

Death And Religion In A Changing World Youguore

Death, Ritual and Belief, now in its third edition, explores many important issues related to death and dying, from a religious studies perspective, including anthropology and sociology. Using the motif of 'words against death' it depicts human responses to grief by surveying the many ways in which people have not let death have the last word, not simply in terms of funeral rites but also in memorials, graves, and in ideas of ancestors, souls, gods, reincarnation and resurrection, whether in the great religious traditions of the world or in more local customs. He also examines bereavement and grief, experiences of the presence of dead, near-death experiences, pet-death and the symbolic death played out in religious rites. Updated chapters have taken into account new research and include additional topics in this new edition, notably assisted dying, terrorism, green burial, material culture, death online, and the emergence of Death Studies as a distinctive field. Case studies range from Anders Breivik in Norway, to the Princess of Wales, and to the Rapture in the USA. A new perspective is also brought to his account of grief theories. Providing an introduction to key authors and authorities on death beliefs, bereavement, grief and ritual-symbolism, *Death, Ritual and Belief* is an authoritative guide to the perspectives of major religious and secular worldviews.

Drawing on a wealth of new evidence, pioneering research psychologist David DeSteno shows why religious practices and rituals are so beneficial to those who follow them—and to anyone, regardless of their faith (or lack thereof). Scientists are beginning to discover what believers have known for a long time: the rewards that a religious life can provide. For millennia, people have turned to priests, rabbis, imams, shamans, and others to help them deal with issues of grief and loss, birth and death, morality and meaning. In this absorbing work, DeSteno reveals how numerous religious practices from around the world improve emotional and physical well-being. With empathy and rigor, DeSteno chronicles religious rites and traditions from cradle to grave. He explains how the Japanese rituals surrounding childbirth help strengthen parental bonds with children. He describes how the Apache Sunrise Ceremony makes teenage girls better able to face the rigors of womanhood. He shows how Buddhist meditation reduces hostility and increases compassion. He demonstrates how the Jewish practice of sitting shiva comforts the bereaved. And much more. DeSteno details how belief itself enhances physical and mental health. But you don't need to be religious to benefit from the trove of wisdom that religion has to offer. Many items in religion's "toolbox" can help the body and mind whether or not one believes. *How God Works* offers advice on how to incorporate many of these practices to help all of us live more meaningful, successful, and satisfying lives.

Explores how religious understandings of death are experienced in hospice care.

If life is a journey, there are few events as significant as birth, marriage and death. These are the moments in which we experience our greatest happiness and our deepest grief. And so it is profoundly important to understand these events and their significance in the course of our lives. In a culture that often refuses to acknowledge death, Timothy Keller – brilliant theologian and bestselling author – brings to light the Christian tradition of facing death and celebrating what comes after. With wisdom and compassion, Keller teaches us to understand death through the lessons embedded within the Bible. A short, powerful book, On Death gives us the tools to understand the meaning of death within God's vision of life. 'A Christian intellectual who takes on the likes of Nietzsche, Marx, and Freud.' *The Wall Street Journal*

Beliefs and Approaches to Death and Dying in Late Seventeenth-century England

Life After Death

Why Religion?

Kierkegaard and Death

Apocalyptic Religion and the Death of Utopia

Perspectives of World Religions

Imagined Death and Its Consequences in Late Ancient Christianity

This comprehensive study of the intersection of death and religion offers a unique look at how religious people approach death in the twenty-first century. Previous scholarship has largely focused on traditional beliefs and paid little attention to how religious traditions evolve in relation to their changing social context. Employing a sociological approach, "Death and Religion in a Changing World" describes how people from a wide variety of faiths draw on and adapt traditional beliefs and practices as they deal with death in modern societies. The book includes coverage of newly emerging social and religious phenomena that are only just beginning to be analyzed by religion scholars, such as public shrines, the role of the media, spiritual bereavement groups, and the use of the Internet in death practices.

This collection vigorously addresses the religious implications of extreme human enhancement technology. Topics covered include cutting edge themes, such as moral enhancement, common ground to both transhumanism and religion, the meaning of death, desire and transcendence, and virtue ethics. Radical enhancement programs, advocated by transhumanists, could arguably have a more profound impact than any other development in human history. Reflecting a range of opinion about the desirability of extreme enhancement, leading scholars in the field join with emerging scholars to foster enhanced conversation on these topics.

It has long been assumed that the more modern we become, the less religious we will be. Yet a recent resurrection in faith has challenged the certainty of this belief. In these original essays and interviews, leading hermeneutical philosophers and postmodern theorists John D. Caputo and Gianni Vattimo engage with each other's past and present work on the subject and reflect on our transition from secularism to postsecularism. As two of the figures who have contributed the most to the theoretical reflections on the contemporary

philosophical turn to religion, Caputo and Vattimo explore the changes, distortions, and reforms that are a part of our postmodern faith and the forces shaping the religious imagination today. Incisively and imaginatively connecting their argument to issues ranging from terrorism to fanaticism and from politics to media and culture, these thinkers continue to reinvent the field of hermeneutic philosophy with wit, grace, and passion.

Explore a rigorous but accessible guide to contemporary approaches to the study of religion from leading voices in the field The Wiley Blackwell Companion to the Study of Religion delivers an expert and insightful analysis of modern perspectives on the study of religion across the humanities and the social sciences.

Presupposing no knowledge of the approaches examined in the collection, the book is ideal for undergraduate students who have yet to undertake extensive study in the humanities or social sciences. The book includes perspectives from those in fields as diverse as globalization, cognitive science, the study of emotion, law, esotericism, sex and gender, functionalism, terror, the comparative method, modernism, and postmodernism. Many of the topics covered in the book clearly hail from religious studies, while others are grounded in other areas of academia. All of the chapters contained within are written by recognized authors who show how their chosen discipline contributes to the understanding of the phenomenon of religion. This book also includes topics like: A comprehensive exploration of multiple approaches to religious study, including anthropology, economics, literature, phenomenology, philosophy, psychology, sociology, and theology A review of various topics germane to the study of religion, including the study of the body, cognitive science, the comparative method, death and the afterlife, law, magic, music, and myth A selection of subjects touching on modern trends in extremism and violence, including chapters on terror and violence, fundamentalism, and nationalism A discussion of the influence of modernism and postmodernism in religion Ideal for undergraduate, graduate, and postgraduate students in humanities and social science programs taking courses on religion and myth, The Wiley Blackwell Companion to the Study of Religion will also earn a place in the libraries of specialists working in the fields of Religious Studies, Theology, Sociology, Anthropology, Psychology, Political Science, History, and Philosophy.

Where Culture, Religion, and Medicine Meet

Religious Understandings of a Good Death in Hospice Palliative Care

Death, Values, and Morality

Facing Death

Patterns of Transcendence

An Ethnography of Remembrance in Ireland

How God Works

*There are no atheists in foxholes; or so we hear. The thought that the fear of death motivates religious belief has been around since the earliest speculations about the origins of religion. There are hints of this idea in the ancient world, but the theory achieves prominence in the works of Enlightenment critics and Victorian theorists of religion, and has been further developed by contemporary cognitive scientists. Why do people believe in gods? Because they fear death. Yet despite the abiding appeal of this simple hypothesis, there has not been a systematic attempt to evaluate its central claims and the assumptions underlying them. Do human beings fear death? If so, who fears death more, religious or nonreligious people? Do reminders of our mortality really motivate religious belief? Do religious beliefs actually provide comfort against the inevitability of death? In *Death Anxiety and Religious Belief*, Jonathan Jong and Jamin Halberstadt begin to answer these questions, drawing on the extensive literature on the psychology of death anxiety and religious belief, from childhood to the point of death, as well as their own experimental research on conscious and unconscious fear and faith. In the course of their investigations, they consider the history of ideas about religion's origins, challenges of psychological measurement, and the very nature of emotion and belief.*

In a valuable contribution to the philosophy of religion, Merold Westphal explains what it means to be religious. Examples from the writings of Kierkegaard, Freud, Heidegger, Dostoyevsky, Nietzsche, and Tolstoi illuminate the author's thesis that guilt and death are the central problems of human existence. A typology of exilic, mimetic, and covenantal religions distinguishes three different approaches to salvation from guilt and death.

*Few issues apply universally to people as poignantly as death and dying. All religions address concerns with death from the handling of human remains, to defining death, to suggesting what happens after life. The *Routledge Companion to Death and Dying* provides readers with an overview of the study of death and dying. Questions of death, mortality, and more recently of end-of-life care, have long been important ones and scholars from a range of fields have approached the topic in a number of ways. Comprising over fifty-two chapters from a team of international contributors, the companion covers: funerary and mourning practices; concepts of the afterlife; psychical issues associated with death and dying; clinical and ethical issues; philosophical issues; death and dying as represented in popular culture. This comprehensive collection of essays will bring together perspectives from fields as diverse as history, philosophy, literature, psychology, archaeology and religious studies, while including various religious traditions, including established religions like Christianity, Judaism, Islam, Hinduism, and Buddhism as well as new or less widely known traditions such as the Spiritualist Movement, the Church of Latter Day Saints, and Raëlianism. The *Routledge Companion to Death and Dying* is essential reading for students and researchers in religious studies, philosophy and literature.*

This dramatic and sustained response to decades of research into near-death experiences (NDEs) is the first book to credibly bridge the gap between the competing factions of science and spirituality. Neither a religious argument touting NDEs as hard evidence for God, nor a scientific rebuke to religious interpretations, it balances investigation of these much-reported yet baffling phenomena, and brings fresh urgency to the study of our hopes for a life beyond.

Religion, Death, and Dying

Death, Materiality and Mediation

Death, Dying, and Mysticism

From Biological to Religious Conceptions

Death, Ritual and Belief

Death and Afterlife

The Routledge Companion to Death and Dying

This volume offers a sample of reflections from scholars and practitioners on the theme of death and dying from scholars and practitioners, ranging from the Christian tradition to Hinduism, Lacanian psychoanalysis, while also touching on the themes of the afterlife and near-death experiences.

Few philosophers have devoted such sustained, almost obsessive attention to the topic of death as Søren Kierkegaard.

Kierkegaard and Death brings together new work on Kierkegaard's multifaceted discussions of death and provides a thorough guide to the development, in various texts and contexts, of Kierkegaard's ideas concerning death. Essays by an international group of scholars take up essential topics such as dying to the world, living death, immortality, suicide, mortality and subjectivity, death and the meaning of life, remembrance of the dead, and the question of the afterlife. While bringing Kierkegaard's philosophy of death into focus, this volume connects Kierkegaard with important debates in contemporary philosophy.

In no society on Earth was there such a ferocious attempt to eradicate all trace of religion as in modern China. But now, following a century of violent antireligious campaigns, China is awash with new temples, churches, and mosques - as well as cults, sects, and politicians trying to harness religion for their own ends. Driving this explosion of faith is uncertainty - over what it means to be Chinese, and how to live an ethical life in a country that discarded traditional morality and is still searching for new guideposts. *The Souls of China* is the result of some fifteen years of studying and travelling around China. The message of Ian Johnson's extraordinary book is that China is now experiencing a 'Great Awakening' on a vast scale. Everywhere long-suppressed religions are rebuilding, often in new forms, and reshaping the values and behaviours of entire communities. Ian Johnson is as happy explaining the wonders of the lunar calendar as talking to the yinyang man who ensures proper burials. He visits meditation masters and the charismatic head of a Chengdu church. The result is a rich and funny work that challenges conventional wisdom about China. Xi Jinping, China's current leader, has put a return to morality and Chinese tradition at the heart of his ideas for his country - but, Johnson asks, at what point will the rapid spread of belief form an unmanageable challenge to the Party's monopoly on power?

While technology for keeping death at bay has advanced greatly, people are less well informed about how to face death and how to understand or articulate the emotional or spiritual need of the dying. This work aims to help medical personnel and patients to view death as a defining part of life.

A Guide For Clinicians

An Exercise in Comparative Philosophy of Religion

The Rhetoric of Funerary Rites

Dying, Death, and Afterlife in Dharma Traditions and Western Religions

A Call for Reckoning

Children's Understanding of Death

Major religious traditions of the world contain perspectives of perennial importance on the topic of death and afterlife. Such concepts are not only reflected directly in mortuary and funerary practices, but also inform patterns of beliefs and rituals that shape human lifestyles. Here thirteen scholars, each a specialist in a particular religious tradition, outline the beliefs and practices relating to death and afterlife. The volume introduction provides a framework for understanding the evolutionary relationships among world religions and the unity as well as the diversity of their quest for overcoming death.

Our conventional view of history and human progress is wrong. It is founded on a pernicious myth of an achievable utopia that in the last century alone caused the murder of tens of millions. In *Black Mass* John Gray tears down the religious, political and secular beliefs that we insist are fundamental to the human project and shows us how a misplaced faith in our ability to improve the world has actually made it far worse.

Late antiquity saw a proliferation of Christian texts dwelling on the emotions and physical sensations of dying, not as a heroic martyr in a public square or a judge's court, but as an individual, at home in a bed or in a private room. In sermons, letters, and ascetic traditions, late ancient Christians imagined the last minutes of life and the events that followed death in elaborate detail. The majority of these imagined scenarios linked the quality of the experience to the moral state of the person who died. Death was no longer the "happy ending," in Judith Perkins's words, it had been to Christians of the first three centuries, an escape from the difficult and painful world. Instead, death was most often imagined as a terrifying, desperate experience. This book is the first to trace how, in late ancient Christianity, death came to be thought of as a moment of reckoning: a physical ordeal whose pain is followed by an immediate judgment of one's actions by angels and demons and, after that, fitting punishment. Because late ancient Christian culture valued the use of the imagination as a religious tool and because Christian teachers encouraged Christians to revisit the prospect of their deaths often, this novel description of death was more than an abstract idea. Rather, its appearance ushered in a new ethical sensibility among Christians, in which one's death was to be imagined frequently and anticipated in detail. This was, at first glance, meant as a tool for individuals: preachers counted on the fact that becoming aware of a judgment arriving at the end of one's life tends to sharpen one's scruples. But, as this book argues, the change in Christian sensibility toward death did not just affect individuals. Once established, it shifted the ethics of Christianity as a tradition. This is because death repeatedly and frequently imagined as the moment of reckoning created a fund of images and ideas about what constituted a human being and how variances in human morality should be treated. This had significant effects on the Christian assumption of power in late antiquity, especially in the case of the capacity to authorize

violence against others. The thinking about death traced here thus contributed to the seemingly paradoxical situation in which Christians proclaimed their identity with a crucified person, yet were willing to use force against their ideological opponents.

This cross-cultural text examines social, religious, and cultural approaches to death and dying across Eastern and Western cultures and religious traditions. Organization of the book begins with an examination of death and dying among non-literate peoples in different parts of the world, then covers Hindu, Buddhist, Chinese, and Japanese approaches, Western patterns of transcendence (ancient Middle East, Judaic, Christian, and Islamic), and concludes with a chapter on death and dying in contemporary America. It discusses four patterns of transcendence: ancestral, experiential, cultural, and mythic.

Beyond Medicine and Religion

Death, Religion, and the Family in England, 1480-1750

Birth, Marriage, and Death : Ritual, Religion, and the Life-Cycle in Tudor and Stuart England

Race, Religion, and Citizenship in the Politics of the Death Penalty

Death and Dying

Death Anxiety and Religious Belief

Buddhist Rituals of Death and Rebirth

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Explores concepts of the afterlife as understood in the three main Western religions, examining the views found in sacred and historical writings from Judaism, Christianity, and Islam.

In order to understand how adults deal with children's questions about death, we must examine how children understand death, as well as the broader society's conceptions of death, the tensions between biological and supernatural views of death and theories on how children should be taught about death. This collection of essays comprehensively examines children's ideas about death, both biological and religious. Written by specialists from developmental psychology, pediatrics, philosophy, anthropology and legal studies, it offers a truly interdisciplinary approach to the topic. The volume examines different conceptions of death and their impact on children's cognitive and emotional development and will be useful for courses in developmental psychology, clinical psychology and certain education courses, as well as philosophy classes - especially in ethics and epistemology. This collection will be of particular interest to researchers and practitioners in psychology, medical workers and educators - both parents and teachers.

From childbirth and baptism through to courtship, weddings, and funerals, every stage in the life-cycle of Tudor and Stuart England was accompanied by ritual. Even under the protestantism of the reformed Church, the spiritual and social dramas of birth, marriage, and death were graced with elaborate ceremony. Powerful and controversial protocols were in operation, shaped and altered by the influences of the Reformation, the Revolution, and the Restoration. Each of the major rituals was potentially an arena for argument, ambiguity, and dissent. Ideally, as classic rites of passage, these ceremonies worked to bring people together. But they also set up traps into which people could stumble, and tests which not everybody could pass. In practice, ritual performance revealed frictions and fractures that everyday local discourse attempted to hide or to heal. Using fascinating first-hand evidence, David Cressy shows how the making and remaking of ritual formed part of a continuing debate, sometimes strained and occasionally acrimonious, which exposed the raw nerves of society in the midst of great historical events. In doing so, he vividly brings to life the common experiences of living and dying in Tudor and Stuart England.

Black Mass

Death and Religion in a Changing World
Experiences Near Death
A Personal Story
Contemporary Sri Lankan Practice and Its Origins
The Ecstasy of the End
The Souls of China

This dissertation is about death and its relationship to religion in late seventeenth-century England. The primary argument is that while beliefs about death stemmed from the Reformation tradition, divergent religious reforms of Puritanism and Arminianism did not lead to differing approaches to death. People adapted religious ideas on general terms of Protestant Christianity and not specifically aligned with varying reform movements. This study links apologetics and sermons concerning spiritual death, physical death, and remedies for each to cultural practice through the lens of wills and graves to gauge religious influence. Readers are reminded of the origins of reformed thought, which is what seventeenth-century English theologians built their ideas upon. Religious debates of the day centered on the Puritan and Arminian divide, which contained significantly different ideas of soteriology, a key aspect of a good death in the English *ars moriendi*. Puritans and Arminians regarded each other as political and religious enemies, yet their theology and teachings reveal the same understanding to the end of life and afterlife. Interestingly, people approached death identifying their common faith as Christians, not divided into different religious groups. Individuals heeded preachers' advice to recognize mortality and prepare for death in advance of the deathbed. Guidance from theologians emphasized hope and expectation of a blessed death through reliance on God and His promises. This dissertation contributes to narrowing a gap in the scholarship on late seventeenth-century English history and is also a work in thanatology that assesses how humanity has dealt with death. This research especially considers wills as a primary source to evaluate how society faced mortality and Christian teachings shaped conventional thought. The evidence also reveals an increasing value placed on family. Finally, this dissertation is a reminder that assessing the personal topic of death and dying is a unique way to increase understanding of human nature as death is approached. This is a study of the humanities that deals with life's meaning, mortality, identity and cultural change at one of the most crucial of the life cycles - death.

Why is religion still around in the twenty-first century? Why do so many still believe? And how do various traditions still shape the way people experience everything from sexuality to politics, whether they are religious or not? In *Why Religion?* Elaine Pagels looks to her own life to help address these questions. These questions took on a new urgency for Pagels when dealing with unimaginable loss—the death of her young son, followed a year later by the shocking loss of her husband. Here she interweaves a personal story with the work that she loves, illuminating how, for better and worse, religious traditions have shaped how we understand ourselves; how we relate to one another; and, most importantly, how to get through the most difficult challenges we face. Drawing upon the perspectives of neurologists, anthropologists, and historians, as well as her own research, Pagels opens unexpected ways of understanding persistent religious aspects of our culture. A provocative and deeply moving account from one of the most compelling religious thinkers at work today, *Why Religion?* explores the spiritual dimension of human experience.

This volume examines the effects of religious change on the English way of death between 1480 and 1750. It discusses relatively neglected aspects of the subject such as the death-bed, will-making and the last rites.

The Science of Religion, Spirituality, and Existentialism presents in-depth analysis of the core issues in existential psychology, their connections to religion and spirituality (e.g., religious concepts, beliefs, identities, and practices), and their diverse outcomes (e.g., psychological, social, cultural, and health). Leading scholars from around the world cover research exploring how fundamental existential issues are both cause and consequence of religion and spirituality, informed by research data spanning multiple levels of analysis, such as: evolution; cognition and neuroscience; emotion and motivation; personality and individual differences; social and cultural forces; physical and mental health; among many others. *The Science of Religion, Spirituality, and Existentialism* explores known contours and emerging frontiers, addressing the big question of why religious belief remains such a central feature of the human experience. Discusses both abstract concepts of mortality and concrete near-death experiences Covers the struggles and triumphs associated with freedom, self-regulation, and authenticity Examines the roles of social exclusion, experiential isolation, attachment, and the construction of social identity Considers the problems of uncertainty, the effort to discern truth and reality, and the challenge to find meaning in life Discusses how the mind developed to handle existential topics, how the brain and mind implement the relevant processes, and the many variations and individual differences that alter those processes Delves into the psychological functions of religion and science; the influence on pro- and antisocial behavior, politics, and public policy; and looks at the role of spiritual concerns in understanding the human body and maintaining physical health

On Death

Death, Religion and Law

Moment of Reckoning

An Existential Phenomenology of Religion

God, Guilt, and Death

After the Death of God

Religion and Human Enhancement

This practical guide summarizes the principles of working with dying patients and their families as influenced by the common and secular philosophies. It also outlines the main legal requirements to be followed by those who care for the dying following patient. The first part of the book provides a reflective introduction to the general influences of world religions on matters of death and grief. It considers the sometimes conflicting relationships between ethics, religion, culture and personal philosophy. Differences impact on individual cases of dying, death and loss. The second part describes the general customs and beliefs of religions that are encountered in hospitals, hospices, care homes and home care settings. It also includes discussion of non-spirituality, humanism, agnosticism and atheism. The final part outlines key socio-legal aspects of death across the UK. *Death and Religion in a Changing World* provides key knowledge, discussion and reflection for dealing with the diversity of the everyday care of dying and death in religious, secular and cultural contexts. It is an important reference for practitioners working with dying patients, their families and the bereaved.

Death and Religion in a Changing World Routledge

In *Death, Materiality and Mediation*, Barbara Graham analyzes a diverse range of objects associated with remembrance in both public and private arenas through ethnography of communities on both sides of the Irish border. In doing so, she explores the material interactions between the living and the dead, revealing the physical, cognitive, emotional, and spiritual roles of the dead in communities. Through this study, Graham expands the concept of materiality to include narrative, song, senses, emotions, embodied experience. She also examines how modern practices are informed by older beliefs and folk religion.

Curing systemic inequalities in the criminal justice system is the unfinished business of the Civil Rights movement. No part of

highlights this truth more than the current implementation of the death penalty. The findings of this research demonstrate inequity in the meting out of death sentences has legal and political externalities that move beyond individual defendants to African Americans. This book looks at the meaning of the death penalty to and for African Americans.

Religion, Spirituality and the Near-Death Experience

Religion and the Death Penalty

A History of the Afterlife in the Religions of the West

An Existential Psychology of Religion

The Life and Death of the Radical Historical Jesus

The Science Behind the Benefits of Religion

The Return of Religion After Mao

Cancer sucks, death sucks even more. But we humans don't have the power to stop either of them from messing with our lives. They enter our lives whenever and wherever they choose to. Cancer is so common that each one of us have known someone who has dealt with the disease; some of us have lost a loved one to cancer. Common does not always mean simple, and it also does not mean we know everything about it. The diagnosis of cancer, regardless of the disease's curability, is almost always nerve-wracking, even for healthcare providers like the main character of this book who is a veteran nurse. This book is written in first person; the subject is a middle aged woman who had been separated from her boyfriend some thirty years ago and then after three decades when she searches for an oncologist for treatment of an aggressive cancer that she was recently diagnosed, she finds her ex-boyfriend's name and decides to see him. That brings back the memory of their past together, and she starts going through her old diary she had written some thirty years in the past. Part of the story is set in Nepal (from the diary) and the other part is set in the USA (this takes place after her cancer diagnosis). The main character of the story was born with 'Manglik' cosmic influencer, meaning that the planet Mars "mangal Graha" was in such position in the solar system at the time of her birth that it would have strong negative effect on her husband if she married a man who was non-Manlik (a person born at the time when the planet Mars was not in such position.) What happens next changes the lives of the main characters.

This unconventional cultural history explores the lifecycle of the radical historical Jesus, a construct created by the freethinkers, feminists, socialists and anarchists who used the findings of biblical criticism to mount a serious challenge to the authority of elite liberal divines during the Gilded Age and Progressive Era.

In Buddhist thought and practice, death has always been a central concept. This book provides a careful and thorough analysis of the rituals and social customs surrounding death in the Theravada tradition of Sri Lanka. Rita Langer describes the rituals of death and rebirth and investigates their ancient origins, analyzing social issues of the relationship between monks and lay people in this context. This aspect is of particular interest as death rituals are the only life cycle ritual in which Theravada Buddhist monks are actively involved. Drawing on early Vedic sutras and Pali texts as well as archaeological and epigraphical material, Buddhist Rituals of Death and Rebirth establishes that Sri Lankan rituals are deeply rooted in their pre-Buddhist, Vedic precursors. Whilst beliefs and doctrines have undergone considerable changes over the centuries, it becomes evident that the underlying practices have largely remained stable. The first comprehensive study of death rituals in Theravada Buddhist practice, this is an important contribution to the fields of Buddhist studies, indology, anthropology and religious studies.

This new second edition presents a clear, concise and comparative overview of the teachings and the death beliefs of the largest and fastest-growing religions in North America. Unlike many books on the subject of religious beliefs, the discourse here is refreshingly objective and nonproselytizing. Furthermore, each chapter is written by a different expert or scholar who is internationally recognized as an authority on a particular faith. - Back cover.

The Science of Religion, Spirituality, and Existentialism

How Different Religions View Death & Afterlife

The Wiley-Blackwell Companion to the Study of Religion

At the Cross

Love Faith Death

The Death of Religion and the Rebirth of Spirit

A Return to the Intelligence of the Heart

The author compares near-death experiences from all over the world, revealing their similarities as well as their differences.

The medicalization of death is a challenge for all the world's religious and cultural traditions. Death's meaning has been reduced to a problem, rather than a mystery for humans to ponder. How have religious traditions responded? What resources do they bring to a death's contemporary dilemmas? This book offers a range of creative and contextual responses from a variety of religious and cultural traditions. It features 14 essays from scholars of different religious and philosophical traditions, who spoke as part of a recent lecture and dialogue series at Drake University's The Comparison Project. The scholars represent ethnologists, medical ethicists, historians, philosophers, and theologians facing up to questions of truth and value in the light of the urgent need to move past a strictly medicalized vision. This volume serves as the first publication of The Comparison Project, an innovative new approach to the philosophy of religion housed at Drake University. The Comparison Project organizes a biennial series of scholar lectures, practitioner dialogues, and comparative panels about core, cross-cultural topics in the philosophy of religion. The Comparison Project stands apart from traditional, theistic approaches to the philosophy of religion in its commitment to religious inclusivity. It is the future of the philosophy of religion in a diverse, global world.

Social visionary Joseph Chilton Pearce's indictment of cultural imprinting as the cause of humankind's cruel and violent behavior • Refutes the Neo-Darwinist assumption that violence is inherent in humanity • Identifies religion as the sustaining force behind our negative cultural imprinting • Shows how infant-adult interactions unconsciously block the creative spirit We are all too aware of the endless variety of violent behavior reported to us in the media, reminded daily that in every corner of the world someone is suffering or dying at the hands of another. We have to ask: Is this violence and cruelty endemic to our nature? Are we, at our foundation, really so murderous? In *The Death of the Soul: Religion and the Rebirth of Spirit*, Joseph Chilton Pearce, life-long advocate of human potential, sounds an emphatic and convincing note. Pearce explains that beneath our awareness, culture imprints a negative force-field that blocks the natural rise of the spirit toward its innate state of love and altruism. Further, he identifies religion as the primary cultural force behind this negative imprinting. Drawing from recent neurobiology, neurocardiology, cultural anthropology, and brain development research, Pearce explains that the key to reversing this trend can be found in the interaction between infants and adults. The adult mind-set effectively compromises the infant's neural and hormonal interactions between the heart and the higher evolutionary structures of the developing brain, thus keeping us centered primarily in our most primitive and defective neural foundations, generation after generation. Pearce shows us that if we allow the intelligence of the heart to take hold and flourish, we can reverse this unconscious loss of our true nature.

Ritual, Religion, and the Life-Cycle in Tudor and Stuart England