

(see Charismatic and Pentecostal Movements Cluster).

Syncretism, a phenomenon found throughout the history of Christianity, is alive today. New forms of religious syncretism in the Two-thirds World and in highly modern contexts (e.g. in the form of New* Age Christianity) constantly generate new hybrid features. **See also INCULTURATION CLUSTER; POPULAR CHRISTIAN PRACTICES CLUSTER; RELIGIONS AND CHRISTIANITY.**

CRISTIÁN G. PARKER

Synod. See COUNCIL, SYNOD.

Synodikon of Orthodoxy, liturgical declaration of the Eastern Orthodox* faith, initiated after the triumph* of Orthodoxy ending the Iconoclastic* controversy. Recited each year on the first Sunday of Lent*, it condemns heretical positions and their advocates (added to as new controversies arise).

Synod of Jerusalem (1672). Convened by Dositheos*, patriarch of Jerusalem, this synod addressed in the name of traditional Orthodoxy the "Calvinist" Confession of 1629 attributed to Cyril Lucaris*. Lucaris, patriarch of Constantinople (1620-37), had responded to intense missionary efforts by the Roman Catholic Church by exploring Protestant-Orthodox rapprochement, including the endorsement of a modern Greek version of the NT. In the decrees of the Synod, Lucaris's authorship of the "Calvinist" Confession is refuted, and Orthodox doctrine is stated in the "Confession of Dositheos," which affirms real presence in the Eucharist*, the theology of icons*, the seven (rather than two) sacraments*, and the infallibility* of the Orthodox Church, and rejects predestination*, salvation* by faith* alone, as well as the *Filioque**. Modern scholarship has been unable to resolve the question of Lucaris's beliefs, but it is clear that this synod and its decisions marked the beginning of an anti-Protestant tendency in modern Orthodoxy.

KATHLEEN E. MCVEY

Synoptic Gospels, the Gospels of Matthew*, Mark*, and Luke*, so called because they can be viewed side by side ("syn-optically") in a three-column book called a "synopsis" for easy comparison, and because they have much material in common and often present it in the same order. When the three Synoptic Gospels are compared with the very different Gospel of John*, their close similarities cannot be accidental or explained by oral tradition. There is a literary connection between them. The problem is: Which one was the source on which the others

are based? Which other source(s) do they have in common? A few scholars claim that Matthew came first, and that Luke used Matthew, and Mark came third as an abbreviation of Matthew and Luke (the "Griesbach theory"). But most contemporary scholars are convinced that the "two-source theory" provides the most probable explanation: Mark was written first and was used as a source for both Matthew and Luke; in addition Matthew and Luke used a common source - a collection of Jesus' sayings, which scholars designated as the "Q* source", that can be reconstructed by gathering all the passages that Matthew and Luke have in common and that are not found in Mark. Moreover, Matthew and Luke have used independent sources. **See also LUKE, GOSPEL OF; MARK, GOSPEL OF; MATTHEW, THE GOSPEL OF; Q, A COLLECTION OF SAYINGS ASCRIBED TO JESUS.**

DANIEL PATTE

Syria. Because Syria is halfway between East and West, Syrian Christianity was greatly influenced by both Greek and Semitic cultures. Syria's proximity to Palestine placed it at the forefront of the Christian movement. Paul was converted near Damascus (Acts 9); Eusebius claims that Peter was the bishop of Antioch. It was in Antioch that the followers of Jesus were first called "Christians*" (Acts 11:26) and that Ignatius* of Antioch (early 2nd c.) gave instructions concerning church administration, theology, and spirituality.

The school of Antioch* (from the 4th c.) began to formulate its own theology, following a literal and historical interpretation of the Bible and concentrating on the human aspect of Jesus, while the school of Alexandria followed allegorical exegesis and highlighted the divine aspect of Jesus. The two approaches led to conflicting Christologies*, Nestorianism* and Miaphysitism*, both subsequently condemned at the Council of Ephesus* (431) and the Council of Chalcedon* (451). The early 6th c. witnessed the rise and fall of Miaphysitism (rejected as Monophysitism*), followed by the imposition of the Chalcedonian doctrine, both through imperial interference. Two communities rose up: the Melkite* ("follower of the emperor") and the Syriac* Orthodox (later given the polemical nickname "Jacobite," after the 6th-c. Miaphysite* bishop Jacob* Baradai).

With obscure roots in the 2nd and 3rd c., an ascetic* movement marked by extremism was in evidence as early as the 4th c. A monasticism* that incorporated (and

"stumbling block" to systematic rationalism or utilitarian calculation. The cross reveals symbolically the believer's dependence on God's grace*. Just so, Christian symbols order a life of faith. **See also** APOPHATICISM; CONVICTION; METAPHOR; MYSTICISM, MYSTICS.

CHRISTIAN SHEPPARD

Symeon, the "New Theologian" (c949–1022); abbot of the monastery of St. Mamas in Constantinople. Reacting against the influences on monastic* life of liturgical formality, scholastic theology, and wealth, in his *Chapters, Catecheses, Hymns, and Treatises*, Symeon affirmed intense spiritual prayer* as the fundamental vocation of monks and affirmed the charismatic power of holy monks to forgive sins. An apophatic*, mystical* theologian, Symeon stressed the divine mercy, powerful love of the living Christ, and a second baptism* in the Holy* Spirit accessible through repentance*, prayer, and asceticism*, and experienced as light and fire transforming the entire body and leading to union with the Trinity. Symeon provides a link between patristic and orthodox spirituality* with modern Pentecostal* and Charismatic* themes.

KATHLEEN E. MCVEY

Synagogue (Gk "gathering together"), the Jewish gathering for worship and instruction, and thus also the place of gathering. The synagogue may have originated in the Diaspora*; it was part of Jewish life at the time of Jesus and the early Christians.

Syncretica of Palestine (6th c.?). Daughter of a Constantinopolitan aristocrat, she fled an arranged marriage to become a hermit* in the Palestinian desert, exemplifying a common typological and hagiographical theme in the early monastic literary tradition. But her story as narrated by Silas, a monk, appears to be plausible and, at least in part, historical. Syncretica stands firmly within the tradition of the widows* and virgins* in the first four centuries of Christianity: as a female ascetic*, she detached herself from the world and its values and strengthened her attachment to God through seclusion and the study of Scripture.

TIM VIVIAN

Syncretism (etymologically, "to act as the Creans," a Hellenistic way [Plutarch's] of referring to the inclusion of foreign gods in one's own pantheon) is the complex phenomenon by which two religious systems enter into contact with each other without becoming a complete synthesis and without being merely juxtaposed. According to the accepted under-

standing, syncretism involves the formation of a religious system out of the dialectic interactions of two religious systems, often in a situation of colonialism*.

Marzal (2002) identifies three types of syncretism: when Christian rituals are given an indigenous meaning; when indigenous rituals are given a Christian meaning; and when Christian rituals are accepted but new meanings are added to their original meaning. In Christian theology and pastoral practices, syncretism has traditionally been viewed as an "impure" and inappropriate expression of the Christian faith. But these negative connotations have been set aside in contemporary theologies of inculturation*. It is helpful to distinguish the process of syncretism from "syncretistic religions" and popular syncretistic practices.

The process of religious syncretism is intrinsic to the history of religions; through their constant intersections, religions are not simply fused with, or identified, with each other; rather, religions reinterpret themselves in terms of each other. Syncretism is primarily a cultural process combining symbols*, myths*, rituals, and embodiments (songs, dances, healing rituals).

Syncretism viewed as a creative synthesis or as a stigmatized contamination is in fact an indigenous phenomenon that is a part of local actors' discourses and practices as they struggle for symbolic legitimacy (André Mary). Symbols, rituals, and signifying structures follow a logic different from that of Western rationalism and dualism. Symbolism evolves through "bricolage" (Lévi-Strauss), a popular do-it-yourself transformation of available symbols and rituals, quite different from the rational production of theology.

In Roman Catholicism, syncretism is very common in the different popular and local forms of Catholicism around the world. For example, in Latin America syncretism is different in Central America, Andean regions, and Afro-American communities.

In the Eastern Orthodox* tradition and in the Anglican Communion, one finds religious phenomena with syncretistic features in popular or colonial local settings (e.g. Russian popular* religions; religions in the Caribbean Islands). In Evangelical traditions, especially in Charismatic*/ Pentecostal* movements (which often claim to reject syncretism), one finds many syncretistic expressions most explicit in local syncretistic churches, such as the African* Instituted Churches, or in many local Charismatic/Pentecostal Latin American churches

whereas others are liberal and socially committed. Indigenous Charismatics are characterized by their great missionary fervor. Their dynamic worship includes charismatic demonstrations (like glossolalia*, prayer healing*, and "dancing in the Spirit"), communal singing of hymns, public testimonies, prayers of intercession, and tithe or offering. The renewal Charismatic Movement within the Roman Catholic Church shares many of the liturgical characteristics found in the Protestant indigenous Charismatic Movement and Pentecostalism, yet is now combined with devotion to Mary*. The Catholic Charismatic Movement is also marked by the active participation of laywomen and laymen in leadership roles and by the integration of liturgical life with diaconal action.

In all of Central America, the dominant indigenous Charismatic Movement becomes increasingly a faith focused on a quest for solutions to the crises of individuals' personal and social lives, making pacts with God to obtain prosperity*, health, and success.

DANIEL CHIQUETE.

Charismatic and Pentecostal Movements in Latin America: Chile.

Pentecostalism first emerged around 1909 in Valparaiso, Chile, when the US missionary W. Hoover left the Methodist Church to found the Methodist Pentecostal Church. This soon became a popular and deeply indigenous movement characterized by its beliefs in the Holy Trinity* and the Word of God, its emphasis on the active presence of the Holy* Spirit, and effusive worship services.

In its initial phase, this indigenous Pentecostalism experienced explosive growth, especially among the poor. Congregations subdivided and proliferated. Their initial relative isolation constituted an opening, spurring their missionary spirit with the goal of reaching out to the entire nation and even to neighboring countries.

Later, the evolution of Chilean Pentecostalism was marked by the political-social turmoil of the 1960s, which led Pentecostals to assume social responsibilities; and the 1973 coup d'état that led to a division of the Protestants ("Evan-

gelicals," including Pentecostals) into two groups: those who supported Pinochet and his government and those who struggled to defend human* rights.

By 1980 Chilean Pentecostalism had consolidated itself into a religious and cultural force of about 15% of the population with a significant and active presence in Chilean society. More recently, neo-Pentecostalism and neo-Charismatic groups have developed among minority groups, influenced and linked to foreign churches, although they adapted themselves to the Chilean society.

CRISTIÁN G. PARKER

Charismatic and Pentecostal Movements in Latin America: Jamaica.

Pentecostalism, the Protestant tradition with the largest membership in Jamaica, had its genesis in the religious awakening during the Great Depression (1929-33). In the midst of such socioeconomic and political crises, those most keenly affected tend to turn to God when they feel they can no longer depend on secular systems for answers to the challenges they face as individuals and societies. The New Testament Church of God and the City Mission Church founded by W. Raglan Phillips (1854-1930), with its revivalist* preaching of repentance* and healing*, enjoyed tremendous success among the poor, who feel particularly hopeless during periods of economic hardship. Another wave of Christian revival came in the aftermath of a devastating earthquake (early 1940s); many, fearing that the end of the world was at hand, turned to God "just to make sure" (that they would be saved).

The Pentecostal Movement was the religious component of the social and political revolution and riots in the late 1930s through which Jamaicans achieved universal adult suffrage (1944). Many who felt marginalized in society also felt excluded from the life of the traditional churches with their colonial* outlook and practice. In reaction to the highly Anglicized worship and leadership of the largely English-based churches, the poor and those without formal education left the mainline denominations to form their own groups, where they were free to express