In the last few decades, the Christian-Jewish dialogue has thrived, gaining both public and scholarly attention. In most cases, this dialogue takes place between representatives of more open flanks of Christianity and Judaism and involves participants with a liberal religious attitude. Both parties are united by a political and cultural vision that transcends their differences. Dialogue is an outcome of the weakening of radical voices who regard relations with another religion with hostility, and to the growth of moderate religious approaches, which enables rational and pragmatic inter-faith discussions. Therefore, Jewish-Christian dialogue is a secular liberal setting phenomenon of the post-war Western world, carried out by a modernized and moderated universal religious language.

However, this common understanding of the nature and scope of Jewish-Christian dialogue is limited in two respects. First, it does not cover the entire range of dialogical phenomena. As 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 Jewish-Christian dialogue focuses mainly on the geographical and political settings of Europe and North America; omitting dialogue and their unique concerns stemming from other landscapes. These non-Western initiatives are grounded on alternative religious grammars and are oriented towards other sets of political agendas, often explicitly rejecting the liberal program.

To overcome a narrow approach to religious dialogue, our workshop focuses on two topics. First, an empirical examination of a variety of projects performed in contexts deemed unamenable to the dialogical logic. Shedding light on such initiatives, often neglected by the liberal

framework of dialogue, contributes ~~in and of itself~~ to the <u>varied</u> understanding of the Christian-Jewish dialogue ~~in its variety~~. Second, a critical inquiry of the variety of dialogical initiatives ~~enables~~ <u>allows</u> 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.