

Philosophy Of Religion John Hick

According to John Hick's model of religious pluralism, all the world's great religions present equally valid ways of understanding and responding to the same ultimate Reality. This book offers an exposition of, and critical response to, Hick's model. Following an introductory chapter that surveys dominant approaches to religious diversity, the rise and development of Hick's pluralist interpretation of religions is traced. Finally, a critical assessment of Hick's mature pluralist model is offered. The conclusion: Hick's model is ultimately unsuccessful in overcoming the pluralist's most difficult conceptual problem, namely providing an adequate account of the fact that the world's religions understand the divine Reality in often contradictory ways. Ultimately, Hick's own solution threatens two of his long-cherished goals: a robust religious realism and a tradition-neutral religious pluralism.

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At its deepest, philosophical skepticism questions the sense of language. Skepticism manifests itself in different forms, three of the most powerful being logical, external-world, and religious skepticism. How has philosophy of religion addressed these challenges? The attempt to answer this question leads Lance Ashdown to a consideration of three prominent contemporary philosophers of religion: Richard Swinburne, John Hick, and William Alston. The author shows that these philosophers

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are indeed open to the criticisms of the three types of skepticism mentioned above. According to Ashdown, they are rightly to be considered as 'anonymous skeptics'. Readers familiar with the work of the theologian Karl Rahner will recognize an echo of his famous doctrine that non-Christian religious believers are really 'anonymous Christians', i.e., Christian believers who do not recognize themselves as such. In a similar way, the philosophers of religion under consideration are skeptics who most certainly would not identify themselves as such. They are anonymous skeptics in the sense that their epistemologies create the very conditions that allow for the severe and, on their own terms, unanswerable challenges of skepticism. At the same time, none of these philosophers thinks that skeptical objections pose a devastating or unanswerable threat to their epistemologies. For example, each of them is an avowed believer in God and is fully aware of the challenge of religious skepticism, yet none believes that skepticism need cause a rational Christian to abandon his or her beliefs. Nevertheless, each of the three philosophers adheres to a philosophical theory that remains open to the devastating critique of Philo in David Hume's essay Dialogue Concerning Natural Religion - who argues at his deepest that talk of God is meaningless.

This new approach to the Philosophy of Religion option is perfect for the all-new revised AS and A2 Religious Studies qualification. A thorough and detailed approach to the material makes this subject accessible for all AS and A2 students, and will particularly help ensure higher achieving students attain their best grades.

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All arts and sciences, in their own way, ultimately try to come to grips with reality. What sets philosophy, theology, and religion apart is that they grapple with ultimate reality. Over the decades spanned by John Hick's life, in the course of this grappling (reminiscent of Jacob's nocturnal encounter with the angel) philosophy became analytic, theology dialogical, and religion comparative along one line of development. In these essays, written in honour of Professor Hick, leading world scholars in these fields share their most recent insights. They are, so to speak, postcards from the cutting edge.

An updated new edition of the groundbreaking investigation which takes full account of the finding of the social and historical sciences whilst offering a religious interpretation of the religions as different culturally conditioned responses to a transcendent Divine Reality. Written with great clarity and force, and with a wealth of fresh insights, this major work (based on the author's Gifford Lectures of 1896-7) treats the principal topics in the philosophy of religion and establishes both a basis for religious affirmation today and a framework for the developing world-wide inter-faith dialogue. Includes a new Introduction to the second edition.

In this classic work, prominent religious philosopher John Hick presents a global interpretation of religion, arguing for a religious response to our ambiguous universe and showing how the world's different religions are culturally conditioned forms of that response. For this Second Edition, Hick addresses the major critics of his interpretation

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of religion, thereby enabling fresh discussion of his work. Praise for the first edition: "This book strengthens Hick's position as one of the most significant thinkers of the second half of the twentieth century. . . . I highly recommend [it] to students of philosophy, history of religions, and comparative studies, as well as theology."—Chester Gillis, *Journal of Religion* "The most persuasive philosophical advocacy for religious pluralism ever written."—Yandall Woodfin, *Southwestern Journal of Theology* "[This work] evinces Hick's many virtues: ingenuity; fairness toward all arguments; deference to the standards of analytic philosophy; familiarity with Eastern as well as Western religions; and, not least, a clean, clear prose."—Robert A. Segal, *Christian Century* "A leader in interfaith interpretation of religion, Hick has written what will probably become a classic. . . . Clear, readable, and comprehensive."—*Library Journal* "Should be read by the adherents of all faiths."—Rabbi Dan Cohn-Sherbok

To define and explore contemporary philosophical critiques of Christian belief is the purpose of this book, which arises out of a conference held at Princeton Theological Seminary. In a frank and extensive confrontation, outstanding philosophers and theologians met to search for greater clarity on some important issues in the philosophy of religion. The book contains the papers written for the conference, the prepared criticism, and excerpts from the debates. The discussions revolved around the experiential grounds of religious belief; the

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question as to what conclusions may legitimately be drawn from religious experience; the "emptiness" or otherwise of Christian belief and ethic in the modern world; the Freudian explanation of faith; and the Barthian defense of Christianity.

This is a collection of John Hick's essays on the understanding of the world's religions as different human responses to the same ultimate transcendent reality. He is in dialogue with contemporary philosophers (some of whom contribute new responses); with Evangelicals; with the Vatican and other both Catholic and Protestant theologians. The book is alive with current argument for all those interested in contemporary philosophy of religion and theology.

The philosophical significance of Jainism extends far beyond its statistical presence in India and the world, for it lies in the unique quality of its thought. This book is an attempt to take its insights into account for the light they shed on issues customarily debated in the Philosophy of Religion as it has evolved in the West.

A contemporary introduction to the main topics in the philosophy of religion -- written by a world-renowned philosopher.

The philosophy of religion and theology are related to the culture in which they have developed. These disciplines provide a source of values and vision to the

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cultures of which they are part, while at the same time they are delimited and defined by their cultures. This book compares the ideas of two contemporary philosophers, John Hick and Seyyed Hossein Nasr, on the issues of religion, religions, the concept of the ultimate reality, and the notion of sacred knowledge. On a broader level, it compares two world-views: the one formed by Western Christian culture, which is religious in intention but secular in essence; the other Islamic, formed through the assimilation of traditional wisdom, which is turned against the norms of secular culture and is thus religious both in intention and essence.

Exploring the different points of view and 'tones of voice' adopted in theology for the meeting of religions, this book presents a contemporary philosophical and theological engagement with key issues of how different faiths might meet, of comparative philosophy of religion, of the use of aesthetics, of inter-religious ethics and issues relating to the self. Providing a critical evaluation of contemporary liberal, post-liberal and conservative voices, and an engagement with movements such as Radical Orthodoxy and Scriptural Reasoning to mention a few, this book highlights the use of the creative imagination and explores new ideas for the meeting of religions.

John Hick is considered to be one of the greatest living philosophers of religion.

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Hick's philosophical journey has culminated in the grand proposal that we should see all the major world religions as equally valid responses to the same ultimate reality (the 'Real'). This book presents a critical introduction to John Hick's speculative theology and philosophy. The book begins where Hick began, with the problems of religious language, and ends where Hick is now, exploring the questions of religious plurality. Incorporating early aspects that Hick himself would now wish to qualify, as well as explanations that reflect Hick's present focus, Cheetham offers some speculative reflections of his own on key topics, highlighting Hick's influence on contemporary theology and philosophy of religion. All those studying the work of this great philosopher and theologian will find this new introduction offers an invaluable overview along with fresh critical insight. The aim of this study is to examine and critically evaluate the philosophy of religion of John Hick. I refer to his having a philosophy of religion in the sense that he advocates a method of philosophical inquiry and consequently an understanding of religious phenomena that he takes to be integral to his own unique philosophical theology. In order to evaluate his views in their context, the first three chapters provide an introduction both to his overall position and to the contemporary issues with which he deals. Thereafter I proceed with my criticisms, finding most importantly that he does not have sufficient justification for the kind of theistic claims he wants to make. I reach this conclusion by playing him against his own empirical orientation to matters of fact, and since the veracity of his account of this empiricist linguistic framework is assumed,

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my evaluation of his work is carried on internally. My criticisms generally depend upon a lack of consistency and coherence within Hick's system of thought itself. Little attention is given to the strengths and liabilities of any particular philosophical or theological orientation he may adopt. My strategy is to assume the legitimacy of these orientations in the manner they happen to be construed by his system. In doing so, I find that he attempts to build upon a secular empiricist base that excludes the possibility of the theological superstructure he hopes to erect.

In this cross-cultural, interdisciplinary study, John Hick draws upon major world religions, as well as biology, psychology, parapsychology, anthropology, and philosophy, to explore the mystery of death. He argues that scientific and philosophical objections to the idea of survival after death can be challenged, and he claims that human inadequacy in facing suffering supports the basic religious argument for immortality.

This short book is a lively dialogue between a religious believer and a skeptic. It covers all the main issues including different ideas of God, the good and bad in religion, religious experience and neuroscience, pain and suffering, death and life after death, and includes interesting autobiographical revelations.

Hick gives a personal account of how he has come to accept religious pluralism - that the major world faiths are different but equally valid responses to ultimate Reality. He considers how much Christians have to learn from Buddhism, discusses the ongoing dialogue among Jews, Christians, and Muslims, and outlines a philosophy of religions - a conception of the relationship between world religions and between them and the ultimately Real. Finally he turns to the mystery of death and, using the resources of the world religions and of parapsychology, suggests a possible conception of life after death.

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How to reconcile the existence of evil with the belief in a benevolent God has long posed a philosophical problem to the system of Christian theism. This work redress this difficulty in modern terms.

John Hick is one of the most widely read and discussed living writers in modern theology and the philosophy of religion. This book offers students a one volume textbook on his thought. Extracts from his writings cover all the various themes for which Hick has become known: Faith and Knowledge, Philosophy of Religion, Evil and the God of Love, Death and Eternal Life, The Myth of God Incarnate, and Problems of Religious Pluralism. The extracts are preceded by an introductory essay by Paul Badham on John Hick's philosophical theology, and on the integrity of his life and thought.

A fascinating collection of essays by leading scholars in the field engage with the idea of religious pluralism mooted by John Hick to offer incisive insights on religious pluralism and related themes and to address practical aspects such as interreligious spirituality and worship in a multi-faith context.

"There is no such thing as religion but religions; there is no such thing as theology or Christology but contextual theologies and Christologies." Christian absolutism, which gave foundation to John Hick's theocentrism finds itself on the opposite side, maintaining one religion, one God, one Christ, one Church and as such one way to salvation. Contrary though, reality is more than the Aristotelian-monarchical structure of Western philosophy and theology. Reality is not only one but many at the same time. They are in trans-communal relation with one another. Intercultural or inculturation

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theologies present a model for dialogue between religions and cultures, between the West and the rest of humanity. African Inculturation Christology present itself as model of the 21st century theology and emphasises the dignity of difference.

In 1989 John Hick published his Gifford Lectures under the title *An Interpretation of Religion*, a work which provided important new insights about the nature of the world's religions. Soon after, a group of scholars from around the world gathered in Claremont, California to discuss, analyze and criticize *An Interpretation of Religion*. This book is a written record of those proceedings - including Hick's responses - that serves to clarify both Hick's position as well as the issues which concern his critics.

Religion as illusion / Ludwig Feuerbach -- Against proofs in religion / Soren Kierkegaard -- Evil and a finite God / John Stuart Mill -- Mysticism : The will to believe / William James -- Religion versus the religious / John Dewey -- Cosmic teleology / F.R. Tennant -- Revelation and its mode / William Temple -- The existence of God / Bertrand Russell & F.C. Copleston -- The eternal thou / Martin Buber -- . - Two types of philosophy of religion : Existential analyses and religious symbols / Paul Tillich -- On death and the mystical / Ludwig Wittgenstein -- The formally possible doctrines of God : Time, death and everlasting life / Charles Hartshorne -- Personal survival and the idea of another world / H.H. Price -- An empiricist's view of the nature of religious belief / R.B. Braithwaite -- A form of religious naturalism / John Herman Randall -- Gods. Philosophy of Religion Prentice Hall

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Deals with today's disputed religious questions - whether religious language refers to a transcendent divine reality or only reflects our own ideals, whether religious experience is a proper ground of religious belief, and whether Jesus was God incarnate or a man especially open to God's spirit.

This text combines an introduction to the themes traditionally covered in the philosophy of religion with contemporary developments in the discipline, such as natural histories of religion and feminist approaches.

This introduction to the philosophy of religion helps readers understand the primary sources that are essential for genuine philosophical understanding. Its careful selection of important classical and contemporary readings, along with a clear, understandable analysis and discussion of the topics, helps build a basic vocabulary of philosophical and religious terms while becoming fluent in the main philosophical issues in religion. Chapter topics include the varieties of religious experience, religion and life, religion and human destiny, argument's for God's existence, the problem of evil, and religious language. This book presents an appealing mixture of classical and contemporary authors from Descartes, Paley and Kierkegaard to Otto, James, and Buber to such current writers as Wendy Doniger, Mary Daly, and David Ray Griffin. For philosophers or anyone who likes to philosophize about important religious questions and their relation to life.

In *Contemporary Philosophical Theology*, Charles Taliaferro and Chad Meister

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focus on key topics in contemporary philosophical theology within Christianity, Islam, and Judaism, as well as Hinduism and Buddhism. The volume begins with a discussion of key methodological tools available to the philosophical theologian, such as faith and reason, science and religion, revelation and sacred scripture, and authority and tradition. The authors use these tools to explore subjects including language, ineffability, miracles, evil, and the afterlife. They also grapple with applied philosophical theology, including environmental concerns, interreligious dialogue, and the nature and significance of political values. A concluding discussion proposes that philosophical theology can contribute to important reflections and action concerning climate change.

"This title was first published in 2002. One of the most fascinating and controversial interpretations of religious diversity is 'religious pluralism.' According to John Hick's model of religious pluralism, all the world's great religions are equally valid ways of understanding and responding to the ultimate spiritual reality. This book offers an exposition of, and critical response to, John Hick's model. Introducing the various interpretations of religious diversity being discussed today, this book presents constructive suggestions as to how things could be further developed to offer a more accurate, less confusing presentation of the various options in theology of religions. The standard threefold typology of

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responses to religious diversity - exclusivism, inclusivism, and pluralism - are explained and defended. Hick's pluralist interpretation of religious diversity is traced, culminating in a critical assessment of Hick's pluralistic model and an up-to-date summary of a variety of critiques directed toward Hick's proposal. Paul Rhodes Eddy concludes that Hick's present model is ultimately unsuccessful in retaining both of his long-cherished goals, a robust religious realism and a consistent religious pluralism, whilst overcoming the most difficult problem for the pluralist, the fact that the world's religions understand the divine in often contradictory ways."--Provided by publisher.

The concern of this book is the nature of religious belief and the ways in which philosophical enquiry is related to it. Six chapters present the positive arguments the author wishes to put forward to discuss religion and rationality, scepticism about religion, language-games, belief and the loss of belief. The remaining chapters include criticisms of some contemporary philosophers of religion in the light of the earlier discussions, and the implications for more specific topics, such as religious education, are investigated. The book ends with a general attempt to say something about the character of philosophical enquiry, and to show how important it is to realise this character in the philosophy of religion.

From Yorkshire schoolboy to philosopher and theologian of international renown,

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John Hick tells his life story in this warm and absorbing autobiography.

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Renowned theologian and philosopher of religion John Hick takes a hard look at intellectual problems facing Christians in the late twentieth century: Where exactly does Christianity fit into the scheme of the world in light of other world religions? and Is it possible to remain Christian while accepting the truth of other beliefs? Employing the use of a dialogue between "Phil" (philosophy) and "Grace" (theology), Hick explores the validity of other religions and Christianity's place among them. Offering good reasons for why the traditional stance that Christianity is the only true religion is no longer workable, he puts forth a cogent defense of Christianity in the global context of other religions. This book is must reading for those concerned about the uniqueness of Christianity and how it is to be interpreted theologically in today's world.

In this revision of his widely read study, John Hick has taken advantage of constructive comments on the first edition to make the book more useful. New material has been added and the overall structure of the volume has been changed to strengthen it both as an introduction to the problem of religious knowledge and as an exposition of the view of faith that seems to him most adequate. There is a new chapter on the Thomist-Catholic view of faith; a new

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treatment of the controversial notion of eschatological verification, taking account of various published critiques of the concept; and a new section on the way in which the Christian faith-awareness of God expresses itself in a distinctive way of life.

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