



International Council of Christians and Jews

**2021 Virtual Conference**  
**When All This Is Over,**  
**How Do We Want The World To Be Different?**

**WEBINAR & WORKSHOP PROGRAM**

<b>THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS</b>	<b>3</b>
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The webinars will be offered with simultaneous translation English – French / German / Spanish	
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[www.iccj.org](http://www.iccj.org)



## **THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS (ICCJ)**

After a first international post-war meeting of Jewish and Christian leaders in Oxford, UK, in 1946, another so-called 'emergency conference' as a reaction to the Holocaust, the Shoah, was held in Seelisberg, Switzerland in 1947. At that gathering a resolution was adopted that "in view of the world-wide nature of the task, it is mandatory that the suggestion of the Oxford Conference of August 1946 to establish an International Council of Christians and Jews should be implemented without delay, and that the Continuation Committee then appointed should take energetic action to organize and establish in as many countries as possible Councils of Christians and Jews linked with the International Council."

In the aftermath of this conference in Seelisberg, the International Council of Christians and Jews was founded, and it continues to serve today, nearly 70 years later, as the umbrella organization of 35 national Jewish-Christian dialogue organizations world-wide.

The ICCJ together with its member organizations has been successfully engaged in the historic renewal of Jewish-Christian relations over the last seven decades and brought theologians, historians, educators as well as grassroots initiatives into its work.

In more recent years, the ICCJ and its members increasingly joined in the Abrahamic dialogue among Jews, Christians and Muslims. The ICCJ's efforts to promote Jewish-Christian dialogue provide models for wider interfaith relations, particularly dialogue among Jews, Christians, and Muslims.

Through its annual conferences and other consultations, the ICCJ offers a platform where people of different religious backgrounds examine current issues across national and religious boundaries, enabling face-to-face exchanges of experience and expertise.

The international headquarters of the ICCJ is located in Heppenheim, Germany, in the house where the great Jewish thinker Martin Buber and his family lived until Nazi persecution forced him to flee Germany.

## Mission Statement

According to its constitution the ICCJ

- **promotes** understanding and cooperation between Christians and Jews based on respect for each other's identity and integrity;
- **addresses** issues of human rights and human dignity deeply enshrined in the traditions of Judaism and Christianity;
- **counters** all forms of prejudice, intolerance, discrimination, racism and the misuse of religion for national and political domination;
- **affirms** that in honest dialogue each person remains loyal to his or her own essential faith commitment, recognizing in the other person his or her integrity and otherness;
- **coordinates** worldwide activities through a programme of carefully structured conferences held regularly in different countries. The participants examine current issues across national and religious boundaries, enabling face-to-face exchanges of experience and expertise;
- **encourages** research and education at all levels, including universities and theological seminaries, to promote interreligious understanding among students, teachers, religious leaders, and scholars;
- **performs** outreach in regions that so far have little or no structured Jewish-Christian dialogue, such as Eastern Europe, Africa, and the Far East;
- **provides** a platform for wide-ranging theological debate in order to add a religious choice to the contemporary search for answers to existential and ethical challenges.

## Jewish-Christian Relations Net

The ICCJ owns and maintains the online platform *Jewish-Christian Relations Net* (<https://www.jcrelations.net>), which is devoted to fostering mutual respect and understanding between Christians and Jews. It publishes and translates articles, reviews, reports, official statements, and study resources on Jewish-Christian relations from all over the world, making them available in English, French, German, Portuguese, Spanish, and Russian.

# WEBINARS

Sunday, June 20, 07:00 – 08:30 a.m. UTC:

## **IF NOT NOW, WHEN? REFLECTIONS ON THE COMMON TASK OF HEALING OUR FRACTURED WORLD**

SI PAS MAINTENANT, ALORS QUAND? RÉFLEXIONS SUR NOTRE TÂCHE COMMUNE DE RÉPARER NOTRE MONDE FISSURÉ //

WENN NICHT JETZT, WANN DANN? REFLEXIONEN ÜBER DIE GEMEINSAME AUFGABE UNSERE GESPALTENE WELT ZU HEILEN //

SI NO ES AHORA, ¿ENTONCES CUÁNDO? REFLEXIONES ACERCA DE LA TAREA CONJUNTA DE SANAR NUESTRO FRAGMENTADO MUNDO

As the opening webinar of the conference, this session will primarily explore one aspect related to the overall conference theme, namely, healing our fractured world (*tikkun olam*) that Jews and Christians are called to participate in, together with other people. Drawing on experiences and perspectives from the Israeli and Australian contexts, the webinar will address selective yet relevant issues of concern, such as the increase of violence, the loss of trust in other people and institutions, the tendency toward creating ideological bubbles, generational transition or climate change, among other things. Exploring the venues for hope amidst the pandemic, the webinar will then move from analyzing the issues to an attempt to consider actual ways on how to address them. The session will be carried by the desire to go deeper theologically and dialogically in both our reflection and practical responses to the world we live in and the others with whom it is shared.

Speakers: Dr Emmanuel Nathan (Australia)  
Rabbi Leah Shakdiel (Israel)

Moderator: Dr Pavol Bargár (Czech Republic)

Sunday, June 20, 04:00 – 05:30 p.m. UTC:

**PARTICULARITY AND UNIVERSALITY: LESSONS FROM THE PANDEMIC**

PARTICULARITÉ ET UNIVERSALITÉ: LEÇONS DE LA PANDÉMIE //

PARTIKULARISMUS UND UNIVERSALISMUS: LEKTIONEN AUS DER PANDEMIE //

PARTICULARIDAD Y UNIVERSALIDAD: LECCIONES DE LA PANDEMIA

Faith has been challenged by the pandemic. As we analyze the versatility of religious institutional responses and adaptations that may prove transient or permanent, the deeper questions abound: Have we been drawn nearer to each other or further apart? Are there lessons to be learned for Christianity and Judaism, Jewish and Christian understandings of the other, and Christian-Jewish relations in the 21st century?

Speakers: The Rt Revd Dr Michael Ipgrave (Great Britain)  
Rabbi Noam Marans (USA)

Moderator: Liliane Apotheker (France)

Wednesday, June 23, 11:00 a.m. – 12:30 p.m. UTC:

**PSALMS IN THE TIME OF COVID: PRAYER THAT MAKES US HUMAN**

DES PSAUMES À L'HEURE DU COVID: UNE PRIÈRE QUI NOUS HUMANISE

PSALMEN IN ZEITEN VON COVID: EIN GEBET, DAS UNS MENSCHLICH MACHT

SALMOS EN TIEMPOS DE COVID: PLEGARIA QUE NOS HACE HUMANOS

In this closing plenary of the 2021 conference, two international leaders in the Christian-Jewish dialogue will turn to the Psalms, which express practically every human emotion, to process the experiences of the past months. As scriptural for both Jews and Christians, they can also help us all look ahead to the world after the coronavirus and what roles we Christians and Jews could play.

The presenters invite you to send by June 21st a brief text of a Psalm (no more than 2 verses) that has been particularly meaningful during the COVID-19 pandemic. To submit your suggestion, please follow this link to a Google-form: <https://t1p.de/iccj-psalms>.

Speakers: Dr Mary Boys, SNJM (USA)  
Rabbi Dr Dalia Marx (Israel)

Moderator: Rabbi Samuel Sztainhendler (Chile)

## WORKSHOPS

### Monday, June 21 (in chronological order based on UTC)

07:00 a.m. UTC:

#### **CREATING AWARENESS FOR JEWISH-CHRISTIAN RELATIONS - A GLOCAL CAMPAIGN: JEWISH AND CHRISTIAN: CLOSER THAN YOU THINK?!**

*Alexander Grodensky, Ursula Rudnick*

Rabbi Alexander Grodensky, Luxembourg, and Prof Dr Ursula Rudnick, Hanover, present the ecumenical campaign *Jewish and Christian: Closer than you think?!*, which is supported by the Central Council of Jews in Germany. This campaign consists of 12 monthly posters, which can be posted in display cases of congregations, schools or web-pages. The starting points are often Jewish and Christian holidays. It is asked what connects and distinguishes them. The poster texts are elementary and offer food for thought. The themes are explored in greater depth on the website. There is also a monthly series of digital dialogues. Religious education material provides inspiration for practice. The texts have been translated into English and they are free for use.

07:00 a.m. UTC:

#### **THE TRUTH ABOUT TRUTH: JEWISH, CHRISTIAN, MUSLIM PERSPECTIVES**

*Steering Committee of ICCJ's International Abrahamic Forum:*

*Reuven Firestone (Chair), Rachel de Boor, Elena Dini, Heidi Hadsell, Hannan Hassan, Morteza Rezazadeh*

There is “truth,” and there is also “truth claim.” Our religious traditions all hold certain truths to be, to a great degree, self-evident. All religions espouse doctrine, including sacred doctrine, but these doctrines, which form such important pillars of our religious world views, often conflict with the sacred doctrines of other religions. That holds not only *between* religious communities, but also *within* them. How can we manage to be true to our truths and yet remain open to the deeply held truths of our religious partners when they exist in basic and unmitigated conflict?

This workshop is an interactive, involvement oriented program designed to consider and discuss the meanings of truth and how we can be true to the expectations of our faith while remaining open, honest, and welcoming to those of other faith traditions. It is an exercise in “truth-dissonance” and how to make that a positive part of religious dialogue.

09:00 a.m. UTC:

**DIALOGUE ON ‘MUTE’: LESSONS IN INTER FAITH ENGAGEMENT BETWEEN JEWS, CHRISTIANS AND MUSLIMS.**

*Jane Clements, Warren Elf*

During the restrictions of the Covid-19 pandemic, face-to-face dialogue opportunities have been impossible. All inter faith organisations have moved online, making use of such platforms as Zoom. The world has been opened up by the widespread use of webinars, panel discussions, podcasts and educational workshops. Inevitably, this has involved new ways of relating to each other. This is no bad things as, arguably, we may have been working to tried and tested methodologies but with fewer opportunities for innovation.

At FODIP, a UK-based NGO working with Jews, Christians and Muslims, addressing difficult issues, we are used, like many ICCJ participants, to dealing with group dynamics – issues of body language, for example, or participants who use subtle methods to dominate. Now the dynamics have changed; active listening becomes more important and possibilities have opened up for those more reticent in face-to-face situations. There has also been a demand from faith congregations for online insights into other faith traditions – involving those who would never otherwise engage but find the online experience less threatening or demanding.

This workshop will take two case studies. Rabbi Elf will introduce the experience of a potentially hostile pre-Covid dialogue between Jews and Quakers on the subject of Israel. Jane Clements will compare a face-to-face workshop on FODIP’s methodology before the pandemic with the online experience of giving the same workshop.

Most importantly, the workshop will explore whether some perceived changes in approaches and responses can be incorporated usefully into practice for how we all work in future.



11:00 a.m. UTC:

## **DIALOGUE – VISION OF THE FUTURE: THE JEWISH-CHRISTIAN DIALOGUE AND ITS CONTRIBUTION TO SOCIETY DURING AND AFTER THE COVID-19 PANDEMIC**

*Elisabeth Höftberger, Andrea Schmuck*

Due to COVID-19 and its various implications, the importance of constructive dialogue between nations, various interest groups and civil society is particularly evident. However “dialogue” is a socially and scientifically controversial term. For quite a long time people who are engaged in Jewish-Christian Dialogue have reflected on different concepts of “dialogue” as well as the question of how it can be successfully fostered. The past months, which have been dominated by the COVID-19 pandemic, showed that Jewish-Christian Dialogue also has to face new challenges.

In our workshop we would like to use the current situation as an opportunity to develop a vision regarding the future of Jewish-Christian Dialogue. An ideal platform for this aim is the ICCJ Annual Conference, which has a rich tradition of Jewish-Christian understanding, since we can only provide answers to the question about the future of the dialogue when being actively engaged in it. Jewish-Christian dialogue can also become an essential driving force for shaping processes of social and political dialogue during and after the pandemic.

After introducing the objectives of the workshop there will be a time slot for creative work in small groups: we will deal with different concepts and forms of “dialogue” from a scientific-theoretical point of view, and ask for sustainable guiding principles which can serve as an orientation for Jewish-Christian Dialogue. We will raise awareness of how the pandemic is currently affecting Jewish-Christian spaces of encounter and explore problems that may arise in this context. Together we want to develop perspectives and visions for shaping the future of Jewish-Christian Dialogue during and after the pandemic. Finally, we would like to gain some insights into the potential contributions that may be expected from the dialogue with respect to the handling of the pandemic in society as a whole. In our workshop, participants will be encouraged to contribute valuable personal experiences, scientific findings and creative ideas.

01:00 p.m. UTC:

**REFORMING THE GERMAN OBERAMMERGAU PASSION PLAY: WHAT DO WE LEARN FROM CHANGING A CENTURY-OLD TRADITION? – FILM, TALK, DISCUSSION**

*Ilona Klemens, Torsten Lattki, Friedhelm Pieper*

The workshop will present exclusively for the participants a recently filmed conversation between Christian Stückl, director of the Oberammergau Passion Play, and Rabbi Dr David Sandmel, vice chair of the International Jewish Committee on Interreligious Consultations, director of Interreligious Engagement at the Anti-Defamation League, USA.

The German Oberammergau Passion Play, the world's most famous staging of Jesus' passion, in the past was strongly criticized for being anti-Semitic in character. Sandmel and Stückl will talk about processes of changing the Passion Play and aspects of the latest production. How does all of this look like from a Jewish perspective? Where does Christian Stückl see himself on his path of reforming a century-old tradition?

Rabbi Dr David Sandmel will be present at the workshop and will present further comments on the current changes of the Passion Play. The participants will have the opportunity to discuss issues of the conversation and the further comments: What do we learn from changing a century-old tradition?

01:00 p.m. UTC:

**‘TILL RACE DO US PART’? - UPROOTING SYSTEMIC RACISM IN FAITH COMMUNITIES THROUGH INTER-RELIGIOUS DIALOGUE**

*Rivka Campbell, Héctor A. Acero Ferrer*

The year 2020 evidenced the ways in which we—individually and collectively—have unwittingly allowed systemic forms of violence, marginalization, and oppression to permeate all of our spheres of life. Our communities, institutions, and traditions are no longer capable of responding to these expressions of injustice on their own, and the need of collaboration across boundaries of difference seems more significant now than ever before in our lifetime. What is the responsibility of our faith traditions in the reconstruction of the horizons of justice and peace that are constitutive to our sacred texts and historical teachings? How can

collaboration between our faith communities help to undo the damage that our own faith traditions and institutions have done to their most vulnerable members?

In seeking the answers to these questions, we have decided to turn to the learnings and resources developed by decades of experiments in inter-religious dialogue and cooperation. We argue that our experiences in coming together as people of diverse faith traditions in order to develop ways to coexist, cooperate, and celebrate one another can help to uproot and dismantle the structures that for so long have disproportionately placed minority and racialized groups in vulnerable positions. In this workshop, we will utilize inter-religious dialogue to navigate some of the challenging conversations around complicity with and participation in racist structures, practices, and processes.

Inspired by the work done in the context of *the Christian-Jewish Dialogue of Toronto (CJDT)* and *Jews of Colour – Canada*, this session will enable participants to apply their own learnings, instincts, and praxis in Christian-Jewish relations to the context of systemic racism, including a process of *selfreflection*, a space for *lament*, and a closing *imaginative exercise*.

03:00 p.m. UTC:

### **ADJUSTING RELIGIOUS PRACTICE DURING THE PANDEMIC**

*Ana Petrache, Allyson Zacharoff*

The COVID-19 pandemic has influenced all human activity. Its effects are especially felt for such socializing events as religious and spiritual practices, rituals, and festivals – due to social distancing and lockdowns, many of them were unable to take place for months and were either moved online or cancelled altogether. Such adjustments had to be made across all faiths and religions and in this workshop we will present some case studies about *how* the pandemic has affected and changed the way people live their religiosity in Christian and Jewish communities.

For many lay people, the lockdown offered the experience of becoming the master of ceremony for individuals' own religious practice. This workshop will offer some discussion about home rituals and how they were performed in place of public prayers, and will also consider how

clergy/congregations as well as individuals adapted. We will also focus on the relationship between technology and religious rituals. Finally, we will wonder *if* such adjustments will have a lasting effect in the future.

We intend to use breakout rooms and larger discussion during this conversation. The breakout rooms will provide an opportunity for workshop participants to discuss and deepen some of their answers to the above questions, share the kind of attitude they have themselves or they have seen among others in reaction to the changes necessitated by the pandemic (hope, loneliness, increased introspection), and then participants will gather again in the larger group and present thoughts back in the plenary.

03:00 p.m. UTC:

### **USING MEMORIES OF INTERRELIGIOUS COOPERATION TO ADDRESS CONFLICT, SOCIAL DISTANCE AND PUBLIC NEED**

*Lucia Faltin, George R. Wilkes*

Under pressure, multicultural and multireligious societies may struggle to demonstrate their strengths and distinctive advantages. When crisis and conflict strike, social distance of the type we have experienced during the pandemic begins to be felt as a natural reality - and memories of the normality of interreligious cooperation and solidarity are often repressed. How can these memories be most effectively shared in our increasingly digital post-COVID normal? We designed this project to deal with cooperation after armed conflict and after genocide - we are now inviting partners to think about how we deal with conflict, social distance and public need after COVID. In light of new political tensions, under which conditions will the once-normal fact of mutual holiday visits, or inter-communal exchanges, become contested? In which conditions are new interreligious cooperations valued as a natural priority? Can an older spirit of multireligious coexistence or interdependence be revived? How can these memories be used to promote good civic behaviour, or resilience against hate mongering? This session seeks to address the interests of members of the ICCJ through the introduction of a project that seeks to gather memories of everyday interreligious cooperation as a resource for cultural and development cooperation. The objective is to use this

memory bank as a source of cultural capital in conflict and post-conflict situations: in the countries in which Jewish populations once lived; in small towns in Europe, in the Middle East, across the Americas, Asia and Africa. How can cultural activities associated with these memories foster youth peacebuilding activities? What are the best means to demonstrate the strength that normal everyday interreligious cooperation once delivered, so that these memories are not simply pious or wistful, but also of value for social purposes? What arguments support the invention of a completely new cooperative spirit, regardless of the previous histories of local interreligious cooperation? We seek to uncover a variety of ways in which participants consider memories of Christian-Jewish cooperation and solidarity to be a resource for the work of Councils of Christians and Jews: not only relations at a formal, communal level, but also in everyday life. Does your national CCJ have 'memory' resources that can be used to build up a resource for public education, resources that engage with the wide range of social and civic interests that Christians, Jews and our other partners have often historically found ourselves addressing together?

05:00 p.m. UTC:

### **FACILITATING DIALOGUE ABOUT THE LAND AND STATE OF ISRAEL: WORKING WITH THE ICCJ'S NEW BOOK**

*Philip A. Cunningham, Adam Gregerman, Ruth Langer, Jesper Svartvik*

In the fall of 2020, Paulist Press published *Enabling Dialogue about the Land: A Resource Book for Jews and Christians* to facilitate constructive interreligious conversation about the Middle East. It is the result of an international six-year research project sponsored by the ICCJ.

Participants in this workshop will take part in the study process found in the book. There will also be suggestions on how to organize and facilitate a local dialogue series. We will examine short texts from diverse voices and perspectives to understand the religious assumptions and reasoning of their authors. In this way a deeper understanding of our own presuppositions emerge.

08:00 p.m. UTC:

**"NOSOTROS ESPERÁBAMOS" (Lc. 24,21): EXPECTATIVAS, PROVIDENCIA Y LUZ**  
["But we were hoping..." (Lk. 24:21): Expectations, Divine Providence and Light]

*Martín de Salterain, Daniel Dolinsky, Jerónimo Granados*

This workshop will be offered in Spanish.

El 2020 fue un año que echó por tierra las expectativas y proyectos de las personas a lo largo de todo el mundo. Prácticamente nada de lo que imaginábamos fue como lo imaginábamos, desde lo más mundano hasta lo más profundo, desde lo más alegre hasta lo más triste. Y esto se ha prolongado también en 2021, ya que la pandemia continúa y su final todavía es incierto.

Nuestras tradiciones religiosas no son para nada ajenas a esta situación de expectativas frustradas. Abraham y Sara esperaban engendrar varios hijos en su juventud, el pueblo judío esperaba que su éxodo a la tierra prometida no fuese tan largo y duro como lo fue y los discípulos de Jesús esperaban que su maestro fuera quien liberara a su pueblo de la opresión y no que muriera crucificado. Ejemplos abundan en nuestras escrituras. Pero, si bien en una primera instancia estas expectativas no colmadas conducen a la frustración y la desesperanza, en todos estos episodios los caminos dispuestos por el Creador finalmente terminan resignificando estas realidades y revelando un designio superior y más perfecto aún que el anhelo original.

En estos tiempos que han sido tan duros con nuestras expectativas y esperanzas, ¿qué pasajes de nuestras Escrituras nos permitieron resignificar lo que nos tocaba vivir? ¿Qué conceptos teológicos, ejemplos de nuestras tradiciones o lecciones ancestrales nos hicieron ver las cosas de otra manera? ¿Qué rituales o tradiciones nos sostuvieron y alimentaron nuestra esperanza?

Con el objetivo de ofrecer una instancia práctica y concreta de intercambio de experiencias personales desde nuestra fe y nuestras tradiciones, la propuesta de este taller consiste en presentar este marco conceptual introductorio para luego invitar a los participantes a compartir en grupos reducidos cuáles de estos elementos tuvieron un lugar significativo en su experiencia personal de este tiempo de pandemia.

## Tuesday, June 22 (in chronological order based on UTC)

06:30 a.m. UTC:

### **JEWISH ENVIRONMENTAL ETHICS: AN INTER-RELIGIOUS CONVERSATION FROM AUSTRALIA AND NEW ZEALAND**

*Fred Morgan, Emmanuel Nathan, Michael Trainor*

Australian and New Zealand theologians have been at the forefront of those reconsidering creation in the light of “eco-theology,” which attempts to construe religiosity through an environmental lens. This is still new for Jewish thinking. Statements like the one published by Rabbi Arthur Waskow and others show that Christian writings such as *Laudato Si* can help Jews get into contact with elements in Jewish tradition that can provide a ground or framework for an authentically Jewish environmental ethics. This is the theme we’ll be exploring in this workshop.

08:00 a.m. UTC:

### **RELIGION AND RESILIENCE: RISING ABOVE COVID 19 INTERACTIVE WORKSHOP - CASE STUDY ON JEWISH CHRISTIAN AND MUSLIM RELATIONS DURING THE PANDEMIC (SINGAPORE)**

*Liyana Rosli Asmara*

The ongoing pandemic has affected mankind in many ways. For a religious community, in particular, the virus has not only forced us to revisit our understanding of the epistemological approach towards medical observation, a spiritual relation and religious practices but also embracing a certain religious ideology that potentially led to radicalization. In Singapore, the number of self-radicalized young individuals are increasing for the past 7 years and it’s becoming more apparent in COVID times. These incidents have made the government work closely with tech companies to look into cybersecurity and manage violent content as well as relooking at enhancing educational approach in school to create awareness of the online threat. This has also pushed faith communities to step up and create more ground-up initiatives to spread interfaith in action stories.

This workshop attempts to share the challenges faced by Jewish Christian and Muslim relations in Singapore during COVID and the threat they experienced and the inspiration they gathered from each other. Subsequently, the workshop will be drawing thoughts and reflection from participants on how they navigate spiritual life and identify tools to help build religious and social harmony during this pandemic.

10:00 a.m. UTC:

### **LISTENING FOR A CHANGE: DIALOGUE AND DIVERSITY AFTER THE PANDEMIC?**

*Charley Baginsky, Theophilia Shaw, Nathan Eddy*

How can the practice of listening to someone different than yourself build solidarity? How can listening be a tool to make real change and build stronger communities after the pandemic? In a time when the social fabric is being stretched, what practical steps can dialogue offer?

In this workshop, Rabbi Charley Baginsky, Chief Executive Officer of Liberalism Judaism (UK) will be joined by Theophilia Shaw, manager of CCJ UK's Inclusion and Diversity Project a community organiser with Citizens UK.

The workshop will start with 10-minute reflections on the pandemic from the participants, and will include time for participants' reflections on the need for dialogue in their contexts using tools developed from community organising. CCJ's Inclusion and Diversity Project, beginning in May 2021, is a scheme designed to pair synagogues with Black majority congregations in the UK.

12:00 noon UTC:

### **HEALING OUR WORLD: ENRICHED BY THE VOICE OF THE "OTHER"**

*Pavol Bárgar, Celia Deutsch, Patrick Morrow, Ulrike Offenber, Michael Trainor, Debbie Weissman*

Over the past year, the world has suffered in a way that most of us would never have imagined. COVID has brought with it suffering and death. It has also provided us with an invitation to look for new ways to be community, despite isolation, and communicate, despite the lack of personal touch. The slow roll-out of vaccines offers us pause for thought. With it comes



the desire for physical and spiritual healing.

The conversation in this workshop, *Healing our World: Enriched by the Voice of the "Other"*, will occur in four phases:

- First, workshop presenters, Celia Deutsch, Ulrike Offenbergl and Patrick Morrow will briefly explore Jewish and Christian perspectives that speak to the deeper meaning of what social healing might look like after the present crisis is over.
- A second phase will identify, through respondents Debbie Weissman and Pavol Bargar, what contribution the voice of the "other" tradition makes to one's original insights. It will explicate how the voice of the "other" can enrich one's own perspectives on social healing.
- In the third phase, facilitated by Michael Trainor, small group discussions via breakout room will explore the themes that surface in the first two phases.
- The fourth and final phase will pull the discussion threads together in a concluding discussion.

02:00 p.m. UTC:

**REFLECTIONS ON THE PANDEMIC'S ETHICAL RAMIFICATIONS /  
REFLEXIONES SOBRE LAS RAMIFICACIONES ÉTICAS DE LA PANDEMIA**

*Philip A. Cunningham, Abraham Skorka*

This workshop will be offered with simultaneous translation English - Spanish.

Over the past fifteen months, Rabbi Abraham Skorka has been writing about the significance of and the problems revealed by the COVID-19 pandemic, especially by drawing upon rabbinic and biblical texts to open up some of its deeper ramifications. With the assistance of Dr. Philip Cunningham, this workshop will consider selected texts to discuss particular issues for our time in the light of the world's experience of this crisis. How might people of faith respond? What spiritual resources can they bring to the challenges ahead? Can the pandemic serve as a prophetic message to faith communities themselves? These are some of the questions to be explored.

Durante los últimos quince meses, el rabino Abraham Skorka ha estado escribiendo sobre la importancia y los problemas revelados por la pandemia de COVID-19, especialmente recurriendo a textos rabínicos y bíblicos a fin de develar algunas de sus ramificaciones más profundas. Con la ayuda del Dr. Philip Cunningham, este taller considerará textos seleccionados para discutir temas particulares de nuestro tiempo a la luz de la experiencia mundial de esta crisis. ¿Cómo podrían responder las personas de fe? ¿Qué recursos espirituales pueden aportar a los desafíos que se avecinan? ¿Puede la pandemia servir como mensaje profético a las comunidades religiosas mismas? Estas son algunas de las preguntas que han de ser exploradas.

02:00 p.m. UTC:

**RELIGIOUS (AND SECULAR) RITUAL: HOW HAS IT CHANGED IN THE PANDEMIC, AND WHAT NEXT?**

*Joshua Edelman, James Roberts, Alana Vincent*

Join two leading scholars in the UK for insights into how the pandemic has changed British ritual. Drawing on their survey of participants from across the UK, Drs Josh Edelman and Alana Vincent will share results from the BRIC-19 project at Manchester Metropolitan University and the University of Chester (<https://bric19.mmu.ac.uk/>). Following the presentation of their research, James Roberts, Programme Manager at CCJ (UK), will lead discussion of ritual adaptation in the contexts of the workshop participants.

Religious rituals do work, essential social work, according to both ritual theorists and the UK government, which has recognized clergy as key workers during the COVID-19 pandemic. Funerals, weddings, birth rituals, and holiday observances are vital to people's psychological wellbeing and sense of community, especially given the sense of unease created by the pandemic. But the key means by which clergy do this vital work--live communal ritual--is not possible during lockdown conditions. And so ritual specialists have been forced to improvise means of moving rituals online, something which is virtually unknown to most mainstream clergy. The Bric-19 project works with religious professionals of a range of faiths from across Britain to capture, analyse, nurture and develop these fire-forged

adaptations and the possibilities they facilitate, using digitally-led methods drawn from digital religion, online religion and performance studies, including involving subjects in action research.

03:30 p.m. UTC:

### **THE SABBATH(S) AND HUMAN DIGNITY: A JOINT WITNESS?**

*Judith Shulevitz, Abigail Woolley Cutter*

The COVID-19 pandemic has revealed how merciless a 24/7 market economy can be to the needs of human beings. This workshop will explore what possibilities exist for Jews and Christians to witness together to a more humane approach to time in industrial and postindustrial economies, drawing as we do—though differently—on the biblical concept of the Sabbath (Ex. 20:8-11; Dt. 5:12-15). This theme recalls Abraham Joshua Heschel's discussion of the Sabbath as protecting human dignity. In an era when Christian theology in many quarters is moving beyond supersessionism, there also seem to be new opportunities for Christians to access a revitalized understanding of the Sabbath. This project would aim to learn from Jewish thinkers like Heschel while respecting the uniqueness of the rabbinic Shabbat. Can Jews and Christians give some form of public witness to the sacredness and importance of Shabbat/Sabbath rest? What might this look like? What are the limits? This workshop will be led by a Christian and a Jew and will foster significant interaction among the participants.

04:00 p.m. UTC:

### **EL ORIGEN DE LA TEORÍA DE LA SUPUESTA CONSPIRACIÓN JUDÍA INTERNACIONAL EN LA "CARTA DE LOS JUDÍOS DE CONSTANTINOPLA". DEL AUTO DE FE EN 1639 A LA SHOÁ EN 1939**

*Fernando Bravo López*

This workshop will be offered in Spanish.

El origen de la supuesta teoría de la conspiración judía internacional se encuentra en la "Carta de los Judíos de Constantinopla", una falsificación antisemita que dos siglos y medio después fue una de las fuentes de "Los

Protocolos de los Sabios de Sion". La teoría de la conspiración judía internacional fue parte de la propaganda nazi para justificar la persecución de los judíos y, incluso hoy, continúa utilizándose para promover el antisemitismo. La "historia oficial" presentada por el Museo del Congreso y de la Inquisición de Lima relaciona la supuesta "Gran Complicidad" aducida para el auto de fe en Lima el 23 de enero de 1639 con el mito de la conspiración judía internacional, señalando que "Entonces se denunció la participación de la comunidad judía internacional y de Holanda en una conspiración para adueñarse de las colonias hispanoamericanas". Exactamente trescientos años después del auto de fe de 1639, el mismo falso argumento de la conspiración judía internacional fue utilizado por los ejecutores de la Shoá.

05:00 p.m. UTC:

#### **THE CODES OF ANTISEMITISM IN CONSPIRACY FANTASIES AND POSSIBLE REACTIONS WHEN ENCOUNTERING THEM**

*Urs Urech, Dina Wyler*

We will look at the conspiracy fantasies that are unfolding during this global pandemic, to uncover typical terms for hidden antisemitism. The ICCJ Conference will offer the opportunity to hear from participants from different continents, how these anti-Jewish conspiracy fantasies occurred during COVID 19. We will share ideas and exchange best practices about how to respond to them.

05:00 p.m. UTC:

**YOUTHS AS LEAVEN OF A PETRIFIED SOCIETY. TRAVEL ACROSS THE HEBREW BIBLE, THE TALMUD AND THE NEW TESTAMENT /**

**LES JEUNES COMME LEVAIN D'UNE SOCIÉTÉ PÉTRIFIÉE. VOYAGE À TRAVERS LA BIBLE HÉBRAÏQUE, LE TALMUD ET LE NOUVEAU TESTAMENT**

*Students from the Amitié Judéo-Chrétienne de France:*

*Delphine, Gustave, Manon, Suzanne and Thibault*

This workshop will be offered with simultaneous translation English - French.

We are stunned by the epidemic, the global warming, the raise of the populist far-right parties. Inertia is huge. These issues seem hopeless, yet young people swing into action. They are like leaven in dough.

In the Bible also, young figure are prophets, whistle-blowers, shake up traditions, emancipate from out-of-date systems of thinking. We want to focus on people on Jewish and Christian tradition who emigrate, revolt, take up arms, are passionate about their dreams. Joseph, Moses, David, Ruth, Esther, and Jesus did not wait to be wise to go on.

Nous sommes tous pétrifiés par l'épidémie, le dérèglement climatique, la montée des partis d'extrême-droite. L'inertie est énorme. Ces enjeux semblent sans espoir, et pourtant de jeunes gens se retroussent les manches. Ils sont comme le levain dans la pâte. Dans la Bible aussi, des jeunes se font prophètes, lanceurs d'alertes, bousculent les traditions, s'émancipent de doctrines périmées. Nous voulons nous pencher sur ces personnages des récits juifs et chrétiens qui émigrent, se révoltent, prennent les armes, sont passionnés d'utopies, rêvent d'un monde d'après différent. Joseph, Moïse, David, Ruth, Esther, ou encore Jésus n'ont pas attendu d'être sages pour se mettre en marche.

05:00 p.m. UTC:

## **THINKING INTERRELIGIOUSLY ON CIVIC CHALLENGES - WATER JUSTICE AND THE ABRAHAMIC TRADITIONS**

*Fatimah Fanusie, Heather Miller Rubens*

How can religious diversity become an asset that anchors urban renewal? That question is at the heart of the Institute for Islamic, Christian, and Jewish Studies (ICJS) multi-year initiative *Imagining Justice in Baltimore*. The program brings the rich resources of diverse traditions into the public square to inspire and inform the work of building just cities together. The *Imagining Justice in Baltimore* initiative rests on the ideas that 1) the sacred can speak to the secular, 2) religious traditions other than our own can inspire us, and 3) cities matter.

Due to the pandemic, and the necessary restrictions on large gatherings, ICJS was not able to have in-person citywide dialogues. Instead, ICJS staff created asynchronous interreligious learning videos and study guides for public use, and then facilitated online dialogue opportunities via Zoom. By developing asynchronous learning materials, this past autumn more than 100 participants were able to spend their time in multireligious, multiracial, multigenerational dialogue on water justice informed by Jewish, Christian, and Muslim traditions.

The *Imagining Justice in Baltimore* videos and study guides are now freely available to the public-at-large. Interested ICCJ workshop participants are invited and encouraged to use these ICJS materials in their teaching. In this 60-minute workshop, Fanusie and Rubens will highlight selected study materials, as well as describe the pedagogies and interreligious frameworks specific to the 2020 *Imagining Justice in Baltimore* program. During this interactive ICCJ workshop, Fanusie and Rubens will share selected sacred texts and video clips to highlight portions of this program. While this was taught in Baltimore around the issue of water justice specifically, the curated resources are applicable to a broader audience interested in exploring how interreligious learning on water justice can inform civic conversations in cities around the world.

09:00 p.m. UTC:

**INVITATION TO PRAISE GOD IN DIFFICULT TIMES - PSALM 100 /  
INVITACIÓN A ALABAR A DIOS EN TIEMPOS DIFÍCILES - SALMO 100**

*Jutta Hausmann, Samuel Szeinhendler*

This workshop will be offered with simultaneous translation English - Spanish.

Provocation in the face of catastrophe? Welcome escape from lamentation and tendency to lethargy, even depression? Hidden, suppressed or resilient? Invitation to share our so different experiences in the face of partly contrasting political and social contexts, different religious roots facing the same questions and searching? With so much difference, can we at all come to a common praise of God? And doesn't common praise imply solidarity and responsibility for each another? Where and how does our "partnership with God" stand facing this new reality?

In the many months of the pandemic, we experienced this diversity - sometimes painfully - at different levels, tried to master the challenges - often in dialogue with each other - in our own contexts, and were able to experience some enrichment. Biblical texts have accompanied us, challenged us, encouraged us. Psalm 100 is one of these texts.

The Psalm has its place in both our traditions, Christian and Jewish, whether in liturgy or in musical reception. Some of us live with it with great regularity. In the workshop, we want to interactively explore what this Psalm offers us in the challenges of our time to cope with them and to shape a jointly responsible future, a promise full of hope, faith and transcendence.

¿Provocación ante la catástrofe? ¿Una buena escapada de las lamentaciones y de la tendencia al letargo, incluso a la depresión? ¿Ocultarnos, desentendernos o resilientes? ¿Invitación a compartir nuestras experiencias tan diferentes frente a contextos políticos y sociales en parte contrastados, desde diferentes raíces religiosas que enfrentan los mismos cuestionamientos y búsquedas? Con tanta diferencia, ¿podemos llegar a una alabanza común a Dios? ¿Y acaso la alabanza común no implica también la solidaridad y la responsabilidad de unos por otros? ?

¿Dónde y cómo queda nuestra “sociedad con Dios” ante esta nueva realidad?

Durante los muchos meses que ha durado la pandemia, hemos experimentado esta diversidad - a veces dolorosamente- a diferentes niveles, hemos tratado de dominar los desafíos - a menudo dialogando entre nosotros- en desde nuestros propios contextos y pudimos experimentar cierto enriquecimiento. Los textos bíblicos nos han acompañado, nos han desafiado, nos han animado. El Salmo 100 es uno de estos textos.

El Salmo tiene su lugar en nuestras dos tradiciones, la cristiana y la judía, ya sea en la liturgia o en la recepción musical. Algunos lo vivimos con gran regularidad. En el taller queremos explorar de forma interactiva lo que este Salmo nos ofrece en los desafíos de nuestro tiempo para hacerles frente y conformar un futuro corresponsable y promisorio pleno de esperanza, fe y trascendencia.

00:00 midnight UTC (Tuesday - Wednesday):

#### **HEARING SCRIPTURE IN A NEW KEY**

*Michael W. Duggan, Joan Poulin, Rochelle Rabinovitz, Marilyn Segall, G. Lawrence Spackman, Myron Weber*

For five decades, the Calgary Council of Christians and Jews has promoted bilateral and multilateral faith understanding, harmony and dialogue in Calgary, Alberta. The necessity of social distancing over the past year required that we use Zoom to maintain our connection with each other.

In this workshop, we wish to demonstrate the benefits of reading Scripture together with a book that is particularly suited for discussion: *The Bible with and without Jesus*, by Amy-Jill Levine and Marc Zvi Brettler.

This book casts light on biblical texts that are significant especially to Christians, but differently so, for Jews. The authors disclose the original meaning of each text and the history of its interpretation in Jewish and Christian traditions. The book gives Christians the means for exploring the Judaism of Jesus, Peter, Paul, John and James. At the same time, it equips Jews to appreciate how the New Testament reflects the contours of first century Judaism.



We have developed high levels of friendship and trust through our conversations. This book has taught us to listen to each other. We are able to speak honestly, to listen attentively and thus appreciate the rich diversity in our relationships with G-d and with one another.

In our workshop, we will offer the opportunity to experience shared scriptural study from a chapter of the book.