

## Abstracts

### Abeer Khshiboon - The Forgotten non-Gentile Christians of Palestine A post-Colonial reading of their history and trauma

The ethnic cleansing and destruction of Palestine by the Zionist forces in 1948 has led to a permanent displacement of the majority of the indigenous people of Palestine. After the Nakba, the Palestinian society was divided. The largest group (80%) became refugees in the West Bank, the Gaza Strip, or in neighboring countries. The rest remained within the borders of the newly established state of Israel, including those whose villages were excluded from forced displacement, and the internally displaced persons (IDP).

Based on the method of the Palestinian theologian, Mitri Raheb, a local postcolonial reading is suggested to the history of Palestine, and the collective trauma of its colonized people. According to Raheb, the Bible is a Palestinian book which cannot be understood out of its geo-political context.<sup>1</sup> Relying on this approach, and on the results of an ethnographic research on Christian IDP, a new vision of redemption is discussed.

In the western image of the Jewish-Christian relations, Palestinians hardly exist, and Christian Palestinians are nearly invisible. Until today, their existence challenges the familiar dialogue between European Christians and diasporic Jews, since they do not fit into the dichotomy: "Gentiles-Jews". They followed their Jewish Jesus as Jews, and did not actually "convert". This makes them unperceivable, not only by the church fathers of Rome in the 4<sup>th</sup> century CE, but also by the Jewish Zionists of the current settler-colonial regime.

### Cedric Cohen Skalli - A Christian, Arab, and Jewish Dialogue in Europe and the Levant During the Crisis of the 1930s

Facing the atrocities of confessional civil war in Lebanon in 1860, one of the leading intellectuals of the Arabic Renaissance, Butrus Al-Bustani, developed a new notion of Syrian national identity, *al-wataniah*, thus replacing confessional belongings (Muslim, Christian, and Jewish) with a way of belonging that was territorial and historical. In the second half of the 19<sup>th</sup> century, Zionism also provided a new national and territorial definition of Jews beyond their confessional denomination among European nations. In an article entitled *al-watanyah* and dated 1898, Father Cheikho, a Christian Lebanese philosopher and theologian, raised theopolitical concerns vis-à-vis the new definition of Arab nationalism. Doubting the capacity of national feeling to bring late Ottoman subjects to recognize a common good only on the basis of common interest, Cheikho argued that, only "religion brings upon men the attitude to reward the good and punish the evil, and therefore to prefer the good of the country upon the particular interest. Consequently, the love of the county is grounded in faith." Similar concerns could be heard from Muslim and Jewish intellectuals. During the spiritual and political crisis of the 1930s, an intense intellectual and interreligious dialogue took place between leading Catholic and Jewish intellectuals in Europe and the

<sup>1</sup> Mitri Raheb, *Faith in the Face of Empire: The Bible through Palestinian Eyes* (Bethlehem: Diyar Publisher, 2014).

Levant. This paper aims to disclose intellectual exchanges and interreligious dialogues between Christian and Jewish intellectuals in the Levant and Europe during the spiritual and political crisis of the 1930s.

### **Christian Rutishauser - Jews Believing in Jesus and Christian Converts to Judaism – Challenge for the Jewish-Catholic Dialogue**

For many Jews, the renunciation of mission and evangelisation by the Church has been a *conditio sine qua non* for Jewish-Catholic dialogue since the beginning. In fact, Christian mission of Jews has always been renounced. The explicit theological reflection on this renunciation by the Christian side triggered heated debates within the Church in the USA in 2002 and in Europe in 2009. There was talk of relativising and betrayal of the truth of the Christian faith. More differentiated dialogues followed since 2015. Related to these debates and reflections is the fact that Jews who believe in Jesus as well as Christians who have converted to Judaism have hardly found a place in Jewish-Catholic dialogue. Messianic Judaism is taboo. On the one hand, this contribution wants to remember the baptised Jews who were pioneering in dialogue. On the other hand, it wants to help systematically determine the place of Jews who believe in Jesus as well as of Christian converts to the Jews in the Jewish-Catholic dialogue. Finally, it is to be asked how Jews and Catholics, but also Jews who believe in Jesus and Christians who have converted to Judaism, can be in dialogue with each other in the future.

### **Claude B. Stuczynski - Was Father Manuel De Lacunza a Forerunner? Judeo-Christian Millenarianism and the Latin-American Revolution**

This lecture will explore the Judaeo-Christian millenarian ideas of the Chilean Jesuit Father Manuel de Lacunza (1731 –1801), and the ways of being understood by Latin-American revolutionaries of the first half of the 19th century and by members of the Liberation Church, during the second half of the 20th century. The main task of this lecture will be to ponder the weight of Lacunza's Judeo-Christian leanings on his Latin American readers and followers.

### **David M. Neuhaus SJ - The Role of the Muslim in Contemporary Jewish-Christian Dialogue**

This paper will be divided into three parts:

1. This paper will focus on the differentiated role of the Muslim in contemporary Christian-Jewish dialogues. Is the Muslim perceived as a threat to the newly conceived Jewish-Christian relationship, supposedly strengthened by the ideology of a “common front” against a “common enemy”, Islam? Or is the Muslim perceived as a challenge to open the dialogue in order to broaden the attempts to further a shared agenda. This is particularly significant where Jews and Muslims live as minorities in societies where Christians are the majority.
2. The political implications of the Jewish-Christian dialogues in the context of Israel/Palestine will also be examined in order to show the differentiated role of the Muslim.

This will focus on the alliance between Evangelical Christians and right-wing Zionist Jews on the one hand and Jews and Christians struggling for justice and peace.

3. Finally, the paper will also look at the dialogue between Jews and Christians within the Muslim world through the centuries, culminating in the present. How does the dialogue between Jews and Christians in societies dominated by Islam differ from the dialogue that has developed in societies dominated by Christianity?

In conclusion, the paper will suggest that Jewish-Christian dialogue benefits from the Muslim presence within the dialogue.

### **Eitan Ginzburg - The "Moses Method" and Israel in Latin American Theo-Politics: From Camilo Torres and Gustavo Gutierrez to Joseph Ratzinger**

The thread that connects Moses to Jesus, between the first "national" prophet and the first "universal" prophet, and the one designed to complete the divine enterprise of election that began with the People of Israel and ended in entire humanity, was the theological-political dimension. This means that God is operating in history and does not hesitate to pronounce his judgements, exercised by His prophets and apostles. In my presentation, I will deal with three apostles-theologians: the Colombian Camilo Torres, the Peruvian Gustavo Gutierrez and the German Josef Ratzinger. The first two maintained that the foundation of the Christian earthly mission is a clear-cut political experience. An enterprise that derived originally from Moses, sent to uproot the People of Israel from its tormented exile and forced it to become a liberated political substance. A substance, that in the absence of which, the three believed, there could be no real recognition of God. The third equivocated between the two positions. At first he rejected this idea, but later on he implicitly accepted it. The lecture will deal with the contents, historical background and role of the "Moses Method" in the Church's approach to modernity since early 1960s to our time. An approach evolved in Latin America, merged into the liberation theology, transcended since far beyond it, and brought politics into Catholic theology and Her trajectory into man's tormented modern life that She decisively vowed, notably since 1891, to relieve.

### **Elad Lapidot - Is Dialogue Monological?**

The talk will focus on not speaking, i.e. avoiding dialogue, as a strategy of inter-cultural or inter-religious interaction. Setting out from more general considerations of not speaking as a political, social and epistemic (non-)speech act, the talk will reflect more specifically on the avoidance of dialogue within Jewish-Christian relations. It will examine the hypothesis that active non-dialogue may be said to characterize at least a certain Jewish strategy in the self-positioning of Judaism vis-à-vis Christianity, based on both socio-political and epistemic or theological notions. Accordingly, this talk will ultimately reflect on the question of whether the constellation of Jewish-Christian "dialogue" already constitutes an intricate form of a Christian monologue.

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**Henrik Simojoki - How are children addressed and represented in German teaching material on Jewish-Christian Dialogue?**

Children do not usually participate directly in what is called "Jewish-Christian dialogue" in academic discourse. Rather, they encounter this dialogue through interreligious learning. In Germany, different ways have emerged to promote inter-religious learning with children. More traditional concepts highlight central beliefs and teachings of the religions, others emphasise religious symbols and practices. Newer approaches are more subject- and dialogue-oriented: Their focus is on children of different religious affiliations who serve as identification figures, enter into conversation with each other and thus function as door openers to interreligious dialogue. This paper aims to take a closer look on how the Jewish-Christian dialogue is didactically put in scene in such learning materials. A particular focus is on the question of how the perspective of children is addressed, constructed and represented.

**Karma Ben Johanan - The antisemitism Debate and the Christian ambivalence to Jews**

Current debates on the definition of antisemitism and the memory of the Holocaust seem to have nothing to do with Christianity. While Jewish-Christian dialogue may echo this public discourse, Judaism and Christianity are usually not considered central to it.

In this paper I would like challenge this assumption, and map both the left and the right sides of the current antisemitism debate as a continuation of a traditional intra-Christian discourse about Jews. By contextualizing the recent, public controversies within the history of Christian-Jewish relations, I would like to broaden the boundaries of what we see today as the "religious" realm of Jewish-Christian dialogue, and contribute to the de-secularization of the contemporary discourse on antisemitism and the Holocaust.

**Katharina von Kellenbach - Intersectional Feminism and Jewish-Christian Dialogue: Promises and Problems**

Historically and theologically, the denigration of women, BIPOC and Jews is intertwined. The interconnection of sexism, racism, and antisemitism is also evident in the global resurgence of right-wing populism, which activates religious traditions to mobilizes various anxieties and resentments. But despite these readily observable connections, resistance to sexism, racism, and antisemitism remains fractured. In theory and practice, intersectional feminism routinely marginalizes and overlooks antisemitism, while Jewish-Christian dialogue has remained unresponsive to feminist insights and racial justice concerns. How can this change? How can intersectional feminism become relevant and productive for Jewish-Christian dialogue?



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## **Luca di Blasi - The concept of "dialogical tolerance"**

In my presentation, I would like to discuss (firstly) the concept of "dialogical tolerance". It was developed by Paul Mendes-Flohr and inspired by the journal *Die Kreatur* (between 1926 and 1929), edited by Martin Buber, Victor von Weizsäcker, and Joseph Wittig and dedicated to an inter-religious dialogue. Remarkably, *Die Kreatur* accepted the fact that monotheistic faiths were locked in doctrinal and devotional exile from one another, an exile that would be overcome only with the eschaton.

In a second step I transfer these thoughts to the present, a time that Duane Roussell has described as "era of singularities". While the religions in *Die Kreatur* shared a common understanding of a transcendent God that could enable them to acknowledge both: the relativity of their own place and the impossibility of taking the "God position", current singularities are characterized by the fact that there is not such a transcendent element anymore. Instead, we were moving towards a "generalized foreclosure" (Jacques Lacan) of "epistemic bubbles" at all levels, characterized by the externalization of their contradictions into the others and transforming them thereby into their enemies.

In a last step, I suggest that Kippbild hermeneutics, based on Wittgenstein's thoughts on ambiguous image, could be understood as a possible solution without the assumption of a transcendent position. It entangles us ever deeper in what I call "negative aha-moment", the moment in which we understand that we are identical with the negative image we have formed of the others.

## **Luciano Maddoni - The "face of the people". The difficult reception of Emmanuel Levinas in the liberationist explosion of Latin American philosophy.**

The Jewish-Christian dialogue is approached from a philosophical perspective through an emblematic case: the reception of the philosopher Emmanuel Levinas in the Latin American philosophy of liberation, especially in the figures of Enrique Dussel and Juan Carlos Scannone. Indeed, the Levinasian philosophy, of clear Jewish ascendant, was one of the main gestural and thematic influences in the "liberationist explosion" of Latin American philosophy, in many cases of clear Christian inspiration. Different analysts have pointed out that it is one of the most creative and fruitful receptions although not without tensions and controversies. The Levinasian heretical notion of the "face of the people" synthesizes this critical recreation. The presentation will try to point out how this audacious assimilation has in Christianity one of its determining and decisive factors. Since the historical reconstruction and the philosophical analysis of this "difficult" reception, some considerations are offered on the "dialogical transition" of cultural horizons and the crossing of reflexive matrices that occurs between Judaism and Christianity.

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## **Maayan Raveh - Palestinian-Christian Theology**

Palestinian-Christian Theology has been shaped by a number of post-colonial theological movements. The foundations of these movements have enabled Palestinian theologians to shift their focus from the establishment of the State of Israel, and Jewish-Christian relations, to their own political reality. I argue that the Israeli-Palestinian conflict, within the more general context of Jewish-Christian relations, has generated unique challenges for Palestinian theologians, especially in regard to biblical hermeneutics.

The renewal of Christian discourse with Judaism after the Holocaust led to the re-identification of Judaism in Christian history. But this historical connection entailed a disconnect from other groups. The support of liberal-left Christian circles for the establishment of a Jewish homeland in the Holy Land, following the horrors of WWII, and especially the Holocaust, lent legitimacy to the Jewish people's right to read the scriptures through their own eyes. The same circles, adhering to religious-humanist sentiments, supported the ideas of Liberation Theology and the right of different parties to read the scriptures through their eyes and within their own cultural contexts. But what happens when the Jewish reading of the Bible has a political impact on the rights of another people, namely, the Palestinians? As I will argue, this question, which lies at the heart of PCT and its hermeneutics, stems from the gap that exists in Christianity between faith and history in biblical interpretation, and the connection between biblical Israel and the modern state of Israel.

## **Michael Azar - Reframing Christian-Jewish Relations in Light of *Rum* Orthodox Christianity in Palestine**

Since its development after World War II, Jewish-Christian dialogue has generally retained a Western character and focus that has inseparably blended religious and political matters with significant effects on Palestinian-Israeli-American/European interaction. Yet, this dialogue has frequently overlooked, if not outright disparaged, what is widely regarded as the most ancient, historically most populous, and geographically most significant Christian community in the Holy Land: *Rum*/Greek Orthodox Christianity. This paper considers ways that the character and categories of Jewish-Christian relations might be reframed in light of the hermeneutics of Orthodox Christianity and its historic presence in the Holy Land.

## **Silvina Schammah Gesser - Interreligious dialogues or ruptures?**

**Ricardo Halac's Judeo-Spanish plays (1970-2019) speak from the Southern Corner**

The paper focuses on different yet intertwined literary representations of the “paradigmatic” Jew, Sephardic Jews, Conversos and Crypto-Jews in the plays of the acclaimed Argentine Sephardic dramatist, Ricardo Halac (born 1936). In “Jew or innocent”, 1970; *Thousand years ...one day* (1983); *The list* (2016), and *Lives under siege* (2019), Halac critically explores the kaleidoscopic and refractory identities of the “Jew” not only as a literary

archetype of the religious other but also as an historic incarnation in the figures of the Sephardi, the converso and crypto-Jew in Spain and Spanish America. He does so by examining crucial historical moments when the Christian majority on both sides of the Atlantic is obsessed with establishing religious, ethnic, social, cultural and economic supremacy.

By placing his plays on eve of the 1492 Expulsion of the Jews, at the court of the Catholic Kings in the Iberian Peninsula; in 1605 colonial Río de la Plata as the Spanish conquerors sought to monitor the strategic port of Buenos Aires while struggling to establish themselves in the New World and, back to continental Spain of the Counter-Reformation, more exactly 1650, a period that coincided with the Golden Age of the Spanish Baroque, and the rise of major converso figures who had Jewish ancestors as pillars of “Spanish-ness”, Halac pinpoints the burdens as much as the need for interreligious dialogue, then and now.

### **Silvana Kandel Lamdan - The French priest Paul Gauthier**

The French priest Paul Gauthier (1914–2002) was a former theology professor who, after a short period as a *prêtre-ouvrier* (worker-priest) in Marseille, decided in 1956 to settle in Nazareth and practice his working apostolate there, tracing the steps of the mythical figure of Charles de Foucauld. For the next eleven years, and until his abrupt departure shortly after the Six-Day War in 1967, Gauthier saw in Nazareth his home.

Gauthier spent his years in Israel between two physically close but culturally and politically distant worlds. On the one hand, he lived and worked with the vulnerable Arab population of Nazareth, composed mainly of refugees from the 1948 war. On the other, he was in close contact with Israel’s new Jewish society, which greatly aroused his curiosity. Through friendly contact with the Israeli civilian and military authorities, Gauthier organized a cooperative for Arab housing, and built an entire neighborhood in West Nazareth, which stands to this day. The theology he articulated in Nazareth and spread to the Catholic world through his participation in Vatican II as the precursor of the “Church of the Poor” group, would have a special impact in Latin America, where he is considered one of the forerunners of Latin American Theology of Liberation.

Walking through the streets of the Schneller quarter we will recreate the story of this Zionist connection to liberation theology, conveniently blurred by for both sides, attempting to rescue this chapter in the history of modern Jewish and Christian social theology from oblivion.

### **Silvia Richter - Dialogical Philosophy Revisited – New Approaches for the 21st Century**

What do we mean, when we talk about *dialogue* within the Jewish-Christian context? Through a critical re-evaluation of different philosophical approaches, this paper aims to provide new impulses for the concept of dialogue in the 21st century.

For this purpose, classical positions are presented and put into a new horizon: Martin

Buber's concept of dialogue, with a special focus on Christian-Jewish relations, is discussed through the lens of "I and Thou" (1923) and of his interpretation of the relationship between Christianity and Judaism in "Two Types of Faith" (1950). Further, we will put Buber's views in relation to Franz Rosenzweig's views on dialogue as presented in "The Star of Redemption" (1921). In addition, we will consider the 1916 wartime correspondence between Eugen Rosenstock-Huessy and Franz Rosenzweig (see "Judaism despite Christianity", ed. by Rosenstock-Huessy) – here the inter-faith dialogue became lived reality. Finally, we will elaborate central notions of Emmanuel Levinas's thought, such as alterity, exteriority and proximity, in order to point out an *ethical* approach to dialogue. In conclusion, we will address the question to what extent the presented thinkers (Buber, Rosenzweig, Levinas) can provide new impulses for an up-to-date interpretation of the concept of dialogue in the 21st century.

### **Therese M. Andrevon-Gottstein - "Jewish-Catholique Dialogue and the State of Israel"**

The Catholic Church is a unique example in the procession of world religions of being both a religious and political institution. This is particularly relevant in its relationship with the Jewish world and the State of Israel. Since the Second Vatican Council, the Catholic Church has taken enormous steps to reform its teachings on Jews and Judaism. Zionism and the State of Israel, however, remains an embarrassment, a *crux theologiae* as the German theologian Clemens Thoma call it: Is the link between Jews and the land of Israel still relevant? Is there any providential design in the regaining of Jewish sovereignty in the land of Israel? Should a post-supersessionist theology address this question? On one hand, the official catholic theology is almost silent on the subject. But on the other hand, popes' speech, and moreover the agreement of full diplomatic recognition signed in 1993 between the Holy See and the State of Israel contains theological leads, unusual for a non-religious text. In this lecture I will show why the State of Israel has so little place in the theological reflection of the Catholic Church. Then I will give some guidelines to understand why this topic is important for the Judeo-Christian dialogue and for Christian theology as well.

### **Torsten Meireis - "The Disputed Concept of the Public in Postcolonial Debates on Public Theology"**

Public Theology may be understood as a format of discourse emerging since the late 20th century in different contexts - the United States, South Africa, Malaysia, or Germany, to name a few, and reacting to the intensification and extension of the public sphere resulting in an increased plurality of religions and world views. Even though the concept emerged in a Protestant Christian context, it has also been received in a wider perspective. The concept of the public usually presupposed by public theology has strong normative undercurrents, as the public sphere is understood as a space that should enable universal access and unhindered deliberation on the issues of common interest in a given political entity. However, postcolonial critique of public theology contests the significance of such a normative ideal of the public in favor of more agonal concepts by situating it in a situation of asymmetric power which then also has repercussions on interreligious dialogue. The paper argues that public theology should stick to the normative ideal of the public, but needs to



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actively reflect on its situatedness and the intersectionalities that situatedness implies.

### Yitzhak Mor - Judeo-Christian Cooperation and the Catholic Neo-Conservative Struggle over the American Public Square

The interpretive controversy surrounding the second Vatican council became intertwined, in the United States, with what conservative Catholics perceived as the moral decline of American society. The new form of conservatism developing in America at the time, attracted Catholic thinkers who then founded the neoconservative Catholic movement. They advocated strengthening religion's standing in the American public sphere, support for "natural law theories," reliance upon a "Judeo-Christian tradition" and opposition to strict separation of church and state. They also allocated a central role to Judaism in their spiritual-social vision for the future of America.

The movement and its magazine, *First Things*, defined as a joint initiative between Christians and Jews, stand out for their close cooperation and ongoing dialogue with conservative Jews.

This inter-religious dialogue often arouses discomfort and tensions with American Jewry, both among liberals and conservatives. These controversies often erupted around discussions regarding Antisemitism, the topicality of Holocaust remembrance, and the enthusiastic support given by many Jews to the separation between church and state. Support which was criticized by the Catholic Neoconservatives.

In this lecture I will explain Judaism's position and the connection with Jews in their worldview, focusing on the case study of separation of church and state. I will describe the Neoconservative Catholic Criticism on the Jewish "separationist faith" and the effects of this critique on Jewish-Christian relations in the Neoconservative movement. I will also discuss the boundary between Philosemitism, legitimate criticism of Jewish attitudes and expressions of antisemitism.

## Short CV

**Abeer Khshiboon** is a Palestinian citizen of Israel, born in Haifa in 1984. She moved with her family at the age of 11 to Cana of Galilee, and finished high school in Nazareth. She has been living in Berlin since 2018 with her three rescued cats. She holds a bachelor's degree in psychology and two master's degrees: one in educational counseling from the University of Haifa and the other in Jewish theology from the University of Potsdam. She is currently a doctoral candidate at the Theological Faculty of the Humboldt University of Berlin. Her research focuses on her own community: the Christian internally displaced Palestinians of Israel, and about their return to their original villages, from which their ancestors were expelled during the Nakba of 1948. Her research is an attempt to put her community on the political-theological map, while suggesting a post-colonial reading to its history, trauma and visions of redemption.



**Cedric Cohen Skalli** teaches early modern and modern Jewish Philosophy at the University of Haifa. He is the director of the Bucerius Institute for the research of contemporary German History and Society. His research focuses on the relationship of Jewish thinkers to two main philosophical shifts: the shift from Medieval philosophy to early modern thought (14th-17th century), and the shift from early modern to modern thought (18th-20th century). He published several books and many articles on diverse aspects of Jewish thought and literature in the Renaissance as well as in 19th and 20th century German speaking world and diasporas. His intellectual biography of Isaac Abravanel was published in the prestigious "the great men of the Jewish people" series of the Zalman Shazar Center and recently translated and augmented for The Tauber Institute Series For Study of European Jewry (Brandeis University Press). He is also translator of many works of Freud, Benjamin, Scholem, Idel and Abravanel.



**Christian M. Rutishauser SJ** Studies in Theology and Philosophy at Fribourg University followed by doctoral studies at Lucerne University with study visits at Hebrew



University and Ratisbonne Centre, Jerusalem.

- 2001 – 2012 program director at Lassalle-Haus Bad Schönbrunn, Centre for Spirituality, interreligious Dialogue, and Social Responsibility (Switzerland).
- 2012 – 2021 Provincial of the Jesuits in Switzerland, Zürich.
- Since 2021 Delegate for Schools and Higher Education of the Central European Province of the Jesuits, Munich

Since 2004 lecturer for Jewish Studies and Jewish-Christian relations at Philosophische

Hochschule Munich, Centre Cardinal Bea Gregoriana Rome, Deutsches Studienjahr Dormitio Jerusalem, Fribourg University Switzerland. Current member of the Swiss and German Episcopal Conference Commissions for the Dialogue with Judaism. Permanent Councillor of the Holy See for the religious relations with Judaism since 2014. Guiding study trips in Israel/Palestine on a regular bases. 2011 "On foot to Jerusalem" pilgrim project from Switzerland to Jerusalem within seven months.

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**Claude B. Stuczynski** is an Associate Professor at the Department of General History (Bar-Ilan University), three times fellow at The Herbert D. Katz Center for Advanced Judaic Studies at the University of Pennsylvania, and past board member of the Center for the Study of Conversions and Interreligious Encounters (CSOC) at Ben-Gurion University. Having written a number of Contributions in various languages, his two main fields of research are: The Portuguese Converso phenomenon and the first encounters between Europeans and Amerindians, including: early modern racism and anti-Converso antisemitism. He is mainly interested in the relationship between religion and politics in Medieval and Early Modern periods. Actually he prepares a study of the theological-political dimension of the Converso phenomenon (what he calls: "The Marrano Paulinian Moment").



Among his contributions are the following: The New Christians in Portugal in the XXth Century (Jerusalem: The Israeli Historical Society, 2005), contributing in Adriano Prosperi and John Tedeschi's *Dizionario Storico dell'Inquisizione* (Pisa: Scuola Normale Superiore di Pisa, 2010). He is co-editor with David Graizbord of a special issue of the Journal "Jewish History" dedicated to Early Modern Portuguese New Christian Identities (2011); edited a special number of the Journal of Levantine Studies vol. 6 (2016), on the Political Dimensions of the Converso Phenomenon; edited with Bruno Feitler, *Portuguese, Jews, New Christians and New Jews: Roberto Bachmann Jubilee Volume*, Leiden: Brill, 2018; and with Michael Heyd & Avriel Bar-Levav (eds.), *Paths to Modernity: A Tribute to Yosef Kaplan*, Jerusalem: Zalman Shazar Center, 2019; as guest editor of a special number of the *Cadernos de Estudos Sefarditas* n. 20 (2019) on Late Medieval and Early Modern Judeo-Christianity; as author and guest editor a special issue of the Journal of Jesuit Studies on Jesuits and Conversos (2021) and is preparing a book on Converso Apologetics. From September 2022, he is directing with David Graizbord from the University of Arizona, an international research group at the Israel Institute of Advanced Studies in Jerusalem, on the place of polemics and apologetics in the converso and ex-converso Sephardic early modern phenomena.

**David Mark Neuhaus SJ** is superior of the Jesuit community in the Holy Land. He teaches Scripture in various institutions in Israel and Palestine. He completed a BA, MA and PhD (Political Science) at Hebrew University, Jerusalem. He then completed pontifical degrees in theology and Scripture in Paris (Centre Sevres) and Rome (Pontifical Biblical Institute). He is emeritus Latin Patriarchal Vicar for Hebrew Speaking Catholics in Israel and Coordinator of the Pastoral among Migrants and Asylum Seekers in Israel.



**Eitan Ginzberg** is a researcher at the Sverdlin Institute of Latin American History and Culture at the University of Tel Aviv and a lecturer at the Achva Academic College. His research focuses on the history and culture of Latin America, the study of genocide, questions of infra-political resistance and the Catholic Church's trajectory into the modern world. Dr. Ginzberg is author of few books, inter alia *Revolutionary Ideology and Political Destiny in Mexico, 1928–1934: Lázaro Cárdenas and Adalberto Tejeda* (2015); *The Destruction of the Indigenous Peoples of Spanish America: A Genocidal Encounter* (2018) and *Camilo Torres: A Revolutionary in a Cassock* (2021).



**Elad Lapidot** is Professor for Hebraic Studies at the University of Lille, France. Holding a PhD in philosophy from the Paris Sorbonne university, he has taught philosophy, Jewish thought and Talmud at many universities, such as the University of Bern, Switzerland, and the Humboldt Universität and Freie Universität in Berlin. His work is guided by questions concerning the relation between knowledge and politics. Among his publications: *Jews Out of the Question. A Critique of Anti-Anti-Semitism* (Albany: SUNY Press, 2020), Hebrew translation with introduction and commentary (with R. Bar) of Hegel's *Phänomenologie des Geistes*, Vol. 1 (Tel Aviv: Resling Publishing, 2020), *Heidegger and Jewish Thought. Difficult Others*, edited with M. Brumlik (London/New York: Rowman & Littlefield, 2018), and *Etre sans mot dire : La logique de 'Sein und Zeit'* (Bucarest: Zeta Books, 2010).





**Henrik Simojoki** is professor of Practical Theology and Religious Education at Faculty of Theology of the Humboldt University of Berlin. He received his doctorate in Practical Theology 2008 from the University of Tübingen where he also completed his habilitation on globalised religion (2012). From 2012 to 2020 he held the chair for Religious Education at the Institute of Protestant Theology of the University of Bamberg. His current research focuses on globalised religion, professionalization of RE teachers, international comparative research (both empirical and historical), ecumenical and interreligious learning, refugee education and confirmation work.



**Karma Ben Johanan** holds the chair for Jewish-Christian Relations at the Faculty of Theology at the Humboldt University of Berlin. She completed her PhD at the School of Historical Studies at Tel Aviv University, and served as a postdoctoral fellow at the University of California, Berkeley, and at the Polonsky Academy for Advanced Studies in the Humanities and Social Sciences at the Van Leer Jerusalem Institute. She took visiting research and teaching positions at the Pontifical Gregorian University in Rome, the Fondazione per le scienze religiose Giovanni XXIII in Bologna, and the Forschungskolleg Humanwissenschaften in Bad Homburg. Karma's book, *Jacob's Younger Brother: Christian-Jewish Relations after Vatican II* (Tel Aviv: Tel Aviv University Press, 2020), has won the Shazar Prize for research in Jewish history in 2021. The English version of the book was recently published by Harvard University Press. Karma is as an associate editor for the journal *Political Theology*.



**Katharina von Kellenbach** is project coordinator of *Bildstörungen* at the Evangelische Akademie zu Berlin, funded by The Federal Government Commissioner for Jewish Life in Germany and the Fight against Antisemitism. She is visiting fellow and former Corcoran Visiting Chair in Christian-Jewish-Relations at Boston College and Professor Emerita of Religious Studies at St. Mary's College of Maryland. Publications include *Mit Blick auf die Täter: Fragen an die deutsche Theologie* (WBG 2022); *Guilt: A Force of Cultural Transformation* (Oxford University Press, 2021); *The Mark of Cain: Guilt and Denial in the Lives of Nazi Perpetrators* (Oxford University Press 2013); and *Anti Judaism in Feminist Religious Writings* (Oxford University Press 1994).



**Luca Di Blasi** is Associate Professor of Philosophy at the Theological Faculty of the University of Bern and Associate Member of the ICI Berlin. From 2018 to 2022, he has led the project “Disagreement Between Religions. Epistemology of Religious Conflicts”. With his notion of decentering and his method of “Kippbild hermeneutics”, he responds to questions and conflicts of the present, especially the situation of the West during its decolonization.



Main publications include *Dezentrierungen. Beiträge zur Religion der Philosophie im 20. Jahrhundert* (Vienna: Turia+Kant, 2018); *Wendy Brown, Rainer Forst. The Power of Tolerance. A Debate*, co-ed. with Chr. F.E. Holzhey (New York: Columbia University Press, 2014); *Der weiße Mann. Ein Anti-Manifest* (Bielefeld: transcript, 2013); *The Scandal of Self-Contradiction. Pasolini’s Multistable Geographies, Subjectivities, and Traditions*, co-ed. with M. Gragnolati and Chr. F.E. Holzhey (Vienna: Turia+Kant, 2012); *Der Geist in der Revolte. Der Gnostizismus und seine Wiederkehr in der Postmoderne* (Munich: Fink, 2002).

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Her articles have appeared in Gender and Society, Ethnic and Racial Studies, The Interdisciplinary Journal of Latin American Studies, Journal of War and Culture, Democracy and Dictatorship, among others. Her latest publications include: Schammah Gesser, Silvina, "Virtually Sephardic? The Marketing and Reception of the New Iberian Laws of Nationality in Israel," published in LUSOTOPIE and "Revisiting Isomorphism: The Routes of Sefarad in Spain and Portugal" in Nuria Codina and Teresa Pinheiro (eds.) Iberian Studies: Reflections Across Borders and Disciplines, Belin: Peter Lang.

**Therese M. Andrevon-Gottstein** has been working in the field of Jewish-Christian relations for the past 35 years. In 2014 she completed her Phd at the Institut catholique de Paris (ICP), in conjunction with the Faculty of theology in Leuven (Belgium), on the theological challenges facing Catholic theology following *Nostra aetate* §4. (*Vers une théologie catholique du Judaïsme, enjeux et défis générés par Nostra aetate* §4.) Her thesis was awarded the prestigious Pange prize. She is an active member of the Elijah Interfaith Institute in Israel (<http://elijah-interfaith.org>) and teaches for the ICP. She is a member of a research seminar on the christian theology toward Israel and its impact on ecumenism, sponsored by the Protestant University of Geneva.



### Publications :

1. Jusqu'à quel point la rédaction de la déclaration *Nostra Aetate* § 4 a-t-elle été influencée par la Shoah ? » *SENS*, juillet-août 2016, n°407
2. *Une théologie à la frontière, l'Église et le peuple juif depuis le Concile Vatican II*, Paris, Domuni, 2018 (2 vol.)
3. Le Veto au dialogue théologique au nom de la différence : la position de Rav Joseph Dov Solovetchik » dans *Le dialogue des rationalités culturelles et religieuses*, Thierry Marie Courau (dir.), Paris, Cerf, 2019, p. 271-278
4. *Réflexions juives sur le christianisme*, en co-édition avec William Krisel, Labor & Fides, novembre 2021



5. L'Etat d'Israël, une *crux theologiae* », *Transversalités, Revue de l'Institut catholique de Paris*, n° 159, oct-dec 2021, p. 29-42
6. "Land of Israel", "State of Israel" - A Problematic issue in Ecumenical Theology: The Case of the Roman Catholic Church." (*Ecumenical Trends* in sept 22)

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Main research areas include ethics of sustainability, economic and political ethics and ethical theory in the context of public theology. Recent publications include "Cultural Sustainability. Perspectives from the Humanities and Social Sciences" (Oxford: Routledge, 2019) (with G. Rippl), "Religion and Neo-Nationalism in Europe" (Baden-Baden: Nomos, 2020) (with F. Hoehne).

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His research examines Judaism's position in the political theology of conservative religious streams of the American Right at the turn of the twentieth century and the spectrum of Christian beliefs ranging from philosemitism to antisemitism among these groups. His master's thesis on Jews and Judaism in the Neoconservative Catholic Thought in the United States has recently won a commendation for an outstanding master's thesis by the Israeli Association for the Study of Religions.