

## 1: Christianity and other religions - Wikipedia

*In recent years, ecumenism and dialogue between different religions has been endorsed by many official representatives of the Christian churches, as a way of effecting reconciliation between Christian people and people of other faiths, leading to many cases of reconciliation.*

I want to add something to the answer of AlexanderSKing: The question may be reformulated as "Should I be dogmatic? Dogmatism can be understood as stating a "truth" and not only defending it by rational argument , but also discrediting every other weltanschauung. In not respecting a religion, you implicitly are dogmatic: You say that the foundations of this religion are untrue and the foundations of your weltanschauung are true. Dawkins is a good example for a dogmatic position. But the point Popper is making is that as long as the opponent is not dogmatic, you can tolerate him and his weltanschauung, taking him back into rational discourse. But in not tolerating religion, are you better than catholic church in crusades and inquisition or islamic terrorists of Boko Haram or IS regarding dogmatism and its related mindset? This question is not as rhetoric as it seems, though of course not accurate. But for the sake of the argument go on reading ;. You will, I assume, never establish your view by force. But you cannot respect the person by disrespecting her religion either. Because the weltanschauung is an integral part of the person, it is a part of the autonomy of this person. They do reject the dignity in total, but assuming that dignity is absolute, the connection, although harsh, is there. The borderline of your freedom is the freedom of others. Popper is reformulating the old idea of a social contract: As long as the weltanschauung of others does not harm you in practical execution, you have to tolerate it, no matter how your feelings about it might be. That is why social contract theories are often theories of natural law, restricting practices, not opinions. But dogmatism should not be tolerated in any way. Sometimes their deep belief and the actions based on it even make me angry. But in order not to be dogmatic, I have to tolerate their belief as long as it does not have direct consequences for my practices or, in a wider sense, autonomy. I have to respect their autonomy and dignity. Respect in the kantian and most philosophical meanings is not to be confused with the feeling of sympathy. You do not have to like a person in order to respect her. For Kant, respect is due to the dignity every moral agent i. And you do not have to think that there is a God to act respectful towards religious persons and their religious sentiments. It is not disrespectful to say that you think that their belief is wrong, it is disrespectful to say that your truth is objective and they are talking nonsense. You should rather ask for the meaning of what they say. And if they are not dogmatic, it will be that they believe in the existence and that there are proofs for the existence of God. This will be the point you will be able to enter a rational discourse with one another. Dogmatism in a more traditional understanding is saying that a particular religion is not only about statements to believe in, but about actual objective facts. This whole argumentation is from a kantian view with kantian concepts and terms, the terms are well stated in his *Metaphysics of Morals*, part 1, Ak. They are technical, philosophical terms. Do not confuse them with common language usage. And this argumentation is deliberately overdoing it to point out the problems and differences of both the positions of the opener as well as the kantian answer.

### 2: Religious tolerance in the Bible

*Because here's the thing: On a surface level, other people's religions are funny. Even within the same faith, the practices of one group can look like flim-flam or fanaticism to others. Even within the same faith, the practices of one group can look like flim-flam or fanaticism to others.*

In addition, many conservative Christians do not recognize other Christian denominations as being truly Christian. It is also seen in their attacks on more liberal Christian denominations and on new religious movements which teach beliefs that are different from their own, and at variance from historical Christian beliefs. One of the most common types of complaint mail that we receive demonstrates this exclusion of other Christian faith groups: Some conservative Christians believe that the Gods and Goddesses of other religions are actually demons. Thus, they see little difference among Hinduism , Buddhism , Satanism , Wicca , other forms of Neopaganism , and all other non-Christian religions. They believe that while members of these religions think that they are worshiping deities, they are really interacting with evil spirits or with Satan himself. But they often attribute that power to demonic spirits, and describe it as a form of counterfeit power which may appear to be of God, but which originates in powers of evil. It is only when a person is saved -- i. Only after the person is saved will the Gospel message become clear to them. Those who are not saved cannot be trusted to give wise advice or to teach accurate beliefs, because they are not empowered by the Holy Spirit to understand and speak the truth. Roman Catholics viewing non-Christian religions: Some important passages of the declaration "Nostra Aetate" are: According to the Times News Service, the statement implies that "Churches such as the Church of England, where the apostolic succession of bishops from the time of St. Liberal Christians viewing non-Christian religions: Many liberal Christians are pluralists: They generally view the all-evil quasi-deity, Satan , as being a concept of profound evil, and not as a living entity with supernatural powers. They see the Gods and Goddesses of non-Christian religions as being unrelated to Satan, although some of those deities may have both good and evil aspects. They view all of the major religions as inspiring many of their members to lead more moral and spiritual lives. They welcome religious diversity and view it as making a positive contribution to the country. Wh o is right? Religious diversity is a given, at least in North America. The rest follow an amazing array of non-Christian religions, from Asatru to Zoroastrianism. In addition, the religious composition of the U. All of these numbers and trends are emphasizing the importance of how each faith group reacts to this increasing religious diversity. There are three popular approaches to this question: However, truth is also found in other religions. Unfortunately, excluding other religions can lead to misunderstandings and conflict. Some Christians can view other religions as anti-Christian whereas others see them as un-Christian. Kerr Cuhulain, a respected Neopagan , wrote about the attitudes of some Christians towards his religion of Wicca: The same individuals who make this suggestion usually accuse any faith or Christian denomination other than their own of being anti-Christian or Satanic We [Wiccans] are not anti-Christian. We are simply different. Religious minorities in Canada and the United States have been heavily discriminated against. Anti-Semitism is believed to be responsible for the largest number of serious religious attacks in these two countries. However, those Wiccans who are open with their faith have probably suffered the greatest on a per-capita basis. There have been incidents of lynching, attempted mass murder by stoning, shooting, assaults, firebombing, and other criminal acts against Wiccans and other Neopagans. They conduct telephone polls about a variety of topics -- mainly involving Christianity. Responses were only counted from those subjects who were familiar with the religion in question. The remaining five religions included in the survey Islam, Buddhism, Mormonism, Scientology and Atheism received mixed reviews. This is a common stance taken by many conservative Christians who consider the Mormons to be either a non-Christian religion or a cult. Mormons consider their faith to be a reconstruction of the beliefs and practices of the early Christian movement; they regard other Christian denominations as having deviated from true Christianity which they represent. Partial results of the survey are:

### 3: The Way To Happiness Video: Respect The Religious Beliefs of Other, Moral Precept

*If we really believe in human finitude, perhaps other peoples and their religions will have something to teach us even concerning our understanding of Christianity and the revelation on which it is founded.*

The Study of Other Religions: Its Necessity and Problems Ronald W. Neufeldt As a Mennonite engaged in the study of world religions the discipline which used to be referred to as comparative religions I teach in the area of Hinduism in a religious studies department. What follows is an attempt to put into writing some of my own reflections on this issue. In doing so, I do not profess to have any final or definitive answers. Perhaps we never will arrive at a final answer on this issue. Perhaps all we can do is work patiently hoping that each time we address the issue we might be able to understand a little more clearly and fully. I offer these reflections, not as a theologian, but as a historian of religions; that is, as one who is engaged in the task of trying to understand what it is people have believed that gives meaning and direction to their lives, how these beliefs were related to the daily lives of people, and how these beliefs have changed and developed over the centuries. I point this out because the issue is a large one and should be addressed from the perspective of a wide variety of disciplines and fields of study. I intend to address myself principally to two questions. The first is, why should we be concerned about an understanding of other religious traditions? The second, what are some of the questions raised by the concern to understand other traditions for a person committed to Christianity, or in my case, for someone committed to Christian faith within the Anabaptist tradition? This article is an invitation to come to grips with how other people understand themselves, the world around them, their relationship to that world, their destiny, and the means used to achieve that destiny. This reflects a rather serious inconsistency in our attitude toward the study of culture. For some reason we have had no problems with spending much time and money on familiarizing ourselves with aspects of Western culture, which traditionally have not been seen as Christian. For example, we have in our Christian educational institutions taken pains to develop an understanding of ancient Greek and subsequent Western philosophical traditions. This is as it should be. After all, we live in a world whose culture is rooted largely in the philosophical traditions of the West. If we are to speak to our Western world, we must take steps to understand that world in terms of its traditions. Yet, when the question of non-western religious traditions has been raised, the reaction has often been a rather hostile one, implying that it is neither profitable nor necessary to study other religions. Ironically, the Greek philosophical traditions which the church fathers took seriously and which we study have helped shape both the theology and practise of the Christian faith. One of the reasons for giving attention to the religious and philosophical traditions of the West is that these phenomena are part of the world in which we live. In this latter part of the twentieth century, the argument applies equally to the so-called foreign or non-Christian religious traditions, particularly the Eastern traditions. There is a sense in which we are living in a new age. There was a time when one could make a broad distinction between Eastern and Western culture because these designations referred to separate geographical entities which rarely, if ever, met. This is no longer the case and for two reasons. Our world has shrunk in size in proportion to the development of sophisticated methods of travel and communication. As a result, one can speak of a tendency toward the development of a world culture. Different modes of perceiving man and his universe from both East and West are now in constant interaction. Traditions which were once Eastern are now part of our own backyard. I am referring here not only to those off-shoots of mainline Eastern traditions which are viewed with suspicion in both the East and West e. These traditions have developed in the past decades through the expansion of oriental communities in North America and through the attraction of their teachings to non-oriental North Americans. There are for example, two large Buddhist communities in North America, the Jodo Shinshu and the Nichiren Shoshu, which have behind them centuries of development in Japan. Whether we like it or not, we are faced with the challenge of the meaning and value of non-Christian religions. We can, of course, turn our backs on this challenge, but we will do so to the impoverishment of our own theological enterprise. There is, however, a much more important issue in our openness and response to other religious traditions. If we are at all concerned about human welfare, human dignity, human fulfillment, world peace, and survival we must take

seriously the fact that man is more than a social, political, and economic animal. Man is by nature deeply religious. Within our study of history we have paid too little attention to religious questions. In fact, history textbooks have often given the impression that religious issues are a nuisance or, at best, a curiosity fit only for those who insist on dealing with the esoteric. This is rather astounding when one considers that history is the story of man. If differences in this area are at the root of political misunderstanding, tension, and conflict, then the cultural area requires much greater attention by those concerned with world peace and community. I would also insist that there are beliefs which we have traditionally held to be Christian, which demand that we take seriously what other peoples and their religions have to say to us. We assert that God is, after all, a God of all mankind, that all men are created in the image of God, that God has never left himself without a witness among the nations, that all men have been and are in some sense confronted by God, and finally, that God has revealed himself in the Christ figure to be a loving, reconciling and caring as well as a just God. On the moral level, there follows an imperative towards reconciliation, unity, harmony, and brotherhood. At this level, all men are included: For the most part, our response to other peoples and their traditions has been characterized by the use of such words as diabolical, false, totally wrong, superstition, primitive and infantile. We have consequently become part of the bigotry which has characterized the attitude of the West to anything foreign or different. Unfortunately in our use of the term too often we are neither neutral nor Christian. Rather we mean the term in the sense in which it is understood by the man on the street and used by the newsmedia—that is, a cult is not just something we regard as false, but also as dirty, conspiratorial, intrinsically wicked, and inhuman. By our very use of language we create barriers which militate against any understanding and reaching out. Understanding is a necessary prerequisite to reaching out. This means, understanding a person or group in its own terms as a starting point. No period in the history of Christianity has ever been a full and complete expression of truth. We only perceive things partially. Yet, in the history of Christianity, we have often acted as though we have understood completely. We have had a penchant for seeing our understandings, interpretations and theologizings as ultimate and final truth. If we really believe in human finitude, perhaps other peoples and their religions will have something to teach us even concerning our understanding of Christianity and the revelation on which it is founded. In particular, the development of the anti-cult movement and its call for special anti-cult legislation and support for deprogramming raises for us the question of the extent to which we as Christians are willing to push the concepts of religious pluralism and liberty. This tradition has serious implications for religious pluralism and liberty. It means that we should not join the anti-cult bandwagon. But it also means that we should treat other religious traditions with more seriousness and integrity. Inevitably, the demand that one takes seriously other religious traditions will raise questions. It will call into question the exclusivist and arrogant attitude of evangelical Christians toward other religious traditions. In effect, we will have to ask ourselves again what we understand by the concept of the revelation of God. Along with the concept of the revelation of God, we will also have to reassess our understanding of how God works and has worked in history. We must take into account not only the tremendous religious diversity which has been discovered since the beginning of the nineteenth century as well as the discoveries of archaeology and paleontology concerning the age of man and this world. As Wilfred Cantwell Smith has asked, if we believe that God is the creator and that he is active in history, can we claim that he is totally absent from any history? Inevitably, a sensitivity to other religious traditions will also raise questions about the meaning of salvation and the means of salvation. Has our understanding of salvation been too restrictive? Have we attempted to program the saving work and grace of God along very narrow channels? Or will we be able to say as a result of our experiences with people of our traditions, that people outside of the Christian church do in fact live in the presence of God, that they are in fact godly people? Will we be able to realize that our understanding and interpretation of God and his ways are exactly that—only an understanding and an interpretation? Or will we confuse our understandings and interpretations with revelation as such—a position which has, in the history of Christianity led to much intolerance, arrogance, self-righteousness, insensitivity, hatred and in some cases, bloodshed? Scholars in Biblical studies have pointed out that there is within the Bible a universalistic message that has been largely ignored, particularly by evangelical churches. If this is so, one must ask what implications this larger message has for our attitude and approach to traditions

other than our own. It would seem to call into question the intolerant exclusivism which has too often characterized our attitude to other religions. It argues that people of other faiths are Christians without knowing it. I find that to be a singularly condescending and insulting concept. In fact, this view ignores the differences that exist among religious traditions. An alternative approach, would be to work at understanding traditions other than our own without the assumption that these traditions are somehow heathenish, demonic, or totally wrong. It is the fact of similarities which has the greater implications for our theology and for how we understand God and His work throughout history. This is what is meant by religious dialogue. Ashby spells out some of the questions which are raised when we examine religious positions other than our own with integrity: To what extent will the legitimate demands of their own religious faith allow them to recognize the Religious Knowledge claimed by other religions with whom they seek to work? Are they prepared to face squarely the fact that despite many similarities in the fundamental presuppositions of the major religions there are conflicts which are formidable and far reaching? And, most important of all, are they fully aware that by embarking on such a course they face the probability that over the years they will be forced to give up certain distinctive claims for their religion which they now hold? Such honesty requires that we admit to our uncertainties in approaching other religions, that we make an honest attempt at understanding our past approaches to other religions and the implications of these approaches for how we view God, the world, ourselves and our fellow man. That need not be the case. To cease to be open is to make a transition from faith to dogmatism or to a closed system of theology which may have very little to teach because it no longer has anything to learn. Duxbury Press, , p. Harper and Row, , p. The Conflict of Religions New York: Charles Scribners Sons, , pp.

## 4: How Christians View Non-Christian Religions

*I know that people are all different from each other www.enganchecubano.com you are caucasian or muslim or christian or african-american, you should not judge people for what they look www.enganchecubano.com you can judge someone after you get to know www.enganchecubano.com it's good to do that and you don't even know www.enganchecubano.com all religions are nice, because you can learn different things.*

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.

### 5: ethics - Should I respect other people's religions? - Philosophy Stack Exchange

*So, it may be positive concern for followers of other religions that is causing the born-again Christians to have extremely low opinion of those religions. The most mistrusted religion: Atheism: There are probably hundreds of definitions of the term "religion" that people have proposed -- all different.*

Religious tolerance in the Bible Sponsored link. The word "tolerance" does not occur in the Bible. At least, it does not appear in three common English translations: There are very few Biblical passages that promote tolerance, in comparison with its many instances of religious intolerance. We could only find one reference in the Hebrew Scriptures Old Testament - and it was a vague prophecy about religious peace, at some undefined time in the future. There are only a handful of examples in the Christian Scriptures New Testament. Most of them deal only with tolerance by one Christian to another. An overall theme of the Bible is religious exclusivity and intolerance. Particularly in the Hebrew Scriptures, it often calls for the oppression of women, followers of other religions, and sexual minorities, as well as genocide and mass murder of "others. World religions at peace with each other: The prophet Micah prophesied about a coming time when nations will stop making war. The various peoples of the world will live in peace and pursue their different religions, each worshipping their different Gods and Goddesses. Meanwhile, the Jews will continue to follow Jehovah. His prophesy came to pass for the known western world during the Roman Empire where religious were generally tolerated except for the intermittent persecution of Christians. However, late in the 4th century CE when Christianity became the official religion of the Roman Empire, persecution of non-Christians became the norm. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. Tolerance of other types of "Christianity": Jesus criticized his disciples and accepted the healer. Mark and Luke report the incident in parallel passages: But Jesus said, Forbid him not: For he that is not against us is on our part. And Jesus said unto him, Forbid him not: His disciples asked that he exterminate the people of the village by issuing a curse. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. And they went to another village. Jesus initiated a conversation with a Samaritan woman in Sychar, Samaria. This is unusual in at least two ways: Jewish men did not talk to women who were not their wives or were not from their family. Also, Jews normally treated Samaritans with contempt. Jews did not have dealings with them, because they had deviated from Judaism. Jesus saith unto her, Give me to drink Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father And upon this came his disciples, and marveled that he talked with the woman Christians treating Jews with respect: The author of Luke and Acts comments that the Jews in Berea were more noble, fair-minded and receptive than the Jews of Thessalonica. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. Paul was under house arrest in Rome for two years. The government granted him religious freedom and did not forbid him to preach. One corollary of this view is that only those persons who hear the Gospel and accept it will spend eternity in Heaven. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Paul said that God has given them the knowledge of right and wrong. They may be saved and attain heaven if they responded morally while living on Earth. It also contradicts Matthew 25 which states that people of all religions will be judged solely by their good and bad works. Toleration of fellow Christians: Paul commented on the range of beliefs among Christians. The

situation by the middle of the 1st Century CE was not unlike the variety of beliefs and practices seen among Christian denominations today. He called for intra-faith harmony. Paul urged believers to be tolerant of others who may follow different dietary rules, or hold religious services on a different day. He recommends that believers avoid doing anything that might make a fellow believer stumble in this faith. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

### 6: Religion - Wikipedia

*Even religious people don't respect other religions. A catholic will find dogmas of Later-days Saint Church utterly absurd, but their own dogmas will seem also nonsense from an external point of view.*

Teaching[ change change source ] A religion is passed on from one person to another through teachings and stories which are often called "myths" which may be written down like the Bible , or told from memory like the Dreamtime stories of Australian Aboriginal people. In many religions, there are people who take the role of "priest" and spend their lives teaching others about the religion. There are also people who take the role of "pastor" and spend their life caring for other people. A person may be both a priest and a pastor. They are called by different names in different religions. Symbols[ change change source ] Symbols are used to remind people of their religious beliefs. They are also used or worn as a sign to other people that the person belongs to a particular religion. A symbol might be something that is drawn or written, it might be a piece of clothing or jewellery, it might be a sign that a person makes with their body, or it might be a building or monument or artwork. Picture symbols for different religions are shown in the box in the introduction to this article. Witness and conversion[ change change source ] In many religions, it is thought important that people should show other people that they are following a particular religion. This might be done in a general way by wearing a symbol or a type of clothing. Many people believe that it is important to tell other people about their religion, so that they can believe as well. This is called "witnessing". These Sikhs in Canada wear a head-dress of turban or head scarf as a symbol and witness to their religion. There are many ways to witness. A young person might simply say to their friends "I do not use drugs or get drunk because of my religion". This is a witness. A person may tell their classmates, workmates and friends about their beliefs. A person might have printed material such as books or leaflets that they give to other people to read. A person might travel to a different country to teach, to work in a health service or to help people in some other way. People who do this are called "missionaries". These are different ways that people witness to their religion. When a person hears a witness and decides that they will join the religion, this is called a "conversion". Usually a person decides to join a religion because they like what they have read or been told, and they believe that they are hearing the truth. They join the religion because they choose. However, throughout history there have been many times when people have been forced to join a religion by violence and threats. This is still happening today. In most countries of the world, people are free to belong to whatever religion they choose. This is generally thought of as a basic human right. However, there are parts of the world where it is illegal against the law to witness to any religion except the one accepted by the government of the country. People who belong to other religions may be threatened, put in jail or murdered. A Carmelite nun meditating on the Bible Ritual[ change change source ] Rituals are an important part of the tradition of many religions. In many religions, it is the tradition for people to meet for a celebration on one day in every week. There are also major celebrations that may be held only at certain times of the year, for example, on the birthday of a person who is honoured in that religion. Some religions have celebrations for different seasons of the year, or when the sun or moon is in a certain part of the sky. Birth, naming, reaching an age to think for oneself, reaching adulthood, marriage, childbirth, sickness and death are all celebrated by some religions. Having a celebration or special traditions when a person dies is very common. It is the traditions that are about death that give the earliest evidence of religious beliefs. Scientists have discovered that , years ago, Neanderthal people started burying their dead. Early Homo sapiens put tools and other things into graves with the bodies, as if they could use them in the afterlife. From 40, years ago, many of the objects in graves are small artworks. Scientists believe that these objects were put there for religious reasons. Leaders in two religious institutions, the Dalai Lama Buddhist and Archbishop Desmond Tutu Anglican Groups and institutions[ change change source ] An institution is one name for an organization. Many religions have organizations that manage the way that people who follow the religion are to act. The organization might employ religious leaders, educate people into the ideas of the religion, manage money, own buildings and make rules. Many religions have sub-groups which are called denominations. Buildings[ change change source ] A Jewish man reads the Psalms of David at the Western

Wall, Jerusalem Most religions have special buildings where people meet. They are often called temples. In Judaism , they are called synagogues. In Christianity , they are called churches. In Islam , they are called mosques. In Buddhism there are pagodas , temples and monasteries. In Hinduism they are called Mandirs. People often try to make their religious building as beautiful as possible. Some religious buildings are great works of architecture. Art and music[ change change source ] People often make artworks that are about their religion, or that are used in religious celebration, or are put in a religious building. Religious art comes in all shapes and sizes, from tiny pieces of jewellery to huge statues and paintings. Artworks often give important clues to historians about different ancient religions that are not well understood. Music is often important in religious celebrations. Singing, chanting and playing musical instruments are often part of regular religious gatherings of people. Special music is often used on special occasions. Many famous composers have written religious music. The words of songs that are 3, years old are used every day in Christian churches and Jewish synagogues.

### 7: NYT Religion Correspondent: Other People's Religions Are Funny | The Stream

*People of other religions also have families and friends and want the best for them. They might enjoy sports, or love the family dog, or get irritated with Grandma sometimes. Each person has many facets, and religion is just one side of who they are.*

Tolerance is a good cornerstone on which to build human relationships. When one views the slaughter and suffering caused by religious intolerance down all the history of Man and into modern times, one can see that intolerance is a very non-survival activity. Religious tolerance does not mean one cannot express his own beliefs. It does mean that seeking to undermine or attack the religious faith and beliefs of another has always been a short road to trouble. Philosophers since the times of ancient Greece have disputed with one another about the nature of God, Man and the universe. The opinions of authorities ebb and flow: They have their own zealots who attack the beliefs and religions of others: If all the brightest minds since the fifth century B. In this sea of contention, one bright principle has emerged: They can be things quite apart. Any advice one might give another on this subject is safest when it simply asserts the right to believe as one chooses. One is at liberty to hold up his own beliefs for acceptance. One is at risk when he seeks to assault the beliefs of others, much more so when he attacks and seeks to harm them because of their religious convictions. Man, since the dawn of the species, has taken great consolation and joy in his religions. Men without faith are a pretty sorry lot. They can even be given something to have faith in. But when they have religious beliefs, respect them. The way to happiness can become contentious when one fails to respect the religious beliefs of others. Advanced by Leucippus and Democritus B. Upholders of this philosophy felt they had to neglect religion because they could not reduce it to mathematics. They were attacked by religious interests and in their turn attacked religions. The theories seek to explain away such things as minds by saying they can be reduced to physical things or their motions. Materialism is a very ancient idea. There are other ideas.

### 8: Religious Tolerance in Islam | [www.enganchecubano.com](http://www.enganchecubano.com)

*In other words, the richer a nation is, the less likely its inhabitants to call themselves religious, whatever this word means to them (Many people identify themselves as part of a religion (not irreligion) but do not self-identify as religious).*

Christian views on religious pluralism[ edit ] Classical Christian view[ edit ] Evangelical Christians believe that religious pluralism is heresy and contradicts the Bible. Maximal forms of religious pluralism claim that all religions are equally true, or that one religion can be true for some and another for others. Some, but by no means all, Christians hold such pluralism to be logically impossible. Calvinism is not pacifistic and Calvinists have been involved in religious wars, notably the French Wars of Religion and the English Civil War. Some of the first parts of modern Europe to practice religious tolerance had Calvinistic populations, notably the Netherlands. Eastern Orthodox views[ edit ] See also: Eastern Orthodoxy and Judaism Modern post-Enlightenment Christian views[ edit ] In recent years, some Christian groups have become more open to religious pluralism; this has led to many cases of reconciliation between Christians and people of other faiths. The liberalization of many Seminaries and theological institutions, particularly in regards to the rejection of the notion that the Bible is an infallible document, has led to a much more human-centered and secular movement within Mainline Christian denominations, particularly in the United States. Some Mainline churches no longer hold to exclusivist views on salvation. In recent years there has been much to note in the way of reconciliation between some Christian groups and the Jewish people. Many modern day Christians, including many Catholics and some liberal Protestants, have developed a view of the New Testament as an extended covenant; they believe that Jews are still in a valid relationship with God, and that Jews can avoid damnation and earn a heavenly reward. The article Christian&#x2013;Jewish reconciliation deals with this issue in detail. Multiple smaller Christian groups in the US and Canada have come into being over the last 40 years, such as "Christians for Israel". Other Modern Christian views, including some conservative Protestants , reject the idea of the New Testament as an extended covenant, and retain the classical Christian view as described earlier. Modern views specific to Catholicism[ edit ] Main article: Catholic Church and ecumenism For the Catholic Church, there has been a move at reconciliation not only with Judaism, but also Islam. The Second Vatican Council states that salvation includes others who acknowledge the same creator, and explicitly lists Muslims among those using the term Mohammedans , which was the word commonly used among non-Muslims at the time. The most prominent event in the way of dialogue between religions has arguably been the Peace Prayer in Assisi to which Pope John Paul II , against considerable resistance also from within the Roman Catholic church, invited representatives of all world religions. These meetings, consisting of round tables on different issues and of a common time of prayer has done much to further understanding and friendship between religious leaders and to further concrete peace initiatives. In order to avoid the reproaches of syncretism that were leveled at the Assisi meeting where the representatives of all religions held one common prayer, the follow-up meetings saw the representatives of the different religions pray in different places according to their respective traditions. The question of whether traditional Chinese ancestor veneration, consists of worshipping a God or veneration of a saint was important to the Roman Catholic church during the Chinese Rites controversy of the early 18th century. This dispute was between the Dominicans who argued that Confucianism and Chinese folk religion was worship, and therefore incompatible with Catholicism, and the Jesuit who argued the reverse. The pope ultimately ruled in favor of the Dominicans, a decision which greatly reduced the role of Catholic missionaries in China. However, this decision was partially reversed by Pope Pius XII in ; after this, Chinese customs were no longer considered superstition or idolatry, but a way of honoring esteemed relatives not entirely dissimilar to the Catholic practice of praying for the dead. However, there is no heaven or hell in the Sikh religion. Christianity and Judaism , Judeo-Christian , and Responsibility for the death of Jesus Historically, the relationship between Christianity and Judaism has been strained. In the past, Christians were often taught that "the Jews" killed Christ, for which "murder" they bear a collective guilt an interpretation which most major denominations now reject. Jews meanwhile have tended to associate Christianity with various pogroms , or in better times, with

the dangers of assimilation. Anti-Semitism has a long history in Christianity see Christianity and anti-Semitism , and indeed is far from dead for example, in contemporary Russia. However, since the Holocaust , much dialogue aimed at Christianâ€™Jewish reconciliation has taken place, and relations have greatly improved. Today, many conservative evangelicals support Christian Zionism , much to the irritation of Arab Christians , based partly on the Millennialist belief that the modern state of Israel represents the fulfillment of Biblical prophecy. Messianic Jewsâ€™who generally seek to combine a Jewish identity with the recognition of Jesusâ€™are rejected by mainstream Jewish groups[ citation needed ], who dismiss Messianic Judaism as little more than Christianity with Jewish undertones. According to Jews , the Hebrew Scriptures contain a small number of prophecies concerning a future descendant of King David , who will be anointed Hebrew: In the Jewish view, this fully human and mortal leader will rebuild the land of Israel and restore the Davidic Kingdom. This subject is covered in the section on Jewish eschatology. Christianity and Islam , Christian view of Muhammad , and Christian influences in Islam Islam shares a number of beliefs with Christianity. They share similar views on judgment , heaven, hell, spirits, angels, and a future resurrection. Jesus is acknowledged and respected by Muslims as a great prophet. The religions both share a belief in the virgin birth of Jesus , his miracles and healings, and that he ascended bodily into heaven. However, Jesus is not accepted as the son by Muslims, who strictly maintain that he was a human being who was loved by God and exalted by God to ranks of the most righteous. They believe in God as a single entity, not as the Trinity accepted by the vast majority of Christians. Since Muslims believe only in the worship of a strictly monotheistic God who never assumed human flesh , they do not accept the use of icons , and see this as shirk idolatry. Muslim influence played a part in the initiation of iconoclasm and their conquests caused the iconoclasm in the Byzantine Empire. For the same reason, they do not worship or pray to Muhammad , Jesus , or any other prophets; only to God. Adherents of Islam have historically referred to themselves, Jews, and Christians among others as People of the Book since they all base their religion on books that are considered to have a divine origin. Muslims, for their part, believe that parts of the Gospels, Torah and Jewish prophetic books have been forgotten, misinterpreted, or distorted by their followers. For example, Muslims reject belief in the Trinity , or any other expression of the divinity of Jesus, as incompatible with monotheism. Not surprisingly, the two faiths have often experienced controversy and conflict an example being the Crusades. At the same time, much fruitful dialogue has occurred as well. Better mutual understanding will surely lead, at the practical level, to a new way of presenting our two religions not in opposition, as has happened too often in the past, but in partnership for the good of the human family. Relations with Hinduism[ edit ] Main article: Christianity and Hinduism Buddhism, Hinduism and Christianity differ on fundamental beliefs on heaven , hell and reincarnation , to name a few. From the Hindu perspective, heaven Sanskrit svarga and hell Naraka are temporary places, where every soul has to live, either for the good deeds done or for their sins committed. There also exist significant similarities in Christian and Hindu theology, most notably in that both religions present a trinitarian view of God. The Holy Trinity of Christianity, consisting of the Father, Son, and Holy Spirit, is sometimes seen as roughly analogous to the Trimurti of Hinduism, whose members -- Brahma , Vishnu , and Shiva â€™are seen as the three principal manifestations of Brahman , or Godhead. Christian-Hindu relations are a mixed affair. In Western countries, Vedanta has influenced some Christian thinkers, while others in the anti- cult movement have reacted against the activities of immigrant gurus and their followers. The Christian Ashram Movement , a movement within Christianity in India , embraces Vedanta and the teachings of the East, attempting to combine the Christian faith with the Hindu ashram model and Christian monasticism with the Hindu sannyasa tradition. Buddhism and Christianity In the 19th century, some scholars began to perceive similarities between Buddhist and Christian practices, e. Rhys Davids wrote that the earliest missionaries to Tibet observed that similarities have been seen since the first known contact. Various events have cooperated to introduce various strains of Buddhist theology and meditation to several generations of Western spiritual seekers including some Catholic religious. Relations are generally good between both religions, except perhaps in South Korea where Christians have damaged Buddhist temples and engaged in other forms of Christian extremism. Possible relationship with Zoroastrianism through Judaism[ edit ] Many scholars [5] believe the eschatology of Judaism and possibly the idea of monotheism originated in

Zoroastrianism , and may have been transferred to Judaism during the Babylonian captivity , thus eventually influencing Christian theology. Nevertheless, scholars such as Solomon Nigosian contend, in regarding the similar ideas of Zoroaster and later Jewish writers, that "the ideas were indigenous to Iran A brief global History", Jerry H. It is also possible that Zoroastrianism and later Jewish theology came from a common source. For more on this theory, see Jewish history , Judaism , and Zoroastrianism. In the Younger Avesta , three divinities of the Zoroastrian pantheon are repeatedly identified as ahuric, meaning that each, as Ahura , act together in both representing and protecting Asha , or the divine truth governing the universe. Both Zoroastrianism and Christianity consider themselves to be monotheistic, but like all other monotheisms they have highlighted certain aspects or energies of the divine to emphasize, and these are not meant to be interpreted as separate divinities. In both religions there are guardian angels , or fravashi , which are considered to be created beings and are distinct from the Energies of God or divine emanations. The Zoroastrian term yazata , however, has variously been interpreted as meaning emanations or "sparks" of the divine, or as being roughly synonymous with the term "angels. Sunday itself was imposed as the official day of rest by Constantine , who referred to it as the Day of the venerable Sun[ citation needed ]. Mithraism had no concept of the death and resurrection of its god and no place for any concept of rebirth -- at least during its early stages During the early stages of the cult, the notion of rebirth would have been foreign to its basic outlook Moreover, Mithraism was basically a military cult. Therefore, one must be skeptical about suggestions that it appealed to nonmilitary people like the early Christians. They believe in the divine knowledge and essence of Jesus , among other messengers such as Muhammad , Zoroaster , Moses , Buddha , Krishna , and others. Jesus in Scientology Hubbard described Scientology as "the Western Anglicized continuance of many earlier forms of wisdom. This centuries-long process has been met with violent opposition at times, and likewise the spread of Christianity has in some cases been carried out with martial force. Converting adherents of other religions is widely accepted within Christianity. Many Christian organizations believe that they have a duty to make converts among every people. In recent years, ecumenism and dialogue between different religions has been endorsed by many official representatives of the Christian churches, as a way of effecting reconciliation between Christian people and people of other faiths, leading to many cases of reconciliation. In some cases, this endorsement is accompanied by a complete disavowal of all proselytizing efforts under the banner of religious pluralism. This is specially marked by the inauguration, or installation, of Archbishop of York Dr John Sentamu from Uganda, on November 29, Dr Sentamu is the first black African archbishop of the Church of England. He is also the first archbishop to beat bongo drums in the cathedral at his own inauguration. The newspaper Guardian, which dedicated its double middle page of the following day to a full picture of the grinning archbishop in full apparel at the porch of the cathedral, says that: Christian syncretism Christian converts have often carried some of their previous customs to their new faith. This on occasion has led to syncretisms , that are often not accepted by mainstream Christians:

### 9: How to Be More Accepting of Other Religions: 6 Steps

*Other major religions, such as Judaism, could be discussed, but for brevity, we have chosen these. Hinduism and its beliefs Most Hindus worship one Being of ultimate oneness (Brahman) through infinite representations of gods and goddesses.*

Some state that the New Testament was written and altered to make it look as if Jesus fulfilled Old Testament prophecy but there is no evidence of that. Others state that the prophecies are so vague that they do not count but many of the prophecies are not vague at all. Of course, it is possible that God inspired the writers; and Jesus, who is God in flesh, fulfilled these prophecies as a further demonstration of the validity of Christianity. Of course, merely making such a claim does not make it true. Jesus used the Divine Name for Himself John 8: Likewise, the disciples also called Him God John 1: By default, if Jesus is God in flesh, then whatever He said and did would be true. Again, making a claim is one thing. Backing it up is another. Did Jesus also back up His fantastic words with miraculous deeds? Jesus changed water into wine John 2: Jesus cast out demons Matt. Jesus healed lepers Matt. Jesus healed diseases Matt. Jesus healed the paralytic Mark 2: Jesus raised the dead Matt. Jesus restored sight to the blind Matt. Jesus fed the multitude Matt. Jesus walked on water Matt. Jesus calmed a storm with a command Matt. Jesus rose from the dead Luke Jesus appeared to disciples after resurrection John The eyewitnesses recorded the miracles of Jesus, and the gospels have been reliably transmitted to us. Therefore, we can believe what Jesus said about Himself for two reasons: Without the resurrection, our faith is useless 1 Cor. After Jesus was crucified, the disciples ran and hid. But when they saw the risen Lord, they knew that what Jesus had said and done proved that He was indeed God in flesh, the Savior. No other religious leader has died in full view of trained executioners, had a guarded tomb, and then risen three days later to appear to many many people. This resurrection is proof of who Jesus is, and that He did accomplish what He set out to do: Buddha did not rise from the dead. Muhammad did not rise from the dead. Confucius did not rise from the dead. Krishna did not rise from the dead, etc. Only Jesus has physically risen from the dead, walked on water, claimed to be God, and raised others from the dead. He has conquered death. Why trust anyone else? Why trust anyone who can be held by physical death when we have a Messiah who is greater than death itself? Conclusion Why should anyone trust in Christianity over Islam, Buddhism, Mormonism, or anything else? It is because there are absolute truths. Only in Christianity do we have the extremely accurate transmission of the eyewitness documents gospels , so we can trust what was originally written. Only in Christianity do we have the person of Christ who claimed to be God, performed many miracles to prove His claim of divinity, who died and rose from the dead, and who said that He alone was the Way, the Truth, and the Life John All this adds to the legitimacy and credibility of Christianity above all other religions--all based on the person of Jesus. It could not be that Jesus is the only Truth, and other religions also be the truth. Either Jesus is true and all other religions are false, or other religions are true, and Jesus is false. There are no other options. I choose to follow the risen Lord Jesus.

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