

Interfaith Dialogue

R027-bb

Loquate's vigor is unity for all -- in, through and by Natural Law -- not religious teaching.

Loquate's small group program offers **Scientific Momentum Activating Righteous Transformation** through Natural Law. The science states innate needs are satisfied by primary values. The innate needs of human kind may be the greatest discovery in Natural Law ever. Like sailors eating limes to prevent scurvy, Smart® habits overcome the scurvy of the human spirit which is diminished motivation and well-being. Interfaith small group members build community in every group of which they are a part, and individually tend toward happiness or joy.

Loquate is comprehensive in this sense. It integrates religious beliefs about Spirit-centered community in unity for all mankind as Biblically or Scripturally possible, nothing more.

At a high level, Loquate identified in [Natural Law](#) that which we value the most. And at the highest level, God centered sense of community is the highest sense of community possible. The same innate psychological needs that God built into us, also lead us... to Him.

Loquate is a charitable center for peace that uses technology for community building. Its core competence is community.

Loquate's small group program works universally "in unity for all."

- The small group works in "unity for all" because it follows a [Smart® protocol](#):
 - self change, not changing another,
 - relevant resolution storytelling, not advice,
 - satisfy innate needs, put into us by our Creator, not ordinary conversation.
 - Corresponding scripture (or internet search) is shared.
- Through shared experience in 12 steps members change themselves.
- When innate needs are satisfied the small group is functional.
- The small groups build community.

- And the greatest happiness or joy occurs community wide in families, work places, villages, cities, towns and even nations, that uphold the innate needs of all!

The Loquate small group program during meetings follows:

Principles of Interfaith Dialogue

- Interfaith dialogue is first and foremost an attitude that is acquired as the result of listening to various points of view and ultimately forming one's own view of other religions. An attitude could be defined as a manner of acting or thinking; a disposition, opinion or mental set.
- Interfaith dialogue consists essentially in hearing each other. Interfaith dialogue is living together in spite of our differences. Differences make sense when they are well understood. Be respectful of differences.
- Avoid proselytizing during interfaith dialogue. Be true to your beliefs. State your own beliefs when appropriate.
- But mainly listen well, which means hearing an entire message.
- Build unity. Be united in faith in God, for love of fellow man, for peace on earth, and for the greater glory of God.

Loquate treasures its independence consistent with its mission as a ripple organization for peace.

Mission

Loquate's mission is to work with members of groups and organizations:

- To develop the member's diversity and sense of shared humanity thru self awareness,
- To develop a sense of community in small groups of self aware members,
- To develop the sense of community within the larger group or organization of which they are a part,

- To develop the larger group or organization into a catalyst for the sense of community in its surrounding environment,
- To spread the sense of community throughout our fragile world using small functional incubator groups to serve as a model for peace.

Policy Document on Interfaith Dialogue

Loquate has guidelines for a communications protocol that has as its basis love of God and love of neighbor. Love of God and love of neighbor are central themes of many different faith traditions. In some instances, interfaith (meaning all faith traditions) or ecumenical (meaning within a religious category for example all Christian traditions) dialogue may occur.

Loquate is committed to honesty and transparency. Loquate is not a religion, nor does it seek to be a religion. Loquate is not a substitute for a religion. Loquate affirms religion but does not teach religion.

A policy document below sets forth Loquate’s policy with respect to principles of interfaith dialogue. Loquate learns from primary bodies which are responsible for setting principles of interfaith dialogue, and adopts their principles as its policy for interfaith dialogue.

Loquate follows a main and overarching principle of interfaith dialogue and in the free world¹ which is religious liberty and freedom of speech. Interfaith dialogue is necessary for peace.

Loquate’s Communications Protocol

1. Loquate’s communications protocol used in pursuing its initiatives must be consistent with sense of community.

Loquate defines sense of community as an environment characterized by

togetherness and sharing as opposed to cool detachment. The leaders in the environment know the members and go out of their way to be helpful. Though the members are quite diverse, personal diversity is celebrated for its contribution. There is a sense of group loyalty and group support. The atmosphere is cohesive. The environment is a community

2. Right thinking humans must agree to the communications protocol for its elemental truth.
 - a. Truth is logical.
 - b. Dialectic occurs in Loquate’s initiatives. For example in its Seminar – “Where Work Meets

Faith.” By dialectic is meant an inherent consistency, for example pertaining to the communications protocol, based on logic flowing from a premise, in this case Loquate's mission, and not inconsistent with basic human rights of all humanity, resulting in dialogue.

- c. The basic human rights relevant to the communications protocol of

Loquate are defined as

- i. The right to do that which is truly in the best interests of others.

1. Symptom of Violation - Feeling that I am part of something that injures or harms others.
- ii. The right to attain goals or other ends not necessarily preconceived as goals but which become goals once experienced.

1. Symptom of Violation - Feeling unable to finish something I have started or want to do because others prevent me or interfere or take over.
- iii. The right to operate in an area of meaningful expansion for yourself.

¹ The First Amendment to the United States Constitution prohibits the making of any law respecting an establishment of religion, impeding the free exercise of religion, abridging the freedom of speech, infringing on the freedom of the press, interfering with the right to peaceably assemble or prohibiting the

petitioning for a governmental redress of grievances. It was adopted on December 15, 1791, as one of the ten amendments that comprise the Bill of Rights.

- 1. Symptom of Violation - Feeling bored about my work. Feeling I am wasting my time. When I die I don't want to say "That which I should have done, I did not do."
- iv. The right to act non cooperatively, non violently according to my personal moral or religious beliefs.
 - 1. Symptom of Violation - Feeling like my personal-moral or religious beliefs are not accepted. Feeling like I am kept from living my personal – moral or religious beliefs.
- 3. Loquate as an organization must follow its communications protocol, but
 - a. Wherever possible Loquate must not run afoul of the principles of its diverse members, nor of any human.
 - b. Therefore, Loquate must be cognizant of, and respectful thereto, of all principles of all humans especially as related to their deepest convictions called personal-moral or religious beliefs.
 - c. Engagement in Loquate's mission is open to all.
 - i. Therefore, Loquate must be sensitive to the integrity of each engaged person as an individual including their principles or engagement.
 - ii. Each person who engages in Loquate's communications protocol must be sensitive to the principles that Loquate must follow in its communications protocol.
- a. By interfaith dialogue is meant discourse among religions.
 - i. Loquate's undertaking engages in religious discourse to the extent of love of God and love of neighbor.
 - ii. Loquate expects each person who engages in Loquate's undertaking to be sensitive to the principles of interfaith dialogue.
- b. By ecumenism is meant discourse on unity for all among denominations of Christians.
 - i. While Loquate is for unity within religions, Loquate's work primarily is love of God and love of neighbor.
 - ii. Therefore Loquate does not have principal occasion to engage in ecumenism.
 - iii. A section on Christian ecumenism below is for reference only for those interested in the topic and to refer to as a source as to how unity for all is accomplished within the Christian tradition.

Interfaith Dialogue and Ecumenism

- 6. A primacy of purpose is ascribed to the existing bodies of interfaith dialogue, and ancillary to Loquate.
 - a. Loquate seeks to make use of the works of the primary bodies for interfaith dialogue.
 - b. Loquate does not itself seek to be one of the primary bodies.
 - c. Wherever possible the reader is directed to a full manuscript of the primary body and the entire manuscript is to rule over excerpts.
 - d. Excerpts from primary bodies provided by Loquate typically contain statements from a plurality of

Competency

- 4. Loquate's core competency is sense of community.
- 5. Loquate adopts and uses for itself elemental principles of interfaith dialog and Christian ecumenism established by the primary bodies.

religions as accepted by the primary bodies for a purpose of dialogue.

- e. Each member of a respective faith is encouraged to follow the works of the primary bodies in entirety, with particular reference to principles of interfaith dialogue from their own faith.

7. As a center for peace, Loquate is for unity among and within religions, ancillaryly relying on foreknowledge of the primary bodies.

- a. Foreknowledge is defined as considered opinion made known from experts of the primary bodies which if known would make better Loquate's undertaking, for example Seminars "Where Work Meets Faith."
- b. Beneficial learning occurs from within the primary bodies by the experts.
- c. Such experts
 - i. have principally learned to provide unity in interfaith religious dialogue, as well as 2. unity within a religion through ecumenism, and
 - ii. seek to be righteous ones as an ultimate expression of their shared work loving God and loving each other.
- d. As such their teachings are of the highest order for practical interfaith dialogue, as well as ecumenism.

Excerpts

8. The following are excerpts of policy adopted by Loquate from primary bodies for interfaith religious dialogue and ecumenism within the Christian faith:

On Religious Dialogue²

1. Jacques Dupuis defines dialogue in this way: 3.
As a specific, integral element of

² Statement on Interfaith Dialogue
Source: Search: Catholic principles of church dialogue Source:

http://www.google.com/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=4&sqi=2&ved=0CEMQfjAD&url=http%3A%2F%2Fwww.cuea.edu%2Fmvm%2Fimages%2Fstories%2Fpdf%2FclassNotes%2FPRINCIPLES%2520FOR%2520INTERRELIGIOUS%2520DIALOGUE.pdf&ei=RiyEUfvSCMHJygHX0IDgBA&usq=AFQjCNFJSrEMQRxH6liKRZCWlqYd4hv_qg&sig2=UvK5mcTAphFcxFfxDI02HQ

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PRINCIPLES

FOR INTERRELIGIOUS

DIALOGUE

VIEWPOINT OF THE CHURCH

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Jacques Dupuis, "Toward a Christian theology of religious pluralism (New York: Orbis Books, 2002), pp.358-559.

evangelization, dialogue means all positive and constructive Interfaith relations with individuals and communities of other faiths, which are directed at mutual understanding and enrichment, in obedience to truth and respect for freedom. It includes both witness and the exploration of respective religious convictions.⁵ However, he clearly states that dialogue must be distinguished from proclamation and evangelization since it does not aim at conversion of others to Christianity.

No foundation therefore remains for any theory or practice that leads to discrimination between man and the man or people and people, so far as their human dignity and the rights flowing from it are concerned. The Church reproves, as foreign to the mind of Christ, any discrimination against people or harassment of them because of their race, color, condition of life, or religion. On the contrary, following in the footsteps of the holy Apostles Peter and Paul, this Sacred Synod ardently implores the Christian faithful to "maintain good fellowship among the nations" (1 Peter 2, 12,14,15), and, if possible to live for their part in peace with all people, so that they many truly be sons of the Father who is in heaven.

In our time, when day by day mankind is being drawn closer together, and the ties between different peoples are becoming

stronger, the Church examines more closely her relationship to non-Christian religions. In her tasks of promoting unity and love among people, indeed among nations, she considers above all in this declaration what people have in common and what draws them to fellowship. One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth (1). One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to all people (2), until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in His light (3). People expect from the various religions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of people: What is man? What is the meaning, the aim of our life? What is moral good, what sin? Whence suffering and what purpose does it serve? Which is the road to true happiness? What are death, judgment and retribution after death? What, finally is the ultimate inexpressible mystery, which encompasses our existence: whence

do we come, and where are we going? 7

4. The document continues: Other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing "ways," comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all people. Indeed, she proclaims, and ever must proclaim Christ, "the way the truth, and the life" (John 14, 6), in whom people may find the fullness of religious life, in whom God has reconciled all things to Himself (4). The Church therefore, exhorts her sons, that through dialogue and

collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these people.⁸

5. Knowing what Interfaith dialogue is and what it is not should not be taken too lightly.
 - a. What it is not
 - i. -Interfaith dialogue is neither a study of world religions (a theological reflection on religions) nor a comparative study of creeds and doctrines, although such studies are important and useful.
 - ii. -Interfaith dialogue is not
 1. A scientific debate between experts in religions because no one tries establishing what is right or wrong.
 2. A box of preestablished and predetermined laws from which solutions can be drawn at any moment. In other words, it is a forum of conflicts resolution, though someone might find the truth of the matter.
 3. An effort to persuade the other to embrace one's own religion since conversion from one religion to another must be free. It can be viewed as conversion – Christians and nonChristians to God.
 4. A forum where differences in doctrines

and practices are considered as obstacles, therefore they should be ignored and thrown away.

5. A simple exchange of information about each other's religious beliefs 11 Cf. Francis Cardinal Arinze, Meeting other believers (Nairobi: Paulines Publications Africa, 1997), pp.9-10.

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6. Search for peace not conversion is the major goal of Interfaith dialogue. However conversion, both to his own or to the other is not ruled out. This must be free.

b. What it is

i. Interfaith dialogue is

1. First and foremost an attitude that someone acquires or the kinds of options open to him in developing his own point of view of other religions. An attitude could be defined the manner of his acting or his thinking; one's disposition, opinion or mental set. Some believe that all other religions are false except theirs. Some others assert that each religion is the

appropriate expression of its own culture. Still others think that all religions are the same. So people may have different attitudes towards other

religions. Here are the most well known:

rationalism,
Romanticism,
relativism,
exclusivism, dialectic,
preconception,
tolerance, dialogue,
Catholicism and
presence. The attitude of African Christians towards other religions these last decades is of special concern because the future of Africa that should be shaped in a way that promotes harmony for the avoidance of religious conflicts partly depends on this.

2. An encounter of people of different religions and faiths in an atmosphere of freedom and openness for each partner to listen and understand himself and the other. One person speaks and another listens and responds and vice versa. Dialogue is no more than this

respectful

communication of two different subjects. Now we need a forum whereby African Christians will speak and African non-Christians will listen and respond; African non-Christians will speak and African Christians will listen and respond.

3. A sharing conversation- of the truth found in different religions and faiths. Though the truth must be said, we need to know how, when and to whom to articulate it.
4. A working and walking together in search of what is good and right with the desire of living together and in communion.

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5. Living together in spite of our differences.

Differences make sense when they are well understood.

c. Its necessity:

- i. Interfaith dialogue is necessary for peace...When we say that Interfaith dialogue is necessary we mean that without it we cannot reach to the end or with it, we can reach to the end with fewer difficulties. The end can be understood as peace or justice or harmony or coexistence or cooperation. Interfaith dialogue is not man's made activity but God's. The human person is dialogical individual whose whole life is marked by dialogue with God, with his fellow humans and with the world/creation. The very life of God is dialogical. So it becomes necessary that we live the life of God because that is the vocation of men and women. Both the inner nature of God and the outer relationships of God with humans are profoundly dialogical.¹³
- ii. It goes well with the pedagogy of God; so it must be man's pedagogy. Again, dialogue is necessary because the Church is born of the dialogue between God and humans through Christ and in the Holy Spirit. Since God does not leave any person or any culture without some experience of his will, we collaborate with what God has already sown in each individual.

- iii. It is therefore necessary that men and women of this world dialogue for their well-being and redemption. No human hates harmony, peace, justice (commutative, associative and social). These come through God's grace and human's work.

6. Conclusion

- a. It is thus evident that the problem of religious liberty, with all its ramifications, is not new within Islam. The Qur'an deals at length with it. At the heart of this problem we meet the ticklish subject of

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- Page 37 of 3 apostasy. We have seen, with regard to this very subject that the Qur'an argues, warns, advises, but never resorts to the argument of the sword. The reason why is that argument is meaningless in matters of faith. In our pluralistic world our modern theologians must take that into account.
- b. We never emphasize enough that religious liberty is not an act of charity, or a tolerant concession towards misguided persons. It is a fundamental right for everybody. To claim it for myself implies ipso facto that I am disposed to claim it for my neighbor too.
 - c. But religious liberty is not necessarily the equivalent of atheism. My right, and my duty also, is to bear witness to my own faith by fair means, and to convey God's call. And ultimately it is up to each man to respond to this call or not, freely and in full consciousness.
 - d. From a Muslim point of view, and on the basis of the Qur'an's basic teachings, whose letter and spirit we have tried to bring out, religious

liberty is fundamentally and ultimately an act of respect for God's sovereignty and for the mystery of His plan for man, man who has been given the terrible privilege to build, on his own entire responsibility, his destiny on earth and for the hereafter. Finally to respect man's freedom is to respect God's plan.

- e. To be a true "Muslim" is to submit to this plan. It is, in the literal sense of the word, to put oneself voluntarily and freely, with confidence and love, in the hands of God.

Church to unite humanity in Christ, its own specific field is the restoration of unity among Christians.

5. Above all they should know their own Church and be able to give an account of its teaching, its discipline and its principles of ecumenism.
6. Those who identify deeply with Christ must identify with his prayer, and especially with his prayer for unity; those who live in the Spirit must let themselves be transformed by the love that, for the sake of unity, "bears all things, believes all things, hopes all things, endures all things;"
7. They will be led to know, truly, God as the one who alone is able to gather all into unity because he is the Father of all.

On Christian Ecumenism³

1. All the faithful, who are called to pray and work for the unity of Christians, (are) under the direction of their Bishops.
2. The communion in which Christians believe and for which they hope is, in its deepest reality, their unity with the Father through Christ in the Spirit.
3. The unity that Christ wishes for his Church is brought about "through the faithful preaching of the Gospel by the Apostles and their successors—the Bishops with Peter's successor at their head—through their administering the sacraments, and through their governing in love", and defines this unity as consisting of the "confession of one faith,... the common celebration of divine worship,... the fraternal harmony of the family of God".

³ Source:

http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/generaldocs/rc_pc_chrstuni_doc_19930325_directory_en.html

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4. While it (the Christian ecumenical movement) is carried out within the general mission of the