The Christian-Jewish dialogue has been thriving in the last few decades, gaining both public and scholarly attention. In most cases, this dialogue has taken place between more tolerant groups of both faiths, and involved

participants who hold a religious attitude typically termed “liberal”, in a sense that they are united by more things than they are divided by. Jewish-Christian dialogue is usually seen as emerging out of the secular/liberal climate of the postwar Western world, which promotes a modernized and moderated universal religious language Dialogue seems to be an outcome of the weakening of radical voices, who view other religions with hostility, and the growth of moderate religious approaches, which enables rational and pragmatic Inter-faith discussions..

However, this common view of Jewish-Christian dialogue is limited in two respects. First, it does address all types of inter-faith dialogue.As the studies discussed at the workshop suggest, several dialogical initiatives are not neccesraily liberal in nature, as they do not rely on rational agreement about the place of religion a diverse society. In fact, one finds dialogical inclinations in surprisingly illiberal settings. Second, the liberal narrative of the Jewish-Christian dialogue is Eurocentric; it neglects other ways of communicating that exist in other cutlures. These non-western initiatives have different religious and political concerns,which are often explicitly non-liberal.

In order to overcome a narrow approach to religious dialogue, our workshop 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 to a more complex understanding of Christian-Jewish dialogue. Second, a critical inquiry of the variety of dialogical initiatives enables us to interrogate the the very concept of dialogue itself. The workshop attempts to develop a new set of interpretative tools befitting the various types of inititatives, in order to move beyond the exisiting narrow assumptions.