

### 1: Religious use of Cannabis | MassCann/NORML

*Religion may be defined as a cultural system of designated behaviors and practices, worldviews, texts, sanctified places, prophecies, ethics, or organizations, that relates humanity to supernatural, transcendental, or spiritual elements.*

There has always been a clear and present danger via motives, between religion and clinical psychopaths. The two are bonded to each other by the very nature of both. And, most probably, this involvement between psychopaths and religion, is still very much the case today, and will remain so as long as religion continues to persist as a phenomenon within society. It took many years for me to find the answers to that. I knew, through observation and research, that religion and politics had something to do with it. I also knew that the ego of some people also played a part. There was also the lack of education, and the fact that most people are not taught some very basic things in school; particularly at an early age. They should have a basis for being able to tell what is what with regards to reality. Which means, they need to understand the importance of developing a core or base knowledge of the certitudes of reality. And they should build upon that base knowledge or foundation by adding to it very carefully. To do this, they should work outwardly from the core of knowledge that they already know and verify other things according to whether or not they make sense based upon what they already know; and if they do not have enough knowledge about a particular subject, they should know what to do in order to discover that. This is something that I discovered to be extremely important. At this point in time, there are many out there who are manufacturing lies and misinformation. That is, such individuals are working counter to our human progress and welfare, and for those who would benefit financially and ideologically at the expense of everyone else. I found that all of this, stems from the fact that clinical psychopaths have been living among us for thousands of years, and they have had and enjoyed the same rights and privileges as non-psychopaths, have and do have, the same access to technology, as anyone else, and vote get elected and hold various positions of power, authority and trust. The difference is that they are NOT like us nor are their goals the same. They are anti-human beings. They are predators of human beings. And they are destroyers of human progress, human lives, and take a fiendish delight in the misery and suffering of human beings. These clinical psychopaths cannot be underestimated. They are not simply mentally ill people. That is where many people make a critical mistake about them. Though some people including so-called experts do not want to think or believe that these individuals are non-human beings, and that certain of them are even genetically different than actual human beings, this is what my own personal research has indicated. To verify that, would take a much greater knowledge of DNA and the particular genetics involved. We simply are not at that point yet. However, that does not mean that we do not know enough now to realize the danger that they pose to humanity and that we cannot do something about it now; we certainly can and must. There are tests to determine whether individuals are psychopaths or not. We need to use those tests. With regards to religion, psychopaths have always made use of religion to use and abuse, to control and manipulate believers. There are certain frauds that have been perpetrated upon Humanity for centuries that need to be exposed for what they really are because they are simply tools for psychopaths to do the rest of us harm and a means for them to gain wealth and power over us. Religion is one of those things. Religion has allowed them to divide and conquer us. I know that for religious believers, it is difficult to imagine that religious leaders are not always religious as they are; but are faking in order to get what they want from believers. This has always been the case. Religion is and always has been a fraud, a means of bilking ignorant and gullible people out of their money and other wealth. That is the reality. And it needs to stop. Popes and other religious leaders have always known this and used it to increase their wealth, power and authority. The Christian religion, from its beginning, was a creation that devised and designed specifically to yield certain results and has been extremely successful for these many hundreds of years. It was operated by people behind the scenes who were using it much like a legal form of mafia; because it was always protected and condoned by people in high places, those in positions of governmental authority. It was always made to appear to be not only legitimate, but also as a "good thing", and it is very difficult for the average person to perceive it as anything other than that, because of how complex it all is and the various levels of knowledge

that is required to get at the truth about it that has been hidden so very well since its creation. Preachers have gotten extremely wealthy from religion and have known the truth about what they were basically "selling" to their congregations. Again, these religious leaders were not believers, and the same was true of the creators of these various religions. When TV evangelists came on the scene many, many people were being taken in by them and giving all of their worldly goods to them, including their homes and property. It was obscene and many people protested and were rightly disgusted to see how many older people were being bilked out of their life savings. None of these religious leaders had to show any kind of proof that they actually believed in the religion that they were pushing, other than to simply pretend to believe in it. Add to this, the fact that they were also getting away with not having to pay taxes on all of the loot that they have been raking in. Again, a "legal" form of robbery. Clinical psychopaths know all of this. They are extremely alert and knowledgeable about anything at all that can be used to manipulate and control people. One of the main reasons that they are uniting under the banner of Republicans is because they know how to use the Religious Right Evangelicals, etc. In such positions they have the means to destroy many more lives and get more people to do what they want them to do, and make the world into a place that they will be able to dominate. When and if they are allowed to do this, they will put us all on a course of decline, so that only master manipulators such as themselves, will be in control of it all. To prevent this, we must prevent them from obtaining positions of power, authority and trust on all levels. We must test individuals before allowing them into such positions. At this time, clinical psychopaths are already in many such positions, from local government, such as police officers and judges, to state governors and members of the senate and congress. And they want to get in as many positions of power, authority and trust as possible so that they can work with each other to better control and manipulate us, the non-psychopaths. Again, we need to take this threat seriously and do something about it now. It is already bad, but it will soon get much worse if we do not act now. This is the reality and we need to acknowledge it and not simply ignore it as those in Germany under the Nazis did. The same things will continue to reoccur until we do something about it. My suggestion is that we demand that there be tests in place to make certain that no clinical psychopath or mentally unstable person obtain any position of power, authority or trust ever again. And that also includes positions other than governmental, such as within academia. In fact, real and true academia cannot and will not exist unless or until profit is no longer a factor and instead, objectivity is the standard. New studies have begun to clarify this and new definitions and terms are now being used to better explain not only basic associations, but also cause and effect results which have been observed occurring with regular frequency. This is where my own research in the field of psychopathy and the new categories that I use to better classify psychopaths, I think, will be most helpful. For instance, when we are talking about clinical genetic or primary type psychopaths, we are addressing individuals who are the instigators who manipulate both religion and believers; believers being their victims. The believers or victims then, in turn, become whatever each must become in order to survive. In some instances, they would become psychopaths of the secondary type or psychopaths by proxy. When individual victims fight what is being done to them, the result can produce various results. Some, it appears, become schizophrenic. Others who become religious tend to get caught in a built-in mind trap of religion with or without the influence of a particular psychopath and begin a downward slide into a deterioration of their normal, natural mind. When that happens, the ego is affected in profound ways, including becoming a main focus of the believer ego-centric with the subconscious delusion of their own ego being their God and "soul" by way of a process involving their sleep and a form of self-hypnotism, whereby they actually super-impose the ideological concepts of a God and soul upon their own ego. Knowing this, explains a great deal. Besides this, once this has happened, an "ego-feed" is developed, which becomes a "need" or necessity for the believer, where relief is sought through an imagined validation of their beliefs. See my other research notes for more details. In other instances, the believer becomes a "fanatic" via the same process described above, and a religious type of OCD then manifests itself within religious individuals, causing them, many times, to do harm and even kill those who do not believe in their religion in the same way that they do. Writing as the historian Flavius Josephus, Arrius C. Piso displays traits that are unique to a clinical psychopath, and to himself as an individual. Thus, a comparison between those writings and those of the gospels reveal that both were written by the same

psychopathic individual. Once my work had established this, I had various family trees of this family; both going back to their ancestors and going forward in time as descendants of Arrius Piso. This allowed me to do further study of individual relatives of Arrius Piso who might also carry an inherited psychopathic genome not a single gene, but perhaps several that are particular to genetic psychopaths. My preliminary work in the area showed that there appears to be at least from 2 to 6 genes involved, including at least one which serves the purpose of containing instinctual information and accumulated knowledge inherited from psychopathic ancestors; much like when other animals or species are born knowing what they are and what to do which is unique to them as a species. And this can be confirmed firstly by examining the known traits of clinical psychopaths, and matching them to their sources or causes, and by demonstrated deduction; and then, once known in this way, further confirmed by following that information up with genetic isolation of the genes associated with those traits. Psychopaths use words, terms, ideological concepts, rhetoric, propaganda, and a variety other means in which manipulate their victims. Religion is actually necessary for psychopaths to work effectively as psychopaths, because this is a ready-made media that dispenses the ideological concepts and assumed beliefs that they make use of to manipulate their victims. This is why we find such individuals doing what they can to prevent human progress, particularly when it comes to education and higher thinking and learning. While at the same time, we find them actively promoting the idea of a "religious" education or indoctrination. The fact of the matter is that clinical genetic, primary psychopaths are promoters of religion and of course, that means that even though they are actually atheists bad atheists themselves, they are obliged to pretend to be religious to get the religious to back them and go along blindly with their ideas. Some have obtained high office in government. At present, there are several who have become governors and who have displayed the traits which we know as being those uniquely associated with clinical psychopaths. Since others have noticed this and named some of these governors, I am therefore, free to name at least two of them that I know of. One is now at the time of this writing governor of Wisconsin and is seeking the office of the President of the United States Scott Walker. Another is Mitt Romney. As I have stated elsewhere in my work, these particular individuals are now networking and uniting efforts with each other under "Conservative" political parties.

### 2: Religion | Definition of Religion by Merriam-Webster

*Moreover, this use of religion is not only confined to large social organizations such as states—it also extends to the family as well, so much so that the social order of many families is largely dependent on religion, and for many families there really is not much else besides religion that could dependably and effectively secure a high.*

The Christian concept of the Messiah differs significantly from the contemporary Jewish concept. The core Christian belief is that through belief in and acceptance of the death and resurrection of Jesus, sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life. Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin. As fully God, he rose to life again. According to the New Testament, he rose from the dead, [38] ascended to heaven, is seated at the right hand of the Father [39] and will ultimately return [Acts 1: In comparison, his adulthood, especially the week before his death, is well documented in the gospels contained within the New Testament, because that part of his life is believed to be most important. The death and resurrection of Jesus are usually considered the most important events in Christian theology, partly because they demonstrate that Jesus has power over life and death and therefore has the authority and power to give people eternal life. Arguments over death and resurrection claims occur at many religious debates and interfaith dialogues. Salvation Christianity Paul the Apostle, like Jews and Roman pagans of his time, believed that sacrifice can bring about new kinship ties, purity and eternal life. The Catholic Church teaches that salvation does not occur without faithfulness on the part of Christians; converts must live in accordance with principles of love and ordinarily must be baptized. Reformed theology places distinctive emphasis on grace by teaching that individuals are completely incapable of self-redemption, but that sanctifying grace is irresistible. Together, these three persons are sometimes called the Godhead, [56] [57] [58] although there is no single term in use in Scripture to denote the unified Godhead. Though distinct, the three persons cannot be divided from one another in being or in operation. While some Christians also believe that God appeared as the Father in the Old Testament, it is agreed that he appeared as the Son in the New Testament, and will still continue to manifest as the Holy Spirit in the present. But still, God still existed as three persons in each of these times. In some Early Christian sarcophagi the Logos is distinguished with a beard, "which allows him to appear ancient, even preexistent. From earlier than the times of the Nicene Creed, Christianity advocated [63] the triune mystery -nature of God as a normative profession of faith. According to Roger E. Olson and Christopher Hall, through prayer, meditation, study and practice, the Christian community concluded "that God must exist as both a unity and trinity", codifying this in ecumenical council at the end of the 4th century. The distinction lies in their relations, the Father being unbegotten; the Son being begotten of the Father; and the Holy Spirit proceeding from the Father and in Western Christian theology from the Son. Regardless of this apparent difference, the three "persons" are each eternal and omnipotent. The Greek word trias [66] [note 3] is first seen in this sense in the works of Theophilus of Antioch; his text reads: It is found in many passages of Origen. Trinitarianism Trinitarianism denotes those Christians who believe in the concept of the Trinity. Almost all Christian denominations and churches hold Trinitarian beliefs. Since that time, Christian theologians have been careful to emphasize that Trinity does not imply that there are three gods the antitrinitarian heresy of Tritheism, nor that each hypostasis of the Trinity is one-third of an infinite God partialism, nor that the Son and the Holy Spirit are beings created by and subordinate to the Father Arianism. Rather, the Trinity is defined as one God in three Persons. Nontrinitarianism Nontrinitarianism or antitrinitarianism refers to theology that rejects the doctrine of the Trinity. Various nontrinitarian views, such as adoptionism or modalism, existed in early Christianity, leading to the disputes about Christology. Christianity, like other religions, has adherents whose beliefs and biblical interpretations vary. Christianity regards the biblical canon, the Old Testament and the New Testament, as the inspired word of God. The traditional view of inspiration is that God worked through human authors so that what they produced was what God wished to communicate. The Greek word referring to inspiration in 2 Timothy 3: Others claim inerrancy for the Bible in its original manuscripts, although none of those are extant. Still others maintain that only a particular translation is inerrant, such as the King James

Version. The books of the Bible accepted by the Orthodox, Catholic and Protestant churches vary somewhat, with Jews accepting only the Hebrew Bible as canonical; there is however substantial overlap. These variations are a reflection of the range of traditions, and of the councils that have convened on the subject. Every version of the Old Testament always includes the books of the Tanakh, the canon of the Hebrew Bible. These books appear in the Septuagint, but are regarded by Protestants to be apocryphal. However, they are considered to be important historical documents which help to inform the understanding of words, grammar and syntax used in the historical period of their conception. Modern scholarship has raised many issues with the Bible. Another issue is that several books are considered to be forgeries. The injunction that women "be silent and submissive" in 1 Timothy 2 [83] is thought by many to be a forgery by a follower of Paul, a similar phrase in 1 Corinthians 14, [84] which is thought to be by Paul, appears in different places in different manuscripts and is thought to originally be a margin note by a copyist. A final issue with the Bible is the way in which books were selected for inclusion in the New Testament. Other Gospels have now been recovered, such as those found near Nag Hammadi in, and while some of these texts are quite different from what Christians have been used to, it should be understood that some of this newly recovered Gospel material is quite possibly contemporaneous with, or even earlier than, the New Testament Gospels. The core of the Gospel of Thomas, in particular, may date from as early as AD 50 although some major scholars contest this early dating, [86] and if so would provide an insight into the earliest gospel texts that underlie the canonical Gospels, texts that are mentioned in Luke 1: Scholarship, then, is currently exploring the relationship in the Early Church between mystical speculation and experience on the one hand and the search for church order on the other, by analyzing new-found texts, by subjecting canonical texts to further scrutiny, and by an examination of the passage of New Testament texts to canonical status. Catholic interpretation Main article: Catholic theology of Scripture In antiquity, two schools of exegesis developed in Alexandria and Antioch. Alexandrian interpretation, exemplified by Origen, tended to read Scripture allegorically, while Antiochene interpretation adhered to the literal sense, holding that other meanings called *theoria* could only be accepted if based on the literal meaning. The spiritual sense is further subdivided into: The allegorical sense, which includes typology. An example would be the parting of the Red Sea being understood as a "type" sign of baptism. The anagogical sense, which applies to eschatology, eternity and the consummation of the world Regarding exegesis, following the rules of sound interpretation, Catholic theology holds: The injunction that all other senses of sacred scripture are based on the literal [92] [93] That the historicity of the Gospels must be absolutely and constantly held [94] That scripture must be read within the "living Tradition of the whole Church" [95] and That "the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome". Clarity of Scripture Protestant Christians believe that the Bible is a self-sufficient revelation, the final authority on all Christian doctrine, and revealed all truth necessary for salvation. This concept is known as *sola scriptura*. The significance of the text includes the ensuing use of the text or application. The original passage is seen as having only a single meaning or sense. The moment we neglect this principle we drift out upon a sea of uncertainty and conjecture. Taken together, both define the term Biblical hermeneutics.

### 3: Religious | Definition of Religious by Merriam-Webster

*Philosophy of Religion: Chapter A Definition of Religion. Section 5 Final Thoughts. What Use is Religion? Richard Dawkins. The following article is from Free Inquiry magazine, Volume 24, Number 5, Aug/Sept.,*

As a Darwinian, the aspect of religion that catches my attention is its profligate wastefulness, its extravagant display of baroque uselessness. Nature is a miserly accountant, grudging the pennies, watching the clock, punishing the smallest waste. If a wild animal habitually performs some useless activity, natural selection will favor rival individuals who instead devote time to surviving and reproducing. Nature cannot afford frivolous jeux desprits. Nobody knows for sure what the benefit of anting is: Religious behavior in bipedal apes occupies large quantities of time. It devours huge resources. A medieval cathedral consumed hundreds of man-centuries in its building. Sacred music and devotional paintings largely monopolized medieval and Renaissance talent. Thousands, perhaps millions, of people have died, often accepting torture first, for loyalty to one religion against a scarcely distinguishable alternative. Devout people have died for their gods, killed for them, fasted for them, endured whipping, undertaken a lifetime of celibacy, and sworn themselves to asocial silence for the sake of religion. Though the details differ across cultures, no known culture lacks some version of the time-consuming, wealth-consuming, hostility-provoking, fecundity-forfeiting rituals of religion. All this presents a major puzzle to anyone who thinks in a Darwinian way. We guessed why jays ant. Why do we pray and indulge in costly practices that, in many individual cases, more or less totally consume lives? Of course, the caveats must now come tumbling in. Religious behavior is Darwinian business only if it is widespread, not some weird anomaly. As with language, the underlying phenomenon is universal, though it plays out differently in different regions. Not all individuals are religious, as most readers of this journal can testify. But religion is a human universal: What is religion good for? There is a little evidence that religious belief protects people from stress-related diseases. The evidence is not good, but it would not be at all surprising. A non-negligible part of what a doctor can provide for a patient is consolation and reassurance. The placebo effect is well-documented. Dummy pills, with no pharmacological activity at all, demonstrably improve health. That is why drug trials have to use placebos as controls. Is religion a medical placebo, which prolongs life by reducing stress? Perhaps, although the theory is going to have to run the gauntlet of skeptics who point out the many circumstances in which religion increases stress rather than decreases it. In any case, I find the placebo theory too meager to account for the massive and all-pervasive phenomenon of religion. I do not think we have religion because our religious ancestors reduced their stress levels and hence survived longer. Other theories miss the point of Darwinian explanations altogether. A freezing person finds no comfort in believing he is warm; a person face-to-face with a lion is not put at ease by the conviction that it is a rabbit. My only point is that this is the kind of way in which a Darwinian must rewrite the question. Psychological statements to the effect that people find some belief agreeable or disagreeable are proximate, not ultimate explanations. As a Darwinian I am concerned with ultimate questions. Darwinians make much of this distinction between proximate and ultimate. Proximate questions lead us into physiology and neuroanatomy. There is nothing wrong with proximate explanations. They are important, and they are scientific. But my pre-occupation is with Darwinian ultimate explanations. Why did those of our ancestors who had a genetic tendency to grow a god center survive better than rivals who did not? The ultimate Darwinian question is not a better question, not a more profound question, not a more scientific question than the proximate neurological question. But it is the one I happen to be talking about here. Some alleged ultimate explanations turn out to beâ€”or even avowedly areâ€”group-selection theories. Group selection is the controversial idea that Darwinian selection chooses among groups of individuals, in the same kind of way as, in accordance with normal Darwinian theory, it chooses among individuals within groups. The Cambridge anthropologist Colin Renfrew, for example, suggests that Christianity survived by a form of group-selection because it fostered the idea of in-group loyalty and brotherly love. Such successful tribes spawn daughter tribes that go off and propagate more daughter tribes, all worshipping the same tribal god. Notice that this is different from saying that the idea of the warlike religion survives. Of course it will, but in this case the point is that the group of people who hold the idea

survive. There are formidable objections to group-selection theories. Mathematical models arguably come up with very special conditions under which group selection might work. Arguably, religions in human tribes set up just such special conditions. This is an interesting line of theory to pursue, but I shall not do so here. Could religion be a recent phenomenon, sprung up since our genes underwent most of their natural selection? Its ubiquity argues against any simple version of this idea. Nevertheless, there is a version of it that I want to advocate. The propensity that was naturally selected in our ancestors was not religion per se. It had some other benefit, and it only incidentally manifests itself today as religious behavior. It is natural for me as a zoologist to use an analogy from nonhuman animals. Each hen learns which individuals she can beat in a fight and which will beat her. In a well-established dominance hierarchy, little overt fighting is seen. Stable groupings of hens, who have had time to sort themselves into a pecking order, lay more eggs than coops whose membership is continually changed. And of punishing lack of deference from weaker ones. Aggressive or deferring tendencies in individual hens are a proper target because they either do, or easily might, vary genetically. My point, of course, is that religion may be like the dominance hierarchy. Darwinians who seek the survival value of religion are asking the wrong question. Instead, we should focus on something in our evolving ancestors that we would not then have recognized as religion, but which is primed to become recognizable as religion in the changed context of civilized society. I cited the pecking order in hens, and the point is so central to my thesis that I hope you will forgive another animal example to ram it home. They go out of their way to make a burnt offering of themselves. My point, again, is that we need to rewrite the question before we can even attempt an intelligent answer. Apparent suicide emerges as an inadvertent side-effect. Artificial light is a recent arrival on the night scene. Until recently, the only night lights were the moon and the stars. Being at optical infinity, their rays are parallel, which makes them ideal compasses. Insects are known to use celestial objects to steer accurately in a straight line. But the light compass relies critically on the celestial object being at optical infinity. It is still, on average, a good rule of thumb. We see only moths hurling themselves at our lights, and we ask the wrong question. Why are all these moths committing suicide? Instead, we should ask why they have nervous systems that steer by maintaining an automatic fixed angle to light rays, a tactic that we only notice on the occasions when it goes wrong. When the question is rephrased, the mystery evaporates. It never was right to call it suicide. Once again, apply the lesson to religious behavior in humans. We observe large numbers of peopleâ€”in many local areas it amounts to percentâ€”who hold beliefs that flatly contradict demonstrable scientific facts, as well as rival religions. They not only hold these beliefs but devote time and resources to costly activities that flow from holding them. They die for them, or kill for them. We marvel at all this, just as we marvelled at the self-immolation behavior of the moths. The religious behavior may be a misfiring, an unfortunate manifestation of an underlying psychological propensity that in other circumstances was once useful. What might that psychological propensity have been? What is the equivalent of using the parallel rays from the moon as a useful compass? I shall offer a suggestion, but I must stress that it is only an example of the kind of thing I am talking about. I am much more wedded to the general idea that the question should be properly rephrased than I am to any particular answer. My specific hypothesis is about children. More than any other species, we survive by the accumulated experience of previous generations. Theoretically, children might learn from experience not to swim in crocodile-infested waters. But, to say the least, there will be a selective advantage to child brains with the rule of thumb: Believe whatever your grown-ups tell you. Obey your parents, obey the tribal elders, especially when they adopt a solemn, minatory tone.

### 4: Use religion in a sentence | religion sentence examples

*Thus the ancient Greek religion was especially disposed to belief in heroes and demigods. The test of religion is its effect on conduct. The third and concluding volume, which was to treat in a more condensed form the principal problems of practical philosophy, of philosophy of art and religion.*

In order to be the society they were the ancient Egyptians needed that stratification and authority, it just happened that the method of developing those and maintaining them derived from their religious beliefs. Those monumental structures were built because there was the established state authority able to control the masses and coordinate such projects. Pharaohs using their religious-based power are no different than other rulers using family-based power to influence their people. However, it is very possible that religion of some sort influences the beginning stages of societies, and its power grows with the power of the state. Through my own research on the topic of the temple and priesthood of Amen, I found that the Pharaoh was seen as the true son of the god. When the king was made Pharaoh, it was the god claiming him as his heir. The priests of Amen also held sway over the people because they perpetuated an image of themselves as heroes to the downtrodden. In fact, religion held so much power at a point in Egyptian history that the priesthood of Amen rivaled the power of the Pharaoh. Even when the Pharaoh turned to a different main god, the general public still held strong to Amen-Re. Religion is a powerful thing, but the power derives from the people; the Pharaoh and the gods only had as much power as the people let them have through their strong beliefs in the gods. Josh Schnell March 3, at 5: Also, like you mentioned with the Pharaoh, ruling elites often claim to be descendants or incarnations of deities, or sponsored by certain deities. Also, Maya rulers often share names with certain deities, legitimizing their rule and claim to power. Religion legitimizes both kingship and power, and it has since the beginnings of both religion and organized communities. In most cultures, the elites really control religion. But he mentioned the Maya calendar, and what he told us was really interesting. There were two versions of the Maya ritual calendar. But the elites told the common people that the year was only days long or so, so the seasons never matched up and agriculture was unpredictable. This enabled the elites to utilize religion and power to tell the commoners when to plant crops because they had knowledge of the actual calendar. Anyways, I found that story really interesting, and it goes well with your post about elites, religion and power. I find that topic to be extremely interesting as well!

### 5: Religion (Civ6) | Civilization Wiki | FANDOM powered by Wikia

*Every religion and value system was restricted, and polytheism was strengthened to destroy real tolerance and compromise.: In some countries, there is a political ideology sponsored by the government that may be called political religion.*

Thus the ancient Greek religion was especially disposed to belief in heroes and demigods. The test of religion is its effect on conduct. The third and concluding volume, which was to treat in a more condensed form the principal problems of practical philosophy, of philosophy of art and religion, never appeared. In her view the aim of every religion was merely to preserve certain proprieties while affording satisfaction to human desires. Its basic idea is that the state had no right to interfere with the religion of its citizens. He describes the safe and happy establishment of the people in their own land. The Argentine constitution recognizes the Roman Catholic religion as that of the state, but tolerates all others. It suffered much during the Wars of Religion, especially in after its capture by the Protestants under Coligny. Myers claimed her as *anima naturaliter Christiana* and the inspired exponent of the religion of the future. Permanent committees on the "Sabbath and family religion," the "Bible cause" and "evangelistic work" report to the General Assembly annually. A recent critic has sought in religion the clue to her character and the mainspring of her genius. The Greek term Apotheosis, probably a coinage of the Hellenistic epoch, becomes more nearly technical for the deification of dead emperors. The Euhemerist theory mainly appeals to ancestor worship - a fact of undoubted importance in the history of religion, especially in China and in ancient Rome. Sometimes the Catholic religion is declared to be the state religion, and at least the free and public exercise of its worship is guaranteed. Selim determined on war with Persia, where the heresy was the prevalent religion, and in order that the Shiites in Turkey should give no trouble during the war, "measures were taken," as the Turkish historian states, which may be explained as the reader desires, and which proved fully efficacious. On the 24th of November he was indicted for high treason at the Old Bailey, the chief ground being a paper of association for the defence of the Protestant religion, which, though among his papers, was not in his handwriting; but the grand jury ignored the bill. In Louis XV. Amritsar is chiefly notable as the centre of the Sikh religion and the site of the Golden Temple, the chief worshipping place of the Sikhs. It is the headquarters of the Sikh religion, containing , Sikhs as against , Hindus and , Mahommedans. He has published, amongst other works, *Schleiermachers Stellung zum Christentum in seinen Reden fiber die Religion* , and a *Life of his father* 2 vols. The struggle between ethical religion and the current worship became acute toward the end of the 7th century. The publication of his best-known work, *True Religion Delineated* , won for him a high reputation as a theologian, and the book was several times reprinted both in England and in America. Methodism began in a revival of personal religion, and it professed to have but one aim, viz. In Algeria the Mahommedan religion received similar recognition. Religion alone can explain to us what without its help man cannot comprehend: With regard to religion, Napoleon ordered the priests to be brought back and services to be again performed in the churches. Religion, the common sense of mankind, the science of jurisprudence, and history itself understand alike this relation between necessity and freedom. As for the religion and love of art of the builders, it is much the same all the world over, whether the building be an Egyptian temple or the United States Bank. Religion, and religion alone, can--I will not say comfort us--but save us from despair. Some of the Gheg tribes, such as the Puka, Malsia Jakovs and Malsia Krues, are partly Roman Catholic, partly Moslem; among fellowtribesmen the difference of religion counts for little. Classified according to religion, the various denominations were, in , as follows: Presbyterians, 65,; Episcopalians, 44,; Methodists, 49,; Roman Catholics, 35, ; Baptists, ; Lutherans, 16,; Mennonites, 15,; Greek Catholics, ; other denominations, ; not specified, An important effect of these books was the grecizing of Roman religion by the introduction of foreign deities and rites worshipped and practised in the Troad and the amalgamation of national Italian deities with the corresponding Greek ones fully discussed in J. I cannot fathom or define their meaning any more than I can fathom or define love or religion or goodness. He declared that "a soldier who fights in the ranks does not require half so much courage as a footpad"--"that honor and religion have never stood in the way of a well-considered and a firm resolve.

### 6: Religion - Wikipedia

*This paper is a condensed representation of research in the area of associations between psychopathy and religion, with examples of how psychopaths use religion as a means of manipulation and control over their victims.*

Identity For one thing, religion can be a source of identity for a person, community, ethnicity, or region. For some major large-scale examples of this, consider how most of the Arabia and certain other Middle Eastern regions have been united through being identified as Muslim, or how the Roman Empire and later almost all of Europe gained and maintained some sort of united identity through Christianity. Without religion, many people, communities, and regions would lack identity. Historically and in the present day, in many regions in the world, religion has and continues to be the main foundation for community, social interaction, and social life. And this being so, even the people most disinterested in their religion have still usually stuck to the particular aspects of it that allow them to retain their advantages in society. A great modern example of this and one that frequently occurs even among people, families, and communities that are not very religious is how most modern couples that want to get married almost always follow family religious customs in order to do so. Indeed, many people are often drawn to a religion largely because the religion accompanies a religious community of others who in certain contexts will almost unconditionally accept and in some ways support most adherents to their religion. Social Order And since religion plays so many various and important roles in social identities and social interaction, it can also be used in order to institute standardization and social order among people, and make people better fit to be controlled or control others, and more likely to preserve social institutions. In fact, religion is perhaps the best and surest way to make a group of people constant and submissive. And this being the case, human history is filled with a countless number of examples where leaders have jumped on any opportunity to use religion in order to institute and preserve standardization of their people. In fact, throughout human history up until the modern day, virtually every time a large region adopted an official religion, one of the main motives its leaders had for doing so was to contribute to this mass standardization of the people. Without a religion, people are far more liable to become unscrupulous and commit injustices towards others for their own benefit and gain. Without the restraint of religion, people are far more likely to abandon much of their morality and civic honor, transgress the rights of others, and thereby cause social disorder. And due to a variety of factors many of which have been brought up or will be brought in this essay , appeals to religion have been used in almost every way throughout history to influence and control others, and gain or maintain authority and power. In other words, most people will often find many ways of utilizing religion to aid his or her power and influence over others. In other words, religions have always been and continue to be both directly and indirectly tied to money or wealth in numerous ways. For instance, religion directly or indirectly provides a living for a large percentage of the population, and religious institutions and organizations often control a great deal of resources and property. And it is also true that if money and opportunities for financial gain were taken away from a religion, it would undoubtedly have an overall smaller and less devoted following; and that, to some extent, many people who use religion for a living are more sincere about the money than the religion. Indeed, many people might feel quite emotionally lost without their religion. People often associate religion to any idea or experience that has this spiritual aspect. Answers Related to this is how for many people, religion play a major role in the way they explain themselves, the universe, and nature. In other words, as people who find ourselves existing in a universe that exists, and who have various thoughts, feelings, spiritual experiences, etc. Dealign with Fear Related to this and other aforementioned points is how religion and religious activity often derives from many of our fears of misfortune, and is also often one of the main ways we deal and cope with many of these fears. Self-Discipline and Self-Improvement Religion can also be used as a means of self-discipline, self-empowerment, and self-improvement. This takes on many forms including some already mentioned. And just the fact that religion places as constraints on a person can play a role in all of this. And related to this is how religion also can be a source of a variety of challenges for a person to meet. Structure, Order, and Meaning Religion can also provide people with general life structure, order, and meaning. For instance,

## OF WHAT USE IS RELIGION? pdf

religion can provide a person with regular schedules and practices, concrete goals and aims, a motive to live, definite explanations regarding the universe and existence, personal identity, personal emotional needs fulfilled, and some sort of an underlining all-pervading life and personality oneness and unity.

### 7: What Use is Religion?

*Use religion in a sentence. College students, teachers, and people looking to increase their knowledge of English may find this page particularly useful. The lines of text below use religion in a sentence, and provide visitors a sentence for religion.*

Edit Religion can be spread with a Missionary or Apostle of that religion, both of which can spread their Religion three times per unit without any special effects or promotions. A city of a given religion will only purchase religious units of that religion. The strength of the spread is equal to the current Religious Strength of the unit times 2. Note that this strength diminishes if the unit is injured. Therefore, it is usually more sensible to heal an injured religious unit before using it to spread your religion. Religious Pressure Edit After converting to a particular religion, each city starts exerting religious pressure for this religion, and may use its Belief benefits. The individual city pressure extends for 10 tiles in all directions, and is compounded by other cities with the same Majority religion within range. Thanks to this pressure, left on their own nearby cities will eventually also convert to this religion. The amount of Religious Pressure your cities exert decides how fast or how far your Religion will spread. If there is, however, another religion which also exerts pressure over these cities, the two will start competing, converting Citizens at the same time. Eventually, the religion with the stronger pressure will win and convert the other city. Note that the Holy city of each religion exerts much more Religious pressure 4x than other converted cities. This all but ensures that all nearby cities will eventually convert to this religion, unless something is done via Religious units. Call it from the Lenses menu option, or by pressing 1. Additionally, every time you select a Religious unit this Lens will turn on automatically. Here you will see each city with its territory colored in the color of its Majority religion the territory of those without a Majority religion remains blank. This is especially useful for Theological combat, as is described elsewhere. Additionally, you will see colored circles emanating from each city, representing its Religious pressure; and colored arrows pointing towards it from all nearby sources of Religious pressure. Thus you can grasp at a glance what pressure is exercised where, and what you need to do to convert a particular city. Clicking on the tab expands it and you can see the particular division - how many citizens each Religion has. Of course, you can also see additional information about Religion from the City Details tab.

### 8: What is Religion?

*Religion definition is - the state of a religious. How to use religion in a sentence. the state of a religious; the service and worship of God or the supernatural; commitment or devotion to religious faith or observance.*

Unspecialized- relevant to all types of people and all aspects of life ii. The Definition To satisfy the above requirements and conditions religion must be placed within a category of human phenomena that manifests itself in a manner with features illustrative of the characteristics listed above. After placing religion in such a category it is necessary to distinguish it from other members of that category. What is the genus and what is the species that identifies religion uniquely? VALUATION is the genus and the distinguishing characteristics of religion that separate it from other forms of valuation are intensity and comprehensiveness. Religion is the most intensive and comprehensive method of valuing that is experienced by humankind. Religion is a way of valuing that is most comprehensively and intensively experienced. This definition is both ideal and actual. It enables us to both understand and explain religious phenomena better. It enables us to understand how it is distinguished from other types of human experiences. It enables us to understand better how it relates to other forms of life or language games. Organized religion is an institutionalized way of valuing that is comprehensive and intensive. As cultus it involves ritual and practices as aids to emotions and expressions of the valuation. As doctrinus it involves ideational elements that enable the comprehensive inclusion of the valuation. People participate in religion in different ways. People are religious to different degrees. People have a religion in different manners: It has the power to discriminate among phenomena. When religion is seen as a form of valuing and the most intensive and comprehensive form of valuing at that, then it is possible to understand why scientific findings and philosophical criticisms do not necessarily disturb its adherents. Religion is about valuing and not about reasoning or about truth! This explains why the following is true of religion: Religion is more important than GOD! Religion is more important than reasoning! Religion is more important than nearly anything else! Think again of the ideas of Paul Tillich that faith is the state of being ultimately concerned and how the word ultimately reflects what is most intensely valued. Additionally, faith in and surrender to the Ultimate promises total completion regardless of what must be sacrificed in the name of faith. God, asserts Tillich, is present as the subject and object of ultimate faith while at the same time is transcendent beyond both subject and object. Tillich warns that there are finite things that claim infinity, such as the nation or state. For instance, a stop sign points to the command to stop the movement of a vehicle. Similarly letters refer to sounds and meanings. However, unlike signs, symbols play a part in that which they represent and cannot be easily replaced. Tillich also asserts that symbols allow us to experience other levels of reality that are normally off limits to us. For instance art creates a symbol for a plane that we cannot move toward by science alone. Another characteristic of a symbol is that it cannot be manufactured. Symbols arise from the unconscious and must be accepted on that level before conscious acceptance. Finally, since symbols cannot be intentionally produced, they come about and cease to exist in due time. In essence, they are borne out of a need and they perish when they no longer generate a reaction within the group that originally used them for expressive purposes. Tillich then goes on to assert that anything that achieves ultimate concern for man is elevated to the status of god. However, when things like a nation or success become elevated to the level of ultimacy, they are merely false or idolatrous symbols of ultimate concern. Tillich also discusses that myths are an integral part of our ultimate concern. While a myth must be recognized as a myth much like how a symbol must be recognized as a symbol, Tillich argues that any attempt to remove the mythological from our consciousness will be unsuccessful because myths signify a collection of symbols which stand for our ultimate concern. However, Tillich also warns that one cannot simply accept myths as literal truths because they then lose their symbolic meaning and rob God of his standing as the ultimate. There are other sources that serve as the object of faith for humans. People can have faith in science and in their family. But there are few other sources for value. People need to have faith and meaning and value in order to orient themselves to life in this world. Religion is a phenomena that arises out of that need. Religious people are willing to live according to and at times to die for what they most value. Religion is the primary form in which that valuation

is expressed and transmitted from one generation to the next. It provides for a foundation for a moral order and in past times it has supplied answers to many questions of great importance. Science may now serve many people as a better source of answers for many of those questions but it does not serve as a source of value. Religion is likely to continue for some time as a popular and important feature of human culture. As more people come to have a better understanding of the nature of religion there will be a more intelligent and penetrating questioning of religious phenomena. Philosophy serves to provide a methodology for that activity. To satisfy the above requirements and conditions religion must be placed within a category of human phenomena that manifests itself in a manner with features illustrative of the characteristics listed above.

### 9: 8 Reasons People Embrace Religion - Listverse

*Religion (from the Latin Religio, meaning 'restraint,' or Relegere, according to Cicero, meaning 'to repeat, to read again,' or, most likely, Religionem, 'to show respect for what is sacred') is an organized system of beliefs and practices revolving around, or leading to, a transcendent spiritual experience.*

Religio Religion from O. One possible interpretation traced to Cicero , connects lego read, i. The definition of religio by Cicero is cultum deorum, "the proper performance of rites in veneration of the gods. Augustine , following the interpretation given by Lactantius in Divinae institutiones, IV, The term was sparsely used in classical Greece but became more frequently used in the writings of Josephus in the first century CE. It was used in mundane contexts and could mean multiple things from respectful fear to excessive or harmfully distracting practices of others; to cultic practices. It was often contrasted with the Greek word deisidaimonia which meant too much fear. Throughout classical South Asia , the study of law consisted of concepts such as penance through piety and ceremonial as well as practical traditions. Medieval Japan at first had a similar union between imperial law and universal or Buddha law, but these later became independent sources of power. In the 18th and 19th centuries, the terms Buddhism, Hinduism, Taoism, Confucianism, and world religions first entered the English language. What is called ancient religion today, they would have only called law. There are however two general definition systems: The very attempt to define religion, to find some distinctive or possibly unique essence or set of qualities that distinguish the religious from the remainder of human life, is primarily a Western concern. The attempt is a natural consequence of the Western speculative, intellectualistic, and scientific disposition. It is also the product of the dominant Western religious mode, what is called the Judeo-Christian climate or, more accurately, the theistic inheritance from Judaism, Christianity, and Islam. The theistic form of belief in this tradition, even when downgraded culturally, is formative of the dichotomous Western view of religion. That is, the basic structure of theism is essentially a distinction between a transcendent deity and all else, between the creator and his creation, between God and man. We just know that it is done, annually, weekly, daily, for some people almost hourly; and we have an enormous ethnographic literature to demonstrate it. He also emphasized the cultural reality of religion, which he defined as [â€] the entirety of the linguistic expressions, emotions and, actions and signs that refer to a supernatural being or supernatural beings. When more or less distinct patterns of behavior are built around this depth dimension in a culture, this structure constitutes religion in its historically recognizable form. Religion is the organization of life around the depth dimensions of experienceâ€”varied in form, completeness, and clarity in accordance with the environing culture. He also argued that the belief in spiritual beings exists in all known societies. In his book *The Varieties of Religious Experience* , the psychologist William James defined religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine". Sacred things are not, however, limited to gods or spirits. Religious beliefs Traditionally, faith , in addition to reason, has been considered a source of religious beliefs. The interplay between faith and reason, and their use as perceived support for religious beliefs, have been a subject of interest to philosophers and theologians. Mythology The word myth has several meanings. A traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon; A person or thing having only an imaginary or unverifiable existence; or A metaphor for the spiritual potentiality in the human being. Religions of pre-industrial peoples, or cultures in development, are similarly called myths in the anthropology of religion. The term myth can be used pejoratively by both religious and non-religious people. There, myth is defined as a story that is important for the group whether or not it is objectively or provably true. But from a mythological outlook, whether or not the event actually occurred is unimportant. Instead, the symbolism of the death of an old life and the start of a new life is what is most significant. Religious believers may or may not accept such symbolic interpretations. Worldview Religions have sacred histories , narratives , and mythologies which may be preserved in sacred scriptures , and symbols and holy places , that aim to explain the meaning of life , the origin of life , or the Universe.

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