

# DOWNLOAD PDF THE INVENTION OF SACRED TRADITION : MORMONISM

## DOUGLAS J. DAVIES

### Chapter 1 : Polygamy in Islam and Mormonism by Kathleen Shangraw on Prezi

3 *The invention of sacred tradition: Mormonism* 5 *The invention of a counter-tradition: the case of the North* DOUGLAS J. DAVIES is Professor in the Study of.

Artikel bewerten The lack of reliable biographical data on Jesus Christ has left his life open to radical interpretations. This book explores the views of Gnostics, Manicheans, and Muslims as well as less well-known traditions and individuals, without taking sides in any theological arguments. Few, if any, individuals have had such a profound influence on Western culture as Jesus, even though not a single detail of his life or teaching can be confirmed with certainty. This lack of reliable biographical data has left his life open to broad interpretation. Jesus, gnostic and apocryphal sources insist, never truly died on the cross since he was a divine being, whose human frame was an illusion. Muslim sources affirm that Jesus was a prophet of God and will return at the end of time. Joerg Lanz von Liebenfels formulated racial theories in which Jesus was a redeemer for Aryans only, while the Renaissance polymath Guillaume Postel was convinced that Christ had returned as a Venetian woman. This book explores these and other views without taking sides in any theological arguments and presents research on a variety of alternative Christologies. He is co-editor with James R. Lewis of *The Invention of Sacred Tradition* The gnostic Christ Roelof van den Broek; 3. Jesus in the New Testament apocrypha Einar Thomassen; 4. Jesus in Islam Jan Hjarpe; 6. Christ and the alchemical mass Urszula Szulakowska; 7. Son of the Son of God: The seminal essence of divinity: Christ in Mormonism Douglas J. The conception of Christ in the Theosophical tradition James A. Did Jesus die for our karma? Christology and atonement in a contemporary metaphysical church James R. World savior in undergarment: Modern Jesus legends Olav Hammer.

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It is cross-disciplinary analyses of the life course that have generated the most profound insights into religion and spirituality, challenging the concepts and methods we commonly use to understand these universal aspects of human experience. Featuring essays by renowned international scholars, this book brings cutting-edge research into conversation with ongoing debates about disciplinary difference and the nature of scholarship. Mathew Guest has published widely on contemporary British Evangelicalism and on Christianity in general, addressing such topics as the sociology of spirituality, creationist belief and the reproduction and transmission of religious identities. His recent research has focused on the status of religion within university contexts. He has worked with Douglas Davies on several research projects and as a teaching colleague in Durham for the past fifteen years. With Douglas Davies, he has co-authored *Modern Christianity: Spiritual Capital across the Generations*. He has also co-edited *Congregational Studies in the UK: Understanding Student Faith Volume 1 Configuring the Connections*. She is currently engaged in research into values and family life in Sweden and is editing a volume in Swedish on *Welfare and Religion*. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers. Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe. Davies, Douglas James, honouree. *Death, life and laughter: Includes bibliographical references and index.* His main research interests are chaplaincies and relations between religion and the state. His publications include *Religion in Prison: Challenge and Change in Britain and France*, with D. His main areas of research are first-century Palestine especially the historical Jesus and contemporary political understandings of the Bible. His recent publications include *Jesus and the Chaos of History: The Bible in English Political Discourse* since second edition, He also read Theology at Durham and subsequently held posts at Nottingham University, including that of professor in the Study of Religion. He has researched and published many monographs and edited volumes covering Mormonism, Death Studies, Anglicanism and theoretical issues in Religious Studies. Her research is primarily linked to an investigation of mental and physical health and its connections to cultural and existential information. He is the author of *Christians and Muslims: He has published widely on the sociology of Christianity in late-modern Western cultures, focusing especially on the evangelical movement and religion within university contexts. He is the author of Evangelical Identity and Contemporary Culture: His work has focused on the development and application of structuralist theory to religious traditions, including Judaism and the Church of Jesus Christ of Latter Day Saints. His publications include The Logic of Incest: Identity and Authenticity among the Crypto-Jews*. He has published over 20 books on topics related to secularization, secularism, Pentecostalism, religious pacifism and violence, sociology and theology, and the sociology of music. His most recent books are *Religion and Power: No Logos without Mythos*, *Ruin and Restoration: In her research she has focused on issues of religion and welfare and in particular on the role of the Christian churches and faith-based organizations in a changing landscape of welfare provision in contemporary Europe. She has also researched and published on issues of gender and values in relation to religion. Between and , she worked with Douglas Davies on the UK case studies for two European projects: Her publications include The In-between Church: Her ethnographic research has focused principally on religious socialization* Review Copy "Not for Redistribution Michael J. Her publications include *Interfaith Pilgrims*, *Intercultural Education: Ethnographic and Religious Approaches*, *Pool of Life: A Very Short Introduction* second edition, His wide-ranging research and publications encompass ethnicity

and identity with particular reference to over-seas Chinese and mixed-race identities, urban life, the public realm, and social and cultural theory. He is currently researching issues of belonging and community-making in East Birmingham. His current research revolves around material messianisms during the early twentieth century, measurements of time and the temporal effects of technology. *A Life in Parts* He is the author of *Remembrance of Things Past? Grant Underwood* is a professor of history at Brigham Young University. *Documents, Volumes 1-3*, and is co-author of the forthcoming *Mormonism among Christian Theologies*. His principal research interests include rural geography, landscape history, nature conservation, rural land management and the cultural geography of trees and forestry. He has worked on many interdisciplinary projects linking cultural studies with the natural and social sciences. *Decoding the Picturesque*, the first biography of the influential eighteenth-century landscape aesthetician. He is Chair of the Society for Landscape Studies. His research covered issues of power in the New Age Movement, the effects of globalization on Methodism in London and the contribution of Pierre Bourdieu to the sociology of religion. In addition to a wide range of scholarly articles, he published *Possession, Power and the New Age: Ambiguities of Authority in Neoliberal Societies* in *Sadly, Matthew passed away after a long illness before this book was published, in* Though such approaches may well serve other collections, for this *Festschrift* in honour of a good friend and mentor, Douglas Davies, it is decidedly avoided for at least two reasons. His office hours are frequented by students and scholars working in fields ranging from behavioural economics to government, classics to philosophy all in order to discuss their current research with him. I could not help but think a systematic review of his work would utterly bore or, worse, insult the refined tastes of the inquisitive Welshman. Davies himself has been an oft-traverser of disciplinary divides. Besides his dual expertise in anthropology and theology, he has also voyaged into joint projects ranging from classics to, notably, *Review Copy Not for Redistribution Michael J. The study engaged in five English Dioceses: Durham, Gloucester, Lincoln, Southwell and Truro. Davies and Drury Durkheim and Mauss* In lieu of a systematic review, then, what follows are a set of three clusters of ideas anchored in the expansive publications of Douglas Davies and appropriated for an entangled reading of the political together with *Review Copy Not for Redistribution Michael J. Thate the study of religion. Much has been written lately on the harmful and negative aspects of religion to which, of course, the study of religion must attend and listen. But here we must be careful. It is not as easy as declaring Religion Poisons Everything Hitchens* Rather, it is that religion interfuses and is entangled with everything. Be they pogroms or poems, art or ideology, dig deep enough and you will find some veneer of religion. It is therefore part of the composite and projection of who we are and how we make ourselves, and sits along the overlapping networks of identity matters, or, at least, it may be reflective of such matters. Though religion surely can carry the ugly freight of oppression and narrations of hegemony, it also remains a resource of subversive potential for groups living under domination to narrate and identify themselves. It allows for the polemical edge of identity resilience. His doctoral research centred on this theme and has been present throughout much of his later work Davies Published in the mids, his first monograph represents a concerted effort to form meaning as a *Review Copy Not for Redistribution Michael J. Salvation is seen as a term invested with a sense of meaning derived from a phenomenological context and becomes the term which best serves as a fulcrum upon which to engage in comparative study in this instance, Sikhism and Mormonism. Stephen Prothero has warned of the tendency amongst scholars of religion who construct, say, Daoism around the question of salvation and thereby miss-frame the discussion from the beginning with Christian questions. Davies thus sees, and perhaps signals, the swing from the s to the s in religious studies in terms of a conceptual transition from humans as evolving entities to humans as meaning-making creatures Davies* In principle, of course, symbols within a symbolic system carry differing forms and levels of meaning to participants within the relevant symbolic order Smith This fictive centre allows for the possibility of comparative study without necessarily reading, say, Buddhism through Catholicism or Islam through modern secularism. This understanding of meaning might also generate potentially creative theoretical thinking. Berger and Luckmann; and Berger The film opens with the main

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character, Andreas, standing in a subway station next to two strangers who are kissing, eyes open, in a mechanical and grotesque manner. Andreas throws himself in front of an oncoming train and the scene goes black. After a couple of seconds the next scene is of Andreas being dropped off by a bus at a small gas station on the edge of wasteland. He is given an excellent job at a top firm, an exquisite apartment and meets a beautiful woman, Anne, with whom he eventually cohabits. Even food, drink, and conversations seem to be devoid of any substance. Andreas appears to be the only person bothered by this hollow reality and seeks meaning in an affair with a co-worker named Ingeborg. The affair, however, proves to be just as perfunctory and absurd as everything else. The sense of unease grows in Andreas and he attempts to kill himself in what appears to be a return to the original scene as he again throws himself in front of an oncoming train. Even the pleasure of an ending, of death, however, is stolen from Andreas as he is forced to exist, almost Promethean-like, and returns to his former partner, Anna, who makes no comment on his absence or his bloodied and broken body. Things begin to change, however, when he overhears beautiful music coming through the wall of a building. When Andreas investigates further he finds Hugo, a stranger he had earlier coincidentally met in a bar restroom and is himself bothered by the absurdness of the city, listening to the music through a crack in a wall. The two dig into the wall like fiends and just as they reach into a kitchen of a house which is cinematically presented as a higher dimension of reality "full of colour, tastes and smells" the police drag the two away. Andreas is thrown into the luggage compartment of the same bus which initially brought him into the city. The final scenes are claustrophobic and violent as Andreas is shown bouncing around the small and dark luggage compartment.

*The invention of sacred tradition: Mormonism / Douglas J. Davies Antisemitism, conspiracy culture, Christianity, and Islam: the history and contemporary religious significance of the Protocols of the Learned Elders of Zion / Christopher Partridge and Ron Geaves -- 5.*

It was founded in New York State by Joseph Smith after he had received a series of visions in the 1820s and an angel had directed him to a buried book of golden plates inscribed with the Judeo-Christian history of an ancient American civilization. The English translation of these plates is known as The Book of Mormon, which, together with the Bible, is regarded as Divine Scripture. The Church is restorationist in that it sees itself as restoring the early Apostolic Church in a new form; and it is millenarian in that it anticipates the imminent, physical Second Coming of Jesus Christ. By returning to the early Church as described in the New Testament Gospels, Mormons seek to prepare for and create the Kingdom of Jesus Christ on earth. The Church situates North America as the focus of its millennial expectations. The Kingdom of Jesus Christ will be centred in the state of Utah, where the Church now has its headquarters. It is one of the fastest growing religions, thanks to active missionary efforts and a high birth rate among its members Merrill, Sloan and Steele Its growth is particularly strong in Latin America, where the greatest number of members now reside Givens The sociologist Rodney Stark has projected that the LDS Church will be the next major world religion, reaching a size and influence similar to that of Catholicism or Islam. There is a wider Latter-day Saints movement consisting of over separate and distinct church organisations each claiming to be the true Church as created by Joseph Smith Bringhurst and Hamer However, most of these Churches are relatively small and generally lack the influence of the main Church. Mormonism illustrates a number of interesting facets of millenarianism, incorporating aspects of both premillennialism and postmillennialism. Over time, the emphasis has changed, especially for the mainstream LDS Church. There are now substantial differences in official Church policy concerning the Second Coming, the commitment by individual believers to millenarianism, and the activities of splinter groups. Whilst millenarianism has become routinized in the mainstream Church, expectations of an imminent, catastrophic apocalypse have been embraced by the more fundamentalist groups. The discovery and colonisation of North America had been read through a biblical lens by Puritans and their Protestant successors on the continent. A series of awakenings and revivals had spurred religious fervour during the early decades of the century, swelling the ranks of believers. There was an expectation that the millennium, the period of one thousand years when Jesus Christ would rule, had arrived or would soon arrive, potentially in the United States. These expectations were accompanied by earnest efforts to create the Kingdom of God on earth. Among explicitly millenarian sects that emerged during the century were the Shakers, the Oneida Perfectionists, the Campbellites, the Millerites and, subsequently, the Seventh-day Adventists. It was from this milieu that Mormonism emerged. Many of these sects sought to reform or restore the Protestant Church in America, which they perceived as corrupted. The Campbellites and Mormons were among the restorationist groups. But while the Campbellites believed that prophecy and revelation were completed with the New Testament, the Mormons believed that God through Joseph Smith, who is regarded as a prophet had opened up the canon with new revelations and scriptures because they were now in the latter-days "the last days before the Second Coming. He asked which Church he should join, and they told him that none of the existing Churches was the True Church of the Gospels. Instead, they told him to found a new Church. The Story of the First Vision. The Mormons were viewed as blasphemers, and later, due to their practice of polygamy, immoral. The hostility convinced Smith that survival of the Church required both a political and economic independence from the United States, and early Mormon leaders tried to establish a city state for the faithful first in Kirtland, Ohio, then Independence, Missouri, followed by Nauvoo, Illinois. At each location, as they faced persecution they responded with westward migration. In Nauvoo, Smith was mayor, and his exertion of political power in the town led to resentment among non-members of the Church.

After Smith banned a newspaper that had opposed the Church as a public nuisance, a riot broke out. Smith was acquitted of inciting a riot in Nauvoo but then gave himself up on the same charges in Carthage, Illinois. He was attacked by a mob while being held in jail and shot, falling from a window as he died. In the absence of a clear line of succession, the death of Smith resulted in a splintering of the Church. Young led them west to the Great Salt Valley, the territory that later became the state of Utah, and this group became the foundation of the mainstream Church of Jesus Christ of Latter-day Saints that continues to this day. Public domain Beliefs Mormons consider themselves Christian. They believe in God, whose son, Jesus Christ, is the Messiah. For Joseph Smith, Zion was a physical place, not a metaphor as it was for many other Christians. However, after his death Zion was identified with the area that became Utah. Mormons aim to spread the Kingdom as widely as possible, building it through missionary activity worldwide. It is a political and economic kingdom of God. The independence of the Saints is seen as necessary for their survival, given their history of persecution. It also serves to separate the faithful in Zion from the corrupting influence of Babylon, identified as the secular world beyond the LDS Church. Core Beliefs of the Latter-day Saints A significant difference between Mormons and many other Christians is their non-Trinitarian belief. God and Jesus are exalted men, meaning that they were once human beings with physical bodies who later moved into the spirit world and the highest level of exaltation. This makes Mormons heretics, or not real Christians, in the eyes of most other Christian denominations. The movement of God and Jesus between their mortal existence and the spirit world is available to all humans. Mormons believe in three worlds, or realms of existence: Souls move from the premortal, through mortal existence, into the spirit world. Exaltation in eternity is the highest achievement that souls can attain, and this is the Mormon conception of salvation. There are three Kingdoms of Glory in the spirit world: Celestial, Terrestrial, and Telestial. Exaltation, or eternal life, is salvation in the Celestial Kingdom. Despite its name, the spirit world is believed to have a physical existence. Families live together forever there, so long as their relationships were sealed in the Temple. Plural marriage in the early Church was seen as a way for men to help more women get into the highest kingdom. Women are encouraged to have many babies because this means more spirits are drawn from premortal existence into mortal existence, giving them the chance for exaltation. For Mormons, the family is sacrosanct; they cannot reach the Celestial Kingdom if they remain unmarried. Their other scriptures include Doctrine and Covenants and The Pearl of Great Price, both of which contain the prophecies and revelations of Joseph Smith. It identified two groups, the Lamanites and the Nephites, as descendants of the lost tribes of Israel. After a long conflict, only a few Lamanites survived. It recounts how Jesus came to North America after his resurrection and is, thus, a gospel of Jesus Christ for the latter-days. After Young, it was deemed that the leader of the Quorum of 12 Apostles would automatically become the next prophet, thereby avoiding any future succession crises. This created the urgent need for the restoration of the Church. From the founding of the Church, Mormons have been waiting for the literal return of the person of Jesus Christ, which would begin the millennium. Being a Latter-day Saint is crucial to Mormon identity Introvigne A contemporaneous source quoted Joseph Smith on pronouncing about Mormon millennial beliefs: That Zion will be built upon this continent. The Second Coming is also described in Doctrine and Covenants Gospel Principles 43 includes the signs of the end times. It states that when Jesus Christ rules on earth it will be a time of peace and joy, but before that happens there will be a time of great trial and calamities, the Great Tribulation. Signs will tell the faithful when this is near so that they can be prepared. They must be obedient and faithful so that they know the signs and can be ready. Signs include the building of the New Jerusalem; the return of the Old Testament prophet Elijah; the Lamanites becoming a great people; the coming forth of The Book of Mormon; war, wickedness and turmoil; and the restoration of the Gospel and knowledge of it spread to all the people on the earth. The link at Gospel Principles 43 offers a study exercise to look for the ways that these signs have already been fulfilled, and emphasises that preparation is a way to avoid fear. There are, however, other prophecies that refer to the Second Coming which do not have official Church backing. One of the most famous of these is the White Horse Prophecy of , which is attributed to Joseph Smith. The prophecy is recorded in the form of recollections by others who

claimed that they had heard Smith say it, rather than directly from Smith himself. This is not accepted by the current LDS Church as doctrine; however, there is evidence that early leaders such as Brigham Young quoted it. According to such interpretations, the Second Coming will take place after LDS political domination has saved the American nation from disaster. The Church will establish a theocracy that will preface the rule of Jesus on earth. In other words, believers in the White Horse prophecy see themselves as the saviours of America. The death of Smith diminished the expectation of an imminent Second Coming. This could be interpreted in several ways, one being that Smith had foretold that the Second Coming would occur in 1844, the year in which he would be resurrected. However, this was contingent on his being alive in that year, but since he had died before then, the Second Coming was no longer expected to take place in 1844. However, Mormons continued to attribute great symbolic significance to this particular year. It has been suggested that LDS millenarian speculations influenced the Native American Ghost Dance of 1870, which emerged in an area of Nevada where Paiutes and Mormons lived in close proximity. The first generation of Mormons expected the Second Coming in their lifetime. The post Mormon Church embraced less revelation and millenarian rhetoric, moving towards assimilation with mainstream America and the establishment of the state of Utah by 1896, for example, banning the controversial practice of polygamy. It was a period of routinisation of millenarianism in which social gospel work became a way of improving life on earth and creating the Kingdom of God through good works, social outreach, and activism. This shift can be observed among the British converts, who had moved en masse to the western US during the 19th century, but who, from the 20th century onwards, remained in the UK. Indeed, all the temples in Britain were built after the Second World War. Scholars differentiate between premillennialism and postmillennialism Stone Both beliefs involve a thousand-year period, or millennium, but in premillennialism the Second Coming precedes and inaugurates the millennium after a period of tribulation, whereas in postmillennialism the Second Coming comes after the millennium, which has been built by the faithful on earth. Each is associated with certain characteristics: Mormonism has both postmillennialist and premillennialist aspects Introvigne The clearest postmillennialist trait is the focus on building Zion on earth gradually through faith, obedience, and good works; but premillennialism is present in the scriptural references to a Tribulation ended by the physical appearance of Jesus on earth. Premillennialism receded with the loss of Smith as the living prophet who had provided continuous revelation from God informing the faithful about how to carry out His will.

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### Chapter 4 : Professor DJ Davies - Durham University

*the invention of sacred tradition* The dictionary definition of tradition refers to beliefs and practices that have been transmitted from generation to generation; however, "tradition" can rest simply on the claim that certain cultural elements are rooted in the past.

Kutsab on display at Mindroling Monastery second row Photo: Her latest monograph is *Rose Cross Over the Baltic: The Spread of Rosicrucianism in Northern Europe* He is a past president of the Association for the Sociology of Religion, past editor of the *Journal for the Scientific Study of Religion*, and founding editor of the *Religion and the Social Order* series. His most recent book, edited with J. He is currently completing a book on teaching about religion titled *Teaching New Religious Movements* Wilkins , as well as numerous journal articles and contributions to anthologies on new religions. The focus of his research has been upon classics, philosophy, history, religion and literature. His most recent books are *Reading Plotinus: At present he is completing a manuscript on the topic of mind, soul, and body in the fourth century CE.* He is the author of several books, including *Bearing False Witness? An Introduction to the Christian Countercult* , *Cyberhenge: A Brief History* , with David G. An anthropologist and theologian, his general interests are in belief and ritual action with specialist research experience on funerary rites, Mormonism, and Anglicanism. *Traditions and Changes* forthcoming. Post-September 11th ; he has also written a number of journal articles and contributions to edited works. His research interests are the diversity of Islam and the reproduction of such diversity in the West. She is the co-editor with Susan Palmer of the book *Children in New Religions* , and has written several articles on the anthropology of children, on children in new religions, and on Paganism. She is the author of the monograph *Other Worlds: Notions of Self and Emotion among the Lohorong Rai* He holds a doctorate in philosophy from Boston College, and is presently an assistant professor of philosophy at the University of Dallas. His research and publications have engaged with the discourses and practices of identity formation and negotiation among Pagans, indigenous peoples, and Jews. Her doctoral thesis was on the Unification Church. He is the editor of several volumes on religious belief in the contemporary world. His publications include *Faszination Zarathushtra* 2 vols. He is presently preparing a study of the contemporary Zoroastrian priesthood.

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## DOUGLAS J. DAVIES

### Chapter 5 : The Invention of Sacred Tradition

Contact Professor Douglas James Davies (email at [calendrierdelascience.com@calendrierdelascience.com](mailto:calendrierdelascience.com@calendrierdelascience.com)). Biography. I am both an anthropologist and theologian with theoretical and practical interests. After an initial degree in Anthropology at Durham I engaged in my first research on Mormonism at the Oxford Institute of Social Anthropology under the supervision of the sociologist Bryan Wilso.

Bishops, Wives and Children: Spiritual Capital Across the Generations. A Brief History of Death. The Mormon Culture of Salvation. A Report on Popular British Attitudes. Chapter in book Davies, Douglas J. Geographies of the Spirit World. Baptism for the dead; Cremation: In Encyclopedia of Death and the Human Condition. Dying in the Judaeo-Christian Tradition. In The Study of Dying. Superplausibility in Life and Death. In Religionsociologi i brytningstider. Bremborg, Anna Davidsson et al. Visions, Revelations and Courage in Joseph Smith. In Joseph Smith Jnr. Reappraisals after Two Centuries. A Theory for religion. In Religion and the individual: Resurrection and Immortality of the Soul. In Death our Future. The invention of sacred tradition: In The Invention of Sacred Tradition. Inner Speech and Religious Traditions. In Death and Religion in a Changing World. Priests, parish and people reconceiving a relationship. Time, Place and Mormon Sense of Self. In Religion, Identity and Change. Health morality and sacrifice the sociology of disasters. In The Blackwell companion to sociology of religion. The Bible in Human Society eds M. Ethics of Cremation and Religion. In Handbook on cremation commemorative publications for the 75th anniversary of the International Cremation Federation. Fachverlag des deutschen Bestattungsgewerbes. Emotion, Identity and death: Journal Article Davies, Douglas J. Death, Immortality, and Sir James Frazer. Mormon History, Text, Colour and Rites. Journal of Religious History 31 3:

### Chapter 6 : The Invention of Sacred Tradition : Professor James R. Lewis :

Mormonism offers an extensive opportunity for a critical discussion of the concept of invented tradition, given both its emergence from preexisting cultural elements and its self-reflection upon.

### Chapter 7 : Alternative Christs : Olav Hammer :

The Invention of Sacred Tradition by Lewis, James R. available in Trade Paperback on [calendrierdelascience.com](http://calendrierdelascience.com), also read synopsis and reviews. Examines the phenomenon of 'invented traditions' in religions from ancient times to the present day.

### Chapter 8 : List of Scientologists - Wikipedia

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