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Many Mansions?: Multiple Religious Belonging and Christian Identity: Editor: Catherine Cornille: Edition: reprint: Publisher: Wipf and Stock Publishers, 2010: ISBN: 1608994538, 9781608994533:...

Many Mansions?: Multiple Religious Belonging and Christian ...
many mansions multiple religious belonging and christian identity edited by catherine cornille maryknoll ny orbis books 2002 152 pp a heightened and widespread awareness of religious pluralism according to catherine cornille has presently left the religious person with the choice not only of which religion but also how many.

Many Mansions Multiple Religious Belonging And Christian ...
Multiple religious belonging, also known as double belonging, refers to the idea that individuals can belong to more than one religious tradition. While this is often seen as a common reality in regions such as Asia with its many religions, religious scholars have begun to discuss multiple religion belonging with respect to religious traditions such as Judaism, Christianity, and Islam. Those who practice double belonging claim to be an adherent of two different religions at the same time or inco

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5 catherine cornille introduction the dynamics of multiple belonging in many mansions 1 6 see claude jeffre double belonging and the originality of christianity as a religion in many mansions 93 94 multiple religious belonging 497 admitted that too often this new age movement represents a symptom of unbridled consumerism excessive individualism and the loss of the

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Many Mansions?: Multiple Religious Belonging and Christian Identity Paperback – April 1, 2010 by Catherine Cornille (Author) 5.0 out of 5 stars 1 rating. See all formats and editions Hide other formats and editions. Price New from Used from Paperback "Please retry" \$16.91 . \$15.11: \$3.26:

These superb essays explore the phenomenon of individuals who identity themselves as followers of more than one religious tradition. The results prove that the late Joseph Kitagawa was prescient when he cautioned that the world is "Easternizing" as much as it is "Westernizing," and that "modernization" is a far from adequate key to name what is happening in world religious history in our age.

"The last century witnessed a gradual but profound transformation of the West's religious landscape. In today's context of diversity, people are often influenced by more than one religion. Buddhism and Christianity is a particularly prevalent and fascinating combination. This book presents a detailed exploration of Buddhist Christian dual belonging, engaging - from both Buddhist and Christian perspectives - the questions that arise, and drawing on extensive interviews with well-known individuals in the vanguard of this important and growing phenomenon. The book looks at how it is possible to be authentically Buddhist and authentically Christian despite the differences in religion beliefs and practices. It discusses whether those who identify themselves as belonging to both traditions are profoundly irrational, religiously schizophrenic or perhaps just spiritually superficial, or if it is possible to reconcile the thought and practice of Buddhism and Christianity in such a way that one can be deeply committed to both. Finally, the book looks at whether the influence of Buddhist Christians on each of these traditions is something to be regretted or celebrated. It is an interesting contribution to studies on Asian Religion and Theology"--

Religious or spiritual beliefs underpin many controversies and conflicts in the contemporary world. Written by a range of scholarly contributors, this three-volume set provides contextual background information and detailed explanations of religious controversies across the globe.
• Provides detailed coverage of a broad range of religious controversies and issues in a single resource
• Offers analysis and context from authorities in their fields that goes beyond the often simplified presentations of religious controversies in modern media
• Supplies insight into key religious issues that underpin international current events, enabling readers a greater understanding of the root causes of the acrimony and contention regarding seemingly secular issues

Understanding Interreligious Relations is a multi-authored volume that explores the theme of the 'religious other' from the perspective of five major religions--Hinduism, Judaism, Buddhism, Christianity and Islam--and discusses a range of issues in which interreligious relations are central. These include conversion, the impact and nature of religious extremism, the contemporary development of inter-religious dialogue, the dynamics operating betweenmajority and minority religious groups, belonging to more than one religion or faith tradition, examples of cross-religious co-operation, religion in the public domain, and the task of peace-building, among others.In a religiously plural world, how different religious communities get along with one another is not just an academic question; it is very much a focus of socio-political and wider community attention. The challenge to understand interreligious relations is of critical importance in today's world.

In The Spirit Shaped Church, Swarup Bar argues that the church is defined by its relationship with others. A relational church depends on the porousness of its borders, which means that, while a church has its distinctiveness, it ought to be open to negotiate relational engagements with the world around it. This sort of relationally distinct, permeable church is found to be possible through the leading of the Spirit and the work of Christ. Such engagement is found to be relevant in a plural, religio-cultural context and in situations of marginalization in India. The Spirit Shaped Church reflects an ongoing commitment on the part of Fortress Press to engage the needs of Christian communities around the world. The book is aimed at teachers, clergy, students, and anyone with an interest in the lived experience of Christians in India.

A growing number of people describe themselves as both Buddhist and Christian; but does such a self-description really make sense? Many people involved in inter-faith dialogue argue that this dialogue leads to a mutually transformative process, but what if the transformation reaches the point where the Buddhist or Christian becomes a Buddhist Christian? Does this represent a fulfillment of or the undermining of dialogue? Exploring the growing phenomenon of Buddhist-Christian dual belonging, a wide variety of authors including advocates, sympathisers and opponents from both faiths, focus on three key questions: Can Christian and Buddhist accounts and practices of salvation or liberation be reconciled? Are Christian theism and Buddhist non-theism compatible? And does dual belonging inevitably distort the essence of these faiths, or merely change its cultural expression? Clarifying different ways of justifying dual belonging, contributors offer criticisms of dual belonging from different religious perspectives (Theravada Buddhist, Evangelical Reformed and Roman Catholic) and from different methodological approaches. Four chapters then carry the discussion forward suggesting ways in which dual belonging might make sense from Catholic, Theravada Buddhist, Pure-land Buddhist and Anglican perspectives. The conclusion clarifies the main challenges emerging for dual believers, and the implications for interreligious dialogue.

In Finding All Things In God, Hans Gustafson proposes pansacramentalism as holding the potential to find the divine in all things and all things in the divine. Such a proposition carries significant interreligious implications, particularly in the practice of theology. Presupposing theological practice as divorced from spirituality (lived religious experience), Gustafson presents pansacramentalism as a bridge between the two. In so doing, Gustafson offers a history of spirituality, sketching the foundations of a classical approach to sacramentality (through Aquinas) as well as a contemporary approach to the same (through Rahner and Chauvet). Through three fascinating case studies, this book presents particular instances of sacramentality in lived religious experience. Gustafson offers an exciting method of 'doing theology', one which is entirely compatible with the interdisciplinary field of interreligious studies.

This comprehensive volume brings together a distinguished editorial team, including some of the field's pioneers, to explore the aims, practice, and historical context of interfaith collaboration. Explores in full the background, history, objectives, and discourse between the leaders and practitioners of the world's major religions Examines relations between religions from around the world, moving well beyond the common focus on Christianity, to also cover over 12 major religions Features a wealth of case studies on contemporary interreligious dialogue Charts a long-term shift away from a competitive rivalry between belief systems, and a change in focus towards the more respectful, cooperative approach reflected in institutions such as the World Council of Churches Includes up-to-date commentary on the growing dialogue of recent years, written by some of the leading figures working in the field of interfaith discourse

Muthuraj Swamy provides a fresh perspective on the world religions paradigm and 'interreligious dialogue'. By challenging the assumption that 'world religions' operate as essential entities separate from the lived experiences of practitioners, he shows that interreligious dialogue is in turn problematic as it is built on this very paradigm, and on the myth of religious conflict. Offering a critique of the idea of 'dialogue' as it has been advanced by its proponents such as religious leaders and theologians whose aims are to promote inter-religious conversation and understanding, the author argues that this approach is 'elitist' and that in reality, people do not make sharp distinctions between religions, nor do they separate political, economic, social and cultural beliefs and practices from their religious traditions. Case studies from villages in southern India explore how Hindu, Muslim and Christian communities interact in numerous ways that break the neat categories often used to describe each religion. Swamy argues that those who promote dialogue are ostensibly attempting to overcome the separate identities of religious practitioners through understanding, but in fact, they re-enforce them by encouraging a false sense of separation. The Problem with Interreligious Dialogue: Plurality, Conflict and Elitism in Hindu-Christian-Muslim Relations provides an innovative approach to a central issue confronting Religious Studies, combining both theory and ethnography.

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