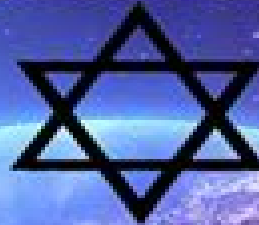


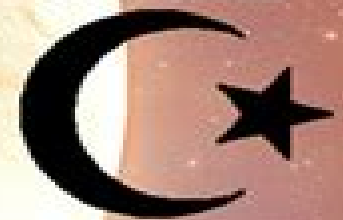
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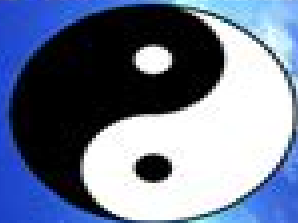
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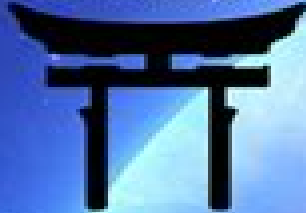
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# Tell Me About The Worlds Religions

**Michal H. Hall**



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**Pocket Guide to World Religions** Winfried Corduan, 2010-03-17 Winfried Corduan offers brief basic descriptions of twelve of the world's major religions He also includes shorter descriptions of sixteen newer religions and an overview of tribal and traditional religions

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people's world views and commitments in the revised and updated edition of this comprehensive resource **Approaching the World's Religions, Volume 1** Robert Boyd, 2017-05-04 Philosophically Thinking about World Religions is different from other works in the discipline today. It deviates from the typical approaches used for the study of world religions. Its goal is to engage readers in thinking hard about world religions, not about the data surrounding those traditions. By focusing on philosophical questions, each reader should be challenged to do their own investigations that may reveal the heart of these traditions. Another stance that this project takes that distinguishes it from other texts in the discipline is that it advocates an inclusivist perspective regarding the world religions. Pluralism, which is the predominate assumption today, ends either in contradiction or in the development of a metatheory that dismisses crucial distinctions between the various traditions or eliminates some ancient religions because they do not fit the metatheory. By taking an open inclusivist approach, all religious traditions may engage at the table of dialogue. The final essay is about justice and social affairs. While that discussion is couched within the context of a particular tradition, each religious tradition must have the discussion. But it must be more than an intrareligious dialogue; it must become an interreligious dialogue. **Religion as We Know It: An Origin Story**

Jack Miles, 2019-11-12 A brief, beautiful invitation to the study of religion from a Pulitzer Prize winner. How did our forebears begin to think about religion as a distinct domain, separate from other activities that were once inseparable from it? Starting at the birth of Christianity, a religion inextricably bound to Western thought, Jack Miles reveals how the West's common sense understanding of religion emerged and then changed as insular Europe discovered the rest of the world. In a moving postscript, he shows how this very story continues today in the hearts of individual religious or irreligious men and women.

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Arvind Sharma, 2010-10-01 This wide-ranging reader combines some of the best and most valuable contemporary perspectives from leading and significant writers, teachers, and thinkers who together address critical challenges and opportunities for the world's religions in a post-9/11 world. Edited by Arvind Sharma and organized by topic, the essays in this reader consider broad questions such as: What influence does religion have on contemporary life? The thematic arrangement of topics includes diverse religious perspectives on war, terror,

peace human rights pluralism diversity gender spirituality the interreligious dialogue international diplomacy and globalization      *Straight Talk: Biblical Christianity V. Religion* Roy Standifer, 2013-06-12 A look at the Creators answers regarding who we are our origin and what life is all about God has revealed Himself extensively and His revelations are straightforward but we have distorted and clouded them with religion He has paid the full price Himself for our violations of His holiness so our failure to respond in faith constitutes rejection and has the consequence of eternal separation from Him The main reason you havent responded is that you havent taken the time to look you have simply been going along with the crowd Shouldnt you at least take the time to look and see where that crowd is taking you After looking reject as you wish just dont reject without looking thats foolish      The World's Religions after September 11 Arvind Sharma, 2008-11-30 This set is an unprecedented examination of religion s influence on modern life an honest assessment of how religion can either destroy us or preserve us and a thorough exploration of what steps might be necessary for all religions to join together as a force for good Convening on the fifth anniversary of the terrorist attack on the World Trade Center the global congress The World s Religions after September 11 explored the negative and positive possibilities of the religious dimensions of life The presentations from the congress have been pulled together in this set which addresses religion s intersection with human rights spirituality science healing the media international diplomacy globalization war and peace and more This comprehensive set includes contributions from such well known scholars of religion as Arvind Sharma and a host of others from all the world s religious traditions This set is an unprecedented examination of religion s influence on modern life an honest assessment of how religion can either destroy us or preserve us and a thorough exploration of what steps might be necessary for all religions to join together as a force for good Because of the attack on the World Trade Center on September 11 2001 the very concept of religion underwent a paradigm shift Instead of standing for virtue and piety peace and harmony the word religion also came to be inextricably associated with evil aggression and terror People around the world began to question whether the religious and secular dimensions of modern life can be reconciled whether the different religions of the world can ever coexist in harmony Indeed the very future of religion itself has sometimes seemed to be uncertain or at least suspect      The Absurdity of Pride and the Peace of Humility Michal H. Hall, 2014-04-24 After several years of research into the new discoveries of science and cosmology and the new translations of the worlds religions I have found that we are not only going extinct but that we are the ones doing it through pride and arrogance We as a species have developed an addiction to this ugly disconnecting emotion Totally lost to us is the unifying sustainable emotion of humility Clearly unless we can recover humilitys natural state we will continue in the violent frightened unjust lifestyle of pride and we will force our own speciesand many others on the Earthinto extinction This book maps out our personal group and species pride so there can be no doubt of its powerful influence inand lethal power overeverything about us A study of how we can get out of pride and into a state of humility occupies most of the book because that is what we must do right now If we are to live enjoyable

and meaningful lives and have a future we must throw off pride and enter into humility This book is a map guide and call to hope for our joyful and sustainable future Its a call to come out of our slavery to self to see and embrace other humans groups and species of the Earth In this new state of humility we will be released to see ourselves not just as citizens of the Earth but as citizens of the cosmos In humility we will discover that we are not the center of anything but an important part of everything We will throw off things like prides violence illusions of control worry fear anger fighting comparing judging competing and taking everything personally We will take on humilitys laughterespecially at ourselveslove justice peace forgiveness identifying with and appreciating everything and being all inclusive The natural thing would have been for us to evolve into humility It is the only way that any reflective species in the cosmos can ever hope to survive and flourish **Can**

**Evangelicals Learn from World Religions?** Gerald R. McDermott, 2000-08-15 More than ever before Christians need to explain why they follow Jesus and not the Buddha or Confucius or Krishna or Muhammed This evangelical theology of religions addresses the problem of truth and revelation and takes seriously the normative claims of other traditions McDermott shows readers what Christians can learn from world religions without sacrificing the finality of Christ

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