

## Religious Approaches Death White David Gordon

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~~Many religious thinkers, like the medieval scholar Thomas à Kempis, have urged people to contemplate death every day and, in doing so, to realize that they should live today as if they wouldn't ...~~

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~~So Silliman, now news editor for Christianity Today, has tackled that question in his forthcoming book, Reading Evangelicals: How Christian Fiction Shaped a Culture and a Faith (Eerdmans, Oct. 5). It ...~~

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~~The NGO assisted more than 170 people who arrived next to the Italian island on board six different wooden dinghies, before the Italian authorities took them to land. FILE - In this Sunday, Aug. 15, ...~~

~~From 9/11's ashes, a new world took shape. It did not last.~~

~~World affairs reordered abruptly on that morning of blue skies, black ash, fire and death. In Iran, chants of "death to America" quickly gave way to candlelight vigils to mourn the American dead.~~

~~New world took shape. It did not last.~~

~~Schools in areas with high vaccination rates have tended to fare relatively well — a hopeful sign for New York City, where 70 percent of the eligible population has been fully vaccinated.~~

~~New York welcomes back students on Monday, as national trends offer signs of hope.~~

~~The 69-year-old bestselling author next week will release "The Case for Heaven," a book that makes the evangelical Christian ... approach that marked his news reporting. TOP STORIES White ...~~

~~Can heaven wait? Best-selling author says 'no'~~

~~"They did so out of their sacred call to care for their communities and prevent needless suffering and death from ... evangelical Christian and influential conservative writer David French ...~~

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The death last week of Williams ... "Swear to God, it was never a cop show," insisted David Simon, who, with his co-writer Ed Burns, was the driving force behind the programme.

~~In an age too given to moral certainty, let's remember The Wire's Omar as a study in complexity~~

Secret talks between the Taliban and MI6 amid the evacuation of Kabul are the latest chapter in the British intelligence agency's long history of engagement with radical Islamic groups in Afghanistan.

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World affairs reordered abruptly on that morning of blue skies, black ash, fire and death. In Iran ... gave way to a head-snapping change in approaches in foreign policy from Bush to Obama ...

The civil rights movement was arguably the most successful social movement in American history. In a provocative new assessment of its success, David Chappell argues that the story of civil rights is not a story of the ultimate triumph of liberal ideas after decades of gradual progress. Rather, it is a story of the power of religious tradition. Chappell reconsiders the intellectual roots of civil rights reform, showing how northern liberals' faith in the power of human reason to overcome prejudice was at odds with the movement's goal of immediate change. Even when liberals sincerely wanted change, they recognized that they could not necessarily inspire others to unite and fight for it. But the prophetic tradition of the Old Testament--sometimes translated into secular language--drove African American activists to unprecedented solidarity and self-sacrifice. Martin Luther King Jr., Fannie Lou Hamer, James Lawson, Modjeska Simkins, and other black leaders believed, as the Hebrew prophets believed, that they had to stand apart from society and instigate dramatic changes to force an unwilling world to abandon its sinful ways. Their impassioned campaign to stamp out "the sin of segregation" brought the vitality of a religious revival to their cause. Meanwhile, segregationists found little support within their white southern religious denominations. Although segregationists outvoted and outgunned black integrationists, the segregationists lost, Chappell concludes, largely because they did not have a religious commitment to their cause.

Every human being is born and has gone through a process of birth. This book explores how imagery is used in religious, secular, and nonreligious ways during the contemporary rituals of birth, through analysis of a wide variety of art, iconography, poetry, and material culture.

As David White explains in the Introduction to Tantra in Practice, Tantra is an Asian body of beliefs and practices that seeks to channel the divine energy that grounds the universe, in creative and liberating ways. The subsequent chapters reflect the wide geographical and temporal scope of Tantra by examining thirty-six texts from China, India, Japan, Nepal, and Tibet, ranging from the seventh century to the present day, and representing the full range of Tantric experience--Buddhist, Hindu, Jain, and even Islamic. Each text has been chosen and translated, often for the first time, by an international expert in the field who also provides detailed background material. Students of Asian religions and general readers alike will find the book rich and informative. The book includes plays, transcribed interviews, poetry, parodies, inscriptions, instructional texts, scriptures, philosophical conjectures, dreams, and astronomical speculations, each text illustrating one of the diverse traditions and practices of Tantra. Thus, the nineteenth-century Indian Buddhist Garland of Gems, a series of songs, warns against the illusion of appearance by referring to bees, yogurt, and the fire of Malaya Mountain; while fourteenth-century Chinese Buddhist manuscripts detail how to prosper through the Seven Stars of the Northern Dipper by burning incense, making offerings to scriptures, and chanting incantations. In a transcribed conversation, a modern Hindu priest in Bengal candidly explains how he serves the black Goddess Kali and feeds temple skulls lentils, wine, or rice; a seventeenth-century Nepalese Hindu praise-poem hammered into the golden doors to the temple of the Goddess Taleju lists a king's faults and begs her forgiveness and grace. An introduction accompanies each text, identifying its period and genre, discussing the history and influence of the work, and identifying points of particular interest or difficulty. The first book to bring together texts from the entire range of Tantric phenomena, Tantra in Practice continues the Princeton Readings in Religions series. The breadth of work included, geographic areas spanned, and expert scholarship highlighting each piece serve to expand our understanding of what it means to practice Tantra.

Series Foreword p. viii Foreword Jean Bethke Elshtain p. x Preface p. xiii Contributors p. xvi Religion and Capital Punishment: An Introduction Erik C. Owens and Eric P. Elshtain p. 1 I Faith Traditions and the Death Penalty 1. Catholic Teaching on the Death Penalty: Has It Changed? Avery Cardinal Dulles, S.J. p. 23 2. Can Capital Punishment Ever Be Justified in the Jewish Tradition? David Novak p. 31 3. The Death Penalty: A Protestant Perspective Gilbert Meilaender p. 48 4. Punishing Christians: A Pacifist Approach to the Issue of Capital Punishment Stanley Hauerwas p. 57 5. The Death Penalty, Mercy, and Islam: A Call for Retrospection Khaled Abou El Fadl p. 73 II Theological Reflections on the Death Penalty 6. Categorical Pardon: On the Argument for Abolishing Capital Punishment J. Budziszewski p. 109 7. Biblical Perspectives on the Death Penalty Michael L. Westmoreland-White and Glen H. Stassen p. 123 8. Christian Witness, Moral Anthropology, and the Death Penalty Richard W. Garnett p. 139 9. Human Nature, Limited Justice, and the Irony of Capital Punishment John D. Carlson p. 158 10. Responsibility, Vengeance, and the Death Penalty Victor Anderson p. 195 III Personal Commitments and Public Responsibilities 11. The Death Penalty: What's All the Debate About? Frank Keating p. 213 12. Reflections on the Death Penalty and the Moratorium George H. Ryan p. 221 13. God's Justice and Ours: The Morality of Judicial Participation in the Death Penalty Antonin Scalia p. 231 14. Why I Oppose Capital Punishment Mario M. Cuomo p. 240 15. Capital Punishment: Is It Wise? Paul Simon p. 248 16. Facing the Jury: The Moral Trials of a Prosecutor in a Capital Case Beth Wilkinson p. 254 17. The Problem of Forgiveness: Reflections of a Public Defender and a Murder Victim's Family Member Jeanne Bishop p. 264 Afterword: Lifting New Voices against the Death Penalty: Religious Americans and the Debate on Capital Punishment E.J. Dionne Jr. p. 277 Index.

In this cultural and intellectual history, David Burns contends that the influence of biblical criticism in America was more widespread than has been thought. Burns proves this point by uncovering the hidden history of the radical historical Jesus, a construct created and sustained by freethinkers, feminists, socialists, and anarchists during the Gilded Age and Progressive Era. The result of this exploration is a new narrative revealing that Cyrenus Ward, Caroline Bartlett, George Herron, Bouck White, and other radical religionists had an impact on the history of religion in America rivaling that of recognized religious intellectuals such as Shailer Mathews, Charles Briggs, Francis Peabody, and Walter Rauschenbusch. The methods utilized by radical religionists were different from those employed by elite liberal divines, however, and part of a larger struggle over the relationship between religion and civilization. There were numerous reasons for this conflict, but Burns argues that the primary cause was that key radical religionists used Ernest Renan's *The Life of Jesus* to create an imaginative brand of biblical criticism that struck a balance between the demands of reason and the doctrines of religion. And this measured approach allowed Robert Ingersoll, Elizabeth Cady Stanton, Eugene Debs, and other secular-minded thinkers who sought to purge Christianity of its supernatural dimensions to still find something wonderful in the religious imagination and make common cause with an ancient peasant from Galilee. This provocative blend of reason and religion produced a vibrant countercultural movement that spanned communities, classes, and creeds and makes *The Life and Death of the Radical Historical Jesus* a book that deserves a wide readership in an era when public intellectuals and politicians on both the left and right draw rigid lines between the secular and the sacred.

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.

*Religious Ways of Experiencing Life: A Global and Narrative Approach* surveys world religions, using the narratives and discourses of each tradition to describe it in its own terms. Carl Olson examines each tradition's practices, teachings, material culture, roles of women, and path to salvation, as well as the experiences of its followers. The exploration of lived experience draws out and emphasizes the plural nature of religious traditions. The volume includes chapters on all current major world religions, as well as material on ancient religions of the Mediterranean, indigenous North American and African spiritual traditions, and New Age and new religious movements. Featuring timelines and suggestions for further reading, this text will be of interest to undergraduate students seeking a broad introduction to World Religion or Lived Religion.

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