

All We Want to Know is the Fate of our Beloved People

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Families mourn the missing and killed in Deraluk, Iraqi Kurdistan.

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Editor's Note: Your Voices

Dear friends of CPT,

Every so often, when our supporters send in a donation, they will include a note. Sometimes it is a note of gratitude, sometimes it is a story about what CPT means in their lives, and sometimes it is a statement of their own commitment to our values.

I cannot even describe how much each of these notes means to us.

Often, we will pass the letters around the office, or email them around to other CPTers so that we can all read them together. We save them, and sometimes print some in this newsletter. They remind us that you, too, are a committed part of this work, and that you are deeply impacted by the power of transformative justice in this world.

CPT is about building a community. It is only with all of us, together, that we can transform violence and oppression. With each of your gifts and notes, you show us that the community is growing, and the world is full of those who are ready to stand with our partners in Colombia, in Palestine, in Iraqi Kurdistan, on Lesbos, and in North America (Turtle Island), too. Your presence with us reaffirms our commitment to the mission, every day.

Below, I share a few of the notes that we have received over the last six months. Each one we receive has meant so much to all of us who share in this work. Thank you so much for being a part of CPT, and thank you so much for sharing with us. Your voices are heard.

In Peace,
Caitlin Light, Communications Coordinator

May the light of life rise upon all your workers in the office and in the frays of conflict everywhere the spirit sends you. I believe in the God-of-all-nations; and that all peoples are being drawn by the "Bonds of Love" into the heart of God; that God as "at-one-ment" will be the lasting constant of the universe.

[Our congregation] likes to encourage change, not charity, and Christian Peacemaker Teams is doing a wonderful job of implementing creative solutions to social problems. [We] encourage you to continue your good works and support those in need ... Thank you for providing love and support to God's beloved in our community and beyond.

My husband and I have long been fans of yours and deeply appreciate all that you do to reduce violence. We have not contributed very much to you financially in recent years but have continued to follow your work.

My husband died suddenly in early February. As I reflected on his life and values, I realized that he would appreciate selection of CPT as one of the organizations that my daughter and I named for memorial contributions. We held a service in celebration of his life on March 30.

Thank you and I want to tell you how much you mean to me. On November 8, my town, my house, in Paradise California caught on fire and burned to the ground; if ever there is hell this was it. It took 5 hours in the town to move 10 miles, bumper to bumper traffic, some cars on fire, some abandoned, some leaving their cars and running on foot to outrun the flames and some didn't make it. But those of us who did at least have our freedom. Thank you for all you do.



Bring CPT to your community!

Did you know that all CPTers go through a full month of training before joining our Peacemaker Corps? We come together to develop our background in spiritually grounded nonviolence, Undoing Oppressions, and how to bring our belief into practice. This prepares us to help bring a transformative power into the world.

Did you know that CPT offers Taster Trainings for your home communities, too? Our Taster Trainings are developed out of our experiences in building a movement of people taking action for peace, but they are meant for congregations, classrooms, or other groups that are eager to become part of the struggle for a just peace.

Taster Trainings are interactive, hands-on, accessible sessions lasting anywhere from one or two hours to multiple days. They cover topics including:

- Biblical and spiritual basis for active nonviolence
- Bystander intervention
- Organizing strategic nonviolent campaigns
- Undoing oppressions: anti-racism, anti-heterosexism, anti-cissexism, anti-sexism, anti-colonialism and undoing oppressions in communications
- Creative action scenario development
- Tactics for facing physical violence (as part of a group or action)
- Facilitation, consensus decision-making, and group organization

To learn how you can bring CPT to your community, visit:
<https://cpt.org/participate/taster-trainings>



Contact CPT

CPT Chicago <i>Chicago, Illinois</i>	CPT.org	peacemakers@cpt.org
CPT Canada <i>Toronto, Ontario</i>	CPT.org	canada@cpt.org
CPT Europe Regional Project <i>Mytilini, Lesvos, Greece</i>	facebook.com/ CPTLesvos	lesvos@cpt.org
Colombia Team <i>Barrancabermeja, Colombia</i>	ECAPCOLOMBIA.org	cptco@cpt.org
Iraqi Kurdistan Team <i>Sulaimani, Iraqi Kurdistan</i>	CPTIK.org	cptiraq@cpt.org
Palestine Team <i>Hebron, Palestine</i>	CPTPALESTINE.com	cptheb@cpt.org

Special Gatherings in Chicago!

In the beginning of 2019, CPT's Chicago office has hosted the annual gatherings of both the Steering Committee and the Administrative Team. These groups came together to share meals, reconnect, and reflect on new directions for the organization.

Because CPT is spread across many parts of the globe, it is not often that the SC and AT get to meet together in one location, and we cherish every opportunity. In addition to meeting and planning, we are able to reaffirm our membership in one community with a shared vision and commitment.

The Steering Committee and Administrative Team wish to share our moments of joy and communion with you, our partners and donors. You, too, are parts of the community of CPT spread across the globe. In your own communities, in your homes and with your families, the work you do alongside our teams is essential. We celebrate and look towards the future with you!



The Steering Committee gathered in Chicago in April.



The Administrative Team, along with the Care Coordinator, met in May.



When the Turkish bombs hit the mountains around Deraluk, the citizens feel their homes shake.

“All we want is to know the fate of our beloved people”

By Kamaran Othman, CPT Iraqi Kurdistan

It was just 23 days after the New Year when Turkish jet fighters bombed Matin Mountain in Deraluk and the villages around it. This airstrike marked the first incident of killing and targeting civilians in 2019 in Iraqi Kurdistan.

The Turkish jets struck Matin Mountain and the villages of Zele and Hetut for more than an hour. The airstrike resulted in six civilian victims. Four of the bodies were recovered, but nobody knows what happened to the other two.

Turkey has bombed the border for many years under the pretext of fighting PKK guerrillas, but many of the victims are civilians and unarmed people living near the borders. As a result of the bombardments, many villages have been evacuated, and many farms destroyed. The villagers seek peace, and demand that Turkey immediately cease bombing their villages and fighting on their land.

CPT visited Deraluk two days after the tragic event, and again on the 24th of April for further follow-up with the family of the six victims. The family, who were still wearing the black clothes of mourning, shared the story of losing their beloved sons.

Habib, brother of one victim named Haider, told CPT, “My brother and four others were fishing in Zele village, where there were not any Turkish military bases around. My brother was working, fishing with others, but the Turkish airplanes bombed the area. Two of my brother’s friends were killed and their bodies were found in that spot; but the fate of my brother and one of his friends is still unknown and we do not know whether they were injured or killed, arrested or something else. Haider and his friends were innocent.”



The families of those missing and killed share their stories with CPT in Deraluk.

Haider has left behind four children. His wife spoke to us with deep sorrow. “My husband was a Peshmerga fighting in the frontlines of the battle fields against ISIS. Now he has left four children and there is nobody to take care of them and we are a poor family. Nobody takes our terrible situation into consideration and all I want is to know the fate of my husband, dead or alive.”

Another victim of the tragic event whose fate is still unknown is named Redar. His family is counting the days until they discover his fate.

Since 2014, Iraqi Kurdistan has faced a financial crisis due to disputes between the regional and central governments. This situation has forced people to not depend solely on their salaries, and to begin working in multiple areas to try and provide a decent life for their families.

Redar and Haider and their two friends, both named Azad, were Peshmerga soldiers. Because of the financial crisis, they couldn’t depend solely on their salary. As a result they started fishing to gain sustenance and a good livelihood for their families.

“Our son has been missing for months,” Redar’s mother told CPT. “Sometimes they say he is dead, and sometimes they say he is alive, but still I live with the hope of having my son returned. There is no place left that we have not searched for him. I ask God to uncover the fate of my son. As a mother, I will not give up until the fate of my son is uncovered.”

The relatives of Redar and Haider asked PDK, the leading political party in the region, to uncover the fate of their sons. But PDK told them that their sons have been arrested by the PKK, a rival political party. When they asked the PKK to tell them what really happened to the missing men, the PKK responded that PDK is the ruling party in the area and is responsible for protecting the lives of people there, not PKK. Neither party was willing to help.

Redar’s younger brother explained to CPT, “Redar had a bag with him. The bag was left on the road undamaged, but there was no sign of him, either dead or alive.” Thus, he believes that his brother is still alive and has been arrested.

In the same hour that the Turkish jets bombed Zele they hit Hetut village, destroying the village's horticulture and killing two civilians.

Bakhtyar and Ziad had started beekeeping due to the financial crisis. They were in Hetut on January 23, taking care of their bees. The Turkish jets bombed the village. It took two days for their bodies to be discovered.

Laijan, Bakhtyar's wife, told CPT that she had asked her husband many times not to go to that area, as the Turkish airplanes may bomb it because Turkey does not distinguish between civilians and PKK guerrillas. "They do not care who we are, what matters for them is that we are Kurds and they kill us."

Following the three days of Turkish airstrikes on the outskirts of Deraluk, there was a demonstration on March 26 in Shiladze. It was organized by relatives of the martyrs and other citizens of Shiladze and the surrounding area. The protesters marched towards the Turkish military base in Sire.

There, Turkish soldiers opened fire on the protesters, killing a 14-year-old boy and wounding 10 others. The Turkish government also used jet fighters and sound bombs to attempt to intimidate and disperse the protesters. The Asaish (Kurdish regional security) arrested some of the protestors and journalists and dispersed the crowd. Turkish soldiers are now once again stationed in Sire.

Halkawt, a friend of one of the victims in the Turkish bombardment and a lawyer, is deeply concerned about the silence of the international community on the airstrikes carried out by Turkey and Iran in Iraq. He believes that the Kurdish Regional Government (KRG) holds a weak and shaky stance against Turkey in this regard. "Turkish forces kill us on our land, and the international community and world superpowers do not utter even a word," he said.

CPT will continue documenting these stories, writing reports, and calling upon both the local and international governments to bring an end to the cross-border bombings that bring violence to our Kurdish partners' communities.

The Blatte and the Black: On cultural perceptions of race, and the many shapes of racism

By Rûnbîr Sêrkeþkanî, CPT Europe Regional Project (Lesvos)

I had a conversation with a good friend of mine from Cameroon. He told me that I am white.

He was comparing the color of his arm to the color of my arm. "Look, so white your arm is and so black mine is," he said with a big smile. It was the first time in my life that someone called me white.

There are people in the Zagros Mountains and Mesopotamia, where I come from, who are blonde, paler than others or ginger, but I have never been categorised as one of them. My grandfather was blonde but he had black eyes. His genes do not seem to have left much of his skin tone in us. Some of us have inherited the shape of his nose, his stubbornness, and other features, but the color of our skin is light to dark brown.

I learned that "black" and "white" is not about the color of skin when I went to Sweden in 2004. All of a sudden, I was not a young man in his early twenties who was full of dreams of adventures and revolutionary ideas. All of a sudden, I was a "blackhead," or *blatte*.

There are several theories about what the word *blatte* means. Some say it comes from the Romani

word *blawto* or *blato* which means “blue man” or “black man.” Other people say that it comes from the verb *platträ*, which means someone who speaks nonsense and whose language is not understandable; a similar word would be the Greek *barbar* (“barbarian”). Along with everyone with black hair, different tones of brown and black skin from South America, Africa, the Middle East, South Asia and Southern Europe, I am called *blatte* in Sweden.

Before even asking my name, people would ask me where I come from. “So for how long have you been in Sweden?”, “Are you going to move back to your country?”, “For how long do you plan to stay in Sweden?”, “Is there a war in your country? Is it why you are here?” they would ask.

When I told them my name, they did not really care how it was pronounced, while they were very clear that theirs was “Elizabeth with Z and TH”, “My name is not Biurn but Björn, with ÖÖÖ.” After that they would not ask about what I think about the future of humanity, what dreams I have, or what gives joy in life, but they gave me compliments about how well I spoke Swedish. They wanted to tell me that Sweden is not my country, that my home is somewhere else, and one day I would have to leave and go back to wherever my home was.

My two best friends were from Bujumbura and Sarajevo. We found ourselves in the “non-white” shelf of society. Despite differences, we had all agreed that we were in the same boat in a sea of systemic racism, and we had to stay united in order to stay human.

They never invited us to their parties, never said hi to us on the street, never made any effort to make us feel loved and welcomed, so we did that ourselves. We sat by the lake and smoked *nargile* (water pipe). We barbecued at grill places in the forests and laughed at jokes from our home countries.

My Cameroonian friend on Lesbos made me think a little further than my experiences in Sweden. I thought about a guy from Sierra Leone who lives in Mytilini. He and his current wife, who is Turkish, fell in love in Turkey. Her family wanted to chase them down and kill them because he was black.

He has been stopped so many times by the Greek police, because they could not imagine that a beautiful Turkish woman could be together with a beautiful Serraleonise man. Turks and Greeks might have a lot of differences in ideas and animosities, but there is structural anti-black racism in both countries, which is killing and hurting people every day.

So I told my Cameroonian friend that it is true that I am not black, because I do not face the horrible oppression that black people face everywhere, but I am not white either.

I was in those thoughts walking on Ermou Street in Mytilini when I met a Greek acquaintance who made a racist comment about my appearance by saying “Oh you have become so black, you look so exotic.”

“I am not exotic at all. I am just a beautifully tanned man,” I retorted. I did not tell her that she should go to Sweden, to be called *blatte* and feel how much it hurts to be exoticized, exploited, patronised and made invisible all the time.



The arms of two CPTers, Rob and Rûnbîr.



A 15-year-old Palestinian boy is handcuffed and arrested by Israeli soldiers on his way home from school.

To The Coming Generations

By CPT Palestine

On May 10, 2019, CPT Palestine was called out to a major incident in Tel Rumeida. On arrival, we found that around 50 Israeli soldiers, together with a number of armed settlers, had just arrested two young Palestinian men. Talk about using a sledgehammer to crack a nut!

At first, Israeli soldiers photographed our passports, and we were not allowed to enter the immediate area, as it had been declared a “closed military zone.” Finally, when we were allowed in, the first person we saw was the mother of one of the men, sitting on a step. She looked distraught.

A settler had falsely accused the Palestinian men of attacking him, a common situation in al-Khalil (Hebron). The arrested men had been beaten and taken into a nearby settlement. Eventually, after no evidence could be produced against them, they were released. The immense relief and great joy on the faces of the mother and her son as they hugged each other was moving to see.

Our children are our future, so what will the terrible effect of such incidents be on Palestinian children living under Israeli occupation? Every school day, CPTers watch as children, together with their teachers, pass through the Israeli military checkpoints, their bags sometimes checked or their bodies searched. Access to education is seriously undermined by Israeli military operations and settler-related incidents. Soldiers regularly fire tear gas and sound bombs into the Palestinian schools. Sometimes, they even come into the classrooms, pointing guns at children to intimidate them.

Article 26 of the Universal Declaration of Human Rights says that every child has the right to an education, but the Israeli military and the settlers do not recognize this. The Israeli military offer disproportionate response when Palestinian boys, 10-14 years of age, vent frustration by throwing stones towards checkpoints: the soldiers fire back tear gas, sound bombs and sometimes rubber bullets.

Unfortunately, every once in a while, children are arrested and detained, often on false or



A mother embraces her son as he is released from Israeli custody.

exaggerated charges. Sometimes they are released quite quickly but, if not, life can get very tough indeed. Under the UN Convention on the Rights of the Child, child detention should be seen as a last resort. That, however, is certainly not the case in Israel. Whilst Israeli children living in the settlements are subject to civil law, Palestinian children are subject to military law (with all its consequences, including being held legally responsible as adults at age 12).

The April 2019 newsletter of Military Court Watch reports that 215 Palestinian children are currently held in Israeli detention facilities (a 23% increase since 2018). Testimonies taken from children in 2018 revealed that 51% were arrested at night, 94% had their hands tied, 89% were blindfolded, 70% were physically abused, 75% were denied access to a lawyer before questioning, and parents had no right to be present during interrogations. Almost all enter plea bargains in an attempt to return home as soon as possible. Pleading not guilty may cause a child to spend longer waiting for trial than their sentence would have otherwise been. What's more, if they fight it, their chances are slim, as the military courts have a conviction rate of 99%.

On April 30, 2019, US Congresswoman Betty McCollum introduced a bill, HR 2407, into the House of Representatives in an effort to try to curb Israel's abuse of Palestinian children. It is called the Promoting Human Rights for Palestinian Children Living Under Israeli Military Occupation Act. McCollum says, "Israel's system of military juvenile detention is state-sponsored child abuse designed to intimidate and terrorize Palestinian children and their families. It must be condemned, but it is equally outrageous that US tax dollars in the form of military aid to Israel are permitted to sustain what is clearly a gross human rights violation against children."

It is heartening to see a spreading awareness in the US, as Israel continues to commit human rights violations against the Palestinian population. We invite you to contact Congresswoman McCollum to thank her for speaking out against the abuse of Palestinian children. Help us encourage politicians to stand against the illegal Occupation.

Find Congresswoman McCollum's contact information at mccollum.house.gov/contact



A Toronto demonstration in support of Grassy Narrows on March 28.

When You Delay Reconciliation, You Accelerate Settler Colonialism

By CPT Canada

Over 500 days ago, the Canadian government promised the people of Grassy Narrows a home for survivors of mercury poisoning. It was meant to be a place that would provide medical treatment for the community, and help them begin to heal after decades of the government denying the impacts of mercury in their river. It hasn't happened yet.

When we imagine a just peace on Turtle Island, we speak often of the harm of settler colonialism. At its core, settler colonialism resulted in European colonists coming to Turtle Island in attempts to replace the Indigenous people with white settlers. They did this through tactics like teaching a worldview that denied the humanity of Indigenous people, and therefore denied them any claim to the land. When the settler governments did affirm Indigenous peoples' humanity, they were made wards of the state, adapting and creating a perpetual system where settlers would always maintain power and control over Indigenous people.

This system still affects us today. Settlers in Canada, as elsewhere across Turtle Island, continue to benefit from a social structure that values their desire for power over Indigenous peoples' humanity, although Indigenous people are the original inhabitants. The process of reconciliation threatens settler colonialism because it seeks to break down this unjust system. As a result, we see how settlers seek to delay the process of reconciliation, so that the system of settler colonialism can continue.

In the 1960s, a pulp and paper mill in Dryden, Ontario dumped 9,000 kilograms of toxins into the river. Even after the mill closed, toxins continued to seep into the water. Now, as a result, over 90% of the residents of Grassy Narrows are experiencing symptoms of mercury poisoning. The

health impacts are often severe. This past fall, the former Chief of Grassy Narrows, Steve Fobister, passed away because of it.

For decades, the community of Grassy Narrows petitioned the federal and the Ontario provincial government for funding and support to clean up the river and provide medical care. After years of protests, in 2017, both governments finally agreed to provide funding. Part was supposed to build a medical treatment center for the survivors, with construction promised to begin this spring. Still, not a single stone has been overturned to lay the foundation.

Then, in May 2019, the Minister of Indigenous Services, Seamus O'Regan, visited Grassy Narrows to discuss the treatment center. The authorities no longer wanted to build a medical treatment center, but rather an assisted living home -- a change the community cannot agree to while their residents need medical support. As a result, the entire project has stalled. For the people of Grassy, this delay and change is part of a sequence of broken promises: a clear fracture in the path of reconciliation.

At the same time, Bill C-262, a private members bill in Canadian parliament that would make the United Nations Rights of Indigenous People (UNDRIP) part of Canadian law, continues to be delayed. The adoption of such a bill is one of the demands from the Truth and Reconciliation Commission. While Bill C-262 has passed through the House of Commons and has gone through Senate, it now lies at Committee for further review, where delays continue.

Five Canadian Senators have been accused of stalling Bill C-262. The Canada Coordinator for CPT, Rachel Friesen, spoke with Senator Don Plett, a settler from rural Manitoba, one of the Senators accused of causing the delay. While Senator Plett denied that he was delaying the bill, he refused to commit to supporting it.

Friesen pushed Senator Plett, urging him to support Bill C-262 in the spirit of reconciliation, keeping in mind that settlers are guests on this land. He responded, "I am not a guest on this land. This land is my land. This land is your land." He then proceeded to explain that if a government or corporation wanted to do resource extraction on his land, he should have the right to say 'no,' but Indigenous communities should not have this right.

From this conversation it's clear: delaying actions in the name of reconciliation is not an accident, and these delays are not benign. Those who are causing delays either do not value Indigenous lives, consider Indigenous needs to be irrelevant, or deny Indigenous claims to land. This is racism. Although it is not as visible as more blatant forms of racism, it maintains a power system where Indigenous people are forced to bow to settlers' desire for power and control. Ultimately, this is the goal of settler colonialism: to erase, displace, and limit Indigenous title and identity to this land -- to keep them subject to the colonial state rather than agents for their own nation.

For those of us who are guests on this land, it is time for us to rise up and speak up. When you delay reconciliation, Indigenous rights, and badly needed medical support, it is not banal; it is actually maintaining and accelerating settler colonialism.

NOTE: Since this story was written, conservative Senators have cancelled a meeting set to review Bill C-262. This is a tactic intended to waste time, so that the Senate will not have a chance to vote on the Bill before it is too late. This is yet another deliberate delay in the process of reconciliation. Will you speak out to restore the rights and dignity of Indigenous peoples on Turtle Island?

CPT continues to share resources and news on Indigenous Peoples Solidarity. Find our latest updates at facebook.com/cptips

According to a recently published report by Indepaz and Marcha Patriótica (you can see the report in Spanish at <https://tinyurl.com/y5pcpaza>), between January 2016 and May 2019, 837 persons have been assassinated in Colombia: 702 social leaders and 135 ex-FARC combatants. A total of 236 have been assassinated since August 2018, when Presidente Ivan Duque took office.

On May 7 and 10 2019, in the community of Micoahumado, a partner of CPT, two leaders were killed. Since February of this year, the Colombian army has entered the region with the purpose of fighting the ELN guerrilla group who has controlled the area historically.

The following is a poem that CPT Colombia published on April 12th to commemorate the killing of Esperanza Amaris, a community leader who was assassinated on October 16, 2003.

We Did Not Bury Them, We Planted Them

By Jhon Henry Camargo, CPT Colombia

In memory of **Esperanza Amaris Miranda** - leader of the **Organization Feminine Popular** (OFP, "Popular Women's Organization"), murdered on 16 October 2003 in Barrancabermeja Santander by the Autodefensas Unidas de Colombia (AUC), a paramilitary group.

"Esperanza Amaris is the symbol that there is no oppression that can overcome love." -- Leader of the OFP.

I

They are driven by hope,
It is like a force that has always been there,
It has accompanied them throughout their lives,
A life full of bitterness and misfortune,
Bitterness and misfortune they have survived.

II

Stalked by death and loneliness,
Killed in the exercise of freedom,
Threatened for seeing and not believing,
Displaced for raising their voices against war,
Disappeared from their homes and their lands.

III

None of them were ever safe,
And they never pretended to be,
Because nobody has ever recognized them,
Because they have always been unknown,
They fight where no one fights and they live where no one lives.

IV

Only they know these types of violence,
Violence that persecutes them,
War, mistreatment, abuse, silence,
All these monsters they face,
Never alone, always organized.

V

If you saw how they resist,
You would ask where is fear?
That fear of losing your life,
That fear of death,
The natural fear of losing everything,
Of never having anything else.

VI

They have left that fear at home,
Where they have left the oppressions,
Oppressions that have been forced to live, to resist,
Oppressions of an unjust culture,
Which has wanted to impose it on them.

VII

They have gone from their houses to the street,
Now in the streets they shout and resist with those,
Also oppressed,
Those who are also their oppressors.

VIII

They are no longer afraid,
They have made love to fear
They have buried it in a dark place
Where society had put them,
They are now light, they are truth,

IX

They have lost a lot,
They have lost their houses, their lands and even their lives,
They have been banished and stigmatized,
They have been raped and murdered,
They have been persecuted and mistreated,
They have been silenced and beaten.

X

But they have sown their fear in the earth,
Where the bodies of their companions are,
Those bodies that are no longer bodies,
Bodies that are symbols of life,
That are symbols of struggle.

XI

They could turn death into life,
Blood into light of hope,
Their tears and pain into strength,
And their bodies into symbols of strength.

XII

They have turned symbols into their weapons,
They no longer speak of burying their dead
They speak of sowing them,
Of turning them into seeds,
Seeds that fall into the earth,
They become life, protection and nourishment.

XIII

They are seeds,
They all give life,
Both in death and in life they are light,
They are strength and hope,
They are the symbol that there is no oppression,
that love can overcome.



Photo by Marcos Knoblauch, CPT.



THE HANDS BEHIND THE NEWSLETTERS: Dave and Barb Corcoran are among those who volunteer their time to prepare CPT's newsletters for mailing. Four times every year, Dave and Barb come to the CPT Chicago office to help process about 10,000 newsletters, including labeling them, tabbing them, and stuffing an envelope into each! CPT is full of gratitude that we can depend on their helping hands and good company.

JOIN A DELEGATION IN 2019!

Engage directly with CPT's work and meet our amazing partners!

COLOMBIA

Delegations for 2020 TBD

INDIGENOUS PEOPLES SOLIDARITY

15-25 August (Multifaith Delegation)

IRAQI KURDISTAN

21 September-5 October

PALESTINE/ISRAEL

6-20 August (Multifaith Delegation)
22 October-5 November
(Harvest Delegation)
30 November-14 December

Learn more at cpt.org/delegations or email delegations@cpt.org.



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- Das Deutsche Mennonitische Friedenskomitee

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

CANADA:
103 Bellevue Ave
Toronto, ON M5T 2N8
Tel: +1-647-339-0991
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COLOMBIA	Delegations for 2020 TBD
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IRAQI KURDISTAN	21 September-5 October
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Learn more at cpt.org/delegations or email delegations@cpt.org.



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BUILDING PARTNERSHIPS TO TRANSFORM VIOLENCE AND OPPRESSION

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

CANADA:
103 Bellevue Ave
Toronto, ON M5T 2N8
Tel: +1-647-339-0991
canada@cpt.org

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103 Bellevue Ave
Toronto, ON M5T 2N8

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