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Despite increasing public attention to animal suffering, little seems to have changed: Human beings continue to exploit billions of animals in factory farms, medical laboratories, and elsewhere. In this wide-ranging and perceptive study, Lisa Kemmerer shows how spiritual writings and teachings in seven major religious traditions can help people to consider their ethical obligations toward other creatures. Dr. Kemmerer examines the role of nonhuman animals in scripture and myth, in the lives of religious exemplars, and by drawing on foundational philosophical and moral teachings. She begins with a study of indigenous traditions around the world, then focuses on the religions of India (Hindu, Buddhist, and Jain) and China (Daoism and Confucianism), and finally, religions of the Middle East (Judaism, Christianity, and Islam). At the end of each chapter, Kemmerer explores the inspiring lives and work of contemporary animal advocates who are

motivated by a personal religious commitment. *Animals and World Religions* demonstrates that rethinking how we treat nonhuman animals is essential for anyone claiming one of the world's great religions. 'Grace Davie is one of the best analysts of religion in contemporary sociology. This book caps a distinguished record of studies of religion - first of Britain, then of Europe, then globally. This is a magisterial work, which should be read by anyone interested in the place of religion in the modern world' - Peter L. Berger, Boston University 'This book offers both an expert survey of contemporary sociology of religion and the personal reflections of one of the leading scholars in the field. Grace Davie is a good model for students and their teachers: she is clear, engaging and fair minded but unafraid to express a point of view' -David Voas, University of Manchester 'Grace Davie has written a book about what is currently happening in the sociology of religion which is clear, accessible, devoid of jargon and authoritative. Though addressed to the educated reader, it also provides an ideal text for students... If you want expert guidance about what is going on in the sociology of religion, and to have

useful indications about what is going on in religion on the global scene, this book does the job extremely well' - Theology Why is religion still important? Can we be fully modern and fully religious? The Sociology of Religion works at two levels. First it sets out the agenda - covering the key questions in the sociology of religion today. At the same time, it interrogates this agenda - asking if the sociology of religion, as we currently know it, is 'fit for purpose'. If not, what is to be done? This book:

- describes the origins of the sociology of religion
- demystifies secularization as a process and a theory
- relates religion to modern social theory
- unpacks the meaning of religion in relation to modernity and globalization
- grasps the methodological challenges in the field
- provides a comparative perspective for religions in the west
- introduces questions of minorities and margins
- sets out a critical agenda for debate and research.

In a single volume, Grace Davie captures the nature and forms of modern religion, the current debates in the field and the prospects for future development.

J. J. M. (Jan Jakob Maria) de Groot, Ph.D., (1854 to 1921) was a Dutch Sinologist and historian of religion. In

this scholarly book published in 1910, he details the history, rituals, and beliefs of the major traditional religions of China: universal animism, polydemonism, specters, ancestral worship, Confucianism, Taoism, and Buddhism. He thought that one spiritual essence could be detected beneath a great variety of religious, philosophical, and even political expressions in China, and his lifework was the discovery and exposition of that essence. A new philosophy of religion for a secular world How can we live in such a way that we die only once? How can we organize a society that gives us a better chance to be fully alive? How can we reinvent religion so that it liberates us instead of consoling us? These questions stand at the center of Roberto Mangabeira Unger's *The Religion of the Future*: an argument for both spiritual and political revolution. It proposes the content of a religion that can survive without faith in a transcendent God or in life after death. According to this religion—the religion of the future—human beings can be more human by becoming more godlike, not just later, in another life or another time, but right now, on Earth and in their own lives. They can become more godlike without denying the

irreparable flaws in the human condition: our mortality, groundlessness, and insatiability. Each person is born in a circumstance which is not of his own choosing. The religion of his family or the ideology of the state is thrust upon him from the very beginning of his existence in this world. By the time he reaches his teens, he is usually fully brain-washed into believing that the beliefs of his particular society are the correct beliefs that everyone should have. However, when some people mature and are exposed to other belief-systems, they begin to question the validity of their own beliefs. The seekers of truth often reach a point of confusion upon realizing that each and every religion, sect, ideology and philosophy claims to be the one and only correct way for man. Indeed, they all encourage people to do good. So, which one is right? "War Inconsistent with the Religion of Jesus Christ" by David Low Dodge. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten?or yet undiscovered gems?of world literature, we issue the books that need to be read. Each

Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format. How is religion, particularly non-Christianness, conceptualised and represented in English law? What is the relationship between religion, race, ethnicity and culture in these conceptualisations? What might be the socio-political effects of conceptualising religion in particular ways? This book addresses these key questions in two areas of law relating to children. The first case study focuses on child welfare cases and reveals how the boundaries between race and theological notions of religion as belief and practice are blurred. Non-Christians are also often perceived as uncivilized but also, at times, racial otherness can be erased and assimilated. The second examines religion in education and the increasing focus on 'common values'. It demonstrates how non-Christian faith schools are deemed as in need of regulation, while Christian schools are the benchmark of good citizenship. In addition, values discourse and citizenship education provide a means to

'de-racialise' non-Christian children in the ongoing construction of the nation. Central to this analysis is a focus on religion as a socio-political, contingent, fluid and invented concept. Their god is War. And every god needs his Devil. THE RELIGION Malta, 1565. The greatest war the world has ever seen is unleashed on the doomed island as the Turks do battle with the Knights. The Knights call themselves The Religion. The Turks call them the Hounds of Hell. Back in Sicily, the beautiful, rich Carla pines for her bastard son, lost in the bloody inferno across the water. Enter Mattias Tannhauser - warrior, hero and double agent. Under Carla's command, he embarks on a death-defying mission to save her son. But can he evade the Inquisition and escape to run the Turkish blockade to victory in time? Learn about the primal beliefs to the world's great faiths in The Religions Book. Part of the fascinating Big Ideas series, this book tackles tricky topics and themes in a simple and easy to follow format. Learn about Religions in this overview guide to the subject, great for beginners looking to learn and experts wishing to refresh their knowledge alike! The Religions Book brings a fresh and vibrant take on the topic through

eye-catching graphics and diagrams to immerse yourself in. This captivating book will broaden your understanding of Religions, with:

- Each of the world's five major faiths - Islam, Christianity, Judaism, Buddhism, and Hinduism in its own, dedicated section
- Packed with facts, charts, timelines and graphs to help explain core concepts
- A visual approach to big subjects with striking illustrations and graphics throughout
- Easy to follow text makes topics accessible for people at any level of understanding

The Religions Book is the perfect introduction to the world's most widely practiced religions, aimed at adults with an interest in the subject and students wanting to gain more of an overview. Here you'll find the ideas behind ancient and modern faiths and spiritual philosophies, and the place of religion in the world. Your Religious Questions, Simply Explained This book explores the beliefs that underpin religious traditions around the globe, and how they developed. If you thought it was difficult to learn about the world's main faiths, The Religions Book presents key information in a clear layout. Learn the primal beliefs to the world's great faiths and the continuing quest for spiritual

meaning in our complex world, and get to the heart of what it means to believe in God, and religion's place in society, with fantastic mind maps and step-by-step summaries. The Big Ideas Series With millions of copies sold worldwide, The Religions Book is part of the award-winning Big Ideas series from DK. The series uses striking graphics along with engaging writing, making big topics easy to understand. This book contains an analysis of the religion of H.G. Wells. "Religions", Mahatma Gandhi once said, "are different roads converging to the same point". But in this stimulating assessment of Christianity, Buddhism, and Vedanta, Professor Burch develops the revolutionary theory that religions, starting from the same point, take divergent roads to different goals incompatible one with the other. Whereas Gandhi asks, "What does it matter that we take different roads so long as we reach the same goal?" Dr. Burch asks, "What does it matter that in taking different roads we reach different goals?" Religions, he maintains, do not have to fight each other because of their differences, or abolish their differences to avoid fighting. He is a firm believer in coexistence for religions.

Ecumenicity is good "in so far as it means, on the one hand, cooperation with other faiths in their common concerns of social activities and resistance to irreligion, and on the other hand mutual respect for the other faiths themselves". Dr. Burch argues for the coexistence of three alternative Absolutes: Truth (or Absolute Self as ultimate reality) which corresponds to the religion of Hindu Advaita Vedanta, Absolute Freedom which corresponds to Buddhism, and love (or Absolute Feeling) which corresponds to Christianity. The religious quest requires absolute commitment to one or other of these irreducible alternatives; not to truth and freedom and love, but to truth or freedom or love. In his Foreword, Professor W. Norris Clarke, S.J., of Fordham University, subjects Dr. Burch's theory to the most rigorous critical analysis, but in the end invites each reader to make the effort himself of coming to grips with the author's profound and original challenge. Series title in part also at head of t.-p. Bibliography: p. [573]-595. First published in 2005. Zen Buddhism was first introduced in Japan as the faith for the Samurai or the military class and moulded the characters of many distinguished soldiers and statesmen.

The object of this work is show to how the Mahavanistic views of life and the world differ markedly from those of the Theravada, and this to explain how the religion of Buddha has adapted itself to its environment in the Far East. To this end, the author undertakes a close study of the Zen sect, selecting this group because of the great influence it has had on Japanese life and also because of the unique position it holds among the established religious systems of the world. "The Religion of Babylonia and Assyria" by Theophilus G. Pinches. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten?or yet undiscovered gems?of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format. It is the purpose of this book to present religion as a normal product of man's conscious processes: his desires, his fears, and especially his planning for future contingencies. In order to understand

the role a religion may or may not play in the civilization of the future, it is necessary to understand the roles that the religions of the past, from which religions of the present day have developed, have played in the cultures of which they were integral parts. Only through the study of these roles is it possible to discover what religion really is. This historical or genetic method is only one part of the full comparative method that is essential for a complete study of religion. The other part of the comparative method is the comparison of religions that exist contemporaneously and which have little, if any, genetic relation to one another. The religions of civilized peoples can be understood by tracing them back to their foundations in religions of ancient cultures from which our civilization developed. This genetic method at least gives a primary understanding of the nature and functions of religion, which suffices for the purpose of this volume; the religions of civilized peoples having borrowed little from either the religions of present-day savages or those of semicivilized peoples, the full comparative method is not essential for our purposes. That the psychological problems of religion

are primarily problems for group psychology and that the problems of personal religion are secondary in importance should be evident from the principle that is now generally accepted by scholars in the field of the history of religion. This principle, which is explained and illustrated in the text, is that faith develops from ritual, rather than ritual from faith. The authoritative new account of the Bible's origins, illuminating the 1,600-year tradition that shaped the Christian and Jewish holy books as millions know them today. The Bible as we know it today is best understood as a process, one that begins in the tenth century BCE. In this revelatory account, a world-renowned scholar of Hebrew scripture joins a foremost authority on the New Testament to write a new biography of the Book of Books, reconstructing Jewish and Christian scriptural histories, as well as the underappreciated contest between them, from which the Bible arose. Recent scholarship has overturned popular assumptions about Israel's past, suggesting, for instance, that the five books of the Torah were written not by Moses but during the reign of Josiah centuries later. The sources of the Gospels are also under

scrutiny. Konrad Schmid and Jens Schröter reveal the long, transformative journeys of these and other texts en route to inclusion in the holy books. The New Testament, the authors show, did not develop in the wake of an Old Testament set in stone. Rather the two evolved in parallel, in conversation with each other, ensuring a continuing mutual influence of Jewish and Christian traditions. Indeed, Schmid and Schröter argue that Judaism may not have survived had it not been reshaped in competition with early Christianity. A remarkable synthesis of the latest Old and New Testament scholarship, *The Making of the Bible* is the most comprehensive history yet told of the world's best-known literature, revealing its buried lessons and secrets. Includes information regarding - Christianity - Judaism - Islam - Buddhism - Hinduism - Mormonism - Unification Church - Jehovah's Witnesses - Christian Science - Scientology - Unity School of Christianity - New Age - Spiritualism - Hare Krishna - Armstrongism (latest updates) - Nichiren Shoshu Buddhism Baha'i World Faith - Transcendental Meditation (TM) We know more about the religion of the early Egyptians than about any other ancient religion. Its development

can be traced back three or four thousand years; we can read its sacred texts, mythical narratives, hymns, rituals, and the Book of the Dead in the original, and we can ascertain its various ideas as to the nature of the divine powers and of future life. A great number of monuments have preserved for our inspection the pictures of divinities and representations of liturgic scenes, while numerous inscriptions and papyri enlighten us in regard to the sacerdotal organization of the principal temples. It would seem that the enormous quantity of documents of all kinds that have been deciphered in the course of nearly an entire century should have dispelled every uncertainty about the creed of ancient Egypt, and should have furnished exact information with regard to the sources and original character of the worship which the Greeks and the Romans borrowed from the subjects of the Ptolemies. And yet, this is not the case. While of the four great Oriental religions which were transplanted into the Occident, the religion of Isis and Serapis is the one whose relation to the ancient belief of the mother country we can establish with greatest accuracy, we know very little of its first form and of its

nature before the imperial period, when it was held in high esteem. One fact, however, appears to be certain. The Egyptian worship that spread over the Greco-Roman world came from the Serapeum founded at Alexandria by Ptolemy Soter, somewhat in the manner of Judaism that emanated from the temple of Jerusalem. But the earliest history of that famous sanctuary is surrounded by such a thick growth of pious legends, that the most sagacious investigators have lost their way in it. Was Serapis of native origin, or was he imported from Sinope or Seleucia, or even from Babylon? Each of these opinions has found supporters very recently. Is his name derived from that of the Egyptian god Osiris-Apis, or from that of the Chaldean deity Sar-Apsi? Grammatici certant. Whichever solution we may adopt, one fact remains, namely, that Serapis and Osiris were either immediately identified or else were identical from the beginning. The divinity whose worship was started at Alexandria by Ptolemy was the god that ruled the dead and shared his immortality with them. He was fundamentally an Egyptian god, and the most popular of the deities of the Nile. Herodotus says that Isis and Osiris were revered by every inhabitant of the country, and their

traditional holidays involved secret ceremonies whose sacred meaning the Greek writer dared not reveal. Recognizing their Osiris in Serapis, the Egyptians readily accepted the new cult. There was a tradition that a new dynasty should introduce a new god or give a sort of preeminence to the god of its own district. From time immemorial politics had changed the government of heaven when changing that of earth. Under the Ptolemies the Serapis of Alexandria naturally became one of the principal divinities of the country, just as the Ammon of Thebes had been the chief of the celestial hierarchy under the Pharaohs of that city, or as, under the sovereigns from Sais, the local Neith had the primacy. At the time of the Antonines there were forty-two Serapeums in Egypt. The growing pace of international migration, technological revolution in media and travel generate circumstances that provide opportunities for the mobility of African new religious movements (ANRMs) within Africa and beyond. ANRMs are furthering their self-assertion and self-insertion into the religious landscapes of Europe, the Americas, and Asia. Their growing presence and public visibility seem to be more robustly captured

by the popular media than by scholars of NRMs, historians of religion and social scientists, a tendency that has probably shaped the public mental picture and understanding of the phenomena. This book provides new theoretical and methodological insights for understanding and interpreting ANRMs and African-derived religions in diaspora. Contributors focus on individual groups and movements drawn from Christian, Islamic, Jewish and African-derived religious movements and explore their provenance and patterns of emergence; their belief systems and ritual practices; their public/civic roles; group self-definition; public perceptions and responses; tendencies towards integration/segregation; organisational networks; gender orientations and the implications of interactions within and between the groups and with the host societies. The book includes contributions from scholars and religious practitioners, thus offering new insights into how ANRMs can be better defined, approached, and interpreted by scholars, policy makers, and media practitioners alike. Acts of martyrdom have been found in nearly all the world's major religious traditions. Though considered by devotees to be perhaps the

greatest expression of religious faith, martyrdom is also one of the most difficult concepts for modern observers of religion to understand. This is especially true in the West, where martyrdom has all but disappeared and martyrs in other cultures are often dismissed as fanatics. Cormack seeks to foster a greater understanding of these acts by explaining how martyrdom has historically been viewed in the world's major religions. She provides the first sustained, cross-cultural examination of this fascinating aspect of religious life. Providing a comprehensive account of religion in British society and culture between 1900 and 2000, this book traces how Christian Puritanism and respectability framed the people amidst world wars, economic depressions, and social protest. *

Gives an account of the history, the theological basis, the practice and the current state of the study of religion and religions throughout the world * Combines a clear and non-technical style of presentation with a structure and range of contributions which reflect the richness and complexity of religion itself, of the religions of the world and the study of religions * Comprehensive index,

bibliographies and suggestions for further reading 'Intriguing philosophical questions are raised about the nature of religion and the qualities needed for studying it.' - Times Higher Education Supplement 'Excellent book ... remarkably successful, impressive as much for the sheer scale of the undertaking as for its consistent standard of analysis. It is a fine achievement which will serve both as a very suitable textbook for students and a reliable guide to the state of scholarship in the History and Study of Religions.' - Heythrop Journal

Cesari argues that both religious and national communities are defined by the three Bs: belief, behaviour and belonging. By focusing on the ways in which these three Bs intersect, overlap or clash, she identifies the patterns of the politicization of religion, and vice versa, in any given context. Her approach has four advantages: firstly, it combines an exploration of institutional and ideational changes across time, which are usually separated by disciplinary boundaries. Secondly, it illustrates the heuristic value of combining qualitative and quantitative methods by statistically testing the validity of the patterns identified in the

qualitative historical phase of the research. Thirdly, it avoids reducing religion to beliefs by investigating the significance of the institution-ideas connections, and fourthly, it broadens the political approach beyond state-religion relations to take into account actions and ideas conveyed in other arenas such as education, welfare, and culture. Islam has been painted black these days because of terrorism. This book is going to erase those prejudices and replace them with facts. It is important that you encourage your child to respect the different religions, even if they come with beliefs different from he/she is used to. Go ahead and grab a copy of this book today!

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