

IN WORD AND DEED:

Working for a Just Peace in Palestine-Israel

Friends of Sabeel North America
Columbia Theological Seminary
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Welcome: The Rev. Canon Richard K. Toll

-There is a conspiracy of silence around this issue.

Rev. Dr. Naim Ateek

I. What is Sabeel?

- a. Sabeel: Founded about 10 years ago, as a movement within the Palestinian Christian community, inside Israel and the West Bank & Gaza Strip.
- b. It's a way of responding to God from the basis of our faith.
- c. We needed a movement that would speak about this issue, not only from a political perspective, but from the background of faith.
- d. If we as Christians, are not about justice, there is something wrong with us. To work for justice and peace from the perspective of our faith.
- e. The work of justice and peace is not restricted to just Christians. Work with Jews, Muslims and secular-people.
- f. Only one condition:
 - i. We work ecumenically / not denominationally.
 - ii. Work in the footsteps of Jesus Christ, we work nonviolently.

II. What Sabeel does (on 3 levels):

- a. *Ecumenically* within the Christian community (with women, men, young people, clergy). Trying to address the many problems that have arisen within the Christians themselves.
- b. *Interfaith*: we are trying to really create greater respect, acceptance, understanding. An important work of Sabeel, because of the militant, extremist elements w/in the Palestinian community today.
- c. *Justice & peace*. This is where we have a good number of Jews working with them. They are working with people of faith (from any faith) and also secular people, so long as they are committed to working nonviolently for working the situation.

III. Witness for Justice and Peace Visits

- a. www.sabeel.org
- b. What would a week with Sabeel look like for me?

IV. In Word and Deed: Working for a Just Peace in Palestine-Israel

- a. "*Just peace*." The word "justice" threatens people of power. People of power talk about peace, but many times they're not really willing to deal with justice. For Sabeel, "there is no peace, if that peace is not founded on justice."
 - i. Israel has been trying to impose peace without justice, but it is not working – it will never work.
 - ii. Working for a "just peace."
- b. Justice for "*Palestine-Israel*"
 - i. We want Israel to be secure, but Israel can only be secure if it does justice to the Palestinians.
 - ii. A "just peace" that will benefit the Palestinians and all the people of Israel. This demands commitment from all of us.
 - iii. We believe that God will be honored when justice is done.

V. Recent developments and Problems

- a. Palestine: President Arafat passed away – we have a new President.
 - i. He has been courageous – he's calling for the end of Palestinian violence.
 - ii. He's been able to pull a truce among Palestinian militants.
- b. Israeli-side

- i. Sharon has been calling for disengagement.
 - ii. Sharon is known as the father of the settlement movement. It's amazing that today, many Israeli militants are against Sharon, and his life is threatened.
 - iii. They ask "How can the government dare to pull out of Gaza" when the "Bible" says to drive out the people from the land.
- c. US: President Bush
 - i. In his inauguration, he emphasized freedom and democracy.

Keynote: Jeff Halper

I. Introduction

- a. Coming from a non-religious perspective.
- b. In terms of the relationship, this is a very normal thing.
- c. The intimacy between the Israelis and Palestinians is like a jack-in-the-box. As soon as the Oslo accords were signed, there was a sense of very deep intimacies, plans were being made, the hatreds & enmities began to melt away. But, unfortunately, I think, because of a lack of good faith on the part of Israel, the Oslo deal failed.
- d. These friendships will be the basis of the reconciliation that will take place.
- e. I believe that we're in a political conflict that is resolvable. But, this conflict has been framed in a way that is non-political.
- f. You're not going to sit down with Al-Qaeda, with Saddam Hussein, and work things out because you've demonized them as the other – it's not going to work. So, there is no hope and there is nothing but the final solution, to kill them all. The post-9/11 discourse is very similar to what we have – the demonization of the Palestinians and of Arafat and potentially of Abu Mazen.
- g. The conflict is not presented as a political conflict – it's mystified, it's pointed at certain Others who are victimized and demonized.
- h. The concept of reconciliation is not a part of the mainstream Israeli view of peace. Israeli view of peace is peace and quiet, "to hell with the Palestinians." They want the wall – a separation wall. Not what they have right now.
- i. The policies of the gov't do not emerge from the policies of the Israeli people.
- j. They mystify and de-politicize the situation – it must be reframed. It is a political conflict – there are legitimate historical grievances; and there are solutions. If it is political, it can be resolved; and that is where there is hope.
 - i. How do we reframe the conflict that understands the other side, and in the end offers a solution.
- k. In addition to hope, we have to be the ones who are the nay-sayers, who are monitoring, and saying "is this a real process" / "is this a real just peace" – and we have to do that, because in many cases you are going against the flow.
- l. It's not easy to be a peacemaker, because you are going against the flow politically, because you are going against your own people --- but because in some ways, you are also seen as going against hope.

II. Obstacles to Peace: Reframing the Palestine-Israeli Conflict

- a. This is really it: we're in a crunch.
- b. The two-state option is gone.
 - i. An Israeli state alongside a Palestinian state, using the 1967 lines, which are basically the 1948 Armistice lines.
- c. Since 1967(77?), Sharon was to incorporate the West Bank into Israel & to foreclose the establishment of a viable Palestinian state.
 - i. "Residents of the Jewish communities in Judea and Samaria." This is what people have heard for 30 years in the media.
- d. Sharon came to White House
 - i. US administration said Israel does not have to go back to the 1967 borders (UN Resolution 242)
 - ii. Israel does not have to give back its major settlement blocks. These represent about 25% of the West Bank. "Cities" that are recognized as cities that are part of Israel that are based in the western part of the West Bank and by the Jordan River.
 - iii. These were both ratified by Congress and Senate overwhelmingly (**this is bi-partisan**).

- e. A Viable, sustainable state.
 - i. This is where it gets hard. They could get a Palestinian State tomorrow that Sharon would sign off on. But a *viable* state?
 - ii. ***We're a moment before apartheid...***
- f. The Third Stage
 - i. Finding a Palestinian leader who is willing to sign off on this. Will it be Abu Mazen?
 - 1. If he doesn't, he'll suffer the same as Arafat.
- g. This conflict has to be on the top of our agenda.
 - i. This is the Armageddon that we're dealing with. If occupation wins out here, in southern Europe...what will that mean for the rest of conflicts?

III. Reframing the Conflict

- a. As long as we're working from within an Israeli framework, that's based on security and terrorism, we can't win.
- b. We can't simply rebut, we must reframe.
- c. **The Issue of Exclusivity.**
 - i. *In Israel's framing*
 - 1. The land of Israel belongs to the Jewish; Arabs reside there by sufferance and not by right. [Arabs have 22 other states – why do they need “our” state?]
 - 2. There is no other people that has legitimate rights or claims to the country.
 - ii. *In the Human Rights Framing*
 - 1. Two peoples reside in Israel-Palestine and each has rights of self-determination.
- d. **In Israel's Security Framing**
 - i. Israel is fighting for its existence // they are the victims.
 - ii. Israel's policies are based solely on concerns for security.
 - iii. The Arabs don't want peace; the Palestinians are our enemies.
 - iv. The problem is Arab terrorism.

AND

 - v. **There is no Occupation** (how can you occupy your own country?)
- e. **In the Human Rights Framing**
 - i. The Occupation is pro-active and is the central problem. “It's the Occupation stupid.”
 - 1. This is not defensive – the settlements/highways/wall/house demolitions – none of that can be explained in the paradigm of security – these are pro-active measures. Israel must be held accountable for this.
 - ii. Israel is the strong party and the Occupying Power, not the victim → **THUS**, it has obligations under International Law.
 - iii. Israel is not in a fight for its existence; the Palestinians recognize Israeli sovereignty over 78% of the country, the Arab world has offered Israel regional integration.
 - iv. As the strong party, Israel must be held accountable.
 - v. No “sides.” Israelis and Palestinians for a just peace and coexistence are on the same side.
- f. **Solutions**
 - i. **In Israel's View**
 - 1. Any solution must leave Israel in control of the entire country.
 - 2. Israel needs a Palestinian state to ‘relieve’ itself of the Palestinian population.
 - 3. Any Palestinian state must be truncated, non-viable, and semi-sovereign – a Bantustan (ala apartheid South America).
 - ii. **In the Peace Framing**
 - 1. A Palestinian state has to be viable and truly sovereign, not merely a Bantustan.
 - 2. Only a win-win approach based on co-existence, justice, peace, human rights and international law can resolve the conflict.
 - a. An approach where everyone wins.

IV. Conclusion

- a. Peacemaking is not easy.
- b. A real justice brings these subtle, crucial issues out into the public discourse.
- c. **And this is the hope:** That we are organizing, that we have instruments at our disposal (UN, International Court of Justice) to win this like we won the fight against apartheid.

Keynote: Professor Marc H. Ellis

“Mapping Jewish Identities: Holocaust Theology and the Future of Israel/Palestine”

I. Introduction

- a. Steiner: “We as Jews come after.”
- b. What does it mean to be Jewish after the Holocaust and after Israel

II. Mapping Jewish Identity: The First Phase After (1966-1974)

- a. After Auschwitz, Richard Rubenstein
 - i. Believed God was not with the Jews at Auschwitz, and so the Covenant was broken
 - ii. Where was God, the God who had chosen Jews, at Auschwitz?
 - iii. Believed history was a cycle of violence and atrocity, and neither God nor humanity would protect them, so they would have to look toward Jewish power, therefore, **Israel**. The necessity of Jewish power.
- b. Night, Elie Wiesel
 - i. Talks about a shattered world
 - ii. The new kaddish: a prayer over the dead.
 1. “Never shall I forget the that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven time sealed. Never shall I forget that smoke. Never shall I forget the little faces of the children whose bodies I saw turned into wreaths of smoke beneath a silent blue sky. Never shall I forget those flames which consumed my faith forever. Never shall I forget these things, even if I am condemned to live as long as God himself.
- c. Hannah Arendt
 - i. Talks about Holocaust as crimes against the humanity, and not specifically just about the Jews.
- d. Were the Holocaust victims, simply victims or martyrs?
 - i. Rubenstein, simply victims. Wiesel, martyrs.
- e. 1967: Israel and the Six Day War
 - i. Threat of another Holocaust
 - ii. Victory as miracle
 - iii. Israeli soldiers as ‘innocent.’
 - iv. Martyrs of the Holocaust present
 - v. Rubenstein says to Wiesel: The 1967 victory is no “Royal road” back to the God of history.
- f. 614th Commandment: by Emil Fackenheim
 - i. “The authentic Jew of today is forbidden to hand Hitler yet another posthumous victory.”
- g. Irving Greenberg: “After the Holocaust, no statement, theological or otherwise, can be made that is not credible in the presence of the burning children.”
 - i. If you want to speak about God, make sure it makes sense to a burning child, otherwise, just stop. (From “Cloud of Smoke”)
 - ii. Warnings:
 1. “The victims ask us above anything else not to allow the creation of another matrix of values that might sustain another attempt at genocide.”
 2. “The Holocaust cannot be used for triumphalism. Its moral challenge must also be applied to Jews.”
- h. Themes from First Phase *After*
 - i. Naming of Holocaust and Israel as central to Jewish identity.
 - ii. Empowerment as a religious obligation.
 - iii. Palestinians as absent/threat.

III. The Second Phase After (1974-1988)

- a. World is beginning to recognize that there is in fact an occupation.
- b. “The Ethics of Jewish Power” Irvine Greenberg (1988) – realizes you have to look at Jewish power. The question is “What should Jews do with power?” Talked about the need for Jews to retain their sense of “specialness” – but to understand they’re going through an era of ‘normalization’ – Israel is a political power, with political power, we will do somethings that are

special, some that are terrible, but we cannot have the prophetic voice that they had under oppression and continue to use it during a time of power.

- c. A neo-conservative movement w/in the Jewish community.
 - d. Palestinians are present but in a secondary way – they only have rights within the context of Jewish power.
 - e. Post-9/11: “The New Anti-Semitism” (Abraham Foxman, Gabriel Schoenfeld, Phyllis Chesler)
 - f. Christian Holocaust Theology (Paul van Buren, Robert McAfee Brown, Clark Williamson)
 - i. McAfee Brown – he’s on his knees when it comes to the Jews.
 - g. Christian Zionism:
 - i. Christians supporting Israel.
 - ii. The narration, in relation to Israel, was liberal Jewish thinking and liberal Christian thinking – not right-wing Christian Zionists.
 - iii. Christian Zionism is not about Jews, it’s about Christianity.
- IV. Ecumenical Dialogue → Ecumenical Deal → Political Deal**
- a. Jews said to Christians “We can critique you forever – but you can’t say anything to us.”
 - b. Says that if Christians speak critically about Judaism & Israel, they are reverting to anti-Semitism.
 - c. In America, Israel cannot be spoken of in the same way as any other nation.
- V. Mapping Jewish Identity: The Third Phase After (1988-2000)**
- a. Engages Holocaust & Israel.
 - b. Criticizes the Jewish establishment as neo-conservative.
 - c. Seeks Jewish religious and ethical renewal (patronizing progressive thought)
 - i. Two states for two peoples.
 - ii. Emphasizes Jewish and Israeli peace camp.
 - iii. No discussion of Israeli sovereignty and settlement in Jerusalem.
 - iv. Includes Palestinians within Jewish drama.
 - v. Palestinian state to be demilitarized (Protected by Israel)
 - vi. Israel as innocent / Occupation as aberration
 - d. Settler Judaism after 1967 / No discussion of 1948
- VI. Mapping Jewish Identity: Another Way: Jews of Conscience (2000-present)**
- a. Sara Roy, Amira Hass, Hedy Epstein, Ilan Pappé (The Israel/Palestine Question: Rewriting Histories), Jeff Halper, Noam Chomsky.
 - b. Solidarity with the Palestinian people / Solidarity with Jewish history.
 - c. 1948 as central.
 - d. Recognizing the implications of Israeli power – Israel controls and will control from Tel Aviv to the Jordan River.
 - e. Jews were innocent in the suffering, they are not innocent in their power.
 - f. Summary
 - i. No return to Jewish innocence.
 - ii. Breaking with Constantinian Judaism
 - iii. Jerusalem as the ‘Broken Middle’ of Israel/Palestine
 - iv. Revolutionary forgiveness: a forgiveness that comes about through the pursuit of justice
 - g. **Confession:**
 - i. What we as Jews *have done* to the Palestinian people is wrong.
 - ii. What we as Jews *are doing* to the Palestinian people today is wrong.
- VII. Mapping Jewish Identity: The Final Phase (1967-present)**
- a. The Wall, not a fence – apartheid wall, ghetto wall, following “the map” on both sides
 - i. This is part of Jewish identity.
 - b. “A Civilian Occupation.” The Politics of Israeli Architecture
 - i. It has to do with the expansion of Israel in the same way that Israel became a nation.
 - c. Possible futures
 - i. A New Ecumenical Solidarity
 - ii. Rebirth of Jewish Prophetic
 - iii. Revolutionary Forgiveness
 - iv. Jerusalem as the Broken Middle
 - d. Ruether: Faith and Fratricide (74), The Wrath of Jonah (1989)
 - e. April 14, 2004: Unilateral Gaza Pullout / West Bank Settlements

Workshop: Rev. Dr. Naim Ateek “Palestinian Liberation Theology”

I. Introduction

- a. It's been going on consciously from the early '70s
- b. Two ways to approach it:
 - i. Bring *your* faith to bear upon a context.
 - ii. Or, you can look at a context, and then look at how God relates to that context.
 1. Without faith, it's possible to arrive at diff. conclusions; someone might be a Marxist and looking at a context, and analyzing that.
- c. As a Palestinian Christian, I have to begin with my faith, and my faith helps me look at my context. There is a subjective element in all of this, and this subjective element could be problematic – because, how do you test this subjective view?
- d. I begin with faith. My experience has always stayed with me (why did we lose everything in a few hours?). Faith had to meet the ‘situation’ of my life, and to meet a concrete crisis, a context.
- e. It is possible to say that different people act differently to this.

II. What makes Palestinian theology really unique?

- a. When I began to think about my context, and learn more about my context, I began to feel closer to Jesus Christ.
- b. Historic church is obsessed with theology...their liturgy still reflects the early Christian challenges, and problems within theology. A large emphasis on theology. But in a Palestinian liberation theology, **I started to see Jesus Christ as a Palestinian** – living under occupation.
- c. For me, as a Palestinian Christian, living under occupation, I started to identify more with Jesus Christ as a Palestinian, living under occupation of the Roman occupation. Everything he said or did, everywhere he moved, he was living under occupational forces. He was killed by the occupational forces – the religious powers of the day were in collusion with the government.
- d. In almost all of liberation theologies that have come about since '70s, the Exodus plays a very important role. For me, as a Palestinian, I cannot use the **Exodus** parable, because it reminds me very much of what Israel is doing today. The **Exodus** has become not a very helpful paradigm for me. The Exodus doesn't work for Palestinian Liberation Theology.

III. Foundation for Palestinian Liberation Theology

- a. Jesus Christ as a Palestinian living under occupation, under empire.
- b. What is the way of Jesus? **The Way of Nonviolence.**
 - i. It cannot be theology that promotes violence – it has to promote the way of Jesus, the way of love, the way of non-violence.
 - ii. It critiques western Christianity, what Israel is doing, the ‘silence’ of the churches today.

IV. What does a Palestinian Liberation Theology look like?

- a. If the theology is a theology I'm promoting is really a sound theology, it has to be applied everywhere. It begins with my reflection of God in Jesus Christ – which begins in the gospels, NOT the Pentateuch.
 - i. Two sources for our faith:
 1. The ‘living community of faith’
 2. Not, we're looking for new members.

V. Theology of Land in the Bible

- a. This is important to understand for this issue and it comes out of the Bible.
- b. But it's wrong ‘theology’...
- c. Acc. to the Bible, there are two ways to treat indigenous people in the land
 - i. expel them
 - ii. destroy them
- d. The prophet Ezekiel
 - i. He's looking at his people after the exile, he tells them in Ezekiel 47: “Now that you are returning from the exile, now you have to divide the land among the tribes of Israel – but then, the land has already been divided. This is a total contradiction with what the Torah says.
 - ii. For the sake of peacemaking, suppose you choose Ezekiel's passage, and seek peace.

- e. It's a theology for peace, justice and non-violence. It is based on the Bible, but it's looking at it in a particular way.
- f. It's not about oppression, empire, domination, etc. Rather about justice, faithful community, freedom.

VI. Q&A Time

- a. Do Palestinians embrace this?
 - i. It's not easy. For many, the idea of non-violence, and the love of Jesus Christ, is a new idea.
- b. What about the Jews and their insistence on the Torah and the way of dealing with non-Jews?
 - i. Even in the Torah, I see seeds of Inclusivity, but it demands a new conversion.
 - ii. "The land belongs to me" says YHWH, "you are all strangers." The land belongs to YHWH, then God has placed both Israelis and Palestinians in YHWH's land together.
 - iii. One of the most exciting books is Jonah. What Jonah is really saying, he's critiquing 3 things that people see in his community:
 - 1. A narrow theology of God
 - 2. The theology of the people of God (God is concerned about the Ninevites)
 - 3. A narrow theology of land (God is concerned not JUST about the land of Israel)
 - iv. Genesis 14: "the new Melchizedek" // the three monotheistic religions can see they follow the same God.

Keynote: Mubarak Awad "Creative Non-violence"

I. Introduction

- a. Does non-violence work in the conflict between Israelis and Palestinians? Why non-violence?
 - i. We use non-violence
 - 1. to end occupation.
 - 2. to say that the Israelis, as well as Palestinians, deserve the best.
 - 3. because we have so many refugees.
 - 4. to secure whatever is called borders.
 - 5. to help the Israeli settlers.
- b. Israel wants to end the conflict – but doesn't want to end occupation.
- c. I felt strongly that the Palestinian struggle could be resolved in a non-violent way, and wondered why the Palestinians don't use non-violence?
- d. To speak about non-violence means that you have to stand completely opposing to the PLO; it stands for an arms struggle. You become in a position between the PLO & the Palestinians; not worried about the Israelis.

II. Resisting Occupation

- a. *Economic level*
- b. *Psychological*
- c. *Religious*
- d. *Ethical*

- e. How do you bring the Israelis to change their thoughts about the humanity of Palestinians?
- f. No such group/color/tribe as violent/non-violent – these are things we learn. It is our choice, at any time, to be violent or non-violent.

III. Two Stories (Olive trees and roses)

- a. We can't do these small acts anymore.
- b. 4 yr old in a nursery class: "We want peace. We are tired, we had enough of the army stopping us when we come to school. We can't go to picnics, unable to go to picnics, the zoo, or to the sea to smell the sea."

IV. What's our advocacy as people/groups?

- a. We have to look at the Arab world and it has to have a unity.
- b. International support → Rachel Corrie, she left US to support the Palestinians.

V. What comes first?

- a. Before non-violence...radical **forgiveness** is necessary.

Panel Discussion: Naim Ateek, Jeff Halper, Josh Ruebner, Cindy Shamban, Marc Ellis, Mubarak Awad, Ellen O’Grady

“Given the situation today, what is the most important thing to be engaged in?”

Cindy Shamban (Jewish Voices for Peace)

- Educate
- Speak out
- Organize and direct action

Josh Ruebner (US Campaign to End Israeli Occupation)

- Organize

Naim Ateek (founding Director of the Sabeel Ecumenical Liberation Theology Center in Jerusalem)

- Push for divestment
- Sabeel will have a statement

Ellen O’Grady (artist)

- We are called to live out our deepest questions – the questions we have about our world, and the ways in which those questions have been answered.
- To tell the stories that aren’t told.

Marc Ellis (Director of the Center for American and Jewish Studies at Baylor University)

Jeff Halper (Coordinator of ICAHD and Professor of Anthropology at Ben Gurion University in Jerusalem)

- A more strategic campaign called ‘targeting power’ – target better leaders, the ones who are actually making the decisions – the reframing project is part of this targeting

Mubarak Awad (Director of Non-Violence International)

- More advocacy, more people to travel to the area
- Prayer for peace in the Middle East

Atlanta Palestine

- No media showing up – what does this mean?
 - repeatedly ignoring the Palestinian issue

Closing Comments: Rev. Dr. Naim Ateek

I. Introduction

- a. Quotes from President Bush’s inauguration speech
 - i. “Every man and woman on this earth has rights and dignities and matchless value, because they bear the image of the maker of Heaven.”
 - ii. “Our goal is to help others find their voice and gain their own freedom and make their own way.”
 - iii. “In the long run, there is no justice without freedom, and there cannot be human rights without human liberty.”
 - iv. “All who live in tyranny and hopelessness can know the United States will not ignore your oppression and excuse your oppressors. When you stand for your liberty, we will stand with you. Start on this journey of progress and justice, and America will walk at your side.”

II. Major obstacles of peace that stand in the way today

- a. If people think Palestinians have blundered, and that’s why there is no peace, sure...of course we have. We shouldn’t have had suicide bombings (although we’ve been occupied since ’67, and the bombings have been occurring since ’93).
- b. The memory of the Holocaust – anti-Semitism is an obstacle. It silences people. It has been a very successful weapon to silence people.

- c. The Bible has been an obstacle, and continues to be. We owe something to the Jews (they gave us the Bible), although many of those parts of the Bible have been a problem. We've justified wars & slavery on parts of the OT Scripture. In the Bible, it is an obstacle for many. We feel closer to Jews than Muslims b/c of the Bible. The fact that "God gave them the land" – that's a problem. **We need a more inclusive theology of land.** How can you make the Bible an instrument of liberation – it's SUPPOSED to be an instrument of liberation, NOT oppression.
- d. There is a very strong Jewish community (Zionist Jews) in the states. They're liberal on every issue in the world – except for Israel.
- e. Today, Christian Zionism is an obstacle. The Religious Right in this country is an obstacle to peace in the way they look at the Jewish people, look at Israel. Millions of American Christians, especially in the south, and with the neo-Conservatives in Washington, are influential obstacles to peace in the Middle East.
- f. There is today a great fear of Islam – Islamophobia. What would happen to the world if the Muslims took over? Israel is fighting extremist Islam, so we must support Israel.
- g. **Greatest of all obstacles:** Government of Israel's Zionist ideology, which refuses to see the people of Palestine as partners for peace. Today, when you strip the whole issue out of all the stuff of what people say, if you strip it from the whole question of terrorism and Palestinian violence, and if the Palestinians stop everything...if they stop "being evil" – and they become totally docile, the question still remains: Will Israel make peace with the Palestinians? Will Israel withdraw, end the occupation? The answer is no – b/c Israel lives in a Zionist ideology that negates Palestinians and their rights.

III. So what must be done?

- a. Treat Israel like any other state and the Jewish people like any other people.
 - i. We must hold them accountable as we would any other nation.
 - ii. We cannot excuse Israel b/c it is the only democracy in the Middle East, or because they Jewish people have suffered so much. **We are against the unethical and immoral behavior of Israel.**
 - iii. Our voice must be loud and clear: We will be intimidated and they will try to silence.
- b. Palestinians have been demonized. This must be turned around. Israel does not want to make peace. Our experience with Israel – it does not want to make peace with the Palestinians, unless it is pressed. That's why we must stick to the truth and preach the truth and witness for the truth, because the truth will set us free. And thank God for the prophetic voices that are coming out from within Israel, from outside Israel, Christian voices, non-Christian voices, Jewish voices, they are the true prophets.
 - i. If you look at the Hebrew Scriptures, the prophets were not very popular, and they were not the majority of the people. They were a few dissidents, dissident voices; they broken in ranks from the majority of the people. They could see the problem of the people of power in their communities.
 - 1. Listen to the voice of Jeff Halper – in my books, he's a prophet.
- c. Peace is possible today.
 - i. Palestinians and Jews can live together. Don't believe that it is impossible, despite all the suffering of the Palestinians, they are willing to make peace. It doesn't make a difference if we'll be in one state, two states, a confederation of states...it's all doable. It begins by accepting each other. It begins by accepting the humanity of the other. It begins by accepting to love our neighbor as ourselves.

IV. Conclusion

- a. Gospel of Luke, the woman "give me justice" and the merciless judge.
- b. When the Son of Man comes, will the people be active? Will they have faith? Will they take their responsibility seriously? Will they be persistent, nonviolently, shouting give us justice?
- c. It is only justice that can lead us to peace.