

# FORMS OF DIALOGUE

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*Dialogue*  
*in*  
*Context*  
A NIGERIAN EXPERIENCE

## **1. DIALOGUE OF THEOLOGICAL EXCHANGE**

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### **DIALOGUE OF EXPERTS**

# **DIALOGUE OF THEOLOGICAL EXCHANGE**

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**Dialogue of theological exchange is concerned with persons, rooted in their own traditions, who share the spiritual riches of another as regards prayer, meditation, contemplation etc. This form of dialogue is also called “dialogue of experts”. This dialogue is important to teach the truth of religion and ideological values. Some “men and women” of God can preach the wrong message of God instead of the true message. Some preach their “own selfish message” thereby presenting a distorted concept of the true God. This could either be a result of ignorance or selfish interest. This dialogue is a critical comparative study of the true teaching of the different religions.**

# Categories of Prophets

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- 1. Professional Prophets:** They rely on the manipulation of God's message to earn a living.
- 2. The false prophets:** They made themselves prophets and claimed that they have received anointing and divine calling.
- 3. The true prophets:** They are truly called by God to preach his word and administer his sacraments. A true prophet is known through the discernment of a legitimate authority and those in charge of formation and training of clerics and ministers of the word of God.

# Categories of Prophets

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**This legitimate authority also controls and direct the dispensation of the gifts and messages entrusted to the true prophets.**

**The Catholic Church for instance issues *celebrates* (certificates) and faculties to priests after ordination to preach and administer the sacraments.**

**True Pastors / Imams are custodians of God's message. They do not need to deceive the people through manipulation, brain washing and indoctrination if they are properly trained.**

# **The former Senate President David Mark**

**Issuance of licenses to preachers will be considered as that will help guide what the preachers tell their listeners.**

*(Nigeria Vanguard newspaper reported this on Tuesday, 26 June 2012).*



# Dialogue of Experts

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**This is called dialogue of experts because of the training:**

A medical doctor is an expert because he is trained not because he builds and opens a hospital. If without training and adequate formation in medicine, makes himself a medical director and a cardiologist, you can imagine the consequences.

If every field of life necessarily calls for proper training and formation, then Religion should not be different. A religious teacher / preacher must have theological training and formation. Otherwise, he is a risk to his followers.

# **Dialogue of Experts**

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**Muslims expose their children to the study of the Holy Qur'an from birth. The imams are specially trained before are graduated to lead prayers and preach in the Mosque.**

**In our visit to Turkey and Egypt on July 1-7, 2012, we met Dr. Ahmet Muharrem Atliğ, a Muslim scholar who did not only study Islamic theology and Arabic but studied Christian theology and Philosophy. He was the secretary general for intercultural dialogue platform in Turkey. He told us that in many parts of the world; it is only licensed Imams that are permitted to preach in the Mosque.**



# **Dialogue of Experts**

## **Monitoring Mechanism**

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**It is necessary for the religious preachers to be well formed in their own religions and the religion of others so that the experts can talk at the same wave length of theological awareness in dialogue of experts.**

**What form of control can different religious institutions put in place to prevent or checkmate religious heresy that can lead to conflict?**

**What do you do to the fake, professional and false prophets in your religion?**

# **Congregation for the propagation of faith**

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## **Catholic Model:**

**Before the reformation, the Congregation for the propagation of faith ensued that those who write or preach heresies were called to withdraw their thesis or statements. This mechanism has not stopped in the Catholic Church till date. Those entrusted with the ministries that include preaching are under the supervision of diocesan bishops or Religious Major superiors.**

# **Second Vatican Council (Nostra aetate)**

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## ***Dialogue of theological exchange***

- **creates a space for specialists to seek and deepen their understanding of their respective religious heritages, and to appreciate each other's spiritual values.**
- **Until now, dialogue of theological exchange in Nigeria has been identified more in seminars and workshops.**
- **The present realities in the world today should be a serious call for the religious leaders in Nigeria to be more involved in this form of dialogue.**

# Second Vatican Council (Nostra aetate)

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## ***Nostra Aetate:* Reasons for dialogue of experts:**

- ***Hinduism:*** explores the divine mystery and expresses it in myth and philosophy; they seek release from the trials of life by asceticism, meditation and recourse to God in confidence and love.
- ***Buddhism:*** Proposes a way of life in which people can attain a state of perfect liberation and reach supreme illumination, either through their own efforts or with divine help.

# Second Vatican Council (Nostra aetate)

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- ***Nostra Aetate:* Reasons for dialogue of experts:**
- ***Muslims:*** Worship the one, merciful and almighty God; they endeavour to submit themselves to God's decrees, venerate Jesus as a prophet, revere the Blessed Virgin Mary and await judgement and the rewards of heaven.
- ***Jews:*** Are linked by spiritual bonds to the Church which springs from what God brings about in the patriarchs, Moses and the prophets. Israel is the olive tree on which Gentile branches have been grafted. God does not take back his gifts and promises to them.

# **Dialogue of Experts Challenge for NIREC**

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**The Nigeria Inter-Religious Council (NIREC) must deliver Nigeria from being seen by foreigners as a religious war zone and a “no go area”. This is the essence of this NIREC PUBLIC WEBINAR. The world is actually watching to see the level of sincerity in delivering religion from being used as an instrument of violence.**

**Campaigning in the Church or Mosque contradicts the vision and mission of NIREC. What can the Christian Association of Nigeria (CAN) and the Nigerian Supreme Council for Islamic Affairs (NSCIA) do about fake preachers who spread hates from the Churches and Mosques?**

FROM  
**DREAM**  
TO REALITY  
DIALOGUE OF ENCOUNTER



CONVULSUS APTEUS SPINOSUS

## **2. DIALOGUE OF ENCOUNTER**

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**COURAGE TO MEET SOMEBODY  
WHO IS A THREAT TO YOU.**

# DIALOGUE OF ENCOUNTER

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**FRANCIS CARDINAL ARINZE**



**GENERAL YAKUBU GOWON**





# **Francis Cardinal Arinze and Dialogue of Encounter**

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**The presence of General Yakubu Gowon in Onitsha, Anambra State of Nigeria on November 28, 2015 is very symbolic. Why is it so important to introduce this conversation with General Gowon and not John Cardinal Onaiyekan (Emeritus Archbishop of Abuja), Archbishop Augustine Kasujja (Former Apostolic Nuncio to Nigeria), Archbishop Ignatius Ayau Kaigama (Former President of the Catholic Bishops' Conference of Nigeria and Archbishop of Abuja), Archbishop Jude Thaddeus Okolo (Apostolic Nuncio to Central African Republic and Chad), Archbishop Brian Udaigwe (Apostolic Nuncio to Republic of Benin and Togo)**

# **Francis Cardinal Arinze and Dialogue of Encounter**

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**Or Chief Willie Obianor (The executive Governor of Anambra State)?  
Why singling out General Gowon whereas people from different  
parts of the world including Catholic Bishops, Priests, Consecrated  
persons, traditional rulers, uncountable lay faithful, Christians  
outside the Catholic Church and people of other religions from  
different parts of the globe gathered in the Basilica of the Holy  
Trinity in Onitsha to celebrate the golden jubilee of the Episcopal  
consecration of His Eminence, Francis Cardinal Arinze on November  
28, 2015?**

# Dialogue of Encounter

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## **Archbishop Jude Okolo**

**He** told the congregation that His Eminence, Cardinal Arinze was consecrated Bishop on August 29, 1965. He became the Local Ordinary of the Catholic Archdiocese of Onitsha from 1967 to 1984. Among the numerous challenges of the young bishop was the Nigeria / Biafra civil war that started on July 6, 1967 and ended on January 15, 1970 under the watch and active participation of General Yakubu Gowon, the then military Head of State.

# Dialogue of Encounter

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**While Cardinal Arinze was the youngest bishop in the world then, General Gowon was the youngest Head of State in the world. The civil war displaced so many people including priests and consecrated persons (male and female). Like Jesus Christ, the young Bishop Francis Arinze had no comfortable place to lay his head. After the civil war, he was faced with the task of searching for the flock akin to the Good Shepherd.**

# Dialogue of Encounter

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**General Gowon was invited to greet Cardinal Arinze. One could notice a dialogue of encounter in the presentation of General Gowon by the Cardinal who called out Monsignor Matthew Obiukwu to greet Gowon? The Cardinal recalled how shortly after the war he and Monsignor Obiukwu went to visit General Gowon in Lagos to beg him not to send away the missionaries. The Cardinal said: “In that visit, I realized that the Nigerian Federal Government had already resolved to deport the missionaries, but Gowon received us well. Turning to Gowon, he concluded: “As you can see, the Church is still alive.” In response, Gowon thanked and congratulated him.**

# Dialogue of Encounter

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**Dialogue of encounter creates space for the low and the mighty to speak heart to heart. This is illustrated vividly in the visit of Mary to Elizabeth. This visit reveals the openness of the human heart that made the baby in the womb of Elizabeth leap for joy. This visit reveals total humility and submission to God as declared by Mary in the Magnificat (cf. Luke 2).**

**What can we learn from the encounter between Cardinal Arinze and General Gowon? Is it possible to hope that the broken trust in the unity of Nigeria can be restored?**

# Dialogue of Encounter

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Religion in Nigeria must be a symbol of unity. The obligation must be to carry out the mission of building bridges of trust, love and unity across all tribes and ethnic regions. What if General Gowon courageously take the message of peace to the incumbent leaders of government to enable the federal presence of encounter in every region in a way that everybody would experience the joy of belonging . As part of the healing process, a sincere dialogue of encounter between the Nigerian government and those who have been arrested in the course of the Biafra agitation could multiply this joy. Conflict resolution is better achieved in an atmosphere of freedom.

# Dialogue of Encounter

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**Many regions in Nigeria quietly complain about total neglect in structural development and social amenities but somebody needs to speak out. The human person needs relationships and so need to open himself/herself to dialogue through acceptance of the other.**

**Dialogical relationship uses the language of the heart as a tool. The capacity to listen leads to wisdom, hence listening is an imperative that the government cannot ignore. Dialogue is made of listening and not just hearing. It allows intelligence to open up.**



# Dialogue of Encounter

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**Dialogue of encounter involves answering and this generates respect and communion. A kind of dialogue where no one wants to listen to the other could best be described as dialogue of deaf people as recorded in the book of Job. Not to listen leads to reproach and humiliation of the other. Wisdom comes from God hence human beings must listen to God who speaks through human beings, events and signs of every given moment. Dialogue of encounter enhances listening to one another in conflict but it does not exclude speaking the truth that should be presented with prudence.**

# Dialogue of Encounter

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In the book, *“God or Nothing, A conversation on faith with Nicolas Diat”*, **Robert Cardinal Sarah** narrated his ugly experience in Guinea during the oppressive regime of Sékou Touré in Guinea. He could speak out to the oppressive powers even at the risk of being killed or imprisoned like his predecessor, Archbishop Tchidimbo. He was appreciated with a Papal visit to Guinea. He recalled this historic visit of Pope John Paul II to Senegal, Gambia and Guinea in 1992. Cardinal Sarah said, “Several days later, I knew he had been really very impressed by the simplicity of the welcome by the people.

# Dialogue of Encounter

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To thank us, he asked Francis Cardinal Arinze, President of the Pontifical Council for interreligious Dialogue, to go to the countries he had visited to thank the Christian and Muslim people as well as the governments”.

In 2015, the same year of the Episcopal golden jubilee of Cardinal Arinze, the Catholic Church celebrates the golden jubilee of the *“Declaration on the relation of the Church to non-Christian religions (Nostra Aetate)* proclaimed by His Holiness Pope Paul VI on October 28, 1965”.

# Dialogue of Encounter

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**Cardinal Arinze**, was the fourth president of the Pontifical Council for Interreligious Dialogue that facilitated this celebration of *Nostra aetate*.

“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 task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship”.

*Robert Cardinal Sarah, God or Nothing, Ignatius press, 2015, Page 72, Nostra aetate 1*

FROM  
**DREAM  
TO REALITY**  
DIALOGUE OF ENCOUNTER



CONGREGAZIONE APOSTOLICA  
PER LA CURA PASTORALE  
DEI MALATI, DEI MORIBUNDI  
E DEI MORTUI

## **3. DIALOGUE OF FRIENDSHIP**

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**POPE FRANCIS**

# Pope Francis and Dialogue of Friendship

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On November 29, 2014, *L'Obsservatore Romano* reported the fourth visit by a Pope in less than 50 years to Turkey. This fourth visit by Pope Francis is historical given that he introduced a new form of dialogue in addition to the existing **dialogue of life, dialogue of religious experience, dialogue of social engagement (of action), dialogue of theological exchange, dialogue with the world (Pope Paul VI), dialogue of peace (Pope John Paul II) and dialogue of love and truth (Pope Benedict XVI).**

# Address of Pope Francis to Turkey's President Erdogan

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**POPE FRANCIS**



**RECEP TAYYIP ERDOĞAN**



**Pope Francis introduced “dialogue of friendship”  
(Vatican Radio, November 28, 2014).**

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To President Erdogan and top political leaders on the first day of his pastoral visit to the cities of Ankara and Istanbul, Pope Francis said:

*It brings me great joy to have this opportunity to pursue with you a dialogue of friendship, esteem and respect, in the footsteps of my predecessors Blessed Paul VI, Saint John Paul II and Benedict XVI.*

*This dialogue was prepared for and supported by the work of the then Apostolic Delegate, Angelo Giuseppe Roncalli, who went on to become Saint John XXIII, and by the Second Vatican Council.*



# **Pope Francis introduced “dialogue of friendship” (Vatican Radio, November 28, 2014).**

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*Mr. President, interreligious and intercultural dialogue can make an important contribution to attaining this lofty and urgent goal, so that there will be an end to all forms of fundamentalism and terrorism which gravely demean the dignity of every man and woman and exploit religion. Fanaticism and fundamentalism, as well as irrational fears which foster misunderstanding and discrimination, need to be countered by the solidarity of all believers.*

# **Reception of Dialogue of Friendship**

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**Considering the audience (mostly Muslims) and the context the Holy Father called for a dialogue of friendship, it is easy for the orthodox Muslims to receive and accept this form of friendship between Christians and Muslims. It would be easy for the Muslims in Turkey to understand this form of friendship with the example of friendship we have witnessed from the UFUK dialogue foundation in Nigeria and elsewhere.**

**Can we say the same with terrorists who are fighting to put in place a purely and exclusive Islamic State in their understanding of the Holy Qur'an?**

# **Dialogue of Friendship? Objection by Fundamental Terrorists**

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## **The Hadith of Abu Dawood and at-Tirmithi:**

**“A person is likely to follow the faith of his friend, so look whom you befriend.” Friendship with people of other faiths is not encouraged because of the danger of being led to hell by a friend on the last day (Qur’an 25:27-29; 43:67). Friendship is strictly for the sake of Allah. The extremists believe that the Shahadah *“La Ilaha Illa Allah”* requires Muslims to align themselves for the sake of Allah, and it requires them to align themselves to the Muslims wherever they find them. “Mix with the noble people, you become one of them; and keep away from evil people to protect yourself from their evils.**

# **Dialogue of Friendship? Objection by Fundamental Terrorists**

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## **Hadith of Abu Dawood, Hasan Hadith al-Mujaadilah 58:22:**

**“Anyone who criticizes you care about your friendship and anyone who makes light of your faults cares nothing about you”. “You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger. “O, you who believe! Take not the Jews and the Christians as awliya (friends, protectors, helpers, etc.); they are but awliya to one another (al-Maaidah 5:5).**

# **Dialogue of Friendship**

## **Mutual suspicion**

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**We cannot deny that mutual suspicions still exist between some Christians and some Muslims in some part of the world today even with the numerous references to the relationship that existed between the prophet of Islam, the Jews and Christians at the dawn of Islamic religion. In spite of this mutual suspicion, Pope Francis calls for “dialogue of friendship” because the word “friend” is sacred: "No longer do I call you servants, for the servants does not know what his master is doing; but I have called you friends, for all things that I have heard from my Father I have made known to you" (John 15:14-15).**

# **Dialogue of Friendship**

## **Love changes everything**

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**“We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. By this, love is perfected with us, so that we may have confidence in the Day of Judgment” (1John 4: 16-17).**

**Pope Francis is aware that friendship even in the midst of war is possible. We can take the relationship between David and Jonathan as a model of friendship. In this webinar, we are witnesses to the love and friendship between Christians and Muslims.**

# **Friendship In the Midst of War**

## **David and Jonathan**

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**Jonathan made a covenant with David, because he loved him as his own soul. And this was good in the sight of all the people and also in the sight of Saul's servants (1 Samuel 18:1-5). Saul became jealous of David and insisted on killing him but he could not get the support of his son, Jonathan who was ready to give up his political ambition to love David. "Then Saul's anger burned against Jonathan and he said to him, "You son of a perverse, rebellious woman! Do I not know that you are choosing the son of Jesse to your own shame and to the shame of your mother's nakedness? "For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established.**

# **Friendship In the Midst of War David and Jonathan**

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**Therefore now, send and bring him to me, for he must surely die."  
But Jonathan answered Saul his father and said to him, "Why  
should he be put to death? What has he done" (1 Samuel 20: 30-32)?**

**David appreciated the love and friendship of Jonathan even at  
death. This is what David echoed in a dirge for Jonathan: "How are  
the mighty fallen in the midst of the battle! Jonathan lies slain upon  
your high places. I am distressed for you, my brother Jonathan;  
greatly beloved were you to me; your love to me was  
wonderful, passing the love of women" (2 Samuel 1:25-26).**



# **Pope Francis and Dialogue of Friendship**

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**Pope Francis' journey to Turkey calls for a new moment of that “dialogue of friendship, esteem and respect”. He recalled that Turkey is linked to the origins and history of the Church. He referred to the missions of St Paul, the ancient Marian traditions and the first seven Councils that were celebrated there. He acknowledged the role Turkey plays today on the international scene in welcoming the huge number of displaced people from Syria and Iraq. At the meeting with religious authorities during his visit to the Diyanet Presidency for Religious Affairs, Pope Francis said:**

# **Pope Francis and Dialogue of Friendship**

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*“As religious leaders, we are obliged to denounce all violations against human dignity and human rights”.*

**Condemning the fundamentalism and terrorism which soak the Middle East in blood through the ruthless and brutal persecution of religious minorities (Christian and Yazidi), the Pope queried: *“How much longer must the Middle East suffer the consequences of this lack of peace?”***

**Dialogue of friendship dispels suspicion and discrimination. This type of dialogue took place between Peter and Cornelius.**

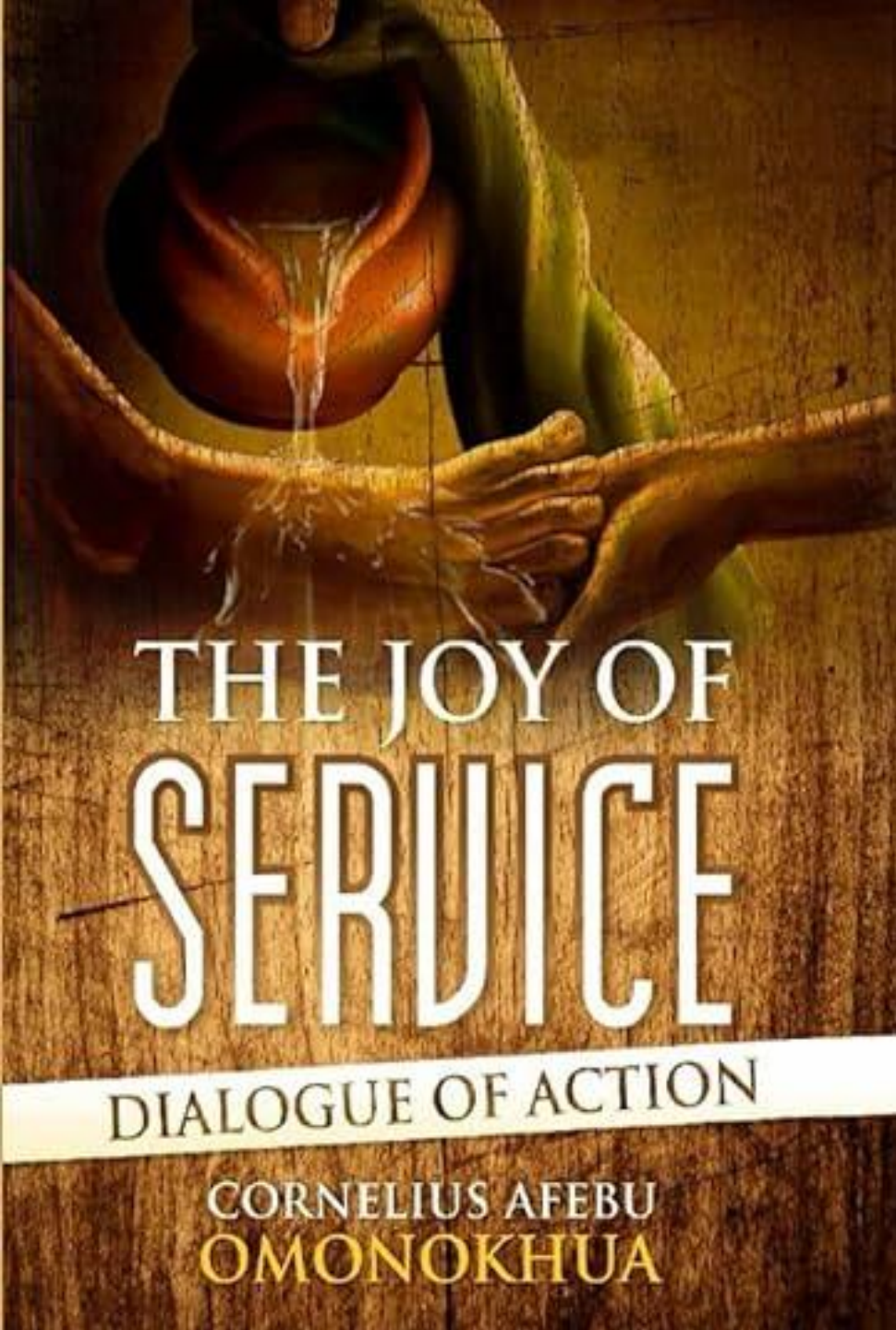
# **Pope Francis and Dialogue of Friendship**

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**When Peter entered, Cornelius met him, and fell at his feet and worshiped him. But Peter raised him up, saying, "Stand up; I too am just a man" (Acts 10:25-26).**

**In dialogue of friendship, we humble ourselves to raise our friends to the level of our common humanity. God does not show partiality in welcoming people of different cultural and religious origin (Acts 10: 34-35).**

**Dialogue of friendship is a mission for humanity with a love that is deep inside the mind, soul and spirit.**



## **4. DIALOGUE OF LIFE (ACTION)**

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**EVERYDAY MEETING AND LIVING IN THE SAME PLACE.**

## **4. DIALOGUE OF LIFE**

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**Dialogue of life is at the level of daily life in the family, school, place of work, market etc. Here, “Dialogue” is not a monopoly of any special discipline and never restricted to any intellectual symposium. Dialogue that is restricted to experts can only end in the auditorium because the practical actors of violence are located at the bottom level from where they are recruited. This is why dialogue whether it concerns religion, politics, ethnic or social should begin from the heart that guides our actions at every given moment.**

## **4. DIALOGUE OF LIFE**

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**The essence of all forms of dialogue is to create an enabling environment to manage differences in order to live in peace and unity with a deep experience of joy. For dialogue to yield positive results, the dialogue partners must be those who are interested and not those who are only professionals and experts. Interested dialoguers must also be ready to reach the heart of the other with the meekness of their own heart. No matter the situation, all religious adherent and ethnic and political fundamentalist meet in the same market, filling stations and events centres where dialogue must take place.**

# **4. DIALOGUE OF LIFE**

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**Dialogue of life begins from the heart before the application of the head even in a relationship between the High class and the low class who must meet somewhere. Take the case of the relationship between a doctor and a patient. It is a known fact that for healing of mind and body, a patient must first trust and believes in the doctor just as a student must trust the teacher to pass examinations. In the healing of mind and body, the word empathy is stronger than sympathy. Empathy creates trust because you attempt to feel what the patient is feeling. You put yourself in the shoes of the patient. Thus, trust is cultivated, motivated and sustained in a heart-to-heart dialogue.**

## 4. DIALOGUE OF LIFE

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A sick person may not bother about the religion and tribe of the doctor. Some doctors allow a patient to keep asking until they understand because medical terms can be tough to figure out. A leader could do better if he or she could see in those under his or her authority the image of economic, emotional and social patients who need care, attention and succour without compromising their human dignity. According to Jacobs, an American Heart Association volunteer, Doctors have to set a tone in which questions and discussions are welcomed (*<http://www.heart.org>*)



FROM  
**DREAM  
TO REALITY**  
DIALOGUE OF ENCOUNTER



CONVULSUS APTEU SPINCHUA

# 5. DIALOGUE OF SOCIAL ENGAGEMENT

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*COMMON ACTION FOR  
COMMON GOOD*

## **5. DIALOGUE OF SOCIAL ENGAGEMENT**

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**This is the deliberate collaboration that exist among people of different religions to promote the integral development and liberation of people. It is a common action for common good and common welfare. This dialogue take into cognizance our common humanity and creatures of God. The heart is the abode of God. A pure heart communicates the message of God who is full of mercy, compassion, justice, peace and love. Those who are engaged in this dialogue must have a clean and pure heart not only to fight for justice but also to be just and honest.**

## **5. DIALOGUE OF SOCIAL ENGAGEMENT**

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**“Blessed are the pure in heart for they shall see God” (Matthew 5:8). The pure in heart has the capacity for peace building; conflict management; conflict resolution and conflict transformation. Peace makers endeavour to create heaven on earth hence they belong to the household of God. “Blessed are the peace makers, for they shall be called children of God” (Matthew 5:9). In dialogue of social engagement, the interested partner must endeavour to liberate the mind by growing beyond prejudice and preconception.**

# **Dialogue of Social engagement must come from the heart.**

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**Ethnic agitation could be a struggle for a sectional territory. But if an ideology is shared by many parts of the nation for emancipation of the oppressed and neglected regions. A dialogue of the heart could reveal that no particular region is exempt from what the agitators are complaining about. A dialogue of the heart could reveal that it is easier to dialogue than to kill people with military prowess. The head represents the brain and intellectual acumen. This would make great strides if it is guided with the heart. To listen with the heart is another way of expressing “heart-to-heart talk”.**

# **Dialogue of Social engagement must come from the heart.**

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**This is expressed in French as “*tête-à-tête*” (head-to-head). Nigeria in particular and Africa in general need resurrection beyond the structural reconstruction of the North, East, West and South. There is need for the collaboration of those with good hearts and intellectuals who wish to write their names with gold on eternal marble to drop differences and fight a common course. With dialogue from the heart to the head, the change Nigerians yearn for could be realized one day. When people from different religions and ethnic affiliation come together to struggle for a common concern, no one would feel alienated, marginalized or victimize. The basis for this dialogue is common humanity.**

FROM  
**DREAM  
TO REALITY**  
DIALOGUE OF ENCOUNTER



DEPARTMENT OF THEOLOGY  
CORNELIUS APOSTOLUS SPINCHONGA

## **6. DIALOGUE OF RELIGIOUS EXPERIENCE**

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*NARRATING PERSONAL  
DREAMS AND BELIEF.*

## **6. DIALOGUE RELIGIOUS EXPERIENCE**

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**Dialogue of Religious experience is concerned with persons, rooted in their own traditions, who share the spiritual riches of another as regards prayer, meditation, contemplation etc. This form of dialogue has some psychological implications. It is only the person who tells the story that has full experience of the story.**

**Deborah Rozman, a psychologist in research and practice titled her experience with clients: “*Let Your Heart Talk to Your Brain*”. She says that the heart speaks from genuine feelings and authenticity in the present.**

## 6. DIALOGUE RELIGIOUS EXPERIENCE

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The voice of the heart is your true self. The voice of the heart offers more intuition and common-sense intelligence. The heart contains a little brain in its own right. The heart brain sends messages to the head brain about how the body feels and more. Deborah had felt for a long time that the heart has its own mysterious way of knowing. The head is inundated with rational arguments and this has not led to inter-personal, inter-community, inter-religious, inter-cultural and political harmony in the dialogue of experts. In this form of dialogue, a single word or concept may mean different things to different people (<http://www.huffingtonpost.com>)