

The Christian-Jewish dialogue has been ~~developing~~ thriving in the last few decades, gaining both public and scholarly attention. In most cases, this dialogue has taken place between representatives of ~~more open flanks of both~~ progressive sects of Christianity and Judaism, ~~and~~ ~~i~~ This progression involved ~~those~~ participants who have a religious attitude typically termed "liberal"; in ~~the~~ sense that both parties are united by a similar political and cultural vision that transcends the differences between them. ~~This open d~~ Dialogue seems to be an outcome of the weakening of radical voices, who allegedly regard ~~relations with another religion~~ with hostility, ~~and~~ ~~to~~ the growth of moderate religious approaches, which ~~allow~~ enables rational and pragmatic inter-faith discussions, ~~are another major factor~~. Jewish-Christian dialogue, in other words, is ~~judged to be~~ a phenomenon ~~pertaining to~~ fitting to the secular/liberal setting of the post-war Western world. ~~This dialogue, and i~~ is carried out ~~is facilitated by the use of~~ through the means of a modernized and moderated universal religious language.

~~T~~ However, ~~the~~ is common understanding of the nature and scope of Jewish-Christian dialogue is limited in two respects. First~~ly~~, 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 ~~standards~~ criteria, which assume a rational agreement ~~on~~ about the place of religiosity ~~and~~ commitment and its contribution to a diverse society. In fact, one can find dialogical ~~tendencies~~ inclinations in surprisingly illiberal settings. Second~~ly~~, the liberal narrative of the Jewish-Christian dialogue focuses mainly on the ~~socio-geographic~~ geographical and political settings of Europe and North America; ~~it~~ This exclusive dialogue omits ~~the~~ other types of dialogues that ~~are fostered~~ stem by from other ~~socio-geographical~~ landscapes and their unique concerns ~~spheres~~. These non-~~W~~western ~~projects~~ initiatives are grounded on alternative religious grammars and are oriented towards other ~~political atmospheres~~ sets of political agendas, which often explicitly rejects the liberal program.

In order to overcome a narrow approach to religious dialogue, our workshop ~~will~~ shall focus on two topics. First, an empirical examination of a variety of projects that have been performed in contexts that are normally not deemed amenable to the dialogical logic (narrowly understood). Shedding light on such initiatives, often

neglected by the liberal framework of dialogue, contributes in and of itself to a more complete the understanding of the Christian-Jewish dialogue in its variety. Second, a critical inquiry of the variety of dialogical initiatives enables us to challenge the assumed interrogate the logic behind the very concept of dialogue itself. The workshop attempts to formulate a grammar suitable to for the dialogical variety, and the consideration of these subjects think anew, with an appropriate theoretical language befitting of this multiplicity, This language will be employed even regarding phenomena that up until now have been narrowly understood through the liberal grammar of dialogue.