**Christian-Jewish Dialogue**

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Over the course of the last few decades Christian-Jewish dialogue has been growing. This type of dialogue has gained both public and scholarly attention with most of the dialogue taking place between representatives of the more open branches of both Christianity and Judaism. Christian-Jewish dialogue tends to involve participants who are typically seen as religiously “liberal”. The dialogue participants unite thanks to similar political and cultural visions that transcendthe differences between them.

**Promoting a Moderate Approach**

Interfaith dialogue is seen as the outcome of the weakening of radical voices in all factions of the two religions. Participants typically take a moderate approach to religious theologies and philosophies which, in turn, contributes to their ability to conduct interfaith discussions rationally and pragmatically.

In other words, Jewish-Christian dialogue is generally carried out by participants who are involved in the secular/liberal setting of the postwar Western world. Participants engage in dialogue using modernized and moderated language that is accepted universally.

**Limitations**

This understanding of the nature and scope of Jewish-Christian dialogue is limited in two main respects.

***Dialogical Phenomena***

First, the theory does not cover the entire range of dialogical phenomena. Studies suggest that these dialogical initiatives do not always adhere to a liberal criteria which assumes the existence of a rational agreement about the place of religious commitment and its contribution to a diverse society.In fact, one can find dialogical inclinations in surprisingly illiberal settings.

Second, the liberal narrative of the Jewish-Christian dialogue focuses mainly on the geographical and political settings of Europe and North America. But, in doing so it omits other types of dialogue that stem from other landscapes and their unique concerns. Such non-western initiatives have alternative religious languages and are oriented towards other sets of political agendas which often explicitly reject the liberal program.

**New Approach**

With the goal of avoiding a narrow approach to religious dialogue, we plan to focus on two topics in our workshop.

First, we will conduct an empirical examination of select projects that have taken place in contexts that are normally not deemed amenable to the dialogical logic (narrowly understood). By shedding light on initiatives that are often neglected by the liberal framework of dialogue, will will be able to contribute to the understanding of the Christian-Jewish dialogue in its variety.

Secondly, by conducting a critical inquiry of the variety of dialogical initiatives we will be able to assess the very concept of dialogue itself.

**Conclusion**

The workshop attempts to formulate a language suitable for interfaith dialogue. It is our goal to consider anew, with a theoretical language that fits this multiplicity, issues that have, until now, not been fully understood through the liberal language of dialogue.