For decades, the Judeo-Christian dialogue has thrived, gaining both public and scholarly attention. Often, this dialogue has taken place between representatives of more progressive flanks of these religions and involved participants with more “liberal” religious attitudes; they tend to believe both parties are united by shared political and cultural visions that transcend their differences. This dialogue has historically been an outcome of the weakening of radical voices who regard relations with other religions with hostility and the growth of moderate religious approaches, enabling rational and pragmatic inter-faith discussions. As such, the Judeo-Christian dialogue pertains to the liberal setting of the postwar Western world and is conducted through a modernized and moderated universal religious language.

However, this common understanding of the nature and scope of Judeo-Christian dialogue is limited in two respects. First, it does not cover the entire range of dialogical phenomena. As the studies discussed at the workshop suggest, several dialogical initiatives do not adhere to liberal criteria, which assume a rational agreement about the place of religious commitment and its contribution to a diverse society. In fact, dialogical inclinations are often used in surprisingly illiberal settings. Second, the liberal narrative of the Judeo-Christian dialogue focuses mainly on the geographical and political settings of Europe and North America; the narrative omits other types of dialogue that stem from other landscapes and their unique concerns. These non-western initiatives are grounded on alternative religious grammars and are oriented toward other sets of political agendas that often explicitly reject the liberal program.

To overcome a narrow approach to religious dialogue, our workshop shall focus on two topics. First, we will conduct an empirical examination of a variety of projects that have been performed in contexts normally deemed antithetical to the dialogical logic (narrowly understood). In shedding light on such initiatives that are often neglected by a liberal framework, we shall broaden the understanding of the Judeo-Christian dialogue. Second, we shall interrogate the logic behind the concept of dialogue itself. The workshop will postulate a grammar suitable for the variety of Judeo-Christian dialogue to think anew with a theoretical language befitting this multiplicity—even phenomena that have been narrowly understood through the liberal grammar of dialogue.