

From: Blessed are the Peacemakers, Essays in  
Honor of Munib Younan  
published by Luther-Agricola Society, 2023

# Reflections about Peacebuilding and Interreligious Dialogue<sup>1</sup>

In honor of my friend and colleague  
Bishop Munib Younan

RABBI DR. RON KRONISH

## *Introduction*

During the past quarter century, I have been actively engaged in the grassroots work of interreligious dialogue and education in Israel and internationally. During this period, I served as the founding director of the Interreligious Coordinating Council in Israel (ICCI), which was founded on January 16, 1991 and continued to function until the end of 2014. This organization was also the Israel chapter of Religions for Peace, the largest international interreligious organization in the world, with chapters in more than 26 countries. While this work has had its share of ups and downs, successes and obstacles, challenges and setbacks, I can say that without a doubt, I have learned a great deal about the role of dialogue in peace-building in our part of the world and internationally through many trials and tribulations and by persistence and partnership with influential people and prominent organizations.

Several years ago, when I began thinking about “retirement”, or what I prefer to call “transition” (from management of an organization to writing, lecturing, teaching and mentoring), I decided to edit a book of

---

<sup>1</sup> This essay is adapted from portions of my book Kronish 2017.

essays which would bring together some of the best thinking, as well as reflections on practice by Jews, Christians and Muslims with whom I have labored in the vineyards of dialogue for the past quarter century. This led to the publication of *Coexistence and Reconciliation: Voices for Interreligious Dialogue* (published by Paulist Press, 2015), which was the first book of its kind in many years, and much of the information in it is virtually unknown and certainly unappreciated in much of Israel and in the rest of the world.

The 22 essays that appeared in this book, including one by Bishop Younan<sup>2</sup> – many by authors who were writing articles for the first time in their lives – were meant to inform readers about significant projects and programs that had been going on for decades in Israel and Palestine, mostly beneath the radar, usually without much fanfare or publicity. In addition, many people who have read selections from this book of essays have told me that they were inspired by the idea that interreligious dialogue, education and action could be a substantial force for reconciliation and peacebuilding in this part of the world. Apparently, this was a new concept and new information for many people, and I am glad to have had the opportunity to have many friends and colleagues contribute important essays to that volume.

This reminds me of an incident from many years ago. I was speaking at an international conference in Bucharest, sponsored by the *Community of Sant'Egidio*, a wonderful Catholic interreligious peace organization based in Rome that works for peace and reconciliation around the world, with whom I have cooperated for many years. The *Community of Sant'Egidio* is a worldwide movement of lay people, based on prayer, solidarity, ecumenism, and dialogue. Among other things, they have organized an annual gathering of Peoples and Religions in cities in Europe for many years. I have had the good fortune to attend their unique conferences in Venice, Padua, Rome, Assisi, Barcelona, Jerusalem and Bucharest. In addition to many fascinating forums, symposia, and field trips, each conference concluded with a magnificent closing ceremony, with prayers, candle-lighting, and reflections for peace, usually in the central town square, with beautiful music in the background. At the Bucharest conference I spoke about the work I had been doing for peace and reconciliation through dialogue in

---

<sup>2</sup> Younan 2015.

Israel. During the question period, an archbishop from Mozambique (where the *Community of Sant'Egidio* had been helping resolve a conflict) stood up and said: "You are the first person whom I have ever heard talk about efforts for peace in Israel. I had no idea that anyone on the ground was doing anything about this." In other words, he had never read anything about this in his newspapers or emails, nor had he seen anything about it on television nor had he heard anything about it on the radio. Apparently, like so many other people in the world, he had only read and heard about the daily violence and counter-violence in our region that dominates the news.

I have often said in my writings and my lectures that I hope that I never hear this comment again. One of the reasons that I am writing this essay is that I want it to be well known in the world that there are people who are working at many levels in Israel and Palestine to promote mutual understanding, cooperation and coexistence, peace and reconciliation. In fact, thousands of people in civil society are working on a daily basis to mitigate conflicts and to bring hope to their people, but not much is reported about that in our mainstream print and electronic media.

### *Lessons Learned from more than 25 years of Interreligious Dialogue*

What are the main lessons that I learned from engaging in interreligious dialogue in Israel and Palestine during the past 25 years?

*First, I learned that interreligious dialogue, when it is done with good facilitation, careful planning, and persistent implementation, can be very helpful in building trust among people on the grassroots level of our ongoing conflict, including religious leaders, educators, youth and young adults.*

Good facilitation is critical to successful interreligious dialogue. When you have trained facilitators who know how to promote dialogue (rather than speeches or monologue), the experience is more effective. Good facilitation leads to active and empathetic listening, which engenders trust on many levels among participants in a good dialogue process.

*Second, I discovered over and over again that there are in fact people to talk with on "the other side". Many Palestinians—especially those who live in Israel and are citizens here—are eager to encounter their Jewish neighbors and to understand them better, towards the goal of learning to live in peaceful coexistence within our country and within the region.*

In encounters with Palestinians of good will in East Jerusalem and in the West Bank, I have learned that they are interested not only in dialogue but also in the concrete resolution of our conflict, which has gone on for far too long. For example, in contrast to the conventional wisdom, which is all too often perpetuated by Israel government leaders and their spokespersons, not all Palestinians are terrorists! The opposite is the case: most Palestinians – be they Christians or Muslims – are peaceful people who are interested in getting on with life and learning to live together in peaceful relations, rather than prolonging the conflict which is harmful to them as well as to us. It is the minority of rejectionists on their side - as well as on the Israeli side - who prevent the peace process from going forward and diminish all attempts to bring peace to our region due to their incitement to hatred and exclusionist ideologies. Unfortunately, this minority on both sides appears to be growing as a result of the political despair that set in after the political peace process failed to produce any significant results during the last two decades. Indeed, the lack of progress for a very long time on the diplomatic front has led many people to feel apathy and despair, since they see no political solution to the conflict in sight.

*Third, I have encountered moderate Muslims, both in Israel and around the world, who preach and teach a version of Islam that is vastly different than the one represented in the mainstream media and on the internet.*

Four of these Muslims presented their views of Islam in eye-opening essays in the book mentioned above. They are: Professor Mohammed Dajani—the founder and director of Wasatia, a Palestinian Muslim movement which actively promotes the idea of moderation in Palestine; Kadi Dr. Iyad Zahalka—the Muslim judge of the Shari’a court in Jerusalem of the state of Israel, who also teaches at Tel Aviv University and Bar Ilan University, and lectures widely in Israel and abroad; Mr. Issa Jaber, a veteran Israeli Arab educator, who now serves as the mayor of the town of Abu Ghosh, just west of Jerusalem; and Sheikh Ghassan Manasra, a Sufi educator and activist from Nazareth, who is currently living in the USA. These Muslim religious and cultural leaders became my principal partners in dialogue over many years, and continue to be trusted friends and colleagues. I have appeared with them in many public dialogues, both in Israel and abroad, and continue to do so. They taught me that authentic Islam is not the one portrayed by the radical Islamic groups, who with the help of the Western

media have hijacked Islam from its fundamental ethical and just principles to create and distorted version of Islam which we can call “political Islam”. Rather, I have come to understand that moderate Islam represents the religion practiced by most Muslims in Israel and the world.

In my view, much more needs to be known about Islam in Israel and the region, as it is lived and practiced here, rather than as it is practiced in some parts of the Arab world, especially by ISIS and Al Qaeda and their associates, where it is much more extreme and fundamentalist in its outlook and behavior.

*Fourth, I learned from my dialogues with Christians in Israel and abroad that Christians are no longer our enemy.*

For many years I have emphasized that the crusades are over. We are no longer at war with Christians or Christianity. On the contrary, we in our generation are in dialogue with Christians in more ways than was ever possible previously. For the past 50 years – since the promulgation of the famous Vatican document known as *Nostra Aetate* (“In our Time”) in October 1965, Jews and Christians at the highest levels, and at the grassroots, have been engaged in an unprecedented ongoing dialogue which has totally changed the relationships between Christians and Jews around the world. This dialogue has taken place in Israel and Palestine as well. Accordingly, I have developed many Christian friends and partners in dialogue in Israel, and especially in Jerusalem, including Bishop Younan.

*Fifth, I have seen how interreligious and intercultural dialogue can be part of the solution, as opposed to part of the problem.*

Dialogue that remains only ephemeral, intellectual, theological or abstract is not the kind that we need in our region. Too much of this goes on in many forums in Israel and abroad, where I often feel that I have listened to too many monologues about the importance of dialogue, rather than actually engaging in genuine dialogue. In too many international conferences that I attended, there were still too many lectures and formal symposia and not enough interpersonal dialogue. I often felt that the only genuine dialogue that took place at some of these conferences was at the coffee breaks or when we broke bread together over meals.

Instead of lectures and panels on theoretical or philosophical topics, I have felt for a long time that we need a dialogue that is connected to real life, one which will change the hearts and minds of the people to be aware

of the benefits and opportunities inherent in genuine peace. Indeed, this is what I did in my work in interreligious dialogue for more than 25 years as a leader in this field in Israel, along with many committed colleagues and counterparts within Israel and in Palestine

### *Peacemaking and Peacebuilding*

I have been engaged in peacebuilding work with Bishop Munib Younan for more than 20 years. As religious and educational leaders, he and I have been in dialogue with each other for a long time. In so doing, we have tried to create mutual understanding among Jews, Christians and Muslims in the Holy Land and internationally. We are religious leaders, not politicians, but we do operate in a political context, one that we cannot and have not ignored throughout our careers. As I will explain in this essay, we have been engaged in interreligious dialogue for the sake of peace for a long time, from our respective religious and cultural backgrounds.

It is important for me at this point in this essay to draw an important distinction between peacemaking activities and peacebuilding programs. This will help us understand what the purpose of interreligious dialogue is and should be in our particular political/security/peace context in Israel and Palestine in the second decade of the twenty-first century.

Peacemaking is the work of the lawyers, politicians and diplomats. The goal of those who engage in such work is to create peace treaties between governments, what a friend of mine called once cynically “pieces of paper”. Professionals who do this work are usually trained in legal studies or international relations. While acknowledging the importance of these political/diplomatic processes, we need to be mindful of their limitations. They do not solve all the problems of a conflict. Rather, they prepare a legal framework for agreement on principles and practices to resolve the conflict.

Once these documents are prepared and agreements are reached, public ceremonies take place with lots of publicity, and photo opportunities. The signing of the Oslo Accords on the lawn of the White House in Washington D.C. on September 13, 1993, was one example of this. These public signing events are considered “historic” and offer new frameworks and possibilities for living together peacefully for the peoples suffering through an intractable conflict for many years, even many decades.

After the agreements are signed, sealed and delivered, with considerable fanfare and ceremony, both sides spend the next several years, even decades, blaming the other for not living up to its part in the agreement. In the case of the Oslo Accords, this has been true for the past 27 years.

Peacebuilding,<sup>3</sup> on the other hand, is not the work of diplomats or politicians. Rather, it is the work of rabbis, imams, priests, educators, social workers, psychologists, architects and planners, youth workers, women's organizations, and other actors in civil society. It is these people – not the lawyers or the politicians – who bring people together to enter into dialogical and educational processes that are aimed at helping people figure out how to live in peaceful relations with each other. These processes – which are sometimes called “track two diplomacy” or simply “people-to-people programs” – involve long-term psychological, educational and spiritual transformation.<sup>4</sup>

There is, of course, a close connection between peacemaking and peacebuilding processes. When there is momentum in the political realm, as there was in the 1990s with the Oslo Accords (1993), followed by the Fundamental Agreement between Israel and the Holy See (1993), the peace treaty between Israel and Jordan (1994) and the Wye River Agreement (1998), then the existential and immediate need for people-to-people programs is more obvious and clear. Conversely, when there is a nearly total freeze in political progress, as has been the case in Israel/Palestine since the year 2000 (with the exception of the efforts under Prime Minister Ehud Olmert to negotiate in good faith with the Palestinians), then the existential need for peace-building programs is perceived to be more distant and difficult.

Nevertheless, I believe strongly in the importance of peace-building programs, such as interreligious dialogue, education and action, even

---

<sup>3</sup> According to Morris 2013 “The term peacebuilding came into widespread use after 1992 when Boutros Boutros-Ghali, then United Nations Secretary-General, announced his Agenda for Peace (Boutros-Ghali, 1992). Since then, peacebuilding has become a broadly used but often ill-defined term connoting activities that go beyond crisis intervention such as longer-term development, and building of governance structures and institutions. It includes building the capacity of non-governmental organizations (including religious institutions) for peacemaking and peacebuilding.”

<sup>4</sup> According to Lederach 1997, 82-83, peacebuilding involves long-term processes and the transformation of human relationships,

when the political peace processes are hardly functioning. These programs keep a flicker of hope alive in an ongoing conflict. They point the way to the future. They remind us that the goal of peace is normal relations, not separation. They train people for the possibilities of peaceful coexistence for the future, even if this is not the reality of the present moment.

### *Interreligious Dialogue as a Method of Peacebuilding*

At this point, I want to turn my attention to interreligious dialogue as a method of peacebuilding. In recent decades, this form of dialogue has become more important and more recognized in the world as an important tool for helping to achieve peaceful coexistence in societies where there is much conflict. Based on my experience of more than three decades in the field, interreligious dialogue is not an end in itself. I have found that some people love dialogue because they like to talk and like the idea of group therapy. Rather, dialogue ought to be a means to an end. Genuine dialogue - which requires active listening, caring, and compassion - should not only lead to deeper understanding of each other, but to constructive social change for the mutual benefit of both sides in the conflict.

Similarly, for me, dialogue is not simply discussion or intellectual debate. When I am involved in a dialogue process, I am not interested in learning about the other's religion or culture just to be smarter or more knowledgeable. Rather, I am interested in learning about the other's religion or culture so that I can find better ways and means to live together in peaceful coexistence in the same community or country or region.

According to scholars who study interreligious dialogue, the process has some very well-defined objectives:

Within the context of peacebuilding, most dialogue aims to facilitate a change from narrow, exclusionist, antagonistic, prejudiced attitudes and perceptions, to more tolerant and open-minded attitudes... Based on the contention that violent conflict is often a consequence of mutual ignorance and the absence of meaningful interaction between the parties, interreligious dialogue aims to foster mutual learning, clarify misconceptions, and provide opportunities for constructive contact with the 'other'... Interreligious dialogue may bring diverse groups together to break down stereotypes and images; inspire hope; build trust for dealing with tough issues; create a sense of social inclusivity; develop models of constructive



engagement; transform the conflict; or solve a specific issue facing the faith communities involved. Interreligious dialogue can be organized to share grievances, facilitate transformation of relationships, highlight similarities and differences, encourage apology and/or forgiveness, and encourage mediation.<sup>5</sup>

In my experience, each dialogue group must set its own achievable goals and not all dialogue groups should be expected to achieve the same things, especially when it comes to trying to solve or deal with macro-national issues. The dialogues that I have planned and implemented with professional staff and consultants over the years, set out to achieve most of the objectives described above, with the exceptions of encouraging apologies or forgiveness, or encouraging mediation. I am not convinced that these would have been reasonable goals for our groups, nor is it reasonable to expect any one group be expected to achieve all of these goals.

One other point is important to stress here. When engaging in dialogue between Palestinian Arabs and Israeli Jews, our goal was not to solve the political problems of the Israeli-Palestinian conflict. This is a job for other people: mainly politicians, diplomats and international relations experts. In my dialogue work over many years in Israel, the political issues were the context, the backdrop to our discussions. Our main goal, if I had to put it succinctly, was peaceful coexistence. The main question we asked and dealt with was: will we be able to find ways to live together -Palestinian Arabs and Israeli Jews – in the same country or the same region? Dialogue, education and action were our methods of peacebuilding to accomplish this goal.

*In Dialogue with Bishop Younan and other Christian religious leaders in Jerusalem.*

I have had the opportunity to come to know many of the Christian leaders in Jerusalem over the years as part of my professional work in interreligious dialogue. Many of them have become good friends, as well as trusted partners in dialogue. Because of my ongoing contacts with Christian leaders and institutions over the years, I have often been one of the “first

---

<sup>5</sup> Kadayifci-Orellana 2013, 154–155.

responders” after their churches or seminaries were vandalized by Jewish extremists. At different times, I made solidarity visits – often with members of the “Light Tag” forum<sup>6</sup> - to the Armenian Church in the Armenian Quarter of the Old City of Jerusalem, where I worked in common cause with Archbishop Aris Shirvanian, and to the Dormition Abbey on Mount Zion, a place that became a source of much friction between Jews and Christians (and Muslims) due to the presence of an extremist Jewish group on Mount Zion.

Over time, I developed very good relations with the leaders of the Catholic, Anglican, Lutheran, Armenian and Greek Orthodox churches in Jerusalem. In fact, one of the changes that I tried to make in the field of Jewish-Christian relations in Israel was to focus on conversations with local indigenous Christians. Previously, the dominant pattern in Jewish-Christian relations had been to dialogue exclusively with expatriate international Christians who happened to be living in Jerusalem for various periods of time. In so doing, I learned a great deal about what local Christians are thinking and feeling, not only theologically but also politically and practically. Accordingly, I came to know that they are sincerely concerned about the dwindling Christian population in Jerusalem, that they are intimately and personally concerned with anti-Christian sentiments expressed by Jewish extremists, as well as with the ongoing Israeli military occupation of East Jerusalem and the West Bank and its deleterious effect on their communities.

One of my main partners in dialogue on the local level for many years has been Bishop Munib Younan, the bishop of the Evangelical Lutheran Church in Jordan and the Holy Land from 1998 until 2018, and president of the Lutheran World Federation from 2010–2017. Together, we co-moderated a group which we called “The Jonah Group” for more than 15 years. It was comprised of local Christians whom he would bring from

---

<sup>6</sup> The “Light Tag” Forum, or *Tag Meir*, as it is known in Hebrew, is a coalition of more than 50 Jewish and interreligious groups in Israeli society which combats religious extremism and hate crimes. I served on the Steering Committee of this coalition from 2013 to 2016, and in this capacity, I visited many churches and mosques which had been vandalized by Jewish extremists, and wrote about this in my blogs for *The Times of Israel* and *The Huffington Post*. Tag Meir works to bring light instead of darkness to Israeli society, in the context of a growing number of extremist hate crimes against peace workers, women, Christians and Muslims, by radical Jewish youth from Israel and the West Bank.

the Armenian, Catholic, Anglican, Lutheran and Greek Orthodox churches and Jewish clergy (rabbis) and educators whom I would bring from diverse denominations in Jerusalem, including Modern Orthodox, Conservative, and Reform Judaism.

The group would meet often for the study of Jewish and Christian sources on contemporary themes, such as justice, peace, and reconciliation, as well as for conversations on contemporary concerns, such as the ongoing conflict between Palestinians and Israelis, the desecration of holy sites in Jerusalem and in other places in Israel and the West Bank, and the need for more education for peaceful coexistence in our communities. All of our conversations were off-the-record, discrete, honest and candid. We developed a great deal of trust in each other over the years, so that we could genuinely share our concerns about issues which were of such great importance to us.

In addition to our dialogue sessions, Bishop Younan and I have developed a long-standing personal friendship that stresses open and frank. Together with my wife, I attended the wedding of one of his children in Nazareth and another one in Jerusalem, and he attended the wedding of one of my daughters in Jerusalem. Moreover, we travelled together to the United States for ten days in January 2002 with a Muslim colleague, at the height of the Second Intifada during which time we addressed Jewish, Christian and interreligious audiences in several cities in the USA in persuasive public dialogue sessions which were candid and non-confrontational, and which demonstrated our joint commitment to peaceful coexistence through genuine openness and dialogue.

Bishop Younan grew up in Beersheba as the child of Palestinian refugees from the 1948 Israel War of Independence, and holds UNWRA (United Nations Relief and Works Agency) refugee status. Souha, his wife, grew up in Haifa, where there remains a strong Christian Arab presence until this day. After completing his primary and secondary education, Younan studied to be a Lutheran minister in Finland, where he also earned a master's degree and wrote a thesis on Deutero Isaiah. In 1976, he was ordained a Lutheran priest at the Church of the Redeemer in Jerusalem, following which he served the Lutheran Church in Jerusalem and the region in areas of pastoral leadership, youth leadership and Christian education. In 1988, he was appointed bishop of the Evangelical Lutheran Church in Jordan and the Holy Land.

I vividly remember his investiture in the beautiful Lutheran Church of the Redeemer in the Christian quarter of the Old City of Jerusalem since I was one of the few Jews invited to this event and I sat in the front row. In his inspirational sermon on that day, he called upon both Palestinians and Israelis to seek peace, since the end of violent conflict is in the interests of both peoples. This is a position that has been a constant mainstay of his religious outlook vis-a-vis the Israeli-Palestinian conflict. I remember well how he called to wish me a *Shanah Tovah* (Happy Jewish New Year) in late September of 2000 during the Second Intifada while he was caring for wounded Palestinians at the Augusta Victoria hospital on the Mount of Olives in East Jerusalem (a hospital that is operated under Lutheran auspices). From then on, he made it a habit to call me before every major Jewish holiday to wish me holiday greetings and I would call him before Christmas and Easter each year. One year he even attended our family Passover Seder, which was a blessing for me and my family, since he was an active participant in the discussion at this very important Jewish holiday in our annual cycle of celebrations. Moreover, we would often meet for coffee or breakfast to discuss issues of common concern and seek ways in which we could help each other. We continue to do this to this day.

It was no accident, therefore, that when I did a series of public programs in Jerusalem, at the Van Leer Jerusalem Institute on meeting Christian leaders in Jerusalem, Bishop Younan was the first person that I asked to speak. In 2014, he gave a compelling talk in which he presented background information on the Lutheran community in Jerusalem as well as presenting his views on the key issues facing Jewish-Christian dialogue in Jerusalem in recent years. In this speech, he clearly outlined the approach of the Lutheran Church to the Palestinian-Israeli conflict. Among other things, he said:

With other Palestinians, I seek the just establishment of a Palestinian state alongside Israel, a just resolution to the status of the Israeli settlements, and a just resolution to the chronic crisis of Palestinian refugees. It is my hope that the state of Palestine would be a non-militarized state, with the funding traditionally given to that pursuit to be invested in educational pursuits.<sup>7</sup>

---

<sup>7</sup> Bishop Munib Younan, Lecture at Van Leer Jerusalem Institute, Feb. 17, 2014.

Bishop Younan has remained one of the key Palestinian Christian religious leaders who is devoted to peace through dialogue. For several years, he has been one of the most consistent participants in the dialogues of the Council of Religious Leaders of the Holy Land.

In an interview,<sup>8</sup> I asked Bishop Younan about how he sees Christian identity in Israel. In his view, the religious attachments of Christians in Israel to their church communities remains paramount to their identity. Their religion - which includes a religious culture of weddings, funerals, food and feasts - is essential to who they are as Christians.

Through my dialogues with Bishop Younan and others, I have learned that Palestinian Christians in Israel see themselves as part of the Palestinian people. Even though they no longer live under occupation (except for those who live in Jerusalem), they remember well the military rule which governed their lives from 1948–1966. And even though they are Israeli citizens, Palestinian Christians in Israel identify with the struggles and sufferings of Palestinians in East Jerusalem, the West Bank and Gaza.

However, there is a major difference between Christians who live in the West Bank (including East Jerusalem) and those who live as citizens within the state of Israel. According to Bishop Younan, Palestinian Christians in the West Bank—who have been part of a refugee community since the wars of 1948 and 1967—ask themselves: “what does the Church do for us”? On the other hand, Christians within Israel, particularly in the Galilee, ask “What can I do for the Church?” Their situations are clearly very different and the way that they relate to their established churches is also different.<sup>9</sup>

It has been a great honor and privilege to be a colleague, friend and partner in dialogue with Bishop Younan for so many years. It has enriched my life greatly in many ways. He is one of the rare genuine religious leaders who continues to promote the idea that peace is possible between Israel and Palestine, despite the many obstacles and challenges. And I agree with him on this!

---

<sup>8</sup> Interview with Bishop Munib Younan, Oct. 18, 2016.

<sup>9</sup> Interview with Bishop Munib Younan, Oct. 18, 2016.

Kadayifci-Orellana, S. Ayse.

2013 *Interreligious Dialogue and Peacebuilding*. - *The Wiley-Blackwell Companion to Interreligious Dialogue*. Ed. Catherine Cornille. West Sussex, UK: John Wiley and Sons. 154-155.

Kronish, Ron

2017 *The Other Peace Process: Interreligious Dialogue A View from Jerusalem*, Lanham, MD: Hamilton Books.

Lederach, John Paul

1997 *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, DC: United States Institute of Peace Press.

Morris, Catherine

2013 *What is Peacebuilding? One Definition*. [www.peacemakers.ca](http://www.peacemakers.ca)

Younan, Munib A.

2015 *From a Culture of Fear to a Culture of Trust: Facing Extremism in the 21st Century*. - *Coexistence and Reconciliation in Israel: Voices for Interreligious Dialogue*. Ed. Ron Kronish. Mahwah, New Jersey, USA. Paulist Press. 49-62.