

### Chapter 1 : Facing death: How religion matters | HuffPost

*Religion is a major part of life and death. In fact, the concept of death in different religions differs a lot. For instance, Christianity, Islam, Buddhism, and Hinduism have discrete opinions about death and what comes after.*

Her letter released by her parents after her death resonated with a note I recently received from a friend who described coming face to face with mortality in a serious health crisis as a spiritual blessing. So, whether we live or die, we belong to the Lord. Religion can be a critical resource in reducing death anxiety. Not all will benefit equally, and some may suffer greater worries if they believe they will be found wanting by a judgmental divinity. But the research opens windows of understanding for caregivers, family and friends seeking to help support others in their journey through the shadows of the valley of death. Finding meaning

Most Americans hold on to the hope of eternal life. This belief has remained relatively unchanged in recent decades despite a rise in secularism and the visibility of prominent atheist authors such as Richard Dawkins decrying such ideas as delusions. In the General Social Survey, nearly three-quarters of respondents said they believed in a life after death. The percentage holding that belief was unchanged in the survey. And for many people, this is a great resource. In general, a number of studies indicate a strong faith and a deeply held belief in the afterlife allows individuals to better cope with their own fears of mortality. Consider these research findings from three studies since

More frequent prayer and Bible reading were related to lesser fear of dying in pain. Even the mortality concerns of atheists and agnostics may be eased by assurances of an afterlife , according to yet another study of college students. Where is thy sting? What the study findings also reveal, however, is that individual responses to death anxiety vary widely across a spectrum of beliefs. For example in the study of parents with ill children, some faithful parents found it helpful to express their anger toward God, but some parents moved away from their faith. And in the study of students and church members, those with low degrees of religiousness reported greater anxiety after reading the religious text. The findings have several practical implications. For religious groups, the results are a reminder of how critical belief in an afterlife is to the way many members find meaning in their lives amid the reality of death. For caregivers, the studies illustrate the reality that individuals find different coping resources in the face of death. For my friend facing cancer and for a young aid worker trapped in captivity among a group known for beheading its victims, faith was a great gift. But she was able to reassure herself and them:

### Chapter 2 : How Many People Have Been Killed in the Name of Religion? : atheism

*It's entirely possible that Christianity has made up the 5 million death gap with smaller wars and general low-intensity persecution over time, but without any good statistics on that, I'm going to say the most bloody religion of all time is the God Worshippers, a religion that existed for less than 30 years.*

And, as predictably as the sun rises, these debates nearly always devolve into the argument of which side is responsible for the greatest death toll throughout history. Which is a more terrible killer: Christians charge that the most killing in history has come from modern atheist regimes. Adolf Hitler led Germany during World War II when he executed six million Jews in the Holocaust, three million Poles, three million Russian prisoners of war, and as many as eight million others throughout Europe. Between 10 and 20 million Soviets and German prisoners of war died under his regime, depending on how many famine victims you count, from Gulags, execution, and forced resettlement. Mao Zedong, who led China for more than a quarter of a century following World War II, created the Great Leap Forward and Cultural Revolution programs which collectively killed unknown tens of millions of Chinese, most of them in public executions and violent clashes. History is full of uncounted massacres by armies carrying a religious banner, though most such episodes were in ancient times with much less efficient killing technology and microscopically smaller populations. The number of religious exterminations of entire villages throughout history is innumerable, though most had body counts only in the hundreds or thousands. Alexander the Great is estimated to have executed a million. The Aztecs once slaughtered , prisoners over four days. The Ottoman Empire massacred two million Armenians over the years. A million have died in Rwanda, half a million in Darfur. Muslim violence has obviously dominated our headlines for a decade, totaling somewhere in seven figures. So who has been the worst throughout history: Obviously the big numbers come from the 20th century superpowers China, Russia, Germany so the answer depends on how you classify those. And this is where the meat of these debates is usually found, splitting hairs on which regime is atheist, which is merely secular, which is non-Christian and thus fair game to be called atheist. Pol Pot was raised a Buddhist monk who grew up to execute Buddhist monks, along with anyone else he could lay his hands on. Whole books have been written on the occult underpinnings of Nazi Germany, the symbology of the Norse gods, to say nothing of the claims that Hitler was a Christian, Hitler was a Jew, and his own writings expressing the kinship he felt with the Muslims. A favorite counterpoint raised by Christian debaters is that these despots practiced Social Darwinism and were thus atheists by definition. In summary, the winner of these debates is the one who can convince the other that the big 20th century genocidal maniacs were motivated either by religion or by a desire to destroy religion. The entire debate is the logical fallacy of the excluded middle. If you write a book called *God Is Not Great: How Religion Poisons Everything*, you sell a lot of books. Neither does a lack of religious convictions cause one to run wild in the streets with a bloody axe and a torch. Humans are very smart, very capable; and when we want something, we generally find some way to get it, even if that means killing someone or committing genocide. My dismissal of the entire argument as pointless and fallacious will be interpreted as a dodge from advocating a weak position. So go ahead and post that as a comment on Skeptoid. We are human beings, and we need to understand our human motivations. The way I see it, you might as well debate what color underpants are worn by the largest number of killers, and try to draw a causal relationship there as well.

### Chapter 3 : Who Kills More, Religion or Atheism?

*Religion is a necessary evil. I get it. It controls people who would otherwise act to the detriment of society. Still, it is a sad failing of our species that is necessary to contain the masses.*

During such a time often people think about the mysterious aspects of life, and most especially death. There are different types of questions that come to the mind and people start looking for answers. If you wish to understand death, different religious viewpoints can help a lot. Religion is a major part of life and death. In fact, the concept of death in different religions differs a lot. For instance, Christianity, Islam, Buddhism, and Hinduism have discrete opinions about death and what comes after. Views on Death in Christianity Christian beliefs about the afterlife vary between denominations and individual Christians, but vast majority of Christians believe in some kind of heaven, in which believers enjoy the presence of God and other believers and freedom from suffering and sin. Most of the Christians follow the idea that Jesus died on the cross for the sins immoral acts of humanity, so that we could achieve salvation. There are references of heaven and hell in the Bible. It is clearly stated that those who do not follow and believe in Jesus will ultimately end up in hell, while those who do will achieve salvation and end up in heaven. In the Bible it is explained that there is a time to be born, and a time to die. Initially, most Christian favored burial of the dead body but today both cremation and burial are practiced by Christians. Whether it is burial or cremation, there are many rituals that Christians practice for the deceased. Views on Death in Islam Muslims believe that the present life is only a preparation for the next realm of existence. For them death is merely movement from one world to another. It can be described as a journey through a separate dimension of existence. The Prophet taught that three things can continue to help a person even after death; charity which he had given, knowledge which he had taught and prayers on their behalf by a righteous child. Upon the death of a Muslim person, the body of the deceased is washed and covered in a clean white cloth and preparation for burial takes place as soon as possible. Muslims gather and prayers are performed for the dead and soon after the prayer the body of the deceased is buried. The body is to be laid on its right side facing the direction of Makkah. Charity, fasting, prayers, and pilgrimage are often performed by the family members on behalf of the deceased. Views on Death in Hinduism Death in Hinduism is very spiritual, and it strongly believes in the rebirth and reincarnation of souls. So, according to Hinduism, death is regarded as a natural process in the existence of soul as a separate entity. After death, Hindus are not buried, but cremated. By cremating the body, the elements are rightfully returned to their respective spheres, while the subtle body along with soul returns to the world for the continuation of its afterlife. A lot of rituals are associated with the cremation ceremony. Views on Death in Buddhism In Buddhism a lot has been said about the importance of death. They believe in reincarnation: The role of religion in death is immense and when it comes to death you simply cannot ignore the religious viewpoints.

### Chapter 4 : The Meaning of Death: Scientific and Religious

*Even if these death tolls of millions by totalitarian regimes were not atheistic, it would still show that religion was not responsible for the most deaths in the 20th century. My point still remains that wars fought in the name of religion are a minority in the course of human history.*

Consequently, bereavement and funeral practices and tend to vary from one religion to another. Thus, although death is a universal experience, it is interpreted in numerous ways in all the cultures and religions. Consequently, there are different methods for disposing of the body of the deceased. The believers face death without fear and gain eternal life in Heaven in the presence of God. It is believed that the body itself is also a gift from God. Thus, it has to be celebrated and honored. Therefore, elaborate funeral procedures are performed after death. In general, Christians are free to either bury or cremate the dead body. The Catholics, however, prefer burial over cremation. You can read about the Christian beliefs on Afterlife at Religion Facts. Islam Islam believes in continued existence of the soul with transformed physical existence and a Day of Judgment similar to Catholicism deciding eternal destination of the human beings to Paradise and Hell. After death, there are no complicated rituals, and the body is washed and wrapped in a shroud for burial as soon as possible, preferably within 24 hours, in order to avoid embalming. Cremation is usually prohibited in Islam. You can get detailed information on the Islamic view on death at [www](http://www). To understand read about cremation, visit Cremation Resource. Hinduism According to Hinduism, the oldest known religion in the world, death is a natural process in the existence of a soul that takes several births and reincarnations on the basis of karma. It explains the body like a set of clothes covering the soul. Hence, the soul changes bodies like one changes clothes. More often than not, they prefer dying at home. After death, Hindus generally dispose of the dead body by way of cremation except for great spiritual leaders who are respectfully buried and disperse the cremated remains in holy waters. During the funeral, they prefer to wear white or dress casually but avoid black. To read more about Hindu beliefs on death, dying, and funeral rites, visit Hinduism Today. Plus, you can get information on traditional Hindu beliefs on this page. Buddhism Buddhist funeral traditions tend to vary because there are different types of Buddhism. Nevertheless, like Hindus, Buddhists also believe in rebirth, which is influenced by the state of mind in which a person dies. Thus, while dying, a Buddhist is surrounded by family member, friends, and monks who chant mantras and recite Buddhist scriptures to help the person leave the mortal body in a peaceful state of mind. After death , Buddhists can either be buried or cremated, as per their tradition. You may read about Bhuddist reflections on death, here. Chinese Folk Religion Chinese folk religion is among major religious traditions in the world with at least million adherents. It is a combination of Taoism and Mahayana Buddhism. Those found virtuous in this hearing are allowed to go to one of the Buddhist paradises. Besides, they may go to the place were Taoist immortals reside. Furthermore, they can be sent to the Tenth Court of Hell, followed by immediate rebirth. Sinners, on the other hand, are sent to Hell for a fixed period of punishment. Hell is located at the base of the cosmic mountain, Mount Meru. After the punishment is over, the souls are supposed to drink an elixir of oblivion. It helps prepare them for their next reincarnation. Thus, as per Chinese folk religion, death opens a gap between earthly and spiritual existence. It is believed that the sinners descend to Hell after 49 days. You can read more about this religion at Faithology and Light Planet. You can learn more about cultural aspects of death and dying at Dimensions of Cuture.

### Chapter 5 : Mortality Differentials and Religion in the U.S.: Religious Affiliation and Attendance

*Sometimes when in discussion with atheists or people resisting Christianity, or religion in general you will hear the claim that religion has been the cause of the most human suffering and death in the world.*

Suicide -Hindus should not commit suicide, because it only postpones and intensifies the karma one seeks escape from, requiring several lives to return to the evolutionary point that existed at the moment of suicide. For my part of the presentation, I discussed the voodoo religion, and its specific views about death. Most of the information gathered on this topic was from the internet. It is important to give a bit of background information regarding the religion. Widely practiced in Haiti the place of its birth, voodoo has migrated with the Haitian people to other parts of the world, with particularly strong communities in New Orleans, Miami, and New York City. The term voodoo is actually the "westernized" name for the religion of hoodo, or vodun. The African tribe of the Yoruba had to alter their personal beliefs when the French settlers came into their land and their homes. The voodoo that is practiced today is different from the voodoo practiced years ago. The Yoruba were not allowed to worship the snake, or dance during their death rituals, or chant to their many gods. The French settlers were Catholic, and thought that these strange practices were a form of devil worship, and banned the Haitians from further practice of their beliefs. But, the religion was not to be killed, it was simply altered, and disguised from the French. Therefore, the voodoo religion became a product of the slave trade. Voodoo belief does not consider death to be a cessation of life, rather, in death, activities are simple changed from one condition to another. Death is perceived as a celebration for the living, with much dancing, and large parties, with much food and drinking. The body of the dead person goes through a preparation process. The mouth is also tied shut, and the pockets are turned inside out. During this ritual, the houngan, or sort of priest, sprays kleren to the four cardinal directions and then over the corpse to cleanse it. He shakes his asson over the corpse and lights candles. Also during this ritual, animal sacrifices are made. I corrolated this practice to the animal sacrificing one hears about from the Christian religion. Although they may not still practice these sacrifices, there is past evidence of this in The Bible. Once the dead body has undergone this process, the soul splits up into two separate parts. One part of the soul goes back into the earth- the energy of life. The other part of the soul remains on the earth for a period of time. This part of the soul is often placed into glass jars to be kept by living family members. In voodoo, the family believes that they can still communicate with the dead person through these jars. In a way, they think that the dead person has now, through death, become a sort of god. They go to them for guidance and personal protection while still here on earth. It is extremely important to note that within all of the research I found concerning the religion, all were upset with Hollywood and television for misconstruing their beliefs. They think that Hollywood has taken all of the "bizarre" aspects of their religion, and transformed them to be perceived as evil. Furthermore, many of the articles warned against the danger of trying to practice any of these rituals if one is not a practicing voodoo. They fear that the souls of the dead will become trapped here on earth, and haunt the living-they call these spirits, zombies. I also think that this fear is the reason why much of the information was not detailed. Orthodox Judaism has many rituals surrounding death, the dead body and mourning. In sum, the entire process is based upon respect for the dead and the body. Almost every ritual is performed with that one motivation. For the wind passes over it and it is gone, and its place knows it no more. The Talmud- is a book of Jewish Oral Law and rabbinical teachings, it is the core of Jewish education second only to the Bible It notes that all people are descended from a single person, thus taking a single life is like destroying an entire world, and saving a single life is like saving an entire world. There are commandments for the Orthodox Jews, only the prohibitions against murder, idolatry, incest and adultery are so important that they cannot be violated to save a life. Judaism not only permits, but often requires a person to violate the commandments if necessary to save a life. Doctors are permitted to answer emergency calls on the Sabbath, even though this may violate many Sabbath prohibitions. Because life is so valuable, we are not permitted to do anything that may hasten death, not even to prevent suffering. Euthanasia, suicide and assisted suicide are strictly forbidden by Jewish law. This brings up another issue- this same commandment was and sometimes still is used as a reason not to tell a terminally ill person that he or

she is dying because it may be assumed that upon receiving knowledge of his or her state he or she may give up hope and therefore hasten their own death. However, where death is imminent and certain, and the patient is suffering, Jewish law does permit one to cease artificially prolonging life. Thus, in certain circumstances, Jewish law permits "pulling the plug. Death is a natural process

Mourning practices in Judaism are extensive, but they are not an expression of fear or distaste for death. Jewish practices relating to death and mourning have two purposes: Care for the Dead After a person dies, the eyes are closed, the body is laid on the floor and covered, and candles are lit next to the body. The body is never left alone until after burial, as a sign of respect. The people who sit with the dead body are called shomerim Respect for the dead body is a matter of paramount importance. For example, the shomerim may not eat, drink, or perform a commandment in the presence of the dead. To do so would be considered mocking the dead, because the dead can no longer do these things. Most communities have an organization to care for the dead, known as the chevra kaddisha the holy society. These people are volunteers. Their work is considered extremely meritorious, because they are performing a service for someone who can never repay them. Autopsies in general are discouraged as desecration of the body. They are permitted, however, where it may save a life or where local law requires it. When autopsies must be performed, they should be minimally intrusive. In preparation for the burial, the body is thoroughly cleaned and wrapped in a simple, plain linen shroud. This is done so that a poor person would not receive less honor in death than a rich person. The body is not embalmed as that would hinder the natural decomposition and no organs or fluids may be removed. Only the cornea may be harvested for transplants in the Orthodox Jews sect. But liberal Judaism allows for appropriate organ donation The body must not be cremated. It must be buried in the earth. Coffins are not required, but if they are used, they must have holes drilled in them so the body comes in contact with the earth. The body is never displayed at funerals; open casket ceremonies are forbidden by Jewish law. According to Jewish law, exposing a body is considered disrespectful, because it allows not only friends, but also enemies to view the dead, mocking their helpless state. Mourning Jewish mourning practices can be broken into several periods of decreasing intensity. These mourning periods allow the full expression of grief, while discouraging excesses of grief and allowing the mourner to gradually return to a normal life. The tear is made over the heart if the deceased is a parent, or over the right side of the chest for other relatives. This tearing of the clothing is referred to as keriyah lit. This period is known as aninut. During this time, the mourners are exempt from all positive commandments "thou shalt" , because the preparations take first priority. This period usually lasts a day or two; Judaism requires prompt burial. During this aninut period, the family should be left alone and allowed the full expression of grief. Condolence calls or visits should not be made during this time. This meal traditionally consists of eggs a symbol of life and bread. The meal is for the family only, not for visitors. After this time, condolence calls are permitted. The next period of mourning is known as shiva seven, because it lasts seven days. Shiva begins on the day of burial and continues until the morning of the seventh day after burial. Mourners sit on low stools or the floor instead of chairs, do not wear leather shoes, do not shave or cut their hair, do not wear cosmetics, do not work, and do not do things for comfort or pleasure, such as bathe, have sex, put on fresh clothing, or study Torah except Torah related to mourning and grief. Mourners wear the clothes that they wore at the time of learning of the death or at the funeral. Mirrors in the house are covered. Prayer services are held where the shiva is held, with friends neighbors and relatives making up the minyan 10 people required for certain prayers. The next period of mourning is known as shloshim thirty, because it lasts until the 30th day after burial. During that period, the mourners do not attend parties or celebrations, do not shave or cut their hair, and do not listen to music. The final period of formal mourning is avelut, which is observed only for a parent. This period lasts for twelve months after the burial. During that time, mourners avoid parties, celebrations, theater and concerts. At this time the tombstone is erected so that the deceased is not forgotten and the grave is not desecrated When visiting a mourner, a guest should not try to express grief with standard, shallow platitudes. The guest should allow the mourner to initiate conversations. On the contrary, the caller should encourage conversation about the deceased. It is actually a prayer of exultation and praise Why, then, is Kaddish recited by mourners? To do so inures to the merit of the deceased in the eyes of God, because the deceased must have been a very good parent to raise a child who could express such faith in the face of

personal loss. Kaddish is recited for only 11 months. According to Jewish tradition, the soul must spend some time purifying itself before it can enter heaven. The maximum time required for purification is 12 months, for the most evil person.

### Chapter 6 : Category:Religion and death - Wikipedia

*Religion and death. Find out what religion say about death - christianity views on death, islam views on death, hinduism views on death. Try the internationally recognised death clock and have fun.*

Another great article from Buddhism Today teaches about the afterlife in Buddhism. The afterlife usually pertains to the intermediate phase between rebirths. Judaism Traditional Judaism firmly believes that death is not the end of human existence. However, because Judaism is primarily focused on life here and now rather than on the afterlife, Judaism does not have much dogma about the afterlife, and leaves a great deal of room for personal opinion. It is possible for an Orthodox Jew to believe that the souls of the righteous dead go to a place similar to the Christian heaven, or that they are reincarnated through many lifetimes, or that they simply wait until the coming of the messiah, when they will be resurrected. Likewise, Orthodox Jews can believe that the souls of the wicked are tormented by demons of their own creation, or that wicked souls are simply destroyed at death, ceasing to exist. See Judaism Olam Ha-Ba: Many Muslims believe that the righteous are able to see visions of God after death and that the wicked see visions of hell. Except for these possible visions of heaven or hell, Muslims believe the soul remains in a kind of "soul sleep" until Judgment Day. When the Day of Judgment arrives, everyone is judged according to their deeds in life. Many Muslims believe that non-Muslims can attain heaven only after a period of purification in the fires of purgatory. In the eighth century, a mystical sect of Islam began which merged the mystical traditions of the Greeks, Buddhists and Hindus with traditional Islamic faith. Concepts found in Sufism can be found in a great many near-death experiences which have been reported. The Sufi masters teach that, after death, a person judges himself thereby bringing about their own heaven or hell. Sufism is known as "the Way of the Heart" and the "Way of the Pure. This light concept is common to many other religions as well as the near-death experience. According to Sufi tradition, there are many ways to ascend, but the essence of the path to God is to find yourself. As the Sufi saying states, "Know yourself, know your Lord. Islamic View Hinduism The Upanishads, the ancient set of Hindu religious texts, postulated an eternal, changeless core of the self called as the "Atman. Untouched by the variations of time and circumstance, the Atman was nevertheless entrapped in the world of "samsara" the cycle of death and rebirth. Unlike Western treatments of reincarnation, which tend to make the idea of coming back into body after body seem exotic, desirable, and even romantic, Hinduism, Buddhism, and other southern Asian religions portray the samsaric process as unhappy. Life in this world means suffering. What keeps us trapped in the samsaric cycle is the law of karma. In its simplest form, this law operates impersonally like a natural law, ensuring that every good or bad deed eventually returns to the individual in the form of reward or punishment commensurate with the original deed. Coming back in another lifetime also allows karmic forces to reward or punish one through the circumstances to which one is born. Hence, for example, an individual who was generous in one lifetime might be reborn as a wealthy person in the next incarnation. In the southern Asian religious tradition, it represents the supreme goal of human strivings. Reflecting the diversity of Hinduism, liberation can be attained in a variety of ways, from the proper performance of certain rituals to highly disciplined forms of yoga. In the Upanishads, it is proper knowledge, in the sense of insight into the nature of reality, that enables the aspiring seeker to achieve liberation from the wheel of rebirth. What happens to the individual after reaching moksha? In Upanishadic Hinduism, the individual Atman is believed to merge into the cosmic Brahma. A traditional image is that of a drop of water that, when dropped into the ocean, loses its individuality and becomes one with the sea. Although widespread, this metaphor does not quite capture the significance of this merger. Along with heaven realms, Hinduism also developed notions of hell worlds in which exceptionally sinful individuals were punished. Many of the torments of Hindu hell worlds, such as being tortured by demons, resemble the torments of more familiar Western hells. Unlike Western hells, however, Hindu hell worlds are not final dwelling places. They are more like purgatories in which sinful souls experience suffering for a limited term. After the term is over, even the most evil person is turned out of hell to once again participate in the cycle of reincarnation. On crossing over we take three things with us: On crossing we go to a realm that will accommodate the vibrations we



accumulated from all the thoughts and actions of our lifetime. Average decent people go to what is usually termed as the Third Realm. Those who have been willfully cruel and consistently selfish go to the darker, very unpleasant Astral regions because their level of vibrations would be much lower than the vibrations of the Third Realm. Information transmitted from the other side tells us that the Third Realm is a place of enormous beauty, peace and light. There will be scope to continue to spiritually refine indefinitely. Those who earned it can progress to the fourth level, then the fifth, and sixth and so on. For humans we know that there are at least seven realms vibrating from the lowest to the highest - the higher the vibrations the more beautiful and better the conditions. Spiritualists accept the Law of Progress- that those who are in the lower realms will one day slowly go upwardly towards the Realms of the Light even if it takes eons of time. Spiritualism is the acceptance of empirically elicited evidence that the human consciousness survives physical death and that those who survive can communicate with those who are physically on earth in a number of ways. This communication can be made through at least twenty different empirically validated processes including mental, physical and direct voice mediumship, telepathy, xenoglossy, Electronic Voice Phenomena, Instrumental Trans-communication, Apparitions, Ouija Board, Death Bed Visions, Poltergeists see A Lawyer Presents the Evidence for the Afterlife. In addition, Spiritualists follow the universal law of cause and effect, accepting self responsibility and that the universe is governed by Mind, commonly called God. Modern spiritualist movement began in Hydesville, New York with the Fox sisters who demonstrated that spirits communicated with them by rapping on tables. The historical record is that finding of a skeleton in the basement where the Fox sisters used to live as the spirit of a man who was murdered there had directed the Fox sisters to search by digging in the basement. The finding of the skeleton confirmed the rappings directed at the two Fox sisters. The murdered former resident of the house informed the Fox sisters who actually murdered him and the police caught the murderer. To-day, as it was in the past for thousands of years, millions of people around the world experience for themselves communication from the afterlife from their loved ones. Communication is now accepted world wide. Highly credible world famous scientists see chapter 2 using their scientific skills regularly confirm this communication. Scientific testing is being done regularly on gifted mediums with great success. Some spiritualists organize themselves and have service meetings in Spiritualist Churches. Others call themselves Spiritualists without aligning with any formal organisation. Spiritism is defined by Spiritist Doctrine as the collection of principles and laws, considered to be revealed by Superior Spirits, contained in the works of Allan Kardec, which constitute the Codification of Spiritism:

### Chapter 7 : Views on Death According to Different Religions - Religious Movements

*Death By Religious Exemption: An Advocacy Report on the Need to Repeal Religious Exemptions to Necessary Medical Care for Children. January*

Letters from Death Row: Faith Behind Bars An informal Observer survey finds complex religious beliefs among death row inmates. But then, religion is an excellent consoler, regardless of whether it is complete bullshit. But the Observer has found that religion on death row is far more complex. While most condemned inmates enter their cell as Christians, some, like Whitaker, actually lose that faith altogether. Others adopt Judaism—a religion that tends not to proselytize. And some fall into fringe faiths like the Urantia religion, a UFO cult that uses as its founding text a book that adherents believe to have been edited by superhuman beings. Last year, I sent a questionnaire to each of the inmates housed on death row at the Polunsky Unit in Livingston in East Texas. The questions were designed to shed light on the effects of solitary confinement; their childhoods; and whether they had found religion in prison. I wanted to see if any patterns emerged. The results have formed a series of stories published on the Observer website, of which this is the third installment. Of those, 26—a little more than 63 percent—said they believed in God before they were sent to death row. Three men—7 percent of those polled, including Whitaker—said they had lost their faith while awaiting execution. Another three said they had converted to Christianity. Two claimed to have discovered Judaism. None said they were Muslim. Charles Mamou only became a Christian once he arrived on death row. More than anything I found that I needed to know who I was inside. Every man has to deal with these walls and fight these demons that come at night in their own way. Willie Trottie, executed in September for killing his ex-girlfriend and her brother more than 20 years ago, wrote that he regretted not committing himself to God more in the free world. This place breeds mental illness. So you have to work hard to stay above that, and God can do that for you. A couple of years ago, Malcolm Rigsby, associate professor of sociology and director of criminal justice at Henderson State University in Arkadelphia, Arkansas, published a paper on religious conversion in prison. Their views, he said, could be a rough proxy for death row inmates. Inmates become even more profoundly religious, armed with feelings of invincibility as they face their fate; or they cast off religion altogether, seeing it as futile or even hypocritical. Rigsby said that among his participants, religion met specific needs: For death row inmates too, religion could help make life as bearable as possible given the circumstances, he said. But for those who had given up on religion altogether there was, it seemed on the surface at least, a sense of hopelessness or resignation. Karla Faye Tucker, who in became the first woman executed in Texas since the Civil War, embraced Christianity while on death row. But becoming a born-again Christian failed to persuade then-Gov. Bush to issue a reprieve. Find it in your hearts to forgive me. Jesus, take me home. Published Fri, Jun 12, at 9:

### Chapter 8 : How Different religions view the Afterlife

*Unlike all other religions which require faith and belief (faith in a belief without evidence), Spiritualism/Spiritism is the only religion which is based on evidence and direct experience. Spiritism, briefly, is very similar to Spiritualism and is based on Allen Kardec's research - see below.*

### Chapter 9 : Religious & Cultural Beliefs On Death And Dying | The 20 Life

*No matter what a religion teaches, some bloody-minded believers will twist it to justify their own dark urges. Religion does what people tell it to do. There is a clear connection between religion.*