

Don't Mention the War? Outlining the Future of Muslim-Jewish Relations

Source 1

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ
וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
וַיֹּאמֶר אֱלֹהִים יְהִי מֵאֲרֶת בְּרָקִיעַ הַשָּׁמַיִם

And G-d said and let there be light
And G-d said and let there be Heaven
And G-d said let there be water
And G-d said let the land sprout..
And G-d said let there be luminaries

Bereishit 1:3-14

Source 2

Who is a hero? One who turns an enemy into a friend.

Avot deRabbi Natan, 23

Sources 3 and 4

More than a technique of conflict resolution, we are talking about a stunningly original strategy. To prevent a world where evil begets evil, harm generates harm, we introduce the logic of interpersonal encounter and the unpredictability of grace.

Such a move represents a divergence from instinct and passion. It answers hate with a refusal to hate, animosity with generosity. Few more daring ideas have ever entered the human situation. It forces us to stop replaying the grievances of yesterday. To live with the past without being held captive by it. It is the most compelling testimony of human freedom. The action that is not defined by circumstance, but rather changes course, creating unexpected possibilities for the future

Within substantive conflicts of interest and a momentum of suspicion, distrust and cumulative grievance, forgiveness seems absurdly inadequate. Yet in the end peace is made by people who acknowledge the personhood of their opponents. When Israelis and Palestinians are able to listen to one another, hear each other's anguish and anger and make cognitive space for one another's hopes, there will be a way forward.

The Dignity of Difference, Rabbi Jonathan Sacks, p.179, 190

A day's work or absence does not affect the rate of gross national product. A single vote rarely changes the result of an election. These issues are immensely important, but to have an effect, our decisions must be mirrored in a million others not under our control. By contrast, a promise kept, a kindness rendered, praise given, understanding shown: these touch the lives of others and may change them. Certainly they change us.

Hope seems absurd to those who lack it, but how else are we empowered to take risks, offer commitment, give love, bring new life into the world, comfort the afflicted, lift the fallen, begin great undertakings, and live by our ideals?

Man-the-political-and-economic-animal is only half the story. The other half is brought about not by governments but by us, as husbands and wives, parents, friends and citizens, and by the knowledge that what we do and what we are makes a difference to those around us. We can change the world only if we change ourselves, for politics ultimately works through people and our acceptance of responsibility. This is the program, urgent but achievable, of a new politics of hope.

The Politics of Hope, Rabbi Jonathan Sacks, p.269

Source 5

יש אופציה...איך חוזרים לגן עדן...שבו לומדים לחיות בזיקה יותר מעודנת שלא מוכן לוותר מהדבר דהיה
מלחתכלה אמור להיות...להיות פחות אגוצנטרי ונרקיסיסטי...להקשיב...אתה לא עסוק כאן בלאפשר שיח של
חלופי נרטיבים אלא אתה ממלא
את החדר עם הקב"ה

-פרופ אבינועם רוזנק

There's an option to return to Gan Eden...it involves a more sensitive approach to life that recovers what was originally supposed to be..a less egocentric existence that involves more listening. You wouldn't be busy with exchanging narratives but rather filling the room with G-d.

Professor Avinoam Rozenak