

RELIGIOUS ENCOUNTERS WITH DEATH

Insights from the History
and Anthropology
of Religions

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Religious Encounters With Death

Richard Saville-Smith



Religious Encounters With Death:

Religious Encounters with death ,1973 *Religious Encounters with Death* American Academy of Religion,1977

Religious Encounters with Death American Academy of Religion,1977 , African Traditional Religion Encounters Christianity John Chitakure,2017-11-07 Right from the beginning of humankind God has never deprived a people of his grace and revelation In fact God uses people s environment and culture to communicate his will There is no single religion that can claim to have the exclusive possession of God s revelation for God is too immense to be confined within one faith Hence it was erroneous blasphemous and misleading for some of the early Christian missionaries to Africa to claim that they had brought God to Africa a mentality that implied the non existence of God in Africa before their arrival Of course God was already in Africa but the missionaries either failed to discern his presence or just disregarded the traces of his existence This book explores the religious beliefs practices and values of the indigenous people of Africa at the time of the early missionaries arrival with particular reference to the Shona people of Zimbabwe It also evaluates the extent of the missionaries successes and challenges in converting Africans to Christianity It finally surveys how African Christians have remained attached to the indigenous religious beliefs that used to provide answers to their existential questions *Spiritual Encounters with Unusual Light Phenomena* Mark Fox,2013-06-15 This book is a study of unusual light phenomena based on almost 400 unpublished accounts of modern day encounters with strange lights collected over a period of thirty years held at the University of Wales Lampeter It is an original and perennially topical book that goes beyond existing studies of unusual light phenomena such as lights encountered during angelic experiences near death experiences after death communications in a number of ways It shows for example that experiences of unusual spiritual religious and paranormal lights are cross cultural trans historical and are reported widely in the present day but not necessarily experienced when near to death It also demonstrates that these experiences share to a remarkable degree a common core showing by drawing on a large number of vivid unpublished and dramatic testimonies that unusual lights typically manifest at times of crisis and are overwhelmingly benign and loving producing turning points in the lives of experiencers and typically setting them in new spiritual and creative directions *Living, Dying, Grieving* Dixie Dennis,2009 Taking a life education approach this resource offers helpful tips and techniques for mastering a fear of death suggests helpful ideas for taking care of the business of dying and encourages students to live longer by adding excitement into their lives **Religious Experience and the End of Metaphysics** Jeffrey Bloechl,2003 Does religious thinking stand in opposition to postmodernity Does the existence of God present the ultimate challenge to metaphysics Strands of continental thought especially those running from Kant Husserl and Heidegger focus on individual consciousness as the horizon for all meaning and provide modern philosophy of religion with much of its present ferment In *Religious Experience and the End of Metaphysics* 11 influential continental philosophers share the conviction that religious thinking cannot afford to disengage from the challenges of modern European philosophy

Together they provide a rich and intriguing set of answers to questions surrounding the meaning of religious experience. Topics include subjectivity, selfhood and rationality, language, community and ethics, the influence of Jewish and eastern religions on religious experience, God as phenomenology and religion in the postmodern age. These lucid and arresting essays bring together many of the leading voices in the contemporary continental debate on God and religion.

Understanding Religious Experiences J. Harold Ellens, 2007-11-30 Today most people feel less interested in religion and more interested in spirituality. If you ask what they mean, they will tell you that organized religion tends to turn them off but nonetheless they feel a hunger in the heart that they cannot seem to fill. They do not mean that they would rather have disorganized religion; they mean that institutional religion does not seem to satisfy their spirits and feel there must be something more, some better way of experiencing whatever that is for which they are hungry. Much new experimentation is going on as a result. Some of it is a search for the meaning to fill the soul and satisfy the spirit; much of it is a search for meaning on the spiritual level itself. Spirituality reaches always toward the question about the meaning of God, the meaning of relationships with others, the meaning of intimacy and the meaning of soul-gratifying insights into truth. Here Ellens carefully and sensitively explores the full range of our spiritual natures and the variety of spiritual experiences of which we are capable, describing the way our souls and psyches work in our hunger and thirst for meaning. He explains in an enlightening and unconventional way why and how every human desires to reflect upon, learn and share a heartfelt experience of God and of others. Readers will find in this book a description of the meaning of the biblical stories about spiritual experiences in addition to descriptions of the kinds of spiritual experiences that ordinary people are having, how they are achieving them and the ways in which they are filling their lives with meaning that goes beyond the horizons of material life. The author paints this picture in such a way as to let us in on what biblically based authentic spirituality and spiritual experience really is and why it may or may not necessarily have anything to do with traditional institutionalized religion. He carefully and vividly explains the notion of spirituality as it is illustrated in the Bible and discusses spiritual experiences such as prayer, epiphany, visions and other experiences. He considers whether spirituality is mainly a connection with God, with others or with both. Readers hoping to get a better sense of what it means to be spiritual will have many of their questions answered in these pages.

Encountering Mystery Dale C. Allison, 2022-07-26 Despite widespread skepticism on the matter, a significant number of people today have stories of religious experience: moments of inexplicable terror or rapturous joy, visions, near-death experiences, of the afterlife, encounters with angels, heavenly voices and premonitions. How should rationally minded people respond? What would your reaction be if someone told you that one night while sitting alone, she saw through the window a brilliant light descend from the sky until it was so large that it filled the room and that it radiated a feeling of pure love? And what would you say if a friend confided that one night he woke up and could not move, felt he was being suffocated and sensed an evil spirit in the room? By default in the secular age we are skeptical about anything mysterious or supernatural. More likely than not, most

people would respond to the stories above with embarrassment and concern about the person's grasp of reality or they would attempt to explain them away through rational or scientific means. But the truth is that religious experiences like these are not as uncommon as they seem although talking about such experiences often is. This is the case even in a faith tradition such as Christianity despite the Bible's numerous accounts of miraculous and mysterious happenings. In *Encountering Mystery* noted biblical scholar Dale Allison makes the argument that stories of religious experience are meaningful and not to be marginalized and that we have a moral prerogative to lovingly engage with such stories regardless of whether we have had similar experiences. Through a close look at phenomena such as moments of inexplicable terror or rapturous joy, visions near death, experiences of the afterlife, encounters with angels, heavenly voices, and premonitions, Allison shows how ordinary practices of faith need not be at odds with individual religious experiences. Above all, he enjoins us to be honest about the persistence of religious experience in a secular age and to make space for those who encounter mystery in their lives.

Religion, Spirituality and the Near-Death Experience Mark Fox, 2003-12-16. *Through the Valley of the Shadow of Death* is a dramatic and sustained response to decades of research into near-death experiences (NDEs), the first to credibly bridge the gap between the competing factions of science and spirituality. **The Confusion of Worlds** Heiner Schwenke, 2019-01-31.

The idea of the resurrection of the physical body and the eternal continuation of life with this body in a future paradisiacal kingdom of God on earth is one of the most enigmatic of religious ideas. It fully contradicts our knowledge of the transitoriness of all things in this universe. According to the author, the origin for this idea lies in certain forms of otherworld experiences, as for example reported by people who had near-death experiences, encounters with the dead in brilliantly beautiful bodies, and the experience of paradisiacal seemingly earthly landscapes. He observes that cultures with a pre-modern cosmology sometimes projected such otherworld experiences onto this world to distant and unknown locations on earth. These experiences were the blueprint for an expectation of paradisiacal conditions on earth. The author establishes parallels between the reports of otherworld experiences and the eschatological ideas of Zoroastrianism, Judaism, and Christianity. He shows that otherworld experiences can indeed foster the expectation of paradisiacal conditions on earth by referring to the Ghost Dance movement of the Lakota people in 1890. He presumes that the confusion of worlds proved fatal not only for the Lakota people but also for Jesus of Nazareth. *Encounters of the Spirit* Richard W. Pointer, 2007-09-28.

Historians have long been aware that the encounter with Europeans affected all aspects of Native American life. But were Indians the only ones changed by these cross-cultural meetings? Might the newcomers' ways, including their religious beliefs and practices, have also been altered amid their myriad contacts with native peoples? In *Encounters of the Spirit*, Richard W. Pointer takes up these intriguing questions in an innovative study of the religious encounter between Indians and Euro-Americans in early America. Exploring a series of episodes across the three centuries of the colonial era and stretching from New Spain to New France and the English settlements, he finds that the flow of cultural influence was more often reciprocal

than unidirectional *Experiences Near Death* Allan Kellehear, 1996 The author compares near death experiences from all over the world revealing their similarities as well as their differences **Acute Religious Experiences** Richard Saville-Smith, 2023-02-09 This book engages the problem of how in the 21st century we are to speak about experiences of the extraordinary anomalous extreme which occur on a transhistorical and transcultural basis Critical re readings of seminal texts show how 20th century theoreticians in the humanities sought to erase madness from their irrational subjects This propensity to sanitize madness in the study of religions was mirrored by the instinct of psychiatrists to degrade religious experiences by reducing mad consciousness to psychosis or dissociation Richard Saville Smith introduces explanatory pluralism as a way of recognizing these disciplinary biases and mad studies as a way of negotiating this understanding The disproportionate significance of madness in shaping the fabric of the human story can then be recovered from both erasure and dismissal to be given the recognition previously denied as acute religious experiences *Acute Religious Experiences* divides into three sections beginning with re readings of William James s pathological programme Rudolf Otto s numinous T K Oesterreich s possession Mircea Eliade s shamanism Walter Stace s mysticism Walter Pahnke s psychedelic experience and Abraham Maslow s peak experiences These ideas are shown to constitute the beginnings of a fractured discourse on the irrational In part two contemporary psychiatry s Diagnostic and Statistical Manual DSM and Foucault s *History of Madness* are re read to reposition madness as not necessarily pathological This opens the way for the identification of acute religious experiences as a new holistic and post colonial approach through which religious data can be organized and addressed on a comparative basis In part three The Gospel of Mark is re read as a case study to demonstrate the novel insights which flow from the identification of acute religious experiences Richard Saville Smith draws on his own experiences of madness and his PhD from the School of Divinity at The University of Edinburgh to elucidate his research *Transformative Religious Experience* Joshua Iyadurai, 2015-04-30 What makes a priest of one religion become a preacher of another religion How could a person embrace a religion suddenly that he or she had up to then opposed Why would young women risk their reputation and endanger their lives for the sake of newfound faith How could an alcoholic detest a sip of wine all of a sudden What drives an atheist to become an ardent worshiper of God How could an intelligent person relate to God as to an adult human being *Transformative Religious Experience* answers these questions with fascinating narratives of conversion These narratives together show how the transforming effects of conversion permeate the daily lives of converts in a multireligious context Joshua Iyadurai analyzes psychologically the mystical turning point in the conversion process and finds that the divine human encounter entails a cognitive restructuring a new set of beliefs values and desires replaces previously held religious beliefs values and desires By drawing insights from the fields of psychology sociology anthropology and theology Iyadurai develops an interdisciplinary step model from a phenomenological perspective to explain the conversion process that incorporates the religious practices and social psychological factors while giving a central place to religious experience

If Billy Sunday Comes to Town - Delusion as a Religious Experience? Cor Arends, 2014 This book explores how religious delusion can be acknowledged as a religious experience In addition the book presents a detailed case study of the life of Presbyterian minister Anton T Boisen 1876 1965 his crises and the religious delusion that brought him to the brink of the abyss after the trauma he experienced during World War I Back cover

The Religious Experience and Prophecies of H. Hutchinson ... Written by Himself Henry HUTCHINSON (of Heighington, Durham.), 1854 *Readings in Philosophy of Religion* Linda Zagzebski, Timothy D. Miller, 2009-03-30 Comprised of readings from ancient to modern times this volume offers a comprehensive introduction to the central questions of the philosophy of religion Provides a history of the philosophy of religion from antiquity up to the twentieth century Each section is preceded by extensive commentary written by the editors followed by readings that are arranged chronologically Designed to be accessible to both undergraduate and graduate students

Sacrifice in Religious Experience Albert I. Baumgartner, 2018-09-24 This book presents revised papers delivered at the 1998 and 1999 Taubes Minerva Center for Religious Anthropology conferences The papers from the 1998 conference discuss the role of sacrifice in religious experience from a comparative perspective Those from the second conference examine alternatives to sacrifice The first theme has been much elaborated in recent scholarship and the essays here participate in that on going inquiry The second theme has been less explored and the goal of this volume is to stimulate examination of the topic by offering a set of test cases In both sections of the volume a wide variety of religious traditions are considered The essays show that in spite of the inclination we may sometimes have to consider sacrifice part of the idolatrous past long overcome it remains a persistent and meaningful part of religious experience

The Top Books of the Year Religious Encounters With Death The year 2023 has witnessed a remarkable surge in literary brilliance, with numerous compelling novels captivating the hearts of readers worldwide. Lets delve into the realm of popular books, exploring the engaging narratives that have captivated audiences this year. Religious Encounters With Death : Colleen Hoover's "It Ends with Us" This poignant tale of love, loss, and resilience has captivated readers with its raw and emotional exploration of domestic abuse. Hoover masterfully weaves a story of hope and healing, reminding us that even in the darkest of times, the human spirit can succeed. Religious Encounters With Death : Taylor Jenkins Reids "The Seven Husbands of Evelyn Hugo" This spellbinding historical fiction novel unravels the life of Evelyn Hugo, a Hollywood icon who defies expectations and societal norms to pursue her dreams. Reids captivating storytelling and compelling characters transport readers to a bygone era, immersing them in a world of glamour, ambition, and self-discovery. Religious Encounters With Death : Delia Owens "Where the Crawdads Sing" This evocative coming-of-age story follows Kya Clark, a young woman who grows up alone in the marshes of North Carolina. Owens crafts a tale of resilience, survival, and the transformative power of nature, captivating readers with its evocative prose and mesmerizing setting. These popular novels represent just a fraction of the literary treasures that have emerged in 2023. Whether you seek tales of romance, adventure, or personal growth, the world of literature offers an abundance of captivating stories waiting to be discovered. The novel begins with Richard Papen, a bright but troubled young man, arriving at Hampden College. Richard is immediately drawn to the group of students who call themselves the Classics Club. The club is led by Henry Winter, a brilliant and charismatic young man. Henry is obsessed with Greek mythology and philosophy, and he quickly draws Richard into his world. The other members of the Classics Club are equally as fascinating. Bunny Corcoran is a wealthy and spoiled young man who is always looking for a good time. Charles Tavis is a quiet and reserved young man who is deeply in love with Henry. Camilla Macaulay is a beautiful and intelligent young woman who is drawn to the power and danger of the Classics Club. The students are all deeply in love with Morrow, and they are willing to do anything to please him. Morrow is a complex and mysterious figure, and he seems to be manipulating the students for his own purposes. As the students become more involved with Morrow, they begin to commit increasingly dangerous acts. The Secret History is a masterful and suspenseful novel that will keep you speculating until the very end. The novel is a warning tale about the dangers of obsession and the power of evil.

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