Religious Pluralism: Achievements, Limitations and Challenges

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Abstract

The present article develops the theme of religious pluralism, placing it first in the context of the changes that occurred in modernity, which gave way to the so-called "postmodernity". Then the theological positions that the presence of religious pluralism generates are characterized, especially in terms of the relation of Christianity to the different religious traditions. And finally, some elements of the new theological paradigm that religious pluralism is demanding from Christian theology are insinuated.

Keywords: Religious Pluralism, postmodernity, modernity, Christianity and different tradition religious.

1.0. Introduction

Pluralism is one of the hallmarks of modernity¹ that was reinforced with the arrival of postmodernism. Therefore, it is necessary to start this path specifying what the words modernity and postmodernity refer to. Modernity is a derivative of "modern" word, which in turn is a translation of modernus Latin term could come, contraction and elision, the modus words hodiernus (literally "mode today"), or adverb mode (Now, right away). The word appears in history with the advent of the definitive establishment of Christianity as an official religion at the end of the fifth century; Was used for the first time to distinguish the present, which had officially become a Christian, from the Roman and pagan past.² Modernity happens to the Middle Ages, not only in historical terms but in terms of mentality that goes from the theocentric to anthropocentric, a type of supernaturaltypical-ethical-authoritarian thinking to an individualistic-scientific-naturalistic. What is characteristic of modernity will be the unfolding of the principles and consequences of the new optimism deposited in reason, with the possibilities it offers for a rational reorganization of individual and collective life, with the inheritance of the advances of the science of the nature developed during the eighteenth century, with the programs of secularization and the advances of the science of the nature developed during the eighteenth century, with the programs of secularization and the advances of the science of the nature developed during the eighteenth century, with the programs of secularization and the advances of the science of the nature developed during the eighteenth century, with the programs of secularization and the advances of the science of the nature developed during the eighteenth century, with the programs of secularization.·...

So what is postmodernity? It is difficult and risky to offer a definition, but in order to advance in its description it can be said that it is a current of thought that claims the priority of the subject, the individualities and particularities, the local and diverse, that appeals more to the experience Which to the great explanatory discourses of reality, rejects objectivist explanations at all levels, which present themselves as exclusive possessors of the truth.³ Vattimo is one of the most distinguished scholars of this phenomenon is explained by saying that once disappeared the idea of a central rationality of history, the world of generalized communication burst into a multiplicity of "local" rationalities (ethnic, sexual, Religious, cultural or aesthetic), who took the floor and ceased to be finally silenced and repressed by the idea that there is only one true form of humanity worthy of realization.

Some scholars point out that by not realizing the promises of modernity there was a vacuum and dissatisfaction that gave rise to the so-called postmodern thinking.⁴ Input Needless to say there are various ways of designing the relationship between modern and postmodern. While some consider postmodernity as overcoming and denying modernity, others see it as a consequence of it.⁵ The theologian Hans Kung rejects the idea of considering antimodernity or ultramodernity and poses a dialectical relationship that allows modernity is "predicated on its content, denied in their inhuman limits and transcended in a new pluralist holistic differentiated and synthesis"⁶. The truth is that in the twentieth century we witnessed a disenchantment with the proposals of the Enlightenment that led to an exacerbated rationalism, which coupled with the primacy of technique reified the human being by denaturalizing it.⁷ While we have referred preferably to the limits of modernity, it is not because a negative and pessimistic view on this, but by the explanatory offering us about postmodernity have.

Pluralism has reached its full development only in modern societies. Here, the main structural aspects of this plurality have been elevated to category value "illuminated" prevailing over the various systems exist values and competing.² P. BERGEB - T. Lockmann. Modernity, pluralism, oneness and crisis of meaning. Barcelona: Paidós, 1997.p.60-61; Modernity is characterized by...a worldview (worldview) decentered, deconsecrated and pluralistic. There is no longer a center, a single ideology. Relativism appears and begins to question the possibility of a foundation, a truth. We are in the company of polytheism of values (gods and demons). JM MARDONES. Postmodernism and Christianity. The challenge of the fragment. 2ed. Santander/Sal Terrae, 1988.p.32.

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³Ibid.p.142.
⁷Postmodernism has taken shape in our discourse by the following features: pragmatic operational mentality, fragmented view of reality, relativizer anthropocentrism, social atomism, hedonism, renunciation of commitment and institutional unhooking at all levels: political ideological, religious, family, etc... Crisis therefore the all - encompassing and totalizing conceptions. In response, pluralism, eclecticism, relativism, equivalence and interchangeability. Fernández, Op.Cit.144.
Thus when this process of liberation of the differences took place, it was not necessary to abandon all rule or to the irrational manifestation of spontaneity, for dialects also have a grammar and a syntax. 9 Mardones meanwhile, he points out other features of postmodernism as follows: openness to reality, inexhaustible and ineffable character in front of the closed conceptualism and Western modern logification 10; defense and confident and silent delivery to the mystery 11; The supremacy of experience over reason in questions concerning ultimate meaning and, in general, as a vital attitude in all matters, from which a pre-eminence of pragmatics over theory follows. 12 One of the most outstanding and salient features of some theologians, philosophers or social analysts is pluralism 13, meaning the recognition of experience and various knowledge of the various truths 14, of the various languages 15, and multiple criteria Of validation. It is a reaction to uniformism, absolutism, dogmatism, unanism and universalism. Pluralization leading to pluralism is explained by many factors such as: population growth, migration and, as an associated phenomenon, urbanization; The market economy and industrialization that randomly group people of the most dissimilar types and force them to interrelate in a reasonably peaceful way; And the mass media that constantly and emphatically exhibit a plurality of Forms of life and thought. 16

Pluralism is then associated with the phenomenon of globalization, as it also reveals the diversity of the planet, made up of different villages with different religious, ethical and ethnic traditions. It is the interrelation of both universalizing and particularizing tendencies that result in the fact that globalization can not be characterized simply by terms such as "global village" or "world community." 17 is a time when, for the first time, we are indeed universal (J. Habermas), since we are all really all neighbors, which requires a caring attitude against the destructive dangers both uniformismo and relativismo. 18 Well John Paul II said: "It is essential ... to avoid that globalization is just a new name for the absolute relativization of values and the homogenization of lifestyles and cultures. They exist in all different cultural forms universal human values, which should manifest and stand out as the force that guides all development and progress.” 19 Globalization then entails a true pluralism and a healthy tension between the particular and the universal. 20 The valuation of pluralism will admit diverse positions. From those who question 21 and reject, because they are scared to plurality, uncertainty and insecurity from the existence of other opinions 22 to those who radicalize in such a way that makes it impossible to find and conciliation. It is important to consider such assessments to really stay on the line of pluralism respectful of differences and diversities, 23 while aware of the need for agreements and common searches. A pluralism that recognizes the freedom and dignity of all human beings, which tends towards cultural alterity and does not fall into a vague relativism. 24 Ultimately it is positively exploit all the possibilities that this phenomenon offers. Postmodernity as a mentality or current of thought influences the religious sphere provoking a new sensibility, which is pointing to what will be the future religiosity described by Mardones in the following terms:

- A religiosity without problems of orthodoxy, where it offers a salvation "here and now" and that is to be experienced through personal integration, physical, psychic and spiritual well-being. We can already see the pragmatic, utilitarian, individualistic and temporal character that this type of "salvation" has. 25
- A religiosity without problems of orthodoxy, where it emphasizes a strong eclecticismo. This new religiosity is made up of fragments obtained from different sources: ecology and supposedly last scientific thought, esoterism and Eastern traditions, Christianity and transpersonal psychology. 26
- A post-Christian religion that has put aside Christianity without fuss or aggression, thanks to a relativistic valuation of the Christian tradition as one among many others. 27

It is certainly a religion which has ceased to be the ultimate, all-encompassing and dogmatic explanation of reality, and of a society which some call post-Christian not as a systematic denial of Christianity but as a loss of its traditional influence on Individuals, thus ceasing to be the guarantor of social unity. Christianity has thus become just one religion along with other religions, an ethical / religious opinion in concurrence with other ethical / religious systems. 28

Overall Postmodernism has taken shape in our discourse by the following features: pragmatic operational mentality, fragmented view of reality, relativizer anthropcentrism, social atomism, hedonism, renunciation of commitment and institutional unlooking at all levels: political ideological, religious, family, etc... Crisis therefore the all - encompassing and totalizing conceptions. In response, pluralism, eclecticism, relativism, equivalence and interchangeability. Fernandez., Op.Cit.p.89.


Truth exists then only "plural" and there is "no truth" but "truths", GARAY, op.cit.; No univocal, but radical irreducible pluralism. This radical relativity, the result of contingency and limitation of the human being, means, based on the truth that, ultimately, the truth is pluralistic. Not that there are many truths, but the truth is irreducible to unity. MARDONES., Op.Cit.p.109.


J. FLAQUER., Fundamentalism between perplexity, the sentence and attempting to understand. In: Cuadernos Cristianisme i Justı́cia No. 77.http //fespinal.com /spinal/LLib/es77.rtf

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A religiosity that puts the emphasis on the individual. The concrete person, with his tastes and his choice, would be the one who chooses and determines the type of religiosity."

A religiosity that goes through the affective experience. It is worth what is experienced; The sacred, the religious is validated if you pass the “test” of personal, emotional, emotional experience. It will give rise to emotional groups and communities."

A religiosity that offers a salvation "here and now" and that is to be experienced through personal integration, physical, psychic and spiritual well-being. We can already see the pragmatic, utilitarian, individualistic and temporal character that this type of "salvation" has."

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Hence the same Mardones to ask Where is oriented religion in modern society? Where is the new reform of religion in this late modernity? Respond by saying that we are moving from a monopoly situation of the institutionalized Christian religion to another where the monopoly cracks.  27 While it is true that there is an eclectic and syncretistic tendency in that new religious sensitivity, it should not be confused with the true pluralism which we have been referring.

From the above we can understand certain reactions of the Christian-Catholic institutionality, which confuse pluralism with eclecticicism and relativism, and that raising dogmatic flags react defensively against what is perceived as loss of control, as lightness in doctrinal interpretations, as Risk of a pluralism more or less banal or threatening of its coherence. It reacts with a reinforcement of doctrinal controls, with an attempt to safeguard doctrinal unity threatened, with a call for institutional cohesion, with an attitude of reconquest, recovery of social relevance and determination of behaviors and values.  28 is a reaction while it is embodied in the Catholic Church 's institutional manages to capture a sector of the population, tired of relativism and subjectivism and loving clear and distinct things that give security and tranquility. A reaction movement, neo-integrative and neo-orthodox, which may well have as characteristic the reaction "anti" (anti-modernity, anti-illustration, anti-critical, anti ...) expression of the defensive or aggressive component of this reaction.  30 Others prefer to classify these movements as fundamentalist as cognitive or aggressive component of this reaction.  33 encourage a self - critical attitude that over the exclusivist and relativistic eclecticism and Roman "and in which all salvation comes through this Church there is no salvation".  42 sentence taken from the Bull Unam Sanctam of Boniface VIII in 1302 and then ratified at the Council of Florence,  43 in the justifiers texts of the conquest of America, at the Council of Trent and practically throughout the official Catholic eclesiology from the fourteenth to the twentieth century with the insistence of Pius XII in which the Church is "One, holy, catholic, apostolic and Roman" and in which all salvation comes through this Church.  44 Although the former Cardinal Ratzinger said optimistically that this position on denial of salvation to non - Christians, today is not maintained safely by anyone.  45 can not ignore that this is an idea that continues to feed certain fundamentalisms And Christian integries. The second position is called inclusivism, and unlike the previous one, recognizes the value of other religious experiences and attributes them an anticipatory character of the gospel, so the value of cultural identities are exhibited.

Pluralism, while attempting to be a positive expression of the present moment and the new sensibility, offers avenues of solution to address the multiplicity of factors and trends at play. In this sense, some authors offer interesting illustrations, anti-critical, anti ...) expression of the defensive or aggressive component of this reaction.  30 Others prefer to classify these movements as fundamentalist as cognitive or aggressive component of this reaction.  33 encourage a self - critical attitude that over the exclusivist and relativistic eclecticism and Roman "and in which all salvation comes through this Church there is no salvation".  42 sentence taken from the Bull Unam Sanctam of Boniface VIII in 1302 and then ratified at the Council of Florence,  43 in the justifiers texts of the conquest of America, at the Council of Trent and practically throughout the official Catholic eclesiology from the fourteenth to the twentieth century with the insistence of Pius XII in which the Church is "One, holy, catholic, apostolic and Roman" and in which all salvation comes through this Church.  44 Although the former Cardinal Ratzinger said optimistically that this position on denial of salvation to non - Christians, today is not maintained safely by anyone.  45 can not ignore that this is an idea that continues to feed certain fundamentalisms And Christian integries. The second position is called inclusivism, and unlike the previous one, recognizes the value of other religious experiences and attributes them an anticipatory character of the gospel, so the value of cultural identities are exhibited.

2. Exclusivism, inclusivism, universalism, pluralism?

We have been saying that the current situation provoked by postmodernism, globalization and pluralism has been creating multi-racial, multi-cultural and multi-religious advanced societies in which planetary consciousness and the value of cultural identities are exhibited.  40 Habermas describes the situation in religious terms as church universalism and universalism of the world religion, saying that "only today ecumenism has managed to become ecumenical, only today the Church has managed to become a polycentric world Church only today the universalism of the world religion has managed to become a strictly intercultural universalist " sense  41 . It has moved into a situation of religious multiculturalism, which demands as necessary tasks ecumenism and interreligious dialogue, and at the same time calls for important changes in the understanding of the pretension of universality of religions and the sense of mission.

In the Christian world and especially Catholic, there are three positions or modalities that have presented the relationship with other Christian churches and with other religions. They are exclusivism, inclusivism and pluralism. Exclusivism affirms the need to profess doctrine, receive the sacraments and accept the hierarchical and pontifical authority of the Catholic religion to belong to the true religion and to find salvation. Their motto is "outside the Church there is no salvation".  42 sentence taken from the Bull Unam Sanctam of Boniface VIII in 1302 and then ratified at the Council of Florence,  43 in the justifiers texts of the conquest of America, at the Council of Trent and practically throughout the official Catholic eclesiology from the fourteenth to the twentieth century with the insistence of Pius XII in which the Church is "One, holy, catholic, apostolic and Roman" and in which all salvation comes through this Church.  44 Although the former Cardinal Ratzinger said optimistically that this position on denial of salvation to non - Christians, today is not maintained safely by anyone.  45 can not ignore that this is an idea that continues to feed certain fundamentalisms And Christian integries. The second position is called inclusivism, and unlike the previous one, recognizes the value of other religious experiences and attributes them an anticipatory character of the gospel, so the value of cultural identities are exhibited.
that they can reach their fullness only from a Christian experience that announces Jesus as a definitive event and Normative of salvation. The exclusivist motto was transferred to another still in the same line but with some nuance “sine Ecclesia nulla salus” and will be the Vatican II ⁴⁶ which will end the exclusivist slogan affirming the possibility of salvation outside the Church. The second position is called inclusivism, and unlike the previous one, recognizes the value of other religious experiences and attributes them an anticipatory character of the gospel, so that they can reach their fullness only from a Christian experience that announces Jesus as a definitive event and Normative of salvation. The exclusivist motto was transferred to another still in the same line but with some nuance “sine Ecclesia nulla salus” and will be the Vatican II ⁴⁷ which will end the exclusivist slogan affirming the possibility of salvation outside the Church. It was thus that ingenious arguments were made to include within the Church any element of salvation that might be outside it: non-Christians who are saved belong to the “soul” of the Church; They are “attached,” “connected,” “related” to the Church; Are ‘imperfect’, by ‘tendency’, ‘potentials’, ‘anonymous Christians’, ‘are seeds of the verb’, and so on. ⁴⁸ However, avoiding the vexing question of belonging to the Church, the Council affirmed that the Catholic religion includes all others as its perfection and fulfillment. ⁴⁹ This inclusivist perspective is shown in the statement controversial Ratzinger “Dominus Iesus , ” which nevertheless contains certain statements and sections, such as the chapter on the Church, religions and salvation ⁵⁰ manifested an offensive character and so both dangerous for any interreligious dialogue. ⁵¹ And finally, the third position is that of religious pluralism which claims that all religions are true ways of salvation, they offer members a, albeit partial, concrete valid way of salvation; Which in their diversity manifest the universal salvific will of God.

The nuances between inclusivist and pluralist positions are very varied, and they base their differences on how to conceive the absolute, true and universal character of Christ and consequently of Christianity. The official Catholic position that is preached inclusive, would express the first level of simple inclusivism, in which two elements appear together: first, a recognition of the existence of “different religious traditions (which) contain and offer elements of religiosity that come from God and that they are part of all that the Spirit works in the men and in the history of the towns, as well as in the cultures and religions” (DI 21). Secondly, the consideration of these traditions is deficient, insufficient and therefore valid only as paths of evangelical preparation or advent towards Christ. ⁵² This type of inclusivity is self - proclaimed as belonging to the essence of the history of culture and history of the religion of humanity, since there is a potential universality in cultures that makes them able to engage in mutual contact and ordered the to each other, by virtue of the non-impermeability of a true culture. ⁵³ Another level or expression of inclusivity is that of those who, recognizing the salvific validity of different religious traditions, viewed from the Christian lens, not necessarily as preparatory Advent of Christ, but if judged from its proximity or remoteness values Christians. This version could be called christological inclusivism. And finally, there is a third level of inclusivism, which although it proclaims itself in the current as "ontological inclusivism", manifests approaches closer to pluralism. It is the position of those who appeal not to a trinitarian Christology but to that of the universal, based on the theological paradigm of the mystery of the incarnation, understood as the manifestation of the Absolute in and by a historical particularity, invites not to absolute the Christianity as a religion that excludes all others, based on the paradoxical confession that the fullness of God dwells in Jesus but that in turn that ‘indwelling’ refers to a transcendent God that escapes all identification. Therefore, the Christian identification of God in Jesus of Nazareth does not exclude other religious experiences that otherwise identify the Ultimate Reality of the universe. ⁵⁴

The nuances of religious pluralism differ in the scope of Christological consideration. It starts from the theocentrism conceived as the model that can represent a truly pluralist position and propitiate an interreligious dialogue in true equality. ⁵⁵ A second proposal is to Knitter, ⁵⁶ who pose the idea of a “liberation theology of religions” affirms the need to move the theocentrism to kingdomcentrism or soteriocentrismo (orthopraxis). Third, Torres Queiruga is speaking of an asymmetric pluralism, ⁵⁷ on the basis that while all religions are true not all equal degree of progress achieved on the path to God. And a final approach would be that of John Hick, referred to in Garay’s text, who, referring to the Christological question, says that Jesus as founder of Christianity and salvific mediator would be a historical man who in his life and his word proved to be “all Of-God (“totus Dei ”, thus able to be a mediator of God and his will), but given his historical humanity can not be “all God” (“totum Dei “, therefore, by its very historicity incapable of demanding exclusivity or of being considered constitutive for the salvation of all humanity), as the Christological dogma would affirm. Therefore, it distinguishes between the acceptance of Jesus Christ as normative for the salvation of Christians, and its non-constitutive character for universal salvation. This in addition to Christianity would also be valid for the great religions, with the demand to renounce their claims to universality as a precondition for interreligious dialogue. ⁵⁸ Since the detailed explanation of these variants exceeds the purpose of this work, I offer bibliographical references that allow a more restrained and comparative approach, and I am concentrating now on establishing some elements and criteria that must have a new theological paradigm that makes possible the true pluralism religious.

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⁵⁰ F 10.20 to 21), are rather an obstacle to salvation. (DI 21); While it is true that religions can receive divine grace, it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation. (DI 22).
⁵³ Iβιδ.p.74.
3. Need for a paradigm shift

The new social, cultural, political, economic and religious conditions demand a profound change of the theological paradigm, which implies a long and laborious period of reflection, rediscovery, shaking of foundations and radical rethinking. The first element of this change is the acceptance of religious pluralism in its double dimension: as a situation of fact and as a theological principle. The first refers to the recognition of a reality that speaks for itself, the existence of a plurality of diverse religious traditions. The second implies a serious discernment about this phenomenon, which without relativizing the Christian faith conceives of religious plurality in a positive way. It means to say that human beings, of the various religious traditions, are not limited or closed to the divine revelation, for not perceiving the full and definitive self-communication of God happened in Jesus Christ; Nor is it a failure in the mission of the Christian Church, which fails to announce the Trinitarian mystery effectively. It is a matter of thinking of religious pluralism as a mysterious desire for God or as God’s design for humanity. Thus, religious pluralism is not only a historical and cultural contingency (de facto), but belongs to the mystery of goodness that emanates from the divine and inundates all of humanity (from the beginning). Thinking about religious pluralism and pluralism principle is to make a theological option in the sense of valuing religious traditions belonging to the mysterious plan of God.

The second element of the new paradigm claims the value of the incarnation in terms of relativity, since in Jesus God wanted to enter into history, and with that he wanted to submit to all the dependencies of history, situating himself at a certain point in history And of the world, therefore to enter into history is to enter into relativity. 59 Hence when looking at the different religious traditions we must recognize that each represents a horizon particular sense because the religious experience always puts the experience of transcendence in the conditions of finitude, contingency and relativity own the Human existence. ⁶⁰ Because the religious experience always puts the experience of transcendence in the conditions of finitude, contingency and relativity own the Human existence. ⁶⁰ Hence when looking at the different religious traditions we must recognize that each represents a horizon particular sense because the religious experience always puts the experience of transcendence in the conditions of finitude, contingency and relativity own the Human existence. ⁶⁰ Speaking of relativity or relativization means "be related to the absolute only God", and at no time is understood as radical relativism. ⁶¹ Therefore religious traditions, while "relative" are historically and culturally conditioned mediations, that at no time can receive universal and absolute. Consequently, universality can not be posed at the level of mediations, but only in that of the Transcendent reality, to which the religious subject tends through them. If there are no more than historically and culturally mediated religions, and mediation is, by definition, relative, to the extent that every religion wants to be faithful to the Mystery to which it guides religious subjects, the germ of The relativization itself, which allows each religion to appreciate the others as other openings, historically conditioned and relative as itself, to the same horizon of transcendence unavailable to all, but for that very reason, the eschatological unifier of all. ⁶²

Torres Queiruga continuing with the above affirms that if God’s loving and saving presence is absolute, unrestricted and unconditional, with respect to each religion as well as each man or woman within it, the same can not happen on the part of being Human: the perception and reception of that presence is inexorably subject to the conditioning of human subjectivity and the consequent and inevitable inequality of its response. Moreover, a glance at history suffices to see that, through many distinctions made, the various responses can not be reduced to simple variations: they not only present deep differences that affect the experience itself, but often involve contradictions Insurmountable Between demanding human sacrifices or asking for love even to enemies, as well as between seeing God as free creator of the world or seeing it, in its various forms, subjected to fate, it is not possible to speak of mere variants, under penalty of destroying the validity of All human experience and to make impossible any sensible speech about it. ⁶³ Hence, the author expresses his reservations about a relativistic egalitarianism that makes a simple and direct of all religions equality, and affirm that all religions are true, but not all of them are in the same degree, as neither is Any element within each of them. The objective comparison between religions can no longer be made through a dialectic between the true and the false, between the good and the bad, but between the true and the truest, between the good and the better. ⁶⁴ The relationship that is established between different religions does not mean the invitation to each to renounce any claim to truth, or to renounce their own identity. Rather, one must motivate the search for acceptance of the mystery of God’s saving will for all human beings in the praxis of liberation by accepting the plurality of the religious experiences of this salvation. Christian theology takes as universal truth of God’s revelation in Jesus Christ, but it is understandable that a Buddhist consider Jesus Christ as a human being who strove lighting (one Bodhisattva), but only Siddharta Gautama remains for him Buddha; A Muslim will regard Jesus Christ as a great prophet, but only Muhammad will be for him the Prophet. ⁶⁵ In this respectful dialogue any dogmatism, skepticism, relativism is excluded and rather open to pluralism games cultural and religious languages attitude, and aware of the need for mutual understanding, agreement and consensus on the fundamentals and adopting To build bridges for a future cultural and religious "ecumen". ⁶⁶ The third element of the new paradigm is dialogue as an attitude of profound anthropological root. "I do not depend exclusively on myself. I need the other, which is different from me because it is something that I do not have ... anything that makes see that not just myself but me and deploy open on the other, it will be a pacifying pedagogy. ⁶⁷ It is the dialectic of the search for truth through the self that comes to you and vice versa. In this regard, Junior ⁶⁸ has three budgets necessary for a true dialogue: identity, otherness and common grammar. Dialogue does not mean loss of identity, on the contrary, it is a dialogue that is convinced of what it is, in terms of limits and possibilities, recognizes and self-values in its peculiarity, from difference, not from criteria of superiority or inferiority. This adequate understanding of identity must lead every religion to abandon any position of exclusivity, privilege, self-esteem of "choice", to sincerely accept pluralism of religions.

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⁶¹ DOMINUS IESUS. p.29.
⁶⁶ RELAT
⁶⁸ FA JUNIOR., Interreligious Dialogue from two poor . 311. RELAT
⁶⁹ should be avoided asefree-diluted modern relativism which equates all truths, values and norms ignoring the vital reality of man ... A theological indifference for all positions and religious negations are equally valid and therefore indifferent, saving and the trouble of "discernment of spirits" is not a real solution. KUNG., Op.Cit.104.
positively loved by God, with all that this acceptance entails. Change of self-understanding of religious truth, reformulation of theology, recreation of its language, resignification of symbols, renewal of one’s own attitudes, and transformation of mission. 69

The second assumption is that of otherness, that is, the recognition that not only exist, but there is a you who is different, and whose presence and existence raises me the need to enter into a relationship. This implies openness and freedom of spirit to transcend the circle itself. Recognition of religious otherness raises the question of truth, so that there is only true dialogue and encounter between people who are looking, and hence it is impossible with people who think they have the whole truth. 70 In this regard, Geffré proposed as a criterion of otherness authenticity, as it can help us recognize the validity of the statements of the other and can lead to the common celebration of a higher truth that surpasses the partial nature of our particular truths. We conceive because I always relative as opposed to absolute, we lack the words to suggest what could be a Christian relative truth in the sense of relating, different truths. So then, the essence of truth is “to be shared”. This share the truth leads neither to relativism or skepticism, but only testifies inaccessibility of absolute truth which coincides with the mystery of God. 71 And the third budget dialogue is the “common grammar”, that is, a common space that allows the I and you are. In interreligious plane that common place can not be other than “promoting humanization” or as Kung says: “starting from the common humanity to all men, make a fundamental ecumenical approach, a true general ethical strength of the Churches in the struggle for Human Rights, Peace and Justice, since the option for the poor. 72

Knitter meanwhile specify more that common space in the struggle for justice and liberation and Bienstar of the poor and oppressed around the world. 73 Interreligious dialogue does not focus on dogmatic issues but in creating a liberating here and now on earth Christian and ecclesial fraternity. Ecumenism aims to unite the ethical and spiritual strength of the Churches in the struggle for Human Rights, Peace and Justice, since the option for the poor. 74 The dialogue then it is not an end in itself, but this is not secondary, but emerges from the very heart of the Christian faith. 75 The fourth element of the new paradigm relates to the formulation of Christian truths. What is happening with religious pluralism in the theological field, according to some theologians, this is not a secondary or marginal issue but a phenomenon that is generating rediscoveries, shaking foundations and radical rethinking in Christian theological truths. It is not only the emergence of a new topic, or a genitive theology, but a true renewal of fundamental theology as well as it has been doing for several years, our cherished liberation theology. It is then a new reality that has provided new interpretations theologians of the Christian faith, for example, understanding of Jesus Christ (Christology), the Church (ecclesiology) mission (missiology), salvation (soteriology). Christian truths taken as dogmatic (truths of faith), so unquestioned, become reinterpreted, and reframed. This is not just a fact, but a condition that Christianity remains significant for men and women today. 76

Therefore, following Junior and Garay, the track to follow could be founded on the centered character of Jesus against himself, and placing all the centrality of their life and mission in the Kingdom of God and the god’s Kingdom. Therefore, not yet give a definitive answer to the uniqueness of Jesus in relation to other religions, Christians can now experience the release of the truth of his message and commit to it. What Christians do know, based on his practice of following Jesus, it is that your message is a sure means to realize the release of injustice and oppression, which is universally significant effective way, full of hope, for Soteria and promoting the kingdom of God. So this theological research (Christological) requires maturity, discernment and search the meantime there is much to be done. Christians can now experience the release of the truth of his message and commit to it. What Christians do know, based on his practice of following Jesus, it is that your message is a sure means to realize the release of injustice and oppression.

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I want to finish as a conclusion with two texts, one of Ferraro and the other Vigil:

"Everyone has been introduced, and by the creation, in the salvific context of relations with God. No people are "left hand of God." Their religion and their whole life is a relationship with God. The "God of all names" The only God feels called by different names from different religions. And listen to and welcome his prayer "tenderly 79.

"Through interreligious dialogue we want to give up all kinds of superiority and self-sufficiency, because we are confident that we are pilgrims of truth, fraternal fellow trip toward the house of God, Father-Mother common. In this dialogue, there must be respect for otherness, giving credence to the epiphany of God present in the different peoples, ethnic groups and cultures. We want to be open / as to the new dimensions of mystery, stating that God can, for unfathomable ways, offer salvation to all. Especially in ecumenical and interreligious dialogue, we want to keep the bowels of mercy that makes all the biblical tradition (cf. Ex 3: 7-10; Isaiah 49: 15-16; Mt 9: 35-36) opening ourselves to the suffering of small, poor and excluded people throughout the world, for, in communion with everyone looking for a new world, another possible world, doing what is pleasing to God and that is the true religion: to visit orphans and widows in their distress and to keep the corruption of this world (St 1, 27)." 80

References

4. DECLARATION "DOMINUS IESUS".


