



**Transformations Within and Between:
How Does Our New Relationship Affect Christian and Jewish Self-Understandings?**

PROGRAM OVERVIEW¹

Sunday, June 30, 2019

13:30	On-Site Registration of Conference Participants	13:30 – 15:00
15:30	Bus Transfer to the Cathedral of Lund	
16:00	Opening Event Moderator: Rev. Dr Bo Sandahl (Sweden) Keynote Speaker: Rabbi Ute Steyer (Sweden) How Does Our New Relationship Affect Christian and Jewish Self-Understandings? <i>(working title)</i> Greeting Addresses by Representatives of Religious and Civic Organizations and Institutions Music: Robert Bennesch & Isidoro Abramowicz <i>(inquired)</i> + Reception	16:00 – 19:00 (simult. transl.)
19:00	Bus Transfer to the "Scandic Star" Hotel	
19:30	Dinner	

¹ Biographical information about the speakers can later be found in the program booklet of the conference, chapter "Presenters and Speakers"; a first draft of the program booklet will be published anytime soon.

Monday, July 1, 2019

7:00	Jewish Morning Prayer			Christian Morning Prayer			
8:00	On-Site Registration of Day Guests						
8:30	Meditative Moment						
9:00	<p>Plenary I: Has the Way Jews See Themselves Been Affected by Their New Relationship with Christians? Moderator: Prof. Dr Philip A. Cunningham (USA) Speakers: Rabbi Joshua Ahrens (Germany) Rabbi Rebecca Lillian (Sweden)</p> <p>Over the centuries, large numbers of Jews and Christians have had intertwined histories. They have had to define the boundaries between them. To some degree they have shaped their own religious ideas in response to each other. Although Jews and Christians were suspicious, hostile, and estranged from each other for a long time, more recently a new relationship of respect and solidarity has begun to develop. Has this new relationship led to changes in Jewish religious thinking about Christians and Christianity? Do different movements and communities within the diverse Jewish world engage with Christians in different or similar ways? Do Jews think of their lives in the world and of themselves differently because of the transformed encounter with Christians? Are Jews able to affirm any aspects of Christian particularity or may Jews only view them in terms of the Noahide commands?</p>					9:00 – 10:30	(simult. transl.)
10:30	Coffee Break						
11:00	<p>Plenary II: Has the Way Christians See Themselves Been Affected by Their New Relationship with Jews? Moderator: Dr Deborah Weissman (Israel) Speakers: Bishop Michael Ipgrave, OBE (UK) Prof. em. Dr Karl-Josef Kuschel (Germany)</p> <p>Over the centuries, large numbers of Christians and Jews have had intertwined histories. They have had to define the boundaries between them. To some degree they have shaped their own religious ideas in response to each other. Although Christians and Jews were suspicious, hostile, and estranged from each other for a long time, more recently a new relationship of respect and solidarity has begun to develop. Has this new relationship led to changes in Christian religious thinking about Jews and Judaism? Do different movements and communities within the diverse Christian world engage with Jews in different or similar ways? Do Christians think of their lives in the world and of themselves differently because of the transformed encounter with Jews? Has the new relationship with Jews prompted Christians to rethink their ideas about Christ and salvation or the nature of the church(es)?</p>					11:00 – 12:30	(simult. transl.)
12:30	Lunch						
14:00	Workshop A1 (simult. transl.)	Workshop A2 (English)	Workshop A3 (English)	Workshop A4 (English)	Workshop A5 (English)	14:00 – 15:30	
15:30	Coffee Break						

16:00	<p style="text-align: center;">Plenary III: Nationalisms and Their Effects on Jewish-Christian Relations</p> <p>16:00 – 18:00 (simult. transl.)</p> <p>Moderator: Dr Pavol Bargár (Czech Republic) Speakers: Hana Bendcowsky (Israel) Prof. Dr Mary Boys (USA) Prof. Dr Jesper Svartvik (Sweden)</p> <p>This session will address nationalist movements that affect Jewish-Christian relations. Among European nationalist groups, the prime target may be Islam, but European nationalism, Jesper Svartvik will argue, is often anti-Jewish. Christian anti-Jewish theology survived secularization in Europe, and still breeds and feeds antisemitism in modern European society, far away from the cathedrals, its priests and ministers in the pulpits, and also men and women in the pew. Hana Bendcowsky will examine how the strengthening of nationalist feeling within Jewish Israeli society is reflected in the attitude to the religious minorities in Israel and especially towards Christians. How do the same people both embrace the Aramaic Christian movement whilst simultaneously promoting and supporting the "Nation-State Law," which emphasizes the Jewish identity of the state and thereby excludes other communities? In North America, white nationalism has tragically become a pressing issue. Mary C. Boys will argue that antisemitism is a constant within white nationalism and that the churches have resources they have yet to employ to counter white nationalism.</p>
18:30	Dinner
20:00	Evening Program

Tuesday, July 2, 2019

7:00	Jewish Morning Prayer	Christian Morning Prayer
8:00	On-Site Registration for Day Guests	
8:30	Meditative Moment	
9:00	<p>Plenary IV: New Clothing, Old Hatred: Changes and Transformation of Antisemitism 9:00 – 10:30 (simult. transl.)</p> <p>Moderator: Liliane Apotheker (France) Speakers: Prof. Dr Alan Berger (USA) Dr Johannes Heuman (Sweden)</p> <p>Antisemitism is the longest lasting social pathology. It is no accident that the late Professor Robert Wistrich titled his important study <i>Antisemitism: The Longest Hatred</i>. To be sure, there have been variable expressions of Jew hatred throughout time beginning with biblical texts, encompassing both the Right and the Left politically, and Islamic fundamentalism. Furthermore, antisemitism can thrive in both religious and secular contexts. We look at some of the explanatory hypotheses of Jew hatred and suggest various ways of combatting this disease.</p>	
10:30	Coffee Break	

11:00	Workshop B1 (simult. transl.)	Workshop B2 (English)	Workshop B3 (English)	Workshop B4 (English)	Workshop B5 (English)	11:00 – 12:30
12:30	Lunch					
15:00	Bus Transfers to the Sites of Local Trips					
15:30	Trip 1	Trip 2	Trip 3	Trip 4	Trip 5	Trip 6
	Free Evening					

Wednesday, July 3, 2019

7:00	Jewish Morning Prayer			Christian Morning Prayer		
8:00	On-Site Registration of Day Guests					
8:30	Meditative Moment					
9:00	<p style="text-align: center;">Plenary V: Muslims in the Dialogue</p> <p>Moderators: Prof. Dr Reuven Firestone (USA) Prof. Dr Heidi Hadsell (USA)</p> <p>Speakers: Elena Dini (Italy) M. Hannan Hassan (Singapore), Prof. Dr. Frederek Musall (Germany) Imam Mortaza Rezazadeh (Iran)</p> <p>In the past dozen years, various international Muslim groups have issued statements encouraging and inviting dialogue with Christians and Jews. The first was an international interfaith initiative called “A Common Word” (based on Quran 3:64). This project was initiated by an international collection of Muslim scholars in response to Pope Benedict’s famous Regensburg address of 2006. Ten years later, the “Marrakesh Declaration” was issued by over 200 Muslim religious leaders, heads of state and scholars that called for the protection of the rights of religious minorities in predominantly Muslim countries. Most recently “An Alliance of Virtues: An Opportunity for Global Peace” was the topic for an international conference between Muslims, Christians and Jews hosted by a consortium of Muslim scholars in Abu Dhabi in December, 2018. Each of these initiatives included follow-up programs and projects to encourage ongoing dialogue and problem-solving that were planned and carried out by Muslims in fellowship with Christians and Jews. How much have these initiatives impacted the dialogue in Europe and North America? How much do we know about Muslim engagement in interreligious dialogue today and in history? Probably not much! This plenary session will treat “Muslims in the Dialogue.” We will learn about Muslim contributions to interfaith relations in history and today, and will have the opportunity to interact and dialogue with Muslim and other member in the International Abrahamic Forum, the body that has been developed with the blessing of the ICCJ to extend the dialogue to communities beyond the very special bilateral dialogue between Christians and Jews. The goal of this plenary will be to understand more about “Muslims in the Dialogue” and to consider ways in which Muslim participation can further the goals of improved religious understanding and collaboration between all religious populations in our communities around the globe.</p>					9:00 – 10:30 (simult. transl.)
10:30	Coffee Break					
11:00	Workshop C1 (simult. transl.)	Workshop C2 (English)	Workshop C3 (English)	Workshop C4 (English)	Workshop C5 (English)	11:00 – 12:30
12:30	Lunch					
14:00	<p style="text-align: center;">Celebrating the 10th Anniversary of the 12 Points of Berlin</p> <p>Moderator: Dr Deborah Weissman (Israel)</p> <p>In July of 2009, the ICCJ issued a groundbreaking statement called “A Time for Recommitment: Jewish-Christian Dialogue 70 Years after War and Shoah.” The document is informally known as the 12 Points of Berlin, because of where it was presented. It was groundbreaking, because it was the first time that Jews and Christians have been self-critical within each others’ presence. The authors of the document consciously took as their model the Ten Points of Seelisberg from the summer of</p>					14:00 – 16:30 (simult. transl.)

Draft

Version 07.05.2019

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1947. Seelisberg was a defining moment in the history of Jewish-Christian relations and paved the way for the establishment of the ICCJ. The Ten Points were directed at Christians in the wake of the Shoah. During the first decade of the 21st century, some of the leaders of the ICCJ felt a need to revisit the Seelisberg Points and perhaps update them. First of all, perhaps it was time to direct certain calls not only to Christians but also to Jews. Secondly, during the years between 1947 and 2005-6, many significant changes had occurred in the world in general and the world of dialogue in particular: developments in Biblical scholarship, changes in institutions and their teachings (for example, the Vatican's publication of *Nostra Aetate* in 1965), the establishment of the State of Israel, and its impact on dialogue, both positively and negatively, feminism and liberation theologies, etc. Above all, the six decades of inter-religious dialogue that had been conducted on most of the continents brought their own lessons and insights.

The short plenary will review some of the developments in the past ten years. Specific points of the document and the process of revising the Educational Guide will be discussed in the workshops.

	Workshop D1 (simult. transl.)	Workshop D2 (English)	Workshop D3 (English)	Workshop D4 (English)	Workshop D5 (English)	Workshop D6 (English)
16:30	Coffee Break					
17:00	Closing Discussion					
20:00	Festive Dinner					