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

**Förvandlingar inom och emellan  
religionerna:  
Hur påverkar vår nya relation kristna och  
judiska självförståelser?**

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**International Council of Christians and Jews**

Martin-Buber-House  
Werlestraße 2  
64646 Heppenheim



2019 International Conference of the  
**INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS**

in cooperation with / i samarbete med  
**SAMARBETSRADET FÖR JUDAR OCH KRISTNA**

Lund, Sweden  
June 30 – July 3, 2019

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## WELCOME – BO SANDAHL

*(President of the ICCJ, Co-Chair of the Planning Committee Lund 2019)*

For most of its history, Lund has been an important religious center in Northern Europe. In the heart of the city stands the almost 900-year-old Roman cathedral. Like many churches and cathedrals, it has stood as a reminder to Jews that they are outsiders, projecting a message of distance and discrimination. When Hanukkah was celebrated last year, there was an official candle-lighting ceremony on the plaza next to the cathedral. One of the participants leaned over to me and said: "Throughout history this building has symbolized persecution, yet now we seek – and receive – shelter in its presence". In a way, this story echoes the theme of this year's conference. The relationship between Jews and Christians has undergone change, and now we ask ourselves how this impacts our self-understandings.

It's been 72 years since Seelisberg, and this year marks the 10th anniversary of the adoption of the 12 Points of Berlin. Dialogue has given us insights about our neighbors, but also about ourselves. True dialogue begins by listening and develops by asking questions and learning from the answers. We might need to allow ourselves to feel – in the spirit of Krister Stendahl – some "holy envy" when presented with the richness of our neighbor's traditions. Nevertheless, Jewish-Christian dialogue faces new and old challenges. Antisemitism and religiously motivated violence are symptoms of a state that requires our attention and dedication. Dialogue may in no way become stagnant.

It is my hope that this year's conference will reflect the diversity of the ICCJ. We gather from different countries and from within numerous faith traditions. but we gather with a joint intention – to put into words what just over 70 years of co-operation has taught us about each other and about ourselves. How do we keep our experiences and knowledge alive in challenging times such as these? Which are the future paths of dialogue? Are our accomplishments so far only the beginning of our relationship with one another?

In Lund, we will experience the light Nordic midsummer nights. I hope this light may inspire us to have honest conversations about commonalities and particularities. If we compare our work to a journey, we may view the following words by Martin Buber as an aspiration and a promise: "All journeys have secret destinations of which the traveler is unaware".

## VÄLKOMNA – BO SANDAHL

*(President ICCJ och medordförande i planeringskommittén för Lund 2019)*

I större delen av sin historia har Lund varit ett viktigt religiöst centrum för norra Europa. I stadens mitt står den nästan 900 år gamla romanska katedralen. Som andra kyrkor och katedraler har den för judar varit en symbol för distans och diskriminering. När hanukka firades förra året tändes ett av ljusen vid en offentlig sammankomst på domkyrkoplanen. En av deltagarna vände sig till mig och sa: I historien var denna byggnad för oss judar en symbol för förföljelse, idag söker vi skydd i dess närhet. På sitt sätt är detta en berättelse om det som är temat för årets konferens, att relationen mellan judar och kristna på många sätt har förändrats och vi ställer frågan hur detta faktum påverkar våra självförståelser?

72 år sedan de 10 Seelisbergteserna och 10 år sedan de 12 Berlinpunkterna kan vi konstatera att dialogen har inneburit ny kännedom om den andre men också om oss själva. Verklig dialog börjar med att lyssna på, att ställa frågor, att lära av den andre och kanske, med Krister Stendahls ord, känna en 'helig avundsjuka' inför den andres traditions rikedom. Samtidigt kan vi konstatera att judisk – kristen dialog står inför nya utmaningar idag. Antisemitism och våld med religiösa förtecken är symptom för att dialogen alltjämt har en lång väg framför sig.

Det är min förhoppning att årets konferens kommer att återspegla den mångfald som ICCJ är ett uttryck för. Vi samlas från olika länder, från olika religiösa traditioner men vi samlas också med samma intention, att sätta ord på vad drygt sjuttio års gemensamt arbete har lärt oss om varandra och oss själva. Hur ska denna kunskap förvaltas och hållas levande i en utmanande tid? Vilka är dialogens vägar framåt? Är det kanske så att det vi hittills har åstadkommit är början på dialogens gemensamma väg?

I Lund kommer vi att erfara de ljusa nordiska midsommarnätterna. Det är en förhoppning att detta ljus ska inspirera till ärliga samtal och reflektioner både kring det gemensamma och det unika. Om konferensen kan liknas vid en resa kan följande citat av Martin Buber tjäna som både förhoppning och löfte: "Varje resa har ett hemligt mål som resanden inte känner till."

## **WELCOME – PETER BORENSTEIN**

*(Vice President of the Planning Committee for the 2019 International Conference of ICCJ)*

On behalf of the International Council of Christian and Jews and the Swedish Planning Committee, I wish you welcome to our 2019 International conference in the Medieval city of Lund in the county of Skåne in Sweden. I wish to thank members of the Swedish Council for Christians and Jews for their help in preparing this conference.

The theme this year is “Transformations Within and Between”: How does our new relationship affect us as Christians and Jews? When meeting a person with another religion, or who is not affiliated with any religion, how does that affect us? Are we strengthened or weakened in our faith? Is there a risk that we try to impose our own religious beliefs on our fellow?

We are all prejudiced in one way or another. Are we aware of that? How do we handle all the misconceptions we have of “the other”?

Often, when meeting a person who has another religion, or who does not belong to any religion, we as religious people often are asked questions on our religion that are quite unexpected, questions that would hardly be asked by our co-religionists. If we are sensitive enough, such questions could give us new insights into our own religion and simultaneously tell us a lot about the ways people of other faiths see the world and humanity’s perennial questions.

We hope that you all will be inspired by the topics of the plenary sessions and the workshops and that you will have ample opportunities for interfaith dialogue while in Lund.

## **VÄLKOMNA - PETER BORENSTEIN**

*(Vice ordförande i planeringskommittén för 2019 års ICCJ-konferens)*

Å ICCJ:s samt den svenska planeringskommitténs och medlemmar vägnar, ber jag att få hälsa er välkomna till 2019 års internationella konferens här i den medeltida staden Lund i Skåne. Jag tackar medlemmar i Samarbetsrådet för judar och kristna i Sverige för all hjälp med förberedelserna.

Temat i år är ”Förvandlingar inom och emellan religionerna”. Hur påverkar våra nya relationer oss som kristna och judar? När man möter en person, som har annan religion, eller som inte bekänner sig till någon religion över huvud taget, hur påverkar det oss? Stärks vi, eller försvagas vi, i vår egna religiösa övertygelse? Föreligger risken att vi försöker pådyvla den andre våra religiösa övertygelser?

Vi alla har fördomar på ena eller andra sättet. Är vi medvetna om det? Hur hanterar vi de missuppfattningar vi har om ”den andre”?

Ofta, när vi möter en person som har annan religion, eller som inte har någon egen religiös övertygelse, får vi som är religiösa ofta frågor om vår religion där frågorna är helt oväntade, frågor som personer från vår egna religiösa tradition knappast skulle ställa. Om vi är tillräckligt lyhörda, kan sådana frågor väcka nya insikter hos oss om vår egen tradition samtidigt som vi lär oss mycket om hur religiösa människor med annan tro ser på världen och de eviga frågorna.

Vi hoppas att ni alla kommer att bli inspirerade av de ämnen som tas upp i plenarsessionerna och våra workshops samt att ni kommer att få rikligt med tillfällen till interreligiös dialog här i Lund.

## WELCOME – GUNNEL BORGEGÅRD

### **Samarbetsrådet för Judar och Kristna welcomes the ICCJ's conference back to Sweden!**

Last time was 1980. Samarbetsrådet för Judar och Kristna was founded in 1979 and was welcomed as a member organisation of ICCJ. In 1980, ICCJ held its annual conference in Sigtuna to support its new member and to learn about the situation of Jewish-Christian dialogue in Sweden.

So, Samarbetsrådet för Judar och Kristna has existed for 40 years. Before 1979, Jewish-Christian dialogue was a matter of special initiatives and without real continuity. With the establishment of Samarbetsrådet came structure and continuity. The organization was founded in Stockholm and very soon added two local member organizations, one in Gothenburg and one in Lund.

Jewish-Christian dialogue has during our 40 years become a fact in Sweden. The dialogue does not cause the attention and the surprise it caused 40 years ago. That has, however, made our work less attractive – even if everyone seems to be aware that its necessity is greater than ever.

We do hope that the conference in Lund will be of the greatest joy and revitalizing inspiration and warmly welcome all participants to fruitful and inspiring days.

Samarbetsrådet för Judar och Kristna

Gunnel Borgegård

*(President)*

## VÄLKOMNA – GUNNEL BORGEGÅRD

### **Samarbetsrådet för Judar och Kristna hälsar ICCJs årskonferens välkommen till Sverige, igen!**

Förra gången ICCJ var i Sverige var 1980. Samarbetsrådet för Judar och Kristna hade bildats 1979 och välkomnats som medlem av ICCJ. 1980 höll ICCJ sin årskonferens i Sigtuna för att stödja sin nya medlem och bekanta sig med förutsättningarna för judisk-kristen dialog i Sverige.

Samarbetsrådet för Judar och Kristna har alltså funnits i 40 år. Judisk-kristen dialog hade bedrivits genom enskilda initiativ och inte i någon kontinuerlig form. Med bildandet av Samarbetsrådet blev det struktur och kontinuitet. Föreningen grundades i Stockholm och fick snabbt två lokala avdelningar, en i Göteborg och en i Lund.

Judisk-kristen dialog har under våra 40 år blivit en självklarhet i Sverige. Det uppseende och den förvåning, som den väckte för 40 år sedan, finns inte längre. Men dessvärre har det självklara också gjort dialogarbetet mindre attraktivt – även om den allmänna uppfattningen är att det är lika nödvändigt och lika viktigt som någonsin tidigare.

Vi hoppas och tror, att konferensen i Lund ska bli till stor glädje och till livgivande inspiration och önskar alla deltagare i konferensen hjärtligt välkomna till några givande och inspirerande dagar.

Samarbetsrådet för Judar och Kristna

Gunnel Borgegård

*(ordförande)*

## 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, 70 years later, as the umbrella organization of 39 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.

## INTERNATIONELLT RÅD MED KRISTNA OCH JUDAR

Efter det att ett första, internationellt efterkrigsmöte med judiska och kristna ledare hölls 1946 i Oxford, Storbritannien hölls en annan så kallad "akutkonferens" som en reaktion på Förintelsen, Shoah, 1947 i Seelisberg, Schweiz. På det mötet antog man en resolution att det "med tanke på uppdragets världsomvälvande natur är obligatoriskt att förslaget från Oxfordkonferensen i augusti 1946 – att etablera ett internationellt råd med kristna och judar – ska implementeras utan fördröjning, och att konstitutionskommittén som så utvalts bör handla kraftfullt för att i så många länder som möjligt organisera och etablera ett råd med kristna och judar som ska vara sammankopplade med det internationella rådet."

Eftermälet av denna konferens i Seelisberg var att International Council of Christians and Jews grundades. Det fungerar idag, 70 år senare, som en paraplyorganisation för 39 judisk-kristna dialogorganisationer runt om i världen.

ICCJ, tillsammans med sina medlemsorganisationer, har varit framgångsrikt involverat i den historiska förnyelsen av judisk-kristna relationer genom de senaste 7 decennierna och har hämtat in teologer, historiker, utbildare likväl som gräsrotsinitiativ i sitt arbete.

Under de senaste åren har ICCJ och dess medlemmar i ökande takt närmat sig den abrahamitiska dialogen mellan judar, kristna och muslimer. ICCJ:s ansträngningar att främja judisk-kristen dialog tillhandahåller modeller för en bredare religionsdialog, framför allt mellan judar, kristna och muslimer.

Genom sina årliga konferenser och andra konsultationer erbjuder ICCJ en plattform där människor av olika religiösa bakgrunder undersöker aktuella frågor över nationella och religiösa gränser och möjliggör utbyten av expertis och erfarenheter ansikte mot ansikte .

ICCJ:s internationella huvudkontor ligger i Heppenheim, Tyskland, i det hus där den store judiske tänkaren Martin Buber och hans familj bodde innan naziförföljelsen tvingade dem att fly landet.

## 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.

## Verksamhetsmål

Enligt dess författning ska ICCJ

- **främja** förståelse och samarbete mellan kristna och judar baserat på respekt för varandras identitet och integritet;
- **adressera** frågor om mänskliga rättigheter och mänsklig värdighet som är djupt förankrade i den judiska och kristna traditionen;
- **motverka** alla former av fördomar, intolerans, diskriminering, rasism och missbruket av religion för nationell och politisk dominans;
- **bekräfta** att en ärlig dialog låter var person förbli lojal till hans eller hennes egna grundläggande trosengagemang och erkänner i den andre hans eller hennes integritet och särprägel;
- **koordinera** världsomfattande aktiviteter genom ett program av noggrant strukturerade konferenser som genomgående hålls i olika länder. De som medverkar undersöker aktuella frågor över nationella och religiösa gränser, vilket tillåter ett utbyte av erfarenheter och expertis ansikte mot ansikte;
- **uppmuntra** till forskning och utbildning på alla nivåer, inklusive universitet och teologiska seminarier, för att främja interreligiös förståelse mellan studenter, lärare, religiösa ledare och forskare;
- **utöva** en utsträckning i regioner som hittills har haft liten eller ingen strukturerad judisk-kristen dialog, såsom Östeuropa, Afrika och Ostasien;
- **tillhandahålla** en plattform för en vidsträckt teologisk debatt för att kunna tillhandahålla ett religiöst alternativ i det moderna sökandet för existentiella och etiska utmaningar.

## 2019 INTERNATIONAL CONFERENCE LUND

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

June 30 – July 3, 2019

### PROGRAM

#### SUNDAY, JUNE 30, 2019:

- 13.30-15.00** On-Site Registration of Conference Participants, "Hotel Scandic Star" Lund
- 15:30** Bus Transfer to the Cathedral of Lund
- 16.00-19.00** **Opening Event at the Cathedral of Lund**  
(Simultaneous Translation English/Swedish)
- Keynote:** Rabbi Ute Steyer (Sweden)  
**'From Apologetics to Self-Confidence' - A New Jewish and Christian Self-Understanding**
- Greetings:** Greeting Addresses by Representatives of Religious and Civic Organizations and Institutions
- Music:** Robert Bennesh
- Moderator:** Dean Rev. Dr Bo Sandahl (Sweden)
- Reception**
- 19.00** Bus Transfer to the Venue of the Dinner
- 19.30** Dinner

## 2019 INTERNATIONAL CONFERENCE LUND

*Förvandlingar inom och emellan religionerna:  
Hur påverkar vår nya relation kristna och judiska självförståelser?*

June 30 – July 3, 2019

### PROGRAM

#### SÖNDAG 30 JUNI 2019:

- 13.30-15.00** Registrering för konferensdeltagarna på hotell "Scandic Star" Lund
- 15.30** Busstransport till Lunds domkyrka
- 16.00-19.00** **Öppningsceremoni i Lunds domkyrka**  
(simultantolkning engelska – svenska)
- Huvudtalare:** Rabbi Ute Steyer (Sverige)  
**'Från apologetik till självkänsla' - En ny judisk och kristen självförståelse**
- Hälsningar:** Hälsningsanföranden av representanter för samfund, civilsamhället och institutioner
- Musik:** Robert Bennesh
- Moderator:** Domprost Dr Bo Sandahl (Sverige)
- Reception**
- 19.00** Busstransport till middagen
- 19.30** Middag



## **MONDAY, JULY 1, 2019:**

**07.00-07.30** Christian Morning Prayer

**07.00-07.30** Jewish Morning Prayer

**08.00-08.30** On-Site Registration of Day Guests, Hotel "Scandic Star Lund"

**08.30-10.30** Plenary Session  
(Auditorium, English)

08.30 Meditative Moment

09.00 **Has the Way Jews See Themselves Been Affected by Their New Relationship with Christians?**

*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?*

Moderator: Prof. Dr Philip A. Cunningham (USA)

Speakers: Rabbi Joshua Ahrens (Germany)  
Rabbi Rebecca Lillian (Sweden)

**Buzz Groups / Question and Answer**

**10.30** Coffee Break

## **MÅNDAG 1 JULI 2019:**

**07.00-07.30** Kristen morgonbön

**07.00-07.30** Judisk morgonbön

**08.00-08.30** Registrering för dagsgäster, hotell "Scandic Star Lund"

**08.30-10.30** Plenarsession  
(Auditoriet, engelska)

08.30 Tankar för dagen

09.00 **Har sättet på vilket judar ser sig själva påverkats av deras nya relationer med kristna?**

*Under århundradenas lopp har judar och kristna haft sammanflätade öden. De var tvungna att definiera gränserna dem emellan. I viss utsträckning har de format sina religiösa idéer som reaktion på varandra. Trots att judar och kristna var misstänksamma, fientliga, och avståndstagande från varandra under mycket lång tid, har på senare tid ett nytt förhållande präglad av respekt och solidaritet börjat utvecklas.*

*Har detta nya förhållande lett till förändringar i judiskt religiöst tänkande om kristna och kristendom? Engagerar sig olika rörelser och församlingar i den diversifierade judiska världen med kristna på olika eller likartade sätt? Tänker judar annorlunda på livet i världen och på sig själva på grund av det förändrade förhållandet till kristna? Kan judar bekräfta någon aspekt på kristen egenart eller kan judar endast se dem i termer av de noakitiska buden?*

Moderator: Prof. Dr Philip A. Cunningham (USA)

Talare: Rabbi Joshua Ahrens (Tyskland)  
Rabbi Rebecca Lillian (Sverige)

**Samtal i smågrupper / Frågestund**

**10.30** Kaffe

**11.00-12:30 Plenary Session**

(Auditorium, English)

**Has the Way Christians See Themselves Been Affected by Their New Relationship with Jews?**

*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)?*

Moderator: Dr Deborah Weissman (Israel)

Speakers: Bishop Michael Ipgrave, OBE (UK)  
Prof. em. Dr Karl-Josef Kuschel (Germany)

**Buzz Groups / Question and Answer****12.30-14.00 Lunch****14.00-15.30 Workshop Session A:**

Workshop A1 (Auditorium, English)

**"From Conflict to Communion": The Impact of Ecumenical Reform Initiatives on Jewish-Christian Relations**

Presenters: Cardinal Anders Arborelius (Sweden)  
Rabbi Prof. Dr Walter Homolka (Germany)  
Father Misha Jaksic (Sweden)  
Rev. Dr Bo Sandahl (Sweden)

**11.00-12:30 Plenarsession**

(Auditoriet, engelska)

**Har sättet på vilket kristna ser sig själva påverkats av deras nya relationer med judar?**

*Under århundradenas lopp har judar och kristna haft sammanflätade öden. De var tvungna att definiera gränserna dem emellan. I viss utsträckning har de format sina religiösa idéer som reaktion på varandra. Trots att judar och kristna var misstänksamma, fientliga, och avståndstagande från varandra under mycket lång tid, har på senare tid ett nytt förhållande präglad av respekt och solidaritet börjat utvecklas.*

*Har detta nya förhållande lett till förändringar i kristet religiöst tänkande om judar och judendom? Engagerar sig olika rörelser och församlingar i den diversifierade kristna världen med judar på olika eller likartade sätt? Tänker kristna annorlunda på livet i världen och på sig själva på grund av det förändrade förhållandet till judar? Kan kristna bekräfta någon aspekt på judisk egenart eller kan judar endast se dem i termer av de noakitiska buden? Har den nya relationen till judarna fått de kristna att tänka om när det gäller Kristus och frälsningen eller sina egna kyrkans bakgrund?*

Moderator: Dr Deborah Weissman (Israel)

Talare: Biskop Michael Ipgrave, OBE (Storbritannien)  
Prof. em. Dr Karl-Josef Kuschel (Tyskland)

**Samtal i smågrupper / Frågestund****12.30-14.00 Lunch****14.00-15.30 Workshop-session A:**

Workshop A1 (Auditorium, engelska)

**"Från konflikt till gemenskap": Vilken betydelse förändrade ekumeniska initiativ har för judisk-kristna relationer**

Presentatörer: Kardinal Anders Arborelius (Sverige)  
Rabbi Prof. Dr Walter Homolka (Tyskland)  
Father Misha Jaksic (Sverige)  
Rev. Dr Bo Sandahl (Sverige)

Workshop **A2** (Room KNOWLEDGE, English)

**How Do I Relate to People of Other Faiths? – An Interactive Experience**

Presenters: Annebelle Gyllenspetz (Sweden)  
Rev. Andreas Pervik (Sweden)

Workshop **A3** (Room BEGINNING, English)

**Reflections on Dialogue and Self-Understanding**  
(provided by the Theology Committee of the ICCJ)

Presenter: Dr Deborah Weissman (Israel)  
Respondents: Dr Pavol Bargár (Czech Republic)  
Rev. Patrick Morrow (UK)  
Rev. Dr Michael Trainor (Australia)

Workshop **A4** (Room FUTURE, English)

**“Holy Envy” – Emotions and Interfaith Exchange**

Presenters: Dr Maeera Y. Shreiber (USA)  
Prof. Dr Ursula Rudnick (Germany)

Workshop **A5** (Room DISCUSSION, English)

**“Genuine Brotherhood” without Remorse: Emeritus Pope Benedict’s  
Reflections on a Theology of Christian-Jewish Relations**

Presenters: Prof. Dr Philip A. Cunningham (USA)  
Prof. Dr Adam Gregerman (USA)

**15.30-16.00 Coffee Break**

Workshop **A2** (rum KNOWLEDGE, engelska)

**Hur förhåller jag mig till människor med annan religion? – en interaktiv erfarenhet**

Presentatörer: Annebelle Gyllenspetz (Sverige)  
Rev. Andreas Pervik (Sverige)

Workshop **A3** (rum BEGINNING, engelska)

**Tankar kring dialog och självförståelse**  
(ICCJ:s teologikommitté)

Presentatör: Dr Deborah Weissman (Israel)  
Respondenter: Dr Pavol Bargár (Tjeckiska republiken)  
Rev. Patrick Morrow (Storbritannien)  
Rev. Dr Michael Trainor (Australien)

Workshop **A4** (rum FUTURE, engelska)

**”Helig avundsjuka” – Känslor och interreligiöst utbyte**

Presentatörer: Maeera Y. Shreiber (USA)  
Prof. Dr Ursula Rudnick (Tyskland)

Workshop **A5** (rum DISCUSSION, engelska)

**”Äkta broderskap” utan samvetskval: Påven Benedictus tankar om  
en teologi kring judisk-kristna relationer**

Presentatörer: Prof. Dr Philip A. Cunningham (USA)  
Prof. Dr Adam Gregerman (USA)

**15.30-16.00 Kaffe**

**16.00-18.00 Plenary Session**  
(Auditorium, English)

**Nationalisms and Their Effects on Jewish-Christian Relations**

*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 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.*

Moderator: Dr Pavol Bargár (Czech Republic)

Speakers: Hana Bendcowsky (Israel)  
Prof. Dr Mary Boys (USA)  
Prof. Dr Jesper Svartvik (Sweden)

**Buzz Groups / Question and Answer**

**18.30-20.00 Dinner**

19.00-20.00 Annual General Meeting of the Association of Friends and Sponsors of the Martin Buber House [see page 55]

**20.00 Evening Program** [see page 55]

**16.00-18.00 Plenarsession**  
(Auditoriet, engelska)

**Nationalism och dess effekter på judisk-kristna relationer**

*I denna session diskuteras nationalistiska rörelser som påverkar judisk-kristna relationer. Hos europeiska nationalistiska grupper kan den primära måltavlan vara islam, men, som Jesper Svartvik kommer att hävda, är den europeiska nationalismen ofta antijudisk. Kristen antijudisk teologi överlevde sekulariseringen av Europa och uppammar och föder fortfarande antisemitism i det moderna Europa, långt bortom domkyrkorna, deras präster och predikanter i predikstolarna, men även människorna i kyrkbänkarna. Hana Bendcowsky kommer att undersöka hur ökningen av nationalistiska känslor inom det judiskt-israeliska samhället reflekteras i attityden till de religiösa minoriteterna i Israel och speciellt mot kristna. Hur kan samma folk både omhulda den arameiska kristna rörelsen och samtidigt lansera och stödja "Nation-Stat-lagen", som framhåller statens judiska identitet och därigenom exkluderar andra samfund? I Nordamerika har vit nationalism sorgligt nog blivit ett pressande problem. Mary Boys kommer att argumentera för att antisemitismen är bestående inom den vita nationalismen och att kyrkorna har resurser de skulle kunna utnyttja för att motverka vit nationalism.*

Moderator: Dr Pavol Bargár (Tjeckiska republiken)

Presentatörer: Hana Bendcowsky (Israel)  
Prof. Dr Mary Boys (USA)  
Prof. Dr Jesper Svartvik (Sverige)

**Samtal i smågrupper / Frågestund**

**18.30-20.00 Middag**

19.00-20.00 Årsmöte för Martin Buberhusets Sammanslutning av Vänner och Sponsororer [se sidan 55]

**20.00 Kvällsprogram** [se sidan 55]

## TUESDAY, JULY 2, 2019:

07.00-07.30 Christian Morning Prayer

07.00-07.30 Jewish Morning Prayer

08.00-08.30 On-Site Registration of Day Guests, Hotel "Scandic Star Lund"

08.30-10.30 **Plenary Session**  
(Auditorium, English)

08.30 **Meditative Moment**

09.00 **New Clothing, Old Hatred: Changes and Transformations of Antisemitism**

*Antisemitism is the longest lasting social pathology. It is no accident that the late Professor Robert Wistrich titled his important study "Antisemitism: The Longest Hatred". To be sure, there have been various 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.*

Moderator: Liliane Apotheker (France)

Speakers: Prof. Dr Alan Berger (USA)  
Dr Johannes Heuman (Sweden)

**Buzz Groups / Question and Answer**

10.30-11.00 **Coffee Break**

## TISDAG 2 JULI 2019:

07.00-07.30 Kristen morgonbön

07.00-07.30 Judisk morgonbön

08.00-08.30 Registrering för dagsgäster, Hotell "Scandic Star Lund"

08.30-10.30 **Plenarsession**  
(Auditoriet engelska)

08.30 **Tankar för dagen**

09.00 **Gammalt hat i nya kläder: Nytt och förändrat i antisemitismen**

*Antisemitismen är den samhällssjuka, som varat längst. Det är inget misstag, att framlidne professor Robert Wistrich valde titeln "Antisemitism: Det äldsta hatet" för sin viktiga studie. Det är ju så, att det genom tiderna har funnits vitt skilda uttryck för hat mot judar, med start i de bibliska texterna, omfattande både vänstern och högern i politiken samt islamistisk fundamentalism. Dessutom kan antisemitism frodas i både religiösa och sekulära sammanhang. Vi granskar några av förklaringsmodellerna för hat mot judar och föreslår olika vägar att bekämpa detta gissel.*

Moderator: Liliane Apotheker (Frankrike)

Talare: Prof. Dr Alan Berger (USA)  
Dr Johannes Heuman (Sverige)

**Samtal i smågrupper / Frågestund**

10.30-11.00 **Kaffe**

**11.00-12.30 Workshop Session B:**

Workshop **B1** (Auditorium, English)

**Contemporary Antisemitism in the UK – A Christian Theological Response**

Presenters: Rev. Peter Colwell (UK)  
Elizabeth Harris-Sawczenko (UK)  
Rabbi David Mason (UK)

Workshop **B2** (Room KNOWLEDGE, English)

**Seelisberg and then? – The Very Early Years of ICCJ as a Case Study in Limits and Failures of Dialogue**

Presenter: Rabbi Joshua Ahrens (Germany)  
Urs Urech (Switzerland)

Workshop **B3** (Room BEGINNING, English)

**Loving the Jews: 'Judaizing' and Philosemitism in Contemporary Christianity**

Presenters: Rabbi Dr David Sandmel (USA)  
Rev. Friedhelm Pieper (Germany)

Workshop **B4** (Room FUTURE, English)

**From Nineveh to Södertälje – the Assyrian diaspora experience**

Moderator: Rev. Dr Bo Sandahl (Sweden)  
Presenter: Dr Svante Lundgren (Sweden)

Workshop **B5** (Room DISCUSSION, English)

**A Critical Review of Christian Hymns**

Presenters: Trevor Creewel (Australia)  
Dr Mary J. Marshall (Australia)

**11.00-12.30 Workshop-session B:**

Workshop **B1** (Auditoriet, engelska)

**Dagens antisemitism i Storbritannien – ett kristet teologiskt svar**

Presentatörer: Rev. Peter Colwell (Storbritannien)  
Elizabeth Harris-Sawczenko (Storbritannien)  
Rabbi David Mason (Storbritannien)

Workshop **B2** (rum KNOWLEDGE, engelska)

**Seelisberg och sedan, då? – ICCJ:s allra första år som exempel på dialogens gränser och misslyckanden**

Presentatör: Rabbi Joshua Ahrens (Tyskland)  
Urs Urech (Schweiz)

Workshop **B3** (rum BEGINNING, engelska)

**Att älska judarna: "Judaisering" och filosemitism i dagens Tyskland**

Presentatörer: Rabbi Dr David Sandmel (USA)  
Rev. Friedhelm Pieper (Tyskland)

Workshop **B4** (rum FUTURE, engelska)

**Från Nineveh till Södertälje – erfarenheter i den assyriska diasporan**

Moderator: Rev. Dr Bo Sandahl (Sverige)  
Presentatör: Dr Svante Lundgren (Sverige)

Workshop **B5** (rum DISCUSSION, engelska)

**En kritisk granskning av kristna hymner**

Presentatör: Trevor Creewel (Australien)  
Dr Mary J. Marshall (Australien)

**12.30**      **Lunch**

**15.00**      **Bus Transfers to the Sites of Local Trips**

**15.30**      **Field Trips**

**Free Evening**

**12.30**      **Lunch**

**15.00**      **Busstransport till utflyktsmålen**

**15.30**      **Utflykter**

**Programfri kväll**

### WEDNESDAY, JULY 3, 2019:

- 07.00-07.30 Christian Morning Prayer  
07.00-07.30 Jewish Morning Prayer
- 08.00-08.00 On-Site-Registration of Day Guests, Hotel "Scandic Star Lund"
- 08.30-10.30 Plenary Session  
(Auditorium, English)
- 8.30 Meditative Moment
- 9.00 Muslims in Dialogue

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

### ONSDAG 3 JULI 2019:

- 07.00-07.30 Kristen morgonbön  
07.00-07.30 Judisk morgonbön
- 08.00-08.00 Registrering för dagsgäster, Hotell "Scandic Star Lund"
- 08.30-10.30 Plenarsession  
(Auditoriet, engelska)
- 8.30 Tankar för dagen
- 9.00 Muslimer i dialog

De senaste dussintalet år, har olika internationella muslimska grupper gjort uttalanden som uppmuntrat till, och bjudit in till, dialog med kristna och judar. Det första initiativet var ett internationellt interreligiöst initiativ kallat "En gemensam värld" (namnet baserat på Koranen 3:64). Detta projekt initierades av en internationell samling muslimska lärde som svar på påve Benedictus berömda Regensburg-tal 2006. Tio år senare, utfärdades "Marrakesh-deklarationen" av fler än 200 muslimska religiösa ledare, statsöverhuvuden och lärde, om uppmanade till skydd och rättigheter för religiösa minoriteter i övervägande muslimska länder. Senast var "En allians av dygder: En möjlighet för global fred" ämnet för en internationell konferens för muslimer, kristna och judar under värdskap av ett konsortium av muslimska lärde i Abu Dhabi i december 2018.

Vart och ett av dessa initiativ innefattade uppföljningsprogram och projekt för att uppmuntra till fortsatt dialog och problemlösning, som planerades och genomfördes i samarbete med kristna och judar. Vilken effekt har dessa initiativ haft på dialogen i Europa och Nordamerika? Hur mycket vet vi om muslimskt engagemang i interreligiös dialog idag och historiskt? Troligen inte speciellt mycket!

Denna plenarsession kommer att behandla "muslimer i dialogen". Vi kommer att lära oss om muslimska bidrag till interreligiösa relationer historiskt och i nutid och vi kommer att få möjlighet att interagera och föra dialog med muslimska och andra medlemmar i "The International Abrahamic Forum, organisationen som har utvecklats med ICCJ:s välsignelse för att vidga dialogen till församlingar bortom den mycket



*“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.*

Moderators: Prof. Dr Reuven Firestone (USA)  
Prof. Dr Heidi Hadsell (USA)

Speakers: Elena Dini (Italy)  
Dr M. Hannan Hassan (Singapore)  
Prof. Dr. Frederek Musall (Germany)  
Imam Morteza Rezazadeh (Iran)

**Buzz Groups / Question and Answer**

**10.30-11.00 Coffee Break**

**11.00-12.30 Workshop Session C:**

Workshop **C1** (Auditorium, English)

**Amanah: The Muslim and Jewish Trust and Faith Project, Malmö**

Presenters: Imam Salahuddin Barakat (Sweden)  
Rabbi Moshe David HaCohen (Sweden)

Workshop **C2** (Room KNOWLEDGE, English):

**Learning & Discussion on Recent Muslim Initiatives and Documents Promoting Interreligious Dialogue**

Presenters: Elena Dini (Italy)  
Prof. Dr Reuven Firestone (USA)  
Imam Morteza Rezazadeh (Iran)

Workshop **C3** (Room BEGINNING, English):

**Gen 17, 1-14 – Separated and yet together: A Jew and a Christian in Conversation about the Covenant with Abraham**

Presenters: Prof. em. Dr Jutta Hausmann (Hungary)  
Rabbi Shmuel Sztainhendler (Chile)

*viktiga bilaterala dialogen mellan kristna och judar. Målet för denna plenarsession är att öka förståelsen för ”muslimer i dialogen” och fundera på sätt med vilka muslimskt deltagande ytterligare kan främja förbättrad religiös förståelse och samarbete mellan alla religiösa grupper i våra samhällen runt om i världen.*

Moderatorer: Prof. Dr Reuven Firestone (USA)  
Prof. Dr Heidi Hadsell (USA)

Presentatörer: Elena Dini (Italien)  
Dr M. Hannan Hassan (Singapore)  
Prof. Dr Frederek Musall (Tyskland)  
Imam Morteza Rezazadeh (Iran)

**Smågrupper / Frågestund**

**10.30-11.00 Kaffe**

**11.00-12.30 Workshop-session C:**

Workshop **C1** (Auditoriet, engelska)

**Amanah: Ett judiskt-muslimskt projekt om tillit och tro, Malmö**

Presentatörer: Imam Salahuddin Barakat (Sverige)  
Rabbi Moshe David HaCohen (Sverige)

Workshop **C2** (rum KNOWLEDGE, engelska):

**Lärdomar och diskussion om nya muslimska initiativ och dokument som förespråkar religionsdialog**

Presentatörer: Elena Dini (Italien)  
Prof. Dr Reuven Firestone (USA)  
Imam Morteza Rezazadeh (Iran)

Workshop **C3** (rum BEGINNING, engelska):

**Gen 17, 1-14 – Åtskilda, men ändå tillsammans: Ett judiskt-kristet samtal om Abrahams förbund**

Presentatörer: Prof. em. Dr Jutta Hausmann (Ungern)  
Rabbi Shmuel Sztainhendler (Chile)

Workshop **C4** (Room FUTURE, English):

**Encountering the "Other" as a Virtual Neighbour: Perspectives on Jewish and Christian Self-Understandings in Global Settings**

Presenters: Héctor Acero Ferrer (Canada)  
Nike Snijders (Sweden)

Workshop **C5** (Room DISCUSSION, English):

**How has Our New Relationship Affected Christian and Jewish Feminist Theologies?**

Presenters: Gunnel Borgegård (Sweden)  
Prof. Dr Mary Boys (USA)  
Rev. Dr Helene Egnell (Sweden)  
Dr Deborah Weissman (Israel)

**12.30 – 14.00 Lunch**

**14.00-16.30 Celebrating the 10th Anniversary of the 12 Points of Berlin (incl. Workshop Session D)**

14.00 **Introduction to the Topic**

Moderator: Dr Deborah Weissman (Israel)

14.30-16.00 **Workshop Session D:**

Workshop **D1** (Auditorium, English):

(provided by members of the ICCJ Executive Board)

**Can Our Self-Understanding as People of Faith be Changed by the Twelve Points of Berlin?**

Presenters: Liliane Apotheker (France)  
Prof. Dr Philip A. Cunningham (USA)

Workshop **C4** (rum FUTURE, engelska):

**Att möta den andre i form av en virtuell granne: perspektiv på judisk och kristen självförståelse i globala sammanhang**

Presentatörer: Héctor Acero Ferrer (Kanada)  
Nike Snijders (Sverige)

Workshop **C5** (rum DISCUSSION, engelska):

**Hur har våra nya relationer påverkat kristna och judiska feministteologier?**

Presentatörer: Gunnel Borgegård (Sverige)  
Prof. Dr Mary Boys (USA)  
Rev. Dr Helene Egnell (Sverige)  
Dr Deborah Weissman (Israel)

**12.30 – 14.00 Lunch**

**14.00-16.30 Högtidlighållandet av de 12 berlinpunkternas 10-årsjubileum (inkl. workshop-session D)**

14.00 **Introduktion till ämnet**

Moderator: Dr Deborah Weissman (Israel)

14.30-16.00 **Workshop-session D:**

Workshop **D1** (Auditoriet, engelska):

(ICCJ Executive Board)

**Kan vår självförståelse som troende påverkas av de 12 berlinpunkterna?**

Presentatörer: Liliane Apotheker (Frankrike)  
Prof. Dr Philip A. Cunningham (USA)

Workshop **D2** (Room KNOWLEDGE, English):  
(provided by the Association of Friends and Sponsors of the Martin Buber House)

**Religion Lived – Day in Day out: Martin Buber and the Twelve Points of Berlin**

Presenters: Birgit Meurer (Germany)  
Dr Eva Schulz-Jander (Germany)

Workshop **D3** (Room BEGINNING, English):  
(provided by members of the ICCJ Executive Board)

**A New Educational Guide on the Twelve Points of Berlin**

Presenters: Anette Adelman (Germany)  
Dr Deborah Weissman (Israel)  
Dr Willy Weisz (Austria)

Workshop **D4** (Room FUTURE, English):  
(provided by ICCJ's International Abrahamic Forum [IAF])

**Ethics and Human Dignity at the Center of Interreligious Relations: Lessons and Recommitment for a Common Future**

Presenters: Prof. Dr Heidi Hadsell (USA)  
Dr Mohammad Hannan Hassan (Singapore)  
Prof. Dr Frederek Musall (Germany)

Workshop **D5** (Room DISCUSSION, English):  
(provided by ICCJ's Theology Committee)

**Celebrating and Transforming: The 12 Points of Berlin in a Theological Perspective**

Presenters: Dr Pavol Bargár (Czech Republic)  
Rev. Patrick Morrow (UK)  
Rev. Dr Michael Trainor (Australia)

16.00-16.30 **Come Together and Exchange**

Workshop **D2** (rum KNOWLEDGE, engelska):  
(Association of Friends and Sponsors of the Martin Buber House)

**Levande religion dag för dag: Martin Buber och de 12 berlinpunkterna**

Presentatörer: Birgit Meurer (Tyskland)  
Dr Eva Schulz-Jander (Tyskland)

Workshop **D3** (rum BEGINNING, engelska):  
(ICCJ Executive Board)

**Ett nytt utbildningsprogram om de 12 berlinpunkterna**

Presentatörer: Anette Adelman (Tyskland)  
Dr Debbie Weissman (Israel)  
Dr Willy Weisz (Österrike)

Workshop **D4** (rum FUTURE, engelska):  
(ICCJ's International Abrahamic Forum [IAF])

**Etik och värdighet i religiondialogens kärna: Lärdomar och ett förnyat engagemang för en gemensam framtid**

Presentatörer: Prof. Dr Heidi Hadsell (USA)  
Dr Mohammad Hannan Hassan (Singapore)  
Prof. Dr Frederek Musall (Tyskland)

Workshop **D5** (rum DISCUSSION, engelska):  
(ICCJ's Theology Committee)

**Högtidlighålla och förändra: De 12 berlinpunkterna i ett teologiskt perspektiv**

Presentatörer: Dr Pavol Bargár (Tjeckiska republiken)  
Rev. Patrick Morrow (Storbritannien)  
Rev. Dr Michael Trainor (Australien)

16.00-16.30 **Utbyte av tankar**

**16.30-17.00 Coffee Break**

**17.00-18.30 Closing Session**  
(Auditorium, English)

*Panel members have been reflecting on the whole conference and its theme in light of the presentations, workshops and participant interaction. They will offer their reflections on what they consider were the key insights that emerged throughout the conference that might help transform or deepen Jewish-Christian self-understanding.*

Moderator: Rev. Dr Michael Trainor (Australia)

Speakers: Prof. Dr Mary Boys (USA)  
Elizabeth Harris-Sawzenko (UK)  
Nick Scott-Blakely (USA)  
Rabbi Dr Shmuel Sztainhendler (Chile)

17.30 **Buzz Groups / Question and Answer**

**20.00 Festive Dinner**

**16.30-17.00 Kaffe**

**17.00-18.30 Avslutning**  
(Auditoriet, engelska)

*Panelen har reflekterat över hela konferensen och dess tema utifrån presentationerna, workshoparna och deltagarnas interaktioner. Panelen kommer att erbjuda sina reflektioner om vad de anser vara den huvudinsikt som framkom under konferensen, som kan hjälpa till att omvandla eller fördjupa den judisk-kristna självförståelse.*

Moderator: Rev. Dr Michael Trainor (Australien)

Presentatörer: Prof. Dr Mary Boys (USA)  
Elizabeth Harris-Sawzenko (Storbritannien)  
Nick Scott-Blakely (USA)  
Rabbi Dr Shmuel Sztainhendler (Chile)

17.30 **Samtal i smågrupper / Frågestund**

**20.00 Festmåltid**

## WORKSHOP SESSION A

### A1 (Auditorium, English)

Cardinal Anders Arborelius, Rabbi Walter Homolka, Father Misha Jaksic, Rev. Dr Bo Sandahl

#### “From Conflict to Communion”:

#### The Impact of Ecumenical Reform Initiatives on Jewish-Christian Relations

[“Från konflikt till gemenskap”: Vilken betydelse förändrade ekumeniska initiativ har för judisk-kristna relationer]

In 1999 the Roman Catholic Church and the Lutheran World Federation signed a document called The Joint Declaration on the Doctrine of Justification that ended a conflict on the view on Justification that had gone back to the Lutheran Reformation in the 16th century. In 2016 Pope Francis visited Lund and its Cathedral in order to celebrate the 500th anniversary of the Reformation. On this occasion another document was signed, called From Conflict to Communion, containing Five Ecumenical Imperatives. The questions we raise is if and if so how these imperatives could be useful in Jewish–Christian dialogue? Would the agreement look different if a broader ecumenical interreligious perspective were taken? How are these agreements received by Christian Orthodox’ and by Jews? Is there a sense that Justification could be understood otherwise in a broader religious context and dialogue?

### A2 (Room *KNOWLEDGE*, English)

Annebelle Gyllenspetz, Rev. Andreas Pervik

#### How do I relate to people of other faiths?

[Hur förhåller jag mig till människor med annan tro än min?]

An interactive experience on our personal ways of dealing with prejudice, fear and acceptance. In order to feel safe in our work with interreligious dialogue, we need to feel grounded in ourselves and stand firm on the platform that is our own religious foundation. In this workshop we will

work together with value concepts and challenges to find what hurts and what brings us safely forward in our work.

### A3 (Room *BEGINNING*, English)

Dr Pavol Bargár, Rev. Patrick Morrow, Rev. Dr Michael Trainor, Dr Debbie Weissman

#### Reflections on Dialogue and Self-Understanding

[Tankar kring dialog och självförståelse]

The Jewish member of our ICCJ Theology Committee will present her tentative conclusions on the topic. The other three members of the committee, each from a different branch of the Christian family, will respond in terms of their own individual contexts. At that point, we hope to stimulate reflection on the topic by the participants in the workshop themselves.

### A4 (Room *FUTURE*, English)

Maera Y. Shreiber, Prof. Dr Ursula Rudnick

#### “Holy Envy” – Emotions and Interfaith Exchange

[“Helig avundsjuka” – Känslor och interreligiöst utbyte]

According to Swedish theologian and professor of religious studies, Krister Stendahl, effective interfaith exchange depends on more than the dispassionate tolerance that often presides over such meetings. In addition to seeking out strong, knowledgeable and genuinely open dialogue partners, one must cultivate the emotional vulnerability he calls, “Holy Envy.” With this provocative phrase, Stendahl challenges us to engage in dialogue, recognizing that there may be something about another faith that is genuinely lacking in one’s own – and thus risk experiencing that complex (and sometimes painful condition) we call envy. We will examine these issues with the help of some beautiful and challenging literary work to be discussed during the session. In this workshop, we will explore some of the emotional challenges and demands activated by deep interfaith exchange.

**A5** (Room *DISCUSSION*, English)

Prof. Dr Philip A. Cunningham, Prof. Dr Adam Gregerman

**“Genuine Brotherhood” without Remorse: Emeritus Pope Benedict’s Reflections on a Theology of Christian-Jewish Relations**

[“Äkta broderskap” utan samvetskval: Påven Benedictus tankar om en teologi kring judisk-kristna relationer]

When Pope John Paul II memorably prayed at the Western Wall in 2000, he committed the Catholic Church to “genuine brotherhood with the people of the Covenant.” His successor, Pope Benedict XVI, took up that commitment, writing on the day after his election in 2005 to the Chief Rabbi of Rome to express his intention “to continue with the dialogue and to reinforce collaboration with the sons and daughters of the Jewish people.” Now as emeritus pope, Benedict has published an essay intended to deepen the church’s dialogue with Jews. It is entitled, “Grace and Vocation without Remorse: Comments on the Treatise *De Iudaeis*.” In it, Benedict identifies some core theological topics and offers what he sees as the parameters within which constructive Catholic theology about Jews and Judaism should continue to develop in the future. The essay generated considerable criticism in German-language publications upon its appearance in July 2018. There were several reasons for this, not least of which is the essay’s intricacy and its often-elliptical style. The presenters of this workshop will analyze its reasoning and most important themes, assessing the essay’s contribution to the theological deepening of the new relationship between Christian and Jews. Participants will also be invited to offer their thoughts about the dialogical road ahead.

**WORKSHOP SESSION B**

**B1** (Auditorium)

Peter Colwell, Elizabeth Harris-Sawzenko, Rabbi David Mason

**Contemporary Antisemitism in the UK – A Christian Theological Response**

[Dagens antisemitism i Storbritannien – ett kristet teologiskt svar]

In February 2019 the Community Security Trust (CST), the organisation which monitors antisemitism in the UK, released its Annual Antisemitic Incidents Report. The report indicated that in 2018 there were 1,652 antisemitic incidents in the UK, the highest total that the CST has ever recorded, a 16% increase from 2017, and the third year in a row to see a record total.

Over the past year, in politics and society at large, antisemitism has been identified as a significant issue. In the summer of 2018, the House of Bishops of the Church of England endorsed the International Holocaust Remembrance Alliance (IHRA) definition of antisemitism.

With rising levels of antisemitism and antisemitic discourse in the public domain, the Council of Christians and Jews (CCJ) and Churches Together in Britain and Ireland (CTBI) have identified a need for a dedicated practical resource on antisemitism for Christian communities and churches. The resource will focus on preaching, liturgy and theology, in the context of Christian-Jewish relations, designed with input from an expert group of ecumenical Christian practitioners and scholars and Jewish consultants.

The Church, we believe, should also look deeply at its own theology and practice, to identify where there is antisemitism to be challenged and where there is a need for greater cooperation, friendship, and mutual flourishing between Christians and Jews.

## **B2** (Room *KNOWLEDGE*, English)

Rabbi Joshua Ahrens, Urs Urech

### **Seelisberg and then? – The Very Early Years of ICCJ as a Case Study in Limits and Failures of Dialogue**

[Seelisberg och sedan, då? – ICCJ:s allra första år som exempel på dialogens gränser och misslyckanden]

This workshop is about the early years of the ICCJ (1947-1950), before it temporarily failed. It takes a look at the development of international Christian-Jewish cooperation, but also at the conflicts and controversies among the international players. Original sources of texts, letters and discussions about the first ICCJ constitution will show the various areas of conflict, such as political versus religious work, central versus grassroots organisation and American versus European mindsets and views. This workshop will illustrate that these topics are still relevant for our future work at ICCJ.

## **B3** (Room *BEGINNING*, English)

Rabbi Dr David Sandmel, Rev. Friedhelm Pieper

### **Loving the Jews: 'Judaizing' and Philosemitism in Contemporary Christianity**

[Att älska judarna: "Judaisering" och filosemitism i dagens Tyskland]

If antisemitism is bad, then philosemitism, the love of the Jews must be good, right? Like most aspects of Jewish Christian relations, philosemitism is multifaceted and manifests itself in a number of different ways – not only in terms of attitudes but also in practice and rituals. And it elicits a variety of reactions from the Jewish community. This workshop will explore some of the expressions of philosemitism and the questions it raises about the boundaries and limits of Jewish-Christian relations and dialogue.

## **B4** (Room *FUTURE*, English)

Dr Svante Lundgren, Rev. Dr Bo Sandahl

### **From Nineveh to Södertälje – the Assyrian diaspora experience**

[Från Nineveh till Södertälje – erfarenheter i den assyriska diasporan]

An ancient Christian community, the Assyrians, is today one of the biggest immigrant groups in Sweden. As they cope with the terrible news about the plight of their people in the Middle East, they struggle to integrate into a modern Western society without losing their unique identity as bearers of a long tradition of Eastern Christianity. Their numbers in the Middle East decrease and many in the younger generation assimilate in their new homelands. The presenters will discuss the challenges facing a stateless Christian people in today's world.

## **B5** (Room *DISCUSSION*, English)

Trevor Creewel, Dr Mary J. Marshall

### **A Critical Review of Christian Hymns**

[En kritisk granskning av kristna hymner]

The very beginning of the Berlin document contains a call to Christians and Christian Communities to: "combat religious, racial and all other forms of antisemitism, liturgically, by cleansing Christian liturgies of anti-Jewish perspectives, particularly in preaching, prayers and hymns." At the AGM of the ICCJ conference in Bonn, 2017, and again in Budapest last year, delegates from the Australian CCJ presented details of efforts being made by their members to raise awareness of Christian hymns that according to that call, were unacceptable, and should not be sung. This year, on the tenth anniversary of the Berlin document's launch, a workshop on the topic of unacceptable hymns will detail the categories employed for assessment of offensive lyrics: (1) antisemitism; (2) supersessionism; (3) caricature of Jews or Judaism; and (4) insensitive use of scripture or of the tetragrammaton; and provide examples of problematical hymns. Critique of these songs will be offered from a Jewish as well as a Christian perspective. The workshop will offer an opportunity for participants to comment on the findings, and to cite other examples of sacred songs which should be expunged from hymnals.

## WORKSHOP SESSION C

### C1 (Auditorium)

Imam Salahuddin Barakat, Rabbi Moshe David HaCohen

#### **Amanah: The Muslim and Jewish Trust and Faith Project, Malmö**

[Amanah: Ett judiskt-muslimskt projekt om tillit och tro, Malmö]

AMANAHA is a Jewish-Muslim joint project, built on the cooperation between Rabbi Moshe-David HaCohen, who represents the Jewish community in Malmö, and Imam Salahuddin Barakat, who represents the Malmö Muslim Network. AMANAHA's aim is to build trust and faith, acting together against discrimination and extremism, as well as bringing a new angle of discussion regarding identity, integration and religion to the society at large.

In this workshop, Amanah will present a model of its Beit Midrash/Madrassa platform which facilitates learning, discussion and sharing of mutual values between the Jewish and Muslim communities in Malmö through textual comparison and traditional modes of learning. The subject will be: One Abraham. Two traditions. Which son? – delving into the story of the sacrifice of Abraham's son in the Jewish and Muslim traditions.

### C2 (Room *KNOWLEDGE*, English)

Elena Dini, Rabbi Dr Reuven Firestone, Imam Morteza Rezaadeh

#### **Learning & Discussion on Recent Muslim Initiatives and Documents Promoting Interreligious Dialogue**

[Lärdomar och diskussion om nya muslimska initiativ och dokument som förespråkar religionsdialog]

This workshop is a follow-up to the IAF Plenary, designed to provide an opportunity for deep study and discussion of recent Muslim initiatives in the Dialogue. Participants will receive copies of declarations and documents along with study guides. The workshop will be organized around small-group discussion followed by reporting to the larger group and summary discussion. Learning Outcomes:

At the end of the workshop participants will be able to

- know about recent under-reported Muslim initiatives in interreligious dialogue
- delve into the language, hopes and expectations of our Muslim co-dialogicians
- understand some of the special issues facing the Muslim world in interfaith dialogue
- learn how we can all work more effectively together to promote greater harmony and understanding

### C3 (Room *BEGINNING*, English)

Dr Jutta Hausmann, Rabbi Shmuel Sztainhendler

#### **Gen 17, 1-14 – Separated and yet together: A Jew and a Christian in Conversation about the Covenant with Abraham**

[Gen 17, 1-14 – Åtskilda, men ändå tillsammans: Ett judiskt-kristet samtal om Abrahams förbund]

Gen 17 plays a prominent role in the discourse on the Christian relationship to the Jewish people. When the covenant promised forever to Abraham is understood as a promise to the Jewish people, there is no room for the idea of their replacement by the faithful in Christ. But what does the saying of Abraham as father of many nations mean? Should the nations thus be included in the covenant with Abraham?

Is Gen 17 from a Christian perspective only a theological instruction on how to understand the Jewish people? Or is there also a spiritual message for Christian self-understanding and relationship with God?

The God that appears and shows Godself here is other than the one established with Adam and Noah. The call and covenant here initiates a relationship of separate beings: one divine and one human. From that we conclude that the religions that come from Abraham are religions of faith, of reciprocity, not of uniformity. How do distinctiveness and conflict impact relations between Jews and Christian as we read and study these verses together?

We would mutually like to find out what the contribution of Gen 17, with its very asymmetrical reception-history in our two traditions, might be for our solidarity in friendship and brotherhood today.



#### C4 (Room *FUTURE*, English)

Héctor A. Acero Ferrer, Nike Snijders

##### **Encountering the "Other" as a Virtual Neighbour: Perspectives on Jewish and Christian Self-Understandings in Global Settings**

[Att möta den andre i form av en virtuell granne: perspektiv på judisk och kristen självförståelse i globala sammanhang]

Our religious traditions teach us about how we should relate to the "Other". Now, more often than in the past, the "Other" may turn out to be our neighbour. New relationships are formed, and with these the need for introspection arises. We may even need to re-evaluate what we have been taught from within our own faith-traditions. In this session, we look at how these meetings affect our self-understandings as Jews, Christians and as partners in dialogue. We will look into the concept of "cyber neighbours", as many of us view virtual meetings as an integral part of our lives. When we encounter our "Other" virtually, unprecedented relationships are formed, and unprecedented situations occur.

#### C5 (Room *DISCUSSION*, English)

Gunnel Borgegård, Prof. Dr Mary Boys, Rev. Dr Helene Egnell, Dr Deborah Weissman

##### **How has our new relationship affected Christian and Jewish feminist theologies?**

[Hur har våra nya relationer påverkat kristna och judiska feministteologier?]

From the beginnings of feminist theology, it has been a common project for Jews and Christians – but Christian feminist theologians still have not always managed to avoid the pitfalls of classical Christian anti-Judaism. However, the joint efforts of Christian and Jewish feminists can revitalize and offer new perspectives to Jewish-Christian dialogue.

In this session four feminists explore the legacy of women's distinctive contributions to Jewish-Christian relations and identify the accomplishments, tensions, and challenges in feminist religious thought and activism.

## WORKSHOP SESSION D

### ***Celebrating the 10<sup>th</sup> Anniversary of the 12 Points of Berlin***

*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 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 21<sup>st</sup> 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.*

#### **D1 (Auditorium)**

(provided by members of the ICCJ Executive Board)

Liliane Apotheker, Prof. Dr Philip A. Cunningham

### **Can Our Self-Understanding as People of Faith be Changed by the Twelve Points of Berlin?**

[Kan vår självförståelse som troende påverkas av de 12 berlinpunkterna?]

Belief and Liturgy are nestled inside our inner world. They are an intimate part of our self-identities as Jews and Christians. Both Rabbinic and Christian liturgies and rites were established and became distinct in the

aftermath of the destruction of the Jerusalem Temple in 70 C.E. Certain features of the respective public prayer traditions of Christians and Jews developed in an environment of hostility to one another.

Points 3 (addressed to Christians and Christian communities) and 6 (addressed to Jews and Jewish communities) of the “Twelve Points of Berlin” touch on how traditional Jewish and Christian liturgies could be impacted by the new posture of friendship that is growing between the two communities.

What can we do when we recognize aspects of our prayer that wound our friends of the other tradition? How do we feel when we recognize prayers that degrade the other within our own worship? What options are available in response? These topics and many more will be discussed during this interactive workshop.

*[This workshop is related to theses 3 and 6 of the Twelve Points of Berlin]*

## **D2** (Room *KNOWLEDGE*, English)

(provided by the Association of Friends and Sponsors of the Martin-Buber-House)

Birgit Meurer, Dr Eva Schulz-Jander

### **Religion Lived – Day in Day out: Martin Buber and the Twelve Points of Berlin**

[Levande religion dag för dag: Martin Buber och de 12 berlinpunkterna]

“For me this is what I mean by religion – not removing yourself into another world but responding to the call that comes into your everyday life.” MB, *Israel and the world*, p. 11.

Religion for Buber is not an abstract building of thought; it does not occur in another dimension or in a mystical space removed from everyday life. According to him religion cannot be separated from the life we live. We must be truthful in our daily life as in our religious life. Buber goes even further and includes political life within individual life. Thus his view of Zionism and politics must be considered within this framework.

Following a story illustrating Buber’s view on religion, Eva Schulz-Jander, who was part of the Berlin-Committee, will give insights into the process of shaping the Twelve Points of Berlin. Birgit Meurer offers an overview of Buber’s ideas and his effect on Zionism and politics in Israel. In the last

part of the presentation Eva Schulz-Jander will look at Buber’s personal relationship with Christians. In a common discussion with the plenum the following question is asked: Where do Buber’s ideas correspond to the twelve points of Berlin, especially point 4,5 and how does it relate to point 7,2?

The last part of the workshop will be dedicated to teamwork: Using different Buber quotations, buzz groups will be asked to reflect on his ideas. All results will be presented to the plenum and conclusions for our everyday life summarized: Can Buber help us understand and apply the twelve points better?

*[This workshop is related to theses 4 and 7 of the Twelve Points of Berlin]*

## **D3** (Room *BEGINNING*, English)

(provided by members of the ICCJ Executive Board)

Anette Adelman, Dr Debbie Weissman, Dr Willy Weisz

### **A New Educational Guide on the Twelve Points of Berlin**

[Ett nytt utbildningsprogram om de 12 berlinpunkterna]

After 2009, the ICCJ issued an educational guide to the Twelve Points of Berlin, available on our Web site. In 2018, a working team was established for the purpose of updating and revising the Guide. It will become an interactive guide, using the newer technologies that are now available to us. The four members of the team include two Jews, a Catholic and a Protestant. Members of the team will present some of the challenges we have encountered in our work thus far and our vision of how the Guide can be used in the future by individuals and by member organizations, communities and study groups.

**D4** (Room *FUTURE*, English)

(provided by ICCJ's International Abrahamic Forum [IAF])

Prof. Dr Heidi Hadsell, Dr Mohammad Hannan Hassan, Prof. Dr Frederek Musall

**Ethics and Human Dignity at the Center of Interreligious Relations: Lessons and Recommitment for a Common Future**

[Etik och värdighet i religiondialogens kärna: Lärdomar och ett förnyat engagemang för en gemensam framtid]

The history of Jewish-Christian-Muslim relations has invariably been comprised of multiple perspectives, voices and narratives, instead of a single story. These nuanced perspectives and stories will remain so today and tomorrow. This workshop aims to draw inspiration and to learn from this multiplicity of perspectives and experiences of contemporary models and from the various contexts of interreligious cooperation, co-existences and relations. It seeks to ground these relations on shared ethical principles in shaping a common future for interreligious relations and dialog, and to reaffirm the Berlin Commitment to Interreligious Dialogue.

Workshop Learning Outcomes:

At the end of the workshop participants will be able to

- understand the importance of grounding interreligious dialogue and relations on ethical principles and human dignity.
- examine the twelve points of Berlin Commitment.
- draw inspiration from stories, lessons and modalities of inter religious relations/dialogue from various countries.
- develop recommendations and proposals for interreligious dialog and initiatives.

*[This workshop is related to theses 9 – 12 of the Twelve Points of Berlin]*

**D5** (Room *DISCUSSION*, English)

(provided by ICCJ's Theology Committee)

Dr Pavol Bargár, The Rev'd Patrick Morrow, Rev. Dr Michael Trainor

**Celebrating and Transforming: The 12 Points of Berlin in a Theological Perspective**

[Högtidlighålla och förändra: De 12 berlinpunkterna i ett teologiskt perspektiv]

This workshop will bring together the topic of the anniversary of the 12 Points of Berlin with the main focus of this year's ICCJ conference on transformation. Being an interactive workshop, it will explore how the recent paradigmatic shift in theologizing towards intentionally contextual, grassroots, and publicly-engaged ways of doing theology has an impact on Jewish-Christian relations. After short opening presentations by two members of the Theology Committee, another member of the Committee will offer a theological response, to inspire debate, dialogue, and discussion. Taking the 9-12 Berlin points as a thematic framework, the participants in the workshop will be led to pursue first a "social analysis" and then a "theological reflection" on the issues that are relevant to both their own contexts and the area of Jewish-Christian/interfaith relations. The aim is to provide a mosaic of various views, themes, and approaches on the issues such as interreligious education, social justice, dialogue with society, and environmental stewardship.

*[This workshop is related to theses 9 – 12 of the Twelve Points of Berlin]*

## FIELD TRIPS TO LOCAL SITES – TUESDAY AFTERNOON

**Trip 1:** (English / group of max. 50 participants)

**A three-stop bus tour in Malmö.** We will visit the Synagogue, the Islamic Centre and St Petri Church. At each stop we will meet members of each congregation who tell us about the history of their building and congregation and life as a religious person in Malmö. We will also see other parts of Malmö. The bus will afterwards travel back to Lund and you can choose if you want to be dropped off at the hotel or in the city centre.

**Trip 2:** (English)

**A walked pilgrimage** where we visit medieval, sacred sites in Lund. Up till the Reformation in the 16<sup>th</sup> century Lund was the religious centre of the Nordic countries. What is now the centre of Lund has 27 churches. We will visit some of these places and learn about the city's history.

**Trip 3:** (English / group of max. 50 participants)

**A two-stop bus tour of Lund.** We will visit the Islamic Culture Centre. After that the bus takes us to the city centre where we take a walk to the old, Jewish neighbourhood, called Nöden, and be guided in the Cathedral. We will meet members of each congregation who will tell us a about the history of their congregation and life as a religious person in present day Lund.

## OTHER EVENTS AND MEETINGS

**"Go to the Movies"** (Auditorium)

*Monday, July 1, 2019, 20.00 hrs.:*

**"Every Face Has A Name" by Magnus Gertten**

*On April 28, 1945, life begins again. Hundreds of survivors from the German concentration camps arrive to the harbour of Malmö, Sweden. While they take their first steps in freedom Swedish news photographers film them. Now, 70 years later the survivors are watching this archive footage for the very first time and as they discover themselves they re-experience the emotions from this special day. "Every Face Has A Name" features an extraordinary blend of stories coming from Jewish survivors, all united in the moment of freedom. Moments and scenes also taking place all over the world today. Endless streams of war survivors arriving to a new country. All anonymous. Faces without names.*

**Magnus Gertten** is an internationally renowned film producer and director from Malmö, Sweden. His 2011 film Harbour of Hope focused on the arrival of tens of thousands of refugees at the port of Malmö by the so-called White Buses in 1945. Some of these encounters led him to keep searching and creating, resulting in the awarded film *Every Face Has A Name* in 2015.

Magnus Gertten will join us for a discussion on the film and the legacy of Malmö as a "harbour of hope".

### **Assemblies**

*Monday, July 1, 2019, 19.00 hrs. - 20.00 hrs.: (Room DISCUSSION)*

**Annual General Meeting of the Association of Friends and Sponsors of the Martin Buber House (for members and interested parties)**

*Thursday, July 4, 2019, 9.00 hrs. – 13.00hrs.: (Room DISCUSSION)*

**Annual General Meeting of the member organisations of the ICCJ**

## **A TIME FOR RECOMMITMENT: THE TWELVE POINTS OF BERLIN**

### **A CALL TO CHRISTIAN AND JEWISH COMMUNITIES WORLDWIDE**

We, the International Council of Christians and Jews and our member organizations, resolve to renew our engagement with the Ten Points of Seelisberg that inspired our beginnings. Therefore, we issue these calls to Christians, Jews, and all people of good will:

### **A Call To Christians and Christian Communities**

We commit ourselves to the following goals and invite all Christians and Christian communities to join us in the continuing effort to remove all vestiges of contempt towards Jews and enhance bonds with the Jewish communities worldwide.

#### **1. To combat religious, racial and all other forms of antisemitism**

##### *Biblically*

- By recognizing Jesus' profound identity as a Jew of his day, and interpreting his teachings within the contextual framework of first-century Judaism.
- By recognizing Paul's profound identity as a Jew of his day, and interpreting his writings within the contextual framework of first-century Judaism.
- By emphasizing that recent scholarship on both the commonality and gradual separation of Christianity and Judaism is critical for our basic understanding of the Jewish-Christian relationship.
- By presenting the two Testaments in the Christian Bible as complementary and mutually affirming rather than antagonistic or inferior/superior. Denominations that use lectionaries are encouraged to choose and link biblical texts that offer such an affirming theology.
- By speaking out against Christian misreadings of biblical texts regarding Jews and Judaism that can provoke caricatures or animosity.

##### *Liturgically*

- By highlighting the connection between Jewish and Christian liturgy.
- By drawing upon the spiritual richness of Jewish interpretations of the scriptures.
- By cleansing Christian liturgies of anti-Jewish perspectives, particularly in preaching, prayers and hymns.

##### *Catechetically*

- By presenting the Christian-Jewish relationship in positive tones in the education of Christians of all ages, underlining the Jewish foundations of Christian belief and accurately describing the ways Jews themselves understand their own traditions and practices. This includes the curricula of Christian schools, seminaries and adult education programs.
- By promoting awareness of the long-lived traditions of Christian anti-Judaism and providing models for renewing the unique Jewish-Christian relationship.
- By underscoring the immense religious wealth found in the Jewish tradition, especially by studying its authoritative texts.

#### **2. To promote interreligious dialogue with Jews**

- By understanding dialogue as requiring trust and equality among all participants and rejecting any notion of convincing others to accept one's own beliefs.
- By appreciating that dialogue encourages participants to examine critically their own perceptions of both their own tradition and that of their dialogue partners in the light of a genuine engagement with the other.

#### **3. To develop theological understandings of Judaism that affirm its distinctive integrity**

- By eliminating any teachings that Christians have replaced Jews as a people in covenant with God.
- By emphasizing the common mission of Jews and Christians in preparing the world for the kingdom of God or the Age to Come.

- By establishing equal, reciprocal working relationships with Jewish religious and civic organizations.
- By ensuring that emerging theological movements from Asia, Africa and Latin America, and feminist, liberationist or other approaches integrate an accurate understanding of Judaism and Christian-Jewish relations into their theological formulations.
- By opposing organized efforts at the conversion of Jews.

#### **4. To pray for the peace of Jerusalem**

- By promoting the belief in an inherent connectedness between Christians and Jews.
- By understanding more fully Judaism's deep attachment to the Land of Israel as a fundamental religious perspective and many Jewish people's connection with the State of Israel as a matter of physical and cultural survival.
- By reflecting on ways that the Bible's spiritual understanding of the land can be better incorporated into Christian faith perspectives.
- By critiquing the policies of Israeli and Palestinian governmental and social institutions when such criticism is morally warranted, at the same time acknowledging both communities' deep attachment to the land.
- By critiquing attacks on Zionism particularly when such critiques become expressions of antisemitism.
- By joining with Jewish, Christian and Muslim peace workers, with Israelis and Palestinians, to build trust and peace in a Middle East where all can live secure in independent, viable states rooted in international law and guaranteed human rights.
- By enhancing the security and prosperity of Christian communities both in Israel and Palestine.
- By working for improved relations among Jews, Christians and Muslims in the Middle East and the rest of the world.

#### **A Call To Jews and Jewish Communities**

We commit ourselves to the following goals and invite all Jews and Jewish communities to join us in the continuing effort to remove all vestiges of animosity and caricature toward Christians and to enhance bonds with Christian churches of the world.

#### **5. To acknowledge the efforts of many Christian communities in the late 20<sup>th</sup> century to reform their attitudes toward Jews**

- By learning about these reforms through more intensive dialogue with Christians.
- By discussing the implications of changes in Christian churches regarding Jews and their understandings of Judaism.
- By teaching Jews of all ages about these changes, both in the context of the history of Jewish-Christian relations and according to the appropriate stage of education for each group.
- By including basic and accurate background information about Christianity in the curricula of Jewish schools, rabbinic seminaries and adult education programs.
- By studying the New Testament both as Christianity's sacred text and as literature written to a large degree by Jews in an historical-cultural context similar to early Rabbinic literature, thereby offering insight into the development of Judaism in the early centuries of the Common Era.

#### **6. To re-examine Jewish texts and liturgy in the light of these Christian reforms**

- By grappling with Jewish texts that appear xenophobic or racist, realizing that many religious traditions have uplifting, inspirational texts as well as problematic ones. The emphasis for all religious traditions should be on texts that promote tolerance and openness.
- By placing problematic texts within their historical context, in particular writings from the times when Jews were a powerless, persecuted and humiliated minority.
- By addressing the possible re-interpretation, change or omission of parts of Jewish liturgy that treat others in problematic ways.

## **7. To differentiate between fair-minded criticism of Israel and antisemitism**

- By understanding and promoting biblical examples of just criticism as expressions of loyalty and love.
- By helping Christians appreciate that communal identity and interconnectedness are intrinsic to Jewish self-understanding, in addition to religious faith and practice, therefore making the commitment to the survival and security of the State of Israel of great importance to most Jews.

## **8. To offer encouragement to the State of Israel as it works to fulfil the ideals stated in its founding documents, a task Israel shares with many nations of the world.**

- By ensuring equal rights for religious and ethnic minorities, including Christians, living within the Jewish state.
- By achieving a just and peaceful resolution of the Israeli-Palestinian conflict.

## **A Call To Both Christian and Jewish Communities and Others**

We commit ourselves to the following goals and invite Jews, Christians and Muslims, together with all people of faith and goodwill, always to respect the other and to accept each other's differences and dignity.

## **9. To enhance interreligious and intercultural education**

- By combating negative images of others, teaching the foundational truth that each human being is created in the image of God.
- By making the removal of prejudices against the other a high priority in the educational process.
- By encouraging mutual study of religious texts, so that Jews, Christians, Muslims and members of other religious groups can learn both from and with each other.
- By supporting common social action in the pursuit of common values.

## **10. To promote interreligious friendship and cooperation as well as social justice in the global society**

- By rejoicing in the uniqueness of each person, and promoting everyone's political, economic and social well-being.
- By recognizing as equal citizens members of faith traditions who have migrated to new homelands where they may have become part of a religious minority.
- By striving for equal rights for all people, regardless of their religion, gender or sexual orientation.
- By recognizing and grappling with the fact that feelings of religious superiority—and an accompanying sense that other religions are inferior—are present in each tradition, including one's own.

## **11. To enhance dialogue with political and economic bodies**

- By collaborating with political and economic bodies whenever possible to promote interreligious understanding.
- By benefiting from political and economic groups' growing interest in interreligious relations.
- By initiating discussion with political and economic bodies around the urgent need for justice in the global community.

## **12. To network with all those whose work responds to the demands of environmental stewardship**

- By fostering commitment to the belief that every human being is entrusted with the care of the Earth.
- By recognizing the shared Jewish and Christian biblical duty toward creation, and the responsibility to bring it to bear in public discourse and action.

To all these challenges and responsibilities, we—the International Council of Christians and Jews and its member organizations—commit ourselves.

Berlin, Germany, July 2009

At the International Conference and the Annual General Meeting of the International Council of Christians and Jews.

## TID FÖR FÖRNYELSE

VI VILL INTE GLÖMMA NÅGOT, MEN VI VILL BYGGA EN BÄTTRE FRAMTID TILLSAMMANS.

2009 utfärdade International Council of Christians and Jews och dess medlemsorganisationer ett upprop riktat både till kristna och judiska församlingar liksom till muslimer och ”alla människor av tro och god vilja” i hela världen som ett uttryck för behovet av att vidareutveckla och skärpa de tio punkterna från Seelisberg. Dokumentet har titeln A Time for Recommitment – Jewish Christian Dialogue 70 years after War and Shoah. Uppropet innehåller 12 punkter som framställs som mål och till dem är flera specifika uppgifter knutna.

I den publikation som ICCJ gett ut med anföranden från årskonferensen 2009 finns flera texter som behandlar dialogens utveckling och dess innehåll. Man uttrycker sin uppskattning av De tio punkterna från Seelisberg, men också hur en ny tids – vår tids – utmaningar ställer nya och andra krav.

Här följer de 12 punkterna:

## TID FÖR FÖRNYELSE

Vi, The International Council of Christians and Jews och våra medlemsorganisationer, är fast beslutna att förnya vårt engagemang för de Tio Punkterna från Seelisberg som inspirerade oss i början. Därför ger vi ut dessa uppmaningar till kristna, judar och alla människor av god vilja:

### En uppmaning till kristna och kristna församlingar:

Vi uppmanar alla kristna och kristna församlingar att göra gemensam sak med oss i vår fortsatta strävan att avlägsna alla spår av förakt gentemot judar och judendom och stärka relationerna till de judiska församlingarna i hela världen.

Vi förpliktar oss

### 1. att bekämpa antisemitism i alla dess former

*bibliskt*

genom att

- bejaka Jesu grundläggande identitet som jude av sin tid och tolka hans undervisning inom ramen för det första århundradets judendom
- bejaka Paulus starka identitet som jude av sin tid och tolka hans skrifter inom ramen för det första århundradets judendom
- framhålla att nyare forskning är avgörande för vår grundläggande förståelse av judisk-kristna relationer både då det gäller det som är gemensamt för judendom och kristendom och det som skiljer dem åt
- påvisa att den kristna bibelns båda testamenten kompletterar och förstärker varandra ömsesidigt mer än står i motsats till varandra eller har en inbördes rangordning. Samfund som använder evangelieböcker bör välja och kombinera texter på ett sätt som leder till en sådan bekräftande teologi
- protestera mot kristen feltolkning av bibliska texter om judar och judendom som kan orsaka karikatyrer eller leda till fientlighet

*liturgiskt*

genom att

- lyfta fram sambandet mellan judisk och kristen liturgi
- ta fasta på den andliga rikedom i judisk skrifttolkning
- rensa den kristna liturgin från anti-judiska perspektiv, i synnerhet i predikan, böner och psalmer

*kateketiskt*

genom att

- framställa judisk-kristna relationer positivt i undervisningen av både barn och vuxna och betona den judiska grunden i kristen tro och korrekt beskriva hur judar tolkar och förstår sina egna traditioner och bruk. Detta gäller läroplanerna i kristna skolor, seminarier och undervisningsprogram för vuxna



- upplysa om de långlivade traditionerna av kristen anti-judaism och skapa modeller för en förnyelse av den unika relationen mellan judar och kristna
- understryka den stora religiösa rikedom i den judiska traditionen, i synnerhet genom att studera judendomens auktoritativa texter

## **2. att uppmuntra till interreligiös dialog med judar**

genom att

- inse att dialog förutsätter tillit och jämlikhet mellan alla deltagare och avvisa varje försök att övertala andra att acceptera ens egen tro
- acceptera som en självklarhet att dialog uppmuntrar deltagare att kritiskt undersöka sina egna föreställningar både om sin egen och om sina dialogpartners tradition och att detta sker i ett öppet och helhjärtat möte med den andre

## **3. att utveckla en teologisk tolkning av judendomen som bekräftar judendomens egen integritet**

genom att

- upphöra med all undervisning om att kristna skulle ha ersatt judar som Guds förbundsfolk
- betona judars och kristnas gemensamma uppdrag att förbereda världen för Guds rike
- skapa jämlika, ömsesidiga arbetsrelationer med judiska organisationer, både religiösa och sekulära
- verka för att nya teologiska rörelser från Asien, Afrika och Latin-Amerika och företrädare för feministiska rörelser, befrielseörelser och andra uttrycker en korrekt förståelse i sina teologiska formuleringar av judendom och judisk-kristna relationer
- bemöta alla organiserade försök att omvända judar

## **4. att be för fred i Jerusalem**

genom att

- framhålla det starka sambandet mellan kristna och judar
- få större förståelse för judendomens djupa bundenhet till Israels land som något fundamentalt religiöst samt det faktum att många judar ser staten Israel som en angelägenhet för judarnas fysiska och kulturella överlevnad
- reflektera över hur bibelns andliga tolkning av landet bättre skulle kunna inkluderas i kristen trostolkning
- att kritisera israeliska och palestinska officiella och sociala institutioners handlande då sådan kritik är moraliskt berättigad samtidigt som man erkänner båda sidors starka band till landet
- att kritisera angrepp på sionism då dessa blir ett uttryck för antisemitism
- att tillsammans med judiska, kristna och muslimska fredsarbetare, med israeler och palestinier, bygga tillit och fred i Mellan-Östern så att alla kan leva trygga i självständiga, livsdugliga stater förankrade i internationell lag och garanterade mänskliga rättigheter
- att öka kristna samhällens säkerhet och välbefinnande både i Israel och i Palestina
- att arbeta för förbättrade relationer mellan judar, kristna och muslimer i Mellan-Östern och i övriga världen

## **En uppmaning till judar och till judiska församlingar**

Vi uppmanar alla judar och judiska församlingar att göra gemensam sak med oss i vår fortsatta strävan att avlägsna alla spår av fientlighet mot och vrångbilder av kristna och att stärka relationerna till de kristna kyrkorna i hela världen.

Vi förpliktar oss

## **5. att uttrycka erkänsla för de ansträngningar som många kristna samfund gjort under senare delen av 1900-talet för att förändra sin inställning till judar**

genom att

- få kunskap om dessa förändringar genom öppna samtal med kristna
- diskutera innebörden av de kristna kyrkornas förändrade hållning till judar och därmed deras tolkning av judendomen
- undervisa judar i alla åldrar om dessa förändringar då det gäller den historiska kontexten för judisk-kristna relationer och på en nivå som är anpassad för varje grupp
- att ge grundläggande och korrekt bakgrundsinformation om kristendom i judiska skolans läroplaner, utbildningsprogram för vuxna och rabbinseminarier
- studera Nya testamentet både som kristendomens heliga text och som litteratur skriven till stor del av judar i en historisk-kulturell kontext som liknar den där tidig rabbinisk litteratur kom till. Ett sådant studium ger kunskap om judendomens utveckling under de första århundradena av vår gemensamma tideräkning

## **6. att ompröva judiska texter och liturgi i ljuset av dessa kristna förändringar**

genom att

- brottas med judiska texter som verkar vara främlingsfientliga eller rasistiska
- placera problematiska texter i sin historiska kontext, i synnerhet sådana som är från tider då judar var en maktlös, förföljd och förödmjukad minoritet
- ta upp möjligheten till omtolkning av, ändring i eller borttagande av delar av den judiska gudstjänstordningen som behandlar andra på ett problematiskt sätt

## **7. att skilja mellan ärlig kritik av Israel och antisemitism**

genom att

- förstå och lyfta fram bibliska exempel på rättvis kritik som uttryck för lojalitet och kärlek
- hjälpa kristna uppskatta judisk självförståelse, den roll som känslan av att vara ett folk och utgöra en samhällsgemenskap spelar - i tillägg till religiös tro och praxis; allt detta återspeglas i de flesta judars oro för staten Israels överlevnad och säkerhet

## **8. att stödja staten Israel i att uppnå de ideal som finns angivna i dess grundläggande dokument, en uppgift som Israel delar med många nationer i världen**

genom att

- garantera samma rättigheter för religiösa och etniska minoriteter, inklusive kristna, som bor i den judiska staten
- uppnå en rättvis och fredlig lösning på den israelisk-palestinska konflikten

## **En uppmaning till både kristna och judiska församlingar och till andra**

Vi uppmanar judar, kristna och muslimer att tillsammans med alla människor av tro och god vilja att alltid respektera den andre och att acceptera varandras skillnader och värdighet.

Vi förpliktar oss

## **9. att stärka interreligiös och interkulturell utbildning**

genom att

- bekämpa negativa bilder av andra och lära ut den grundläggande sanningen att varje människa är skapad till Guds avbild
- ge högsta prioritet åt att i undervisningen få bort fördomar gentemot andra
- uppmuntra till ömsesidigt studium av religiösa texter så att judar, kristna, muslimer och medlemmar av andra religiösa samfund kan lära sig både av och tillsammans med varandra

- delta i och stödja gemensamma sociala aktiviteter som ett påtagligt uttryck för våra gemensamma värderingar

### **10. att främja vänskap och samarbete över religionsgränserna och social rättvisa i världssamfundet**

genom att

- glädja sig åt det unika i varje människa och främja vars och ens politiska, ekonomiska och sociala välfärd
- ta emot som jämlikar människor som har flyttat till nya hemländer där de kanske finner sig vara medlemmar av en religiös minoritet
- sträva efter samma rättigheter för alla, oberoende av religion, kön eller sexuell läggning
- erkänna och bearbeta det faktum att känslor av religiös överlägsenhet – tillsammans med en känsla av att andra religioner är underlägsna – finns i varje tradition, inklusive den egna

### **11. att stärka dialogen med politiska och ekonomiska organ**

genom att

- samarbeta med politiska och ekonomiska organ närhelst det är möjligt att främja interreligiös förståelse
- dra fördel av att det finns ett växande intresse hos politiska och ekonomiska grupper för interreligiösa relationer
- ta initiativ till ett samtal med politiska och ekonomiska organ kring det brinnande behovet av rättvisa i världssamfundet

### **12. att samverka med alla som vill ta ansvar för de utmaningar som vår miljö ställer**

genom att

- vårda övertygelsen att varje människa har i uppdrag att värna om jorden
- bejaka det bibliska ansvaret gentemot skapelsen som judar och kristna delar och göra detta gällande i offentligt samtal och i offentlig handling

Vi – The International Council of Christians and Jews och våra medlemsorganisationer – förpliktar oss till alla dessa utmaningar och ansvarsområden.

Berlin, Tyskland, i juli 2009

International Councils of Christians and Jews internationella konferens och årsmöte

## PRESENTERS AND SPEAKERS

### **Acero Ferrer, Héctor**

Colombia/Canada, Héctor Acero Ferrer, Associate Director of the Centre for Philosophy, Religion, and Social Ethics - Institute for Christian Studies, and Adjunct Faculty at the Martin Luther University College - Wilfrid Laurier University

### **Adelmann, Anette**

Germany, Anette Adelmann, Protestant theologian and expert scholar of Jewish Studies, General Secretary of the International Council of Christians and Jews (ICCJ)

### **Ahrens, Joshua**

Germany, Rabbi Jehoschua Ahrens, communal rabbi and Director for Central Europe of the Center for Jewish-Christian Understanding & Cooperation, Jerusalem, board member of the German Council of Christians and Jews (DKR)

### **Apotheker, Liliane**

France, Liliane Apotheker, First Vice-President of the International Council of Christians and Jews (ICCJ)

### **Arborelius, Anders**

Sweden, Cardinal Anders Arborelius O.C.D., Catholic Bishop of Stockholm and Cardinal, member of the Carmelite Order, President of the Christian Council of Sweden

### **Barakat, Salahuddin**

Sweden, Imam Salahuddin Barakat, Founder and Director of Islamakademin, Malmö, Co-founder of Amanah: The Jewish and Muslim Trust and Faith Project in Malmö

### **Bargár, Pavol**

Czech Republic, Dr Pavol Bargár, researcher at the Protestant Theological Faculty of Charles University in Prague, Board member of the CCJ in the Czech Republic, Second Vice-President of the International Council of Christians and Jews (ICCJ)

### **Bendcowsky, Hana**

Israel, Hana Bendcowsky, Director of the Jerusalem Center for Jewish-Christian Relations at the Rossing Center for Education and Dialogue, coordinates and teaches in the Center's various educational programs, as well as producing educational materials, consulting and doing advocacy work, professional tour educator in Jerusalem leading study tours in the Christian Quarter

### **Berger, Alan**

USA, Dr Alan Berger, Professor of Judaic Studies at Florida Atlantic University, Raddock Family Eminent Scholar Chair for Holocaust Studies, and Director of the Center for the study of Values and Violence after Auschwitz at Florida Atlantic University

### **Borenstein, Peter**

Sweden, Rabbi Dr Peter Borenstein

### **Borgegård, Gunnel**

Sweden, Gunnel Borgegård, former director of Nordic Ecumenical Council, chair-person of Samarbetsrådet för Judar och Kristna since 2003, Vice-President of ICCJ 1992-2011 and head of ICCJ's Women's Council and its conferences

### **Boys, Mary C.**

USA, Professor Dr Mary Boys, Vice-President of Academic Affairs and Dean, Union Theological Seminary, New York City

### **Colwell, Peter**

Great Britain, Revd Peter Colwell, Deputy General Secretary of Churches Together in Britain and Ireland and PhD research student in Jewish-Christian relations at the University of London

### **Creewel, Trevor**

Australia, Trevor Creewel, Committee member of the Council of Christians and Jews of Western Australia, past president and lay leader of Temple David Progressive Jewish Congregation in Perth, Western Australia

**Cunningham, Philip A.**

USA, Dr Philip A. Cunningham, Professor of Theology and Co-Director of the Institute for Jewish-Catholic Relations of Saint Joseph's University, Philadelphia, Secretary-Treasurer of the Council of Centers on Jewish-Christian Relations (CCJR), Immediate Past President of the International Council of Christians and Jews

**Dini, Elena**

Italy, Elena Dini, works in the field of communications for a Catholic institution, responsible for the interreligious meetings at the Sacred Heart Basilica in Rome within a larger project that she represents at the newly launched Network 4 Dialogue, completing a licence in the branch of Theology of Religions at the Pontifical Gregorian University in Rome, member of the steering committee of the ICCJ's International Abrahamic Forum (IAF)

**Egnell, Helene**

Sweden, Rev Dr Helene Egnell, leader of the Centre for Interfaith dialogue in the diocese of Stockholm (Church of Sweden), gained her PhD from Uppsala University

**Firestone, Reuven**

USA, Rabbi Dr Reuven Firestone, Regenstein Professor in Medieval Judaism and Islam at the Hebrew Union College Jewish Institute of Religion in Los Angeles, and Chair of the steering committee of ICCJ's International Abrahamic Forum (IAF)

**Gregerman, Adam**

USA, Dr. Adam Gregerman, Associate Professor of Jewish Studies and Co-Director of the Institute for Jewish-Catholic Relations of Saint Joseph's University, Philadelphia, Vice-Chair of the Council of Centers on Jewish-Christian Relations (CCJR)

**Gyllenspetz, Annebelle**

Sweden, Annebelle Gyllenspetz, Chair of CCJ West Sweden, member of Abraham's Daughters (Women's Abrahamic Interfaith Group) in Göteborg, Sweden, copywriter, freelance journalist, lecturer on Judaism in schools, religious communities, and university

**HaCohen, Moshe David**

Sweden, Rabbi Moshe David HaCohen, community rabbi of the Jewish Community in Malmö, doctoral candidate in Jewish Contemporary History and Philosophy, University of Haifa, Israel, Co-founder of Amanah: The Jewish and Muslim Trust and Faith Project in Malmö

**Hadsell, Heidi**

USA, Dr Heidi Hadsell, Professor of Social Ethics, President Emeritus of Hartford Seminary, member of the steering committee of ICCJ's International Abrahamic Forum (IAF)

**Harris-Sawczenko, Elizabeth**

UK, Elizabeth Harris-Sawczenko, Director of the Council of Christians and Jews, broad experience of working across faiths in education and social change both in Israel and the UK, former Public Affairs Director at the Board of Deputies of British Jews, trustee of the Abraham Fund Initiatives

**Hassan, Mohammad Hannan**

Singapore, Dr Mohammad Hannan Hassan, Director Capacity Building and Interfaith Engagement, Vice Dean Muis Academy, Islamic Religious Council of Singapore, member of the steering committee of ICCJ's International Abrahamic Forum (IAF)

**Hausmann, Jutta**

Hungary/Germany, Dr Jutta Hausmann, Professor emeritus at the Lutheran Theological University Budapest, Professor at the Jewish Theological Seminary - University of Jewish Studies Budapest

**Heuman, Johannes**

Sweden, Johannes Heuman, Associate Professor in History at Jönköping University in Sweden and affiliated to the École pratique des hautes études in Paris, currently researching Jewish-Muslim relations in post-war France

**Homolka, Walter**

Germany, Rabbi Walter Homolka (PhD King's College London, PhD Trinity St. David Wales, DHL Hebrew Union College - Jewish Institute of Religion New York), Full Professor of Jewish Theology at the University of Potsdam (Germany) and a co-editor of the *Encyclopedia of Jewish-Christian Relations*, Rector of the Abraham Geiger College, Chairman of the Union of Progressive Jews in Germany

**Ipgrave, Michael**

Great Britain, Bishop Michael Ipgrave, Bishop of Lichfield, in the Church of England, national chair of the Council of Christians and Jews in the UK, and a member of the Archbishop of Canterbury's Commission for Dialogue with the Chief Rabbinate of Israel

**Jaksic, Misha**

Sweden, Rev. Misha Jaksic, priest of the Orthodox Church, Orthodox Ecumenical Coordinator of the Christian Council of Sweden

**Kuschel, Karl-Josef**

Germany, Prof. Dr Dr Karl-Josef Kuschel, Professor emeritus for theology of culture and interreligious dialogue of the University of Tübingen, and former Co-director of the Institute for ecumenical and interreligious research at the University of Tübingen (1995 – 2013)

**Lillian, Rebecca**

Sweden, Rabbi Rebecca Lillian

**Lundgren, Svante**

Sweden, Dr Svante Lundgren is researcher at the Center for Theology and Religious Studies and at the Center for Middle Eastern Studies at Lund University, Sweden

**Marshall, Mary**

Australia, Dr Mary J. Marshall, Honorary Research Fellow, Murdoch University, Committee member of the Australian Council of Christians and Jews (ACCJ), and Honorary Secretary, Council of Christians and Jews Western Australia Inc. (CCJWA Inc.).

**Mason, David**

UK, Rabbi David Mason

**Meurer, Birgit**

Germany, Birgit Meurer, ICCJ staff member, historian and archeologist, in charge of adult education and outreach programs for the Martin Buber House, Heppenheim

**Morrow, Patrick**

Great Britain, The Rev'd Patrick Morrow, member and secretary of ICCJ Theology Committee, Managing Chaplain to a British prison, caring for a multifaith team, Associate Priest to an Anglican parish in East London.

**Musall, Frederek**

Germany, Prof. Dr Frederek Musall

**Pervik, Andreas**

Sweden, Rev. Andreas Pervik, reverend in Church of Sweden, Gothenburg, previously on the board of CCJ West Sweden, Gothenburg, engaged in local interreligious dialogue and integration projects in northern Gothenburg

**Pieper, Friedhelm**

Germany, Rev. Friedhelm Pieper, Protestant President of the German Council of Christians and Jews (DKR), Program Manager for Interreligious Dialogue with focus on Judaism and Middle East at the Centre for Ecumenical Work of Protestant Churches in Frankfurt am Main

**Rezazadeh, Morteza**

Iran, Imam Morteza Rezazadeh, teacher in the Islamic Seminaries of Qom and Mashhad, PhD candidate in Comparative Studies of Religions and Mysticism at the Ferdowsi University of Mashhad

**Rudnick, Ursula**

Germany, Dr Ursula Rudnick, Professor at the Leibniz Universität Hannover, consultant for Jewish-Christian relations of the "Evangelisch-Lutherische Landeskirche Hannovers"

**Sandahl, Bo**

Sweden, Rev. Dr Bo Sandahl, ICCJ President, Dean of Lund Cathedral

**Sandmel, David**

USA, Rabbi Dr David Sandmel, Director of Interreligious Engagement for the Anti-Defamation League (ADL)

**Schulz-Jander, Eva**

Germany, Dr Eva Schulz-Jander, President of the Association of Friends and Sponsors of the Martin-Buber-House, active in interfaith work for the past 25 years

**Scott-Blakely, Nick**

USA, Nick Scott-Blakely, PhD student in Christian Ethics at Fuller Theological Seminary working on Christian supersessionism

**Shreiber, Maeera Y.**

USA, Maeera Shreiber, Associate Professor of English and Jewish Studies at the University of Utah

**Snijders, Nike**

Sweden, Nike Snijders, historian of religion specialized in Jewish studies and Interreligious encounters

**Steyer, Ute**

Sweden, Rabbi Ute Steyer, currently rabbi of Stockholm and rabbi of the Great Synagogue in Stockholm, permanent scholar in residence at Paideia – The Institute for Jewish Studies one-year program and teacher at the Jewish Community College in Stockholm, former program director at Yeshiva University's Center for Jewish Law and researcher and lecturer at the Jewish Theological Seminary

**Svartvik, Jesper**

Sweden, Rev. Dr Jesper Svartvik, president of the Swedish Committee Against Antisemitism (2005-2009), first holder of the Krister Stendahl Chair of Theology of Religions (2009-2018), currently a diocesan theologian in the diocese of Karlstad

**Szteinhendler, Shmuel**

Chile, Rabbi Shmuel Szteinhendler, President of the Confraternidad Judeo Cristiana de Chile, member of the ICCJ executive board, member of IJIC, rabbi of the congregation Beit Emunah

**Trainor, Michael**

Australia, Rev. Dr Michael Trainor, senior lecturer at the Australian Catholic University, President of the Australian Council of Christians and Jews (ACCJ) and member of the ICCJ executive board

**Urech, Urs**

Switzerland, Executive Director of the Foundation Education for Tolerance, SET, active in Holocaust Education at Universities and in teacher trainings, Co-Author of Holocaust Education Curriculum for Swiss Primary Schools, President of the National Christian Jewish Association of Switzerland since 2016

**Weissman, Deborah**

Israel, Dr Deborah Weissman, Past President and consultant to the ICCJ

**Weisz, Willy**

Austria, Dr Willy Weisz, Jewish Vice-President of the Coordinating Committee for Christian-Jewish Cooperation, the Austrian ICCJ member, lecturer on Judaism and Jewish ethics, member of the ICCJ executive board

## THE 2019 LUND PLANNING COMMITTEE

### Chairs:

Peter Borenstein  
Bo Sandahl

### Members: *(in alphabetical order)*

Anette Adelman  
Misha Jaksic  
Günther Liebisch  
Rebecca Lillian  
Nike Snijders  
Jesper Svartvik



Notes / anteckningar

## ICCJ EXECUTIVE BOARD

Bo Sandahl, Sweden	President
Liliane Apotheker, France	1st Vice President
Pavol Bargàr, Czech Republic	2nd Vice President
Abi Pitum, Germany	Treasurer
Shmuel J. Sztainhendler, Chile	Member
Michael Trainor, Australia	Member
Willy Weisz, Austria	Member

## ICCJ CONFERENCE STAFF

Anette Adelman	ICCJ General Secretary
Petra Grünewald-Stangl	ICCJ staff member
Susanne Janka	ICCJ staff member
Birgit Meurer	ICCJ staff member
Nicoletta Rambelli	Conference staff member