kenora



IKATHY MOORHEAD-THIESSEN
kathy.thiessen@gmail.com

In the 1960s Reed Paper mill dumped tons of mercury (a by-product of papermaking) into the English-Wabigoon River system. Grassy Narrows First Nation lives on this river system and had eaten the fish for centuries. Even when the dumping was acknowledged by the Ontario government, they made no effort to clean the water of the poison. On 31 May 2016 Grassy Narrows held a press conference and presented a new scientific report by three renowned scientists. There's a "great hope that justice will finally come to this community as a result of this research" said Faisal Moola, a scientist with the David Suzuki Foundation.

Grassy Narrows, where the water narrows and the wild water grasses grow.

Where the fish emerge from their eggs and grow healthy and strong.

Their rich protein feeds the people—Anishinabek

Fishermen come from the world to find the fish and the men of Grassy Narrows guide them to the best spots on the lakes and rivers.

The money buys flour for bannock and fuel for the boats.

Then one day the community realises something is wrong.

Judy da Silva says, "The fish were acting strange. They were jumping right out of the water-onto the land and then dying there."

As if they could not bear to stay in their habitat anymore.

The elders said that this was wrong. Something was wrong with the water.

Mercury - whatever would give a company the right to dump such toxic chemicals into the river?

As if it would dissolve and disappear.

Instead it flowed down the Wabigoon-English River system—into the lakes—

into the grasses where the baby fish grew. It entered their scaly bodies and then—through the fish flesh roasted on campfires and fried on kitchen stoves—into the bodies of the people—Asubpeeschoseewagong Netum Anishnabek.

Directives from government—close the fishery—it is not safe to eat the fish anymore.

Out of town fishermen stay away—find your fish in other places.

Now there is dire unemployment—and a main source of food is poison.

What can a community do but to eat the fish—they are still there in plentiful supply.

Now babies are born with nervous ticks and older people begin to need canes and walkers.

No one takes full responsibility—families must fight for compensation

And for fifty years the water is poison.

The first week of June is an event in Toronto called Grassy Narrows River Run.

Asubpeeschoseewagong netum Anishnabek /the people of Grassy Narrows—come forth. Resist again. Go to Toronto to speak to the other people, to the politicians. Tell them your story once again. Walk, march, sing and drum.

Scientists tell us that the river system can be cleaned up. There is a heavy moral responsibility to right this wrong.

For the water, the insects, the fish, the birds, the animals and Asubpeeschoseewagong netum Anishnabek,

The rivers and lakes can be pure again. We will stand with Grassy Narrows until their river flows with life again.





The Fight Goes On



JOSHUA WARD | INDIGENOUS PEOPLES SOLIDARITY TEAM
CPT Delegate

At the youth-organized launch party for the third issue of **Red Rising**, an Indigenous Winnipeg-based magazine, Winona LaDuke, an Indigenous intellectual and environmental activist from White Earth Reservation in Minnesota, made those who attended a promise. She said that Indigenous communities will continue finding their strength and reclaiming their traditions, and that this will mean great things for Earth and all of us living on it. Then she said, with great conviction: “This will happen.” As I looked around the room, feeling the energy in the space and seeing the large number of energetic youth who were facilitating the event, I believed her. That party also launched the May 2016 CPT Indigenous Peoples Solidarity delegation.

I felt the same way, few days later, after we had arrived in Grassy Narrows First Nation. We came shortly after a recent suicide attempt and organizers in the community were keeping a sacred fire for healing, sharing, and social action to address this crisis. Darwin Fobister, a youth leader and a member of the community showed us a music video that a group of youth from Grassy Narrows had produced in partnership with a production company, N’we Jinan. This music video is titled Home to Me. It is available on YouTube and it is well worth watching. In it, the youth of Grassy Narrows sing and rap about their love of this community and the land.

Darwin explained that they were all tired of negativity. He said that they are “showing what is good in the reserve and trying to take it back for the people.” Half a million people have viewed their video in the two months since it was uploaded to YouTube. Watching the video myself, seeing the passion of these youth, I was reminded of Winona LaDuke’s promise:



Red Rising #3 launch at Thunderbird House.

“This will happen.” These youth want to inspire strength and pride in their community. Moved by their song, I believe that they will.

This message of Home to Me has spread and this group of youth have received an invitation to perform their song live as a part of River Run 2016—a Toronto event organized by the Grassy Narrows Women’s Drum Group in partnership with CPT and other organizations. This week of events calls on the Ontario government to take responsibility for cleaning up the 9000kg of mercury dumped in their river system in the 1960s.

The youth from Grassy Narrows are trying to raise \$3000 to cover the cost of transportation to and from the event. This too will happen. You can help by visiting their causevox page and making a donation so that they can add their song to the collective voice of River Run calling for a “healthy river, healthy people.”

N’we Jinan Artists - “HOME TO ME”
// Grassy Narrows First Nation:
<http://bit.do/HomeToMe>



Palestinian elders still remember “the Catastrophe”.

Remembering the Nakba

Memory as an act of revolution



CPT PALESTINE
cptheb@cpt.org

Every 15 May, Palestinians remember the Nakba (Great Catastrophe). The Nakba refers to the expulsion and ethnic cleansing of the Palestinians during the late 1940s as Jewish Zionists were establishing the Israeli state. The facts of the Nakba are as shocking as they are unknown to the West. And those of us in the West are responsible for this ignorance.

Following WW II and the Holocaust, the United Nations, influenced heavily by Zionist lobbying and the need to secure

a home for the thousands of Jews displaced by the Holocaust, split the British Mandate of Palestine. The partition is a historic example of European colonial privilege trumping the interests and rights of local communities. At the time of the partition, European Jews owned only 7% of the land and were only 33% of the population. Yet the United Nations allocated 55% of the land for the establishment of a Jewish state and 42% for the re-establishment

• SEE NAKBA, page 13





• NAKBA, continued from page 12

of an Arab Palestinian state. Jerusalem, comprising the remaining 3%, was to be an international city. Palestinians had no voice and no representation in the partition.

Immediately after the plan passed, violence broke out between Palestinians destined for dislocation and Zionists who would be taking their homes. Heavily armed and militarily trained, the Zionists began uprooting and ethnically cleansing Palestinians from not only the 55% allocated to them but also from the 42% allocated to the Palestinians. By the time they were done in 1949, Israel controlled 78% of the land. Outside Arab nations, slow to intervene on behalf of the Palestinians, eventually tried militarily to resist the advancing Zionist forces but were defeated. During the Nakba:

- Zionist forces uprooted between 750,000 and 1,000,000 Palestinians from their homes and turned them into refugees.

- There were at least twenty-four known massacres of Palestinians by Zionist and Israeli military forces.

- Word of these massacres spread quickly and tens of thousands of Palestinians abandoned their homes and villages and fled from fear that they would be slaughtered as well. Zionist forces completely destroyed 400 villages and erased from existence or took them over and renamed them. Zionist forces destroyed cultural centers; places of worship, homes and records of ownership, all in an attempt to erase any legal claim Palestinian refugees might have for returning.

- Close to 4,244,776 acres of land were taken from the Palestinians as part of the creation of the state of Israel.

Palestinians also remember the Nakba because - as a tool of forced dispossession, forced migration, and ethnic cleansing - the Nakba is still happening in Palestine and Israel. Every day, Israel destroys Palestinian homes, uproots families, claims more land in the

West Bank for illegal settlements, drives farmers off of their land, imprisons children, and murders youth. Israel justifies much of its actions by parading security concerns before the West, and the United States, especially, eats it up. Thus remembering the Nakba is a call to never forget what was taken and a call to act against what Israel is still taking.

For the citizens of the United States the Nakba is a harsh reprimand. For the last sixty-eight years, the United States has worked diligently to assure that Israel avoids accountability for its actions during the Nakba and to assure that Israel continues to have license to violently colonize Palestine. Using its permanent seat on the UN Security Council, the United States has vetoed forty-two resolutions designed to hold Israel accountable. Additionally, the U.S. gives Israel billions of taxpayer dollars every year to beef up its military and replenish the bullets and teargas that Israeli forces use against the Palestinians. 2016's allocation, which will likely be an increase from \$3 billion to \$5 billion, will be the largest military package the U.S. has ever offered Israel. U.S. taxpayers and voters, whether we like it or not, ultimately bear some responsibility for the United States' role in supporting Israeli violence and the continuance of the Nakba.

Owning and bearing that responsibility is tricky. Indeed, it is easiest to plead ignorance. After all, U.S. citizens have consumed one consistent narrative since the Holocaust and the creation of the Israeli state. That narrative is that Israel is a country under siege. Those in the United States have been conditioned to trust our elected officials and media sources and those elected officials and media sources have always told us that Israel was righteous. And so, because we have blindly trusted, we have allowed ourselves to remain ignorant of the truth. We reason that this excuse covers us and washes away our responsibility. Instead, it reveals our

• SEE NAKBA, page 15



Israeli military and border police escort Jewish tourists through the H1 section of northern Hebron, shutting down Palestinian streets and shops.

Passover in Hebron

Jewish celebration of deliverance results in on-going oppression of Palestinians



CPT PALESTINE
cptheb@cpt.org

While a holiday for the Jewish visitors and settlers in Hebron, Passover (Pesach) is far from celebratory for the Palestinians. Rather, increased military presence, heightened restrictions, waves of settler 'tours' and disruption to work, education and economy characterised April 22nd - 30th for the Palestinian residents of Hebron.

Of course, masses of military personnel are a consistent feature of military occupation on the streets of Hebron. Yet a 'holiday season' for the Jewish settlers can only mean one thing for the Palestinians, even more military harassment, restrictions and impositions. At Qitoun checkpoint, six

• SEE PASSOVER, page 13





• PASSOVER, continued from page 14

extra soldiers were stationed on a Palestinian rooftop for the week, further militarising children's walk to school. A nearby medical centre also became home to a temporary military base, while a former Palestinian shop adjacent to a girls school was also commandeered for this purpose. Meanwhile, above the apartheid path on which CPT accompanies Palestinian kindergarteners, sat an Israeli sniper, his gun overshadowing these children's walk to school. One of the boys we walk to kindergarten did not attend one morning this week as he was tired from the military invasion of his home the previous night. Needless to say many more Palestinian children did not attend school over the week of Passover, indicating the disruption of education as a result of the intimidation precipitated by the heightened tensions in the city.

Those that did attend school were subject to increased restrictions of movement, controlled and corralled into even smaller pockets of space by the architecture of occupation, such as the proliferation of road blocks and police barriers. On April 28th, the entire kindergarten, including children and teachers, were temporarily prohibited from walking home from school, without being given a clear reason. Border Police initially detained the twelve five-year-olds against a wall, before moving them into one tunnel,

and then another, at which the Border Policeman patrolled the entrance. After ten minutes, the children were allowed to leave, to walk back down the path from which - during that week - they could see Jewish children on a bouncy castle on the other side of the apartheid fence.

Furthermore, Jewish visitors attended two days of 'tours' hosted by the settlers of Hebron, whose residence here is illegal under international law. On the first day, waves of tours came through the souk, flanked by dozens of military personnel. On the second day, the tours entered the HI - supposedly PA controlled - area of Hebron to visit a Jewish tomb, once again alongside masses of Israeli soldiers and Border Police. These tours create an air of intimidation and control, asserting the military dominance of the occupation, and hence disrupting Palestinian life and economy and creating further spaces for settler harassment and provocation of Palestinians attempting to go about their lives in Hebron.

While Passover celebrates the deliverance of the Jewish people from enslavement in Egypt, the ever-present oppression of this military occupation is further asserted over Palestinians on the streets of Hebron. Sadly, deliverance from oppression is not something that Palestinians can celebrate yet. We work, hope and pray for this day to come.

• NAKBA, continued from page 13

privilege and our cruelty.

This year, as I remember the Nakba in Hebron in solidarity with the Palestinians, I am struck by a new understanding of the role of remembrance. Remembering the Nakba is not just a memorial of loss for the Palestinians; remembering the Nakba is not just an act of resistance that tells Israel and the world that the Palestinian people will not forget what is rightfully theirs. Remembering the Nakba is also a

nonviolent weapon wielded against the occupation and the sentimentalities of the Israelis and the Americans that support it. Remembering cries out, "We will not let you forget! We will not let you turn a blind eye to our right to exist and our right to return!"

Remembrance in this sense is an act of revolution. It is the oppressed and the marginalized, it is the attacked and the violated, it is the poor and the robbed, refusing to allow comfort to settle in for those who have stolen from them.



David Jones, Biking for Peace

Biking for Peace

2 cyclists, 50 states, 50 days

One of the cyclists from Biking For Peace talked with CPT about their effort to raise \$100,000 for CPT.

CPT: Why is being someone who takes action for peace so important to you?

DJ: Because to do otherwise would be antithetical to what I believe as a Christian. The world is awash in violence. With the experiences I've had at 61, I can attest that violence does not resolve conflict. *After returning from CPT delegation to Palestine, there is a knowing that can't be unknown.* I simply can't sit back and do nothing.

CPT: What can CPT supporters do to help out with your trip?

DJ: Readers will get your newsletter after we've completed the trip, but we still encourage people to donate generously! \$50, or \$1 for every State we ride in; \$100, or \$1 for every mile we ride in your State; \$500, or \$.10 for every mile we ride in the 5,000 mile journey

May to July 2016 - Donate Now!



SPONSORS OF CPT

- Church of the Brethren / On Earth Peace
- Friends United Meeting
- Mennonite Church Canada
- Mennonite Church USA
- Baptist Peace Fellowship of North America
- Congregation of St. Basil (the Basilians)
- Presbyterian Peace Fellowship

USA: P.O. Box 6508
Chicago, Illinois 60680
Tel: +1-773-376-0550
Fax: +1-773-376-0549
peacemakers@cpt.org

CANADA:
25 Cecil St., Unit 310
Toronto, Ontario M5T 1N1
Tel: +1-416-423-5525
canada@cpt.org



christian peacemaker teams - canada
équipes chrétiennes d'action pour la paix canada
25 Cecil St.; Unit 310
Toronto, ON M5T 1N1
Return Service Requested



David Jones, Biking for Peace

Non-profit
Organization
U.S. Postage
PAID
Chicago, IL
Permit #7845

Biking for Peace

2 cyclists, 50 states, 50 days

One of the cyclists from Biking For Peace talked with CPT about their effort to raise \$100,000 for CPT.

CPT: Why is being someone who takes action for peace so important to you?

DJ: Because to do otherwise would be antithetical to what I believe as a Christian. The world is awash in violence. With the experiences I've had at 61, I can attest that violence does not resolve conflict. *After returning from CPT delegation to Palestine, there is a knowing that can't be unknown.* I simply can't sit back and do nothing.

CPT: What can CPT supporters do to help out with your trip?

DJ: Readers will get your newsletter after we've completed the trip, but we still encourage people to donate generously! \$50, or \$1 for every State we ride in; \$100, or \$1 for every mile we ride in your State; \$500, or \$.10 for every mile we ride in the 5,000 mile journey

May to July 2016 - Donate Now!



SPONSORS OF CPT

- Church of the Brethren / On Earth Peace
- Friends United Meeting
- Mennonite Church Canada
- Mennonite Church USA
- Baptist Peace Fellowship of North America
- Congregation of St. Basil (the Basilians)
- Presbyterian Peace Fellowship

USA: P.O. Box 6508
Chicago, Illinois 60680
Tel: +1-773-376-0550
Fax: +1-773-376-0549
peacemakers@cpt.org

CANADA:
25 Cecil St., Unit 310
Toronto, Ontario M5T 1N1
Tel: +1-416-423-5525
canada@cpt.org

christian peacemaker teams
P.O. Box 6508
Chicago, IL 60680-6508
Return Service Requested