

# Religious Encounter And The Making Of The Yoruba Pdf

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## BRYANT TANYA

*The Neuroscience of Religious Experience*  
 Cambridge University Press  
 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. *Religious Experience, Justification, and History* Cambridge University Press  
 Offers a new approach to religious experience and the kind of evidence it provides. Understanding Religious Experience will benefit those interested in the nature of religion and can be used in relevant courses in religious studies, philosophy, theology, Biblical studies, and

the history of religion.

**Christian Moderns** Oxford University Press on Demand

Dreams and visions, prophetic words from God about "dusty souls," speaking in tongues while "in the spirit"—narratives of these and similar events comprise the heart of *Every Time I Feel the Spirit*. This in-depth study of a Black congregation in Charleston, South Carolina provides a window into the tremendously important yet still largely overlooked world of African American religion as the faith is lived by ordinary believers. For decades, scholars have been preoccupied with the relation between Black Christianity, civil rights, and social activism. *Every Time I Feel the Spirit* is about black religion as religion. It focuses on the everyday experience of religion in the church, congregants' relationships with God, and the role that God and Satan play in congregants'

lives—not only as objects of belief but as actual agents. It explores the concepts of religious experience and religious ritual, while emphasizing the attributions that people make to the operation of spiritual forces and beings in their lives. Through interviews and field work, Nelson uncovers what religious people themselves see as important about their faith while extending and refining sociological understandings of religious ritual and religious experience. Routledge

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 demonstrate 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.

Lowell Lectures, 1926 BRILL

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.

**A New Paradigm Grounded in Psychology and Reformed Theology**  
Simon and Schuster

This Element looks at religious experience and the role it has played in philosophy of religion. It critically explores the history of the intertwined discourses on mysticism and religious experience, before turning to a few specific discussions within contemporary philosophy of religion. One debate concerns the question of perennialism vs. constructivism and whether there is a 'common core' to all religious or mystical experience independent of interpretation or socio-historical background. Another central discussion concerns the epistemology of purportedly theophanic experience and whether a perceptual model of religious experience can provide evidence or justification for theistic belief. The Element concludes with a discussion of how philosophy of religion can productively widen its treatment of religious experience in the service of creating a more inclusive and welcoming discipline.

*Introduction to the U.S. Latina and Latino Religious Experience* Princeton University Press

Peel 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. . . . Peel 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. Peel 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. Peel'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.

Psychosis or Mystical Religious Experience? Wipf and Stock Publishers  
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.

*The Significance of Religious Experience*  
Bloomsbury Publishing

This Far by Faith is the story of how religious faith inspired the greatest social movement in American history -- the U.S. Civil Rights movement. America's struggle, rise, and triumph from slavery to equal rights for all is a living testament to the power of deep, personal faith for Americans of all colors. The black experience in America, even black music, is defined by a steady, burning religious faith and the power it offered to people who were viewed as powerless, even less than human, until the flame of faith showed them that they were equal members of God's family. That everlasting faith in God and trust in God's justice, as well as the power of prayer and its appeals to conscience, remains central to the concept of democracy and one nation under God that all Americans value. Arriving on ships named Brotherhood and John the Baptist, slaves who had previously embraced tribal religions in their home countries faced the Christianity of their captors. Africans did not simply adopt the religion of the European colonists; they used the power, principles, and practices of Christianity to blaze a path to freedom and deliverance. In the process, the moral fabric of the nation was tested and took on a new texture and strength unique to America. In the early to mid-twentieth century, black people used organized faith to meet, finance, and plan their struggle for freedom. The church was a living well of strength and comfort for black Americans; the one place where they maintained their public dignity. It was the black church that produced civil rights leaders from Martin Luther King Jr. to Malcolm X. And the white churches and synagogues provided key allies that were necessary to boost the Civil Rights movement to success. Juan Williams, author of *Eyes on the Prize*, the landmark book on the history of the Civil Rights movement, and Quinton Dixie, a professor of religious studies and African American

studies at Indiana University, bring to life the pivotal moments facing men and women of faith in this monumental history. The stories begin with ministers leading rebellions against slavery and towering men and women who used faith in God to rise above the brutality of being demeaned as slaves. Here are stories of politics, tent revivals, and the importance of black churches as touchstones for every step of the faith journey that became the Civil Rights movement of the 1950s and 1960s. Using archival and contemporary photography, historical research, and modern-day interviews, and featuring messages from some of today's foremost clergymen and women, *This Far by Faith* is the first in-depth treatment of this social history and a companion to a major public television series.

*Globalization and the Making of Religious Modernity in China* Palgrave Macmillan

"An important contribution to the field of Afro-Cuban beliefs and its impact on contemporary Cuban literature."--Antonio Benitez-Rojo, Thomas B. Walton, Jr. Memorial Professor, Amherst College African-based religion plays a prominent role in the Cuban imagination and national identity. In this semiotic, postmodern, and interdisciplinary study, Eugenio Matibag reveals the ways in which 20th-century literary texts unlock the mysteries of Afro-Cuban belief systems. During the colonial period, the West Africans who were transported to Cuba and forced into slavery reinvented their African religions. They combined them with Catholicism to create a distinctive Afro-Cuban religious culture, one that offered a basis for collective identity and an avenue of psychic resistance to oppression. Using a vast number of texts that include stories and myths as well as manuals and guidebooks on belief and practice, Eugenio Matibag surveys the rituals, doctrines, and cultural origins of four major Afro-Cuban religious traditions--Santeria, Naniguismo, Palo Monte, and Vaudou. The list of Afro-Cubanist authors that he studies reads like a modern Who's Who of Cuban letters and includes Fernando Ortiz, Alejo Carpentier, Lydia Cabrera, Dora Alonso, Miguel Barnet, and Manuel Cofino, all writers who incorporate elements of religious ritual, myth, or doctrine into their writings. Matibag's analysis of their literary texts examines both social perspectives on religion and religion's life-affirming, often subversive role in society. Quoting an Afro-Cuban proverb that reflects this opposition, he writes, "Una cosa piensa el caballo y otra el que lo ensilla"--the horse thinks one thing and he who saddles him, another. Eugenio Matibag is associate

professor of Spanish at Iowa State University. He has published articles in *Hispanica*, *Journal of Interdisciplinary Literary Studies*, *Journal of Caribbean Studies*, *Revista Hispanica Moderna*, and *Postmodern Culture*.

Media and the Senses in the Making of Religious Experience Religious Encounter and the Making of the Yoruba

A 2004 ECPA Gold Medallion Finalist! One of Preaching magazine's 2004 "Top Ten Books Every Preacher Should Read"! Neopaganism. The paranormal. Astrology. Nature religion. Holistic thinking. Healing. New Age. New spirituality. A massive shift in Western religious attitudes has taken place almost without our noticing it. The Judeo-Christian tradition of Western culture has slowly but steadily been eclipsed by a new way of viewing spirituality. This shift has been in the making for some three hundred years. James A. Herrick tells the story of how the old view has been dismantled and a new one created not primarily through academic or institutional channels but by means of popular religious media--books, speeches, magazines and pamphlets, as well as movies, plays, music, radio interviews, television programs and websites. Although the new spirituality is diffuse and eclectic in its sources and manifestations, Herrick demonstrates a significant convergence of ideas, beliefs, assumptions, convictions and images in the myriad ways this New Religious Synthesis makes its way into our culture. In fact, the new spirituality, says Herrick, directly calls into question each major tenet of Judeo-Christian tradition and so represents a radical alternative to it. Interest in spirituality increases while participation in institutional religion wanes. Many welcome this evolution of religion. However, few are familiar with its roots, and fewer still have critically examined its prospects. As we stand at a spiritual crossroad, Herrick questions whether we are wise to discard the Western religious tradition and adopt the new spirituality.

**Special Issue** William Morrow

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, Millennialists, 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.

**Religious Experience and the Modernist Novel** Oxford University Press

'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.

Contemporary Varieties of Religious Experience Univ of California Press

This book addresses a fundamental question in the philosophy of religion. Can religious experience provide evidence for religious belief? If so, how? Keith Yandell argues against the notion that religious experience is ineffable, while advocating the view that strong numinous experience provides some evidence that God exists. An attractive feature of the book is that it does not confine its attention to any one religious cultural tradition, but tracks the nature of religious experience across different traditions in both the East and the West.

**Psychology of Religious Experience** Rowman & Littlefield

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.

*Psychoanalysis and Religious Experience*  
Indiana University Press

Essays on atheism by Kurt Baier, John Dewey, Paul Edwards, Antony Flew, Sigmund Freud, Erich Fromm, Sidney Hook, Walter Kaufmann, Corliss Lamont, Wallace I. Matson, H.J. McCloskey, Ernest Nagel, Kai Nielsen, Richard Robinson, Bertrand Russell, and Michael Scriven.

The Epistemology of Religious Experience  
Oxford University Press

Considers the development of modernism in the novel in relation to changing attitudes to religion.

James's Classic Study in Light of Resiliency, Temperament, and Trauma  
Cambridge University Press

In this provocative book, W. W. Meissner, a Jesuit and psychoanalyst, attempts to bring about a rapprochement between psychoanalysis and religious thinking. Utilizing the resources of modern psychoanalytic insight, he examines Freud's views on religion, explores the dialectical relationship between psychoanalysis and religion, and applies more contemporary concepts in psychoanalysis to the understanding of religious experience. Dr. Meissner has written a book which is consistently interesting, often challenging, and impressive for its wide range of scholarship in two fields not often

combined in the same work...Dr. Meissner has done us a service in this scholarly work by demonstrating how two perspectives of the human condition have over the course of the last several decades come to similar conclusions.-Otto F. Thaler, M.D., *Journal of the American Academy of Religion* A rich and stimulating book addressing important issues that lie at the intersection of psychoanalysis and religion.-Paul C. Vitz, *Contemporary Psychology* Meissner has made a challenging useful contribution that will be pondered, applied, and debated. It will undoubtedly also achieve the goal of bringing about more understanding between analysts and theologians.-Lowell Rubin, M.D., *Newsletter, Boston Psychoanalytic Society and Institute*  
The Eclipse of the Western Religious Tradition SPCK

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 Williams  
*Expressing the Inexpressible?* Yale University Press

Technical advances in the life and medical sciences have revolutionised our understanding of the brain, while the emerging disciplines of social, cognitive, and affective neuroscience continue to reveal the connections of the higher cognitive functions and emotional states associated with religious experience to underlying brain states. At the same time, a host of developing theories in psychology and anthropology posit evolutionary explanations for the ubiquity and persistence of religious beliefs and the reports of religious experiences across human cultures, while gesturing toward physical bases for these behaviours. What is missing from this literature is a strong voice speaking to these behavioural and social scientists - as well as to the intellectually curious in the religious studies community - from the perspective of a brain scientist.

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