

PONTIFICAL COUNCIL FOR INTER-RELIGIOUS DIALOGUE

DIALOGUE AND PROCLAMATION (1991)

Reflection And Orientations On Interreligious Dialogue And The Proclamation Of The Gospel Of Jesus Christ (1)

https://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html Accessed 07/10/2024

EXTRACT

3. FORMS OF DIALOGUE

42. *The forms of dialogue*

There exist different forms of interreligious dialogue. It may be useful to recall those mentioned by the 1984 document of the Pontifical Council for Interreligious Dialogue(17). It spoke of four forms, without claiming to establish among them any order of priority:

- a) The *dialogue of life*, where people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations.
- b) The *dialogue of action*, in which Christians and others collaborate for the integral development and liberation of people.
- c) The *dialogue of theological exchange*, where specialists seek to deepen their understanding of their respective religious heritages, and to appreciate each other's spiritual values.
- d) The *dialogue of religious experience*, where persons, rooted in their own religious traditions, share their spiritual riches, for instance with regard to prayer and contemplation, faith and ways of searching for God or the Absolute.

43. *The interdependence of the various forms of dialogue*

One should not lose sight of this variety of forms of dialogue. Were it to be reduced to theological exchange, dialogue might easily be taken as a sort of luxury item in the Church's mission, a domain reserved for specialists. On the contrary, guided by the Pope and their bishops, all local Churches, and all the members of these Churches, are called to dialogue, though not all in the same way. It can be seen, moreover, that the different forms are interconnected. Contacts in daily life and common commitment to action will normally open the door for cooperation in promoting human and spiritual values; they may also eventually lead to the dialogue of religious experience in response to the great questions which the circumstances of life do not fail to arouse in the minds of people (cf. NA 2). Exchanges at the level of religious experience can give more life to theological discussions. These in turn can enlighten experience and encourage closer contacts.