

1: Rabbi David Rosen | www.enganchecubano.com

September 1 Religion, Identity & Peace in the Middle East 10th Annual Templeton Lecture, Philadelphia, September
Rabbi David Rosen It is true that most conflicts that are portrayed as religious conflicts are not in.

Wikipedia Tension can be at a rolling boil during interfaith encounters, but Rabbi David Rosen, a modern Orthodox Rabbi, born and educated in England, who lives with his family in Israel, has never been intimidated by the heat. He is a true pioneer of interfaith engagement, serving as the international director of Interreligious Affairs of the American Jewish Committee AJC and director of its Heilbrunn Institute for International Interreligious Understanding. After completing his studies at a Yeshiva in Jerusalem and becoming a rabbi in, he enlisted in the Israeli army for two years, serving as a Chaplain. Afterwards, he married Sharon Rosen, who was raised in England but has lived in Israel for 31 years dedicated to nonprofit interfaith activities. They accepted an assignment in Cape Town where, from to, he served as the senior rabbi of the largest Jewish congregation in South Africa. In this capacity, he was instrumental in bringing together clergy of diverse Christian denominations that up until then had not even been willing to enter the same room together. It was a very tense time in South Africa. Apartheid defined both the political landscape and the courage of those opposed to it. He immediately changed plans and headed for Ireland. RDR His achievements since then keep accumulating across the globe. In he was made a papal Knight Commander of the Order of St. Gregory the Great in Italy for his efforts to promote Catholic-Jewish reconciliation and help establish diplomatic relations between the Holy See and the State of Israel – which became official in He was knighted once again in, this time by H. Queen Elizabeth II for his significant contribution to interfaith relations. An advisor on many international boards including Religions for Peace, and KAIICID, the large interfaith organization founded by King Abdullah of Saudi Arabia, Rabbi Rosen racks up thousands of miles annually to participate with global leaders of all faiths in interreligious conferences, symposia, and deliberations. This has included a series of dialogues in Jerusalem, New Delhi, and Washington DC, where he worked together with Hindu leaders and several rabbis from Israel to produce a first of its kind document pointing out the congruence of beliefs and values between Hindus and Jews. RDR The Rabbi attributes his openness to interfaith engagement to the education he received at home from his father, a prominent rabbi in England. People from different faiths and from different contexts were often guests within our home. I grew up to understand that my Jewish identity was not in conflict with my universal human identity and general world culture. On the contrary, one enriched the other. On Being a Jewish Interfaith Activist When questioned about what might seem to be an apparent dichotomy between the reputation Jews have for being exclusionary and private, while at the same time being publicly engaged in matters of discrimination and political and economic justice, Rabbi Rosen approached the subject head-on in his signature rapid-fire delivery. The other has to do with a mindset which is the consequence of certain social and political realities. The role of the Jewish people was clearly to create a particular community with a particular character and there are so many aspects of Jewish life that are particular-ist in that sense. But the reason for that particularism was very clear. Judaism emerged in a pagan, immoral, brutal world some 3, years ago and sought to create an alternative to that brutality and to that immorality and therefore there was a need for that particularity to be protected. But nevertheless, it is clear that the purpose of that particularity is a universal. Greeting Pope Francis on the day of his papal installation – Photo: And the prophets are full of the calls to the children of Israel to fulfill that universal goal and, of course, the first precept within the whole of biblical revelation is recognition that every person is created in the image of God, and that the children of Abraham are called to pursue justice and righteousness and be able to cause that to extend throughout the world. So there is this creative tension that is an essential tension in terms of Jewish identity between the particular and the universal. The challenge is to be able to find that creative balance. But here we come then to that second aspect that is impinged upon the Jewish approach. The experience of us here in the U. RDR Rabbi Rosen points to the consequences of this hostility: This is our historical trauma that we have to overcome. One of the important things about interfaith engagement is precisely to help the Jewish people overcome its own historical trauma, to understand that it lives in a different

reality and that it can live in an open society where it can play the role that it should play in contributing to the wider society without losing its own particular identity, and it is possible to do that today. On that level we are still victims of that trauma and we still have a long way to go to overcome it. After four decades of interfaith engagement, Rabbi Rosen admits he still encounters criticism for the work that he has chosen to do. This is bound to be the case. You and I are pioneers of the interfaith encounter on behalf of the Jewish community. This is very new. Interfaith gathering in Netanya, Shulamit Katzenelson â€” Photo: Yes, I face it all the time, but I look at it in terms of the glass being half full. Regardless of the challenges, there is far more understanding of the importance of interfaith engagement today than there was 20 years ago. That is an achievement.

2: Israel Studies An Anthology: Religion in Israel

©"Rabbi David Rosen www.enganchecubano.com CC BY-SA / Wikimedia Commons The breadth of Rabbi David Rosen's life and work spans the globe from South to North and from the center of Judaism to the center of Catholicism.

Israel Studies An Anthology: Table of Contents Introduction The relationship between Israel and religion is far from simple. There are several fundamental issues that make this relationship different from most Western countries: Israel is home to many and diverse religious groups. While Judaism is the main religion, the Israeli legal system promises support to all religious groups. Tension exists between the secular and religious communities. The state grants religious law authority in matters of family law. The role of religion in Israel may be studied from a range of disciplines, including sociology, history and law. In this chapter, we will offer a broad survey of the topic and try to give a little bit of everything to offer a basic introduction to this topic. Since Judaism is the biggest religious group and Israel defines it self as a Jewish state, I will focus on Judaism. Beginning with an historical background, I will not mention numbers and percentages since the published reports are conflicting and the definitions used are inordinately vague. The Israel Democracy Institute released a country-wide survey detailing the religious make-up of the Israeli population in July In mid-January , the Israeli tax authority issued a professional circular instructing tax inspectors to begin collecting income tax, as well as value added tax for religious services. The circular specified that taxes will be levied on all rabbis and kabbalists, all religious courts that issue Kashrut certifications, and all income from blessings performed, holy water, charms, spiritual conseling, and religious articles. Zionism emerged when the Jewish world in Europe was on the brink of modernity. Jews in the early modern period were a religious community that was the ultimate outsider for Christian Europe. The reform movements for example, chose to advocate an identity based solely on religious difference Germans of mosaic persuasions and later American of mosaic persuasion. Herzl made it clear that he viewed Jews as a nation and his future vision of the Jewish state called for a clear separation between church and state: We shall therefore prevent any theocratic tendencies from coming to the fore on the part of our priesthood. We shall keep our priests within the confines of their temples in the same way we shall keep our volunteer forces within the confines of their barracks. In light of this reality, voices calling for a spiritual Zionism began to emerge from the Zionist movement. Although there were many supporters of Zionism within the religious camp as we will see in the second section the majority of the leadership was secular and, in the s, when Labor Zionists took the leading role in the Zionist movement, and in the Yishuv , secularism became a significant issue on the public agenda. Jewish culture with values such as working the land, self-defense, Hebrew language, etc. In this respect, secularism was part of a larger attempt to create a new identity; but not something out of nothing. The goal was to take the Jewish past and use it, discarding the parts that were the result of the Galut the exile and maintain the true spirit of the Jews that was manifested in the pre-exilic Bible. The Jewish secular attempt to create the new Jew saw religion and religious texts as a part of the exile culture that needed to be reshaped; for example the Talmud that was created in Babylon was to be put aside because of its legal image. The Bible would be given a place in the center, but not as a religious text, rather as a national epic story. Here the focus would be the stories of war and bravery, the call of the prophets that would enable the new Jewish image: Religion on Zionism ©" Agudah, Mizrachi, Reform Every coin has two sides, and if Zionism had a certain view of religion then religion had a certain view of Zionism. But to be more exact, different religious streams had different views of Zionism. Sometimes groups that differed in almost every aspect, such as the Haredi world and the American reform movement, could agree on one thing, that Zionism was a very bad idea. Religious groups supported Zionism with varying degrees of enthusiasm when it came to cooperating with secularists. We should begin by saying that Herzl understood the importance of Orthodoxy and he tried to join forces with it in a political alliance, but, after the second Zionist congress, he lost hope of bringing religious Jewry as a whole to his movement. Mizrachi ©" Founded in in Vienna , this group was the first religious party to declare itself religious and Zionist. Its primary goal was to take part in the Zionist endeavor to create a Jewish homeland and to give this homeland a religious identity. Even though it was a religious party, it saw itself as squarely political, in other words it was

advocating the beliefs and values of its religious constituency but maintaining a mainstream political rhetoric. In fact, Mizrachi was part of an attempt to modernize religious life and values. Between and , the relationship between these groups experienced ups and downs. This was the result of different ideas concerning the desired level of cooperation with the secular forces and the level of autonomy that they demanded for the religious Zionist community in the Yishuv and the future state. Within this framework, a different group that would become a very dominant force within religious Zionism grew. This group set itself apart from Mizrachi, and groups like it, by using messianic rhetoric. After the First World War, he was appointed the first Ashkenazi Chief Rabbi of Palestine in , an official position in the government of the Mandate. He and a group of students developed a comprehensive theology that identified the building of the Jewish national home and other political changes of the 20th century, not only as mere political developments but as the fulfillment of the messianic hopes that are found in Jewish traditions. They saw the rise of Zionism in particular, as evidence of the approaching messianic era. Agudat Yisrael - Orthodox activists from Germany who wished to create an organization that would protect the interests of that part of religious Jewry that was not part of the Zionist movement created this party in . While it was a creation of German Orthodoxy it gained momentum in the interwar period in Poland. For example, it took an active part in Polish politics in the interwar period, [15] and made a clear statement to the British Mandate authorities that it should be seen as a separate community apart from organized Zionist institutions. In light of this, attitudes toward Zionism vary. For example, while there were opinions within the Haredi camp that were willing to continue a dialogue, be it critical, with the Zionist movement, like Agudat Yisrael, there were others who supported severing all contact with Zionism. With the emergence of ultra-radicals within Orthodoxy, not only Zionism, but also Agudat Yisrael was ostracized because it had contact with Zionists. These groups, many of which were centered in parts of Hungary, saw Zionism as a devilish creation, a sign of the tribulations of the messianic era. After the Second World War , one of the leaders of these groups, Rabbi Yoel Teitelbaum of Satmar, would declare the Holocaust a divine punishment for the sins of the Jews, primarily Zionism. The Reform movement however clearly defined Judaism as a religion and not a nationality. Jews identified with the nationality of their homeland, be it German, British or American, therefore they opposed Zionism. The struggle of the Yishuv to gain independence simply pushed the problem aside. In some sense throughout Israeli history, the tension between secularists and the religious was never resolved because there was always something more urgent that took precedence. One of the defining moments of the relationship of religion and state in Israel took place on the eve of the declaration of independence. David Ben-Gurion sent a letter dated June 19, , to the political leaders of the religious parties Mizrachi and Agudat Yisrael making certain assurances concerning life in the future state. The future government will do all it can to make sure that the religious demands be answered concerning personal status issues, such as marriage, divorce, and conversions. The result of this promise was that the Chief Rabbinate has authority over personal status issues and religious law governs marriage and divorce. This agreement continued the policy established during the Turkish and British era. All government-operated kitchens army, police, hospitals, etc. The Sabbath will be the official day of rest for Jews. There will be autonomy in education and the state will not intervene in religious education but will demand and regulate a minimum curriculum in secular subjects such as science, grammar and history. The status quo agreement was accepted with the understanding that the assurances given by Ben-Gurion could be altered with the adoption of a constitution, but that constitution never came into being, as described in another chapter in this anthology. This issue arose several times in relation to the Law of Return . The law gives every Jew in the world the right to become an Israeli citizen; however it does not define a Jew. While the religious parties wanted to use the traditional legal definition, the secular parties supported a civil definition that included spouses and children of Jews or people who were converted under the auspices of denominations other than Orthodox. The army is an integral part of Jewish Israeli society; it is an army that enjoys the support of the entire population and is seen as the force that stands between the Jewish state and its destruction by the hands of its enemies. Since Israel is engaged in conflict with Arab countries , the fact that most Arabs are exempt from army service is not surprising and accepted by the public. That is not the case with the Haredi population; there we find a tension since this issue comes up on a regular basis. The number grew through the years until Menachem Begin

abolished the quota and every person that had the status of a full-time Yeshiva student was exempt from army service. While in the decade prior the army developed programs that catered specifically to the Haredi population, it did not change the overall picture. Secularists talk of equality and a fair distribution of obligations while the Haredim claim that the learning of Torah is a spiritual defense to the nation and helps to maintain its Jewish identity. Other considerations in the Haredi camp are that army service will probably cause a culture shock to the young men who have lived in a protected environment, a shock that might lead them to abandon their way of life. Another point of contention is the issue of welfare. The ideal man in this society devotes his life to Torah study, he learns in a kollel a learning institution for married men while his wife works to support the family. A substantial part of the family budget is dependent on welfare payments; some of which were created for the Haredi population of kollel students as part of political negotiations with the Haredi parties. Secular politicians regard the economic hardships of living in such conditions as a reality that needs to be changed with little appreciation for the Haredi ideal of economic sacrifice for the study of Torah. Even though there is evidence of change in the Haredi economic structure, this is still a hot topic in the Israeli political scene. Under Turkish rule, the religious courts had the authority to determine issues concerning personal status. The British Mandate adopted this system and, after , the Israeli government decided to continue with this system. As Ben-Gurion states in his letter concerning the status quo, he and others were worried that the Jewish people would split. Since a civil divorce is not valid according to Jewish law, women might remarry and the children from the second marriage would be considered mamzerim bastards who, according to Jewish law, are only allowed to marry other mamzerim or converts. Since , Israeli law has given religious tribunals the sole authority in matters of marriage and divorce. However, the fact that religious law is not compatible with liberal notions of gender equality leads to a constant struggle. Since Israel has not come closer to a constitution, the parliamentary arena was not the right place for those seeking change. The battle is therefore waged in the courts; the secular court system uses its power to enforce secular law on the religious system and to diminish the scope of the authority of religious law by reinterpreting the law. In a slow process, the religious system has lost more and more power. This process has led many in Israel, especially in the religious community, to identify the court system, primarily the Supreme Court , as an agent of secularization. In many decisions the court took a stand against the wishes of the religious camp and even nullified laws as unconstitutional after they were passed in the Israeli parliament. All this leads to a reality where the courts are highly criticized by the Israeli right and reduces the legitimacy the Supreme Court has in the Israeli public opinion. This is a political party that was founded on an ethnic basis and changed the delicate equilibrium of religion and state in Israel. The mass immigration of Jews from the Muslim world to Israel in the beginning of the s created social tension between Jews that came from European countries and the immigrants from the Levant and North Africa. Differences of language, culture, values and economic resources immediately affected the relationship between the communities and at times these social tensions even resulted in violence. It identifies as a Haredi party but it represents a wider constituency that is not Haredi yet identifies with the message of discrimination against the Sephardi community. The party allowed the growth of an independent community that differs from other Ashkenazi groups because of a more complicated attitude toward Zionism. Many perceived the movement to be a threat to the Zionist establishment as it seemed to be shifting the loyalty of the Mizrachi population to the anti-Zionist Ashkenazi Orthodox society. The latter is not a political movement but a term that refers to Jews that conducted a secular life style and decided to adopt a religious life, generally speaking a Haredi one.

3: Feature Interview: Rabbi David Rosen :: Sunday Nights

Home / Articles / Religion, Identity and Mideast Peace The 10th Annual Templeton Lecture on Religion and World Affairs It is true that most conflicts that are portrayed as religious conflicts are not in essence anything of the sort.

At the seventh meeting of the above commission, held in Jerusalem, the chairmen Cardinal Jorge Mejia and Chief Rabbi Shear Yashuv Cohen noted the significance of the number seven within the biblical tradition as indicating fullness and maturity. They expressed the hope that the fullness of the relationship between the Catholic and the Jewish members of this commission will be a source of blessing to both faith communities and the world at large. May his memory always be for a blessing. The subject of the meeting was the Freedom of Religion and Conscience and its Limits. The human capacity to choose is a manifestation of the Divine Image in which all people are created cf. God has created the human person as a social being which by definition places limits on individual human freedom. Moreover freedom of choice is derived from God and therefore is not absolute, but must reflect Divine will and law. Accordingly human beings are called to freely obey the Divine will as manifested in the Creation and in His revealed word. Jewish tradition emphasizes the Noachide Covenant cf. This idea is reflected in Christian Scripture in the Book of Acts Accordingly the idea of moral relativism is antithetical to this religious world view and poses a serious threat to humanity. Even though the Enlightenment helped bring about a purification from the abuse of religion, secular society still requires religious foundations to sustain lasting moral values. Critical among these is the principal of the sanctity of human life and dignity. Ethical monotheism affirms these as inviolable human rights and therefore can provide inspiration in this regard for society at large. While on principle the state should not at all limit freedom of religion for individuals and communities nor of moral conscience, it has the responsibility to guarantee the wellbeing and security of society. Accordingly it is obliged to intervene wherever and whenever a threat is posed by the promotion, teaching or exercise of violence and specifically terrorism and psychological manipulation in the name of religion. In addition to respecting the freedom of religious choices, the integrity of faith communities should also be guaranteed. Accordingly it is legitimate for a society with a predominant religious identity to preserve its character, as long as this does not limit the freedom of minority communities and individuals to profess their alternative religious commitments, nor to limit their full civil rights and status as citizens, individuals and communities. This obliges us all to safeguard the integrity and dignity of holy sites, places of worship and cemeteries of all religious communities. In the course of history, religious communities have not always been faithful to these values. Therefore there is a special obligation upon religious leaders and communities to prevent the improper use of religion and to educate towards respect for diversity which is essential in order to ensure a healthy, stable and peaceful society. In this regard, there is a special role for families, schools and the authorities of state and society as well as the media to impart these values to future generations. In conclusion the bilateral commission having met in the Holy City of Jerusalem, expressed the prayer that the Almighty would bless and inspire both religious and political leaders in the region and beyond, to work determinedly to promote peace, dignity, security and tranquillity in the Holy Land for all its peoples and for the world as a whole.

4: Global Peace Warriors David Rosen (b.)

by Rabbi David Rosen The argument that Judaism is a religion concerned only with human obligations and not with human rights, has been made both by detractors of Judaism as well as apologists on its behalf.

Jun 11, issue Dialogue takes place on many different levels. Academic dialogues are sponsored by universities, institutes, and seminaries, and there is also the work of the Elijah Interfaith Institute. Mention should be made of the formal dialogues of the Chief Rabbinate of Israel with the Vatican and with the Anglican Communion. But schools in Israel—both secular and religious—have no formal requirement for teaching even basic information on Christianity. This is why the work of the Jerusalem Center for Jewish-Christian Relations, established by the late Daniel Rossing, is so important, as it provides informal education in schools and elsewhere on Christianity and Jewish-Christian relations. Arab Christians who number about 1,000; Christians of Jewish origin, mostly from the former Soviet Union 50,000 to 80,000; and foreign workers or asylum seekers 100,000. The total number is about 150,000. I wish that the Catholics knew the positive teachings about Jews and Judaism found in the papal encyclical *Nostra Aetate* and in the Roman Catholic magisterium. Attitudes are better in Israel than in the Palestinian territories. What is the biggest misunderstanding? Primarily the view that Zionism is a Western colonial import. There is ignorance of the religious and historical bond between the Jewish people and the land. In addition, there is a residual historical Christian supersessionist theology. Do Christians in Israel have full social and political equality? In addition, there is an anti-Christian attitude among many Jews in Israel which remains from the tragic past. Most Israeli Jews have never met a modern Christian; even when they encounter Christians abroad, they mostly meet them as non-Jews, not as modern Christians. How might or how do Christians inside Israel contribute to the search for peace between Israelis and Palestinians? In theory, they could serve as bridge builders for Israeli-Arab and for Jewish-Muslim dialogues. In practice, however, in this regard it is unrealistic to have great expectations of people who are a minority within a minority. Nevertheless, they could enlist their international communions more toward this end. What about Christians in the occupied territories—how can they best work toward peace? The above goal and the above reservation are even more applicable to Christians in the occupied territories. Regrettably, their situation often pressures them consciously or unconsciously into advocating for partisanship rather than for reconciliation. Any version of a two-state solution would seem to demand the dismantling of at least some of the Israeli settlements in the occupied territory. Is that dismantling politically possible? Yes and yes, even though in principle, Jews should be able to live under Palestinian sovereignty. What role does religion play, positive or negative, in this debate? Their affirmation of the historical ties of the Jewish people to the land, together with the acknowledgment that such recognition and respect do not contradict the legitimate aspirations of the Palestinian people. Such an affirmation needs to come more widely from Israel and Jewry as well.

5: Religions and Human Spirit home

United Against Violence in the Name of Religion (UVNR): Supporting Religious and Cultural Diversity in Iraq and Syria, November , Vienna - Chief Rabbi David Rosen, KAICIID Board of Directors Al Hurra interview: The significance and importance of interfaith relations - November 27,

This article is part of the World Economic Forum on the Middle East and North Africa Religion is widely blamed for much of the violence in our world, both today and in the past. Its defenders say that most so-called conflicts in the name of religion are in fact ethnic, nationalist and territorial, and they exploit religion for their own purposes. But, even if this is so, it still leaves the question of why religion is so easily exploited for violent ends. All religions declare that peace and reconciliation are their goals, yet all too often they appear to exacerbate conflicts. There are many reasons, but the work of sociologist Douglas Marshall is particularly helpful. He described religion in terms of belief, behaviour and belonging. My view is that different religions combine different degrees or emphases of these. It begins with belonging The abuse of religion has often been related to the first two: Even today they are used as a pretext for violence towards those who do not share the same beliefs and practices. However, when it comes to violence in the name of religion “ especially in our modern world “ it usually has far more to do with belonging. Identity affirms who we are, and at the same time who we are not. Whether distinctions and differences are viewed positively or negatively depends overwhelmingly on the context in which we find ourselves. In a context of real or perceived threat, or out of a sense of historical or current injury, we turn to our identities for fortitude and reassurance. In seeking to give meaning to who we are, religion is bound up with all the components of human identity. It thus plays a key role in providing a sense of value and purpose, especially where identities are threatened or disparaged. But, in doing so, religion can intensify that self-righteousness. The swamp of alienation This tendency generates a mindset in which people see themselves as part of a community of the elect in violent conflict with those who do not share their worldview. Such an ideology can be powerfully attractive to those alienated from wider society, especially younger people seeking a sense of self-worth, or even prestige. While there are clearly times when physical violence must be tackled head on, such a step alone cannot contain the mentality that leads to it. The utmost must be done to drain the "swamp of alienation" “ whether political, social or economic “ in which violence breeds. No less critical is to highlight the voices of the overwhelming majority of religious institutions and authorities that repudiate such abuses of religion. Regrettably, the international media has been far more diligent in publicizing the abuses rather than the condemnations. When religions come together In particular, we need to highlight where religions show respect for other communities and traditions, and have repudiated the extremist mindset. It has developed networks of collaboration throughout the region, training religious leaders in dialogue and social media skills. Israel and Palestine The need to highlight inter-religious cooperation is of the greatest relevance in territorial conflicts that involve identities rooted in religious traditions. The Israeli-Palestinian conflict is a particular case in point. Those who have tried to resolve this conflict in the past have avoided religion and its representatives as much as possible. Perhaps this is understandable. But the idea that by avoiding religion one is more able to achieve a resolution is a fallacy. Failure to engage the peace-seeking religious mainstream only plays into the hands of extremists who wish precisely to transform this territorial conflict into a religious one. But things might be changing. The photo of this gathering was worth more than a thousand words, affirming a recognition that religion must be part of the solution to the conflict. In the words of Lutheran bishop Munib Younan to Greenblatt:

6: Make LDS part of Mideast solution, rabbi suggests | Deseret News

Religious leaders are a powerful weapon in the fight against fundamentalism, says Rabbi David Rosen.

He was born in England, the son of a prominent rabbi. After an education in England and Jerusalem he went to Israel where he served in the Israeli Defense Forces as a chaplain. Rosen then went to South Africa where he became Senior Rabbi to the largest Jewish congregation in the country. In that context his interfaith work began. He was the founder and chairman of the Cape Inter-Faith Forum, a council of Jews, Christians and Muslims working on interfaith dialogue and issues in the South African context. From there he was appointed as Chief Rabbi of Ireland, in which capacity he was a co-founder of the Irish Council of Christians and Jews. From his base in Jerusalem he became a leading figure in interfaith dialogue, taking leadership in many organizations that dealt with interreligious issues. This groundbreaking honor was given to acknowledge the contribution Rabbi Rosen has made to Jewish-Catholic reconciliation. He played a pivotal role in the negotiations between Israel and the Vatican that led to establishing full diplomatic relationships between these two nations so deeply intertwined with religious leadership and their global communities. In 1993, Religions for Human Rights was formed in Israel to be a rabbinic voice of conscience. Rabbi Rosen played a leading role in forming this organization in the tradition of the Hebrew prophets. The organization included Reform, Orthodox, Conservative, Reconstructionist and Renewal rabbis and students. They specifically engaged in interfaith work, creating dialogue and joint projects with Christian, Muslim, Druze and other Jewish leaders. The statement from conference leaders affirmed: According to our faith traditions, killing innocents in the name of God is a desecration of His Holy Name, and defames religion in the world. The violence in the Holy Land is an evil which must be opposed by all people of good faith. Religions for Peace includes people from more than 100 countries and many different religions. Working alongside moderator Prince El Hassan bin Talal of Jordan to tackle issues of violence with religious dimensions, Rabbi Rosen addressed the thorny issue of identity in conflicts. Every leader is going to find justification for the position of the community he or she is part of since religion seeks to give meaning to who we are, which is bound up with our identities. So when our identities are threatened we seek to defend them. Out of the pain of conflict, people will cling to their religious identities for a sense of purpose and self-justification, which also can stigmatize the other in the conflict. Rosen spoke about how politicians, as they work on peace-building, usually try to keep away from religion because religion is so intimately tied up with identity. But Rosen called for a deeper constructive partnership between political and religious leaders in finding the ways to peace, especially in the Holy Land. For Rosen, that very religious identity that causes so many problems can also be the key in finding a basis and motivation for building a genuine peace. In those religious identities and teachings are the roots for our dreams of peace, our values of human rights and our standards of justice.

7: Rabbi Sir David Rosen | Religions for Peace International

Tension can be at a rolling boil during interfaith encounters, but Rabbi David Rosen, a modern Orthodox Rabbi, born and educated in England, who lives with his family in Israel, has never been intimidated by the heat.

8: Beginning to talk: An interview with Rabbi David Rosen | The Christian Century

Remarks of Chief Rabbi David Rosen KSG CBE, at the 30th anniversary of the Religious Summit Meeting on Mt. Hiei. It is my great honor to speak at this 30th anniversary event of the Mt. Hiei prayer for peace.

9: Religious Leaders Tackle Extremism at Davos - Israel National News

"Judaism and Human Rights" by Rabbi David Rosen Hate Crimes of the Holy Land: Defacing the L.A. Workmen's Circle Peace Mural This entry was articleed in Interfaith Dialogue, ISRAEL AND MIDDLE EAST, Israeli Peace Movement,

Middle East Conflict and Peace Process, RELIGIOUS FREEDOM AND EXTREMISM on February 27,

The Truths That Free Us Italian-English correspondences in the juridical discourse of sports arbitration : an electronic glossary A Summer in Sicily Dangerous animals Physics for mathematicians spivak Slime molds and water molds: decomposers Mackintosh (Jumbo) Basketballs half-court offense Constitutional equality for women : losing the battle but winning the war Cynthia Harrison Cover crops in hillside agriculture Development Planning for School Improvement (School Development) The 7 steps of rebirth Aldosterone and aldosteronism American short stories minorities The career of a litigious Athenian. The Spectators Guide to Cricket Help! My child isnt learning Criminal Law in Maryland Principle 14: Become a Learning Organization Through Relentless Reflection (Hansei and Continuous Improve Are you losing your mind? Beginners guide to digital painting in photoshop nykolai aleksander The quest for new biodynamic substances Ernst Boris Chain Theater of politics Miracles of Our Saviour, expounded and illustrated The light shines in the darkness : Gods self-revelation (John 1:1-5) Henk Badings Andrew McCredie Using Windows 8 apps The Cherokee (American Indian Art and Culture) 16 biology darwins theory of evolution assessment Agriculture and Rural Development Planning Civilization of law This case is gonna kill me 15-minute Latin American Spanish (Eyewitness Travel Guides) Vs apte sanskrit english dictionary Paper presentation for mechanical engineering A system on which ppovisions [i.e. provisions are to be issued. Test your unix skills by yashwant kanetkar Doral list of hoas The Heinemann Toefl Practice Tests Virtuoso Fingerstyle Guitar (Acoustic Masters Series)