

WAR AND CHRISTIAN ETHICS

WAR AND CHRISTIAN ETHICS: NAVIGATING MORALITY IN TIMES OF CONFLICT

WAR AND CHRISTIAN ETHICS HAVE LONG BEEN INTERTWINED IN COMPLEX AND SOMETIMES CONTRADICTIONARY WAYS. THROUGHOUT HISTORY, CHRISTIANITY HAS GRAPPLED WITH THE MORAL IMPLICATIONS OF WAR, BALANCING THE CALL TO LOVE ONE'S NEIGHBOR WITH THE HARSH REALITIES OF CONFLICT AND VIOLENCE. THIS RELATIONSHIP RAISES PROFOUND QUESTIONS: WHEN, IF EVER, IS WAR JUSTIFIED? HOW SHOULD CHRISTIANS RESPOND TO VIOLENCE IN A FALLEN WORLD? AND WHAT PRINCIPLES GUIDE ETHICAL DECISION-MAKING AMID THE CHAOS OF BATTLE? EXPLORING THESE QUESTIONS REVEALS A RICH TAPESTRY OF THEOLOGICAL REFLECTION AND PRACTICAL WISDOM THAT CONTINUES TO SHAPE CHRISTIAN THOUGHT TODAY.

THE HISTORICAL CONTEXT OF WAR AND CHRISTIAN ETHICS

CHRISTIANITY EMERGED IN A ROMAN WORLD DOMINATED BY MILITARY POWER AND FREQUENT WARFARE. EARLY CHRISTIANS, INSPIRED BY JESUS' TEACHINGS ON PEACE AND NONVIOLENCE, OFTEN REJECTED PARTICIPATION IN MILITARY SERVICE. THE SERMON ON THE MOUNT, WITH ITS CALL TO TURN THE OTHER CHEEK AND LOVE ONE'S ENEMIES, SET A HIGH ETHICAL STANDARD THAT MANY INTERPRETED AS A CALL TO PACIFISM.

HOWEVER, AS CHRISTIANITY BECAME MORE INTEGRATED INTO POLITICAL LIFE—ESPECIALLY AFTER EMPEROR CONSTANTINE'S CONVERSION IN THE FOURTH CENTURY—THE CHURCH'S STANCE ON WAR EVOLVED. THE QUESTION SHIFTED FROM ABSOLUTE PACIFISM TO UNDERSTANDING WHEN WAR MIGHT BE MORALLY PERMISSIBLE. THIS TRANSFORMATION LAID THE GROUNDWORK FOR WHAT LATER BECAME KNOWN AS THE "JUST WAR THEORY."

THE EMERGENCE OF JUST WAR THEORY

JUST WAR THEORY, DEVELOPED BY EARLY THEOLOGIANS LIKE ST. AUGUSTINE AND LATER REFINED BY ST. THOMAS AQUINAS, ATTEMPTS TO PROVIDE A FRAMEWORK FOR EVALUATING THE MORALITY OF WAR. IT IS BASED ON TWO BROAD CATEGORIES:

- **JUS AD BELLUM** (THE RIGHT TO GO TO WAR): CONDITIONS THAT MUST BE MET BEFORE ENGAGING IN WAR.
- **JUS IN BELLO** (RIGHT CONDUCT IN WAR): ETHICAL RULES GUIDING BEHAVIOR WITHIN WAR.

KEY PRINCIPLES INCLUDE LEGITIMATE AUTHORITY, JUST CAUSE (SUCH AS SELF-DEFENSE), RIGHT INTENTION, PROBABILITY OF SUCCESS, PROPORTIONALITY, AND LAST RESORT. THESE CRITERIA AIM TO LIMIT UNNECESSARY VIOLENCE AND ENSURE THAT WAR IS FOUGHT FOR MORALLY SOUND REASONS.

CHRISTIAN TEACHINGS ON PEACE AND VIOLENCE

CHRISTIAN ETHICS OFTEN EMPHASIZE PEACE AS AN IDEAL STATE, REFLECTING GOD'S KINGDOM. THE NEW TESTAMENT CONTAINS NUMEROUS CALLS FOR PEACEMAKING AND RECONCILIATION. JESUS IS FREQUENTLY DEPICTED AS THE "PRINCE OF PEACE," AND THE BEATITUDES BLESS THOSE WHO PURSUE PEACE.

YET, THE REALITY OF LIVING IN A FALLEN WORLD WHERE INJUSTICE AND AGGRESSION ARE PRESENT COMPLICATES THIS IDEAL. CHRISTIAN ETHICS MUST WRESTLE WITH THE TENSION BETWEEN STRIVING FOR PEACE AND RECOGNIZING THE NECESSITY OF DEFENSE AGAINST EVIL.

PACIFISM VS. JUST WAR: DIVERGING CHRISTIAN PERSPECTIVES

WITHIN THE CHRISTIAN COMMUNITY, THERE REMAINS A DIVERSITY OF VIEWS ON WAR. SOME CHRISTIAN GROUPS, LIKE THE QUAKERS AND MENNONITES, HOLD FIRMLY TO PACIFISM, REFUSING ALL FORMS OF VIOLENCE BASED ON THEIR INTERPRETATION OF JESUS' TEACHINGS. THEY ADVOCATE FOR NONVIOLENT RESISTANCE AND TRUST IN GOD'S ULTIMATE JUSTICE.

OTHERS ACCEPT JUST WAR THEORY AS A RESPONSIBLE WAY TO ENGAGE WITH THE WORLD'S COMPLEXITIES. THEY ACKNOWLEDGE THAT WHILE PEACE IS THE GOAL, THERE MIGHT BE OCCASIONS WHEN WAR IS NECESSARY TO PROTECT THE INNOCENT, UPHOLD JUSTICE, OR RESTORE ORDER.

THIS DIVERSITY REFLECTS THE CHALLENGE OF APPLYING ANCIENT MORAL IMPERATIVES IN MODERN GLOBAL CONFLICTS.

ETHICAL CHALLENGES IN MODERN WARFARE

TODAY, THE NATURE OF WAR HAS CHANGED DRAMATICALLY, RAISING NEW QUESTIONS FOR CHRISTIAN ETHICS. ADVANCES IN TECHNOLOGY, SUCH AS DRONES AND CYBER WARFARE, BLUR THE LINES BETWEEN COMBATANTS AND CIVILIANS, COMPLICATING THE PRINCIPLE OF NONCOMBATANT IMMUNITY. TERRORISM, ASYMMETRIC WARFARE, AND HUMANITARIAN INTERVENTIONS FURTHER CHALLENGE TRADITIONAL FRAMEWORKS.

DISCERNING MORAL RESPONSIBILITY IN CONTEMPORARY CONFLICTS

FOR CHRISTIANS SEEKING TO NAVIGATE THESE CHALLENGES, SEVERAL ETHICAL CONSIDERATIONS ARE CRUCIAL:

- **PROTECTING HUMAN DIGNITY:** EVERY PERSON, EVEN ENEMIES, DESERVES RESPECT AND COMPASSION.
- **EVALUATING PROPORTIONALITY:** RESPONSES TO THREATS MUST AVOID EXCESSIVE HARM.
- **PROMOTING RECONCILIATION:** WAR SHOULD NEVER BE AN END IN ITSELF BUT A MEANS TOWARD RESTORING PEACE.
- **ACCOUNTABILITY:** SOLDIERS, COMMANDERS, AND GOVERNMENTS MUST BE HELD ACCOUNTABLE FOR WAR CRIMES AND INJUSTICES.

CHRISTIAN ETHICS CALLS FOR DISCERNMENT, PRAYER, AND SEEKING WISDOM TO ENGAGE WITH THESE DILEMMAS RESPONSIBLY.

WAR, FORGIVENESS, AND HEALING IN CHRISTIAN THOUGHT

BEYOND QUESTIONS OF JUSTIFICATION AND CONDUCT, CHRISTIAN ETHICS EMPHASIZE THE IMPORTANCE OF FORGIVENESS AND HEALING AFTER CONFLICT. WAR LEAVES DEEP WOUNDS—PHYSICAL, EMOTIONAL, AND SPIRITUAL—THAT REQUIRE RESTORATION.

THE CHRISTIAN TRADITION OFFERS RESOURCES FOR THIS PROCESS: CONFESSION, REPENTANCE, AND RECONCILIATION. THESE PRACTICES CAN HELP INDIVIDUALS AND SOCIETIES RECOVER FROM THE TRAUMA OF VIOLENCE AND WORK TOWARD LASTING PEACE.

THE ROLE OF THE CHURCH IN PEACEMAKING

HISTORICALLY AND TODAY, THE CHURCH PLAYS A VITAL ROLE IN PROMOTING PEACE AND JUSTICE. IT SERVES AS A MORAL

VOICE CHALLENGING UNJUST WARS AND ADVOCATING FOR THE VULNERABLE. CHURCHES OFTEN PROVIDE SUPPORT FOR VICTIMS OF WAR AND FACILITATE DIALOGUE BETWEEN OPPOSING GROUPS.

THROUGH EDUCATION, ADVOCACY, AND PASTORAL CARE, THE CHRISTIAN COMMUNITY CAN HELP SHAPE A MORE ETHICAL APPROACH TO CONFLICT RESOLUTION, ROOTED IN LOVE AND RESPECT FOR ALL HUMANITY.

INTEGRATING WAR AND CHRISTIAN ETHICS IN PERSONAL AND PUBLIC LIFE

FOR INDIVIDUAL CHRISTIANS, WRESTLING WITH WAR AND ETHICS MEANS REFLECTING ON PERSONAL CONVICTIONS AND SOCIETAL RESPONSIBILITIES. IT INVOLVES ASKING DIFFICULT QUESTIONS ABOUT WHEN TO RESIST VIOLENCE AND WHEN TO SEEK PEACE ACTIVELY.

IN PUBLIC LIFE, CHRISTIAN ETHICS CAN INFORM POLICIES, ENCOURAGE DIPLOMATIC SOLUTIONS, AND PROMOTE INTERNATIONAL JUSTICE. THE GOAL IS NOT ONLY TO AVOID UNNECESSARY CONFLICT BUT TO BUILD A WORLD WHERE PEACE AND HUMAN FLOURISHING ARE POSSIBLE.

WAR AND CHRISTIAN ETHICS, THEREFORE, REMAIN DEEPLY RELEVANT AS WE CONFRONT THE REALITIES OF VIOLENCE AND THE HOPEFUL CALL FOR PEACE IN OUR TIME.

FREQUENTLY ASKED QUESTIONS

WHAT IS THE CHRISTIAN ETHICAL STANCE ON ENGAGING IN WAR?

CHRISTIAN ETHICS GENERALLY EMPHASIZE PEACE AND RECONCILIATION, BUT MANY TRADITIONS RECOGNIZE JUST WAR THEORY, WHICH ALLOWS FOR WAR UNDER STRICT CONDITIONS SUCH AS SELF-DEFENSE, PROTECTING THE INNOCENT, AND RESTORING JUSTICE.

HOW DOES THE CONCEPT OF 'JUST WAR' INFLUENCE CHRISTIAN VIEWS ON WARFARE?

THE JUST WAR DOCTRINE, ROOTED IN CHRISTIAN THEOLOGY, OUTLINES CRITERIA FOR MORALLY JUSTIFIABLE WAR, INCLUDING LEGITIMATE AUTHORITY, JUST CAUSE, RIGHT INTENTION, PROBABILITY OF SUCCESS, LAST RESORT, AND PROPORTIONALITY, GUIDING CHRISTIANS ON WHEN AND HOW WAR MAY BE ETHICALLY CONDUCTED.

WHAT ROLE DOES FORGIVENESS PLAY IN CHRISTIAN PERSPECTIVES ON POST-WAR RECONCILIATION?

FORGIVENESS IS CENTRAL TO CHRISTIAN ETHICS, ENCOURAGING NATIONS AND INDIVIDUALS TO SEEK RECONCILIATION AND HEALING AFTER CONFLICT, PROMOTING PEACE AND RESTORATION RATHER THAN ONGOING VENGEANCE OR HATRED.

HOW DO CHRISTIAN PACIFIST TRADITIONS APPROACH THE ISSUE OF WAR?

CHRISTIAN PACIFISTS, DRAWING FROM TEACHINGS OF JESUS ON NONVIOLENCE, REJECT ALL FORMS OF WAR AND VIOLENCE, ADVOCATING FOR PEACEFUL RESISTANCE AND CONFLICT RESOLUTION AS EXPRESSIONS OF CHRISTIAN LOVE AND FAITHFULNESS.

CAN CHRISTIANS PARTICIPATE IN MILITARY SERVICE WITHOUT COMPROMISING THEIR FAITH?

MANY CHRISTIANS BELIEVE THEY CAN SERVE IN THE MILITARY HONORABLY IF THEIR ACTIONS ALIGN WITH ETHICAL PRINCIPLES SUCH AS PROTECTING THE INNOCENT AND MINIMIZING HARM, THOUGH SOME MAY STRUGGLE WITH THE MORAL IMPLICATIONS DEPENDING ON THE NATURE OF THE CONFLICT.

How do Christian Ethics Address the Use of Modern Warfare Technologies, Such as Drones or Nuclear Weapons?

Christian ethics call for careful consideration of the moral implications of modern warfare technologies, emphasizing principles like proportionality, discrimination between combatants and non-combatants, and the avoidance of unnecessary suffering, often leading to critical scrutiny of such weapons.

What Biblical Teachings Inform Christian Ethics Regarding War and Peace?

Biblical teachings such as the Sermon on the Mount, which advocates for peacemaking and loving enemies, alongside Old Testament themes of justice and protection of the oppressed, provide a foundation for Christian ethical reflections on war and peace.

Additional Resources

WAR AND CHRISTIAN ETHICS: NAVIGATING THE MORAL TERRAIN OF CONFLICT

WAR AND CHRISTIAN ETHICS represent a complex and often debated intersection within theological, philosophical, and political discourse. At the heart of this dialogue lies the challenge of reconciling the brutal realities of armed conflict with the moral imperatives rooted in Christian teachings. This article explores the historical foundations, ethical frameworks, and contemporary implications of war through the lens of Christian ethics, providing a nuanced understanding of how faith grapples with violence and peace.

Historical Foundations of Christian Perspectives on War

Christian attitudes toward war have evolved significantly since the inception of the faith. Early Christianity, emerging in a milieu of Roman imperial dominance, initially espoused pacifism, emphasizing Jesus' teachings on nonviolence and turning the other cheek. However, as Christianity became intertwined with political power, especially after Emperor Constantine's conversion in the 4th century, the approach to war shifted.

The formulation of the Just War Theory by theologians such as St. Augustine and later St. Thomas Aquinas became a landmark development in Christian ethics. This theory sought to provide a moral framework that justified war under strict conditions, balancing the necessity of defense with the imperative to uphold justice and minimize harm.

The Just War Theory: Criteria and Application

The Just War Theory is traditionally divided into two main categories: **Jus ad Bellum** (the right to go to war) and **Jus in Bello** (right conduct within war). The principal criteria include:

- **JUST CAUSE:** War must be waged for a morally legitimate reason, such as self-defense or protecting the innocent.
- **LEGITIMATE AUTHORITY:** Only duly constituted authorities can declare war.
- **RIGHT INTENTION:** The aim of war should be to restore peace and justice, not conquest or revenge.
- **PROBABILITY OF SUCCESS:** There must be a reasonable chance of achieving the war's objectives.
- **LAST RESORT:** All peaceful alternatives must be exhausted before resorting to war.

- **PROPORTIONALITY:** THE ANTICIPATED BENEFITS OF WAR MUST OUTWEIGH THE EXPECTED HARMS.

WITHIN *JUS IN BELLO*, PRINCIPLES SUCH AS DISCRIMINATION (DISTINGUISHING COMBATANTS FROM NON-COMBATANTS) AND PROPORTIONALITY GOVERN CONDUCT DURING WARFARE. THESE ETHICAL GUIDELINES CONTINUE TO INFLUENCE INTERNATIONAL HUMANITARIAN LAW AND MODERN DEBATES ON MILITARY INTERVENTION.

CONTEMPORARY CHALLENGES IN WAR AND CHRISTIAN ETHICS

IN THE 21ST CENTURY, THE NATURE OF WAR HAS TRANSFORMED DRAMATICALLY, COMPLICATING TRADITIONAL CHRISTIAN ETHICAL FRAMEWORKS. ASYMMETRIC WARFARE, TERRORISM, CYBER-ATTACKS, AND THE PROLIFERATION OF WEAPONS OF MASS DESTRUCTION CHALLENGE THE APPLICABILITY OF CLASSICAL PRINCIPLES. MOREOVER, GLOBALIZATION AND MULTICULTURALISM COMPEL CHRISTIAN ETHICISTS TO ENGAGE WITH DIVERSE PERSPECTIVES ON CONFLICT AND PEACE.

PEACEBUILDING AND CHRISTIAN PACIFISM

WHILE JUST WAR THEORY REMAINS INFLUENTIAL, CHRISTIAN PACIFISM HAS REEMERGED AS A COMPELLING ALTERNATIVE STANCE, ESPECIALLY AMONG DENOMINATIONS SUCH AS THE QUAKERS, MENNONITES, AND CERTAIN EVANGELICAL GROUPS. PACIFISM ADVOCATES FOR ABSOLUTE NONVIOLENCE, EMPHASIZING RECONCILIATION, FORGIVENESS, AND THE SANCTITY OF ALL HUMAN LIFE.

THIS APPROACH CRITIQUES THE MORAL COMPROMISES INHERENT IN WAR AND QUESTIONS WHETHER VIOLENCE CAN EVER TRULY LEAD TO LASTING PEACE. THE TENSION BETWEEN PACIFISM AND JUST WAR CONSIDERATIONS CONTINUES TO ANIMATE THEOLOGICAL DISCUSSIONS, REFLECTING BROADER DEBATES ABOUT THE EFFICACY OF FORCE VERSUS THE POWER OF NONVIOLENT RESISTANCE.

ETHICAL DILEMMAS IN MODERN MILITARY ENGAGEMENTS

THE INVOLVEMENT OF CHRISTIAN-MAJORITY NATIONS IN RECENT CONFLICTS—RANGING FROM PEACEKEEPING MISSIONS TO CONTROVERSIAL INTERVENTIONS—RAISES DIFFICULT QUESTIONS ABOUT THE ETHICAL JUSTIFICATION OF WAR. ISSUES SUCH AS COLLATERAL DAMAGE, CIVILIAN CASUALTIES, DRONE WARFARE, AND THE TREATMENT OF PRISONERS OF WAR HIGHLIGHT THE CHALLENGES OF ADHERING TO CHRISTIAN ETHICAL STANDARDS IN COMPLEX, HIGH-STAKES ENVIRONMENTS.

FURTHERMORE, THE ROLE OF CHRISTIAN LEADERS AND COMMUNITIES IN ADVOCATING FOR PEACE OR SUPPORTING MILITARY EFFORTS OFTEN REVEALS DIVERGENT INTERPRETATIONS OF SCRIPTURE AND MORALITY. THESE DISPARITIES UNDERSCORE THE ONGOING STRUGGLE TO DEFINE A COHERENT CHRISTIAN ETHICAL RESPONSE TO WAR IN A WORLD MARKED BY GEOPOLITICAL TENSIONS AND HUMANITARIAN CRISES.

THE ROLE OF CHRISTIAN ETHICS IN INTERNATIONAL LAW AND HUMAN RIGHTS

CHRISTIAN ETHICAL PRINCIPLES HAVE HISTORICALLY INFLUENCED THE DEVELOPMENT OF INTERNATIONAL HUMANITARIAN LAW, PARTICULARLY THE GENEVA CONVENTIONS AND PROTOCOLS GOVERNING ARMED CONFLICT. THE EMPHASIS ON HUMAN DIGNITY, PROTECTION OF NON-COMBATANTS, AND PROHIBITION OF TORTURE REFLECTS A MORAL LEGACY ROOTED IN CHRISTIAN THOUGHT.

AT THE SAME TIME, CHRISTIAN ETHICS CONTRIBUTES TO CONTEMPORARY DEBATES ON JUST INTERVENTION, SOVEREIGNTY, AND THE RESPONSIBILITY TO PROTECT (R2P) DOCTRINE. BALANCING RESPECT FOR NATIONAL AUTONOMY WITH THE IMPERATIVE TO PREVENT ATROCITIES POSES A PERSISTENT MORAL CHALLENGE, INVITING CHRISTIAN ETHICISTS TO ENGAGE WITH EVOLVING NORMS OF GLOBAL JUSTICE.

PROS AND CONS OF CHRISTIAN ETHICAL FRAMEWORKS IN WAR

- **PROS:**

- PROVIDES A STRUCTURED MORAL APPROACH TO EVALUATE THE LEGITIMACY OF WAR.
- PROMOTES THE PROTECTION OF INNOCENT LIFE AND LIMITS UNNECESSARY SUFFERING.
- INSPIRES PEACEBUILDING EFFORTS AND ADVOCACY FOR RECONCILIATION.
- INFLUENCES INTERNATIONAL LAW AND HUMANITARIAN PRINCIPLES.

- **CONS:**

- CAN BE INTERPRETED VARIABLY, LEADING TO JUSTIFICATIONS FOR CONTROVERSIAL CONFLICTS.
- MAY STRUGGLE TO ADDRESS NON-TRADITIONAL FORMS OF WARFARE AND MODERN THREATS.
- PACIFIST CRITIQUES CHALLENGE THE FEASIBILITY OF ANY JUSTIFIED VIOLENCE.
- POTENTIAL CONFLICTS BETWEEN NATIONAL INTERESTS AND ETHICAL IMPERATIVES COMPLICATE APPLICATION.

WAR, FORGIVENESS, AND THE CHRISTIAN MORAL VISION

A DISTINCTIVE DIMENSION OF CHRISTIAN ETHICS IN THE CONTEXT OF WAR IS THE EMPHASIS ON FORGIVENESS AND RECONCILIATION POST-CONFLICT. UNLIKE SECULAR MORAL FRAMEWORKS THAT MAY PRIORITIZE RETRIBUTION OR DETERRENCE, CHRISTIAN TEACHINGS ADVOCATE FOR RESTORATIVE JUSTICE, HEALING, AND THE TRANSFORMATION OF ENMITY INTO PEACE.

THIS PERSPECTIVE ENCOURAGES SOCIETIES TO MOVE BEYOND CYCLES OF VIOLENCE BY FOSTERING EMPATHY, ACCOUNTABILITY, AND COMMUNAL RESTORATION. THE INTEGRATION OF THESE VALUES INTO POST-WAR RECONSTRUCTION EFFORTS CAN BE INSTRUMENTAL IN SECURING DURABLE PEACE AND JUSTICE.

AS GLOBAL CONFLICTS PERSIST, THE DIALOGUE BETWEEN WAR AND CHRISTIAN ETHICS REMAINS A VITAL FIELD OF INQUIRY. IT CHALLENGES BELIEVERS AND POLICYMAKERS ALIKE TO CRITICALLY ASSESS THE MORALITY OF VIOLENCE AND TO ENVISION PATHWAYS TOWARD PEACE THAT RESONATE WITH BOTH SPIRITUAL CONVICTION AND PRAGMATIC REALITIES.

War And Christian Ethics

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war and christian ethics: *War and Christian Ethics* Arthur Frank Holmes, 1975 A Canon Press book. Includes bibliographical references and index.

war and christian ethics: *War and Christian Ethics* Arthur F. Holmes, 1975-06-01

war and christian ethics: *Faith and Force* David L. Clough, Brian Stiltner, 2007-06-04 This book began in an argument between friends surprised to find themselves on opposite sides of the debate about whether the United States and the United Kingdom should invade Iraq in 2003. Situated on opposite sides of the Atlantic, in different churches, and on different sides of the just war/pacifist fence, we exchanged long emails that rehearsed on a small scale the great national and international debates that were taking place around us. We discovered the common ground we shared, as well as some predictable and some surprising points of difference....When the initial hostilities ended, our conversation continued, and we felt the urgency of contributing to a wider Christian debate about whether and when war could be justified.—From the Preface So began a dynamic collaboration that developed into a civil but provocative debate over matters of war and peace that is *Faith and Force*. From the ancient battles between Greek city-states to the Crusades to the World Wars of the twentieth-century to the present-day wars in Afghanistan and Iraq and the Middle East, aggressors and defenders alike have claimed the mantle of righteousness and termed their actions just. But can the carnage of war ever be morally grounded? And if so, how? These are the questions that David L. Clough, a Methodist proponent of pacifism, and Brian Stiltner, a Catholic theologian and just war adherent, have vowed to answer—together. With one voice, Clough and Stiltner outline and clarify issues of humanitarian intervention, weapons proliferation, and preventative war against rogue states. Their writing is grounded in Christian tradition and provides a fresh and illuminating account of the complexities and nuances of the pacifist and just war positions. In each chapter Clough and Stiltner engage in debate on the issues, demonstrating a respectful exchange of ideas absent in much contemporary political discourse—whether on television or in the classroom. The result is a well-reasoned, challenging repartee that searches for common ground within the Christian tradition and on behalf of the faithful promotion of justice—yet one that also recognizes genuine differences that cannot be bridged easily. Intended for a broad audience, *Faith and Force* is the perfect foil to the shrill screeching that surrounds partisan perspectives on military power and its use. To help with using the book in a classroom context, the authors have provided Questions for Reflection and Discussion for each chapter. You can download these questions in PDF format at press.georgetown.edu.

war and christian ethics: *War* Joseph L. Allen, 2014-08-25 *War: A Primer for Christians* provides a concise introduction to the main approaches that Christians have taken toward war and examines each approach critically. Some Christians have supported their country's wars as crusades of good against evil. Others, as pacifists, have rejected participation in or support for any war. Still others have followed the just-war tradition in holding that it can be justifiable under some conditions to resort to war, but that then Christian love must limit the conduct of war. In an updated preface and new afterword, Allen explores aspects of current international relations that have a special bearing on the context of war. "Joseph Allen's *War: A Primer for Christians* is just that: a succinct, fair-minded, wonderfully reasoned, and accessible account of the major Christian traditions on war—Just War, Holy War, and the Pacifist renunciation of violence. His book is also a primer in the further sense, that it will prime the pump for further discussion and debate as to when wars are just and how a nation might keep the means employed under restraints."—William F. May

war and christian ethics: *In Defence of War* Nigel Biggar, 2013-09-12 Pacifism is popular. Many hold that war is unnecessary, since peaceful means of resolving conflict are always available, if only we had the will to look for them. Or they believe that war is wicked, essentially involving hatred of the enemy and carelessness of human life. Or they posit the absolute right of innocent individuals not to be deliberately killed, making it impossible to justify war in practice. Peace, however, is not simple. Peace for some can leave others at peace to perpetrate mass atrocity. What was peace for the West in 1994 was not peace for the Tutsis of Rwanda. Therefore, against the virus of wishful thinking, anti-military caricature, and the domination of moral deliberation by rights-talk

In Defence of War asserts that belligerency can be morally justified, even though tragic and morally flawed.

war and christian ethics: The Early Christian Attitude to War C. John Cadoux, 2021-04-07

war and christian ethics: The Ethics of War Scott Rae, 2012-04-10 Derived from Scott B. Rae's widely adopted textbook, *Moral Choices*, this digital short looks carefully at war in the Bible and at major Christian views on war, including pacifism, nonviolence and nonparticipation, and Just War theory. Not afraid to tackle hot-button issues like nuclear weapons and waterboarding, Rae also includes cases and questions for further discussion. *The Ethics of Business* thus provides a wise and well-grounded introduction to a key ethical question for Christians, namely, "Can I support or participate in war?"

war and christian ethics: The Christian Ethic of War P. T. Forsyth, 1999-02-23 This book turns on the centrality of a real atonement for the Christian revelation of moral redemption and public regeneration. The grace of God in Christ's cross is not a forensic device, but the moral focus of the universe - if all center in the conscience, and morality is the nature of things. By a real atonement Forsyth means not shown but done on the cross, as the consummation of Christ's holy personality and its work. Forsyth does not aim here at expounding that atonement, but at working out some of its moral implications and results on the public and national side - a side on which a Christianity based only on Christ's teaching has been criticized as defective.

war and christian ethics: *The War of the Lamb* John Howard Yoder, 2009-12-01 John Howard Yoder was one of the major theologians of the late twentieth century. Before his death, he planned the essays and structure of this book, which he intended to be his last work. Now two leading interpreters of Yoder bring that work to fruition. The book is divided into three sections: pacifism, just war theory, and just peacemaking theory. The volume crystallizes Yoder's argument that his proposed ethics is not sectarian and a matter of withdrawal. He also clearly argues that Christian just war and Christian pacifist traditions are basically compatible--and more specifically, that the Christian just war tradition itself presumes against all violence.

war and christian ethics: The Early Christian Attitude to War Cecil John Cadoux, 1940

war and christian ethics: *Politics, Justice, and War* Joseph E. Capizzi, 2015 The just war ethic emerges from an affirmative response to the basic question of whether people may sometimes permissibly intend to kill other people. In *Politics, Justice, and War*, Joseph E. Capizzi clarifies the meaning and coherence of the just war approach, to the use of force in the context of Christian ethics. By reconnecting the just war ethic to an Augustinian political approach, Capizzi illustrates that the just war ethic requires emphasis on the right intention, or goal, of peace as ordered justice. With peace set as the goal of war, the various criteria of the just war ethic gain their intelligibility and help provide practical guidance to all levels of society regarding when to go to war and how to strive to contain it. So conceived, the ethic places stringent limits on noncombatant or innocent killing in war, helps make sense of contemporary technological and strategic challenges, and opens up space for a critical and constructive dialogue with international law.

war and christian ethics: The Early Christian Attitude to War: A Contribution to the History of Christian Ethics (1919) Cecil John Cadoux, 2008-06-01 This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages. Because we believe this work is culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high quality, modern editions that are true to the original work.

war and christian ethics: Modern Just War Theory Michael P. Farrell, 2013-06-20

Contributions to Illuminations: A Scarecrow Press Series of Guides to Research in Religion provide students and scholars, lay readers and clergy, with a road map to research in key areas of religious study. All commonly constructed with introductions to the topic and reviews of key thinkers, concepts, and events, each volume includes surveys of the primary and secondary sources, with critical evaluations of their places in the canon of thought and research on the topic. Focusing primarily on the knowledge required by today's students and scholars, each guide is a must-have for

any student of religion. The twentieth century saw an explosion of wars and an accompanying explosion of literature on the morality of war. Thinking among Christian clerics and scholars on the idea of "just war" shifted with developments on the battlefield. Alternatives to just war theory, such as pacifism and realism, found new proponents in the published work of the neo-Anabaptists and Niebhurians. Meanwhile, proponents of Christian just war theory had to address challenges from competing ideologies as well as those presented by the changing nature of warfare. Modern Just War Theory: A Guide to Research, by scholar and librarian Michael Farrell, serves as a manual for students and scholars studying Christian just war theory, helping them navigate the wealth of just war literature produced in the twentieth and twenty-first centuries. Farrell's guide provides an introduction to the major developments of just war theory in the twentieth century, including sections on how to research just war theory, an overview of some of the most important theorists and developments of the twentieth century, and discussions of key search terms and related topics. Farrell then surveys and evaluates key primary and secondary sources for researchers on just war theory, as well as related sources on Christian realism and the responses of just war theorists to proponents of pacifism and secular just war theories. Modern Just War Theory will appeal to students and scholars of theology, military history, international law, and Christian ethics.

war and christian ethics: A Textbook of Christian Ethics Robin Gill, 2006-01-01 A new, updated third edition of the most successful and widely used textbook on Christian ethics.

war and christian ethics: Christian Ethics in the World War William Douglas Mackenzie, 1918

war and christian ethics: A Basic Guide to the Just War Tradition Eric Patterson, 2023-10-17 This brief introduction surveys Christian thinking on an array of topics related to security and peace from a just war perspective. Drawing primarily on Scripture and theology, Eric Patterson explores the moral dimensions of order, justice, and peace in light of key Christian doctrines such as love of neighbor, stewardship, vocation, and sphere sovereignty. He also examines the perennial questions of civil disobedience, terrorism, revolution, and holy war (including a discussion of Israel's removal of the Canaanites and the Crusades) and interacts with theological thinkers throughout Christian history. The volume concludes with a treatment of punishment and restitution, considering how these can help move a society toward conciliation. While ideal as a textbook for courses on Christian ethics, theology and politics, and church and society, this book will also appeal to pastors and lay readers questioning the morality of war and Christians' involvement in force. Christians who serve in government, law enforcement, and the military will also find helpful guidance for thinking theologically about their vocations.

war and christian ethics: Who Would Jesus Kill? Mark Allman, 2008 In Who Would Jesus Kill? War, Peace, and the Christian Tradition, Dr. Mark J. Allman asks a provocative, timely, and timeless question. Readable and thought-provoking, Who Would Jesus Kill? Provides an overview of approaches to war and peace within the Christian tradition. The author invites students to reflect on their own views as he examines in detail the topics of holy war, just war, and pacifism. An appendix further explores the issues of war and peace from Jewish and Muslim perspectives. -- Provided by publisher.

war and christian ethics: An Enquiry into an Origin of Honour; and the Usefulness of Christianity in War Bernard Mandeville, 2019-11-25 In An Enquiry into an Origin of Honour; and the Usefulness of Christianity in War, Bernard Mandeville delves into the intricate relationship between honor, morality, and the role of Christianity in the complexities of warfare. Through a philosophical lens, Mandeville articulates a nuanced argument that critiques conventional views of honor while advocating for a re-examination of religious ethics in times of conflict. His literary style is characterized by sharp wit and a provocative dialectic, weaving together historical examples and ethical inquiries, positioning the work within the broader context of Enlightenment thought, where reason began to challenge traditional notions of virtue and valor. Bernard Mandeville, a noted philosopher and satirist, is renowned for his critical perspectives on societal mores and economic theories, particularly encapsulated in his earlier work, The Fable of the Bees. His reflections on

human nature and the propensity for self-interest likely informed his exploration of honor and its implications in warfare, where he critiques the often-glorified romanticism surrounding military valor and suggests a pragmatic approach grounded in Christian ethics. Mandeville's work is essential reading for those interested in the philosophical underpinnings of morality in military contexts. It provokes a deeper understanding of how honor and virtue can be redefined in light of Christian teachings, making it a relevant text for scholars, theologians, and anyone contemplating the ethical dimensions of conflict.

war and christian ethics: *War, Peace, and Reconciliation* Theodore R. Weber, 2015-11-11 War, Peace, and Reconciliation invites Christians and the churches into a conversation over how to think about war from a standpoint in faith. It asks how reconciliation, which is central to Christian life and doctrine, can engage the realities of war without surrendering its fundamental affirmations. It defines these realities politically by discussing the meanings of power, peace as a particular organization of power, and the international system. The study of war and politics is unavoidable, as is the engagement with reconciliation, because all human existence and activity exist in the context of the gracious work of God to renew and reconcile the fallen creation. The inquiry is theocentric and christocentric. It culminates in a call to the churches to examine all their practices in the light of this perspective.

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