

Faire la volonté de Notre Père des cieux

Vers un partenariat entre juifs et chrétiens

3 décembre 2015 - Déclaration du rabbinat orthodoxe sur le christianisme

Voici le texte de la déclaration signée par les plus grands rabbins orthodoxes d'Israël, d'Europe et des États-Unis, concernant les relations entre le judaïsme et le christianisme.

Au terme de près de deux millénaires d'hostilité et d'opposition mutuelles, nous, rabbins orthodoxes qui dirigeons des communautés, institutions et séminaires en Israël, aux États-Unis et en Europe, reconnaissons l'occasion historique qui s'offre à nous aujourd'hui. Nous cherchons à faire la volonté de notre Père céleste en acceptant la main tendue par nos frères et sœurs chrétiens. Juifs et chrétiens doivent travailler ensemble, en partenaires, pour relever les défis moraux de notre temps.

► 1. La shoah a pris fin il y a soixante-dix ans. Elle a constitué la perverse apogée de siècles de discrédit, d'oppression et de rejet des juifs et de l'animosité qui, de ce fait, s'est développée entre juifs et chrétiens. Rétrospectivement, il est clair que l'incapacité à refuser ce mépris et à s'engager dans un dialogue constructif pour le bien de l'humanité a affaibli la résistance aux forces maléfiques de l'antisémitisme qui ont fait sombrer le monde dans l'assassinat et le génocide.

► 2. Nous reconnaissons que, depuis le Concile Vatican II, les enseignements officiels de l'Église catholique sur le judaïsme ont changé fondamentalement et irrévocablement. La promulgation de *Nostra Aetate* voici cinquante ans a amorcé le processus de réconciliation entre nos deux communautés. *Nostra Aetate* et les documents officiels ultérieurs de l'Église qu'il a inspirés bannissent sans équivoque toute forme d'antisémitisme, affirment le caractère éternel de l'Alliance entre D.ieu et le peuple juif, rejettent le déicide et soulignent la singularité de la relation entre chrétiens et juifs, lesquels ont été appelés « nos frères aînés » par le pape Jean Paul II et « nos pères dans la foi » par le pape Benoît XVI. Sur cette base, les catholiques et d'autres instances chrétiennes officielles ont entamé avec les juifs un dialogue honnête qui s'est développé pendant les cinq dernières décennies. Nous apprécions l'affirmation par l'Église de la place unique d'Israël dans l'histoire sainte et la rédemption ultime du monde. Aujourd'hui, les juifs ont expérimenté l'amour et le respect sincère que de nombreux chrétiens leur ont témoigné à travers bien des initiatives de dialogue, de rencontres et de conférences partout dans le monde.

► 3. Comme l'ont fait Maïmonide et Yehudah Halevi [1], nous reconnaissons que le christianisme n'est ni un accident ni une erreur, mais le fruit d'une volonté divine et un don fait aux nations. En séparant le judaïsme et le christianisme, **D.ieu a voulu une séparation entre des partenaires présentant des divergences théologiques importantes, mais non entre des ennemis. Le rabbin Jacob Emden a écrit : « Jésus a apporté un double bienfait au monde. D'une part, il a magnifiquement soutenu la Torah de Moïse [...] et aucun de nos Sages n'a davantage insisté sur son immuabilité. D'autre part, il a fait disparaître l'idolâtrie des nations, leur a imposé les sept lois de Noé afin qu'ils ne se comportent pas comme des animaux sauvages et leur a fermement inculqué des principes moraux [...]. Les chrétiens sont des communautés qui œuvrent en faveur du ciel et sont destinées à durer ; elles sont habitées par l'amour du ciel et la récompense ne leur sera pas refusée. »** [2] Le rabbin Samson Raphael Hirsch nous a enseigné que les chrétiens « voient dans la Bible juive de l'Ancien Testament un écrit appartenant à la révélation divine. Ils professent leur foi dans le D.ieu du ciel et de la terre, comme le proclame la Bible, et reconnaissent la souveraineté de la divine Providence. » [3] Maintenant que l'Église catholique a reconnu l'Alliance éternelle entre D.ieu et Israël, nous juifs pouvons reconnaître la valeur constructive constante du christianisme comme notre partenaire dans la rédemption du monde, sans craindre que

cela soit exploité à des fins missionnaires. Ainsi que l'a déclaré le Grand Rabbin de la Commission bilatérale Israël-Saint Siège, placée sous la direction du rabbin Shear Yashuv Cohen, « nous ne sommes plus des ennemis mais des partenaires sans équivoque dans la défense des valeurs morales fondamentales, pour la survie et le bien-être de l'humanité. » [4]. Aucun de nous ne peut réaliser seul la mission de D.ieu dans ce monde.

► **4. Juifs et chrétiens ont, du fait de l'Alliance, la mission commune de parfaire le monde, sous le regard souverain du Tout-Puissant, afin que tous les hommes invoquent Dieu par son nom et que les abominations soient extirpées de la terre.** Nous comprenons l'hésitation des deux parties à affirmer cette vérité et appelons nos communautés à surmonter ces peurs afin d'établir des relations de confiance et de respect. Le rabbin Hirsch a également enseigné que « en ce qui concerne les devoirs des hommes envers leur prochain, le Talmud place les chrétiens exactement sur le même plan que les juifs. Ils ont le droit de bénéficier de tout ce qu'impose non seulement la justice mais aussi un amour fraternel actif entre les hommes. » Dans le passé, les rapports entre chrétiens et juifs ont souvent été considérés à travers la relation conflictuelle entre Jacob et Esau. Le rabbin Naftali Zvi Berliner (Netsiv) avait pourtant déjà compris, à la fin du XIXe siècle, que juifs et chrétiens sont destinés par D.ieu à être des partenaires aimants : « A l'avenir, quand les enfants d'Esau auront été poussés par pureté d'esprit à reconnaître le peuple d'Israël et ses vertus, alors nous serons également amenés à reconnaître Esau comme notre frère ». [5]

► **5. Nous, juifs et chrétiens, avons plus en commun que ce qui nous divise : le monothéisme éthique d'Abraham ; la relation avec l'unique Créateur du ciel et de la terre qui nous aime et prend soin de nous tous ; les saintes écritures juives ; la croyance en une tradition contraignante ; et les valeurs de la vie, de la famille, de l'équité miséricordieuse, de la justice, de la liberté inaliénable, de l'amour universel et de la paix ultime du monde.** C'est ce qu'a confirmé le rabbin Moïse Rivkis (Be'er haGolah) en écrivant : « les Sages ne se sont référés qu'aux idolâtres de leur temps qui ne croyaient pas à la création du monde, ni à l'exode, ni aux actes miraculeux de D.ieu, ni au don de la loi divine. Par opposition à eux, les peuples parmi lesquels nous sommes dispersés croient en tous ces éléments fondamentaux de la religion. » [6]

► **6. Notre partenariat ne minimise en rien les différences persistantes entre les deux communautés et les deux religions.** Nous croyons que D.ieu se sert de nombreux messagers pour révéler sa vérité, mais affirmons aussi les obligations morales essentielles de tous les hommes devant D.ieu, que le judaïsme a toujours enseignées au titre de l'alliance universelle avec Noé.

► **7. En imitant D.ieu, juifs et chrétiens doivent constituer des modèles de service, d'amour inconditionnel et de sainteté. Nous sommes tous créés à l'image sacrée de D.ieu, et juifs et chrétiens doivent rester fidèles à l'Alliance en participant ensemble activement à la rédemption du monde.**

Premiers signataires (par ordre alphabétique) :

Rabbi Jehoshua Ahrens (Allemagne)
Rabbi Marc Angel (Etats-Unis)
Rabbi Isak Asiel (Grand Rabbin de la Serbie)
Rabbi David Bigman (Israël)
Rabbi David Bollag (Suisse)
Rabbi David Brodman (Israël)
Rabbin Natan Lopez Cardozo (Israël)
Rav Yehouda Gilad (Israël)
Rabbi Alon Goshen-Gottstein (Israël)
Rabbi Irving Greenberg (Etats-Unis)
Rabbin Marc Raphaël Guedj (Suisse)
Rabbi Eugene Korn (Israël)
Rabbi Daniel Landes (Israël)
Rabbi Steven Langnas (Allemagne)
Rabbi Benjamin Lau (Israël)
Rabbi Simon Livson (Grand Rabbin de la Finlande)
Rabbi Asher Lopatin (Etats-Unis)

Rabbi Shlomo Riskin (Israël)
Rabbi David Rosen (Israël)
Rabbi Naftali Rothenberg (Israël)
Rabbi Hanan Schlesinger (Israël)
Rabbin Samuel Sirat (France)
Rabbi Daniel Sperber (Israël)
Rabbi Jeremiah Wohlberg (Etats-Unis)
Rabbi Alan Yuter (Israël)

Signataires suivants :

Rabbi Herzl Hefter (Israël)
Rabbi David Jaffe (USA)
Rabbi David Kalb (USA)
Rabbi Shaya Kilimnick (USA)
Rabbi Yehoshua Looks (Israël)
Rabbi Ariel Mayse (USA)
Rabbi David Rose (UK)
Rabbi Zvi Solomons (UK)
Rabbi Yaïr Silverman (Israël)
Rabbi Daniel Raphaël Silberstein (USA)
Rabbi Lawrence Zierler (USA)
Traduction de Cécile Le Paire

[1] *Mishneh Torah*, Les lois royales 11, 4 (édition non censurée) ; *Le Kuzari*, section 4, 22

[2] *Seder Olam Rabbah* 35-37 ; *Sefer ha-Shimush* 15-17

[3] *Les principes de l'éducation*, « Talmudic Judaism and Society », pp. 225-227

[4] Quatrième réunion de la Commission bilatérale Grand Rabbinat d'Israël - Commission du Saint Siège pour les relations avec le judaïsme, Grottaferrata, Italie (19 octobre 2004)

[5] Commentaire sur Gn 33,4

[6] Glose sur Shulhan Arukh Hoshen Mishpat, section 425 ,5

Orthodox Rabbis Say Christianity Is God's Plan, Vatican Says Stop Evangelizing Jews

Experts assess letter exchange marking 50th anniversary of famous detente.

Sarah Eekhoff Zylstra/ DECEMBER 18, 2015



Image: Alessandra Tarantino / AP Images

Rabbi Claudio Epelman and Rabbi David Rosen at Vatican press conference, Wednesday, Oct. 28, 2015.

Five decades ago, the Roman Catholic Church famously acknowledged the unique relationship between Jews and Christians. In the wake of World War II, the Vatican officially rejected anti-

Semitism and a common manifestation—charges of deicide—and affirmed the covenant between God and the Jewish people.

Coinciding with the 50th anniversary of the *Nostra Aetate* declaration, a group of Orthodox rabbis signed and released a statement this month acknowledging that “Christianity is neither an accident nor an error, but the willed divine outcome and gift to the nations.”

In separating Jews and Christians, God was not separating enemies but partners with significant theological differences, the rabbis wrote. “Both Jews and Christians have a common covenantal mission to perfect the world under the sovereignty of the Almighty, so that all humanity will call on His name and abominations will be removed from the earth.”

A week later, the Vatican, through its the Commission for Religious Relations with the Jews, honored the *Nostra Aetate* anniversary by releasing a statement, saying that Catholics should not evangelize Jews—at least in an organized way.

The back-to-back events weren’t unrelated: Rabbi David Rosen, the American Jewish Committee’s international director of interreligious affairs, signed the first document and spoke at the Vatican presentation of the second. [CT previously interviewed Rosen on how Jews and Christians can converse well.]

The Catholic document is, in its own words, “not a magisterial document or doctrinal teaching of the Catholic Church, but is a reflection ... intended to be a starting point for further theological thought.” It is entitled “The Gifts and the Calling of God Are Irrevocable” [a nod to Romans 11:29] and explains:

The Church is therefore obliged to view evangelization to Jews, who believe in the one God, in a different manner from that to people of other religions and world views. In concrete terms this means that the Catholic Church neither conducts nor supports any specific institutional mission work directed towards Jews. While there is a principled rejection of an institutional Jewish mission, Christians are nonetheless called to bear witness to their faith in Jesus Christ also to Jews, although they should do so in a humble and sensitive manner, acknowledging that Jews are bearers of God’s Word, and particularly in view of the great tragedy of the Shoah [the Hebrew term for the Holocaust].

These conciliatory statements are markers of a path that Jews and Christians have been on since the ending of the Holocaust, said Marv Wilson, biblical studies professor at Gordon College and author of several textbooks on Judaism.

“One of the reasons this is happening now is that there’s a growing humility, a modesty in Christian theological expression,” he told CT. For Jews, the words “mission” or “conversion” are historically connected with the Crusades, the Inquisition, Jewish expulsion from Spain in 1492, and the silence of many Christian churches during the Holocaust.

But today, Jewish leaders have seen “deep introspection and self-correction” in the church, he said. In addition, they see Christianity as an ally against anti-Semitism in Europe or culture assimilation in America, he said.

The Jewish statement—widely seen as the most notable since Dabru Emet, signed by 170 Jewish scholars in 2000—is remarkable for two reasons, North Park Theological Seminary professor Jay Phelan told CT. First, it comes from Judaism’s Orthodox branch, which tends to set itself apart. And second, it calls Christianity the “will of God.” “Few Orthodox rabbis would put it that strongly,” said Phelan. “Maybe they would see [Christianity] as something that God could work with, but not necessarily his intention. That is what is new for me.”

Comunicazione Servizio Documentazione (SeDoc)

Dichiarazione di 25 rabbini ortodossi sul Cristianesimo per il 50° della Nostra Aetate ITA ENG

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A pochi giorni dalla presentazione, domani, del nuovo Documento della Commissione vaticana per i rapporti religiosi con l'ebraismo, pubblicato in occasione del 50° anniversario della "Nostra Aetate", un gruppo di 25 rabbini israeliani, europei e statunitensi espressione dell'ebraismo ortodosso ha diffuso una dichiarazione dal titolo *"Fare la volontà del Padre Nostro nei Cieli: verso una collaborazione tra ebrei e cristiani"*. Si tratta della prima dichiarazione di rabbini ortodossi sul dialogo e la natura dei rapporti tra cristiani ed ebrei da quando il Concilio Vaticano II ha avviato cinquant'anni fa una nuova fase nei rapporti con l'ebraismo. Di seguito il testo inglese, preceduto dalla traduzione italiana di alcuni dei passaggi più significativi.

La Nostra Aetate ha dato il via a un processo di riconciliazione tra gli ebrei e la Chiesa

Il punto di partenza del documento, pubblicato sul sito del "Centro per la comprensione e la collaborazione ebraico-cristiana in Israele è la Shoah, momento culminante dell'inimicizia tra cristiani ed ebrei: "Guardando indietro - scrivono i rabbini - appare chiaro che l'incapacità di andare oltre il disprezzo e di impegnarsi in un dialogo costruttivo per il bene dell'umanità indeboli la resistenza alle forze malvage dell'antisemitismo che hanno trascinato il mondo nell'omicidio e nel genocidio". Ma i 25 firmatari riconoscono che "dal Concilio Vaticano II l'insegnamento ufficiale della Chiesa cattolica sull'ebraismo è cambiato in maniera radicale e irrevocabile. La promulgazione di *Nostra Aetate* cinquant'anni fa – affermano - ha dato il via a un processo di riconciliazione tra le nostre due comunità". In particolare essi esprimono apprezzamento per "l'affermazione della Chiesa riguardo all'unicità della posizione di Israele nella storia sacra e rispetto alla redenzione finale del mondo. Gli ebrei di oggi hanno ormai sperimentato amore sincero e rispetto da parte di molti cristiani, attraverso iniziative di dialogo, incontri e conferenze in tutto il mondo".

Interrogarsi su chi siano i cristiani nel disegno di Dio sul mondo

Secondo i rabbini ortodossi, però, questo deve portare oggi gli ebrei anche a interrogarsi su chi siano i cristiani nel disegno di Dio sul mondo: "Come già fecero Maimonide e Yehudah Halevi – si legge ancora nel documento - riconosciamo che il cristianesimo non è né un incidente né un errore, ma un frutto della volontà divina e un dono per le nazioni. Separando tra loro l'ebraismo e il cristianesimo Dio ha voluto creare una separazione tra compagni con differenze teologiche significative, non una separazione tra nemici".

L'invito a uno sguardo teologicamente nuovo sulla collaborazione con i cristiani

Di qui l'invito a uno sguardo teologicamente nuovo sulla collaborazione con i cristiani: "Ora che la Chiesa cattolica ha riconosciuto l'Alleanza eterna tra Dio e Israele, noi ebrei possiamo riconoscere il perdurante valore costruttivo del cristianesimo come nostro partner nella redenzione del mondo, senza nessuna paura che questa comunanza possa essere sfruttata per finalità missionarie. Come affermato dalla Commissione bilaterale tra il Gran Rabbinate di Israele e la Santa Sede sotto la guida del rabbino Shear Yashuv Cohen: *'Non siamo più nemici, ma inequivocabilmente compagni nell'esprimere i valori morali essenziali per la sopravvivenza e il benessere dell'umanità'*. Nessuno

di noi può svolgere da solo la missione affidatagli da Dio in questo mondo”. Dopo avere ricordato che cristiani ed ebrei hanno più cose in comune che cose che li dividono, il testo puntualizza che

Dio si serve di molti messaggeri per rivelare la Sua verità

“La collaborazione tra di noi non sminuisce in nessun modo le differenze che rimangono tra le due comunità e le due religioni. Crediamo che Dio si serva di molti messaggeri per rivelare la sua verità, mentre affermiamo gli imperativi etici fondamentali che tutti i popoli hanno davanti a Dio e che l’ebraismo ha sempre insegnato attraverso la dottrina dell’alleanza universale di Noè”.

“Imitando Dio ebrei e cristiani devono essere modelli di servizio, amore incondizionato e santità - concludono i 25 rabbini -. Siamo tutti creati a immagine santa di Dio ed ebrei e cristiani rimarranno fedeli all’Alleanza giocando insieme un ruolo attivo nella redenzione del mondo”.

Groundbreaking Orthodox Rabbinic Statement on Christianity

December 7, 2015

For the first time since the Second Vatican Council changed Christian teachings toward Judaism and the Jewish people 50 years ago, a group of Orthodox rabbis have issued a public statement advocating partnership with Christians and appreciating the religious value of Christianity. Published on the [website](#) of the Center for Jewish-Christian Understanding and Cooperation (CJCUC) in Israel, “To Do the Will of Our Father in Heaven: Toward a Partnership between Jews and Christians” is signed by over 25 prominent Orthodox rabbis in Israel, United States and Europe and calls for cooperation between Jews and Christians to address the moral and religious challenges of our times. The proclamation’s authors are inviting fellow Orthodox rabbis to join in signing the statement.

“The real importance of this Orthodox statement is that it calls for fraternal partnership between Jewish and Christian religious leaders, while also acknowledging the positive theological status of the Christian faith. Jews and Christians must be in the forefront of teaching basic moral values to the world,” said Rabbi Shlomo Riskin, one of the statement’s initiators, and founder of CJCUC, member of the Israeli Rabbinate and the Chief Rabbi of Efrat. While not a direct response to the Church’s 1965 “Nostra Aetate,” “To Do the Will of Our Father in Heaven” was clearly influenced by Christianity’s new affirmation of the eternity of the Jewish covenant and the respect that Christian leaders have demonstrated toward Judaism and Jews in contemporary dialogues and religious encounters.

“Jewish thinkers have previously crafted statements like Dabru Emet in 2000 on Jewish-Christian relations and theology, but few Orthodox rabbis could go along with those theological and practical claims in light of their understanding of Jewish tradition. This proclamation’s breakthrough is that influential Orthodox rabbis across all centers of Jewish life have finally acknowledged that Christianity and Judaism are no longer engaged in a theological duel to the death and that Christianity and Judaism have much in common spiritually and practically. Given our toxic history, this is unprecedented in Orthodoxy.” said Rabbi Dr. Eugene Korn, Academic Director of CJCUC.

The statement cites traditional opinions by past rabbinic authorities to justify partnership with Christians and religious appreciation of Christianity. “We understand that there is room in traditional Judaism to see Christianity as part of God’s covenantal plan for humanity, as a development out of Judaism that was willed by God,” said Rabbi Irving Greenberg, perhaps the most active Orthodox theologian in Jewish-Christian dialogue and covenantal theology. Another of the statement’s initiators, Jerusalem’s Rabbi David Rosen, International Director of Interreligious

Affairs of the American Jewish Committee, added, “We need to work together to meet our common challenges: the assault of radical secularism, religious extremism and moral relativism on the heritage and dignity of humankind.”

Orthodox Rabbinic Statement on Christianity

December 3, 2015

To Do the Will of Our Father in Heaven: Toward a Partnership between Jews and Christians

After nearly two millennia of mutual hostility and alienation, we Orthodox Rabbis who lead communities, institutions and seminaries in Israel, the United States and Europe recognize the historic opportunity now before us. We seek to do the will of our Father in Heaven by accepting the hand offered to us by our Christian brothers and sisters. Jews and Christians must work together as partners to address the moral challenges of our era.

1. The Shoah ended 70 years ago. It was the warped climax to centuries of disrespect, oppression and rejection of Jews and the consequent enmity that developed between Jews and Christians. In retrospect it is clear that the failure to break through this contempt and engage in constructive dialogue for the good of humankind weakened resistance to evil forces of anti-Semitism that engulfed the world in murder and genocide.
2. We recognize that since the Second Vatican Council the official teachings of the Catholic Church about Judaism have changed fundamentally and irrevocably. The promulgation of *Nostra Aetate* fifty years ago started the process of reconciliation between our two communities. *Nostra Aetate* and the later official Church documents it inspired unequivocally reject any form of anti-Semitism, affirm the eternal Covenant between G-d and the Jewish people, reject deicide and stress the unique relationship between Christians and Jews, who were called “our elder brothers” by Pope John Paul II and “our fathers in faith” by Pope Benedict XVI. On this basis, Catholics and other Christian officials started an honest dialogue with Jews that has grown during the last five decades. We appreciate the Church’s affirmation of Israel’s unique place in sacred history and the ultimate world redemption. Today Jews have experienced sincere love and respect from many Christians that have been expressed in many dialogue initiatives, meetings and conferences around the world.
3. As did Maimonides and Yehudah Halevi,[1] we acknowledge that Christianity is neither an accident nor an error, but the willed divine outcome and gift to the nations. In separating Judaism and Christianity, G-d willed a separation between partners with significant theological differences, not a separation between enemies. Rabbi Jacob Emden wrote that “Jesus brought a double goodness to the world. On the one hand he strengthened the Torah of Moses majestically... and not one of our Sages spoke out more emphatically concerning the immutability of the Torah. On the other hand he removed idols from the nations and obligated them in the seven commandments of Noah so that they would not behave like animals of the field, and instilled them firmly with moral traits....Christians are congregations that work for the sake of heaven who are destined to endure, whose intent is for the sake of heaven and whose reward will not be denied.”[2] Rabbi Samson Raphael Hirsch taught us that Christians “have accepted the Jewish Bible of the Old Testament as a book of Divine revelation. They profess their belief in the G-d of Heaven and Earth as proclaimed in the Bible and they acknowledge the sovereignty of Divine Providence.”[3] Now that the Catholic Church has acknowledged the eternal Covenant between G-d and Israel, we Jews can acknowledge the ongoing constructive validity of Christianity as our partner in world redemption, without any

fear that this will be exploited for missionary purposes. As stated by the Chief Rabbinate of Israel's Bilateral Commission with the Holy See under the leadership of Rabbi Shear Yashuv Cohen, "We are no longer enemies, but unequivocal partners in articulating the essential moral values for the survival and welfare of humanity".[4] Neither of us can achieve G-d's mission in this world alone.

4. Both Jews and Christians have a common covenantal mission to perfect the world under the sovereignty of the Almighty, so that all humanity will call on His name and abominations will be removed from the earth. We understand the hesitation of both sides to affirm this truth and we call on our communities to overcome these fears in order to establish a relationship of trust and respect. Rabbi Hirsch also taught that the Talmud puts Christians "with regard to the duties between man and man on exactly the same level as Jews. They have a claim to the benefit of all the duties not only of justice but also of active human brotherly love." In the past relations between Christians and Jews were often seen through the adversarial relationship of Esau and Jacob, yet Rabbi Naftali Zvi Berliner (Netziv) already understood at the end of the 19th century that Jews and Christians are destined by G-d to be loving partners: "In the future when the children of Esau are moved by pure spirit to recognize the people of Israel and their virtues, then we will also be moved to recognize that Esau is our brother."[5]

5. We Jews and Christians have more in common than what divides us: the ethical monotheism of Abraham; the relationship with the One Creator of Heaven and Earth, Who loves and cares for all of us; Jewish Sacred Scriptures; a belief in a binding tradition; and the values of life, family, compassionate righteousness, justice, inalienable freedom, universal love and ultimate world peace. Rabbi Moses Rivkis (Be'er Hagoleh) confirms this and wrote that "the Sages made reference only to the idolator of their day who did not believe in the creation of the world, the Exodus, G-d's miraculous deeds and the divinely given law. In contrast, the people among whom we are scattered believe in all these essentials of religion."[6]

6. Our partnership in no way minimizes the ongoing differences between the two communities and two religions. We believe that G-d employs many messengers to reveal His truth, while we affirm the fundamental ethical obligations that all people have before G-d that Judaism has always taught through the universal Noahide covenant.

7. In imitating G-d, Jews and Christians must offer models of service, unconditional love and holiness. We are all created in G-d's Holy Image, and Jews and Christians will remain dedicated to the Covenant by playing an active role together in redeeming the world.

Initial signatories (in alphabetical order):

- Rabbi Jehoshua Ahrens (Germany)
- Rabbi Marc Angel (United States)
- Rabbi Isak Asiel (Chief Rabbi of Serbia)
- Rabbi David Bigman (Israel)
- Rabbi David Bollag (Switzerland)
- Rabbi David Brodman (Israel)
- Rabbi Natan Lopez Cardozo (Israel)
- Rav Yehudah Gilad (Israel)
- Rabbi Alon Goshen-Gottstein (Israel)
- Rabbi Irving Greenberg (United States)
- Rabbi Marc Raphael Guedj (Switzerland)
- Rabbi Eugene Korn (Israel)
- Rabbi Daniel Landes (Israel)

Rabbi Steven Langnas (Germany)
Rabbi Benjamin Lau (Israel)
Rabbi Simon Livson (Chief Rabbi of Finland)
Rabbi Asher Lopatin (United States)
Rabbi Shlomo Riskin (Israel)
Rabbi David Rosen (Israel)
Rabbi Naftali Rothenberg (Israel)
Rabbi Hanan Schlesinger (Israel)
Rabbi Shmuel Sirat (France)
Rabbi Daniel Sperber (Israel)
Rabbi Jeremiah Wohlberg (United States)
Rabbi Alan Yuter (Israel)

STATEMENT SOURCES

- [1] Mishneh Torah, Laws of Kings 11:4 (uncensored edition); Kuzari, section 4:22
- [2] Seder Olam Rabbah 35-37; Sefer ha-Shimush 15-17.
- [3] *Principles of Education*, “Talmudic Judaism and Society,” 225-227.
- [4] Fourth meeting of the Bilateral Commission of the Chief Rabbinate of Israel and the Holy See’s Commission for Religious Relations with Jewry, Grottaferrata, Italy (19 October 2004).
- [5] Commentary on Genesis 33:4.
- [6] Gloss on Shulhan Arukh, Hoshen Mishpat, Section 425:5.