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The Biden administration needs to call out continuing persecution of minority Christians in India, according to activists at a seminar Wednesday accompanying the 2021 International Religious Freedom ...

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India's Christians suffer under anti-conversion laws, study finds

Sharonell Fulton had fostered 40 children over a 25-year period through Catholic Social Services (CSS), a private agency which conducted "home study" reviews of prospective foster parents. CSS operate ...

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Religious liberty after Fulton: Protected or precarious?

The study found Hindus see their religious and national identities as closely intertwined, while a third of respondents don't want a Muslim neighbour.

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Religion is keeping Indians apart, especially in the north of the country: Pew survey

Worked with Indian Indian survey companies and their interviewing teams to conduct interviews, says US-based PEW Research after doubts raised about methodology.

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PEW Research: Devoted "all our attention and resources" for India religion survey

It was a hard hike up to the glacier. Pico Humboldt is the second-highest mountain peak in Venezuela and it'd taken three days for Andrés Yarzabal and his colleagues to make it to the top. They'd ...

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Glaciers Are Disappearing and So Too Might the Microbial Ecosystems Within

The extensive 86-question ... s Institute for Studies of Religion, contacting 1,248 people, randomly sampled, in a wide range of demographic groups between Jan. 27 and March 21.

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Baylor survey finds line blurring between politics, religion  
Remembering Francis Smith, S.J. Father Francis Smith, S.J., a retired Associate Professor in the Department of Religious Studies, passed away at the age of 86 at the infirmary at

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Sacred Heart Jesuit ...

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Interest in the psychotherapeutic capacity of Buddhist teachings and practices is widely evident in the popular imagination. News media routinely report on ...

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## Prescribing the Dharma: Psychotherapists, Buddhist Traditions, and Defining Religion

While there is general support and acceptance for multicultural living in Singapore, its residents remain split when it comes to trusting people of differing religions and



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nationalities, according to ...

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Singapore residents remain split on trusting people of different religions: Survey

Today, post-vaccination, and nearly 4 million global deaths later, I am slowly waking up, like Rip van Winkle, much more than merely a year older, and not at all the same. I feel as though I have been ...

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Untethered, or The Year of Living Virtually

China's cabinet has released a white paper claiming ethnic minorities in Xinjiang enjoy political representation and rising

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living standards, as the US warns companies about doing business in the ...

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China claims it has improved people's lives in Xinjiang after US warning

Pew surveys 30,000 Indians across 6 faiths and 17 languages and finds support for tolerance yet also segregation.

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Pew: What India's Christians, Hindus, Muslims and More Think About Religion

With his advancing age, the question of who will succeed him

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has ... (Brooke Schedneck, Assistant Professor of Religious Studies, Rhodes College. The views expressed in this commentary do not ...

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Why choosing the next dalai lama will be a religious – as well as a political – issue

This analysis indicates that any change in the results between January 2020 (when this question was last asked on the phone) and March ... education, religious affiliation and other categories. For ...

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Americans, including Catholics, continue to have favorable

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views of Pope Francis

Poxel identified the dose to take into phase 3 in 2014 but lacked a partner to support the ... Poxel put the completion date at March 2022 when it registered the study on ClinicalTrials.gov. Poxel had ...

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Poxel pivots to different programs, but questions abound over imeglimin

One of your neighbors posted in Community Corner. Click through to read what they have to say. (The views expressed in this post are the author's own.) ...

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ASCAC's Next Study Group Meeting Will Be On The Streets  
late July

One of your neighbors posted in Community Corner. Click through to read what they have to say. (The views expressed in this post are the author's own.) ...

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ASCAC's Next Study Group Meeting on Zoom and Social  
Media in July

The court decided not to rule on the larger question ...  
religious freedom. Republicans favor conservative Christians'  
religious liberties by 20 to 25 percentage points more than  
Democrats. In ...

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The Supreme Court handed conservatives a narrow religious freedom victory in *Fulton v. City of Philadelphia*. When the University of Texas Law School launched a clinic dedicated to questions ... religious gatherings in private homes, saying they could not be enforced to bar prayer meetings or Bible study.

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This book represents a breakthrough in our understanding and development of the practices, ethics and theories of religious studies through engagement with the world of daily life and its breath-taking transformation since 1800, as

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revealed particularly in living standards, life expectancy and subjective wellbeing. Together with the equally disturbing growth of inequalities between and within nations, this constitutes the profound paradox of development. What is of particular interest is the book's rigorous treatment of the question why religion is better at delivering greater subjective wellbeing and how it does so. To build such arguments always involves engaging with key related disciplines, experiences and practices, including economics, psychology, sociology and economic history. But it will also increasingly offer religion the opportunity to participate in such developments but always and increasingly through collaboration with other such disciplines and experiences, and always with the objective of furthering the greater wellbeing of



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all people in and through their environments.

While the booming humanitarian sector faces daunting challenges, humanitarian economics emerges as a new field of study and practice--one that encompasses the economics and political economy of war, disaster, terrorism and humanitarianism. Carbonnier's book is the first to present humanitarian economics to a wide readership, defining its parameters, explaining its utility and convincing us why it matters. Among the issues he discusses are: how are emotions and altruism incorporated within a rational-choice framework? How do the economics of war and terrorism inform humanitarians' negotiations with combatants, and shed light on the role of aid in conflict? What do catastrophe bonds

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and risk-linked securities hold for disaster response? As more actors enter the humanitarian marketplace (including private firms), Carbonnier's revealing portrayal is especially timely, as is his critique of the transformative power of crises.

Trust the experts to bring together everything you need to teach the AQA GCSE Religious Studies A in a single book. Written by a subject specialist with examining experience and with content verified by faith advisors, this book will provide you with a comprehensive, creative and time-efficient teaching pathway through the reformed specification. - Enable students to build their knowledge and understanding as they progress through clear explanations of the content, engaging tasks and thought-provoking questions - Focus on

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the key themes of religious diversity, influence and impact with in-depth coverage of Christian and Buddhist beliefs and practices verified by faith advisors - Prepare students for assessment with skills-building activities, updated revision advice and practice questions - Cater for students of varying learning styles through a visually engaging approach that uses diagrams and artwork to enhance subject interest and understanding - Encourage students to take responsibility for their development, using student-friendly learning outcomes and quick knowledge-check questions to track their improvement

Christian theologians have for some decades affirmed that they have no monopoly on encounters with God or ultimate

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reality and that other religions also have access to religious truth and transformation. If that is the case, the time has come for Christians not only to learn about but also from their religious neighbors. Circling the Elephant affirms that the best way to be truly open to the mystery of the infinite is to move away from defensive postures of religious isolationism and self-sufficiency and to move, in vulnerability and openness, toward the mystery of the neighbor. Employing the ancient Indian allegory of the elephant and blind(folded) men, John J. Thatamanil argues for the integration of three often-separated theological projects: theologies of religious diversity (the work of accounting for why there are so many different understandings of the elephant), comparative theology (the venture of walking over to a different side of the elephant),

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and constructive theology (the endeavor of re-describing the elephant in light of the other two tasks). Circling the Elephant also offers an analysis of why we have fallen short in the past. Interreligious learning has been obstructed by problematic ideas about “religion” and “religions,” Thatamanil argues, while also pointing out the troubling resonances between reified notions of “religion” and “race.” He contests these notions and offers a new theory of the religious that makes interreligious learning both possible and desirable. Christians have much to learn from their religious neighbors, even about such central features of Christian theology as Christ and the Trinity. This book envisions religious diversity as a promise, not a problem, and proposes a new theology of religious diversity that opens the door to

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robust interreligious learning and Christian transformation through encountering the other.

This book explores how the often well-meaning routines and assumptions of a generous welfare state can reflect and even contribute to the stigmatisation of refugees and Muslims in Europe today. While the main cases are from Sweden, examples are included from the UK, France, Switzerland, Germany and the Netherlands. Mark Graham examines how suspicion is woven into the fabric of welfare bureaucracies with potential adverse consequences for the people they serve. He complicates our understanding of what Islamophobia means, and how it is expressed and created, by exploring contexts in which the logic of "othering" Muslims

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operates, but where explicit Islamophobia itself is absent. The book starts with Swedish public-sector bureaucracies and attempts by staff to make sense of Muslim refugee clients with categories and models that reappear in wider society. It goes on to explore the logic of integration policies, official concepts of culture, Swedish multiculturalism, educational strategies in schools, and debates surrounding "genuine" and "false" refugees. In all cases, the homologies between these different socio-cultural domains are explored.

Does anyone need to come out anymore? Queer theory has challenged the idea of coming out as problematic for its false binary and essentialized version of identity. If gender is a socially constructed performativity, then what does coming

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out mean? At the same time, we live in a society that still struggles with structures of power that define what is considered normal and sanctions those who transgress. The intersectionality of gender with race, class, ethnicity, nationality, abilities, religion, age and other positional markers challenge a simplified belief that coming out is not necessary. Therefore, in the lived experience of many persons coming out still matters. This book initiates a different theological conversation about coming out. It argues that rather than the declaration of an identity category, coming out can be understood as the erotic ethical practice of truth-telling. The formation of conscience and moral integrity embody the two pillars of this erotic practice. Coming out understood as "disruptive coherence" is the erotic ethical practice of truth-



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telling grounded in our deepest desires to be known authentically in community.

From Justin Bieber, to Sarah Palin and Michele Bachmann, to the controversial documentary Jesus Camp (2006), the New Apostolic Reformation's influence can be seen everywhere in mainstream America. Beginning with an examination of the Latter Rain, Church Growth and Shepherding movements, this book explores how the new Reformation has become one of the most powerful movements in modern evangelical Christianity and a major influence on American political and cultural life. The author describes the New Apostolic Reformation's organization, how the movement spread and its national and international objectives.

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Religious Studies and Rabbinics have overlapping yet distinct interests, subject matter, and methods. Religious Studies is committed to the study of religion writ large. It develops theories and methods intended to apply across religious traditions. Rabbinics, by contrast, is dedicated to a defined set of texts produced by the rabbinic movement of late antiquity. Religious Studies and Rabbinics represents the first sustained effort to create a conversation between these two academic fields. In one trajectory of argument, the book shows what is gained when each field sees how the other engages the same questions: When did the concept of "religion" arise? How should a scholar's normative commitments interact with their scholarship? The book

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argues that if scholars from Religious Studies and Rabbinics do not realize they are addressing the same problems, they will not benefit from each other's solutions. A second line of argument brings research methods, theoretical claims, and data associated with one field into contact with those of the other. When Religious Studies categories such as "ritual" or "the sacred" are applied to data from Rabbinics and, conversely, when text-reading strategies distinctive to Rabbinics are employed for texts from other traditions, both Religious Studies and Rabbinics enlarge their scope. The chapters range across such themes as ritual failure; rabbinic conceptions of scripture, ethics, food, time, and everyday life; problems of definition and normativity in the study of religion; J.Z. Smith's writings; and the preaching of the African-

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American Christian evangelical social justice activist John Perkins. With chapters written by world-class theorists of Religious Studies and prominent text scholars of Rabbinics, the book provides a unique opportunity to expand the conceptual reach and scholarly audience of both Religious Studies and Jewish Studies.

The papers in this collection were originally presented at the 13th International Conference on Persons, held at the University of Boston in August 2015. This biennial event, founded by Thomas O. Buford and Charles Conti in 1989, attracts a host of international scholars, both the venerable and the aspiring. It is widely regarded as the premier event for those whose research concerns the philosophical tradition

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known as 'personalism'. That tradition is, perhaps, best known today in its American and European manifestations, although there remains a small but fiercely defended stronghold in Britain. Personalism is not an exclusively Western development, however; its roots are also found in India, China, and Japan. What unites these disparate intellectual cultures may seem quite small. There is little, if any, methodological or doctrinal consensus among them. They are all, however, responses to the impersonal and depersonalising forces perceived to be at work in philosophy, theology, and, most recently, the natural and political sciences. Their common aim is to place persons at the heart of these discourses, to defend the idea that persons are the metaphysical, epistemological, and moral 'bottom line', the

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vital clue to knowledge of self, reality, and all conceivable values. The authors in this collection do not simply reflect upon this tradition, they put it to work on a range of philosophical and theological problems, both classical and contemporary; problems of free will, personal identity, and the nature of reality, as well as the very current concerns of environmental philosophers, bio- and neuro-ethicists. Their perspectives, too, are many and varied, so offer profound insights into key debates among other philosophical traditions, such as the Kantian, Hegelian, phenomenological, and process schools.

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