



MEPI

MIDDLE EAST PEACE INITIATIVE
UNIVERSAL PEACE FEDERATION

Introducing MEPI

The Middle East Peace Initiative (MEPI) is a key strategic project of the Universal Peace Federation. It began in 2003 as a Track II diplomacy effort bringing a wide range of religious perspectives into the center of the search for peace. More than 12,000 people have participated in MEPI programs in Israel, the Palestinian Territories, Jordan, and Lebanon.

MEPI brings compassionate and spiritually-motivated people to a shared vision of humanity as "One Family Under God." We seek interreligious cooperation and constructive relationships among religions, governments, and civil society. Reconciling the family of Abraham is our focus, and we bring that spirit to elected officials and other community leaders. This can stimulate new partnerships in peacebuilding and better public policies.

Our concept of spiritual leadership is broad. Everyone has a conscience that guides them to work for peace.

Those who act according to their conscience and work for the wellbeing of others are in accordance with universal spiritual principles.

What will be the impact of our peace programs and service projects? The civil rights marches led by Dr. Martin Luther King, Jr., raised people's consciousness about racism and changed a nation. Mahatma Gandhi led a movement that accomplished the seemingly impossible task of overcoming an empire. Nelson Mandela kept the dream of peaceful reconciliation alive during twenty-seven years in prison and led his people to a peaceful transition of power.

Yes, to make peace in the Middle East takes time. But the seeds are being sown as people and families change, one at a time.

MEPI rallies in front of the Dome of the Rock provide a rare chance for Muslims, Christians and Jews to meet at place sacred to all.



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1: The first MEPI Conference in February 2003, in Washington, DC

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4: Laying a wreath of remembrance at Yad Vashem Holocaust memorial

Innovative Peacebuilding

In the past five years, the Middle East Peace Initiative (MEPI) has included a wide range of interreligious encounters, fact-finding trips, interfaith dialogues, cultural initiatives, athletic programs, and service projects.

INTERRELIGIOUS ENCOUNTERS:

MEPI is distinctive in that Jews, Christians, and Muslims travel together to each others' holy sites and gain a mutual and first-hand understanding of the history and traditions of the Abrahamic faiths. For many participants, this is the first substantial encounter with the people and traditions of the other faiths in a religious context.

During such shared experiences, we enrich each other with our own unique perspectives. This helps strengthen our own faith and dissolve barriers of ignorance, distrust, and fear.

Participants' reports of positive learning experiences spark interest in interreligious peacebuilding, helping to counterbalance the images of conflict commonly found in the mass media.

INCLUSION OF INTERRELIGIOUS PERSPECTIVES IN POLICY DISCUSSIONS:

Middle East peace talks have generally not involved spiritual leaders or addressed religious issues. Interfaith leaders in MEPI have held briefings with members of the Israeli Knesset, Palestinian authorities, and leaders in Jordan and Lebanon to advocate for closer involvement with the faith community.

Members of Parliament from many nations have attended MEPI briefings and spoken about how they apply the wisdom of their religious traditions to the issues before them in their own countries, leading to animated discussions about its applicability in the Middle East. Interfaith peace walks and rallies give "hands-on" experiences to all participants.



MEPI's Rabbi Lazarovits, Imam Bundakji and Father Hatoum link up at a unity rally in Jerusalem.



MEPI briefings in the Knesset often include elected representatives from other nations



The Hon. Taleb el-Sana welcomes UPF Co-Chair Dr. Hyun Jin Moon at a peace presentation at the Israeli Knesset.



Children at the rally posing with a sign that calls for peace to spread from "Heart to Heart."



Mayor of Jerusalem Uri Lupolianski (L) greets Chief Clay Two Bears, Dr. Masatoshi Abe and Dr. Shuki Ben Ami.



Women for Peace at an interfaith seminar.

BRINGING YOUTH TOGETHER:

When people are given opportunities to meet and work together, they can learn from one other. However, Jewish and Arab youth have few opportunities to interact. Pilot projects include *Play Soccer*, *Make Peace* programs in Gaza and Israel led by the World Association of NGOs (WANGO). *Religious Youth Service* held projects in Jordan and Jerusalem for young people from several religions, and *Global Peacemakers* brought together local and international youth for community service activities.

NATIVE AMERICAN CONTRIBUTIONS:

Native Americans representing tribes throughout the US and Canada have participated in MEPI and given their own moving testimonies of reconciliation and dealing with historical resentments. They have demonstrated traditional healing practices and shared a model of how Christians, Muslims, and Jews can help heal each other's pain.

DEVELOPING AN AMBASSADORS FOR PEACE NETWORK:

MEPI alumni communicate what they have learned about peacebuilding to their friends, family, and colleagues. Two such networks, Parliamentarians for Peace and Women for Peace, are bringing together Jews, Christians, and Muslims.

EQUIPPING PEOPLE TO SERVE AS PEACEBUILDERS:

UPF is promoting specialized courses on the masters level to train interfaith peacebuilders in conjunction with the UTS Interfaith Seminary in New York.

HELPING THE LOCAL ECONOMY AND TOURISM:

When MEPI began in May 2003, the economic sector that depends on tourism in the region was suffering because of terrorism. The 12,000 people from 146 nations who joined the MEPI peace trips helped revive the tourism industry.

Principles of Peacebuilding

WE ARE ONE HUMAN FAMILY UNDER GOD.

Life's deepest meaning and purpose can be found through the pursuit of truth, beauty, and goodness. Each person has an eternal spirit that transcends physical life. Spiritual principles are to be practiced in preparation for the eternal world.

HUMAN BEINGS ARE SPIRITUAL AND MORAL IN NATURE.

Human beings long for truth, beauty, and goodness. Life's deepest meaning and purpose can be found through their pursuit. Each person has an eternal spirit that transcends physical life. Spiritual principles are to be practiced in this life so that we are prepared for the eternal world.

THE FAMILY IS THE SCHOOL OF LOVE AND PEACE.

In the family, the most basic personal and public virtues are learned. Understanding the family as the "school of

love" helps us to recognize that "family" is the most essential institution. The foundation for a healthy family is a faithful, committed marriage.

LIVING FOR THE SAKE OF OTHERS

Living for the sake of other is the way to reconcile the divided human family. By practicing living for the sake of others, we become "other-centered" rather than "self-centered." The essence of good character is true love shown through unselfish actions.

COOPERATION BEYOND BOUNDARIES

Lasting peace requires addressing the root causes of conflict. Transcending racial, religious, and ethnic barriers is an imperative of our time. Faith can give people the power to forgive and the love to overcome even generations of hatred, resentment, and violence.

At Yad Vashem Holocaust memorial



Healing the Family of Abraham

The Middle East Peace Initiative began in 2003 when 123 members of the American Clergy Leadership Conference went to Israel with a desire for reconciliation, after a profound reflection about the painful historical relationships between Christians and Jews. Christians had genuine and uplifting experiences at the holy sites of the Abrahamic faiths. They engaged in dialogue with Muslim clerics who respect Christians and Jews as People of the Book, rabbis seeking to transcend traditional barriers, and Arab Christians whose ancestors preserved the faith.



Praying for unity among the children of Abraham at the Western Wall in Jerusalem

MEPI demonstrates that family divisions can be healed through cooperative efforts. Arm in arm, Jews, Christians, Muslims, and Druze walk prayerfully through Jerusalem's Old City. The marchers sing the words of peace in three languages, "Peace, Shalom, Salaam Aleikum."

Despite ongoing concerns about safety, the marchers are permitted access to the Western Wall, the remnant of the Jews' Holy Temple area, and Al Aqsa Plaza, the third holiest site for Muslims (after Mecca and Medina). Rabbis, ministers, and imams embrace in prayer and reconciliation at the places sacred to each faith. They show respect for each other by sitting down to eat together and exchanging symbolic gifts.

Many have died on this path we are walking, so we are like martyrs! However, today I feel no danger, and I believe that we will be like living martyrs.

Rabbi Moshe Chen, Jerusalem

When the high-level Ambassadors for peace continue to come from all faiths and all nations, it gives us strength to overcome all barriers. We feel the world is supporting our efforts to end violence and promote dialogue and understanding.

Sheikh Aziz Bukhari, Head, Naqshabandi Sufi method, Jerusalem

Suitable protection should be granted for the Holy Places, maintaining their completeness and respect, ensuring free access and ritual freedom to all religions in places holy to them.

Dr. Eliezer Glaubach-Gal, Former City Councilman, Jerusalem

When I look at you, I find God in each of you. Spending time in the company of imams, sheikhs, priests, I find that I am sitting with myself because we are one. I can see that we can live together as people of different religions, because God is one.

Father Dimitri Mussa, Orthodox priest, Abu-Snan, Israel

Interreligious Dialogue

The peace programs offer both informal and formal opportunities for participants to understand more deeply both their own faith and other faiths that honor Abraham. Understanding and respect among people are foundations for coexistence and can lead to cooperation and, ultimately, reconciliation. Witnessing people of different faiths praying together and embracing as brothers moved many participants to tears. "Morning prayer touched my heart," remarked Rabbi Michael Wiesser from Nebraska, USA.

"Meetings with leaders of Islam, Christianity, and Judaism were so exceptional that it was often difficult to hold back my tears. The feeling of universal love has been palpable. In my long experience as a rabbi I have been blessed, but the blessings I sense now as a result of my interaction with all of the MEPI team are immense.

"There are impulses within Judaism, Christianity, and Islam that state that the religion exists for its own sake and the sake of its own believers. However, the higher impulse of each religion is to exist for the whole world and for every person. Speakers at MEPI programs highlighted the positive bases in their religion for relating to people of other faiths.

We work together as Christians, Jews, Muslims, and Druze to visit schools and hold meetings between all parties. We work to bring peace between families involved in this fighting.

Mohammad Kiwan, Imam, Majdi Krum, Israel

I'm an Arab but I'm not Muslim. I'm an Israelite but I'm not a Jew. I'm a Christian but I'm not from Rome. I'm a Palestinian, and I am a bridge for peace. Peace will only come when there is justice for all.

Rt. Rev. Riah Abu El-Assal,
former Anglican Bishop of Jerusalem

We do not speak about peace. We do the peace. You push the spirit world. You push each of us to do this. We have changed here. We are very happy.

Abuna Hatoum, Melkite Christian priest, Nazareth, Israel

For example, the chairman of the Muslim Council for Religious and Racial Harmony in the United Kingdom, Imam Abdul Jalil Sajid, analyzed the passages in the Qur'an which have been used to increase tensions between Islam, Judaism, and Christianity.

He emphasized references in the Qur'an to righteous Jews and Christians, such as: "We sent Jesus, the son of Mary, confirming the previous scripture, the Torah. We gave him the Gospel, containing guidance and light, and confirming the previous scriptures, the Torah, and augmenting its guidance and light, and to enlighten the righteous." (5:46)



Above: Rev. Walter Fauntroy, (left) discusses the role of faith leaders in the peace process with Sheikh Dr. Taysir Tamimi (right), Chief Islamic Justice of Palestine.

Below: A Jewish Christian Dialogue in Jerusalem

Dr. Clinton Bennett, former Executive Secretary for Interfaith Relations for the British Council of Churches, said that Christians should respect Mohammad as inspired by God. He described the teachings of Jesus and Mohammad as complementary and called on Christians and Muslims to make common cause working for peace and justice.

On October 13, 2007, Pope Benedict XVI received an Open Letter from Muslim Leaders. Among the signers was Sheikh Tayseer Rajab Al-Tamimi, Chief Islamic Justice of Palestine and head of the Palestinian Center for Religion and Civilization. Sheikh Tamimi had already hosted several MEPI dialogues at the Shari'a court in Al Azaria, and the letter reflected the MEPI principles that "the unity of God, love of Him, and love of the neighbor form a common ground upon which Islam and Christianity and Judaism are founded."



I see a great blessing in our coming together as Christians and Jews. I have great hope that such a gathering as ours today will contribute greatly toward the end of an era of anti-Semitism and allow Jewish people and all people to live in mutual respect.

Rabbi Itzhak Bar Dea, Chief Rabbi, Ramat Gan, Israel

The time has come for us not to see ourselves as Israelis and Palestinians but as human beings who are Muslims, Christians, and Jews.

Dr. Mahdi Abdul Hadi, Chairman, Palestinian Academic Society for the Study of International Affairs

We must not forget, not even for one minute, that we are all created in the image of the same God, and that His image is reflected in each one of us. If you want to see God, you need to look into your brother's eyes.

Dr. Shuki Ben-Ami, theologian and author, Jerusalem

1: A meeting on Al Aqsa plaza with Sheikh Muhammed Hussein, Grand Mufti of Jerusalem and Palestine

2: MEPI's Antonio Betancourt and Orthodox priests in Gaza in a warm debate.

3: UPF Chair Dr. Chung Hwan Kwak discusses MEPI prospects with former Indonesian President Abdurrahman Wahid.

4: Archbishop George Stallings, Jr., speaks to the press

Non-Violence and Reconciliation

Peace has to come from inside each one of us.

Dr. Noah Salema, Director, the Palestinian Center for Conflict Resolution and Reconciliation

We are developing projects to build cooperation between Jewish communities and the Palestinian and Bedouin communities.

Karmela Nakash, Executive Director, Peace Start Between People, Israel

Our world cries out for a new generation, one whose line of vision extends beyond the endless chain of revenge, retribution, and retaliation to one of faith and service.

Martin Luther King III, Founder and CEO, Realizing the Dream, Inc.

Religious leaders should be headlights on the road to peace, not taillights.

Walter Fauntroy, Chairman of the Dr. Martin Luther King, Jr., 1963 "I have a Dream" rally in Washington, DC

The Middle East is often seen as an area of conflict where the tradition of non-violence is absent. That is actually not true. MEPI engaged in dialogue with organizations on both sides that promote non-violence, calling attention to the legacy of people such as American civil rights leader Dr. Martin Luther King, Jr.

"Non-violence is perceived as a weak and ineffective model of concessions," according to Dr. Muli Peleg, co-chair of *OneVoice Israel Palestine*. "Yet as a rule, the reality is different."

OneVoice Israel Palestine seeks to empower the moderate majority of Israelis and Palestinians to take a more active role in resolving the conflict. Dr. Peleg calls people on both sides to reconsider their patterns of violence: "The ongoing violence has served no one," he said. Both through its spontaneous and popular displays in the first Intifada, as well as the evil aspects of mass indiscriminating terrorism, violence has perpetuated Palestinian misery. Negative images flourish as a result of the occupation on one side, and terrorism on the other side. For Israelis the non-violent approach is odd and foreign. Non-violence threatens and endangers this outline, which has been reinforced for generations."

MEPI participants had opportunities to learn about the work of other peace organizations, both Israeli and Palestinian. For example, *Peace Now* seeks to sway popular opinion and convince the government of the need to achieve a just peace and historic conciliation with the Palestinian people and neighboring Arab countries in exchange for a territorial settlement based on "land for peace." *B'Tselem* is an Israeli organization monitoring human rights in the Occupied Territories.

An example of a Palestinian peace organization is the *Palestinian Center for Conflict Resolution and Reconciliation*, which seeks to give people the knowledge and skills to sustain principled negotiations and mediation approaches. Promoting peace, democracy, and development in Palestine, *Al-Tariq* holds summer camps for young people, educating them in the values of democracy, non-violence, and dialogue.



Dr. Muli Peleg, *OneVoice*



Gifts brought for children at the Deheisha refugee camp near Bethlehem.



MEPI participants visited members of the former Eleysinai community after Jewish settlements in Gaza were disbanded.

To gain firsthand insights, MEPI participants visited the Jewish settlement of Gush Katif in Gaza after it was announced that Israel would withdraw its settlers and demolish the settlements; they also visited residents of the city of Sderot and settlements of Gush Etzion. In addition, participants visited Gaza and the Deheisha refugee camp near Bethlehem.

Dr. Peleg cautions that for people in the region to adopt non-violence is not a simple matter: "Many Palestinians and Israelis built a career based on mutual violence and developed their individual identity, meaning of life, and group attachment on the basis of perceiving the other as violent."

"If they are not to be blind to history, and if they seek life," Dr. Peleg concludes, "both Palestinians and Israelis must adopt non-violence."

Martin Luther King III and UPF Co-Chair Dr. Hyun Jin Moon (center) and other faith leaders on a peace walk through the Old City of Jerusalem



Interfaith Engagement at Holy Sites



Top to bottom: Al Aqsa Mosque, olive tree at Gethsemane, Church of the Holy Sepulchre, and Yad Vashem.

MEPI programs include visits to many of the following sites, which often have significance for more than one religion. This is a form of “peace tourism” and an important aspect of learning about each other’s faith.

JERUSALEM

DOME OF THE ROCK AND AL AQSA PLAZA: Islam’s third most holy site (after Mecca and Medina). Muslims honor the rock as the place from which Mohammed departed on his “Night Journey” (Qur’an 17). Jews honor it as the place where God asked Abraham to sacrifice his son (Genesis 22:1–13) and the site of the Temple.

GARDEN OF GETHSEMANE: Contains olive trees estimated at 2,000 years of age. Jesus brought Peter, James and John here to pray with him, and Judas betrayed him (Luke 22:39-53).

TEMPLE MOUNT AND WESTERN WALL: King Solomon constructed the Temple (1 Kings 6), later destroyed by the Babylonians and rebuilt after the return from the Exile (Ezra 1:1–4). Herod the Great rebuilt the Temple. Jesus taught in this Temple, which was destroyed by the Romans in 70 CE. Below the Temple Mount is the Western Wall, a remnant of the Temple’s retaining wall. It is the holiest location in Judaism that is accessible for prayer.

CHURCH OF THE HOLY SEPULCHRE: The most celebrated and fought-over church. It contains the traditional site of Jesus’ crucifixion and burial. See Qur’an 4:156–159 for the Islamic views.

VIA DOLOROSA (“way of sorrows”): This route represents Jesus’ suffering journey from his trial to his crucifixion (Luke 23 and 24).

MOUNT OF OLIVES: King David’s escape route during Absalom’s rebellion (2 Samuel 15:30). The prophets Ezekiel (11:17–23) and Zechariah (14:4) referred to it. Jesus taught here (Matthew 24 and 25) and traveled this route between Jerusalem to Bethany. According to Acts 1:12, Jesus ascended into heaven from here.

DOMINUS FLEVIT (“The Lord wept.”): A chapel on the Mount of Olives in memory of Jesus weeping over Jerusalem (Luke 19:41–44).

THE CENACLE (“dining room”): Associated with the “Upper Room” where the Last Supper was held (Luke 22:7–23) and the room where the Holy Spirit descended at Pentecost (Acts 1:13–2:4). Under the Ottoman Empire it was a mosque.

YAD VASHEM: Holocaust memorial.

JEWISH AND MUSLIM CEMETERIES: East of the wall of the Old City. Zechariah prophesied that the Messiah would appear here (14:4), and Muslims believe the last judgment will take place here.

KING DAVID'S TOMB: Jewish pilgrims come here during Shavu'ot (Pentecost), traditionally the anniversary of the death of King David (1 Kings 2:10–12). Muslims honor David as a prophet (Qur'an 2:251: 4:163, 17:55).

SAINT PETER IN GALICANTU ("cock-crow"): Believed to be the location of Caiaphas' house, where Jesus was held for trial, and where Peter denied his connection with Jesus and shed tears upon hearing the rooster crow (Matthew 26:57–75).

BETHLEHEM

CHURCH OF THE NATIVITY: The traditional site of Jesus' birth (Luke 2:1–7; Qur'an 19) and oldest Christian church. King Herod had all the children in Bethlehem under age two killed (Matthew 2:16). Jacob's wife Rachel was buried (Genesis 48:7), and David was anointed king (1 Samuel 16:4–13) in Bethlehem.

THE GALILEE

JORDAN RIVER: At the beginning of his ministry, Jesus was baptized by John the Baptist (Matthew 3:13–16).

TIBERIAS: The spiritual center of Judaism after the Jews were expelled from Jerusalem in 135 CE. Here Jewish oral tradition was compiled in the Mishnah. With additional commentaries by generations of rabbis, it became the Jerusalem Talmud.

SEA OF GALILEE: A ride on a replica of a boat found in the Sea of Galilee dating from the first century CE. Many of Jesus' teachings and miracles took place along this sea (Matthew 4:21–22; Mark 4:4, 5:21).

MOUNT OF BEATITUDES: A church was built on a hill said to be where Jesus preached the "Sermon on the Mount" (Matthew 5:1–13). Below the church is a natural amphitheater.

CAPERNAUM (Kfar Nachum): Jesus taught in the synagogue here and healed people. Across from the foundations of a second-century synagogue is a church built over the remains of a house believed to be of Jesus' disciple Peter (Mark 1:21–28).

NAZARETH: Where an angel announced to Mary that she would have a son (Luke 1:26); Jesus' boyhood home (Matthew 2:23).

MASADA

A fortress near the Dead Sea where Jews heroically resisted a Roman invasion in the first century CE.



Top to bottom: King David's Tomb, Church of the Nativity, a baptism in the Jordan River, and celebrating on a boat on the Sea of Galilee.

Tikkun Olam, Repairing the World

Renowned sixteenth-century Kabbalist Isaac Luria taught that God created the world by forming vessels to hold the Divine Light, but as God poured the Light into the vessels, they catastrophically shattered. Thus our world consists of countless shards of the original vessels, entrapping sparks of the Divine Light. Humanity's great task involves helping God by freeing and reuniting the scattered light, "raising the sparks" back to divinity and restoring the broken world.

Isaac Luria called this task *tikkun olam*, or repairing the world. *Tikkun olam* encompasses service to society by helping those in need and service to God by liberating the spark within.

To honor the Divine Light of the three religions requires each to take seriously the highest revelations and aspirations of the other.

This is not simple, of course. A core aspiration of Judaism is the return to the Land of Israel; this is God's promise revealed by the prophets. Can Muslims have the humility and charity to honor that hope? On the other hand, a core belief of Christians is that Jesus is the Messiah, the anointed king of Israel. Is there any way for Jews to honor God's revelation to Christians and regard Jesus as a "prince of peace," although Jewish experiences of Jesus' followers have been less than peaceful?

In turn, can Christians recognize in the Jews people of faith who regard attempts at conversion as invitations to faithlessness to God's revelation at Sinai? Can they go beyond their singular focus on Jesus to recognize Muhammad and learn from his teachings?

A remarkable act of *tikkun olam* occurred on May 18, 2003, when 123 Christian clergy came to Jerusalem to bury the cross. In Jerusalem they approached their Jewish counterparts in the spirit of repentance for past sins against the Jewish people. The Jews in attendance reciprocated by expressing regret for the role that certain of their leaders had played in the crucifixion of Jesus.



Sheikh Abdelsalam Manasra, Archbishop George Stallings, Jr., and Rabbi Itzhak Bar Dea shake hands expressing a desire for a new beginning in interreligious relations.



Representing Islam, Haitham Bundakji, Taj Hamad and Mohammed Jodeh offer a menorah to Dr. Eliezer Glaubach as a sign of respect.



Interreligious meeting at the Sharia Courts of Palestine

In the search for peace we have to try to understand the views and culture of others no matter how difficult that might be. I had to do this myself to adapt to a new culture in the UK. I joined the Universal Peace Federation to do something to help bring peace in the world.

Lord Tarsem King, West Bromwich, UK

Thank you for not standing by as the Europeans did sixty-five years ago. You have come to be involved, and you show us the world cares.

Rami Elhanan, Bereaved Families Forum, Jerusalem



Left: Lord Nazir Ahmed, Member of the House of Lords, UK, addresses Christians and Muslims including the former Grand Mufti and Archbishop Atalla Hanna. Right: A MEPI Peace March in Nazareth.

Women for Peace

A Mother's Heart for Peace was the theme of the Middle East Peace Initiative in May 2004. Mother's heart can heal a child's pain, says Miri Kamar, a Jewish woman who speaks of the Jews and Palestinians as descendants of Abraham through different mothers, Sarah and Hagar. In the Biblical account, the archetypal mothers took their children in separate directions. For peace to come, a motherly spirit helps bring separated children together.

Miri joined the effort. "We met people with open wounds," she said. "We met deep pain that bled in the hearts of the two nations. We met the nightmares that haunt the families that were hit, and we met people who confessed that they had killed, and shared with us their daily hell. The intensity of the pain hasn't finished even after twenty years. Each victim of a terror attack has families and friends who carry with them the trauma."

The women met anger and desire for revenge. They also met forgiveness. Jews and Arabs from the entire rainbow of political opinions kept telling them: "There isn't anyone who doesn't want peace."

To go door to door in cities and villages and comfort those who have lost loved ones was simple and yet profound. They met families who had lost loved ones and were moved by the language of the heart. The women did not take sides but simply extended a loving heart. It is the role of the mother's heart to soften the environment, to open the hearts, and to move people so that they can go beyond their hardened views. At times it is more convenient to hold on to the familiar sufferings than to fully assume responsibility for one's self and community.



You have brought a smile to every face that has long seen sadness. You have filled hope in hearts that have long witnessed despair. And you have brought peace to the souls of many who have long got used to war and aggression.

Naila Kharroub, Principal, Dar Al-Kalima High School, Bethlehem



Visiting children with cancer in the Ein Karem hospital in Jerusalem.



Studying the UPF Peace Messages brought mothers to common ground.

On the day of the women's peace rally in Independence Park, Arab and Jewish women who suffered the loss of a loved one spoke of how they overcame the desire for revenge and let go of the resentment in their hearts.

Mrs. Suad Andawi spoke to the people with the conviction that peace was the only way and that the killing must be stopped. Mrs. Rachel Glaubach voiced her hope as an Israeli grandmother that peace is possible, as this gathering of women from all walks of life, religions and nationalities, showed.

Then Mrs. Hanedi Asad, who lost her husband at the Gaza border and was very sad to hear about the retaliation, called for the vicious cycle to stop and the violence to end. Finally, Mrs. Sharon Evans, who lost her daughter, spoke from a heart that bears no hatred or resentment.

Representatives of former enemy peoples embraced on stage to demonstrate the heart of reconciliation. Everyone was asked to get up out of their seats and find someone from a different place or religion. Soon everyone got into the spirit. They spent time getting to know one another and then recited a sisterhood pledge in English, Hebrew, or Arabic. People on both sides felt renewed hope.



Women for Peace from Japan come to Israel for months at a time to join the peace task force, led by their advisers Dr. and Mrs. Masatoshi Abe (center) of the UPF.

Our peoples share common roots, and most of our actions in this region are motivated by the fear of not surviving. We forget that our past, present, and future are connected. Your care and loving kindness is much in need.

Shelagh Shalev, Jerusalem

The time has come for women to show that the logic of love is far greater than the logic of power.

Dr. Hak Ja Han Moon, Co-Founder,
Universal Peace Federation

Going Beyond Historical Resentments

One of the most striking experiences for many MEPI participants is the degree to which historical resentments can continue to affect people today. Some of the most memorable encounters are with people who have found ways to let go of such resentments.

For example, on the eve of the 1956 Sinai War, the commander of an Israeli battalion near the Muslim village of Kfar Qasim gave orders for a curfew to begin within a half hour. However, the villagers who had left for work had no knowledge of the curfew, and they were gunned down without warning as they returned home.

Those responsible were brought to trial but given light sentences; however as a result of the case, the Israeli Supreme Court made a landmark ruling on the obligation of soldiers to disobey manifestly illegal orders. Forty-eight men, women, and children were killed. The grieving survivors sought to rise above the past and find ways to live among their neighbors.

Dr. Hassan Amer, a Muslim psychotherapist from Kfar Qasim, is heir of those survivors' commitment to transcend the past. He invited American Ambassadors for Peace to spend a day in his town and hosted them for a meal. "It is a privilege of mine to serve you and have you in my town," he said. "You cleanse my heart. I am willing to sacrifice my soul, my heart, and myself for this mission."

There were many stares as the Americans exited the bus in this little-visited town. University students engaged in animated conversations about current US foreign policy. Resentment against an entire country can sometimes be directed at an individual citizen. Sometimes the only response an American visitor could offer was, "We are sorry."

A shopkeeper invited a small group inside for coffee and conversation. "There was some initial animosity," one American reported. "But then a teacher invited us to join him at a table, and we found a common topic of interest: concern about our children's future."

"There are two dialogues in the world," a sheikh told the visitors at the local mosque: "the dialogue of violence



Sheikh Aziz Bukhari (lower right) welcomes Ambassadors for Peace to his home on the Via Dolorosa in the Old City of Jerusalem. Some sections of the home date from the time of Jesus.

and the dialogue of peace. As religious people, we support the dialogue of peace. I hope you will succeed in this great challenge."

MEPI participants have visited people in Jerusalem neighborhoods. One shopkeeper described how his ancestors had lived in this land for 2,000 years, most of the time peacefully living side by side with people of different faiths. He believed people could learn to do it again.

A woman with a young child said that her father had promised her a future without wars when she was a child. But at age eighteen she had to do military service. As a mother, she would like more than anything to ensure for her baby a world without war.

"If you are here for peace, please come in my house," another Jewish woman said. She described a transforming experience in 1967 when mothers' hearts transcended the barriers between people. A Palestinian mother holding a baby was struggling to cross a barbed wire fence. She looked at this Jewish woman in the eyes and handed her the baby to hold until she reached the other side.

Peace in the future depends on people letting go of past resentments.

Bereaved Families Forum

Most Israeli youths have never met a Palestinian. Most Palestinian youths have never met an Israeli other than a soldier. The Bereaved Families Forum sends pairs of Jews and Palestinians to speak in high schools. Every year they hold meetings in more than 1,000 schools.

"We can break this endless cycle of revenge and retaliation only by listening to the pain of the other," said Rami Elhanan, an Israeli Jew whose fourteen-year-old daughter Smadir was killed in a suicide attack in Jerusalem. When he heard the news of a suicide bombing on Ben Yehuda Street, near where his daughter was shopping that day, he went running through the streets and then to the hospitals. Finally he found her body at the morgue. "It was a sight I will never ever be able to forget," he said.

Next, Palestinian Aziz Abu Sarah said: "When I was nine, soldiers came into our house and took my older brother. He was suspected of throwing stones and beaten during interrogation. When they released him, his liver and spleen were damaged. We took him to the hospital for surgery, but a few days later he died."

At age eighteen, Aziz was living in Jerusalem but didn't speak a word of Hebrew because it was the language of his enemy. Finally he realized that to succeed in life he had to learn Hebrew, so he went to a language school for immigrants. "The teacher was nice to me," he said. "The students wanted to be my friends. It was redeeming to see that we are all human beings."

"If I am listening to the pain of my brother Aziz here—whom I really love like my own brother—I can expect him to listen to my own pain," said Rami. "We can go on the long and difficult journey to peace together. We put cracks of hope in the wall of hatred and fear. If we can talk to one another, anyone can."

A Jewish friend, whose own son had been kidnapped and murdered, invited Rami to a meeting where he met Palestinian bereaved families. There he saw an Arab mother who had a picture of her dead six-year-old child pinned to her chest.

"I'm not a very religious person," Rami reflected. "I cannot explain what happened to me. But from that moment on I devoted my life to go anywhere to convey to anyone one simple truth: it is not our destiny to keep murdering."

I'm a Jew. I'm an Israeli. Before anything else, I am a human being. Most people choose the way of hatred and retaliation. But we are not animals; we can think. Will killing anyone will bring my daughter back?

Rami Elhanan, Bereaved Families Forum

I believed it was my duty to avenge my brother. I got involved in politics very early. Bitterness makes you empty within.

Aziz Abu Sarah, Bereaved Families Forum



Israeli Rami Elhanan (left) and Palestinian Aziz Abu Sarah (right) both lost family members to violence.

Briefings with Political Leaders

“Dialogue can’t be done with enemies. Yet if you wait till we are all friends, dialogue isn’t necessary. This was how one Israeli politician vividly described the political situation in a briefing at the Knesset, Israel’s parliament.

Participants gained important insights from discussions with Israeli parliamentarians, scholars, diplomats, and journalists as well as from members of the Palestinian Legislative Council and municipal officials.

“Today in this world, we speak with each other, but we never listen to each other,” commented the president of Israel’s special advisory group on non-Jewish religions, Kamal Manzur. “God made us with one mouth to speak once, but two eyes and two ears to see and hear twice. It is a fact of life that Jews and Arabs will live here forever.” He suggested that Jews be encouraged to study Arabic in order to better understand their neighbors.

MEPI offers opportunities to listen to the humanitarian concerns of each side and communicate them to the others. “No aggression will solve our problem,” stated Dr. Emil Jarjoui, an Arab Christian who is a member of the Palestinian Legislative Council with the Fatah Party. “Walls are not the solution. We need bridges. We are

fed up with wars and funerals and blood. We want to live like any other people in the world. Both parties need to sit together as friends, as neighbors who can decide the future.”

Mayor Victor Batarset of Bethlehem, Mayor Hani Al-Hayek of Beit Sahour, and Mayor Raji Zeidan of Beit Jala described the difficulties of living under occupation and the problems caused by the Palestinian financial crisis.

At the conclusion of their briefings, key officials voiced their desire for peace as long as the rights of all people living on the land—Jews, Christians and Muslims—are not neglected. “We want to cooperate with the Israeli state and live at peace with Israel,” said Deputy Palestinian President Azam al-Ahmad, another member of the Fatah Party.

Right: Sharing MEPI development with former US President Bill Clinton

Bottom: MEPI delegates visiting with US Senator Richard Lugar





The two people are very much afraid of each other. Two people, both not really religious, are fighting over the holy places! We need courageous leadership on both sides for peace.

Moshe Amirav, Member, Israeli negotiating team during Camp David peace talks

We are in the land where God sent His three main messengers. All religions emphasize peace. We are the trustees of peace and the road to peace. In spite of all difficulties, we are determined that we should have peace.

Abu Ali Shaheen, Gaza, Palestinian Legislative Council

You are performing a sacred work. You give us so much hope by coming here in these so very difficult days.

Yona Yahav, Mayor of Haifa, Israel



- 1: Dr. Chang Shik Yang briefs Israeli President Shimon Peres (second from right) on recent MEPI developments.
- 2: Sharing the progress of MEPI with the late PLO Chairman Yasser Arafat
- 3: Bishop Riah Abu El-Assal introduces Palestinian President Mahmoud Abbas (left) to MEPI leaders Dr. Chang Shik Yang, Dr. Yong Cheol Song, and Mr. Robin Marsh.
- 4: MEPI delegates with the Speaker of the Jordanian Parliament in Amman.



Peace Education



1: Druze leaders at an International Leadership Conference in Tiberias.

2: Sheik Moafaq Tarif, spiritual leader of the Druze in Israel, addresses the International Leadership Conference.

3: Sheik Ali Naim Birani and former US Ambassador to Bahrain, Sam Zakhem speak at a peace meeting.

The International Leadership Conference Peace Education series focuses on the urgent need for new vision and leadership based on core values and universal principles of peacebuilding. These conferences have three objectives:

FIRST, to give an in-depth analysis of root causes of conflicts, providing a sound basis for evaluating development and peacebuilding efforts and fostering interreligious and intercultural cooperation.

SECOND, to identify “best practices” capable of augmenting international and regional responses to conflict and violence. With the introduction of non-traditional partnerships and innovations in collaboration, governments, religions, NGOs and the private sector can tap new resources.

THIRD, to consider ways the UPF’s network of Ambassadors for Peace can support the UN’s mission to secure peace, strengthen its capacity to achieve the Millennium Development Goals, help with the evolution of the Peacebuilding Commission, and work with civil society for UN renewal, including the establishment of an interreligious peace council.

What we as faithful people add into the mix is the voice of the spirit.

Rev. Mark Farr, Points of Light Foundation, US

I think a universal value system is absolutely essential to the broader concept of a culture of peace.

H.E. Anwarul Chowdury, UN Under-Secretary General for Least Developed Nations

All the prophets came and taught us about peace and how to make peace. We must listen to those who call for peace and ignore everyone who calls for war.

Sheikh Abdelsalam Manasra, Nazareth, Israel



Ambassadors for Peace at the inauguration of the Jerusalem Peace Center

JERUSALEM PEACE CENTER

The Jerusalem Peace Center hosts presentations by experts in diverse fields offering insights on how to build peace. It facilitates networking by cooperating with local individuals and organizations who are promoting a culture of peace, offering its space for a variety of academic and cultural activities. Along with its companion Peace Center in Gaza, it supports peace education in the region.

The Jerusalem Peace Center is an accessible meeting place and support center for local Ambassadors for Peace. Facilities include a conference room, meeting space for informal discussions and networking, computer and internet access, desks, telephones, kitchenette for preparing refreshments

When Ambassadors for Peace from Europe, the Americas, Asia, Africa and Oceania come to Israel, the Jerusalem Peace Center provides a convenient downtown location for briefings, meetings with local Ambassadors for Peace, and informal opportunities to learn to know local people from similar backgrounds and from diverse religions, ethnic groups and fields of endeavor.

For more information about the Peace Center contact Hod Ben Zvi, Director, email: hod@upf.org.

Thank you for teaching us how to co-exist in this turbulent world.

Sheikh Ali Naim Birani, Druze leader, Israel

Let us say to each other how sorry we are that we have not found the way to make a peaceful land. We need to teach our children and grandchildren to respect each other, and encourage friendship between Palestinians and Jews.

Rachel Glaubach, Jerusalem

We can retain our differences and live with respect and harmony. I believe that Palestinians have to take responsibility for the security and safety of the Israelis. At the same time, Israel must take responsibility for the dignity and sovereignty of the Palestinians.

Hon. Taleb el-Sana, Member of Knesset, Israel

MEPI at Work in Jordan



After working together on community service activities for ten days, young Jordanians were singing local Arabic songs with new Lebanese and Palestinian friends. Egyptians and Syrians were talking with new friends from Ghana, Japan, Pakistan, Scotland, and the US.

This was the result of a *Religious Youth Service* project that brought people from four religions and ten nations to the town of Salt, Jordan. The youth cleaned and painted a building, but their real task was to establish a model of peaceful cooperation through forming relationships of respect for those from different faiths and cultures.

“How does your culture value manual work?” Kerim, the educational director from Ghana, asked the young people who had been working alongside him with pick-axes and paintbrushes. After a moment’s hesitation, most agreed that such work is generally looked down upon. Yet, they felt proud to be doing it with an international team of volunteers. Religious Youth Service conducts dozens of such programs around the world.



There were two days of orientation, followed by cleaning and decorating a building so it could be used as a skills training center for local women and a play area for their children. In the course of the project, participants learned about various conflict management styles and cultural biases. They were challenged to take an honest look at their perceptions of each others’ faiths and see the strengths of others. Brief morning meditations were led by a person of a different faith each day. Cultural activities included visits to the tombs of Joshua and Shuaib, Mt. Nebo, the Dead Sea, Petra, and Wadi Rum.

The Jordanian hosts were exemplary. The city of Salt provided transportation, tools, and supplies. The city’s leadership grasped the value of volunteer work and encouraged their youth to join in. Local Muslim and Christian families invited the international youth to their homes.



Top and center: International participants in the Religious Youth Service visited local families and cleaned a community center.

Bottom: The Women’s Federation for World Peace Center in Wadi Seer, Amman, offers crafts classes.

Delegations of Ambassadors for Peace from Korea, Japan, Europe, and the United States visited Jordan on several peace initiatives. They attended seminars organized by Gen. Mansour Abu Rashid, chairman of the Amman Center for Peace and Development, some with the patronage of His Royal Highness, Prince Ra'ad Ben Zeid.

Briefings about the region were given by H.E. Abdul Hadi Al Majali, Speaker of the Parliament; H.E. Sabri Rbeahat, Minister for Political Development; and Dr. Ghazi Al Tayyeb, a former general and now vice president of Jordan Aviation.

Visits to the King Abdullah Mosque included explanations about Islam given by Dr. Hamdi Murad, co-founder of the Jordan Interfaith Co-existence Research Center and the Friday preacher at the mosque. Christian delegates commented afterwards that his words had helped them to see Islam in a new light. Archbishop George El Murr of the Melkite Church in Jordan also addressed delegates.

Ambassadors for Peace attended a charity luncheon at the Golden Age Home and visited several sites in Amman, including a school run by the United Nations Relief and Works Agency for Palestinian Refugees, a Women's Federation for World Peace skills training center, and a rehabilitation center.

Jordanians recall with gratitude UPF's show of solidarity after the November 2005 Amman bombings, when a march was organized by the Federation, demonstrating that genuine good will and commitment to peace are more capable of transcending geography than terror.

H.E. Faisal al-Fayez,
Prime Minister of Jordan (2003-2005)

Real peace can only be achieved by leaders and all members of all religions in the region living up to the highest calling of our respective sacred teachings and traditions that overflow with love, care, compassion, and human-heartedness for all people.

Dr. Hamdi Murad, co-founder, Jordanian
Interfaith Co-existence Research Center



H.R.H. Prince Ra'ad Ben Zeid signing a declaration of peace, observed by UPF's Baruch Shalev.



MEPI delegates, including Jews and Christians, sign the wall of condolences the day after Amman hotels were hit by terrorist bombings.

MEPI at Work in Lebanon

A delegation of twenty-two Ambassadors for Peace visited Lebanon after the summer 2006 war to bring a message of peace. In groups of two or three, they conducted several events together, building bonds among local and international Ambassadors for Peace. This initiative was part of the larger UPF Global Peace Tour in which Ambassadors for Peace visited 12,000 cities around the world.

One exciting aspect was the great variety of venues and groups visited. Religious groups visited included Druze, Sunni and Shia Muslims, as well as Armenian Catholic, Maronite, and Orthodox Christians. The peace message was shared in homes, schools, churches, mosques, orphanages, city halls, the parliament, monasteries, and universities, as well as the offices of Amnesty International and United Press International.

In addition to visiting Sidon (Saida) and Tyre (Sur), the group went to the Imam Sadr Foundation, a Shia Muslim charity that runs an orphanage for 1,150 orphans, eight hospitals in southern Lebanon, and two mobile clinics. The foundation's leaders shared a deep compassion based on their founding principles that "before we are anything else we are all human" and "our dignity comes from God."

Ambassadors for Peace heard stories about families reaching out to others beyond ethnic boundaries. One person talked about the civil war and how his father had taken in another family even though they came from a group that had fired on his own family just two years earlier. One American commented: "The real success was when we visited the families. If you truly want to know about Lebanon, visit the Lebanese people in their homes."



Top: A visit to a Shiite orphanage in Lebanon

Center: Father Mansour Labaki welcomed delegates to the orphanage he operates.

Bottom: Dr. Michael Jenkins, Chairman of UPF-USA, with Sheikh Mohammad Kanaan, a Sunni presiding judge

Global Peacemakers Project

Through working for the greater good alongside those of other cultures, religions and national origins, people discover potential friends—brothers or sisters. The Global Peacemakers Project offered twenty-one participants from eight countries opportunities to understand the Arab-Jewish conflict firsthand, engage in community service, and become leaders capable of helping to solve conflict.

Families in an Orthodox Jewish community opened their homes to Palestinian youth in a *Global Peacemakers Project*. After one host woman mentioned that her son was a soldier, Tareq Ghaith, a Palestinian, said to himself: “Please, God, not with this family; not with this mother.” But he was assigned to stay with her. “I talked with this family all night about the occupation in Palestine, the wall, bombs, and many things,” he said. “Then I felt better. We grew very close to each other, and this mother called me ‘my son’ at the farewell party. I left with love for this family, and I hope to see them again.”

They spent time in Jerusalem, Bethlehem, an Orthodox community, and the city of Haifa. They worked with children in summer camps and an orphanage, visited the elderly, and planted vegetables.

The international participants often had a hard time convincing their hosts that they really wanted to get their hands dirty and not just sightsee. The Jewish and Palestinian participants came with different viewpoints and a lot of skepticism, but they were encouraged to keep an open mind. People learned to see their situation differently through the eyes of the international participants.

An Israeli Jew helping to pick up garbage around a Carmelite monastery reported, “I felt as if someone had come and thrown garbage in my back yard. I felt like I was cleaning my own house. Seeing how the place looked when we finished made me very proud.”



Mari Yasutake of New York teaches in a summer school program



An Arab volunteer as reading mentor with a new Jewish immigrant.

By hearing firsthand perspectives on the situation from the people whose lives are most affected by it, we foreigners had our eyes opened to the complexity and emotional connectedness that underlies this decades-old dispute.

Katherine Andrews, Points of Light Foundation, US

In the end we became one big family. I gained the desire in my heart to help this country and bring peace through service.

Darka Antlova, Czech Republic

Play Soccer, Make Peace



Play Soccer, Make Peace has run pilot programs for young people in Gaza, Israel and Jordan. The power of sports to bring down borders was shown when young people from the separated areas of Gaza had a unique chance to meet each other and compete through a Play Soccer [Football], Make Peace tournament, a joint project conducted by UPF and WANGO, the World Association of NGOs.

The Palestinian Football Association and the Ministry of Sports and Culture helped select the sixteen teams and 300 players. This was the largest soccer tournament in Gaza, and both Fatah and Hamas fielded teams at a time when they were in conflict with each other.

Play Soccer, Make Peace also organized a tournament in northern Israel that brought together Israeli Jewish and Arab youth.

At a regional Play Soccer, Make Peace tournament in Jordan, youth from Egypt, Estonia, Gaza, and Yemen traveled to Amman to compete with Jordanian youth, Palestinian refugees, and Iraqis living in Jordan. The Jordanian organizers set the tradition of teams eliminated in one round of competition going to the next game to cheer for the team who had defeated them.

Team line up at Play Soccer, Make Peace in Palestine.

Inset: At a tournament in northern Israel, members of the winning team congratulate members of the losing team.

The Palestinians broke the ice with the Estonians, encouraging them to mix with the other players, and the Iraqis requested a special post-tournament friendly match with the Estonians. The Yemenis won the tournament.

Sunni, Shiite, Christian, and Kurdish Iraqis living in Jordan went to the 2007 Interreligious Peace Sports Festival in Asan, Korea, and played together as a unified team. They gained international notice as an example of what could be a peaceful post-war Iraq.

Team captain, Dul Faqar, a Shiite, explained, "The true Iraq is not one of sectarian conflict." A Sunni team member, Ismir, said, "Sport is beyond any religious difference. We went to this competition in Asia together to represent our country, and we all hope to return to Iraq one day." They earned a silver medal.

Humanitarian Programs

FAMILY TO FAMILY ADOPTION

The International Relief Friendship Foundation matches sponsors with families in need. The goal is to promote dignity. In Bethlehem, for example, a father who had been without work for five years was unable to support the family's needs after the closing of the border. He was matched with a sponsor in the US who provided money for two sheep to supply daily milk to the four children and eventually a sustainable income through the breeding and selling of sheep.

MEDICAL PROJECT

Visits to hospitals in Ramallah, Hebron, and Bethlehem highlighted both the difficulties of providing health care in the West Bank and the possibilities for increased medical cooperation. Dr. Peter Patel, a participant in MEPI peace trips, is exploring possibilities for collaboration with the Birmingham Children's Hospital in the United Kingdom.

INTERCULTURAL CHARITY CONCERTS

A charity concert to benefit the Bereaved Families Forum was held at St. Peter's Church in London. Israeli, Palestinian, Egyptian, and Saudi musicians shared their talents and cultural influences. A second concert benefited Palestinian Youth for Non-Violent Democracy and the Charities of the Bishop of Jerusalem to aid traumatized children of Palestine, Haifa, and Lebanon.

YOUTH EXCHANGE

Austrian families arranged for Palestinian youth to attend summer camps in Vienna and the Austrian countryside. "The goal was to give the youth from different cultures an opportunity to get to know each other, and for the Palestinians to spend a week in a peaceful environment," explained organizer Erni Loos. "Also, Austrians were able to see that there are peaceful people in the Middle East, not just terrorists, as often portrayed in the media."

NEW HOPE FOR GAZA

UPF is committed to working with all segments of Israeli and Palestinian society, and in particular working with religious leaders, youth, and children. Computers have been donated to youth centers, and the Play Soccer, Make Peace program offers hope to leave behind the conflict and hardships.



From top: A Bethlehem family with two donated sheep; Planting trees as a seed for peace; UPF's Kamal Thabet serves meals in a Gaza kindergarten; Palestinian youth teach Austrians how to make an Arab dish.

Arts and a Culture of Peace

The diverse musical and artistic traditions of the Middle East are rich resources for uplifting the spirit and bringing harmony out of discord. According to David Eaton (below, right) Music Director of the New York City Symphony Orchestra, "Music has moral and ethical power. It can open hearts and minds in profound ways." Mr. Eaton worked with Israeli composer and soloist David D'Or to produce a concert in Jerusalem as part of MEPI in 2004. Mr. D'Or said, "Based on the inspiration of that concert I felt compelled to contribute to the cause, and the

best way for me to do that was to write music."

The two jointly composed "Halelu," a peace cantata with a fusion of Western tonality and Middle-Eastern modality and rhythms. It is sung in English, Hebrew, Arabic, and Latin. The greetings of peace of Christianity, Judaism, and Islam (peace, shalom, salaam aleikum) figure prominently in the lyrics. Soloists David D'Or and (below, center) recorded the cantata with Israel's Ra'anana Orchestra and Philharmonia Chorus.



The premiere performance of "Halelu" cantata in 2007 in Belgrade, Serbia launched a world tour.

Delegates from Israel, Palestine and other regional nations join together in a song of peace at the first MEPI Conference



MEPI Milestones

February 27-March 2, 2003

Consultation: "Beyond Co-Existence," Washington, DC

May 8, 2003, MEPI Briefing to UN Missions, New York

May 15-19, 2003, Peace Program 1

June 19, 2003, MEPI Briefing to UN Missions, New York

June 27-29, 2003

"Innovative Proposals for Peace," Washington, DC

September 16-24, 2003, Peace Program 2, Jerusalem and Gaza

September 30, 2003, MEPI Briefing to UN Missions, New York

October 18-24, 2003, Peace Program 3, Jerusalem and Gaza

October 23, 2003

Gifts of computers to Israeli and Palestinian youth

December 1-23, 2003

International Task Force Mobilization, Jerusalem

December 16-23, 2003, Peace Program 4

December 19-23, 2003

Walk and Symposium, Jerusalem, Ramallah and Gaza, 5

January 19, 2004, MEPI Briefing to UN Missions, New York

March 30-April 6, 2004, Peace Program 6

April 21, 2004, Briefing to UN Missions, New York

May 21-28, 2004, Peace Program 7: "Women of Peace"

July 16-29, 2004, Peace Program 8

August 7-20, 2004, Peace Programs 9 & 10

September 2-23, 2004, Peace Programs 11 & 12

October 15-28, 2004, Peace Program 13

November 5-18, 2004, Peace Programs 14 & 15

March 29-April 5, 2005, Peace Program 16

April 8, 2005, Briefing to UN Missions, New York

May 10-16, 2005, Peace Program 17

September 26-29, 2005

European Symposium and Fact-Finding Trip, 18

November 15-21, 2005, Peace Program 19

January 2-4, 2006, UPF World Assembly, Seoul, Korea

March 14-21, 2006

Peace Program 20, European Fact-Finding Trip 21

May 18-24, 2006, Peace Program 22

August 21-25, 2006

Peace Program 23, European Fact-Finding Trip 24

October 20-25, 2006

European Symposium and Fact-Finding Trip, 25

November 12-17, 2006, Peace Program 26

December 4-8, 2006, Peace Program 27

January 11-16, 2007, Peace Program 28

February 9-14, 2007, Peace Program 29

April 10-16, 2007, Peace Program 30

August 14-20, 2007, Peace Program 31

October 28-31, 2007, Peace Program 32

Leadership Conference for Druze Community

December 3-9, 2007, Peace Program 33

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