

Decennial Report (2008–2018)

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To honour the work of Krister Stendahl, legendary professor and Dean at Harvard Divinity School and Bishop of Stockholm, Lund University and Church of Sweden decided a decade ago to endow a professorship at Lund University in theology of religions (i.e. interreligious relations), with the teaching to be done predominantly at the Swedish Theological Institute in Jerusalem.

Ten years have now passed, and it seems fitting for the holder of this chair to put pen to paper and write a summary of both achievements and challenges. Needless to say, such an extensive undertaking—a decade’s full-time work—cannot be condensed adequately into only a few pages. However, as both Church of Sweden and Lund University are currently evaluating their joint project, it seems worthwhile to go over the main points of the past decade in this report on my activities at the Swedish Theological Institute. Being the first holder of this chair, I have, in many areas, built completely from scratch, developed new academic courses on theology of religions, secured funding for teaching and research, and established relations with other universities and academic institutes in the region as well as in Sweden and the U. S.

Teaching

The courses that I give every year can be divided into three sub-categories:

(a) *Academic courses*: International and Swedish students register for these courses at Lund University and receive credits. In the framework of these courses, the students spend between ten days and three weeks at the Swedish Theological Institute. They prepare for their stay in Jerusalem by studying books and articles, and also by writing papers, that ground them intellectually in the relevant subjects. It should be pointed out that no budget whatsoever has ever been provided by Church of Sweden or Lund University for these courses. They depend entirely on my fundraising. The courses have been funded by *the Lund Mission Society, the*

Crafoord Foundation and the *Ragnhild Frykberg Foundation* (approximately USD 65,000 per year). In addition, co-operation with Yad Vashem, Karlstad University, and the Diocese of Karlstad provides the Swedish Theological Institute with tens of thousands of dollars for these courses and other projects in the pipeline.

(i) A course given in the latter half of the spring semester, “Children of Abraham”, includes some ten days of study in Jerusalem. The students are often teachers, parish workers or are studying to become teachers or ministers. They begin the course in April with a month of intensive preparatory study in Lund before travelling to Jerusalem in May. The emphasis in the course is twofold: first, encounters with vibrant Jewish, Christian and Muslim religious life; second, an investigation into how people who identify with these religious traditions provide theological space for other faith traditions. Visits to synagogues, churches and mosques are a priority, as are lectures by distinguished Jewish, Christian and Muslim scholars and invitations to Jewish and Palestinian homes. For a couple of years this course has been given in co-operation with Karlstad University. Now that Dr. Sören Dalevi, a former senior lecturer at that university, is the Bishop of Karlstad, there are plans to conduct this course in 2019 in co-operation with the Diocese of Karlstad. Needless to say, students at Lund University, as well as international students, will still be able to apply for the course.

(ii) In the autumn semester I give the course “Jesus and Paul among Jews and Gentiles”, which includes three weeks of study in Jerusalem. As a tribute to Stendahl’s outstanding contribution to New Testament scholarship, especially Pauline studies, this master’s-level course surveys recent scholarship on the historical figures of Jesus and Paul. When possible, the course is given in Jerusalem during the Jewish High Holy Days, so that the students may experience Yom Kippur, Sukkot and Simhat Torah, in addition to Shabbat, and hence understand more clearly what it means to read and interpret the New Testament texts in the historical context of, rather than in theological opposition to, Second-Temple Judaism. Study of Hebrew and/or Greek is a prerequisite for this course.

(iii) A course given at the beginning of the spring semester, in January, with ten days of study in Jerusalem, is “The Holocaust in the Shadow of the Cross”. This course is given in co-operation with the Yad Vashem institution, which provides funding for six full days of lectures, entrance fees to museums, and some of the excursions. Teachers and ministers, as well as undergraduate students, are the target groups for this course.

The intention is to continue developing and offering these academic courses, which are very popular, always getting more applicants than the number of available scholarships.

(b) *International courses*: Participants in these courses often teach at theological seminaries in Latin America, Africa and Asia. This semester, the topic of the international course has been “Jerusalem: One City, Three Religions”. I teach and offer tutorials, in addition to reading students’ final papers, throughout the seven weeks that the course runs. The focus of my teaching is, as always, on theology of religions. The content of the tutorials depend, of course, on what topics the students want to address in their papers. These courses are usually given in February and March.

(c) *Seminar at Paideia*: I have been invited to teach an annual seminar at Paideia, the European Institute of Jewish Studies, in Stockholm, and have done so *pro bono*. The seminar runs for three to five days each academic year. This is how Paideia presents itself: “Dedicated to the revival of Jewish culture in Europe, Paideia educates leaders for Europe—academicians, artists and community activists—towards fluency in the Jewish textual sources that have served as the wellsprings of Jewish civilization. In renewing interpretation of Jewish text, Paideia is reviving a European Jewish voice long silenced by Communism and post-Holocaust trauma—a voice that can contribute to a culturally rich and pluralistic Europe.”¹ Working with Paideia provides an opportunity to meet with and teach the next generation of European Jewish political, cultural and spiritual leaders.

As may be apparent from the above, these ten years of intensive work, teaching and administering the various courses have produced hundreds of alumni, people who have had the unique experience of studying at the Swedish Theological Institute in Jerusalem. Through them, the institute has had an impact far beyond its walls, in many other places and institutions.

Networking

A considerable amount of my time over the last decade has been dedicated to networking in Jerusalem, establishing contacts with scholars, dialogue groups, and representatives of the Abrahamic religions. (It ought to be mentioned that the

¹ <http://www.paideia-eu.org/about/mission-statement>

Abrahamic traditions, in addition to Judaism, Christianity and Islam, also include Bahá'í, which has both representatives in Jerusalem and holy sites in the Galilee; Bahá'í also hosts the annual Naw-Rúz reception in Jerusalem for the new year.) All these networking activities cannot be accounted for in this brief summary. Suffice it to mention only a few of them.

(a) *The Jerusalem Rainbow Group*, the oldest and arguably the most prestigious of all interfaith dialogue groups in Jerusalem, arranges a lecture each month during the academic year (except during the High Holy Days). Over the last decade I have been invited to address this audience a number of times. My lectures have included new perspectives on Paul, the legacy of Stendahl, Christian understandings of reconciliation in history and contemporary theology, and, most recently, the Reformation.

(b) One of the most respected institutions in Jerusalem is the *Shalom Hartman Institute*. For many years, I have been invited to its annual theology conferences, and I have attended all of them, except one year when it coincided with teaching at the Swedish Theological Institute. The Hartman Institute has been sponsoring these interfaith theology seminars since the 1980s. Jews, Christians, and, eventually, Muslims, have met there annually to engage in soul-searching discussions of topics such as sacred space, sacred time, holiness, death, hope, fundamentalism, and ways to confront religious dogmatism and intolerance. Centred around *hevruta* (intimate-group) study of texts, these seminars have educated scholars from the three different faith traditions in each other's sacred literatures, while offering the opportunity to reflect both critically and appreciatively on one's own. I have been asked to be a panelist or *hevruta* leader (preparing and introducing texts) at these conferences several times, and in 2017 I was asked to be the keynote speaker.

(c) In 2011 I attended the third international conference on Christian-Muslim relations, devoted to "Violence, Non-Violence and Religion", at *Bethlehem University*, and my students often visit both that university and the *Latin Seminary* in Beit Jala to meet with students and attend lectures by faculty members.

(d) At *Yad Vashem* I have been working with its International School for Holocaust Studies. I teach *pro bono* when international groups visit this school, and my students take part in the program, which provides them with a unique opportunity to meet with the finest scholars in the field, such as Professor Yehuda Bauer, a legendary expert on the Holocaust and comparative genocide.

(e) At the request of Lund University President Per Eriksson, before his coming to Jerusalem, I helped facilitate co-operation agreements between Lund and *Ben-Gurion University of the Negev* in Beersheva, as well as, in a more limited way, *Yarmouk University* in Jordan. Co-operation with these universities in the region resulted in courses on migration, given jointly with Gothenburg University and Linné University. Attempts were made to establish formal relations with *Birzeit University*, but the current non-normalization policy hindered this endeavour.

Publications

In addition to some twenty scholarly articles, I have written five books during the last decade. All of these were written with the general reader in mind, since theology of religions is a field that is rapidly becoming better known and has an important role to play in our public discourse.

(a) *Textens tilltal: Konsten att bilda meningar* (Lund: Arcus, 2009). This book, dedicated to Brita Stendahl, addresses three major topics: current issues in biblical scholarship, various aspects of love and death, and theology of religions. It is a sequel to my previous book *Skriftens ansikten: Konsten att läsa mellan raderna*.

(b) *Förundran och förväntan* (Stockholm: Verbum, 2012) explores the interplay of Christian faith and interreligious relations, with particular focus on creation theology, Christology and eschatology. The theological contributions of such thinkers as Albert Schweitzer, Abraham Joshua Heschel, Paul van Buren, John F. Haught, and Krister Stendahl are discussed.

(c) *Försoning och förvandling* (Stockholm: Verbum, 2014) analyses the wide variety of early and contemporary Christian theologies of reconciliation, in both the Eastern and the Western traditions. Of particular importance to this study is the scholarship of Darrin W. Snyder Belousek (on the interplay between atonement, justice, and peace) and Moshe Halbertal (on Jewish interpretations of sacrifice and atonement). Translations of this book into English and Spanish are in preparation.

(d) *Förunderligt förtroende* (Stockholm: Verbum, 2016). This book, the concluding volume in a series of three, analyses the Hebrew word *hesed*. This word is often translated as “grace” or “mercy”, but it can also be understood as, for

example, “solidarity”, “covenantal loyalty” and “generosity”. The book also addresses the dichotomy of law and grace, and especially how some understandings of these theological concepts may need to be redefined, refined or even refuted, in the light of insights gained from Jewish-Christian dialogue.

(e) *Konsten att bli vän med nåden* (Stockholm: Verbum, forthcoming 2018). This, my most recent publication, will appear this summer and be presented at the annual book fair in Gothenburg this September. The book addresses the issue of how the notion of grace can be a starting-point for interreligious dialogue. Whereas the concept has often served apologetic purposes—“one will only find true grace in my tradition!”—I here explore the possibility that this biblical concept can serve the cause of trust-building and improved interreligious relations.

During the last decade I have also edited the following four books:

(a) Philip A. Cunningham, Joseph Sievers, Mary Boys, Hans Hermann Henrix & Jesper Svartvik (eds.), *Christ Jesus and the Jewish People Today: New Explorations of Theological Interrelationships* (Grand Rapids: Eerdmans, 2011); and in Italian translation, *Gesù Cristo e il popolo ebraico: Interrogativi per la teologia di oggi* (Rome: Gregorian & Biblical Press, 2012). This collection of essays has, I dare say, been quite influential, as evidenced, for example, in the eighteenth paragraph of the Roman Catholic declaration, promulgated on December 10, 2015, for which my chapter forms the basis; see “‘The Gifts and the Calling of God Are Irrevocable’ (Rom 11:29): A Reflection on Theological Questions Pertaining to Catholic-Jewish Relations on the Occasion of the 50th Anniversary of ‘Nostra Aetate’ (No. 4)”.²

(b) *Religious Stereotyping and Interreligious Relations*, co-edited with Jakob Wirén (New York: Palgrave Macmillan, 2013). The starting-point for this project was the basic reflection that religion can heal but also hurt. This collection of essays addresses key issues of religious stereotyping, prejudice, and discrimination, and considers a wide range of important topics that haunt our society today. When stereotyping becomes the oxygen we inhale, when it is so important to us that we do not see how we can survive without it, what can and should we do? In this book, twenty-two scholars from Australia, Europe, the Middle East and North America explore the anatomy of various forms of stereotyping and ways to oppose them.

² www.vatican.va/roman_curia/pontifical_councils/chrstuni/relations-jews-docs/rc_pc_chrstuni_doc_20151210_ebraismo-nostra-aetate_en.html

(c) *Krister Among the Jews and Gentiles: Essays in Appreciation of the Life and Work of Krister Stendahl*, co-edited with Paula Fredriksen (New York/Mahwah: Paulist Press, forthcoming 2018). Stendahl served—with grace, humility, and humour—in all these roles: path-breaking participant in interreligious dialogue, scholar, and pastor. This year marks ten years since his death, at eighty-six, on April 15, 2008. This book, in his memory, comprises discussions, analyses, and appreciations of Stendahl’s contributions in various arenas. These include: institutional development, both of university and of church; interreligious dialogue and relations; and biblical and historical research. The contributors not only sketch the contours of Stendahl’s service and scholarship but also reflect critically upon his legacy. How can Stendahl’s insights—moral, theological, historical, professional—guide us as we face the challenges of today? All proceeds from this publication go to support the Krister Stendahl Scholarship Fund of the Swedish Theological Institute in Jerusalem. The book will be presented and discussed in November, 2018, at the annual meeting of the American Academy of Religion and the Society of Biblical Literature, in Denver.

(d) *Enabling Dialogue about the Land: A Resource Book for Jews and Christian*, co-edited with Philip A. Cunningham and Ruth Langer (forthcoming 2018). The purpose of this project was not to “solve” the Israeli-Palestinian conflict. All participants recognised that we had neither the competence nor the resources to deal with the massive and convoluted social, political, historical, psychological, and international-relations aspects involved. Instead, contributors to this volume seek to pay special attention to the dynamics of the relationship between Jews and Christians—itsself historically fraught, until very recently—have become intertwined with the polarising events in the Middle East. Even this narrower focus is too complicated and multi-dimensional for a brief treatment. The focus is thus, more specifically, on the religious ideas that shape different people’s points of view. The primary aim is to encourage interreligious dialogue that would help articulate differences, thus generating deeper understanding and reducing confrontation, generating more light and less heat. Over time, it became clear to the research team that, by discerning how different voices in the controversy call upon various scriptural and other authoritative texts, it becomes possible to move beyond often-contradictory arguments. This enables dialogue to get past endless disputes over policies and actions to beneficial engagement with diversity. The project began in 2011, and consultations have been held in Philadelphia (2011),

Leuven (2012), Chicago (2013), Heidelberg (2014), the Swedish Theological Institute in Jerusalem (2015) and San Antonio (2016). The following institutes and universities have supported the project: the Cardinal Joseph Bernardin Center of the Catholic Theological Union, Chicago; the Institute for Jewish-Catholic Relations of Saint Joseph's University, Philadelphia; the Institute for Jewish-Christian Understanding at Muhlenberg College, Allentown; and the Katholieke Universiteit, Leuven, Belgium; as well as Lund University and the Swedish Theological Institute, Jerusalem.

Doctoral Students, Guest Lecturers and Honorary Doctors

(a) *Jakob Wirén* wrote his thesis in systematic theology, with an emphasis on theology of religions, under my supervision. In his thesis, *Hope and Otherness: Christian Eschatology in an Interreligious Context* (2013), Wirén surveys the place of the religious other in contemporary Jewish, Christian and Muslim eschatology. Dr. Wirén, whose dissertation was recently published by Brill, is currently the theological secretary to the Archbishop of Church of Sweden Antje Jackelén. *Linde Lindkvist* was the first to receive a doctoral degree at Lund University in human rights, indeed the very first in Sweden. His thesis, *Shrines and Souls: The Reinvention of Religious Liberty and the Genesis of the Universal Declaration of Human Rights* (2014), written under my supervision, explores the codification of religious liberty in the context of the United Nations.

(b) I invited *Dr. Jamal Khader* (then professor and dean at Bethlehem University, now in Ramallah) to lecture at Lund University and meet with representatives of the Centre for Middle Eastern Studies and Church of Sweden in order to discuss matters of common interest. In 2011, I also invited *Dr. Yohanna Katanacho*, of the Bethlehem Bible College, to lecture in Lund, as part of the conference on religious stereotyping. His article on the *Kairos Palestine* document was included in *Religious Stereotyping and Interreligious Relations*.

(c) Honorary doctorates have been bestowed by Lund University upon two professors from the Hebrew University of Jerusalem: *Raymond Cohen*, Chaim Weizmann Professor Emeritus of International Relations, and *Paula Fredriksen*, William Goodwin Aurelio Professor Emerita of the Appreciation of Scripture at Boston University and, since 2009, Distinguished Visiting Professor of Comparative Religion at the Hebrew University. It is my pleasure and privilege to

co-operate with both these outstanding scholars: both Cohen and Fredriksen often lecture at the Swedish Theological Institute; they have visited Lund University several times, and we have written books together (see publications).

Conferences

For the last decade I have hosted, lectured at, or attended more than fifty conferences. The most important conference for scholars of religious studies is *the annual meeting of the American Academy of Religion and the Society of Biblical Literature*, with its tens of thousands of participants from all over the world. For a number of years, as a member of the Committee on Early Jewish-Christian Relations, I have reviewed all proposals for papers to be presented and often chaired the sessions. These conferences always take place the weekend before Thanksgiving in the U. S. (once in Canada), i.e., in mid-November. Before or during these conferences I have had editorial meetings with colleagues.

Given the focus of my chair—i.e., interreligious relations, not only in theory and history, but also in contemporary practice—I have hosted two international conferences on religious stereotyping, with Jewish, Christian and Muslim scholars attending. “Stereotyping the Other: Exploring the Anatomy of Religious Prejudice—and the Way to Dismantle It” (April 10–14, 2011), co-hosted by Jakob Wirén, was also a celebration of the sixtieth anniversary of the Swedish Theological Institute; and “Anti-Judaism, Islamophobia, and Interreligious Relations: How Conflicts in the Middle East and Beyond Shape the Way We See the Religious Other” (December 4–6, 2016), co-hosted by Emma O’Donnell. The lectures and papers read at the first conference were published by Palgrave Macmillan, and the second conference volume, edited by Emma O’Donnell, is forthcoming. Both conferences were funded by grants (approximately USD 88,000) from foundations connected to Lund University and the city of Lund (*the Thora Ohlsson Foundation, the Oscar and Signe Krook Foundation, Kungliga Humanistiska Vetenskapssamfundet, and the Centre for Theology and Religious Studies and the Centre for Middle Eastern Studies*, both at Lund University).

Fundraising

Over the past decade, I have devoted considerable time to fundraising for the Swedish Theological Institute. A short summary of the successful projects follows:

(a) In 2010–2011, *the Pro Suecia Foundation* funded one-year post-doctoral fellowships for Dr. Alana Vincent and Dr. Gunnar Haaland. They were *Barbro Osher Research Fellows in Memory of Krister Stendahl at the Swedish Theological Institute*. The budget for this project was USD 105,000.

(b) A two-year post-doctoral fellowship (approximately USD 310,000), awarded to Dr. Emma O'Donnell, was funded by *the Crafoord Foundation*. The topic of her research was theology of religions in Jerusalem. She co-hosted a conference in Lund in December, 2016, and was the editor of the conference volume.

(c) *The Oscar and Signe Krook Foundation* has sponsored three international seminars at the Swedish Theological Institute: a consultation on “Christ and the Jewish People Today”, in 2009; a consultation on “Promise, Land, and Hope” (which resulted in the book *Enabling Dialogue about the Land*) in 2015; and the sixty-fifth anniversary conference on “Pilgrimage and Interreligious Relations” in 2016. In addition, this foundation has covered the travel expenses for most of my conference participation over the last decade (grants totaling approximately USD 58,000).

(d) For the last ten years developing *the library* at the Swedish Theological Institute has been a top priority. I have applied for and received grants from *the Lundgren Sibling Foundation* (approximately USD 10,000) and *the Crafoord Foundation* (approximately USD 24,000) for this purpose. Acquisitions related to Islamic studies and Sub-Saharan history and theology have been among the topics singled out. In addition, I have donated several hundred books to the library. All in all, during the past ten years it has grown into a well-functioning library, with several thousand added titles, enhancing the ability of students and visiting scholars to work and do research at the Swedish Theological Institute. For the last decade, the institute has had several visiting scholars, among them Dr. Hanne Løland Levinson and Dr. Matthew Robinson, who, on a regular basis, have used the library facilities.

(e) On several occasions *Bishop Åke Bonnier* has kindly provided funding for improvements at the Swedish Theological Institute, including computers in the library and new furniture for the sixty-fifth anniversary of the Institute. I have been the facilitator in these discussions. His donations amounts to several thousand dollars.

(f) In view of the fact that I have been one of the faculty members at Lund University most involved in fundraising, I was asked in 2013 to become the president of *Vetenskaps societeten i Lund*, one of the three learned societies at the university, and I accepted this invitation, as contacts with both fundraisers and benefactors are vital for my duties. However, after serving as president for five years, I am planning to leave this assignment in November, 2018, in order to focus on other fundraising challenges. Initial contacts have been made with the *Avi Schaeffer Foundation* and the *Ax:son Johnson Foundation*, but no applications have been submitted as yet.

It is always difficult to calculate how much money was raised over such a long period of time. However, my estimate is that the total would come to *at least USD 850,000 (approximately SEK 7,000,000)*, not including the funding provided by Yad Vashem, Karlstad University or the Diocese of Karlstad.

Agenda for the Forthcoming Decade: 2018–2028

After ten years of ground-breaking work, it is now time to extend the scope of the activities of the Swedish Theological Institute. Suffice it to mention four areas:

(a) In the foreseeable future a number of master's students intend to apply for *the doctoral program* at the Centre for Theology and Religious Studies at Lund University, with a focus on theology of religions. The academic courses at the Swedish Theological Institute—i.e., the courses given in conjunction with Lund University—play an important role for this program, for they provide us with dedicated and skilled students who want to pursue doctoral studies. It is rewarding to see former students of the Swedish Theological Institute continue on this path, and it is to be hoped that newcomers will discover this resource as well.

(b) It is suggested that the Swedish Theological Institute inaugurate a new series of lectures: *The Swedish Theological Institute Occasional Lecture Series: Ancient and Modern Perspectives* (to be abbreviated STIOLES, pronounced “styles”). The purpose of this interreligious and current-affairs program would be to address topics that would attract both old friends of the Swedish Theological Institute and people who are not yet familiar with our institute. The professor would be in charge of the series, choosing topics and inviting guest lecturers, in consultation with the director of the institute.

(c) The importance of *the library* has already been mentioned. It is currently understaffed, and as a consequence no books have been brought from Lund for several months, and students have difficulty locating books that are already there. Hence, the library is not at present being fully used, which is quite unfortunate, given that so much has been invested in its development. New guidelines for the library have to be drawn up.

(d) In order to ensure more genuine interaction with local Christian and Muslim communities, it is suggested that co-operation with the *Rossing Center for Education and Dialogue* be expanded. This Jerusalem-based institute promotes a society that is inclusive of all religious, ethnic and national groups. Through education, encounter, research and advocacy, it seeks to foster better relations among Jews, Christians and Muslims.³ The relationship that the Swedish Theological Institute has already established with this centre is likely to make such future developments mutually beneficial.

Funding

All these achievements in the area of interreligious relations are, however, hampered by an overarching problem, the funding of the chair *per se*. Church of Sweden has set aside SEK 10,000,000 (approximately USD 1,200,000) for the chair at Lund University, which is approximately one third of what the University usually requires for an endowed chair (approximately USD 3,400,000). *The Lund Mission Society* has donated SEK 5,000,000 (approximately USD 600,000) to the fund. *This adds up to approximately half of the funding typically necessary for an endowed chair.* Hence, it should not come as a surprise if the funding does not cover all the expenses for the chair, including an apartment in Jerusalem. In order to relieve the pressure on the foundation, Lund University has kindly agreed to cover one fourth of the expenses. It has already been mentioned that the funds raised for courses, conferences, post-doc scholars etc. amount to approximately SEK 7,000,000.

³ For more information, see rossingcenter.org/en/

Conclusions

For a decade it has been my honour and privilege to serve as the first holder of the Krister Stendahl Chair in Theology of Religions. The Stendahl legacy has inspired my teaching, lectures and publications to an extent that is difficult to express in words. His texts and correspondence, his way of questioning presuppositions and ability to transform scholars and people of faith alike continue to be a wellspring for my own theological reflection.

I am gratified by the impact that the Swedish Theological Institute has made in these crucial years. As the report shows, our work has been beneficial in many ways, providing new opportunities to carry on the mission of the programs and the Institute. The professor conducts his work in a politically sensitive and volatile context. Students, colleagues and visitors come to appreciate the complexities. Thanks to the work of the Swedish Theological Institute, they also learn how to navigate these challenges, so as to contribute to a more stable future. All who visit the Swedish Theological Institute gain insights and develop tools that enable them to take their place in a complicated world and approach it responsibly, with a deeper understanding of who they are, what they stand for, and how they relate to others.

The co-operation between Church of Sweden and Lund University in this professorship has enabled the Swedish Theological Institute to be a force for reason and mutual respect, where contending parties can meet each other peacefully and safely.

The reader of this decennial report may well think that some things could have been done differently. But as King George VI said at the outbreak of the Second World War, “We can only do the right as we see the right, and reverently commit our cause to God.”

Jerusalem, March 7, 2018

Jesper Svartvik