This book examines the condition of religious organizations or teachings within a different culture where one or more indigenous religions are already present. Musical experience intersects with religious experience, posing challenging questions about the ways in which Americans, historical communities and new immigrants, and racial and ethnic groups, construct their sense of self. This book is the study the ways in which music shapes the distinctive presence of religion in the United States. Pei is by training an anthropologist, but one possessed of an acute historical sensibility. Indeed, this magnificent book achieves a degree of analytical verve rare in either discipline. --History Today

[T]his is scholarship of the highest quality. . . . Pei lifts the Yoruba past to a dimension of comparative seriousness that no one else has managed. . . . The book teems with ideas . . . about big and compelling matters of very wide interest. --T. C. McCaskie In this magisterial book, J. D. Y. Pei contends that it is through their encounter with Christian missions in the mid-19th century that the Yoruba came to know themselves as a distinctive people. Pei's detailed study of the encounter is based on the rich archives of the Anglican Church Missionary Society, which contain the journals written by the African agents of mission, who, as the first generation of literate Yoruba, played a key role in shaping modern Yoruba consciousness. This distinguished book pays special attention to the experiences of ordinary men and women and shows how the process of Christian conversion transformed Christianity into something more deeply Yoruba. In light of the curious compulsion to stress Protestant dominance in America's past, this book takes an unorthodox look at religious history in America. Rather than focusing on the usual mainstream Protestant churches--Episcopal,
Congregationalist, Methodist, Baptist, and Lutheran--Moore instead turns his attention to the equally important "outsiders" in the American religious experience and tests the realities of American religious pluralism against their history in America. Through separate but interrelated chapters on seven influential groups of "outsiders"--the Mormons, Catholics, Jews, Christian Scientists, Millenialsists, 20th-century Protestant Fundamentalists, and the African-American churches--Moore shows that what was going on in mainstream churches may not have been the "normal" religious experience at all, and that many of these "outside" groups embodied values that were, in fact, quintessentially American.

How is religious experience to be identified, described, analyzed and explained? Is it independent of concepts, beliefs, and practices? How can we account for its authority? Under what conditions might a person identify his or her experience as religious? Wayne Proudfoot shows that concepts, beliefs, and linguistic practices are presupposed by the rules governing this identification of an experience as religious. Some of these characteristics can be understood by attending to the conditions of experience, among which are beliefs about how experience is to be explained. A vivid portrayal of Kivebulaya's life that interrogates the role of indigenous agents as harbingers of change under colonization, and the influence of emerging polities in the practice of Christian faiths.

This edited collection explores forms of multi-religious cohabitation as well as the spatial arrangements that underpin and shape them through sixteen chapters that range across disciplines, historical periods, and global geographies. Focusing on interactions between different religious groups and traditions, the authors conceptualize three types of spatial arrangements and explore how they operate ad geographies of encounter; i.e., multi-religious places, multi-religious cities, and multi-religious landscapes. With perspectives from anthropologists, historians, sociologists, and geographers, the book demonstrates the multiple ways in which geographies of interreligious encounters and forms of multi-religious cohabitation have changed throughout history due to their embeddedness id different frameworks of political organization, shifting religious ideologies, and changing forms of human mobility.

Originalism is the practice of reviewing constitutional cases by seeking to discern the framers' and ratifiers' intent. Original Sin argues that the "jurisprudence of original intent," represented on the current Supreme Court by Justices Antonin Scalia and Clarence Thomas, has failed on its own terms. Attempts to determine the framers' intent have not brought greater determinacy and legitimacy to the process of constitutional interpretation. Instead, the method has been marked by the very flaws—including self-interested reasoning and the manipulation of doctrine—that originalists argue marred the jurisprudence of the judicial "activists" of the Warren Court. Original Sin brings a rigorous review of the performance of the "new originalists" to the debate, applying their methodology to real cases. Marcosson focuses on the judicial decisions of Clarence Thomas, an avowed originalist who nevertheless advocates "color blind" readings of the Constitution which are at odds with the framers' ideas concerning anti-miscegenation and other laws. After critiquing what he sees as a troubling use of originalism and explaining why it has failed to provide a consistent basis for constitutional decision-making, the author goes on to offer an alternative approach: one that lends greater legitimacy to the Court's interpretations of the Constitution. A collection of eleven new essays presents fresh, illuminating research by scholars who comparatively examine material, visual, and literary evidence to recover women's religious experiences, perspectives, and activities in antiquity.
perspectives often missing or underrepresented in the literary record"--Many regard religious experience as the essence of religion, arguing that narratives might be created and rituals invented but that these are always secondary to the original experience itself. However, the concept of "experience" has come under increasing fire from a range of critics and theorists. This Reader presents writings from both those who assume the existence and possible universality of religious experience and those who question the very rhetoric of "experience". Bringing together both classic and contemporary writings, the Reader showcases differing disciplinary approaches to the study of religious experience: philosophy, literary and cultural theory, history, psychology, anthropology; feminist theory; as well as writings from within religious studies. The essays are structured into pairs, with each essay separately introduced with information on its historical and intellectual context. The ultimate aim of the Reader is to enable students to explore religious experience as rhetoric created to authorize social identities. The book will be an invaluable introduction to the key ideas and approaches for students of Religion, as well as Sociology and Anthropology. CONTRIBUTORS: Robert Desjarlais, Diana Eck, William James, Craig Martin, Russell T. McCutcheon, Wayne Proudfoot, Robert Sharf, Ann Taves, Charles Taylor, Joachim Wach, Joan Wallach Scott, Raymond WilliamsThis book examines the condition of religious organizations or teachings within a different culture where one or more indigenous religions are already present.Behind the scenes at a creationist theme park with a mission to convert visitors through entertainment Opened to the public in July 2016, Ark Encounter is a creationist theme park in Kentucky. The park features an all-timber re-creation of Noah's ark, built full scale to creationist specifications drawn from the text of Genesis, as well as exhibits that imagine the Bible’s account of life before the flood. More than merely religious spectacle, Ark Encounter offers important insights about the relationship between religion and entertainment, religious publicity and creativity, and fundamentalist Christian claims to the public sphere. James S. Bielo examines these themes, drawing on his unprecedented behind-the-scenes access to the Ark Encounter creative team during the initial design of the park. This unique anthropological perspective shows creationists outside church contexts, and reveals their extraordinary effort to materialize a controversial worldview for the general public. Taking readers from inside the park’s planning rooms to other fundamentalist projects and diverse Christian tourist attractions, Bielo illuminates how creationist cultural producers seek to reach both their constituents and the larger culture. The “making of” this creationist theme park, Bielo argues, allows us to understand how fundamentalist culture is produced, and how entertainment and creative labor are used to legitimize creationism. Through intriguing and surprising observations, Ark Encounter challenges readers to engage with the power of entertainment and to seriously grapple with creationist ambitions for authority. For believers and non-believers alike, this book is an invaluable glimpse into the complicated web of religious entertainment and cultural production.Annotation Ann Taves addresses the subject of religious experience directly and the problems of reductionism and humanistic fears of the sciences indirectly and by example. The orientation of this book is practical more than philosophical. This book presents a new paradigm for distinguishing psychotic and mystical religious experiences. In order to explore how Presbyterian pastors differentiate such events, Susan L. DeHoff draws from Reformed theology, psychological theory, and robust qualitative research. Following a conversation among multidisciplinary voices, she presents a new
paradigm considering the similarities, differences, and possible overlap of psychotic and mystical religious experiences. Offers a state-of-the-art contribution by providing critical analyses of and creative insights to the nature of religious experience. ‘Holy Spirit and Religious Experience’ seeks to find out how far the centrality of the Holy Spirit in Christian experience during the earliest period of the church was maintained or diminished in the third to the fifth generations (ca. AD 90-200). Three themes are explored. First, the sense of encounter with the divine presence, the numinous, a sense of being caught up into the divine being or being overwhelmed by the One who is beyond us. Secondly, a sense of being illuminated in respect to the truth, given deeper understanding of God’s purpose, whether for the individual or the congregation, or guided in decision-making. Thirdly, a sense of ethical empowerment, an awareness of being helped by divine power, assisted in a course of action or development of character, in grappling with temptation, or in the ultimate test of loyalty, martyrdom. This book is arranged geographically, from Syria and Asia Minor in the East to Rome and Gaul in the West, including North Africa and Egypt. Christian authors within these areas are examined chronologically, from the later New Testament writers through the second century to Clement of Alexandria and Tertullian of Carthage, for the evidence they supply. The variegated picture which emerges, it is contended, reflects second-century Christianity. Religious Experience Revisited explores the contested relationship between experiences and expressions of religion. The entanglements of experience and expression are taken as a point of departure to develop a hermeneutics of religion in interdisciplinary and international perspectives. In this volume of essays, Howard Wettstein explores the foundations of religious commitment. His orientation is broadly naturalistic, but not in the mode of reductionism or eliminativism. This collection explores questions of broad religious interest, but does so through a focus on the author’s religious tradition, Judaism. Among the issues explored are the nature and role of awe, ritual, doctrine, religious experience; the distinction between belief and faith; problems of evil and suffering with special attention to the Book of Job and to the Akedah, the biblical story of the binding of Isaac; the virtue of forgiveness. One of the book’s highlights is its literary (as opposed to philosophical) approach to theology that at the same time makes room for philosophical exploration of religion. Another is Wettstein’s rejection of the usual picture that sees religious life as sitting atop a distinctive metaphysical foundation, one that stands in need of epistemological justification. These papers were delivered at the first international colloquium of the Jacob Taubes Minerva Center at Bar Ilan University. They investigate concepts of Self, Soul and Body across the religious traditions of the Mediterranean world, as well as in Africa and Asia. The American Religious Experience offers a short, accessible introduction to American religious history by an award-winning writer. Recognizing the inter-denominational, inter-religious and multi-cultural perspectives that all contribute to the American religious landscape, this book explores the tension between the central, dominant streams of American Christianity and those groups relegated to the periphery. On the edges of the American mainstream we find the histories of groups rooted in visionary traditions, emotionalized forms of religious practice, and ever-expanding ethnic and racial perspectives. The complexity of the religious scene in the United States now, ongoing tensions between identity and diversity, and the many voices that inform American religious practice today grow directly out of the dynamic history that unfolds in these pages. Selected by the Modern Library as one of the 100 best nonfiction books of all time. The
Varieties of Religious Experience was an immediate bestseller upon its publication in June 1902. Reflecting the pluralistic views of psychologist turned philosopher William James, it posits that individual religious experiences, rather than the tenets of organized religions, form the backbone of religious life. James’s discussion of conversion, repentance, mysticism, and hope of reward and fears of punishment in the hereafter—as well as his observations on the religious experiences of such diverse thinkers as Voltaire, Emerson, Luther, and others—all support his thesis. Walter Houston Clark in Psychology Today deemed it “the most notable of all books in the field of the psychology of religion.” Standing at the crossroads of psychology and religion, this catalyzing work applied the scientific method to a field abounding in abstract theory.

William James believed that individual religious experiences, rather than the precepts of organized religions, were the backbone of the world’s religious life. His discussions of conversion, repentance, mysticism and saintliness, and his observations on actual, personal religious experiences - all support this thesis. In his introduction, Martin E. Marty discusses how James's pluralistic view of religion led to his remarkable tolerance of extreme forms of religious behaviour, his challenging, highly original theories, and his welcome lack of pretension in all of his observations on the individual and the divine.

Mark Wreford examines the reasons that prompted the New Testament writers to create the texts which would become the formation of the Christian religion, exploring the possibility that certain religious experiences were understood as revelatory, and consequently inspired the writing of texts which were seen as special from their inception. Wreford uses Luke-Acts and Galatians as test-cases within the New Testament, reflecting both on the stated importance of religious experiences - whether the author's own or others' - to the development of these texts, and the status the texts claim for themselves. Wreford suggests that Luke-Acts offers a helpful example of the relationship between religious experience and the creation of Scripture, as an extensive narrative which reflects on early Christian claims to Spirit-inspired witness and which begins with an explicit authorial statement of purpose. Similarly, in Galatians, Paul's autobiographical account of God's revelation of Christ to him is the foundation of a letter that is intended to play an authoritative role in shaping its addressees' own faith and practice.

Wreford argues that religious experiences are presented as the driving force behind the creation of the texts, examining how such religious experience links with notions of scripture and canonicity. He then asserts that both Luke and Paul understood themselves to be creating new scriptural writings on the basis of their relationship to new religious experiences, citing the experience and speech at Pentecost, the inclusion of gentiles in the experience, and Paul's own conversion experience as key elements behind the self-understanding of these New Testament authors. The modernist period witnessed attempts to explain religious experience in non-religious terms. Such novelists as Henry James, Marcel Proust, James Joyce, Virginia Woolf and Franz Kafka found methods to describe through fiction the sorts of experiences that had traditionally been the domain of religious mystics and believers. In Religious Experience and the Modernist Novel, Pericles Lewis considers the development of modernism in the novel in relation to changing attitudes to religion. Through comparisons of major novelists with sociologists and psychologists from the same period, Lewis identifies the unique ways that literature addressed the changing spiritual situation of the early twentieth century. He challenges accounts that assume secularisation as the main narrative for understanding twentieth-century
Jonathan Edwards (1703–58) is considered one of the greatest theologians and philosophers of evangelicalism, who also served as a pastor, missionary, and revival leader. By underscoring “Regeneration, Revival, and Creation” in Edwards’s thought, this volume uniquely captures the need to delve into Edwards’s theological and philosophical rationale for the revivals, alongside key questions concerning the historical context and Edwards’s standing in his own tradition. This book gathers the work of scholars working in the areas of historical, systematic, and analytic theology, church history, psychology, and biology. It contains papers presented at the inaugural conference of the Jonathan Edwards Center at Gateway Seminary (JEC West). Bringing together some of the leading authorities as well as up-and-coming Edwards scholars working today, this collection advances the questions of regeneration, revival, and creation in fresh new ways. With contributions from: Adriaan Neele, Douglas Sweeney, Chris Woznicki, Obbie Tyler Todd, Peter Jung, Michael Haykin, Ryan J. Martin, Mark Rogers, Allen Yeh, Oliver Crisp, Walter Schultz, John Shouse, Rob Boss, Lisanne Winslow, and Robert Caldwell.

Many philosophers of religion have sought to defend the rationality of religious belief by shifting the burden of proof onto the critic of religious belief. Some have appealed to extraordinary religious experience in making their case. Religious Experience, Justification and History restores neglected explanatory and historical considerations to the debate. Through a study of William James, it contests the accounts of religious experience offered in recent works. Through reflection on the history of philosophy, it also unravels the philosophical use of the term 'justification'. Matthew Bagger argues that the commitment to supernatural explanations implicit in the religious experiences employed to justify religious belief contradicts the modern ideal of human flourishing. For contrast, and to demonstrated the indispensability of history, he includes a study of Teresa of Avila's mystical theology. The controversial supernatural explanations implicit in extraordinary religious experience places the burden of proof on the believer.

Is Christian faith the only or best route to relationship with God? New relationships, shared common action and dialogue between people whose experiences differ are changing the way Christian theologians are thinking about religious pluralism. No longer objects of ridicule or condemnation, world religions are genuine vehicles of spiritual vision, capable of transforming human hearts and minds. It has taken Christian theology many years to come to this point and there is no going back. Alan Race is an outstanding expert in the interreligious field and has, throughout his career and ministry, built up a high reputation for understanding and dialogue between faith communities. Here, he deals with the use of Scripture, inclusivism and exclusivism, pluralism and particularism, mission and dialogue. The next phase of Christian thought, he argues, will be shaped by new appreciation and insight stemming from the fact that Christianity is one religion among many. Across much of the postcolonial world, Christianity has often become inseparable from ideas and practices linking the concept of modernity to that of human emancipation. To explore these links, Webb Keane undertakes a rich ethnographic study of the century-long encounter, from the colonial Dutch East Indies to post-independence Indonesia, among Calvinist missionaries, their converts, and those who resist conversion. Keane’s analysis of their struggles over such things as prayers, offerings, and the value of money challenges familiar notions about agency. Through its exploration
of language, materiality, and morality, this book illuminates a wide range of debates in social and cultural theory. It demonstrates the crucial place of Christianity in semiotic ideologies of modernity and sheds new light on the importance of religion in colonial and postcolonial histories. Examines the history, beliefs, way of life, and current status of this humble and devout Christian group. Arguing against the notion that religious experience is ineffable, while advocating the view that it can provide evidence of God's existence, this text contends that social science and nonreligious explanations of religious belief and experience do not cancel out the force of the experience. A magisterial sweep through 1500 years of Christian history with a groundbreaking focus on the missionary role of migrants in its spread. Human migration has long been identified as a driving force of historical change. Building on this understanding, Jehu Hanciles surveys the history of Christianity's global expansion from its origins through 1500 CE to show how migration—more than official missionary activity or imperial designs—played a vital role in making Christianity the world's largest religion. Church history has tended to place a premium on political power and institutional forms, thus portraying Christianity as a religion disseminated through official representatives of church and state. But, as Hanciles illustrates, this "top-down perspective overlooks the multifarious array of social movements, cultural processes, ordinary experiences, and non-elite activities and decisions that contribute immensely to religious encounter and exchange." Hanciles's socio-historical approach to understanding the growth of Christianity as a world religion disrupts the narrative of Western preeminence, while honoring and making sense of the diversity of religious expression that has characterized the world Christian movement for two millennia. In turning the focus of the story away from powerful empires and heroic missionaries, Migration and the Making of Global Christianity instead tells the more truthful story of how every Christian migrant is a vessel for the spread of the Christian faith in our deeply interconnected world. This is a 2nd edition of the 1985 anthology that examines the religious history of African Americans. Esotericism in African American Religious Experience: "There is a Mystery", brings together groundbreaking essays that inaugurate Africana Esoteric Studies (AES): a new trans-disciplinary enterprise that investigates esoteric lore and practices in Africa and the African Diaspora. Explores the crossover between the newly emerging field of psychology and the established doctrine of theology. Yoga classes and Zen meditation, New-Age retreats and nature mysticism—all are part of an ongoing religious experimentation that has surprisingly deep roots in American history. Tracing out the country's Transcendentalist and cosmopolitan religious impulses over the last two centuries, Restless Souls explores America's abiding romance with spirituality as religion's better half. Now in its second edition, including a new preface, Leigh Eric Schmidt's fascinating book provides a rich account of how this open-road spirituality developed in American culture in the first place as well as a sweeping survey of the liberal religious movements that touted it and ensured its continued vitality. Alfred North Whitehead (1861-1947) was a prominent English mathematician and philosopher. Religion in the Making, which originated in a series of four lectures delivered in King's Chapel, Boston, during February 1926, constitutes an exploration of the relationship between human nature and religion.

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