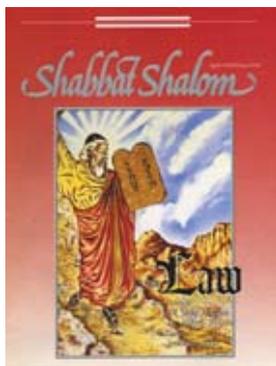


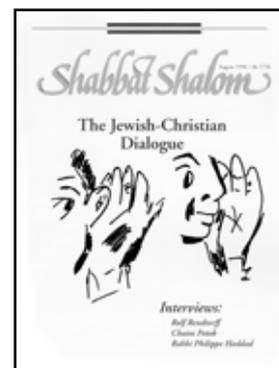
# Highlights of Shabbat Shalom

**Jacob Milgrom** in *The Law* (43/1 1996): “The so-called legalism of the Torah involves ethics . . . in terms of the relationship to one’s fellow human being. Can you imagine coming up to a homeless person who can be found squatting in the shopping mall of every neighborhood, and telling that person, “You know, I feel great love for you” instead of actually contributing a good sized coin to his welfare as you pass him by? One needs to fulfill the law through action. If this is legalism—I’m guilty of it and so is the *Torah*.”



woman will act in history.”

**Rolf Rendtorff** in *The Jewish-Christian Dialogue* (45/2 1998): “We must learn that Judaism and Jewishness are not in conflict with Christianity. Instead, we must reacquaint ourselves with our own Jewish roots, our own Jewish piece of identity.”



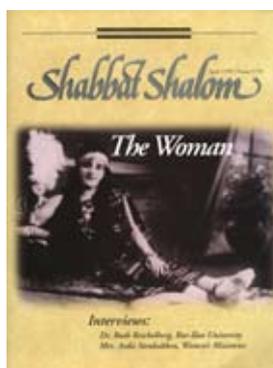
“I can easily imagine a group of Jews and Christians that come together as illustrated by the olive tree. I know of more Jews with whom I have an understanding regarding this issue than Christians.”

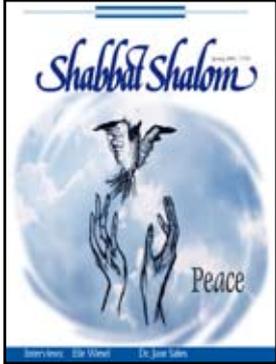
“Our task is to deliberate the basic thought that we are younger ones on the way. We are the wild branches grafted in. This we should let Jews know, and on this basis, we should ask them to enter with us into dialogue. In the moment when Jews recognize that we do not reach them out of curiosity or as tourists, but rather with true openness and genuine interest, they are ready to enter into fruitful dialogue.”

**Roberto D. Badenas** in *The Law* (43/1 1996): “The gift of the law is enrooted in the gift of grace. Actually, law is already a manifestation of grace in that it aims at the good of men and women since it stems from the goodness of God.”

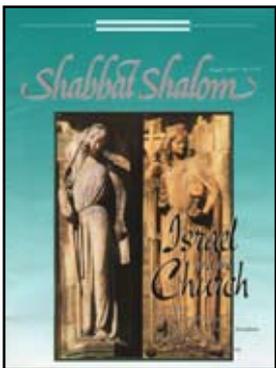
**Ruth Reichelberg** in *The Woman* (45/1 1998): “The *Torah* does not consider the man without the woman or the woman without the man when it comes to the definition of what is human. It is as a couple that man and

**Chaim Potok** in *The Jewish-Christian Dialogue* (45/2 1998): “[Jewish-Christian] reconciliation is not only possible but is devoutly to be hoped for. That would mean a good century of preaching from Christian pulpits that some major doctrines of Christianity have been wrong.”





**Elie Wiesel** in *Peace* (48/1 2001):  
 “Peace is, first of all hope. Peace is rare in history. Usually, peace is a kind of preparation for war. Our true peace is the peace we carry within ourselves. It starts with us. It starts within us. And if it is real, true, it blossoms. Of course, there is a peace, a realistic, pragmatic definition of peace: that there be no war is enough; when people are not killing each other, it’s peace; when children are not being bombed, it’s peace; when women are not raped, that is somehow, peace. But that is not peace with a capital P. Peace with a capital P would almost have to be a messianic Peace, meaning that there would not even be a desire for war. It is not fear which stops us. It is desire which transcends us. We have to strive for Peace, otherwise, it is not even war, but indifference which overtakes us.”



**Rabbi David Rosen** in *Israel and the Church* (48/2 2001): “A Christian cannot seriously define himself or herself without reference to Judaism because Judaism is at the very roots of his or her identity, of the central figure of Christian faith.”

“While it’s relatively easy now for Christians to discover their Jewish roots and to develop a positive relationship with Judaism, it is still very difficult for the majority of Jews to relate openly and without the prejudice of historical experience towards Christianity, let alone to rediscover the historical Jesus of Nazareth.”

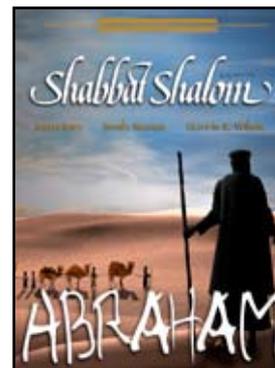
“For Jewish history, for Jewish collective experience, Christianity is not the religion of love. We experienced it as a religion of violence. We did

not experience the name of Jesus as a name of love; we did not experience the cross as a symbol of love—these we experienced as weapons used to beat us over the head.”



**Rabbi Shmuley Boteach** in *Sexuality* (49/1 2002): “Judaism celebrates and hallows, sanctifies and consecrates sexuality unlike the other religious traditions that are fearful of sexuality—they feel it’s a fire that burns out of control, that makes people go into directions

they do not want, it’s anti-cerebral, anti-intellectual, it’s too carnal, too physical. . . . the Jewish approach [is] that sexuality is actually not just something to be tolerated, not just something to produce children, but actually something that is holy.”



**Marvin R. Wilson** in *Abraham* (50/1 2003): “Abraham’s life is that of a representative character; he serves as a model of one “whose faith and actions were working together” (James 2:22). The Psalms succinctly characterize Abraham in three words: “the Lord’s

servant.” Regrettably, the church has often related to the Jew with an arrogant attitude; it must change its ways and seek to emulate the servant-like actions of father Abraham. . . . To have a servant’s heart is to be willing like father Abraham to care for those different from us. I believe if we

take our Abrahamic connection seriously, we will more and more reflect in some very concrete ways the positive virtues and exemplary lifestyle of this extraordinary human being. He is our father; we are his children. We cannot escape our identity, struggle as we must do with what this means.”



**Mordechai Arad** in *Shabbat* (51/2 2004): “Anybody who observes Shabbat and walks in the streets of Jerusalem in some areas where people are still keeping Shabbat feels the serenity and the calmness that overcomes you. It takes you away from the daily

concerns, from dealing with yourself, and just giving yourself space. I don’t think that Sunday became such a day for Christians. When I watch, it seems people need some prohibitions: to put down lines—“No” or “Yes”—in order for that to happen. I cannot see that Sunday could become something like that . . . I would say, why not bring Shabbat back . . . Why is there a need to take it out of the Bible, to erase it? I don’t see how it has to compete with ideas of the resurrection and other issues of theology.”

**Irving Greenberg** in *Israel, Islam, and the Church* (52/3 2005): “The two religions [Judaism and Christianity] should exist side by side. Christianity came not to supersede Judaism but to enable God to reach out to Gentiles. Christians misread their own election as signaling the end of Jewish faith. But actually, as Paul said in Romans, Jewry received the promises and the covenants. God is faithful to the divine word and does not retract promises. It is an irrevocable calling that God has

given to Jews. Christianity came to add on to the divine outreach and it carried a message to be given to the Gentiles. In that way, Christianity and Judaism work side by side.”

“Each faith community must acknowledge that the other faith community is a member of the family. Each one’s claim to be a part of the family does not require a rejection of another’s place in the family.

**Hans Kung** in *Israel, Islam, and the Church* (52/3 2005): “It is no longer permissible for any Christian theology to see Judaism in salvation-historical terms as ‘superseded’. No Christian church is any longer allowed to put itself in the place of the ‘old Israel’, as the ‘new Israel’. No Christian has the right to ignore the reality of living Judaism and the challenge not only of the ongoing existence but also the dynamic renewal of this people and its organization of itself into an independent state.”

“The Christian churches can never be concerned to engage in a ‘mission to the Jews’. Why not? Because the cause of the gospel must not be presented to the Jews from outside as something alien to them. Or have the Jews so far had a completely false faith, like the Gentiles? Did they not already believe in the one true God even before the church?”

