

1: SCM Core Text: Religious Syncretism Paper - Eric Maroney : Westminster John Knox Press

The SCM Core Text Religious Syncretism provides a persuasive account of the principle that syncretism is an important and widespread expression of religious belief.

Clearly this was a great problem for Christian Orthodoxy. The Politics of Religious Synthesis London: Routledge, Amazon Price: This model projects impure entities that cannot reproduce themselves. This wrongly implies a static end result, without recognising a process or dynamic. By assuming then, that language reflects the traditions behind it, Stewart is arguing that syncretism works through language, in the way that cultures or traditions modify their language to be more understandable from a different perspective to their own. In the ethnographical works of Asim Roy and Jackie Assayag, we find differences in language remaining. For example, a demon is referred to as a bhut by Hindus and a djin by Muslims in Shahabandar village Karnataka, yet both traditions share beliefs in demonology. Contextually, people may have submitted to the Indo-Muslim state as opposed to the faith itself. Yet the regions where the most dramatic Islamisation occurred i. Bengal and West Punjab lay on the fringes of Muslim rule. Roy provides an analysis of an Islamic syncretistic tradition that arose in Bengal in the nineteenth century. Mythological accounts combine the characters of the Muslim tradition with the Hindu epics, and equating heroes between traditions, for example, the great war between Ali and Jaykum was compared to those of Ram and the pandavs of the Ramayana and Mahabharata. Werbner limits the synthetic to religious or ritual phenomena and views religion as a culturally constructed Western category. The process of acculturation of the Muslim tradition was stimulated by attempts of the Bengali writers to set the characters, situations and stories in the natural geographical, social and cultural settings of the land. For example, the river Nile was introduced as the Ganges and the landscape of Egypt was recreated as a typical Bengali scene with blossoming mango and blackberry trees. Did Islam influence Hinduism, or did Hinduism influence Islam? Finally, the interaction may be complicated by a double movement. Original Hindu influences may have passed over into Islam; the movement or process that resulted from this may in turn influence Hinduism for example in the sufi practice of zikr. Yet he still refers to Vaishnavism in his chapter on mysticism, without recognising that Vaishnavism itself is a problematic term. Islam in Bengal, according to Roy, presents us with the paradigm of one religion containing two great traditions juxtaposed to each other, one exogenous and classical, the other endogenous and syncretistic. Conversion to Islam that occurred in Bengal was more to do with identity and fellowship than it was to do with spirituality. In the first stage, Islamisation was merely a change of commensal and connubial relations of the converts in a social sense. The second stage saw the emergence of the cultural mediators needed for the breaking down of the dichotomy between the exogenous great tradition and the endogenous little tradition of the converted masses. The syncretistic model held its ground until what Roy defines as the third stage, beginning from the early nineteenth century, when the fundamentalist and the revivalist forces of Islam attacked the syncretistic and acculturated tradition. This forced Bengali Muslims to return the heterogenetic model. Furthermore, it implies that there was a motive for conversion, and that it was a deliberate conscious act. He also recognises that models of conversion share a vision of Islam as a monolithic entity. Each system holds authenticity for those within it. To claim that a syncretic form is not pure or correct must be avoided. In this sense, to discuss an Islamic or Hindu syncretic tradition is spurious. Ethnographers need to be aware of this, which I think Roy is, though not fully. Roy was not fully aware of the limitations of acculturation. He rightly identifies that use of the term community implies each group has always been cohesive and stable, which are represented by an ideal. This can be demonstrated by the hostility between the Lingayats and Hanabars [39] - it forces us to forget the tactical changes taking place within a social set up that has been created by these groups jointly, and at the same time we also to ignore the extreme diversity of practices that are likely to express an identity displayed through more or less institutional channels. Thus when it comes to notions that oppose the gross categories Hinduism to Islam, polytheism to monotheism, or even egalitarianism to hierarchy, one must be careful not to project them anachronistically in history, or consider them as values on which contradictory conceptions are founded. Jackie Suthren Hurst and John Zavos are extremely aware of

the pitfalls of the world religion model, which underpins South Asian politics. Nandy distinguishes between faith religion as a way of life and ideology religion as a sub-national, national or cross national identifier of populations contesting for or protecting non religious interests. Through the work of Gandhi as a prime example of religious tolerance, Nandy identifies religious violence as the work of fanatic religious and political operators. Firstly it denies agency to the people who are involved in the violence. Secondly, the tolerance and pluralistic spirit of India is essentially Hindu, effectively denying that Muslims have a religion which is different to that of the Hindus. Tony Stewart argues that the biological model of syncretism [49] is probably the most persuasive. Oxford University Press, , p. Muslims and Hindus in South India, Delhi: Manohar, , p. Princeton University Press, p. London and New York, , p. However, I recognise here the difficulties that arise in defining both religion and culture. Anthropologists often confuse religion with ritual. Ninian Smart introduced a dimensional model of religion, which included experience, social, narrative, dogmatic, ethical, ritualistic and materialistic elements. Fitzgerald, however was critical of Smarts account, as to categorise was to impose a Western model. I understand Fitzgeralds criticisms of Smart, but still do think that such categorised are helpful in analysis. Yet it may just be a reference to a different caste group. The campaign launched by Hindu nationalists in to replace the Mosque with a Hindu temple resulted in many Hindu-Muslim riots.

2: www.enganchecubano.com: Customer reviews: SCM Core Text: Religious Syncretism

SCM Core Text: Religious Syncretism Paper - Eric Maroney: Westminster John Knox Press Even a quick scan of today's headlines makes clear that the growth of fundamentalist versions of Islam is having a vast impact on our world.

Religious syncretism Save 1st row: Druidism, Eckankar, Hinduism, Islam3rd row: Shinto, Sikhism, Taoism, Tenrikyo5th row: Thelema, Unitarian Universalism, Wicca, Zoroastrianism Religious syncretism exhibits blending of two or more religious belief systems into a new system, or the incorporation into a religious tradition of beliefs from unrelated traditions. It is contrasted by the idea of multiple religious belonging and polytheism, respectively. This can occur for many reasons, and the latter scenario happens quite commonly in areas where multiple religious traditions exist in proximity and function actively in the culture, or when a culture is conquered, and the conquerors bring their religious beliefs with them, but do not succeed in entirely eradicating the old beliefs or, especially, practices. Religions may have syncretic elements to their beliefs or history, but adherents of so-labeled systems often frown on applying the label, especially adherents who belong to "revealed" religious systems, such as the Abrahamic religions, or any system that exhibits an exclusivist approach. Such adherents sometimes see syncretism as a betrayal of their pure truth. By this reasoning, adding an incompatible belief corrupts the original religion, rendering it no longer true. Indeed, critics of a specific syncretistic trend may sometimes use the word "syncretism" as a disparaging epithet, as a charge implying that those who seek to incorporate a new view, belief, or practice into a religious system actually distort the original faith. In modern secular society, religious innovators sometimes create new religions syncretically as a mechanism to reduce inter-religious tension and enmity, often with the effect of offending the original religions in question. Such religions, however, do maintain some appeal to a less exclusivist audience. Discussions of some of these blended religions appear in the individual sections below.

Ancient history Classical Athens was exclusive in matters of religion. The Decree of Diopitres made the introduction of and belief in foreign gods a criminal offence and only Greeks were allowed to worship in Athenian temples and festivals as foreigners were considered impure. On the other hand, Athens imported many foreign cults, including those of Cybele and the Thracian goddess Bendis, and in some cases this involved a merging of identities: Syncretism functioned as a feature of Hellenistic Ancient Greek religion, although only outside of Greece. Overall, Hellenistic culture in the age that followed Alexander the Great itself showed syncretist features, essentially blending of Mesopotamian, Persian, Anatolian, Egyptian and eventually Etruscan and Roman elements within an Hellenic formula. When the proto-Greek peoples whose language would evolve into Greek proper first arrived in the Aegean and on the mainland of modern-day Greece early in the 2nd millennium BCE, they found localized nymphs and divinities already connected with every important feature of the landscape: The countless epithets of the Olympian gods reflect their syncretic identification with these various figures. One defines "Zeus Molossos" worshipped only at Dodona as "the god identical to Zeus as worshipped by the Molossians at Dodona". The Romans, identifying themselves as common heirs to a very similar civilization, identified Greek deities with similar figures in the Etruscan-Roman tradition, though without usually copying cult practices. For details, see *Interpretatio graeca*. Syncretic gods of the Hellenistic period found also wide favor in Rome: Serapis, Isis and Mithras, for example. Cybele as worshipped in Rome essentially represented a syncretic East Mediterranean goddess. The degree of correspondence varied: Jupiter makes perhaps a better match for Zeus than the rural huntress Diana does for the feared Artemis. Ares does not quite match Mars. The Romans physically imported the Anatolian goddess Cybele into Rome from her Anatolian cult-center Pessinos in the form of her original aniconic archaic stone idol; they identified her as Magna Mater and gave her a matronly, iconic image developed in Hellenistic Pergamum. Romans were familiar with the concept of syncretism because from their earliest times they had experienced it with, among others, the Greeks. The Romans incorporated the originally Greek Apollo and Hercules into their religion. They did not look at the religious aspects that they adopted from other cultures to be different or less meaningful from religious aspects that were Roman in origin. The early Roman acceptance of other cultures religions into their own made it easy for them to integrate the newly encountered religions

they found as a result of their expansion. Gnostic dualism posited that only spiritual or invisible things were good, and that material or visible things were evil. Orthodox Christians have always insisted that matter is essentially good, since, as they believe, God created all things, both spiritual and material,[5] and said that it was "very good". He was denounced by many Church authorities, including Peter himself, and is regarded by some as the source of all heresies. In the first few centuries after the death of Jesus, there were various competing "Jesus movements". The Roman emperors used syncretism to help unite the expanding empire. It became even more effective when missionaries concurred with established cultural traditions and interlaced them into a fundamentally Christian synthesis. Augustine of Hippo is remembered for assimilating the ideas of Plato, while Thomas Aquinas is known for doing so with the ideas of Aristotle. In his essay on the development of Christian doctrine,[10] John Henry Newman clarified the idea of assimilation. Some scholars hold that Judaism refined its concept of monotheism and adopted features such as its eschatology, angelology and demonology through contacts with Zoroastrianism. Until relatively recently, China had a Jewish community which had adopted some Confucian practices. So Wahdat-al-Wujud or Oneness of Being entails that nothing exists except Allah, His attributes, His actions, and His rulings, while created being, as manifest to us, cannot be identified with His entity or attributes but only with His actions and rulings: In short [Wahdat-al-Wujud] is not pantheism, because the world is not Allah. No doubt some groups in the name of Sufism, just like in any religion, do espouse theologically unorthodox positions. The book tells the lineage of the prophets of Islam. He proclaimed himself a prophet. He also claimed to be the final Mahdi of Islamic tradition, and that Isa Jesus would be his companion and pray behind him. Satpanth is considered as syncretism of Ismaili Islam and Hinduism. South and East Asian religions Buddhism has syncretized with many traditional beliefs in East Asian societies as it was seen as compatible with local religions. One example of this is the Yoga Vasistha. Meivazhi is a syncretic monotheistic minority religion based in Tamil Nadu, India. Its focus is spiritual enlightenment and the conquering of death, through the teachings. Mevazhi preaches the Oneness of essence message of all the previous major scriptures - particularly Hinduism, Buddhism, Islam, Judaism and Christianity - allowing membership regardless of creed. In China, most of the population follows syncretist religions combining Mahayana Buddhism, Taoism and elements of Confucianism. Out of all Chinese believers, approximately Many of the pagodas in China are dedicated to both Buddhist and Taoist deities. The traditional Mun faith of the Lepcha people predates their seventh century conversion to Lamaistic Buddhism. Since that time, the Lepcha have practiced it together with Buddhism. Since the arrival of Christian missionaries in the nineteenth century, Mun traditions have been followed alongside that faith as well. The traditional religion permits incorporation of Buddha and Jesus Christ as a deities, depending on household beliefs. Contextualisation does not address the doctrine but affects a change in the styles or expression of worship. Although Christians often took their European music and building styles into churches in other parts of the world, in a contextualization approach, they would build churches, sing songs, and pray in a local ethnic style. Some Jesuit missionaries adapted local systems and images to teach Christianity, as did the Portuguese in China, the practice of which was opposed by the Dominicans, leading to the Chinese rites controversy. Historian Yuval Noah Harari argues in *Sapiens: A Brief History of Humankind* that syncretism is pervasive in Christianity, saying that "In fact, monotheism, as it has played out in history, is a kaleidoscope of monotheist, dualist, polytheist and animist legacies, jumbling together under a single divine umbrella. The average Christian believes in the monotheist God, but also in the dualist Devil, in the polytheist saints, and in animist ghosts. Even earlier, syncretism was a fundamental aspect of the efforts of Neoplatonists such as Marsilio Ficino to reform the teachings of the Roman Catholic Church. New World Catholicism in Central and South America has been integrated with a number of elements derived from indigenous and slave cultures in those areas see the Caribbean and modern sections; while many African Initiated Churches demonstrate an integration of Protestant and traditional African beliefs. The image of Our Lady of Guadalupe and the subsequent devotion to her are seen as assimilating some elements of native Mexican culture into Christianity. As a result, South Korean Catholics continue to practice ancestral rites and observe many Buddhist and Confucian customs and philosophies. Its relationship to previous dispensations is seen as analogous to the relationship of Christianity to Judaism. The technical term "Creole" may apply to

anyone born and raised in the region, regardless of ethnicity. The shared histories of the Caribbean islands include long periods of European Imperialism mainly by Spain, France, and Great Britain and the importation of African slaves primarily from Central and Western Africa. The influences of each of the above interacted in varying degrees on the islands, producing the fabric of society that exists today in the Caribbean. Another highly syncretic religion of the area, vodou , combines elements of Western African, native Caribbean, and Christian especially Roman Catholic beliefs. Hoodoo is a similarly derived form of folk magic practiced by some African American communities in the Southern United States. Other traditions of syncretic folk religion in North America include Louisiana Voodoo as well as Pennsylvania Dutch Pow-wow , in which practitioners invoke power through the Christian God. Santo Daime is a syncretic religion founded in Brazil that incorporates elements of several religious or spiritual traditions including Folk Catholicism , Kardecist Spiritism , African animism and indigenous South American shamanism , including vegetalismo. Unitarian Universalism also provides an example of a modern syncretic religion. It traces its roots to Universalist and Unitarian Christian congregations. However, modern Unitarian Universalism freely incorporates elements from other religious and non-religious traditions, so that it no longer identifies as "Christian. It is maintained that this is the source of religious belief, each religion simply casting that one reality through the prism of that particular time and in a way that is meaningful to their circumstances. Universal Sufism seeks the unity of all people and religions. Universal Sufis strive to "realize and spread the knowledge of Unity, the religion of Love, and Wisdom, so that the biases and prejudices of faiths and beliefs may, of themselves, fall away, the human heart overflow with love, and all hatred caused by distinctions and differences be rooted out. The Nigerian religion Chrislam combines Christian and Islamic doctrines. Thelema is a mixture of many different schools of belief and practice, including Hermeticism , Eastern Mysticism , Yoga , 19th century libertarian philosophies i. Nietzsche , occultism , and the Kabbalah , as well as ancient Egyptian and Greek religion. Examples of strongly syncretist Romantic and modern movements with some religious elements include mysticism , occultism , Theosophical Society , modern astrology , Neopaganism , and the New Age movement. Its teachings are based on the Bible , but include new interpretations not found in mainstream Judaism and Christianity and incorporates Asian traditions.

3: Religious syncretism / Eric Maroney. - Version details - Trove

Religious Syncretism (Scm Core Texts Series) is a Philosophy Paperback by Eric Maroney. *Religious Syncretism (Scm Core Texts Series)* is about HIGHER EDUCATION.

Hellenistic religion Classical Athens was exclusive in matters of religion. The Decree of Diopieithes made the introduction of and belief in foreign gods a criminal offence and only Greeks were allowed to worship in Athenian temples and festivals as foreigners were considered impure. Overall, Hellenistic culture in the age that followed Alexander the Great itself showed syncretist features, essentially blending of Mesopotamian , Persian , Anatolian , Egyptian and eventually Etruscan and Roman elements within an Hellenic formula. When the proto-Greeks peoples whose language would evolve into Greek proper first arrived in the Aegean and on the mainland of modern-day Greece early in the 2nd millennium BCE, they found localized nymphs and divinities already connected with every important feature of the landscape: The countless epithets of the Olympian gods reflect their syncretic identification with these various figures. One defines "Zeus Molossos" worshipped only at Dodona as "the god identical to Zeus as worshipped by the Molossians at Dodona". For details, see *Interpretatio graeca*. Syncretic gods of the Hellenistic period found also wide favor in Rome: Serapis , Isis and Mithras , for example. Cybele as worshipped in Rome essentially represented a syncretic East Mediterranean goddess. The degree of correspondence varied: Jupiter makes perhaps a better match for Zeus than the rural huntress Diana does for the feared Artemis. Ares does not quite match Mars. The Romans physically imported the Anatolian goddess Cybele into Rome from her Anatolian cult-center Pessinos in the form of her original aniconic archaic stone idol ; they identified her as Magna Mater and gave her a matronly, iconic image developed in Hellenistic Pergamum. Romans were familiar with the concept of syncretism because from their earliest times they had experienced it with, among others, the Greeks. The Romans incorporated the originally Greek Apollo and Hercules into their religion. They did not look at the religious aspects that they adopted from other cultures to be different or less meaningful from religious aspects that were Roman in origin. The early Roman acceptance of other cultures religions into their own made it easy for them to integrate the newly encountered religions they found as a result of their expansion. Orthodox Christians have always insisted that matter is essentially good, since, as they believe, God created all things, both spiritual and material, [5] and said that it was "very good". He was denounced by many Church authorities, including Peter himself, and is regarded by some[who? The Roman emperors used syncretism to help unite the expanding empire. It became even more effective when missionaries concurred with established cultural traditions and interlaced them into a fundamentally Christian synthesis. Augustine of Hippo is remembered for assimilating the ideas of Plato, while Thomas Aquinas is known for doing so with the ideas of Aristotle. In his essay on the development of Christian doctrine, [10] John Henry Newman clarified the idea of assimilation. Some scholars hold that Judaism refined its concept of monotheism and adopted features such as its eschatology , angelology and demonology through contacts with Zoroastrianism. Until relatively recently, China had a Jewish community which had adopted some Confucian practices.

4: SCM Core Text: Religious Syncretism ? By Eric Maroney | Ruben C Mendoza - www.enganchecubano.com

Religious Syncretism () by Eric Maroney SCM Core Text: Related Products. and it is part of religion that fundamentalists will seldom acknowledge.

Meaningful unity requires authority, yet the expression and reception of authority is precisely what so often divides us. From this hermeneutical perspective, Downton develops a two-stage investigation into the problem of authority in the church. First, he presents an historical analysis of various conceptions of authority in the sixteenth century Chapters 1-6. Second, he traces shifting notions of authority in the contemporary ecumenical movement Chapters 7-11. This model is developed throughout the book as an analytical tool, but is presented fully at the close of the investigation ch. After a brief overview of preceding developments ch. The result of this analysis is the insight that each of these conceptions arrives at an inadequate hermeneutical subjectivism. Reviews in Religion and Theology, After a short narration of the roots of the ecumenical movement ch. Each of these chapters ably organizes the discussion around key themes, thereby serving as a roadmap for the vast literary output of the ecumenical movement. On the basis of these descriptive insights, Downton delineates a prescriptive threefold model of authority in the church. This model is not to be confused with a single expression of authority or as a solution to church division. The model is composed of three interdependent aspects: Each aspect includes numerous elements. Textual authority includes scripture, conciliar proceedings, creeds, and confessions. Existential authority includes personal experience, the common sense of the faithful, and the lives of exemplary Christians. Although certain questions about the status of and relationship between these elements remain open, this model helps to frame the discussion of authority. Accordingly, Downton rules out any appeal to one aspect, or one element within one aspect, as the sole determiner of Christian identity. So his threefold model offers more than a formal dialogue strategy by making a material claim about the nature of authority in the church: Christian authority is an ongoing hermeneutical process that must include textual, existential, and ministerial aspects. In addition to these methodological concerns, Downton overlooks some important issues that would have enhanced his discussion of authority as an ecumenical problem. For instance, the theme of mission is mentioned in passing but not explored in detail. Recent trends in sixteenth century studies have unearthed the missiological consciousness of many reform movements, treating them as alternative approaches to the re-Christianization of Europe see Scott H. Downton notes the historical connection between mission cooperation and the contemporary ecumenical movement, but does not consider its continued impact on the shape of global ecumenical dialogue. Authority in the church is more than the hermeneutical process of establishing boundaries of communal identity; it is also the apostolic process of sending and being sent into the world. This book is a must-read for those engaged in ecumenical dialogue. It would also be appropriate reading for introductory and advanced courses in ecumenics, reformation studies, and theological method. The broad perspective of the book prevents it from feeling like a reworked dissertation. Thankfully, these later chapters are strikingly clear in their mode of presentation. There is an unfortunate amount of editorial errata throughout the book pp. Taking into account these substantive and stylistic concerns, Authority in the Church will handsomely repay its readership. The religions chosen represent those being taught in most English-speaking schools. Each volume is tailored to particularities within the given tradition. The Buddhism reference, for example, offers a helpful distinction between Pali and Sanskrit terms as well as concepts coming from various Buddhist traditions such as Chinese, Japanese, and Tibetan. Similarly, when appropriate, Geaves has added an Urdu version of certain Arabic words in the Islamic volume. The inclusion of a generalized reference on Religious Studies is also helpful particularly as it outlines terms often taken for granted in academic settings. Would it have improved the series to have a Muslim edit the volume on Islam or, similarly, a Hindu the volume on Hinduism, etc.? Would a practitioner of each tradition have chosen the same words to represent the core of each tradition? Religious Studies was Geaves aiming for a sort of egalitarian approach to each faith represented? I also suspect that Geaves revealed a bit of his own biases in the terms that were included and those that were excluded. Or, does it merely represent a geographical reality of the author? Still, the nuances Geaves writes

into entries are interesting. In illustration take the Religious Studies volume and its Anonymous Christianity entry. Geaves mentions Karl Rahner in connection with this term, but does not reference Inclusivism. Rather, he directs the reader to Ecumenism and Pluralism for further reading. Lastly, as the series is revised for future editions, Mr Geaves might consider adding pronunciation guides especially for those volumes that deal largely with non-English terms. Despite these few rough edges, the Key Words series is a useful guide for acquainting oneself with essential terms. The volume would make a great gift for the student of religious studies and would be a nice addition to the classroom, or personal library. The First Ten Steps, C. Although there are theological and other references that will, or should, be familiar to a Christian reader, and so make for an easier understanding of what Islam is about, they are not so limiting as to exclude the non-Christian from getting the point. A possible weakness of an underlying theological orientation, even an implicit presumption of a Christian readership, is ameliorated by the strength of careful empathetic narrative. How well are they articulated? Hewer begins with a chapter that explores the understanding of Creation from an Islamic viewpoint. This sets an appropriate theological and phenomenological context upon which to understand Islamic concerns and priorities. The oneness of God, the place of prophets in respect to divine revelation and guidance, and other fundamental elements of the basic Islamic worldview, are succinctly discussed. In many respects these chapters would themselves comprise a satisfactory introduction to Islam. Historical development is given a competent thumbnail sketch, with the essential components of, among others, geo-political expansion; dynastic consolidations and intellectual advances; the impact of the Crusades; and the experience of modernity ably incorporated. Beliefs and practices also receive a thorough treatment. But Hewer gives more. In the seventh chapter a very competent discussion is given of the details of what it means to live a Muslim life from birth until death, with all the main points of transition, and some key issues of rights and relations, also included. The penultimate chapter explores issues of Islam in its relation to other faiths, with a particular focus on Judaism and Christianity. As with all introductory texts the author must select what to include, against what to leave out; and how far to go in terms of adequacy of information. At the outset Hewer enunciates several commendable guiding principles p. However, it is the ninth, not the eighth commandment which enjoins this obligation. In this book, he explores the complex issue of religious syncretism as it is seen in some forms of Judaism, Christianity, and Islam. His main argument is that syncretism has already occurred and continues to do so in the Abrahamic religions. Syncretism is a vital element in their development as well as their transformation. However, syncretism is not a one-time event but it is better seen as a process. Maroney develops his ideas on religious syncretism in eight chapters. On the other side, he discussed how the early Christian believers in England adopted some of the traditional and pagan symbols to their new faith, e. The second chapter is an exploration of syncretism as it is caused by the drive to create national and religious uniformity in Spain and Portugal through the expulsion and conversion of Jews. An example of such a syncretistic group is the Marannos in the Iberian peninsula. The third chapter deals with a distinct form of Islam as it is practiced in the Balkans. The fourth chapter delves into the practice of saint veneration and how it has served as a vehicle for the transmission of syncretistic practices. He shows how the Kabbala deviates from accepted Jewish notions about the divine by accepting and absorbing pagan ideas about it. Part of the eighth and last chapter is a synthesis of the main points that he has developed about syncretism. In addition, he also touches on the golden age of syncretism in the Graeco-Roman world and argues that Christianity is informed by pagan practices. Maroney provides interesting examples of how syncretism has affected the three monotheistic religions. His interpretation, though, of historical events makes one wonder whether the believer would reach the same conclusions that he has. Moreover, the book presents the challenge of developing a more open and appreciative attitude towards the religious other since the discussion raises the question of mutual enrichment. The book is not intended to present a theoretical discussion about the nature and dynamics of religious syncretism although some of these points arise now and then all throughout the book. It is primarily a book of examples to show what syncretism is and it is left largely on the part of the reader to make her or his own evaluations and judgments. The book serves as an insightful introductory text on syncretism. Perhaps as a sign that it is a good book, it raises for me more questions than it provides answers, e. What is the role of revelation as understood by these monotheistic faiths in this regard? What is the relationship, if any,

RELIGIOUS SYNCRETISM (SCM CORE TEXT S.) pdf

between syncretism and inculturation?

5: Religious syncretism | Revolvly

Douglas Pratt University of Waikato *SCM Core Text: Religious Syncretism, Eric Maroney, SCM Press, (ISBN), xiii + pp., pb* *Eric Maroney writes Religious Syncretism with the hope of contributing to the ongoing discussion on the role of religion in society.*

6: Syncretism and Ethnography in South Asia - InfoBarrel

The teacher who uses this book in a course has a great opportunity here to bring history to life and to show nuances concerning religious stereotypes which are not based on historic fact --Tijdschrift voor Theologie, (Journal for Theology) 48, The SCM Core Text Religious Syncretism provides a persuasive account of the principle.

7: Religious Syncretism by Eric Maroney

SCM Core Text: Religious Syncretism, Eric Maroney, SCM Press, (ISBN 0â€•â€•â€•3), xiii + pp., pb *Eric Maroney writes Religious Syncretism with the hope of contributing to the ongoing discussion on the role of religion in society.*

8: Religious syncretism - Wikipedia

The SCM Core Text: Christian Doctrine offers an up-to-date, accessible introduction to one of the core subjects of theology. Written for second and.

9: Books for SCM Core Texts

Even a quick scan of today's headlines makes clear that the growth of fundamentalist versions of Islam is having a vast impact on our world. For Americans the rise of Christian fundamentalism, especially the Evangelical movement, is also socially and politically shaping the country, as debates about abortion, stem cell research and other important issues are often driven by fundamentalist notions.

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