Thriving over the last few decades,Judeo-Christian has gained both public and scholarly attention. Dialogue between

representatives of both Christianity and Judaism, involving

participants who have a religious attitude termed “liberal”, in the sense that both

parties are united by a similar political and cultural vision that transcends the

differences between them. One outcome of such dialogue appears to tbe the weakening of radical voices, who vocally regard relations with another religion with hostility, as well as the growth of moderate religious approaches, which enables rational and pragmatic

inter-faith discussions. Judeo-Christian dialogue, in other words, is judged to be a

phenomenon pertaining to the secular/liberal setting of the postwar Western world and

is carried out through the means of a modernized and moderated universal religious

language.

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, one can

find dialogical inclinations in surprisingly illiberal settings. Second, the liberal narrative

of the Judeo-Christian dialogue focuses mainly on

Europe and North America's geographical and political

settings it 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 oriented towards other political

agendas, which often explicitly reject the liberal program.

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 in and of itself to understanding the

Christian-Jewish dialogue in its variety. Second, a critical inquiry into the variety of

dialogical initiatives enables us to interrogate the logic behind the very concept of

dialogue itself. The workshop attempts to formulate a grammar suitable for the

dialogical variety and to think anew, with a theoretical language befitting of this

multiplicity, even phenomena that up until now have been narrowly understood through

the liberal grammar of dialogue.