

Chapter 1 : Religion and business - Wikipedia

The Business Of Religion For Indians, religion has always been transactional. I went to Kashi a couple of months ago and everything had a price in this, the most ancient city of Hinduism.

The man who does not make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character. Religion may also impact their business as a whole. How an entrepreneur practices their business or the rules they follow, their ethics and guidelines, some of this can be attributed to their religion. So how exactly does religion affect your business? It can be a source of light-hearted worries if certain rituals require attendance of a specific number of people of a specific religion and gender – not uncommon in a primary Buddhist country – and you are struggling to find the necessary employees. Thanks to Karsten Aichholz, Fintaras Co. Leah Aharoni Knowledge and philosophy give me an advantage Since I wear a head-covering, my religious affiliation is very apparent from the get-go. My entire business coaching philosophy is rooted in Jewish beliefs that each individual has a unique mission in life and has been endowed by God with the talents suited for the task at hand. Jewish teachings are replete with amazing insights on human psychology and business ethics. These are the materials I bring to the table as part of my coaching sessions. My knowledge and philosophy set me apart from other colleagues. While this approach may not be right for everyone, it works very well for my clients, who are for the most part people of faith. We are practicing our religion all day everyday, seeking to transform the world in accordance with our values and worldview. In organizations where this is not made explicit, personal values and vices triumph. For me my religion has provided a strong value system and a foundation on which to make good, long term decisions. I realize that the customers are everyone I work with, whether an author, a book buyer, an outsourced designer, or a distribution partner. I find that if I govern my relationship with these partners according to the principles of integrity, honesty, hard work, respect, and even love, that the relationship is stronger and can withstand economic and other challenges. For me, these values, while universal, were ingrained in me through my religious upbringing. Leanne Hoagland-Smith Being true to my religion and core values Within my executive consulting and coaching practice, the part religion plays is specific to my core values. I make it my goal to be positive and giving and sometimes even forgiving. My belief is if I am not consistent with my religious values Lutheran , how will I have the moral courage to advise my clients when something is wrong or turn down those clients that are not a good fit for me or my solutions? People judge you based on your behaviors, what they observe and for me my religion is embedded within those behaviors. My goal is to demonstrate my faith through my actions in every training and coaching engagement – mostly in the way I conduct business, the way I treat clients, and my use of language. In addition to incorporating my faith in my actions, I also tithe from my business income. Dina Dwyer-Owens My faith serves as a reminder to demonstrate servant-leadership As a devout Catholic, my faith affects my daily life as a wife, mother and chairwoman and chief executive officer of The Dwyer Group, an international enterprise that acts as the parent company for seven service-based franchise companies. Like many companies, The Dwyer Group has a mission statement and a vision; but we also have a Code of Values, which each employee is urged to know and follow by heart and with heart. Our Code of Values are based on principals like treating others with respect and showing integrity. I focused on our Code of Values themes of respect, integrity, customer focus and having fun in the process as a roadmap to achieving success when I wrote my book called Live R. I chose the name because of my faith. From following service professionals on the field to seeing our Code of Values in action, I relied on my faith throughout my journey on the show. My faith has greatly affected and impacted my business and business choices like following Our Code of Values, writing Live R.

Chapter 2 : The business of Ramadan: Religion and capital converge in the UAE - CNN

The fact that religion makes more money than any other business in the world has nothing to do with business practices, but with power and the wielding of it. Every church in the world would happily yield a huge chunk of their money in exchange of more power.

Monday, October 04, The Business of Religion Most of you who read my blog will probably be shocked to see a topic like this. I work with Oracle technologies and my blogs have been predominantly about that well, actually always about that. But I am also a human being living in societies and there are other thoughts that cross my mind. So here is something very, very different. This is not about Oracle, or IT, or even working in general. Please stop reading if you are not interested. One of the activities I perform outside of my work is mentoring. These are not just rookies trying to go up in their careers; but accomplished professional some more accomplished than me trying to get some sense from a different perspective and I am willing to help. One such mentee I will not name him to protect his privacy mentioned something about religion that got me thinking. It was about a debate on religion and the threats on Americans travelling internationally and some other assorted topics. As a rule, I do not engage in debates about religion. Religion is a very dangerous double edged sword. On one hand it brings discipline, moral values and, for the lack of a better term - "humanity" to humans. Consider this - why would you not steal from thy neighbor? Belief system - whether in the form of religion or otherwise, pours the very foundation of morality - a fact most of us probably do not realize. It differentiates us from other animals. But the root of problem is that there is no boundary. Where should the belief system stop? Religion is after all a set of rituals and behavioral standards formed by human beings although in some cases presumed or claimed vetted by supreme beings. Its specific actions are defined by the leaders, like any other group, but with an important difference. Belief systems adapt to situations - making the process forming the set of acceptable activities of religion highly fluid and devoid of specific direction. Some adapt it to their interpretation, in so much so, that they actually believe in their interpretation. Contrary to popular belief, these people may not be illiterate goat herding nomads; they may be at the top echelons of established societies, with a firm belief in their own direction of the religious activities. And that makes the business of religion highly dangerous. While on one hand we cherish the extremely positive role religion plays in forming societies, we also witness the catastrophic consequence of the abuse of religion. The debate has at least one attribute - logic and reason take a backseat to emotion and sentiment.

Chapter 3 : "Leah Remini: Scientology and the Aftermath" The Business of Religion (TV Episode) - IMDb

If the love of money is the root of all evil, as the Bible says, how do religious institutions find the cash they need? We explore the business of religion and how religious groups around.

Current Legal Issues Facing Religious Organizations By Patrick Sternal Religious organizations have played a significant role in American life since its founding, and while the religious makeup of the country has certainly changed since that time, religious organizations continue to play a part on the social and legal landscape. Churches, synagogues, temples, mosques, and other religious organizations are unique entities under the law because of their religious purposes and activities. Lawyers who represent religious organizations as well as those who volunteer on their boards and committees are often asked to provide counsel on any number of legal issues. While many of the same general principles of business and nonprofit law apply to religious organizations, lawyers who represent these organizations need to be aware of special protections and exceptions that apply to religious organizations, as well as the limitations on those protections and exceptions. Several situations reported in the past few years illustrate some of the particular legal issues that religious organizations face in their daily and long-term operations. Reasonable Compensation In November, Senator Chuck Grassley issued letters to six religious organizations, identified generally in press accounts as "prosperity gospel televangelists. Senator Grassley expressed concern that perhaps the tax-deductible contributions to these organizations were being misused to support luxury lifestyles. The senator requested information from these organizations regarding the compensation of pastors and other individuals associated with these churches. The Grassley inquest again brings into focus the public perception that some religious organizations are taking advantage of religious and a tax-exempt status in order to provide personal benefits to the individuals who are running them. Regardless of the accuracy of this perception as characterizing the religious community as a whole, religious organizations need to be aware that they are subject to the same rules regarding proper use of donations as other tax-exempt organizations. Although they may not be subject to the requirements of filing tax returns Form 990, religious organizations that are tax-exempt under section 501(c)(3) of the Internal Revenue Code must comply with the laws regulating these organizations. When a church enters into an employment arrangement with its pastor, it should follow certain procedures so that the compensation meets the presumption of reasonableness provided for in tax regulations. These procedures involve seeing that compensation arrangements are approved, in advance, by an authorized body the board or a committee of the organization, composed entirely of individuals without a conflict of interest; that the authorized body relies upon appropriate data as to comparability in making its determination; and that the authorized body adequately documents the basis for its determination, concurrently with making the decision. Disinterested members are those who are not compensated by the church and are not related to the individual whose compensation is under consideration. It also should be noted that the IRS may rebut the presumption if it has sufficient evidence to show that the compensation was not reasonable. Accordingly, ACMEC applied to the local city council in for permission to build the 26,000-square-foot temple and 9,000-square-foot auxiliary support building. Upon consideration of the application, the township only approved a 5,000-square-foot temple, with 18 conditions and 23 specifications. RLUIPA is a federal law that provides that state and local governments are prohibited from applying land-use laws "in a manner that imposes a substantial burden on the religious exercise of a person, including a religious assembly or institution. ACMEC is claiming, in part, that the denial of its application for the 26,000-square-foot temple violates RLUIPA by placing a substantial burden on their religious practices, since the size of the temple was determined based on the fact that certain gods must be properly geographically oriented and at a distance from one another. The issue is whether the township placed a "substantial burden on religious exercise. In *Trinity Evangelical Lutheran Church v. City of Peoria, Illinois*, cv C. In , the church filed a request to demolish the building in order to build a "Family Life Center" facility. The church filed suit against the city alleging that the restriction unreasonably limited and placed a substantial burden on religious exercise. The district court adopted the definition of a substantial burden from a Seventh Circuit case, *Civil Liberties for Urban Believers v. City of Chicago*, F. On the other hand, in *Rocky*

Mountain Christian Church, located in Boulder County, Colorado, similarly applied for special use permits to expand their sanctuary and school to accommodate growing church ministries. Boulder County denied the permits and the church filed a suit against the county. In *Rocky Mountain Christian Church v. Entity Structuring* It is generally recognized that religious organizations can incorporate under state laws, if they choose to do so. For most of their history, Virginia and West Virginia both had provisions in their constitutions prohibiting churches from incorporating. A federal district court, however, found the Virginia law to be an unconstitutional nonneutral law in *Falwell v. It*. It is important for religious organizations to realize that once an organization incorporates, it is subject to the corporate laws of the state in which it forms, within the limits of the Constitution. While individual state statutes generally grant broad leeway for religious organizations to operate corporations, the organization must adhere to the basic corporate formalities, including basic filing and notice requirements, in order to remain in good standing and maintain the liability shield provided by the corporate form. This bill would have required all Roman Catholic parishes incorporated in the state to be governed by a board of laypersons. Raised Bill was promoted as way to promote accountability and local control for Catholic parishioners in Connecticut. Nevertheless, the bill was strongly opposed by Catholics in Connecticut and across the country, as well as by constitutional law professors of all stripes. Those who opposed the bill pointed out that it proposed to impose on Catholic churches a distinctly congregational form of governance, as opposed to the traditional Catholic hierarchical structure of governance by the local bishop. In addition, the bill singled out not just religious organizations, but even a particular denomination, for particular treatment under the law. Clearly this was an overreach by the legislature. The bill was subsequently tabled. There are several portions of the MNCA that pertain specifically to religious corporations. In particular, section 1. The MNCA also allows for officers and directors of religious corporations to rely on "religious authorities and ministers, priests, rabbis, imams, or other persons," unless they have knowledge that makes such reliance unwarranted. Also, it should be noted that the MNCA provides that a religious corporation may limit rights of members to demand financial information by the terms of its articles of incorporation or bylaws. This may be desirable for religious organizations that have broad congregational inclusion in membership that would make providing such information burdensome or costly. While most of these provisions are already implicit in most state laws and the Constitution, the MNCA makes them explicit law. Property Ownership Disputes It is not surprising that when disputes over doctrine and discipline arise in religious organizations, these organizations usually change their alliances and affiliations. Both the parish and the diocese claimed ownership of the building and property on which the church stands. The diocese sued the parish in order to take back the title to the property. James Parish holds title to the property, or the fact that it is bound by the constitutions and canons of the Episcopal Church and the canons impress a trust in favor of the general church? The Episcopal Church Cases decision is instructive for purposes of understanding how courts treat property disputes in the context of hierarchical religious organizations. The court based its decision on *Jones v. Supreme Court* case that held that church property disputes not involving questions of religious doctrine should be resolved on the basis of neutral principles of law. The California Supreme Court found that "St. Those instruments make clear that a local parish owns local church property in trust for the greater church and may use the property only so long as the local church remains a part of the greater church. The parish has announced that it is appealing to the U. Supreme Court, but as of this writing, certiorari has not been granted. Courts in similar cases in Colorado, New York, and several other states have found in favor of the dioceses, while many cases are still in litigation. Tort Liability It is important to remember that churches can be liable for acts of negligence, as well as more serious breaches of duty. At one time there were legal protections available for charitable and religious organizations in the form of charitable immunity statutes. These have been all but abandoned for practical purposes. While some states may still have charitable immunity statutes on the books, for the most part, charitable immunity has been abolished or reduced to a minimal shield from liability for negligence against a religious or charitable organization. American Boychoir School, A. Clearly religious organizations can be liable for acts of negligence. While the court agreed with the defendant that a church does not have a duty to provide an usher for every person who attends services, it was found that the church was aware of the possibility of injury to those who answered the

altar call and normally had ushers in place to assist participants. Another area for potential liability exposure for religious organizations is defamation. It may be the case that officials or ministers of religious organizations may make statements that appear defamatory, but which are done in the context of the exercise of church discipline. For example, in *Westbrook v. Some* of the issues discussed here, such as compensation and structuring, will likely be of immediate interest to all religious organizations and their lawyers, as they affect the day-to-day business of these organizations. Other issues will be of concern only when the time comes for, say, a new building development project or when a legal action is raised against the organization. It is important for religious organizations and their legal counsel to be familiar with the protections under constitutional law and public policy and legal developments in the law relating to religious organizations in the United States, so that when the issues are raised, the rights of the religious organization can be asserted and defended. The Guide addresses critical issues and risk factors of concern for religious organizations ranging from formation and governance to taxes, fund-raising, employment issues, and property rights. It outlines the general requirements of applicable law and highlights areas in which religious organizations receive special consideration under the law. This book will assist lawyers who are asked to represent religious organizations as well as provide general information for religious leaders faced with a legal challenge. His e-mail is patrick runquist.

Chapter 4 : The Business of Religion: Current Legal Issues Facing Religious Organizations

Supposedly by organizing, a religion ceases to be a religion and instead becomes a business. A business may be an organization, but an organization is not necessarily a business. Organization is a broader category than business.

Aakar Patel May 29, I was reminded of that by two stories published recently in India on the same day. On May 25, in Andhra Pradesh, it was reported that the income of temples has grown by 27 per cent. Chief Minister N Chandrababu Naidu attributed this rise to "growing sins". He said "people are committing sins and to get rid of them they are going to temples and offering money. The explanation was that everyone sinned, even the innocent. One priest said that "when people do farming, they inadvertently kill insects and other creatures, damage eggs of birds and reptiles. This fills them with guilt. They come here with a heavy heart, but go back relieved. An individual who paid money, usually a large sum, would have his punishment for his sins reduced in the afterlife. The sale of indulgences was marketed widely and in , the Pope sent a man to Germany to collect money. In protest against this, one German priest wrote a note accusing the Catholic church of corrupting the faith. He said the pope had no authority to do what he was doing, and he nailed his note to the door of his church. This movement split Christianity and because of it today many European nations are no longer Catholic. We offer money to temples in exchange for blessings. The rich Indians do not give cash, they give gold. Because cash is spent by temples on prasad or doing some charitable work. Gold remains intact with god. In June , Karnataka minister G. Janardhan Reddy gave a crown of gold and diamonds worth Rs 45 crore to the temple at Tirupati, in Andhra Pradesh. It gets over 1, kg of gold a year on average. The temple encourages this and in , those who gifted a kilo of gold, worth over Rs 28 lakh, got "VIP darshan" which means cutting the queue of the idol. Today, the temple offers a range of privileges against large sums of money, starting at Rs 1 crore. The list can be seen on this link: I went to Kashi a couple of months ago and everything had a price in this, the most ancient city of Hinduism. People were charged money for seating space during arti. Foreigners were charged large sums to hold the strings which made the bells ring at Dasashwamedh Ghat during the evening arti. In every place, pilgrims were treated like customers. And, this is important, the pilgrims did not seem to mind it. Since this is the culture, we should not be surprised that very little charity happens in India for real causes outside of religion. But we should perhaps not despair too much. Giving money, particularly as philanthropy, meaning large donations from businessmen, is also a relatively recent phenomenon in the West. Till well into 19th century, almost no organised philanthropy was happening there. Rich businessmen would pay a fixed sum to the church. In , the industrialist Andrew Carnegie wrote a work called The Gospel of Wealth, in which he argued that the rich were obliged to distribute their wealth to the poor. He said it was disgraceful for someone to die rich. Many were influenced by Carnegie and today it has become the tradition in the West for the extremely wealthy to give their riches away before they die. People like Bill Gates and Warren Buffett are not rare. And it is not just the super rich who do this. The average Dutch individual makes monthly contribution to seven charities. What about here in India? We all know the answer to that. Till this changes in India, and we stop seeing religion as transactional and for selfish reasons, the reformation that transformed Europe will not happen here. Aakar Patel is the executive director of Amnesty International India. The views expressed here are personal.

Chapter 5 : Can Religion and Business Learn From Each Other?

Religion annually contributes about \$ trillion dollars of socio-economic value to the United States economy, according to a study by the Religious Freedom & Business Foundation.

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 AD. 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.

Chapter 6 : Religion | Definition of Religion by Merriam-Webster

Watch the The Business of Religion full episode from Season 2, Episode 9 of A&E's series Leah Remini: Scientology and the Aftermath. Get more of your favorite full episodes only on A&E.

Near where I live, a number of the best land parcels are taken up with African-American mega-churches. The key is whether their profitable activities are really funding their stated mission or going to lifestyle enhancements of their leaders. As soon as someone makes definite statements about the nature of any transcendent truth, statements that attract followers, the formation of institutions ensues. The creation and maintenance of such institutions requires money and once that is in the mix, things can go wrong. There is no easy road. A person cannot transfer his spiritual health to another person, no matter how much money you offer. Neither can you blindly accept that any social institution to which you belong will stay on track and not be corrupted unless you stay involved in the running of such an organization. Then she can find a mirror to figure out who is responsible. It maintains beautiful buildings and does liturgy. And if Organized Religion goes under the world will be a duller, poorer place. Just as it would be if Organized Sport goes under. Yeah, I suppose you can have some kind of relationship with God or whatever without all the bells and whistles. But why should people be deprived of those bells and whistlesâ€”all the stuff that makes religion enjoyable? But their fundraising is healthy, and they have made strong investments, so they will last a long time. If only 70 percent of the money a charity takes in goes to the needy people for whom the money was donated, if the organization has other assets to keep it afloat, that 70 percent will be there year after year. Whereas, if you give your money to an upstart charity that uses all of its money for the needy and then has no money left to fundraise for more, what good has been done when it has to close only a few months after it has started. The same is for churches. For example, the catholic church. It will never go bankrupt because it has a positive cash flow, trillions of dollars in business and real estate investment, it pays no taxes, and a substantial percentage of its labor force works for near slave wages. But the catholic church does so much around the world. We hear about rapist priests and corrupt church hierarchy leaders who bed down with dictators. The church also does good things around the world. It seems very much to me like worshiping yourself, and that â€” coming from the Bible I have studied â€” is the basic problem. Did that feel civil enough? People who leave millions of dollars in their wills to churches is dwindling, church attendance is shrinking, and people are generally becoming less religious with each generation. Problem is, almost nobody signs up for the elective and the course has not been taught for several years. Traditional churches are sparsely attended with mostly grey-haired folks. In time, the churches will be sold, torn down unless they are of historical significance, and replaced with a parking garage or something else useful. It is not likely religion will make a comeback any more than people will decide to abandon science and technology. Herman Krieger For another look at churches in America, see: Here in Australia which has a population of only 20 million. Of these 20 million only 5 million are catholic. That figure does not include the hundreds of millions of dollars donated by its congregation on the collection plates. Of course the church through its various agencies also has non-stop appeals on radio, TV and the press for even more money. And these figures do not reflect the massive amounts of cash collected in church donations or the cars and other goodies donated to the clergy. The Catholic Church worldwide has vast amount of real estate, it owns more land globally than any other organization on the planet. The Vatican has billions of dollars in solid gold in its coffers, mostly stored in gold ingots with the U. Federal Reserve Bank, while banks in England and Switzerland hold the rest. But this is just a small portion of the wealth of the Vatican, which in the U. The Church possesses more riches in real estate, property, stocks and shares than any other single institution, corporation, bank, government or state, making the Pope, the official ruler of this vast reserve, the richest man in modern history. Indeed the staggering accumulation of the wealth of the Catholic Church becomes so formidable as to defy any rational assessment. No one can realistically assess how much the Pope is worth in terms of billions of dollars and the church cunningly values most of its artwork and valuables at just 1 euro, so they will never be sold. Keeping in mind that the RC church is the principal cause of over population on this planet because of its senseless, draconian dark ages

laws re its total ban on contraceptives and other birth control methods. This of course is the leading cause of the massive aids pandemic and also deaths through malnutrition, disease and the starvation of hundreds of millions in the dust bowl overpopulated and polluted countries on this planet. This is where frightened indigenous people or peasants are told they will go to hell if they disobey the church, so these poor frightened souls end up with families of up to 20 children that they can neither feed nor support. Utahreb So happy to see this article! Have said for years that organized religion is nothing more than big business, which is one of the reasons I have not attended any church in years. Start taking away the tax-exempt status of some of these mega-business-churches! Sure there are Bad things Too. A look at the Priest Sex Scandals is eye opening in this regard but even amongst just priests it is a very small minority that was performing these perverted acts. Anyway, just believe and keep on faith. What is wrong with someone who thinks that their spirituality is OK? Why do we have to subscribe to your spirituality? This essay and its comments focuses on something that I have struggled with for years. Organized religion served as a powerful and positive social institution in this country. However, its dogma at least the the Abrahamic Faiths is deeply divisive self-serving. So, in order to support the good that the church does, do I have to believe that dogma? FromGeorgia The solution is choice. We can choose not to support organized religion at all. I choose to support a church that provides for the local economy through food banks, congregate meals, substantial support for local charities, as well as caring for its own members in need. Baptist Churches are congregationalist in nature. They are independent of denominations. They may affiliate with conventions to assist in missions and publishing activities. And if she is what is she saying about them? If she is saying that religion is big business, then the answer is yes. Christian artists do quite well. Religious publishers do well. Religious themed movies have a good chance at the box-office like the Narnia series, or the Passion of the Christ. Christians buy stuff, too. Nothing wrong with that. Also it might help her arguments if she tried using spell-check now and then. Supposedly by organizing, a religion ceases to be a religion and instead becomes a business. A business may be an organization, but an organization is not necessarily a business. Organization is a broader category than business. A business is an organization that organizes for business reasons i. However, there are many other reasons to organize other than making money. For example, if the goal is to watch birds, you might create an organization like the Audubon Society. If the goal is to become mayor, you might create an election committee organization. If the goal is to spread the story and teachings of Jesus Christ, then you might organize as the Catholic Church. The Audubon Society, election committees, and the Catholic Church all have and use money. Since the money is used as a tool to assist in achieving their real goals instead of being the ultimate goal itself, these organizations are not businesses. ThishowIseeit Better the devil we know! All we should do is teach the younger generation that probably there is no big daddy in the sky, or even in a cave. Rongoklunk As far as we know there are no gods and never were. Yes, history shows that in ancient times people believed in thousands of gods from Apollo to Zeus, from Rama to Huitzopochtli, from Isis to Orus. But not one of these gods had any actual existence; ditto whatever god one believes in today. Why would you assume that the boundaries of existence should be defined by what we peculiar little creatures called human beings can or cannot perceive with our five senses? Regardless of the name you call God, his presence has been seared into the hearts and minds of billions for thousands of years. For centuries, people have pointed to God to explain things that the could not understand. Yet, as we have come to understand our world, we have been able to disprove most of these myths. Yes, the universe represents a great mosaic of which, we can only see a small patch. But, why is your inference of the unknown inherently more accurate than mine. NavySup I am not a biblical expert, but I am unaware of any place in the bible that dictates you must go to a particular church to communicate with God. This is an excellent piece. It seems that whenever folks want to have a logical discussion about religion, there are folks who think that they are being attacked and, as a result, they lash out. Please think before you post a comment. The purpose of this article was to start a discussion, not start an argument. Though there are clearly hucksters usually in the form of televangelists who all-too-often very visibly benefit from the donations they accrue , quite often the institutions are providing valuable services through their holdings, assets and infrastructures. As for the talk of them marketing themselves as the only way a person can have a relationship with God or whatever deity they represent, we also live in a time of unprecedented access to information and

unhindered individual free will.

Chapter 7 : Organized religion is big business - OnFaith

Religion and business have throughout history interacted in ways that relate to and affected one another, as well as influenced sociocultural evolution, political geographies, and labour laws.

Restored Republic via a GCR: Update as of Nov. Look up the definitions of words. Sometimes looking up the smallest word can completely change our understanding on any given topic. Study the origins of as many religions as you can, and understand the historical context in which you derive the meaning from. The goal is to understand the purpose behind our actions pertaining to the worship or communication with God, rather than accidentally finding ourselves participating in something that is not in line with who we are or are striving to be. Traditions, rituals, chants, and various common religious practices are often rooted in Pagan, Luciferian, or Baalist practices. A compromise was made by Constantinople to control the warring religious factions in Greece. The Greek Gods were inserted with different names all throughout Christian theology, and Baalist Blood rituals are unknowingly practiced by most Christian Churches unto this day. One of the most challenging things to face is that something we thought would bring us closer to the divine is actually pushing us further away. The Messiah said in John But, in 1st Thessalonians 5: Faith has substance, or a comprehensible content and value that you can see and gives you confidence based on your awareness of it. When a woman is faithful to their spouse for example, there is no doubt who the father is when she becomes pregnant. When the child looks like the father, she is not surprised. She is just witnessing the intangible substance of the love she and her husband share being made flesh, providing evidence of her faithfulness. If you want to understand God better, then look at the creation. Being that we were made in the likeness and image of our creator, the human body explains almost everything we need to understand about our spiritual body. Focus on aligning your frequency with the place, time and events that you believe will be make you happiest, and experience them now. This because the Heart is surrounded by two Coronary arteries, like the two crowns the messiah wore around his head when he was crucified, the heart is the only organ in the Body with striped muscle correlating to the stripes the messiah sustained when he was beaten, and there are four chambers in the heart making a cross and four compartments where blood is gathered likened unto the points of blood from being nailed to the cross. The crucifixion, resurrection, Ascension, and out pouring of the Holy Spirit are symbolic of God coming down into the flesh to give his life or his heart for us. In our physical bodies we have a conglomeration of arteries in our brains called the Arterial Circle of Willis, described in medical books as a stick figure of a red man. The Red Man likened unto the Messiah as he was stripped of his flesh showing the same red muscle tissue that we all have, and the first man Adam, meaning red man who was formed from the dust of the Earth, likened unto God materializing out of Spirit into a fleshly shape and form. In other words, God is manifested repeatedly in our physical bodies because this is our connection to our spiritual bodies. This scripture refers to the power we hold to manifest something out of nothing when our thoughts and emotions become one, or rather when we feel the benefit at the same time that we imagine what we want. Be aware of ways your religion connects or divides you from others. Every religion has some level of manipulation designed to divide us against each other to weaken our natural connection to God. No tradition is necessarily evil, or righteous, even if that was the origin of its practice. When it comes to actually understanding Spiritual things, one should always act sincerely with a desire to connect and understand. You can be sure the same politicians will go into their organization and spit the same rhetoric trying to make personal and spiritual issues the substance of their campaign claiming to unify the people around their cause. These same characters get us focused on one scripture in the Bible to show that being Gay is a sin, and a video from Israel to tell us why we should hate Iran. Of course Churches have bills to pay, but pay attention to the manner in which donations are collected, when they are collected, how the message is influenced based on donations, what the value is that you seem to have to your church based on your donation, and does your donation actually bring you closer to God. So if a certain type of message keeps the seats filled, Career religious figures will tend to repeat that style of preaching or content of message. God is not a business. Tithing was inserted by the Romans as a way to buy your way into heaven. Our freedom, our hearts, our

minds, and our will is not for sale.

Chapter 8 : BBC World Service - Business Daily, The Business of Religion

A talented young believer posted a video of himself delivering a poem last week about what's wrong the Church today and the thing has gone crazy-viral. Nearly 15 million views at this point. Quite.

The impact of faith-based schools in the US is significant. In an area where public schools are working hard just to keep young men from ending up in gangs, in jail or dead, St. And graduates, such as Uriel Burwell, return to make an impact. For instance, , congregations report that people visit them to view their art and architecture. These programmes impact individuals and families in a variety of important ways. Congregations also provide , programmes to help the unemployed. For example, the Church of Jesus Christ of Latter-day Saints has employment service centres in each of their stakes across the country and across the world. Some of this work runs counter to stereotypes some may have about religious groups. For instance, nearly 26, congregations are engaged in some form of active ministry to help people living with HIV-Aids. In fact, the data show that congregations overwhelmingly include a society-building, outward community focus, with over , congregations helping to recruit volunteers for programmes outside their walls, to non-religious groups, ranging from Big Brothers and Big Sisters to the United Way and the American Red Cross. The role of religious institutions If we extend our view beyond what happens at local congregations and schools, we can find tens of thousands of other religiously affiliated charities, healthcare facilities, and institutions of higher learning also doing these sorts of good works every day. These includes charities such as the Knights of Columbus, whose 1. One in six people visiting a hospital in the US is cared for in a Catholic facility. Healthcare services, such as provided by the Adventist Health Systems, employ as many as 78, people in 46 hospitals. Institutions of higher education, such as Jewish-affiliated Brandeis University, is one of thousands of religiously based colleges throughout the country. And even small religious charities can have strategic impact. Islamic Relief USA, for instance, responded to the water crisis in Flint, Michigan, by hiring 20 local staff and distributing , gallons of water during the height of the water crisis. The largest group within this sector are not religious companies, per se, but faith-inspired or religion-friendly companies. Across the country there are associations of CEOs who seek to put the moral and ethical teachings of their faith to practice in their business. One such association is C12, with over 2, members, some of whom have businesses worth billions of dollars. And the religion that inspires many businesses in the US also has a way of spilling across borders. That means many American consumers are participating in a faith endeavor, perhaps unaware.

Chapter 9 : Religion in US 'worth more than Google and Apple combined' | World news | The Guardian

But organized religion is still big, and big business. According to The Guardian: "The faith economy has a higher value than the combined revenues of the top 10 technology companies in the US.