

## Chapter 1 : God and the game: Religion and sports | ReligionLink

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Video game controversy Opinions on video games differ from religion and denomination; there are religious groups that use games actively to convert people, while some games are banned for religious reasons. Scholars of religious studies are also studying video games, by looking at the game and to the players and their experiences, with games like Journey Religion is considered a serious real world topic, while video games are an art and entertainment. Religious references in the Japanese role-playing video game series Final Fantasy were originally censored for the U. This work of fiction was designed, developed and produced by a multicultural team of various religious faiths and beliefs. One aspect of this was the use of baptism. Brahman, a breed of Zebu , are revered by Hindus. Developed and published in India by Aurna Technologies, the player controls Hanuman. Boy Warrior sold beyond their expectations. GameSpot asked if characters based upon Abrahamic religions would be added as well, but Harris said that "the key Abrahamic figuresâ€”Adam, Noah, Moses, Jesus, Mohammed, are not that interesting in character design or gameplay". However, no actual complaints regarding the music were made. The first update did not affect the song, [62] [63] whilst the second updated the game to remove the vocals from the track, leaving only an instrumental. The Mighty Among Us for promotional uses in those areas. Silent Assassin sparked controversy due to a level featuring the killing of Sikhs within a depiction of their most holy site, the Harmandir Sahib , where hundreds of Sikhs were massacred in Religion and violence[ edit ] A study released by the University of Missouri stated that video games often emphasize the violent aspects of religion. Game studies For many years video games were seen as mere entertainment , a form of "low culture". To "play" games as a scholarly pursuit was thought of as "ludicrous". Video game research is done in two ways; the game can be studied as an object , while actor-focused research looks at the player. Game-immanent approach[ edit ] Video games, as products of human culture, can be seen and read as " texts ". They carry myths, stories and symbols of the time in which they were created. While a video game developer designs the game, including its rules and story, it is up to the player to make the game "happen".

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Recently, church historians have debated whether Quakers may be regarded as radical Puritans since the Quakers carry to extremes many Puritan convictions. Quakers were severely persecuted in England for daring to deviate so far from orthodox Christianity. By 1660, 10, Quakers had been imprisoned in England and had died of torture and mistreatment in jail. This reign of terror impelled Friends to seek refuge in Rhode Island in the 1650s, where they soon became well entrenched. In 1681, when Quaker leader William Penn parlayed a debt owed by Charles II to his father into a charter for the province of Pennsylvania, many more Quakers were prepared to grasp the opportunity to live in a land where they might worship freely. Pennsylvania Germans[ edit ] During the main years of German emigration to Pennsylvania in the mid-18th century, most of the emigrants were Lutherans, Reformed, or members of small sects—Mennonites, Amish, Dunkers, Moravians and Schwenkfelders. The great majority became farmers. The appearance in Pennsylvania of so many religious groups made the province resemble "an asylum for banished sects. For their political opposition, Catholics were harassed and had largely been stripped of their civil rights since the reign of Elizabeth I. Driven by "the sacred duty of finding a refuge for his Roman Catholic brethren," George Calvert obtained a charter from Charles I in 1632 for the territory between Pennsylvania and Virginia. His son Lord Baltimore, was a Catholic who inherited the grant for Maryland from his father and was in charge of it. They included two Catholic priests. Lord Baltimore assumed that religion was a private matter. He rejected the need for an established church, guaranteed liberty of conscience to all Christians, and embraced pluralism. After the Glorious Revolution of 1688 in England, the Church of England was legally established in the colony and English penal laws, which deprived Catholics of the right to vote, hold office, or worship publicly, were enforced. The Church of England was legally established; the bishop of London who had oversight of Anglican in the colonies made it a favorite missionary target and sent in 22 clergymen in priestly orders by 1690. In practice, establishment meant that local taxes were funneled through the local parish to handle the needs of local government, such as roads and poor relief, in addition to the salary of the minister. There was never a bishop in colonial Virginia, and in practice the local vestry consisted of laymen who controlled the parish and handled local taxes, roads and poor relief. Government and college officials in the capital at Williamsburg were required to attend services at this Anglican church. When the elected assembly, the House of Burgesses, was established in 1655, it enacted religious laws that made Virginia a bastion of Anglicanism. It passed a law in 1686 requiring that there be a "uniformitie throughout this colony both in substance and circumstance to the canons and constitution of the Church of England. Some ministers solved their problems by encouraging parishioners to become devout at home, using the Book of Common Prayer for private prayer and devotion rather than the Bible. This allowed devout Anglicans to lead an active and sincere religious life apart from the unsatisfactory formal church services. However, the stress on private devotion weakened the need for a bishop or a large institutional church of the sort Blair wanted. The stress on personal piety opened the way for the First Great Awakening, which pulled people away from the established church. The evangelicals identified as sinful the traditional standards of masculinity which revolved around gambling, drinking, and brawling, and arbitrary control over women, children, and slaves. The religious communities enforced new standards, creating a new male leadership role that followed Christian principles and became dominant in the 19th century. The dissenters grew much faster than the established church, making religious division a factor in Virginia politics into the Revolution. According to one expert, Judeo-Christian faith was in the "ascension rather than the declension"; another sees a "rising vitality in religious life" from onward; a third finds religion in many parts of the colonies in a state of "feverish growth. Churches reflected the customs and traditions as well as the wealth and social status of the denominations that built them. German churches contained features unknown in English ones. Deism in the United States Deism is a philosophical position that posits that God does not interfere directly with the world. These views gained some adherents in America in the late 18th century. First Great Awakening In the American colonies the First Great Awakening was a wave of religious enthusiasm among Protestants that

swept the American colonies in the 1730s and 1740s, leaving a permanent impact on American Christianity. It resulted from powerful preaching that deeply affected listeners already church members with a deep sense of personal guilt and salvation by Christ. Pulling away from ritual and ceremony, the Great Awakening made relationship with God intensely personal to the average person by creating a deep sense of spiritual guilt, forgiveness, redemption and peace. Ahlstrom sees it as part of a "great international Protestant upheaval" that also created Pietism in Germany, the Evangelical Revival and Methodism in England. It resulted in division between the new revivalists and the old traditionalists who insisted on ritual and doctrine. The new style of sermons and the way people practiced their faith breathed new life into Christian faith in America. People became passionately and emotionally involved in their relationship with God, rather than passively listening to intellectual discourse in a detached manner. Ministers who used this new style of preaching were generally called "new lights", while the preachers of old were called "old lights". People began to study the Bible at home, which effectively decentralized the means of informing the public on religious matters and was akin to the individualistic trends present in Europe during the Protestant Reformation. The First Great Awakening led to changes in American colonial society. In the Middle and Southern colonies, especially in the "Backcountry" regions, the Awakening was influential among Presbyterians. In the South Baptist and Methodist preachers converted both whites and enslaved blacks. The first new Congregational Church in the Massachusetts Colony during the great awakening period, was in at Uxbridge and called the Rev. Nathan Webb as its Pastor. By the 1750s, they had spread into what was interpreted as a general outpouring of the Spirit that bathed the American colonies, England, Wales, and Scotland. In mass open-air revivals powerful preachers like George Whitefield brought thousands of souls to the new birth. Largely through the efforts of a charismatic preacher from New England named Shubal Stearns and paralleled by the New Side Presbyterians who were eventually reunited on their own terms with the Old Side, they carried the Great Awakening into the southern colonies, igniting a series of the revivals that lasted well into the 19th century. Opponents of the Awakening or those split by it—Anglicans, Quakers, and Congregationalists—were left behind. Unlike the Second Great Awakening that began about 1790 and which reached out to the unchurched, the First Great Awakening focused on people who were already church members. It changed their rituals, their piety, and their self-awareness. Baptist services emphasized emotion; the only ritual, baptism, involved immersion not sprinkling as in the Anglican tradition of adults only. Opposed to the low moral standards prevalent around them, the Baptists strictly enforced their own high standards of personal morality, and especially opposed sexual misconduct, heavy drinking, frivolous spending, missing services, cursing, and revelry. Church trials took place frequently, and Baptist churches expelled members who did not submit to discipline. However, both groups supported the Revolution. There was a sharp contrast between the austerity of the plain-living Baptists and the opulence of the Anglican planters, who controlled local government. Baptist church discipline, mistaken by the gentry for radicalism, served to ameliorate disorder. The struggle for religious toleration erupted and played out during the American Revolution, as the Baptists worked to disestablish the Anglican church. Methodists[ edit ] Methodist missionaries were also active in the late colonial period. From 1769 to 1790 Methodist Bishop Francis Asbury made 42 trips into the western parts to visit Methodist congregations. In the 1770s itinerant Methodist preachers carried copies of an anti-slavery petition in their saddlebags throughout the state, calling for an end to slavery. At the same time, counter-petitions were circulated. The petitions were presented to the Assembly; they were debated, but no legislative action was taken, and after there was less and less religious opposition to slavery. Religious practice suffered in certain places because of the absence of ministers and the destruction of churches. Church of England[ edit ] Main article: Episcopal Church United States The American Revolution inflicted deeper wounds on the Church of England in America than on any other denomination because the English monarch was the head of the church. Church of England priests, at their ordination, swore allegiance to the British crown. The Book of Common Prayer offered prayers for the monarch, beseeching God "to be his defender and keeper, giving him victory over all his enemies," who in were American soldiers as well as friends and neighbors of American parishioners of the Church of England. Loyalty to the church and to its head could be construed as treason to the American cause. Patriotic American members of the Church of England, loathing to discard so fundamental a component of their faith as The Book of Common Prayer,

revised it to conform to the political realities. After the Treaty of Paris in which Great Britain formally recognized American independence, Anglicans were left without leadership or a formal institution. Samuel Seabury was consecrated bishop by the Scottish Episcopal Church in He resided in New York. After the requirement to take an Oath of Allegiance to the Crown two Americans were consecrated bishops in London in for Virginia and Pennsylvania. The new nation[ edit ] Historians in recent decades have debated the nature of American religiosity in the early 19th century, focusing on issues of secularism, deism, traditional religious practices, and newly emerging evangelical forms based on the Great Awakening. However, the First Amendment to the United States Constitution , adopted in , has played a central role in defining the relationship of the federal government to the free exercise of religion, and to the prohibition establishment of an official church. Its policies were extended to cover state governments in the s. The government is not allowed to hinder the free exercise of religion, and is not allowed to sponsor any particular religion through taxation of favors. The treaty was a routine diplomatic agreement but has attracted later attention because the English version included a clause about religion in the United States. As the Government of the United States of America is not, in any sense, founded on the Christian religion,â€”as it has in itself no character of enmity against the laws, religion, or tranquility, of Mussulmen [ Muslims ],â€”and as the said States never entered into any war or act of hostility against any Mahometan [ Mohammedan ] nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries. According to Frank Lambert , Professor of History at Purdue University , the assurances in Article 11 were "intended to allay the fears of the Muslim state by insisting that religion would not govern how the treaty was interpreted and enforced. John Adams and the Senate made clear that the pact was between two sovereign states, not between two religious powers. Individuals, not the government, would define religious faith and practice in the United States. Thus the Founders ensured that in no official sense would America be a Christian Republic. Ten years after the Constitutional Convention ended its work, the country assured the world that the United States was a secular state, and that its negotiations would adhere to the rule of law, not the dictates of the Christian faith. The assurances were contained in the Treaty of Tripoli of and were intended to allay the fears of the Muslim state by insisting that religion would not govern how the treaty was interpreted and enforced. John Adams and the Senate made clear that the pact was between two sovereign states, not between two religious powers". In an employment case *Church of the Holy Trinity v. United States* the US Supreme Court stated, "These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. Revivalism and Evangelicalism The "Great Awakenings" were large-scale revivals that came in spurts, and moved large numbers of people from unchurched to churched. The Methodists and Baptists were the most active at sponsoring revivals. The number of Methodist church members grew from 58, in to , in and 1,, in Over 70 years Methodist membership grew by a factor of

### Chapter 3 : The Basics of APA Style

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By Antonia Blumberg Clothing worn by religious leaders and people of devout faith often is much more than a fashion statement. Below are dress guidelines of six religious groups and why they wear what they wear: There are commonly three components to the robe: Buddhist nuns typically wear a vest and a bathing cloth. According to the Directory for the Ministry and Life of Priests, prepared by the Congregation for the Clergy and approved by Pope John Paul II in , clergy must dress in a way that distinguishes them from the laity. Many priests also wear a clerical collar, a narrow, often white band that attaches to the clergy shirt. This can be worn with a tab-collar shirt revealing just a small square of the collar at the front of the throat or a neckband shirt revealing the entire collar. Orthodox Jewish women are encouraged to cover their hair and wear skirts below their knees as a sign of modesty. Clothing styles vary somewhat from sect to sect. Jain monks and nuns are encouraged to live austere lives. Many show this by wearing plain, white robes. In the Digambara sect, however, monks reject all forms of worldly possessions, including clothes. Being full of blemish, you deserve disgrace. Sikh spiritual clothing, or bana, includes a turban , modest attire and the five articles of faith. The turban, or dastar, acts as a symbol of piety and dedication, according to the Sikh Coalition. Sikhs often wear their hair unshorn as the founders of the Sikh faith did and in keeping with religious requirements. Guru Gobind Singh introduced the five articles in as a way of identifying members of the faith and binding them together. Full-time Mormon missionaries, called elders and sisters, are required to wear modest clothing and plain hairstyles. Women must wear either blouses with skirts, or dresses that cover to the knee. Men must wear business suits. Sweatshirts, backpacks, tattoos and body piercings, other than ears, are not allowed.

## Chapter 4 : Religion and video games - Wikipedia

*Games Muslims Play: Home Page* Given Islam's violent history and the unfavorable contrast that its oppressive practices have against 21st century values, Muslim evangelists are hard-pressed to repackage their faith in the modern age.

They go by a lot of namesâ€”mainstream games, classic games, family gamesâ€”but they all have a few things in common. Everyone knows their names. I could also probably add Candyland, Operation, Connect 4, and Twister. Almost all of them are from Milton Bradley or Parker Brothers, and both of those companies are now owned by Hasbro. This gives Hasbro an actual monopoly over classic games in America. Uncle Pennybags would be in awe. They have been around foorever. They are endlessly malleable and can be jammed, crammed, folded, molded, spindled, and otherwise mutilated to fit any license. I like to imagine what the product line meetings are like at Hasbro: We can come up with a lot of questions only obsessed year-old goth girls could answer. That one should be a snap! You go through the entire game, and to win you die and become a vampire. For most Americans, these games are bound up in memories our youth and our families. These are games we played when we were kids, and they often were the first board game we were given. They came out on rainy days. They came out in the evening when your parents decided it was a No-TV night. They came out when the relatives came over. Gamers who move on to Eurogames often leave the classics behind with a sneer. The thing most people hate about Monopoly--its length--is largely a product of house rules that keep flushing extra money into the system. Classic American games still have a lot of kick left in them, and played correctly, they still make for an evening of fun with the greatest number of people. However, I would never, ever knock Candyland. These are not innate concepts: And if God is merciful, I shall never, ever, ever do it again.

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## Chapter 8 : State of Play--The Gaming Blog: Definitions: Classic Games, American-style

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*Clothing worn by religious leaders and people of devout faith often is much more than a fashion statement. A simple robe can make a Buddhist monk feel closer to Buddha, while a modest sweater can.*