*(Style manual used: Chicago Manual of Style)*

The Christian-Jewish dialogue has been thriving in recent decades, gaining both public and scholarly attention. In most cases, this dialogue has taken place between representatives of more open flanks of both Christianity and Judaism, involving participants who have a religious attitude typically termed “liberal” in a sense that both parties are united by a similar political and cultural vision that transcends the differences between them. The dialogue appears to be an outcome of weakening radical voices, who allegedly regard relations with another religion with hostility, as well as the growth of moderate religious approaches, which enables rational and pragmatic interfaith discussions. Jewish-Christian dialogue, in other words, is considered a phenomenon of the secular/liberal setting of the postwar Western world, in which stakeholders engage via 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 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 Jewish-Christian dialogue focuses mainly on geographical and political settings in Europe and North America. Thus, it omits types of dialogue that stem from other landscapes and their unique concerns. These non-Western initiatives are grounded on alternative religious grammars and are oriented toward other sets of political agendas, which often explicitly reject the liberal program.

In order to overcome a narrow approach to religious dialogue, our workshop will focus on two topics. First, we will perform an empirical examination of various projects conducted in contexts that are not normally deemed amenable to the dialogical logic and are narrowly understood. Shedding light on such initiatives, often neglected by the liberal framework of dialogue, inherently contributes 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 aims to formulate a grammar suitable for the dialogical variety and to use theoretical language befitting this multiplicity to rethink even phenomena that up until now have been narrowly understood through the liberal grammar of dialogue.