

## Abstracts

### **Session 1. Monday 2 July AM: Multiculturalism, Past and Present (Parkes Institute, University of Southampton). Contact: Tony Kushner**

#### ***1. The Conflict of Church and Synagogue (Helen Spurling)***

This session will examine the legacy of James Parkes by examining one of his key works, and the subject of his doctoral dissertation at Oxford, 'The Conflict of the Church and the Synagogue: a study in the origins of antisemitism'. This work was published in 1934, and had a significant impact on the understanding of the roots of animosity between Jews and Christians. Following a presentation on the work of James Parkes and his field of study, the session will examine primary sources addressed in the 'The Conflict of the Church and the Synagogue' both in relation to the views of James Parkes and in the light of modern scholarship on these texts. In this way, the legacy of his work will be highlighted in comparison with new advances in the field and their relevance to Jewish-Christian relations today.

#### ***2. British Television, the Jews and Multi-Culturalism (James Jordan)***

By the mid-1950s television was becoming a mainstream and important medium in the UK. For some of Britain's Jewish community this was a source of considerable unease: 'TV, now no longer a luxury but an essential part of many households, is an important educational - and propaganda - medium. But unless properly controlled it can become a dangerous and inflammatory instrument.' This talk will draw on the CCJ's correspondence with the BBC to highlight some of the challenges, looking specifically at two programmes from 1954: Caesar's Friend, an Easter play which for many was indicative of television's and Britain's shortcomings in terms of multiculturalism; and then an episode of Men Seeking God, a series tellingly subtitled 'an enquiry into other men's faiths', in which MP Christopher Mayhew travelled 'to various parts of the world meeting devout adherents of the great living religions ... trying to discover what their faith mean[t] personally to them'. This will give an overview to the episode on Judaism and again discuss the implications of the programme for the sense of Britain as multicultural.

#### ***3. Jews, Multi-Culturalism and the Muslim 'Other' (Tony Kushner)***

Relationships between minority groups in Britain will become increasingly important as diversity intensifies. In the past, these were important (for example, relations between Jews and Catholics in Britain throughout the nineteenth century and the first half of the twentieth century were often tense and difficult). Today, whilst there are informal and formal bodies promoting good relationships between religious groupings – the longest existing being between Jews and Christians – there is evidence of much tension as well. This particular workshop will focus on the relationship between Jews and Muslims in Britain. It will use one particular source – an article by the journalist and writer Melanie Phillips – to explore the connections or otherwise between anti-Semitism and Islamophobia past and present. Are Muslims the 'new Jews' in terms of being a group whom it is acceptable to

hate or have they, as Melanie Phillips argues, brought it on themselves? Past examples of Christian-Jewish relations, especially in relation to the early years of the Council of Christians and Jews and the input of Reverend Dr James Parkes, will be brought into the discussion.

#### ***4. Multi-Culturalism and the British Suburb (Hannah Ewence)***

The post-war period has witnessed the remarkable rise of the British suburb, fuelled in part by immigration and the social mobility of minority communities migrating from the urban centre to its peripheries. However little previous research has acknowledged the role that the presence of minorities – in terms of their built heritage, culture and socio-political experiences – has played in forging the present-day suburb. Their histories have been marginalized or simplified to promote the sanitised notion that ‘ascension’ to the suburbs also led to the leveling of difference. This workshop will challenge this premise. Taking the Jewish and Afro-Caribbean communities as case studies, it will consider instead how ethnic diversity and cross-community relations have, despite moments of tension in the post-war decades, found a way to thrive, and what multiculturalism means to British suburbanites today. This workshop will make use of familiar media and literary representations of suburbia where appropriate, to stimulate discussion.

#### ***5. Is Multiculturalism Passé? (Reuven Firestone)***

##### ***International Abrahamic Forum***

The post-modern world recognizes that there is no truly universal or objective perspective. We all invest our personhood into every endeavor, which prevents objective assessment of anything. It can be argued that lack of objectivity results in a lack of understanding, but trust seems to require understanding. Harvard and Manchester-based political science professor Robert Putnam conducted a nearly decade long study about how multiculturalism affects social trust and found that the more diverse a community is, the greater the loss of trust. The multi-national states of the Soviet Union and Yugoslavia broke into conflicting and often warring ethnic states immediately after strong government collapsed, and the European Union seems to be unraveling and slipping back to ethno-nationalist communities in a state of perpetual conflict. Are we reverting to a truer “state of nature?” Is understanding across ethnic, national and religious boundaries futile? This workshop will take a sober look at pre-modern examples of multiculturalism, compare with today’s environment, and explore the options for the next stage – our post, post-modern world.

**Session 2. Monday 2 July PM: Israel, Islam, and Interfaith Relations (Woolf Institute, Cambridge). Contact: Shana Cohen / Ed Kessler**

#### ***6. Reflections on Kairos Palestine (ICCJ panel report and Ed Kessler)***

This seminar will explore the 2009 statement, *Kairos Palestine* (KP) penned by Palestinian Christians calling on fellow Christians to stand alongside the suffering of Palestinians. KP is an influential document that lies behind a number of recent Christian statements (mainly Protestant) on the Israeli-Palestinian conflict. Participants will explore what KP actually says about, for

example, Israeli occupation of Palestinian land, boycott and divestment, Christian Zionism in particular and Zionism in general. We will consider the challenges of using religious texts in political documents as well as to what extent should occupation be acknowledged as a cause of conflict? We will also reflect on responses to KP and its impact among Jewish and Christian audiences as well as on Jewish-Christian relations. The seminar will conclude with a discussion about the need for greater self-reflection and self-criticism in Jewish-Christian dialogue and how to avoid defensive/aggressive advocacy.

### ***7. Muslim Jewish Relations in an increasingly secular Europe (Mohammed Amin and David Berkley)***

In Europe, Muslims and Jews face common pressures from majority populations that nominally profess Christianity but are increasingly secular, indeed anti-religious, in outlook. Recent examples include campaigns against shechita and halal slaughter and the growing number of voices attacking circumcision. Although Muslims and Jews can better resist such pressures by acting jointly, two factors have weakened collaboration on a collective response: (1) Some parts of the Muslim and Jewish communities are unwilling to co-operate across the religious divide due to the way they interpret their own religious texts. (2) Many Muslims and Jews have divergent views about Israel and Palestine, and allow that issue to determine their attitude to the Jewish and Muslim communities in their own European countries, precluding the possibility of collaboration to pursue common interests. David Berkley and Mohammed Amin will discuss the thought processes that led them, along with others, to found the Muslim Jewish Forum of Greater Manchester in 2005 and briefly review what it has achieved. They will then proceed to discuss Muslim Jewish relations more widely in the UK and in the major countries of Europe.

### ***8. Exporting the Conflict: Lining up behind Israel and Palestine (Jane Clements)***

The phenomenon of a 'second hand' conflict whereby groups and individuals outside the Israeli/Palestinian communities become polarised on this issue, remains a source of some concern. Jews, Christians, Muslims and others frequently 'take sides' refusing to admit the possibility of other positions and with the use of emotive or exclusive language. The process of dialogue has much to teach us all, especially as we reflect on how we form our discourses on this issue. This paper suggests methodologies which can help us all to take a positive lead in aspects of conflict management in this situation, despite differing views.

### ***9. Islamophobia and Religious Hostility in Britain Today (David Voas)***

It is clear that many people in Britain are uncomfortable with Islam. Although a significant proportion of this sentiment arises from generalised xenophobia, part of the population is worried about Muslims specifically. Survey data on feelings towards different religious and ethnic groups show that Muslims and the highly religious stand out as the groups most likely to be negatively viewed. At the same time, there has been an increase in the number of anti-Semitic incidents over the past decade, many of which appear

to be reactions by Muslims and others to Israeli government policies. In a 2011 report on restrictions on religion around the world, the Pew Forum on Religion and Public Life (a nonpartisan research institute based in Washington DC) moved the UK into the 'high' category on their social hostilities index. The classification can be debated, but the widespread unease with Islam, combined with tensions between Muslims and Jews and in a less acute form between Christians and secularists, make religion a significant social divide in Britain today. David Voas will present some research findings on attitudes to Muslims to open a discussion of religious tolerance and hostility.

***10. The Activity of "Lights of Peace Society" in Nazareth (Ghassan Manasra)***

Over the years, life in the State of Israel has led us to the complexity of having to deal with the National problem on the one hand, and lead a democratic life, on the other. As the gap between the nations grows more and more, the level of tension increases more and more. The tension leads to a conflict, be it of political or social and cultural nature, which, in turn, and with time, creates a distance between the two peoples. To deal with this matter, we had to locate the source of the problem, and start working to prevent even further deterioration in the relations amongst the people of this one country and one family. For that reason we established "The Islamic Culture Center" about 12 years ago. The center operates along two tracks: one is Inter-Islamic dialogue, and the other is dialogue with other groups. The second track sets up many projects that aim to bring together the two peoples and three religions, through meetings and establishing a partnership in bridging the gap. In this workshop I will implement our activities through explanation of everything we do, and facilitating the experience of the dynamic work in the group sessions, accompanied by readings in sacred texts.

**Session 3. Tuesday 3 July AM: Social Responsibility (University of Manchester).  
Contact: Daniel Langton**

***11. The Academic Study of Religion in Relationship to the Faith Communities (Philip Alexander)***

The aim of this workshop will be to explore ways in which the academic study of religion can facilitate interfaith dialogue. It will review the rise of academic study of religion within higher education, taking note of the different higher education systems in different countries, compare and contrast the values which inform the study of religion in the academic world with the values that inform the study of religion within the faith communities, consider points of conflict, and in the light of all this ask what role academic study can play in promoting understanding between religions. Concrete case studies and key documents will form the basis of discussion.

***12. Assessing the Big Society Theologically (Peter Scott)***

As vigorous actors in civil society, religious communities—including churches and synagogues—have a stake in the health and vitality of civil society. It comes as no surprise therefore that the promotion of the theme of

the “Big Society” by Prime Minister David Cameron has provoked much comment, including contributions from Christian theologians. Opposing the “big state” and stressing voluntarism and localism, the “big society” commends self-help, mutuality and local accountability. It takes heart from the voluntary activities already being undertaken by a range of faith groups. Although there has been some appreciation of this promotion of civil society much of the comment has been negative. Theological opinion has also been divided. Moreover, as the spending cuts being prepared by the UK coalition government become a reality, the “Big Society” has come to be identified with an attempt to obscure these cuts and compensate for their effects. This presentation—by Power Point, 40 minutes—explores the range of Christian theological reactions to the Big Society, and tries to understand why such different reactions have been provoked by this political initiative.

### ***13. The New Visibility of Religion (Graham Ward)***

Over the last ten years there has been increasing evidence of a new visibility and acceptance of religion in the public sphere. Social theorists like Habermas and Taylor and critical theorists like Derrida and Zizek began to employ the term 'post-secular'. Sociologists like Inglehart see a new development in what he terms 'post-material values' and despite a strong wave of philosophers in the postmodern period speaking about the end of metaphysics, metaphysical thinking is once more high on the intellectual agenda. Starting with an example of this new visibility and acceptability of religion in the public sphere - Terrence Malick's award winning film *The Tree of Life* - we will examine these new trends in terms of the social responsibilities they are calling for.

### ***14. Scriptural Reasoning and its Societal Implications (David Ford)***

Scriptural Reasoning is joint study of Tanakh, Bible and Qur'an by Jews, Christians and Muslims (and sometimes by others). It grew out of Textual Reasoning (a group of Jewish text scholars and philosophers) in the mid-1990s and has now spread to many countries. Besides 'formational' study for its own sake, Scriptural Reasoning is increasingly practiced in settings beyond the academy, such as hospitals, schools, prisons, local congregations and leadership courses, with a view to thinking about the practical issues faced in those settings. 'Partnerships of difference', whose collegiality is rooted in formational text study, engage in reparative work on specific problems. This workshop begins with text study, then explores the potential of Scriptural Reasoning to make a difference in such areas, and in particular examines new developments in North America and the thinking behind them.

### ***15. Social Responsibility, Social Entrepreneurship and Dialogue in Action (Marty Rotenberg)***

#### ***Young Leadership Council***

Social entrepreneurship is a “buzzword” which has recently been gaining momentum, but how does this concept – of a “social venture” – relate to interfaith dialogue? This session will explore how social responsibility, social entrepreneurship and interfaith dialogue intersect in practice. The focus will be on how individuals, particularly youth of different faith backgrounds, are addressing societal issues and dialogue by putting their understanding of

social responsibility into action. The contemporary understanding of social responsibility in three major Abrahamic faiths as well as that of secular society will be discussed. In addition to an overview of the underlying theoretical approach to social responsibility and social entrepreneurship, examples of cases and projects involving youth will be highlighted to address innovation, best practices as well as challenges applied within the context of interfaith dialogue.

**Session 4. Wednesday 4 July AM: Non-Western Countries, international Interfaith Developments (ICCJ). Contact: PC and EB**

***16. The ICCJ Berlin Document***

***Three years later- have we succeeded? (Debbie Weissman)***

At our Manchester conference, we can celebrate three years since the publication of the ICCJ's Berlin Document. In the past few months, we have finished putting up the Educational Guide to the Document on our Web site. What have been the major responses to the Document? How has it made an impact on the world of inter-religious dialogue? Where do we go from here? The workshop will focus both on theoretical and practical aspects of the uses to which our Document can be put. Participants are welcome to share their experiences with one another.

***17. New Research Important for Jewish-Christian Dialogue (Panelists: Ruth Langer, Professor of Jewish Studies, Boston College, USA; Daniel Langton, Professor of the History of Jewish-Christian Relations at the University of Manchester, UK; Joseph Sievers, Professor of Jewish History and Literature at the Pontifical Biblical Institute, Rome, Italy; Michael Trainor, Senior Lecturer in Biblical Studies at Catholic Theological College, Adelaide College of Divinity, and Flinders University, Adelaide, Australia. Moderator: Philip A. Cunningham, Professor of Theology, Saint Joseph's University, Philadelphia, USA)***

This workshop will discuss recent publications and research of significance for the Christian and Jewish relationship. Books to be noted include *Christ Jesus and the Jewish People Today: New Explorations of Theological Interrelationships*, *The Jewish Annotated New Testament*, and several works on Jewish understandings of other religions. The four panelists will summarize developments on the topics of: Christian theologies of Judaism; theologies of land from an environmental perspective; Jewish theologies of Christianity; and Jewish scholarship on the New Testament, with a special focus on Paul. A new ICCJ-supported project called, "Promise, Land, and Hope: Jews and Christians Seeking Understanding to Enable Constructive Dialogue about Israeli-Palestinian Issues" will also be introduced.

***18. Jewish-Christian Dialogue in non-Western Countries (Kwok Pui Lan)***

This workshop will explore interfaith dialogue and interreligious relationships in the non-Western world through postcolonial lenses. Some of the issues we will explore include interfaith relations among the Abrahamic religions in the East and strategic alliances between people of different faiths under various

empires. We will identify the impact of anti-Semitism of Western scholarship in the global study of Christianity and collaboration among grassroots interfaith groups to work for justice and peace-building. The trajectory of international faith dialogue in Asia will be highlighted because of the long history of living in religiously and culturally pluralistic contexts. The workshop aims to identify ways to further the conversation of this conference in the non-Western world.

***19. Jewish-Christian Dialogue Intercontinental (Mark Walsh, Father Manoel Miranda, Sister Celia Deutsch, Sister Alexandra Vega and Sister Anne Brittain)***

One does not often hear very much about Jewish-Christian dialogue outside of its Western context, but this does not mean that it does not exist. A panel of Sisters, Fathers and Friends of Sion will share stories from their experience of the lived Jewish-Christian Dialogue in non-Western contexts. Our panel will bring together representatives from Brazil, Central America and the Philippines who have been engaged in dialogue in a variety of situations. The stories that they will tell will give people an opportunity to travel to diverse locations that may not be part of their regular itineraries. It will provide an opportunity, to meet our panelists, and through them to meet others in places far from their homes without having to leave the comfort of the workshop. It will also provide opportunities for interaction with the panel. Finally, it will provide a glimpse of the possible future of Jewish-Christian relations as more and more people from the ‘global south’ join the Church of the ‘global north.’ Sion's experience in Brazil, Central America, the Philippines, as well as Egypt and North Africa, and New York (where south is meeting north) can suggest new ways of engaging in interreligious dialogue in an intercontinental world.

***20. Islamic Jurisprudence and Muslim relations with People of the Book (Mustafa Baig)***

***International Abrahamic Forum***

While the Qur'an directly addresses Jews and Christians (referred to as People of the Book), it also sets the dictates of how Muslims should engage with Jews and Christians in a theological, legal and political capacity. The legal dimension has been discussed at length by Islamic jurists and each of Islam's classical legal schools differs in the treatment of particular legal cases. This workshop will examine particular legal cases that arose from “international” contexts with specific reference to Muslims living under non-Muslim jurisdiction. The second part of the workshop will look at some newer trends in Islamic legal thought and explore how Muslim scholars have sought to bring religions closer together in the contemporary world. Specific (fatwas) legal verdicts will be presented in the workshop that are found in collections tailored for Muslims living in Western minority contexts.

**Session 4. Wednesday 4 July PM: The Dialogic Interface: Lessons, Reflections and Principles (CCJ in UK). Contact: David Gifford**

***21. The Joys of True Dialogue: The Broughton Park Model - A thriving grass-roots dialogue group in the fastest-growing Orthodox Jewish Neighbourhood in Europe (Led by Dr Irene Lancaster FRSA and featuring***

***a Panel including Rabbi Benji Simmonds, Canon Dr Andrew Shanks and others)***

For over three years, Christians and Jews have been meeting together fortnightly very near this venue, in the home of a member of Broughton Park's flourishing Orthodox Jewish community, to discuss matters of mutual interest. We agreed from the outset that no subject should be off limits - whether politics, Torah or Trinity.

Now we are planning a travelling exhibition to tell the story of how our communities have engaged through the centuries. In this workshop, members of the group will give an example of how we dialogue - and give everyone present the opportunity to take part themselves. Our group has been praised by the Bishop of Manchester and by leading members of the local Orthodox Jewish community. The Bishop says it offers a model for CCJ's national project in developing a Theology of Dialogic Local Encounter. Here is an example of a deeply contextual engagement between communities that have taken time to begin to learn to engage with one another - and the fruits of their meeting.

***22. Ideas, ideology and Idiosyncrasy: Christian – Jewish dialogue at the Grassroots (Panel: Daniel Moulin (CCJ Oxford), David Arnold (CCJ Manchester), Ann Conway-Jones (CCJ Birmingham), Judith Kramer (CCJ Hillingdon))***

Whilst much of the ICCJ Conference will be promoting an intellectual encounter with Jewish-Christian and wider interfaith relations, this session will provide a spotlight into what is done in 4 different communities where the CCJ in the UK operates. It will look at the programmes and aspirations that drive that group's activity; its aims, dreams, pitfalls and practical solutions. The aim of this session is to hear of Jewish-Christian dialogue in practice, offering ideas for others to adopt or embrace. There will be an opportunity to question practitioners on their experience and of what works and what does not and most of all how to recruit further activists into proactive interfaith dialogue.

***23. Reconciliation and Dialogue: An Unfinished Agenda (David Gifford)***

This session will ask the question, whether or not Jews and Christians can ever be reconciled in the light of the past. It will examine current theological thinking on the nature of reconciliation and critique its assumptions. It will then put this in the historical and contemporary context of the pain and challenges of Jewish and Christian dialogic encounter. It will propose that reconciliation must ultimately be the final object of all dialogue and in this sense becomes missional to both. However in so doing it demands of all who may embrace it, an uncomfortable riskiness that may take them into a position of dissonance with some of their co-religionists.

***24. Christian Understandings of the 'Other': An Unfashionable Defence of Karl Rahner's 'Anonymous Christians' (Fr. Patrick Morrow)***

In our days Christians are no closer to a consensus on the theological underpinnings of Jewish-Christian dialogue or wider interfaith relations. Perennially popular is the insistence that Judaism and Christianity, and perhaps other faiths, are equal and equivalent in all ways, operating within parallel covenants. Critics of these 'pluralist' theologies point out how they often mask their own contentious choices, and lead swiftly to agnosticism. Another option has been 'inclusivism'. In one definitive presentation, Karl Rahner argued that the Christian must understand the religious 'other' as in some senses an 'anonymous Christian'. It is easy to see why this position is unfashionable. This paper will nevertheless argue that to dismiss it out-of-hand - as a morally reprehensible colonisation of 'the other' - distorts the debate in several ways. Further, different but analogous theories are found within Judaism (e.g. liturgy, Rambam, Rosenzweig). All that said, Rahner can be criticised for paying insufficient attention to the argument that Judaism is, for Christians, unique, not one of the set of 'non-Christian religions'. Allowing for this would mean that a chastened 'inclusivism' can never be neat or final. Thus the paper seeks to offer reasoned provocation, to help the group towards a full, frank, and properly nuanced discussion.

***25. Front-Line Interfaith: Experiences and Best Practice (Rebecca Brückner and Alaa Elaydi)***  
***Young Leadership Council***

ICCJ brings together practitioners and interfaith group leaders who have lots of experience – as YLC we want to share our experiences of facilitating trilateral dialogue and action with young people, and to create a space for practitioners to share their own reflections – what works well, and what could be even better. There will be time to talk in small groups about various questions around facilitating dialogue, attracting members, how to involve young people, and if or how to address more controversial topics.