

A.J. Muste

## Biographical Background

<http://www.ajmuste.org/ajmbio.htm>

Excerpts from "A Pastoral Message: Living with Faith and Hope After September 11" from U.S. Conference of Catholic Bishops, November 14, 2001

<http://www.usccb.org/sdwp/sept11.htm>

Deals with Afghanistan

Appendix contains statement of just war doctrine

### **The use of military force**

As part of its broader effort to combat terrorism, our nation has undertaken military action in Afghanistan and may be considering intervention elsewhere. As we pray for our service men and women who are risking their lives and for all those in Afghanistan who are suffering, we also consider how the Church's long and rich tradition of ethical reflection on war and peace might help guide the momentous decisions being taken.

National leaders bear a heavy moral obligation to see that the full range of non-violent means is employed. We acknowledge, however, the right and duty of a nation and the international community to use military force if necessary to defend the common good by protecting the innocent against mass terrorism. Because of its terrible consequences, military force, even when justified and carefully executed, must always be undertaken with a sense of deep regret.

Every military response must be in accord with sound moral principles, notably such norms of the just war tradition as non-combatant immunity, proportionality, right intention and probability of success. [See [Appendix](#)]

Even if the cause is just, the grave moral obligation to respect the principles of non-combatant immunity and proportionality remains in force and must govern our nation's political and military decisions. Indiscriminate attacks on innocent people, whether by terrorists or in war, threaten the common good. The continuing priority must be to ensure that military force is directed at those who use terror and those who assist them, not at the Afghan people or Islam. We welcome the stated commitment to do everything possible to avoid civilian casualties, a commitment that must be sustained over the long-term. We must not only act justly but be perceived as acting justly if we are to succeed in winning popular support against terrorism.

In light of the Church's teaching that the use of arms must not produce disorders graver than the evil to be eliminated, the effect of military action on the Afghan people must be closely monitored on an ongoing basis. At the same time, there is a special need to maintain and fortify our efforts to do everything possible to address the long-standing humanitarian crisis in Afghanistan, especially the risk of mass suffering and starvation this winter. This humanitarian effort should continue to be primarily in response to the overwhelming human need rather than in the service of military and political objectives. The United States and other nations have a moral responsibility to continue aid to Afghan refugees and displaced persons and to assist them in returning to their homes in safety where possible, or offer them other durable solutions.

We must do what we can to work with the United Nations and all interested parties to help Afghans rebuild the political, economic, and cultural life of their country after this war is over. The actions of our nation and other nations must ensure a just war now and a just peace later.

Probability of success is particularly difficult to measure in dealing with an amorphous, global terrorist network. Therefore, special attention must be given to developing criteria for when it is appropriate to end military action in Afghanistan.

Policy makers and all citizens must struggle with serious moral questions and make informed judgments about how our nation can respond justly to a terrifying threat. While we have offered our own judgment about aspects of this question, we recognize that application of moral principles in this situation requires the exercise of the virtue of prudence. Some Christians profess a position of principled non-violence, which holds that non-military means are the only legitimate way to respond in this case. This is a valid Christian response. While respecting this position and maintaining a strong presumption against the use of force, the Church has sanctioned the use of the moral criteria for a just war to allow the use of force by legitimate authority in self-defense and as a last resort. Those who subscribe to the just war tradition can differ in their prudential judgments about its interpretation or its application.

True peacemaking can be a matter of policy only if it is first a matter of the heart. Without both courage and charity, justice cannot be won. In the absence of repentance and forgiveness, no peace can endure. We need to do more to share the Church's teaching on war and peace, and to foster Christian communities where peaceable virtues can take root and be nourished. We need to nurture among ourselves *faith and hope* to strengthen our spirits by placing our trust in God, rather than in ourselves; *courage and compassion* that move us to action; *humility and kindness* so that we can put the needs and interests of others ahead of our own; *patience and perseverance* to endure the long struggle for justice; and *civility and charity* so that we can treat others with respect and love.

## Appendix

The Church has a long tradition on moral reflection on war and peace. The following excerpts from the *Catechism of the Catholic Church* and the U.S. Bishops' statement, *The Harvest of Justice Is Sown in Peace*, outline the elements of this teaching:

### Excerpts from the *Catechism of the Catholic Church*

#### III. Safeguarding Peace

##### *Peace*

2302

By recalling the commandment, "You shall not kill," our Lord asked for peace of heart and denounced murderous anger and hatred as immoral.

Anger is a desire for revenge. "To desire vengeance in order to do evil to someone who should be punished is illicit," but it is praiseworthy to impose restitution "to correct vices and maintain justice. If anger reaches the point of a deliberate desire to kill or seriously wound a neighbor, it is gravely against charity; it is a mortal sin. The Lord says, "Everyone who is

angry with his brother shall be liable to judgment."

2303

Deliberate hatred is contrary to charity. Hatred of the neighbor is a sin when one deliberately wishes him evil. Hatred of the neighbor is a grave sin when one deliberately desires him grave harm. "But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven."

2304

Respect for and development of human life require peace. Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity. Peace is "the tranquillity of order." Peace is the work of justice and the effect of charity.

2305

Earthly peace is the image and fruit of the peace of Christ, the messianic "Prince of Peace." By the blood of his Cross, "in his own person he killed the hostility," he reconciled men with God and made his Church the sacrament of the unity of the human race and of its union with God. "He is our peace." He has declared: "Blessed are the peacemakers."

2306

Those who renounce violence and bloodshed and, in order to safeguard human rights, make use of those means of defense available to the weakest, bear witness to evangelical charity, provided they do so without harming the rights and obligations of other men and societies. They bear legitimate witness to the gravity of the physical and moral risks of recourse to violence, with all its destruction and death.

*Avoiding war*

2307

The fifth commandment forbids the intentional destruction of human life. Because of the evils and injustices that accompany all war, the Church insistently urges everyone to prayer and to action so that the divine Goodness may free us from the ancient bondage of war.

2308

All citizens and all governments are obliged to work for the avoidance of war. However, "as long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once

all peace efforts have failed."

2309

The strict conditions for legitimate defense by military force require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:  
the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;  
all other means of putting an end to it must have been shown to be impractical or ineffective;  
there must be serious prospects of success;  
the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition. These are the traditional elements enumerated in what is called the "just war" doctrine. The evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good.

2310

Public authorities, in this case, have the right and duty to impose on citizens the obligations necessary for national defense. Those who are sworn to serve their country in the armed forces are servants of the security and freedom of nations. If they carry out their duty honorably, they truly contribute to the common good of the nation and the maintenance of peace.

2311

Public authorities should make equitable provision for those who for reasons of conscience refuse to bear arms; these are nonetheless obliged to serve the human community in some other way.

2312

The Church and human reason both assert the permanent validity of the moral law during armed conflict. "The mere fact that war has regrettably broken out does not mean that everything becomes licit between the warring parties."

2313

Non-combatants, wounded soldiers, and prisoners must be respected and treated humanely. Actions deliberately contrary to the law of nations and to its universal principles are crimes, as are the orders that command such actions. Blind obedience does not suffice to excuse those who carry them out. Thus the extermination of a people, nation, or ethnic minority must be condemned as a mortal sin. One is morally bound to resist orders that command

genocide.

2314

"Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation." A danger of modern warfare is that it provides the opportunity to those who possess modern scientific weapons—especially atomic, biological, or chemical weapons—to commit such crimes.

**Excerpts from The National Conference of Catholic Bishops,  
*The Harvest of Justice Is Sown in Peace* (1993)**

2. *Just War: New Questions*. The just war tradition consists of a body of ethical reflection on the justifiable use of force. In the interest of overcoming injustice, reducing violence and preventing its expansion, the tradition aims at: (a) clarifying when force may be used; (b) limiting the resort to force; and c) restraining damage done by military forces during war. The just war tradition begins with a strong presumption against the use of force and then establishes the conditions when this presumption may be overridden for the sake of preserving the kind of peace which protects human dignity and human rights.

In a disordered world, where peaceful resolution of conflicts sometimes fails, the just war tradition provides an important moral framework for restraining and regulating the limited use of force by governments and international organizations. Since the just war tradition is often misunderstood or selectively applied, we summarize its major components, which are drawn from traditional Catholic teaching.

First, whether lethal force may be used is governed by the following criteria:

- **Just Cause:** force may be used only to correct a grave, public evil, i.e., aggression or massive violation of the basic rights of whole populations;
- **Comparative Justice:** while there may be rights and wrongs on all sides of a conflict, to override the presumption against the use of force the injustice suffered by one party must significantly outweigh that suffered by the other;
- **Legitimate Authority:** only duly constituted public authorities may use deadly force or wage war;
- **Right Intention:** force may be used only in a truly just cause and solely for that purpose;
- **Probability of Success:** arms may not be used in a futile cause or in a case where disproportionate measures are required to achieve success;
- **Proportionality:** the overall destruction expected from the use of force must be outweighed by the good to be achieved;
- **Last Resort:** force may be used only after all peaceful alternatives have been seriously tried and exhausted.

These criteria (*jus ad bellum*), taken as a whole, must be satisfied in order to override the strong presumption against the use of force.

Second, the just war tradition seeks also to curb the violence of war through restraint on armed

combat between the contending parties by imposing the following moral standards (jus in bello) for the conduct of armed conflict:

- Noncombatant Immunity: civilians may not be the object of direct attack and military personnel must take due care to avoid and minimize indirect harm to civilians;
- Proportionality: in the conduct of hostilities, efforts must be made to attain military objectives with no more force than is militarily necessary and to avoid disproportionate collateral damage to civilian life and property;
- Right Intention: even in the midst of conflict, the aim of political and military leaders must be peace with justice, so that acts of vengeance and indiscriminate violence, whether by individuals, military units or governments, are forbidden.

# An Invitation to Participate in a Project on the Theology of War and Peace

After two world wars and numerous smaller wars in the 20th century, war continues unabated in the early years of the 21st century. This situation calls upon persons of religious faith to freshly examine their beliefs and theology on matters of war and peace. Within Methodism we are long overdue for this kind of theological discussion. In response to this challenge, Methodists United for Peace with Justice **invites you join in study and dialogue on the underlying theology that informs and guides our actions on issues of war and peace.** We envision a four-step process.

*First*, to provide background information we are **posting study material on our website** at <http://www.mupwj.org/theologyofwarandpeace.htm>. This is organized according to the Wesleyan Quadrilateral: *Scripture, Tradition, Reason, Experience*. Reason looks at different theological perspectives, such as Pacifism, Just War, Armageddon, Liberation Theology, and Just Peacemaking. Experience examines non-violent action and other alternatives to war.

*Second*, to initiate discussion of the theology of war and peace we are promoting the **formation of study groups** in local congregations, on college campuses, in seminaries, within annual conferences, and in other organizations. We are reaching out to United Methodists around the globe: in the United States, Africa, Asia, and Europe. To learn how you can form a study group or encourage others to do so, go to <http://www.mupwj.org/studygroups.htm>.

*Third*, to broaden discussion of the theology of war and peace we encouraging study groups to engage in **web-based dialogue** by posting their conclusions on our website and responding to the views of others. We are still working out the methodology for this phase of the project.

*Fourth*, to extend the conversation we will invite representatives of study groups and other interested persons to come together in **a conference** in the fall of 2006. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. A precise date and location are not yet chosen.

## **Timetable**

*Spring and summer 2005.* Begin to form study groups. Some get underway.

*Fall 2005 through summer 2006.* Local study groups meet and engage in web-based dialogue with other study groups.

*Fall 2006.* Conference on Theology of War and Peace.

For further information, go to our website as indicated above or contact Howard W. Hallman, chair, Methodists United for Peace with Justice at 1500 16<sup>th</sup> Street, NW., Washington, D.C.20036 or at [hhallman@mupwj.org](mailto:hhallman@mupwj.org). Methodists United for Peace with Justice is an unofficial association of laity and clergy functioning within Methodism.

March 16, 2005



# An Invitation to Participate in a Project on the Theology of War and Peace

*Local United Methodist churches, campus organizations, youth groups, conference units, theological seminaries, and other entities of the global United Methodist Church are invited to join in study and dialogue on the theology of war and peace.*

This project, organized by Methodists United for Peace with Justice, is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace. The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>. We envision a four-step process.

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March 2005

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March 11, 2005

## **Armageddon In Politics**

**Humanist, Nov, 1999** by **John M. Swomley**

[http://www.findarticles.com/p/articles/mi\\_m1374/is\\_6\\_59/ai\\_57800240](http://www.findarticles.com/p/articles/mi_m1374/is_6_59/ai_57800240)

Any attempt to understand the religious right wings support of the military-industrial complex, of Zionism, and of a heavily armed United States must take into consideration the meaning of Armageddon theology. According to the Armageddon theology of Jerry Falwell and Pat Robertson, among others, war is not only inevitable but fore-ordained by God. The catastrophic battle that will usher in the "end time" of God's kingdom will begin in the Middle East with an attack on Israel and U.S. military support of that nation.

Those who predict a battle of Armageddon, which is mentioned only in Revelation 16:16, also refer to other biblical passages, such as the one in Ezekiel 38 that speaks of a nation to the north (presumably Russia, which, of course, is not mentioned in Ezekiel) that will attack Israel.

Toward the end of that chapter, God says, "I will rain upon him and his hordes and the many people that are with him, torrential rains and hailstones, fire and brimstone." According to Armageddon theology, this is a description of a nuclear holocaust.

Those who accept this theology believe that one of its fore-running signs is the creation of a new Israel in 1948, with Jews reestablished in the land promised them by God. However, Zechariah 13:8-9 says that two-thirds of all the Jews in Israel at the time of a prophesied disaster will be killed. The Jews who remain, according to Armageddon theology, must acknowledge Jesus as their lord or be sacrificed. So defense of Zionism is to eventuate in Christian anti-Semitism and another Holocaust.

In a Los Angeles Times interview published March 8, 1981, reporter Robert Scheer says to Falwell, "In your pamphlet on Armageddon you prophesy nuclear war with Russia." Falwell replies:

We believe that Russia, because of her need for oil . is going to move in on the Middle East, and particularly Israel, because of their hatred of the

Jews.... And it is at that time when I believe there will be some nuclear holocaust on this earth, because [the Bible] says that blood shall flow up to the bridles of the horses in the Valley of Esdraelon for some 200 miles.

And it speaks of horrible happenings that one can only relate, in Second Peter 3, to the melting of the elements, to nuclear warfare.

When Falwell says that Russia will be "totally destroyed," Scheer asks, "Well, the whole world will, won't it?" Falwell replies:

No, not the whole world, because then our Lord is coming back to earth and the church is coming with him, to rule and reign with Christ on earth for a

thousand years.... Most of us believe in the imminent return of Jesus Christ. We believe we're living in those days just prior to the Lord's coming.... I do not think we have fifty years left.

Pat Robertson, on his June 9, 1992, 700 Club Christian Broadcasting Network program, said:

This whole thing [the battle of Armageddon] is now in place. It can happen anytime to fulfill Ezekiel. It is ready to happen.... The United States is in that Ezekiel passage, and . we are standing by.

In 1995 Robertson wrote in a sixteen-page booklet *The Harvest Begins with You* that God gave him five years to take his gospel to the world--then it would all be over. He has also recently

published what he calls a novel, *The End of the Age*, depicting his idea of how the world will end.

Grace Halsell, a former war correspondent, describes in her book *Prophecy and Politics* the influence of Armageddon theology on Ronald Reagan. She quotes James Mill (former president pro tempore of the California State Senate), who says of Reagan:

Certainly his attitudes relative to military spending, and his coolness to all proposals for nuclear disarmament, are consistent with such apocalyptic

views. Armageddon as foreseen in the books of Ezekiel and Revelation cannot

take place in a world that has been disarmed. Anyone who believes it will come to pass cannot expect that disarmament will ever come about. It is contrary to God's plan as set forth in His word.

None of the right-wing religious organizations has a doctrine of peace or reconciliation. Their concept of Jesus is one of military messiah, not the "Prince of Peace." Halsell also reports that Falwell has become a leading Zionist and supporter of Israel and was given by the Israeli government a Windstream jet plane "valued anywhere from two and a half to three and a half million dollars" at the time.

What is wrong with Armageddon theology, even if one starts with the presupposition that the Bible is a key to the future? The first wrong thing is that the predictions upon which Armageddon theology is based are quite inaccurate. For example, in Ezekiel 39, if the future were predicted, the weapons listed would be tanks, artillery, bombs, or missiles--not "shields and bucklers, bows and arrows, handspikes and spears." Obviously these are not the weapons of modern war.

A second mistake of Armageddon theologians is to rely on a prophet who has made previous false predictions. In his book *Prediction and Fulfillment in the Bible*, Gordon C. Oxtoby, former dean and professor of the Old Testament at San Francisco Theological Seminary, describes in detail the inaccurate predictions of Ezekiel. For example, the destruction of Tyre by King Nebuchadnezzar. Ezekiel, actually recognizing that his prediction in chapter twenty-six was wrong, made a second prediction that the same king would conquer Egypt. This also failed. A third mistake is to assume that the book of Revelation predicts a battle in the twentieth century or later. Yet the first chapter speaks about "what must soon take place ... for the time is near.... Behold, I am coming soon." The last chapter also says "for the time is near."

Hal Lindsey, in his 1970 bestseller *The Late Great Planet Earth*, predicts: "As the battle of Armageddon reaches its awful climax and it appears that all life will be destroyed on earth--in this very moment Jesus Christ will return and save man from self-extinction." However, Jesus is supposed to save only believers. "The unbelievers will be judged and cast off the earth."

Evidently Armageddon theologians are not biblically literate or they repudiate their claim that the Bible is inerrant by reading into it assertions that are not there and by rejecting a nonviolent Jesus and replacing him with a vengeful military messiah.

There are also problems with the idea of a "second coming" of Jesus. In Matthew 16:28 and Mark 13:30, there are references to some people "here that shall not taste death till they see the Son of Man coming in his kingdom" (emphasis added). This is not the only contradiction.

Biblical scholars are aware that the scriptural accounts of the "resurrection" were written twenty to seventy years after Jesus died. Paul wrote between fifty and sixty-four years after the event, Mark around seventy years, and John about 100 years. All of them differ in describing the details of the resurrection and the "ascension" into heaven. The idea of a physical body ascending into

heaven is based on a three-tiered universe and not on a post-Copernican space age. Moreover, no human body can ascend very far into space, even in a plane, without pressurized equipment. In spite of all the false assumptions of those espousing Armageddon theology, it is essential to recognize that it is a major political problem precisely because it is espoused by a large right-wing political movement.

Neither the mainline churches that reject Armageddon theology nor humanists, Jews, and its other opponents have challenged the theological assumptions upon which right-wing religious politics are based. Instead we act defensively against each of their political proposals when we should challenge all of their pre-scientific faith assumptions, including their twisted and selective biblical literalism.

A case in point is Robertson's claim in his book *The Secret Kingdom* that the "successor kingdom to the Roman Empire ... could roughly parallel the current European Economic Community and could be a forerunner of what is called the Anti-Christ." Robertson then speculates about a war in the Middle East "in which oil supplies to Europe and elsewhere are cut off, setting the stage for a strongman dictator. to establish a new economic order.... The Bible says [Jesus] will come back to destroy this new economic order and his `kingdom.'"

Robertson holds to a theology about the approaching end of the world in which his brand of Christians will be protected by God and, in the struggle with groups he considers evil, he and his followers will emerge triumphant as leaders of the "kingdom of God" on Earth. Robertson believes he and his movement are given preferential treatment by God. In *The Secret Kingdom*, he says that God "can cause us to be preferred and chosen above others of equal talent. He can protect our children. He can guard our property. He can cause his angels to aid us."

We are looking for articles to be read by members of local groups engaged in study of the theology of war and peace. For example, this might be a Sunday school class devoting 50 to 60 minutes on the topic. Therefore, they might be six to eight pages or 1,200 to 2,000 words in length.

The articles will be placed in our website in the Wesleyan Quadrilateral section, found at <http://www.mupwj.org/quadrilateral.htm>.

### **Old Testament**

A featured article depicting the evolving approaches to war and peace in the Old Testament. Short scriptural references will be useful for study and reading aloud in class.

### **Crusades**

For the section on Tradition: Christian History an article on the Crusades, directed at first toward the Holy Land and that applied to inter-religious wars in Europe. The underlying theology and scriptural foundation.

### **Orthodox Approach to War and Peace**

How it builds on and diverges from Just War theory of the Catholic Church. Theological and biblical basis.

### **Theology of Pacifism**

## **Articles Wanted on Theology of War and Peace**

**Methodists United for Peace with Justice** has embarked on a project on the Theology of War and Peace. It is described at <http://www.mupwj.org/theologyofwarandpeace.htm>. We have started posting articles on our website for use by local study groups. We are seeking additional articles on topics listed below.

The purpose is to provide information for members of local groups engaged in study of the theology of war and peace. An article might be 6-8 pages or 1,200 to 2,000 words in length. Because this is a low-budget project, we are asking authors to contribute their articles pro bono.

### **Old Testament**

A featured article depicting the evolving approaches to war and peace in the Old Testament. Short scriptural references will be useful for study and reading aloud with a study group.

### **Reign of God**

The nature of the Kingdom of God here and now as taught by Jesus in the Gospels.

### **Eschatological Writings of the Bible**

A review of biblical passages dealing with eschatology (concerning final events), particularly as they relate to matters of war and peace. For example, Ezekiel 38 & 39, Daniel, Zechariah 12-14, Matthew 24:4-51, Mark 13:3-37, Luke 21:8-36, Matthew 25:31-46, Revelation

### **Crusades**

For the section on Tradition: Christian History an article on the Crusades (directed toward the Holy Land) and also inter-religious wars in Europe. The underlying theology and scripture.

### **Eastern Orthodox Approach to War and Peace**

How it builds on and diverges from Just War theory of the Catholic Church. Theological and biblical basis.

### **Theology of Pacifism**

We have an article dealing with the biblical basis of pacifism. We need an article on the theology of pacifism (for instance, considering God's nature and relationship to humankind).

### **Theological and Biblical Basis of Just War Theory**

We have material on just war principles. We are interested in the underlying theological and biblical foundation.

### **Liberation Theology**

An article on Liberation theology as it emerged in Latin America in the last 35 years, particularly in relationship to violence vs. nonviolence in achieving political change. We would consider separate articles on war and peace derived from Black theology and Feminist theology.

### **Armageddon**

Beliefs associated with the final battle of Armageddon and how those beliefs influence views on current events in the Middle East.

*If you are interested in writing one of these articles, please contact Howard W. Hallman, Chair, Methodists United for Peace with Justice at 1500 16<sup>th</sup> Street, NW, Washington, DC 20036.*

*E-mail: [hhallman@mupj.org](mailto:hhallman@mupj.org). Telephone: 301 896-0013.*

March 2005

Black Methodists for Church Renewal  
<http://www.bmcr-umc.org/index.htm>

***New Executive Director!***

Bishop Melvin G. Talbert  
201 Eighth Avenue, South  
PO Box 801  
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Vital Black Churches (congregations)

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Two Traditions: [Nonviolence](#) and [Just War](#)  
*(Excerpts from [The Harvest of Justice is Sown in Peace](#), a reflection  
of the National Conference of Catholic Bishops on the Tenth Anniversary  
of *The Challenge of Peace*, Nov. 17, 1993).*  
<http://www.usccb.org/comm/nationaltragedy/justwar.shtml>

## **The Harvest of Justice is Sown in Peace**

*A Reflection of the National Conference of Catholic Bishops  
on the Tenth Anniversary of *The Challenge of Peace*  
November 17, 1993*

<http://www.usccb.org/sdwp/harvest.htm>

### **Confronting Iraq: Catholic Church View**

*With Gerard Powers*

Director, Office of International Justice and Peace,  
U.S. Conference of Catholic Bishops

**Friday, March 7, 2003**

[http://www.washingtonpost.com/wp-srv/liveonline/03/special/world/sp\\_world\\_powers030703.htm](http://www.washingtonpost.com/wp-srv/liveonline/03/special/world/sp_world_powers030703.htm)

### **Reformed Christianity**

and war

<http://www.routledge-ny.com/religionandsociety/war/reformed.html>

## **Pope John Paul II calls War a Defeat for Humanity: Neoconservative Iraq Just War Theories Rejected**

by Mark and Louise Zwick

<http://www.cjd.org/paper/jp2war.html>

# Conference on Theology of War and Peace

## Some initial thoughts of Howard Hallman

Place: San Francisco, California

Date: September or October 2006

### Thursday Evening

Opening session:

Keynote speaker -- Bishop Beverly Shamana

Laying out agenda and describing holy conferencing

### Friday

Morning

Plenary: Biblical Perspectives (one hour)

Two speakers: Old Testament; New Testament

Discussion groups

Afternoon

Plenary: Theological Perspectives (with touch of history) (one hour)

Panel representing Pacifism, Just War, Liberation Theology, Just Peacemaking

Discussion groups

Evening

Film on nonviolent action

Or dramatic production

### Saturday

Morning

Plenary: Nonviolent Action (one hour)

Speakers: Arjun Gandhi, James Lawson

Discussion groups

Afternoon

Plenary: Uncertain, perhaps a panel to help develop a creative synthesis

Discussion groups

Evening

Musical production

### Sunday

Morning

Plenary: Feedback from discussion groups, conclusions

Worship

Preacher: Bishop Timothy Whitaker

Communion: diverse celebrants

March 29, 2005

<http://ekklesiaproject.org/>



## About the Ekklesia Project

Login:

Password:

[o New User](#)

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The central questions of ecclesiology, in our time as in all others, remain stark and straightforward: to whom or what do we belong? To what body do we pledge our allegiance? What commitments do we recognize as those to which all others must bend or bow?

For too long, such questions of ultimate loyalty and allegiance were kept at bay by most Christian churches. The Church as the Body of Christ—the material, living community that crosses all borders and human divisions—has been too easily and often compromised and fragmented by unwise accommodations with states, ethnic and racial imperatives, and the naturalized imperatives of class, gender, and ideology. By minimizing or denying the distinctiveness of the life of discipleship—a set of affections, dispositions and practices learned within churches faithful to the Gospel of Jesus Christ—too many churches have turned the clear and unambiguous call of Jesus and the Holy Spirit into a confused and contradictory mix of caution and self-interest.

The intent of The Ekklesia Project is to remind the church of its true calling as the real-world community whose primary loyalty is to the Body of Christ, the priorities and practices of Jesus, and the inbreaking Kingdom of God. In doing so, The Ekklesia Project will work with, within, across, and beneath existing churches and structures.

Members of The Ekklesia Project are drawn from a wide range of Christian traditions and legacies. Included in our number are mainline and evangelical Protestants, Catholics, and persons influenced by the Anabaptist tradition. We are scholars, pastors, lay church leaders, and writers. After much prayer, study and reflection, we have come to see that the time is right for initiatives aimed at church-centered renewal within the Christian family, and that increasing numbers of people are becoming aware of the limits of the so-called Constantinian bargain that compromises the Gospel in order to cultivate good relations with secular institutions of political, economic, and social power.

We envision The Ekklesia Project as a means to provide coherence, leadership, and vision to some of the still developing, occasionally inchoate, stirrings of discontent and reappraisal within the Christian community. We hope to remind all Christians of the spiritual ties we share, and the real-world solidarity and allegiance God intends of His church in a world of lesser loyalties and commitments. By calling attention to the Body of Christ as our “first family” in the world, we

aim to put discipleship and a picture of the church as an alternative community of practices, worship, and integration at the center of contemporary debates on Christianity and society. This is the vision we share and the reality we seek.

The antecedents to The Ekklesia Project lay in a loose network on “Ecclesiology and Society” established by Michael L. Budde, Professor of Political Science at DePaul University in Chicago. That network brought together scholars, pastors, and interested lay people who shared ideas and resources on matters of discipleship, social analysis, and theology. By design it remained numerically limited and committed to supporting, assisting, and deepening the existing work and vocations of its members.

After several months, the members of this network agreed to explore new collaborative efforts aimed at educating and encouraging congregations and individual Christians regarding the countercultural nature of Christianity in contemporary society. To that end, a group of academics, clergy, and pastoral workers—Catholic and Protestant, from various parts of the United States—met in July, 1999, in Chicago, and established The Ekklesia Project. The first fruit of this collaboration, “The Ekklesia Project Invitation,” presents the group’s core convictions on matters of ecclesiology, allegiances, and the social situation of the churches. Founders of The Ekklesia Project also adopted an ambitious agenda of popular and scholarly education and writing, pastoral partnerships and outreach, and initiatives in Christian formation.

The Ekklesia Project now includes hundreds of members from several continents and a variety of church traditions. It comprises a core membership of approximately fifty people; we decided to limit our numbers until we had established a solid foundation for our projects and outreach efforts. Policy is made by a 15-person board of directors, whose chair is Professor Philip Kenneson of Milligan College. The Ekklesia Project is now a non-profit, 501(C) (3) tax-exempt organization. Professor Budde continues to serve as coordinator.

### **Activities of The Ekklesia Project**

At its July, 1999 meeting, members of The Ekklesia Project constructed project teams charged with developing, launching, and overseeing a variety of initiatives and activities. These project areas may be described as follows:

[The Ekklesia Project Pamphlets: A Popular Education Initiative](#) [Congregational Formation and Outreach](#) [Book Publishing](#) [Ekklesia Online](#)

### **How to Join The Ekklesia Project**

We welcome new members to The Ekklesia Project. If you concur with [A Declaration and Invitation to All Christians](#), login and click the "Add my name to the membership list" button at the bottom of the [A Declaration and Invitation to All Christians](#) page. You will be added to our [list of endorsers](#) and will receive complimentary copies of the Ekklesia pamphlet series. Then you will receive news, announcements, and information relevant to our work and shared concerns.

Posted by: [Kevin Poorman](#)

2003 The Ekklesia Project

E-mail the [webmaster](#)

<http://www.bigbrother.net/~mugwump/Hauerwas/>

## **Eschatology**

### **Apocalypse**

<http://www.pbs.org/wgbh/pages/frontline/shows/apocalypse/>  
Apocalypticism Explained

## **Apocalypse**

**From Wikipedia, the free encyclopedia.**

*This article is about apocalypse, the biblical event.*  
<http://en.wikipedia.org/wiki/Apocalypse>

## **Christian eschatology**

**From Wikipedia, the free encyclopedia.**

[http://en.wikipedia.org/wiki/Christian\\_eschatology](http://en.wikipedia.org/wiki/Christian_eschatology)

## **Eschatology**

<http://www.newadvent.org/cathen/05528b.htm>  
Catholic encyclopedia

Reformed Christian Eschatology  
<http://members.aol.com/twarren10/eschatology.html>

## **Eschatology**

<http://www.monergism.com/thethreshold/articles/topic/eschatology.html>

**Foundations of Shalom: A Topical Reference Guide to Peace and Justice Scriptures**

By Steven J. Sprecher

**Introduction**

**Foundations of Shalom: A Topical Reference Guide to Peace and Justice Scriptures**

By Steven J. Sprecher

**Introduction**

WAR

<http://www.umc-gbcs.org/scripture/WAR.pdf>

Peace, General

<http://www.umc-gbcs.org/scripture/PEACE,%20GENERAL.pdf>

<http://www.kintera.org/AutoGen/ECommerce/searchit.asp?ievent=89774&en=dqJQLSMsEcKQJUNzGfJDJPPyHcJRK7PJLmJTL0OGKhJJKXPBifJSIXPBKpL3F>

November 15, 2004

The Rev. Dr. Alan Geyer  
Wesley Theological Seminary  
4500 Massachusetts Avenue, NW  
Washington, D.C. 20016

Dear Alan:

Our project on Theology of War and Peace is shaping up as indicated in the enclosed project description. We envision providing background information for congregation-based study groups on our website, [www.mupwj.org](http://www.mupwj.org), along the lines of the enclosed outline.

I would greatly appreciate your comments on this outline. Is it logical and coherent? Does it provide adequate coverage of the topic? Are there any major omissions (realizing that it isn't an encyclopedia)?

On the section on "Peaceful Alternatives to War" I'm not sure of how much depth study groups can get into; likewise for the conference we want to hold in 2006. But I would like to at least outline that there is a wide range of choices. When I met with the Foundry Peace Mission yesterday, someone suggested adding "peacekeeping". That then brings up peacemaking, possibly through military intervention. The subject is big enough for a conference by itself.

For "Theological Perspectives" I am looking for fairly short essays of 800 to 1,000 words on each topic. Is there any possibility that you could write such an essay on "Just War Tradition"? This could be a slight expansion of pages 33-34 of *In Defense of Creation*, providing the historical background and the main principles. Also since you are involved in the United Nations, could you provide something on "International Law and Organization"? We want to be on-line by the end of January, so I need such writings in December or by early January.

I'll give you a call.

Shalom,

Howard W. Hallman



December 14, 2004

The Rev. Dr. Alan Geyer  
Wesley Theological Seminary  
4500 Massachusetts Avenue, NW  
Washington, D.C. 20016

Dear Alan:

When you replied to my last letter, you agreed that an expanded version of the just war material in *In Defense of Creation* would work for our website on Theology of War and Peace. I'm not certain whether this indicated that you would be willing to do it. I wish you would.

We're looking for something that might run 1,000 to 1,200 words. Steve Long from the Garrett-Evangelical Theological Seminary is writing an article on Christian History which will put development of just war theory in a historical perspective, so you would need to talk about the tradition itself. In addition to your article I would like to post web linkages to how just war theory has been applied by U.S. Catholics and United Methodists in the last 20 years (see attached outline).

Richard Deats of the FOR is writing the article on Christian Pacifism and is helping with the section on experience with nonviolent action. John Swomley is doing the one on Armageddon, a topic he has written about recently. I'm trying to get Harold Recinos to write the one on Liberation Theology. I've asked my cousin, Walter Brueggemann, to provide a piece on the Old Testament. Others are pending.

Your suggestion about terrorism makes me think that we should add a new section on Test Cases to promote discussion on how the various teachings apply in current situations. This would include terrorism, genocide and other human rights abuses within a sovereign nation, preemptive war, use of weapons of mass destruction. When I get to this phase, I'll get back to you.

Shalom,

Howard W. Hallman, Chair

Please reply to 6508 Wilmet Road, Bethesda, MD 20817  
or [hhallman@mupwj.org](mailto:hhallman@mupwj.org)

March 24, 2005

Professor Stanley Hauerwas  
Duke University Divinity School  
Box 90968  
Durham NC 27708

Dear Professor Hauerwas:

Methodists United for Peace with Justice has embarked on a project on the Theology of War and Peace. The purpose is to stimulate study and dialogue on this subject within the global United Methodist Church. We are doing this by posting articles and linkages on our website, promoting formation of local study groups, encouraging these groups to engage in web-based dialogue, and culminating in a national conference in the fall of 2006

Would you be willing to contribute an article on "Christological Pacifism" or "The Christology of Pacifism"? It should be 6 to 8 pages or 1,200-2,000 words in length and written for use by lay study groups. The article could convey ideas you expressed in your response to the United Methodist bishops "In Defense of Creation" but without the counter-arguments you addressed to the bishops and Paul Ramsey.

You can see what we are doing in the attachments and on our website at <http://www.mupwj.org/theologyofwarandpeace.htm>. We are organizing articles and the conference along the lines of the Wesleyan Quadrilateral. The initial articles are posted at <http://www.mupwj.org/quadrilateral.htm>.

One of your former students, Steve Long, has written on early Christian responses to war and peace. I wrote one on the words and deeds of Jesus and his disciples on "Dealing with Adversaries", in a sense looking at Jesus before Christology (one of your phrases). We are using "A Short Catechism on Christian Pacifism" by George Hunsinger. We also have articles on just war, non-violence, and other topics.

I have written to deans of United Methodists schools of theology, including Duke, with the enclosed list of additional topics for which are seeking writers. If you have any suggestions for possible authors, please let me know.

This list includes one on the theology of pacifism (dealing with God and God's relationship to humankind). I made this list before I saw your article dealing with Christological Pacifism. Each would have a different slant and would be

Professor Stanley Hauerwas  
March 24, 2005  
Page two.

complementary along with my article on "Dealing with Adversaries", which is biblically based.

This is a low-budget project. Therefore, we are asking writers to contribute their articles pro bono. We anticipate that some study groups will be forming in late spring and many more in the fall. Therefore, we would like your article by May if possible (though it could slide into the summer if necessary).

We hope that you will be able to contribute.

Shalom,

Howard W. Hallman  
Chair

E-mail reply to: [hhallman@mupwj.org](mailto:hhallman@mupwj.org)  
or telephone: 301 896-0013

## Holy War

Christian Attitudes Toward War and Peace -  
Directing Dialogue

<http://www.pcusa.org/september11/warpeace.htm>

### **Attitude 3: The Holy War or Crusade**

God instructed the Israelites under their great military leader Joshua to enter the Promised Land and to destroy the enemy cities completely, killing "by the edge of the sword . . . both men and women, young and old, oxen, sheep and donkeys." This was in order to claim a new land for God's own people.

There have been times in history when massive force was used to accomplish a task that was perceived as God's will. People who believe in the idea of holy war say that if the end result is righteous, absolute power is justified in attaining that end. The crusaders of medieval Europe believed that they had such a holy cause. Probably every war has some participants who fight for a cause they perceive as righteous with such a crusader's zeal. Certainly there were such people involved in the American Revolution and in the American Civil War. We see such attitudes clearly in current world conflicts.

The Old Testament gives us many examples of military conflict that were motivated by obedience to God (see Deut. 7:1-8).

## **John Wesley & just war**

By Peter R. McGuire

<http://www.goodnewsmag.org/magazine/3MayJune/mj03war.htm>

Good News Magazine May-June 2003

## **War, peace, and United Methodism**

[http://www.goodnewsmag.org/magazine/3MayJune/mj03war\\_peace.htm](http://www.goodnewsmag.org/magazine/3MayJune/mj03war_peace.htm)

Editorial in Good News Magazine, May-June 2003

## **Doctrine of Original Sin**

by John Wesley

[http://www.goodnewsmag.org/magazine/3MayJune/mj03war\\_peace.htm](http://www.goodnewsmag.org/magazine/3MayJune/mj03war_peace.htm)

Just Peace

**Reclaiming the Christian Just-War Tradition**

by EPF member [Neil Elliott](#)

<http://www.episcopalpeacefellowship.org/4-Resources/Articles/Justwar-Elliott.htm>

*Just War and The Gulf War*, James Turner Johnson & George Weigel. Washington: Ethics & Public Policy Center, cloth, 170 pp., \$19.95.

*Lines In The Sand*, Alan Geyer and Barbara Green. Louisville: Westminster/John Knox, paper, 187 pp., \$11.95.

Churches' Center for Theology and Public Policy  
Papers on Ethical Issues Raised by Pre-Emptive War  
<http://www.cctpp.org/papers.htm>

## **A Pastoral Message: Living With Faith and Hope After September 11**

*U.S. Conference of Catholic Bishops*

*November 14, 2001*

<http://www.usccb.org/sdwp/sept11.htm>

Section on "The use of military force" deals with war against Afghanistan and seems to accept military force there.

Just War Tradition  
Pew Forum on Religion and Public Life  
<http://pewforum.org/just-war/>

<http://www.mtholyoke.edu/acad/intrel/bush/bishops.htm>  
Bishop Wilton D. Gregory, United States Conference of Catholic Bishops, Office of Social Development & World Peace, Letter to President Bush on Iraq, September 13, 2002

<http://www.mupwj.org/iraq.htm>

<http://www.zero-nukes.org/religiousstatements2.html#challengeofpeace>

[Home](#) > [Christianity Today Magazine](#) > [Hot Issues](#) > [Social Justice](#)

[Christianity Today, March 11, 2002](#)

Christian Ethicists: Afghan War Is Just

### **Reclaiming the Christian Just-War Tradition**

by EPF member [Neil Elliott](#)

<http://www.episcopalpeacefellowship.org/4-Resources/Articles/Justwar-Elliott.htm>

Faith and Reason Institute  
**Just War and Counterterrorism:  
Views from the Catholic Church**  
<http://www.frinstitute.org/rrjustwar.html>

*On September 24, 2001, the Faith & Reason Institute sponsored a debate and discussion at the Institute of World Politics on the Catholic just war tradition in the wake of the terrorist attacks of September 11. The presenters were former chief of Naval Intelligence [Admiral P. Michael Ratliff](#) (USN-Ret.), [Dr. Andrew Bacevich](#) from the Department of International Relations at Boston University, the [Rev. Drew Christiansen, S.J.](#) of Woodstock Theological Seminary, [Gerald Powers](#) from the Office of Social Development and World Peace at the U.S. Catholic Conference, [George Weigel](#) of the Ethics and Public Policy Center, and [Dr. Keith Pavlischek](#) of the Center for Public Justice. A slightly edited version of their remarks follows. This event was one of a series in the Institute's program on Catholicism and the American Public Square, supported by the Pew Charitable Trusts.*

Ethics and Public Policy Center

[http://www.eppc.org/publications/pubID.1595/pub\\_detail.asp](http://www.eppc.org/publications/pubID.1595/pub_detail.asp)

In a seminar on February 6, 2003, three prominent commentators offered differing views on whether the U.S. war in Iraq-then on the near horizon-could be pronounced a "just war."

Journalist **Christopher Hitchens** says the United States has a moral debt as well as a political responsibility to intervene. Political philosopher **William Galston** takes issue with the notion of "preventive" war. And theologian **George Weigel** looks at three just war criteria that he says have framed the public debate in the United States. Michael **Cromartie** is vice president of the Ethics and Public Policy Center.



## Just War (2)

Churches' Center for Theology and Public Policy  
Papers on Ethical Issues Raised by Pre-Emptive War  
<http://www.cctpp.org/papers.htm>

## Gulf War (1991) Books Review

Chuck Fager

Published in the *Washington City Paper*, 1992.

*Just War and The Gulf War*, James Turner Johnson & George Weigel. Washington: Ethics & Public Policy Center, cloth, 170 pp., \$19.95.

*Lines In The Sand*, Alan Geyer and Barbara Green. Louisville: Westminster/John Knox, paper, 187 pp., \$11.95.

<http://www.afriendlyletter.com/weigel-1992.html>

U.S. Institute of Peace

Would an Invasion of Iraq Be a "Just War"?

Report of a forum, December 17, 2002

<http://www.usip.org/pubs/specialreports/sr98.html>

Moderator

- **David Smock**

Director, Religion and Peacemaking Initiative, U.S. Institute of Peace.

The initiative's director is David Smock, M.Div., Ph.D., who has been on the Institute's staff in other capacities for over 12 years. He can be reached by phone at 202-429-3843 or by e-mail at [religion@usip.org](mailto:religion@usip.org). His assistant is Renata Stuebner, who can be reached at 202-429-3864 or [religion@usip.org](mailto:religion@usip.org).

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Dear

I want to tell you about a project on the Theology of War and Peace that Methodists United for Peace with Justice has initiated. Our intent is to promote study and discussion on this important subject among members of the global United Methodist Church. Knowing the concern of for peace and justice issues, we seek your assistance and participation.

As described at <http://www.mupwj.org/theologyofwarandpeace.htm>, the project has four stages: (1) posting study material on our website, (2) forming local study groups, (3) encouraging web-based dialogue between study groups, and (4) holding a national conference. As a framework for reading and discussion, we are using the Wesleyan Quadrilateral of *scripture, tradition, reason, and experience*.

(A) We are now in the first stage of gathering articles for the website. They are posted at <http://www.mupwj.org/quadrilateral.htm> along with linkages to articles elsewhere on the worldwide web. We are seeking authors for additional articles, as listed in an attachment. We would greatly appreciate your suggestions of seminary faculty and other experts who are part of your network and who might be willing to write articles on specific topics for our website. Anyone interested can contact me at [hhallman@mupwj.org](mailto:hhallman@mupwj.org) or at 301 896-0013. I can be reached by regular mail at Methodists United for Peace with Justice, 1500 16<sup>th</sup> Street, NW, Washington, DC 20036.

(B) We want to encourage formation of study groups in local congregations, on college campuses, in seminaries, within annual conferences, caucuses, and other organizations. We are reaching out to United Methodists around the globe: in the United States, Africa, Asia, and Europe. An invitation to participate is attached. Would you be willing to share this information your members by forwarding this invitation or by placing an announcement in your newsletter?

(C) Our project will culminate in a national conference in San Francisco in the fall of 2006. We want to pick a date that does not conflict with any other major event within the United Methodist community. Do you have anything scheduled for September or October 2006? If so, when and where?

We look forward to your cooperation and participation.

Shalom,

.

Howard W. Hallman, Chair

Methodists United for Peace with Justice  
1500 16th Street, NW, Washington, DC 20036  
Phone: 301 896-0013; e-mail: [hhallman@mupwj.org](mailto:hhallman@mupwj.org)  
Website: [www.mupwj.org](http://www.mupwj.org)

Dear

Methodists United for Peace with Justice has embarked on a project on the Theology of War and Peace. Our intent is to promote study and discussion among members of the global United Methodist Church. We are seeking your assistance in locating seminary faculty who may be willing to write short articles for use by local study groups.

As described at <http://www.mupwj.org/theologyofwarandpeace.htm> and in an attachment, the project has four stages: (1) posting study material on our website, (2) forming local study groups, (3) encouraging web-based dialogue between study groups, and (4) holding a national conference. As a framework for reading and discussion we are using the Wesleyan Quadrilateral of *scripture, tradition, reason, and experience*. See <http://www.mupwj.org/quadrilateral.htm>.

We have started posting articles on our website and are providing linkages to other material. We are seeking additional articles on topics shown on an attachment and also pasted below (in case you are reluctant to download attachments). We would greatly appreciate your sharing this information with your faculty.

Articles will be used by members of local groups engaged in study of the theology of war and peace. For example, this might be a Sunday school class or an evening study group devoting 50 to 60 minutes to each topic. An article, therefore, might be six to eight pages or 1,200 to 2,000 words in length. Because this is a low-budget project, we are asking authors to contribute their articles pro bono.

Anyone wanting to write an article or find out more about this project can contact me at [hhallman@mupwj.org](mailto:hhallman@mupwj.org) or at 301 896-0013. I can be reached by regular mail at Methodists United for Peace with Justice, 1500 16<sup>th</sup> Street, NW, Washington, DC 20036

Thanks for your cooperation.  
Howard W. Hallman, Chair

Methodists United for Peace with Justice  
1500 16th Street, NW, Washington, DC 20036  
Phone: 301 896-0013; e-mail: [hhallman@mupwj.org](mailto:hhallman@mupwj.org)  
Website: [www.mupwj.org](http://www.mupwj.org)

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## **Articles Wanted on Theology of War and Peace**

**Methodists United for Peace with Justice** has embarked on a project on the Theology of War and Peace. It is described at <http://www.mupwj.org/theologyofwarandpeace.htm>. We have started posting articles on our website for use by local study groups. We are seeking additional articles on topics listed below.

The purpose is to provide information for members of local groups engaged in study of the theology of war and peace. An article might be 6-8 pages or 1,200 to 2,000 words in length. Because this is a low-budget project, we are asking authors to contribute their articles pro bono.

### **Old Testament**

A featured article depicting the evolving approaches to war and peace in the Old Testament. Short scriptural references will be useful for study and reading aloud with a study group.

### **Reign of God**

The nature of the Kingdom of God here and now as taught by Jesus in the Gospels.

### **Eschatological Writings of the Bible**

A review of biblical passages dealing with eschatology (concerning final events), particularly as they relate to matters of war and peace. For example, Ezekiel 38 & 39, Daniel, Zechariah 12-14, Matthew 24:4-51, Mark 13:3-37, Luke 21:8-36, Matthew 25:31-46, Revelation

### **Crusades**

For the section on Tradition: Christian History an article on the Crusades (directed toward the Holy Land) and also inter-religious wars in Europe. The underlying theology and scripture.

### **Eastern Orthodox Approach to War and Peace**

How it builds on and diverges from Just War theory of the Catholic Church. Theological and biblical basis.

### **Theology of Pacifism**

We have an article dealing with the biblical basis of pacifism. We need an article on the theology of pacifism (for instance, considering God's nature and relationship to humankind).

### **Theological and Biblical Basis of Just War Theory**

We have material on just war principles. We are interested in the underlying theological and biblical foundation.

### **Liberation Theology**

An article on Liberation theology as it emerged in Latin America in the last 35 years, particularly in relationship to violence vs. nonviolence in achieving political change. We would consider separate articles on war and peace derived from Black theology and Feminist theology.

### **Armageddon**

Beliefs associated with the final battle of Armageddon and how those beliefs influence views on current events in the Middle East.

*If you are interested in writing one of these articles, please contact Howard W. Hallman, Chair, Methodists United for Peace with Justice at 1500 16<sup>th</sup> Street, NW, Washington, DC 20036. E-mail: [hhallman@mupj.org](mailto:hhallman@mupj.org). Telephone: 301 896-0013.*

March 2005

## **Liberation Theology**

### **A Concise History of Liberation Theology**

*By Leonardo and Clodovis Boff. From the book Introducing Liberation Theology published by Orbis Books. Reprinted by permission.*

<http://www.landreform.org/boff2.htm>

### **"Christian Revolution in Latin America: The Changing Face of Liberation Theology"**

**Part One in a Three-Part Series  
on Liberation Theology**

**by Ron Rhodes**

<http://home.earthlink.net/~ronrhodes/Liberation.html>

### **"Black Theology, Black Power, and the Black Experience"**

**Part Two in a Three-Part Series on Liberation Theology**

**by Ron Rhodes**

<http://home.earthlink.net/~ronrhodes/BlackTheology.html>

### **The Debate Over Feminist Theology: Which View Is Biblical?**

**Part Three in a Three-Part Series on Liberation Theology**

**by Ron Rhodes**

<http://home.earthlink.net/~ronrhodes/Feminism.html>

Liberation Theology

<http://home.comcast.net/~chtongyu/liberation/liberation.html>

Liberation Theology

[http://en.wikipedia.org/wiki/Liberation\\_theology](http://en.wikipedia.org/wiki/Liberation_theology)

## **Instruction on Certain Aspects of "Theology of Liberation"**

**Sacred Congregation for the Doctrine of the Faith  
August 6, 1984**

[http://www.newadvent.org/library/docs\\_df84lt.htm](http://www.newadvent.org/library/docs_df84lt.htm)

## Theology of Liberation

<http://www.providence.edu/las/theology.htm>

## Liberation Theology

by

## Joseph Cardinal Ratzinger

<http://www.christendom-awake.org/pages/ratzinger/liberationtheol.htm>

Liberation Theology - Introduction

[http://www.goacom.com/overseas-digest/Religion/Theology%20\(liberation\)/lib-theo-1.html](http://www.goacom.com/overseas-digest/Religion/Theology%20(liberation)/lib-theo-1.html)

## A Black Theology of Liberation

<http://www.wfu.edu/~matthetl/perspectives/twentyseven.html>

## An Evangelical Theology of Liberation

by Ronald J. Sider

<http://www.religion-online.org/showarticle.asp?title=1757>

## Best Books and Articles on: Black Theology

as selected by Questia librarians

1. [Black Theology in Dialogue](#)  
by J. Deotis Roberts. 136 pgs.  
...**Black Theology** in Dialogue Books by J. Deotis Roberts...Published by The Westminster Press **Black Theology** in Dialogue Roots of a **Black**...Liberation and Reconciliation: A...
2. [Black Theology: A Critical Assessment and Annotated Bibliography](#)  
by James H. Evans, G. E. Gorman. 210 pgs.  
...**Black Theology** Recent Titles in Bibliographies and...Bibliographical Survey Roger Homan, compiler **Black Theology** A CRITICAL ASSESSMENT AND ANNOTATED...Publication Data...
3. [Honoring the Ancestors: An African Cultural Interpretation of Black Religion and Literature](#)  
by Donald H. Matthews. 171 pgs.  
...index. ISBN 0-19-509104-3 1. **Black theology**. 2. Afro-Americans -- Religion...and nontraditional ways about **black theology**. James Gustafson, David Tracy...gratitude to my...
4. [Prophesy Deliverance!: An Afro-American Revolutionary Christianity](#)  
by Cornel West. 190 pgs.  
...culturally outmoded. Like its first cousin, **theology**, philosophy was once an autonomous discipline...responding to challenges presently confronting **black** Americans. The...

5. [Cornel West's Challenge to the Catholic Evasion of Black Theology, in Theological Studies](#)  
by Mary C. Doak. 20 pgs.  
...challenge to the Catholic evasion of **Black theology** by Mary C. Doak  
CATHOLIC...racism, the marginalization of **Black theology** is also assisted by the  
methodological...and so...
6. [Black Catholic Theology: A Historical Perspective, in Theological Studies](#)  
by Cyprian Davis. 16 pgs.  
...theologians in the discipline of **Black theology**, it is almost an affront. For...whose  
lives articulated their **theology**. **BLACK CATHOLIC THEOLOGY: THE**  
**BIBLICAL...liberation...**
7. [The Image of God: Black Theology and Racial Empowerment in the African American Community, in Review of Religious Research](#)  
by Allison Calhoun-Brown. 16 pgs.  
...THE IMAGE OF GOD: **BLACK THEOLOGY** AND RACIAL EMPOWERMENT  
IN THE AFRICAN...Americans. One of the seminal ideas of **black theology** 1 is the  
need for a God in **black...of...**
8. [Communion Ecclesiology and Black Liberation Theology, in Theological Studies](#)  
by Jamie T. Phelps. 28 pgs.  
...values that are the foundations of **Black theology**. The term of this continuity is...loved.  
Breaking the Silence: **Black Theology** of Liberation Until 1958, most...in the...
9. [James Cone's Hermeneutic of Language and Black Theology, in Theological Studies](#)  
by Diana L. Hayes. 23 pgs.  
...CONES HERMENEUTIC OF LANGUAGE AND **BLACK THEOLOGY**. by  
DIANA L. HAYES...article, I look at the emergence of **Black theology** as a liberation  
movement by focusing...that...
10. [Making Jesus Black: The Historiographical Debate on the Roots of African-American Christianity, in The Journal of Negro History](#)  
by Steve Vaughn. 17 pgs.  
...physical actions of **black** believers "slain...though not in the **theology** informing it)  
and...wrote "Slavery and **Theology**: The Emergenc

February 28, 2005

Dear Marie,

I would like the headers at the top of the pages for Christian Pacifism and Just War changed as shown on the enclosure.

This carries over the Quadrilateral term and adds the page topic:

*Reason: Theological Perspective*

Christian Pacifism

or

Just War

For the latter use the type style in brown that you used for "Biblical Perspective" on <http://ww.mupwj.org/quadrilateral.htm>.

I will want this same pattern for the major sections of "Experience: Alternatives to War" that I will soon be sending you.

If you have any questions, please let me know.

Thanks,

Howard W. Hallman

Marie Kayser  
1413 F Street, NE  
Washington, DC 20002



March 1, 2005

Dear Marie,

Now that you have several pages done, I want to make some adjustments to obtain consistency in style. This is shown on the enclosures.

The model is <http://www.mupwj.org/biblical.htm> and the brown type style used for "Old Testament" (labeled Type A).

A. I want to use this format for (1) Reason: Theological Perspectives and (2) Experience: Alternatives to War. For these two pages, remove the boxes, move the major headings to the left margin, and use Type A for them. These are marked A1 and A2.

B. In the four categories under Wesleyan Quadrilateral, we are creating major sub-topics (Pacifism, Just War, Nonviolent Action). For these I want to carry over the overall heading (Reason: Theological Perspectives & Experience: Alternatives to War) and place the sub-topics under them on the left margin. Use Type A. These are marked B1, B2, B3. For example:

*Reason: Theological Perspectives*  
Christian Pacifism

If this isn't clear, please let me know.

Thanks,

Howard W. Hallman

Marie Kayser  
1413 F Street, NE  
Washington, DC 20002

March 22, 2005

Dear Marie,

I originally sent this letter to you at your old address on March 1.

Now that you have several pages done, I want to make some adjustments to obtain consistency in style. This is shown on the enclosures.

The model is <http://www.mupwj.org/biblical.htm> and the brown type style used for "Old Testament" (labeled Type A).

A. I want to use this format for (1) Reason: Theological Perspectives and (2) Experience: Alternatives to War. For these two pages, remove the boxes, move the major headings to the left margin, and use Type A for them. These are marked A1 and A2.

B. In the four categories under Wesleyan Quadrilateral, we are creating major sub-topics (Pacifism, Just War, Nonviolent Action). For these I want to carry over the overall heading (Reason: Theological Perspectives & Experience: Alternatives to War) and place the sub-topics under them on the left margin. Use Type A. These are marked B1, B2, B3. For example:

*Reason: Theological Perspectives*  
Christian Pacifism

If this isn't clear, please let me know.

Thanks,

Howard W. Hallman

Marie Kayser  
2 Muirs Court  
Alexandria, VA 22314

# **In Defense of the Gospel of Peace: An Evangelical Antiwar View**

by [Bill Barnwell](#)

<http://www.lewrockwell.com/barnwell/barnwell26.html>

## **Friends (Quakers) and Peace**

*by Bill Samuel*

*Originally published May 1, 1999 at Suite101.com*

[http://www.quakerinfo.com/quak\\_pce.shtml](http://www.quakerinfo.com/quak_pce.shtml)

[http://www.stanford.edu/group/King/publications/papers/vol4/570425.000-To\\_Lawrence\\_M\\_Byrd.htm](http://www.stanford.edu/group/King/publications/papers/vol4/570425.000-To_Lawrence_M_Byrd.htm)

## To Lawrence M. Byrd

25 April 1957  
[Montgomery, Ala.]

*Byrd, the membership campaign director for the Washington, D.C., branch of the NAACP, met King at a mass meeting sponsored by the group in December 1956. In an 8 March letter, he asked King to "identify the particular books and their authors which have strongly influenced" him. Byrd also asked whether King believed the NAACP's "working philosophy" was consistent with the "method of non-violence."*

Mr. Lawrence M. Byrd  
1114 21st Street, N.E.  
Washington 2, D.C.

Dear Mr. Byrd:

On returning to the country I received your very kind letter of March 8. It was a real pleasure hearing from you, and to know of your interest in my work and philosophy.

You make inquiry concerning the books which have influenced my thinking very strongly. I would list the following:

A Biography of Gandhi by Louis Fisher  
Essay on Civil Disobedience by Henry David Thoreau  
The Power of Non-Violence by Richard Gregg  
Christianity and the Social Crisis by Walter Rauschenbusch  
Autobiography--Mahatma Gandhi

There are many, many more books that have been profoundly interesting to me. But I would say that these are the basic books.

I do not at all feel that the working philosophy of the NAACP [*is?*] in conflict with the method of non-violence. It seems to me that the two work together very well. As you know the NAACP is an organization dealing mainly with legal strategy. The philosophy of non-violence is concerned mainly with spiritual strategy. Both can work together very well. One supplements the other rather being a substitute.

Again let me say how deeply grateful I am to you for your interest. I do hope that we can talk this matter over personally in the not too distant future.

Very sincerely yours,

M. L. King, Jr.,

President

MLK:mlb

(Dictated by Rev. King, but signed in his absence.)

Tlc. [MLKP-MBU](#): Box 14A.

1. Louis Fischer, *The Life of Mahatma Gandhi* (New York: Harper & Brothers, 1950); Henry David Thoreau, *Civil Disobedience* (Harrington Park, New Jersey: 5 x 8 Press, 1942); Richard Bartlett Gregg, *The Power of Nonviolence* (Philadelphia: J. B. Lippincott Company, 1934 [King wrote the foreword to the revised edition, published in 1959]); Walter Rauschenbusch, *Christianity and the Social Crisis* (New York: Macmillan, 1907); Mahatma Gandhi, *An*

*Autobiography: The Story of My Experiments with Truth*, (Washington: Public Affairs Press, 1948).

In response to an earlier inquiry regarding the impact of Gandhi upon his thinking, King acknowledged "a definite influence" and claimed to have read most of Gandhi's major works and Thoreau's *Civil Disobedience* prior to coming to Montgomery: "Both of these strains of thought had profound influence on my thinking. I firmly believe that the Gand[*h*]ian philosophy of non-violen[*t*] resistance is the only logical and moral approach to the solution of the race problem in the United States" (King to George Hendrick, 5 February 1957).

Dear Board Members,

We are progressing with our project on the Theology of War and Peace. You can see what we have online by going to <http://www.mupwj.org/theologyofwarandpeace.htm>.

We are soliciting more articles as shown in an attachment. I have written to deans of United Methodist seminaries, executive directors of UM racial/ethnic caucuses, and some other persons for suggestions of possible writers. If you know of anyone or would like to write an article yourself, please let me know.

We are ready to start promoting the formation of local study groups. An invitation is attached. Perhaps you yourself would like to form one or reach out to congregations in your conference. A group may start at any time, but it is mostly likely that many won't be ready until September 2005. But for that to happen, plans will need to be made in May and June.

I am reaching out to UM campus and youth ministries, conference peace with justice coordinators, the caucuses (including Methodist Federation for Social Action), and other contacts. I am particularly seeking ways to reach central conferences in Africa, Asia, and Europe. I am in touch with UM personnel at general boards of Church and Society, Global Ministries, Discipleship, Higher Education and with the Council of Bishops. (I feel like an organist playing on a multi-rank instrument!)

We have applied to the GBCS Peace with Justice Fund for \$5,000 and to the A.J. Muste Institute for \$2,000. We received \$1,000 from the Baltimore/Washington Conference peace with justice fund and \$500 from my congregation. We will be asking study-and-dialogue congregations to contribute at least \$100 each and more if possible. I'm hoping that other UM conferences will provide support from their peace with justice funds. Can you seek support for this project in your conference?

We have settled on San Francisco as the site of the national conference. Schuyler Rhodes, who is pastor of a church there, has agreed to the conference coordinator and to enlist support from other UM congregations in that city. We are looking at September or October 2006 for possible dates. We are in the process of finding what other UM events are scheduled in that period. Do you know of any?

For me developing the website is challenging but enjoyable. I haven't done theology for a long time, nor read what seminarians are writing. I'm particularly struck by the global spread of nonviolence. Every month a new example arises: in Ukraine, in Lebanon where anti-Syrian and pro-Syrian supporters take turns seeing who can bring out the most for peaceful demonstrations rather than feuding with guns.

We are receiving good feedback on the project. I'll keep you informed.

Shalom,  
Howard

[http://nonviolenceinternational.net/seasia/Learn\\_%20nonviolence/Index.htm](http://nonviolenceinternational.net/seasia/Learn_%20nonviolence/Index.htm)

**. Table 1. TYPES OF NONVIOLENCE**

(Sharp 1971, pp29-54)

<b>Non-resistance</b>	Non-resistants reject all physical violence on principle and concentrate on maintaining their own integrity, e.g. the attitude of the Amish and Mennonite sects of Christians.
<b>Active Reconciliation</b>	A Faith-based rejection of coercion and a belief in active goodwill and reconciliation, for example as practiced by Quakers and other religious activist groups.
<b>Moral Resistance</b>	Moral resisters actively resist evil with peaceful and moral means such as education and persuasion. This has been the basis of much of Western pacifism.
<b>Selective Nonviolence</b>	The refusal to participate in particular wars or kinds of war, e.g. nuclear war.
<b>Passive Resistance</b>	Nonviolent tactics are employed because the means for an effective violent campaign are lacking or are not likely to succeed; e.g. most strikes, boycotts and national non-cooperation movements belong to this category.
<b>Peaceful Resistance</b>	Peaceful resisters believe that nonviolent methods are more effective; e.g. some of Gandhi's campaigns fall into this category because many of his followers did not fully internalise what he taught.
<b>Nonviolent Direct Action</b>	Practitioners may view nonviolence as a moral principle or practical method. The object is victory rather than conversion. An example is provided by the Greenham Common actions.
<b>Gandhian Nonviolence (Satyagraha)</b>	Satyagraha aims to attain the truth through love and right action; it demands the elimination of violence from the self and from the social, political and economic environment. Gandhi's Salt Satyagraha is a classic example.
<b>Nonviolent Revolution</b>	Revolutionaries believe in the need for basic individual and social change and regard the major problems of existing society as structural, e.g. the campaigns of Jayaprakash Narayan and Vinoba Bhave in India.





## So what about war in the Old Testament?

### A Mennonite Perspective

A challenge for pacifist Christians is understanding God's role in Old Testament warfare. How does this fit with Jesus' teachings and example?

"Holy Wars" are found in the Old Testament. Perhaps the most important is the Exodus, as described in the book of Exodus. In this instance the Hebrew slaves escaped Egypt not by their own efforts but by the efforts of God. Note the victory song in [Exodus 15](#) that celebrates God's actions, not those of a human hero. The people don't need weapons, because it is God who fights for them. This is in sharp contrast to the societies around them who wanted the most advanced weapons, and who celebrated their military heroes.

Israel at this time did not have a king, modern weapons, or a professional army, and didn't rely on large numbers of fighters to win. Initially the people of Israel said no to a society of kings, rich and poor classes, and uneven land distribution.

But all of that changed as time went on and the people of Israel wanted to be like other nations. The people of Israel couldn't get used to the idea of God protecting them. It was hard to do things in a manner that was so different from the societies around them, so they asked for a king. In [1 Samuel 8:10-22](#), God tells what a king will do to them. A king will form a standing army and draft their children into it. He will collect taxes and make the people his slaves.

Another troubling aspect of war in the Old Testament is the way the nation was called to mop up when a battle was over. In [Joshua 6:15-21](#), we see Israel called to kill all of the people, and destroy all of the spoils. Some of the reasons given for this are:

- If the victory is God's, the people shouldn't benefit. Victorious armies normally collected slaves, animals and other booty.
- If the defeated enemy is allowed to live, their pagan religions might influence the Israelites.
- The defeated army deserves to die because they are fighting God and God's people.

War in the Old Testament is plan B, not the first choice of God. Having a king other than God was not the first choice either. One of the reasons why King David in the Old Testament could not build the temple was that he had killed too many people or "shed too much blood." So his son Solomon, described as "a man of peace," would do the building instead ([1 Chronicles 22](#)).

Throughout the prophets' writings we see a call to live in a peaceable kingdom, one known for justice and mercy.

Later, when the Israelites themselves were carried into captivity, God sent visions of the restoration of God's kingdom. Though captives, some still remembered God and did not give in to the culture around them. In the Old Testament book of Daniel, Daniel and his friends are examples. This vision of restoration was really a vision of all the nations coming to God and living in peace there ([Hosea 2:15-23](#); [Isaiah 2:1-5](#), [25:6-9](#), [56:1-8](#)).

In the book of [Jonah](#), we see Jonah sent to one of the neighboring nations, not to conquer but to call for change, for repentance. The purpose was not to gain power over Ninevah, but to offer its people forgiveness and the chance to change. God's purpose was not to use Israel to annihilate the other nations but to make Israel a beacon of light, offering God's mercy.

In [2 Kings 6](#), Elisha calls on God to bring blindness on the army that has come to capture him. He then leads them away, removes their blindness, gives them a feast, and sends them back home. Earlier Elisha offered healing to Naaman, a commander in the enemies' army, and refused to accept any reward for doing this. Naaman would not have sought Elisha's help if it had not been for the captured Israelite girl who suggested this solution.

Throughout the prophets' writings we see a call to live in a peaceable kingdom, one known for justice and mercy. This is God's intent for nations, an intention God again demonstrated with the coming of Jesus.

Some concluding hypotheses:

- The people of God are called to trust God. To trust one's nation or its military strength is a form of idolatry.
- We can trust in the nonviolent power of God instead of the violence of humans. We are called to practice justice, peace, and mercy in the same way God does.
- War should not benefit the victor in any economic way.
- Judgment or vengeance should rest with God, not with human organizations or institutions.
- We are assured that some day God will bring a final victory over all evil. We are called to be faithful until that time. (See the Old Testament book of [Habakkuk](#).)
- The image as warrior is only one of many images we find in the Bible. God is also merciful, lover, shepherd, forgiver, mother, light, and rock, just to name a few. God has a global vision of all peoples coming to worship and becoming part of the kingdom of God. Israel's special mission couldn't be accomplished by killing people, but by serving as a light drawing all nations to walk in God's ways.

## Peace and War in The Eastern Orthodox Church

Part 1 of 2 [http://www.stgeorgecathedral.net/article\\_1202.html](http://www.stgeorgecathedral.net/article_1202.html)

From the December 2002 "[Messenger](#)"

### **St. George Orthodox Christian Cathedral**

7515 East 13th • Wichita, Kansas 67206-1223

**(316) 636-4676**

Those who are familiar with the liturgy of the Orthodox Church will be aware that the term “peace” is used frequently in her services. Major Orthodox services all contain the “litany of peace,” which begins with the petition, “In peace, let us pray to the Lord,” and then continues, “For the peace from above and the salvation of our souls . . . for the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.” Orthodox faithful are accustomed to repeated petitions for peace, in its personal, social, and global dimensions.

Many Christians are aware that the biblical concept of peace is rooted in the Hebrew “shalom” (Arabic “salaam”), which contains a positive conception of peace. This means that peace is not just the absence of warfare and conflict, but is an active state of harmony and well-being that applies to all relations, and especially and fundamentally, to the relationship of God and man. The Church of Jesus Christ, as the historical manifestation of the kingdom of God, embodies and fosters the dynamic aspiration to all forms of peace in the world.

Following the traditions of Holy Scripture and the teaching of the Church Fathers, the Orthodox Church teaches that peace is divinely ordained condition for human existence, and that every form of conflict and strife is a manifestation of sin. War, as the antithesis of peace, therefore belongs to the realm of human sin. Thus warfare as an activity belongs to realm of fallen human existence and can in no way embody the justice, righteousness, and indeed peace that are the very essence of the reconciliation of God and humanity.

However, when one examines the services of the Orthodox Church in greater detail, one finds other petitions that imply recognition of warfare as an activity in which God’s people are actively involved. The national armed forces are regularly commemorated, and it is asked that they be granted “victory over every enemy and adversary.” Phrases such as “grant victory to thy faithful people over the barbarians” embody historical reminiscences in which a Christian empire is actively fending off barbaric attacks. Following the precedent of Constantine the Great, the cross as seen as a potent symbol by which the enemies of faith and empire are vanquished. Even the Virgin Mary is presented as interceding in heaven and protecting the Christian commonwealth against such assaults.

Yet in spite of such seemingly pro-war sentiments, Orthodox canon law prescribes that soldiers who kill in warfare must undergo a penitential period of separation from the eucharist, which is “excommunication” in Eastern parlance. The taking of human life is always considered an objective evil, even when done in the pursuit of a “just cause.” As such, it has the effect of rupturing one’s communion with Christ and thus requires repentance.

## Peace and War in The Eastern Orthodox Church

Part 2 of 2

[Part 1](#)

From the January 2003 "[Messenger](#)" [http://www.stgeorgecathedral.net/article\\_0103.html](http://www.stgeorgecathedral.net/article_0103.html)

How can these seemingly opposite emphases co-exist in the Orthodox Christian tradition? Perhaps it can be best understood by the unique applications of “akrievia” and “economia” in Orthodox ethics and canon law. “Akrievia” represents the strict application of the gospel principles embodied in canon law. “Economia” is a dispensation from this strict requirement in view of human weakness and the compromising circumstances of life in a fallen world. Perhaps divorce provides a good example. According to “akrievia,” the norm is one marriage for life, and divorce and remarriage constitutes adultery. This is a direct word of the Lord. Nonetheless, the Orthodox Church blesses the remarriage of divorced persons in various circumstances as an act of mercy, knowing the frailties of our fallen nature and the difficult situations of life.

Simultaneously, the norm is upheld and there is an accommodation to the realities of fallen world - a concept and practice that may seem contradictory to Western Christians.

Similarly, peace is the norm and goal of Christian life for all. In its very nature, it embodies the gospel of the kingdom. War by nature is a manifestation of sin, and therefore, can never be “just.” War is to be avoided at all costs, and the peaceful resolution of human conflicts is to be pursued without limitation. However, there are occasions when the peaceful resolution of conflict is in fact impossible. Such is the case when a hostile enemy attacks, and would deprive peace-loving Christian citizens of life and liberty. In such situations, a pacifistic position may indeed attract and beget violence because of its public refusal to defend even the innocent against violence and murder.

Orthodox Christians do indeed undertake warfare in such situations, but purely as a “necessary evil.” It is necessary because the innocent and good must be protected; it is evil because such protection involves the taking of human life, which by all accounts, is among the most terrible of crimes.

The Orthodox Church therefore is not pacifistic, although its practices encourages governments always to pursue the “preferential option for peace.” Nonetheless, the Church recognizes that this world is fallen and is not yet equivalent to the kingdom of God. For this reason, governments in general cannot be held to the strict requirements of the gospel. Although under God’s authority, they belong to the fallen world. At times statesmanship fails, and Christians are called by their governments to defend their commonwealth by means of war, for to fail to do so would result in an increase in the measure of evil in the world.

This does not mean that war can be “just.” It may serve a just cause, but war itself is unjust by nature. The Orthodox Church therefore has never elaborated a theory of “just war.” For Orthodox Christians, “just war” is a contradiction in terms.

Pope John Paul II

**"Hawks, Doves, and Pope John Paul II", *America*, August 12, 2002.**

By Father Drew Christiansen, S.J.

<http://www.georgetown.edu/centers/woodstock/publications/article19.htm>

John Paul stands at the heart of this debate. His sweeping teaching on war and peace might be summarized: "If you want peace, seek justice (nonviolently) -- and forgiveness." That was the thrust of the Pope's message for the World Day of Peace, observed January 1.

During and after the Persian Gulf War, the Holy Father repeatedly voiced his skepticism of war as a tool of international policy. In his 1991 encyclical letter *Centesimus annus*, the Holy Father referred to that conflict in declaring: "No, never again war, which destroys the lives of innocent people, teaches how to kill, throws into upheaval even the lives of those who do the killing and leaves behind a trail of resentment and hatred, thus making it all the more difficult to find a just solution of the very problems which provoked the war."

Though scarcely noted at the time, *Centesimus* celebrated non-violent resistance as the cause of Communism's collapse in Europe. It also contained the seeds of his essential teaching on non-violence, war and peace. Above all, it argued for the effectiveness of non-violence in confronting injustice in the world.

Good article to cite:

## Pope John Paul II calls War a Defeat for Humanity: Neoconservative Iraq Just War Theories Rejected

by Mark and Louise Zwick

<http://www.cjd.org/paper/jp2war.html>

John Paul II stated before the 2003 war that this war would be a defeat for humanity which could not be morally or legally justified.

John Paul II sent his personal representative, Cardinal Pio Laghi, a friend of the Bush family, to remonstrate with the U.S. President before the war began. The message: God is not on your side if you invade Iraq.

In the same way, many Americans were unaware that Pope John Paul II spoke against the first Gulf War 56 times. Media in the United States omitted this from the commentaries on the war.

As talk escalated about a U. S. attack on Iraq, Cardinal Joseph Ratzinger, the Prefect of the Vatican Congregation for the Doctrine of the Faith, began stating unequivocally that "The concept of a 'preventive war' does not appear in the *Catechism of the Catholic Church*. His

comments had been published as early as September 2002 and were repeated several times as war seemed imminent.

In the past few years, Catholic neoconservatives have been attempting to develop a new philosophy of just war which would include preemptive strikes against other nations, what might be called a "preventive war." George Weigel has published major articles defending this position since 1995. *First Things* magazine published his articles and editorially agreed with this point of view.

Pope calls the potential war in Iraq 'a defeat for humanity'

**Frank Bruni** The New York Times

Tuesday, January 14, 2003

<http://www.iht.com/articles/83231.html>

No to war!" the pope said during his annual address to scores of diplomatic emissaries to the Vatican, an exhortation that referred in part to Iraq, a country he mentioned twice. "War is not always inevitable," the pope said. "It is always a defeat for humanity." Wondering aloud what to say "of the threat of a war which could strike the people of Iraq," he added: "War cannot be decided upon, even when it is a matter of ensuring the common good, except as the very last option, and in accordance with very strict conditions, without ignoring the consequences for the civilian population both during and after the military operations." .

.The pope's comments also recalled his opposition to the Gulf War in 1991. The pope's refusal to support that effort strained diplomatic relations between the Vatican and the United States at the time. What the pope said Monday was not surprising: He has consistently decried a range of wars throughout his 24-year papacy, often without immediate or discernible effect on events. .But after the terrorist attacks on the United States on Sept. 11, 2001, the pope said that nations have a moral and legal right to defend themselves against terrorism. .He did not condemn the bombing of Afghanistan, although he did say that such military actions must be aimed solely at people with "criminal culpability" and not whole groups of innocent civilians. .

**Ioannes Paulus PP. II**

## Centesimus annus

1991.05.01

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus_en.html)

23. Among the many factors involved in the fall of oppressive regimes, some deserve special mention. Certainly, the decisive factor which gave rise to the changes was the violation of the rights of workers. It cannot be forgotten that the fundamental crisis of systems claiming to express the rule and indeed the dictatorship of the working class began with the great upheavals which took place in Poland in the name of solidarity. It was the throngs of working people which foreswore the ideology which presumed to speak in their name. On the basis of a hard, lived experience of work and of oppression, it was they who recovered and, in a sense, rediscovered the content and principles of the Church's social doctrine.

Also worthy of emphasis is the fact that the fall of this kind of "bloc" or empire was accomplished almost everywhere by means of peaceful protest, using only the weapons of truth and justice. While Marxism held that only by exacerbating social conflicts was it possible to resolve them through violent confrontation, the protests which led to the collapse of Marxism tenaciously insisted on trying every avenue of negotiation, dialogue, and witness to the truth, appealing to the conscience of the adversary and seeking to reawaken in him a sense of shared human dignity.

It seemed that the European order resulting from the Second World War and sanctioned by the *Yalta Agreements* could only be overturned by another war. Instead, it has been overcome by the non-violent commitment of people who, while always refusing to yield to the force of power, succeeded time after time in finding effective ways of bearing witness to the truth. This disarmed the adversary, since violence always needs to justify itself through deceit, and to appear, however falsely, to be defending a right or responding to a threat posed by others.<sup>54</sup> Once again I thank God for having sustained people's hearts amid difficult trials, and I pray that this example will prevail in other places and other circumstances. May people learn to fight for justice without violence, renouncing class struggle in their internal disputes, and war in international ones.

## **CENTESIMUS ANNUS (On the Hundredth Anniversary of Rerum Novarum) Pope John Paul II**

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*Encyclical promulgated on 1 May 1991.*

Venerable Brothers, Beloved Sons and Daughters, Health and the Apostolic Blessing!

1. The Centenary of the promulgation of the encyclical which begins with the words "Rerum Novarum,"[1] by my predecessor of venerable memory Pope Leo XIII, is an occasion of great importance for the present history of the Church and for my own pontificate.

<http://www.ewtn.com/library/ENCYC/JP2HUNDR.HTM>

## **Preemptive Peace: Beyond Terrorism and Justified War**

[http://www.paxchristiusa.org/news\\_events\\_more.asp?id=802](http://www.paxchristiusa.org/news_events_more.asp?id=802)

On July 31, 2003 at St. John's University, Pax Christi USA, Pax Christi International and the Maryknoll Office for Global Concerns convened a global consultation on Catholic peacemaking, *Preemptive Peace: Beyond Terrorism and Justified War*. The consultation, attended by more than 200 people, was comprised of three "fishbowl" conversations, focused on contributing to the discernment of a framework for evaluating and responding to conflict and war in the 21st century.

The consultation was shaped around three topics: the role and relevance of The Just War Theory, responding to egregious human rights violations and threats to use weapons of mass destruction, and local and indigenous peace initiatives in avoiding war.

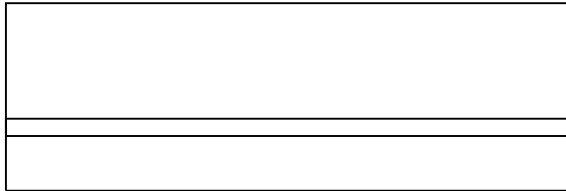
Group 1. Just war or justified war?

[http://www.paxchristiusa.org/news\\_events\\_more.asp?id=803](http://www.paxchristiusa.org/news_events_more.asp?id=803)



The Columbia Encyclopedia, Sixth Edition. 2001.

## Rauschenbusch, Walter



(rou'shnbsh) ([KEY](#)), 1861–1918, American clergyman, b. Rochester, N.Y. In 1886 he was ordained and began work among German immigrants as pastor of the Second German Baptist Church in New York City. He studied (1891–92) economics and theology at the Univ. of Berlin and industrial relations in England, where he became acquainted with the Fabian Society. In 1902 he was appointed professor of church history at Rochester Theological Seminary. He was a leading figure in the [Social Gospel](#) movement, which sought to rectify economic and social injustice. His writings include *Christianity and the Social Crisis* (1907), *Christianizing the Social Order* (1912), *The Social Principles of Jesus* (1916), and *A Theology for the Social Gospel* (1917).

<http://www.bartleby.com/65/ra/RauschenW.html>

### Walter Rauschenbusch and The Social Gospel

by Chuck Currie

[http://chuckcurrie.blogs.com/chuck\\_currie/2005/01/walter\\_rauschen.html](http://chuckcurrie.blogs.com/chuck_currie/2005/01/walter_rauschen.html)

photo

[http://chuckcurrie.blogs.com/chuck\\_currie/files/walter\\_rauschenbusch\\_and\\_the\\_social\\_gospel.pdf](http://chuckcurrie.blogs.com/chuck_currie/files/walter_rauschenbusch_and_the_social_gospel.pdf)

Chuck Currie is a United Church of Christ (UCC) seminarian in-care of the Central Pacific Conference of the UCC.

photos

[http://chuckcurrie.blogs.com/chuck\\_currie/2005/01/walter\\_rauschen.html](http://chuckcurrie.blogs.com/chuck_currie/2005/01/walter_rauschen.html)



The inspiration for the Center is the life and ministry of Baptist pastor and church historian, Walter Rauschenbusch, the "Father of the Social Gospel" movement of the early 20th Century. Called one of the most influential American religious leaders in the last 100 years by PBS, Rauschenbusch believed that Christian principles must be translated into actions that promote compassion, justice, and social change. He took seriously the equality of love embodied in Jesus' admonition that we love our neighbors as ourselves.

Between 1886 and 1897, he was pastor of the Second German Baptist Church in the "Hell's Kitchen" area of New York City, an area of extreme poverty. As he witnessed massive economic insecurity, he began to believe that Christianity must address the physical as well as the spiritual needs of humankind. He developed an understanding of discipleship that made the spirit of Christianity the core of social renewal.

As a professor at Rochester Theological Seminary from 1902 until his death in 1917, he developed a theology for the social gospel that emphasized that sin is not just a private matter between a person and God, but in the spirit of the prophets, there are also social sins against humanity that must be addressed for Christianity to have any relevance.

## **Rauschenbusch Today: The Legacy of a Loving Prophet**

by Max L. Stackhouse

<http://www.religion-online.org/showarticle.asp?title=803>

A refreshing effort to reflect on the intimate connection of prophecy, piety and social insight is Paul Minus's biography of the father of the Social Gospel, *Walter Rauschenbusch: American Reformer* (Macmillan, 1988, 243 pp., \$19.95) As much as any other single figure, Rauschenbusch brought 19th-century pietism into the 20th-century world of cities, factories, immigrants, clashing classes and subcultures, and problems of housing, transportation and employment. For many, the path that led from the historic patterns of Protestant pietism to ecumenically engaged, socially involved and intellectually critical evangelicalism, and away from constrictive fundamentalism, forked at Rauschenbusch.

No one can read him deeply, or read about him, without thinking that they know him personally. Everyone is inclined to call him, as did his friends, "Rauschy." Yet, like John the Baptist, he always points beyond himself to something greater. Perhaps that is why many of those indebted to him do not take him as their final master.

The outline of his story is simply rehearsed. His father was a German Lutheran pastor who immigrated to this country and converted to the Baptist faith and the democratic polity as a young man. Born in 1861, Walter Rauschenbusch imbibed from his family a profound personal piety, a love of learning, a sympathy for the oppressed and a sense of mission. His studies both in the United States and in Germany cultivated his many gifts and reinforced his sense of having been called to a great task for God. It also gave him an abiding love of both German and American cultures.

He became a pastor in a German Baptist church in a raw section of New York City. In the course of a very successful ministry -- informed by piety (he wrote wonderful prayers) , pastoral experience (he cared for his flock) and learning (he regularly wrote reviews and articles for journals) -- he became increasingly critical of the economic system of the late 19th century. That

system seemed to undercut the democratic gains that were being made in law, politics, education and family life; it tended rather toward a new feudalism, dominated by robber barons and served by a new class of industrial peasants.

The Kingdom Is Always But Coming: A Life of Walter Rauschenbusch (Library of Religious Biography Series)

by [Christopher H. Evans](#)

Eerdsman, 2004

Walter Rauschenbusch: The kingdom of God and the American experience

by [David Alan McClintock](#)

1975

Edwin Dahlberg in conversation: Memories of Walter Rauschenbusch

by [Edwin Dahlberg](#)

American Baptist Historical Society, 1975

Passion for Justice: Retrieving the Legacies of Walter Rauschenbusch, John A. Ryan, and Reinhold Niebuhr

by [Harlan Beckley](#)

Westminster John Knox Pr; 1st ed edition (November 1, 1992)

The Origins of Walter Rauschenbusch's Social Ethics

by [Donovan E. Smucker](#)

**Hardcover:** 173 pages **Publisher:** McGill-Queen's University Press (June 1, 1994)

Walter Rauschenbusch and his interpreters

by [Conrad Henry Moehlman](#)

**Publisher:** Crozer Theological Seminary (1946)

Walter Rauschenbusch: American Reformer

by [Paul Minus](#)

**Hardcover:** 243 pages **Publisher:** Macmillan Pub Co (July 1, 1988)

The Rauschenbusch story

by [Donovan E Smucker](#)

**Publisher:** American Baptist Historical Society (1959)

Rauschenbusch, evangelical prophet

by [Winthrop Still Hudson](#)

**Publisher:** Christian Century (1953)

## **Reinhold Niebuhr (1892-1971)**

[http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt\\_themes\\_770\\_niebuhrreinhold.htm](http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt_themes_770_niebuhrreinhold.htm)

Dictionary of Modern Western Theology

Reinhold Niebuhr & Christian Realism

<http://history.sandiego.edu/gen/classes/20th/niebuhr.html>

## Resistance to Nazis

### *Spiritually Motivated Resistance*

to Nazis

<http://hometown.aol.com/baronvanc/christia.htm>

*Lights in the Darkness: Resisters to the Nazi Regime*

especially Communists

<http://hometown.aol.com/baronvanc/resist.htm>

[http://directory.google.com/Top/Society/History/By\\_Region/Europe/Germany/Third\\_Reich/Resistance/](http://directory.google.com/Top/Society/History/By_Region/Europe/Germany/Third_Reich/Resistance/)

NONVIOLENCE IN WORLD WAR TWO

WHAT HAPPENED IN NORWAY

[http://www.ppu.org.uk/learn/infodocs/nvww2/ww2\\_nonviolence\\_norway1.html](http://www.ppu.org.uk/learn/infodocs/nvww2/ww2_nonviolence_norway1.html)

NONVIOLENCE IN WORLD WAR TWO

WHAT HAPPENED IN DENMARK

[http://www.ppu.org.uk/learn/infodocs/nvww2/ww2\\_nonviolence\\_denmark1.html](http://www.ppu.org.uk/learn/infodocs/nvww2/ww2_nonviolence_denmark1.html)

NONVIOLENCE IN WORLD WAR TWO

WHAT HAPPENED IN GERMANY

[http://www.ppu.org.uk/learn/infodocs/nvww2/ww2\\_nonviolence\\_germany2.html#christians](http://www.ppu.org.uk/learn/infodocs/nvww2/ww2_nonviolence_germany2.html#christians)

## The Literature of Nonviolent Resistance and Civilian-Based Defense

by [Bryan Caplan](#)

From [Humane Studies](#)

<http://www.theihs.org/libertyguide/hsr/hsr.php/25.html>

[Strategic Nonviolent Conflict: The Dynamics of People Power in the Twentieth Century](#), by

Peter Ackerman and Christopher Kruegler, Westport, CT: Praeger, 380 pages, \$55/\$22.95 paper

<http://reason.com/9501/dept.bkCARPENTER.text.shtml>

Nonviolent Resistance: A Nation's Way to Peace by Cecil E. Hinshaw

Pendle Hill Pamphlet 88, 1956 55 p.

<http://www.pendlehill.org/pdf%20files/php088.pdf>

# The King of Denmark and the Yellow Star

*By John Lamperti*

<http://www.warresisters.org/nva0502-5.htm>



Richard B. Hays  
George Washington Ivey Professor of New Testament  
B.A., M.Div. (Yale University)  
Ph.D (Emory University)

Richard B. Hays is internationally recognized for his work on the letters of Paul and on New Testament ethics. His scholarly work has bridged the disciplines of biblical criticism and literary studies, exploring the innovative ways in which early Christian writers interpreted Israel's Scripture. His book *The Moral Vision of the New Testament: Community, Cross, New Creation* was selected by *Christianity Today* as one of the 100 most important religious books of the twentieth century. Professor Hays has lectured widely in North America, Great Britain, Europe, Israel, and Australia. An ordained United Methodist minister, he has preached in settings ranging from rural Oklahoma churches to London's Westminster Abbey. Professor Hays has chaired the Pauline Epistles Section of the Society of Biblical Literature, as well as the Seminar on New Testament Ethics in the Society for New Testament Studies. He convened the Consultation on Teaching the Bible in the Twenty-First Century and was co-convenor of the Scripture Project, a research initiative sponsored by the Center of Theological Inquiry, Princeton.

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- 
- *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11*, 2nd ed. Grand Rapids: Eerdmans, 2002.
- *First Corinthians* (Interpretation Commentaries; Louisville: Westminster/John Knox, 1997).
- *The Moral Vision of the New Testament: Community, Cross, New Creation* (San Francisco: HarperSanFrancisco, 1996).
- *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).
- "The Conversion of the Imagination: Scripture and Eschatology in 1 Corinthians," *New Testament Studies* 45 (1999): 391-412.

Stanley Hauerwas

Gilbert T. Rowe Professor of Theological Ethics

B.A., Southwestern University,

B.D., M.A., M.Phil., Ph.D., Yale University

D.D., University of Edinburgh

Professor Hauerwas has sought to recover the significance of the virtues for understanding the nature of the Christian life. This search has led him to emphasize the importance of the church, as well as narrative for understanding Christian existence. His work cuts across disciplinary lines as he is in conversation with systematic theology, philosophical theology and ethics, political theory, as well as the philosophy of social science and medical ethics. Dr. Hauerwas delivered the prestigious Gifford Lectureship at the University of St. Andrews, Scotland in 2001. He was named "America's Best Theologian" by *Time* in 2001. His book, "A Community of Character: Toward a Constructive Christian Social Ethic," was selected as one of the 100 most important books on religion of the 20th century. He holds a joint appointment in Duke Law School.

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- *The Peaceable Kingdom: A Primer in Christian Ethics*
- *Resident Aliens: Life in the Christian Colony with Will*
- *Dispatches From the Front: Theological Engagements With the Secular*
- *Sanctify Them in the Truth: Holiness Exemplified*
- *With the Grain of the Universe: The Church's Witness and Natural Theology*

December 2, 2004

Professor John Swomley  
6148 N.W. Wales Road  
Kansas City, MO 64151

Dear John:

I knew you years ago in the 1950s when you were with the FOR and I was active in the Philadelphia FOR. Except for seeing you at the United Methodist General Conference several years ago, our paths haven't cross since then. Now I'm serving as chair of Methodists United for Peace with Justice, an unofficial organization that has been working mostly for nuclear disarmament. Currently we are embarking on a project on the Theology of War and Peace. Perhaps you can help us.

Enclosed are (i) a description of the project and (ii) an outline of material that we are developing to post on our website, [www.mupwj.org](http://www.mupwj.org). The project has three elements: (1) web material organized along the lines of the Wesleyan Quadrilateral; (2) study groups in local congregations, connected in web-based dialogue; and (3) a national conference to be held in 2006. We are now collecting fairly concise articles for our website.

Would you be willing to write an article on "Armageddon" for the section on Theological Perspectives? It might run 1,000 to 1,200 words, 1,500 at the most, for use by study groups. I saw your article in *Humanist*, so I know you deal with this subject. In our case we are looking, first, for identification of scriptural background for the idea of an Apocalypse, such as in Revelation, Ezekiel 38 & 39, Daniel, Zechariah 12; maybe end of the age passages in Mark 13, Matthew, 24 and Luke 21 (and perhaps even by contrast Matthew 25:31-46 in which nations are judged for their social concerns). Secondly, we want discussion how these references are being used these days as justification for war, particularly in the Middle East. If you want to, you can offer rebuttal in a way that will help study groups work out their own conclusions.

As a low-budget operation, we are asking authors to contribute their works pro bono. We want to go on-line by the end of January 2005, so we would need your article by early- to mid-January. Richard Deats is helping us. We are approaching faculty of United Methodist seminaries for assistance.

Professor John Swomley  
December 2, 2004  
Page two.

Along those lines, can you suggest any persons on the faculty of the St. Paul School of Theology who have an interest in our topic and who we might get involved in this project?

Thanks for your assistance.

Shalom,

Howard W. Hallman  
Chair

# A Project on Theology of War and Peace

Initiated by  
Methodists United for Peace with Justice  
Washington, D.C.

The 20<sup>th</sup> century with two world wars and hundreds of smaller wars was one of the deadliest period in human history. In the early years of the 21<sup>st</sup> century war continues unabated. It ranges from terrorist attacks by individuals and small groups to civil war within nations to international conflicts. Wars are initiated without provocation. A doctrine of preemptive war is proclaimed.

This situation calls upon persons of religious faith to freshly examine their beliefs and theology on matters of war and peace. Among those us called United Methodists we seldom take the time to dialogue together on our theology and to prayerfully consider where we are called by God to stand and move and have our being. Methodists United for Peace with Justice, an unofficial association of laity and clergy, would like to encourage greater depth in considering theology of war and peace through a three step approach.

## Wesleyan Quadrilateral

Methodist tradition has a tool known as the Wesleyan Quadrilateral that provides a basis for studying and gaining greater understanding of Christian faith. It encompasses **Scripture, Tradition, Reason, and Experience**. We are proposing that the Quadrilateral serve as a tool for studying the theology of war and peace during 2005. To provide background information, beginning in January 2005 our website, [www.mupwj.org](http://www.mupwj.org), will post articles on different aspects and provide references to other sources.

## Study and Dialogue

We encourage the **formation of study groups** on the theology of war and peace throughout the United Methodist Church: in the United States, Africa, Asia, and Europe. This can occur in local congregations, campus organizations, seminaries, and other places. Study groups can begin with discussion of *In Search for Security*, a study guide developed by a task force of the United Methodist Council of Bishops. They can continue by using the Wesleyan Quadrilateral and material from our website as a basis for studying various aspects of theology of war and peace. To **extend the dialogue** we encourage groups to post their conclusions on the website and respond to the views of others. Individuals will be welcome to join this **web-based discussion**.

## Conference

We will invite representatives of study groups and other interested persons to come together in a **conference in early 2006**. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. It will not to be a legislative event. There will be no resolutions, no pronouncements, but rather prayerful dialogue under the guidance of the Holy Spirit.

November 8, 2004

# Project on Theology of War and Peace

## Networking within the United Methodist Church

Methodists United for Peace with Justice has initiated a project on the Theology of War and Peace to stimulate discussion on this topic within the global United Methodist Church. As a recognized caucus of the United Methodist Church, we seek to work closely with official boards and agencies and with other caucuses. This is a report on some of our initial networking.

*General Board of Church and Society.* As the project was getting underway last October, we shared information about it with Bishop Beverly Shamana, board president, and Jim Winkler, general secretary. Subsequently Mr. Winkler has provided guidance on how to reach central conference leadership. Mark Harrison, the board's peace with justice coordinator, provided us an opportunity to make a presentation at a March gathering of conference peace with justice coordinators network. We will keep in touch with them through their list serve and will also reach out to conference church and society chairs. Other GBCS staff who are helping us include Neal Christie, assistant general secretary for education and leadership formation, Gretchen Hakola, assistant general secretary for communications, and Liberato Bautista, assistant general secretary, United Nations Office, who will send out information through his UN advocacy network.

*General Board of Global Ministries.* David Wildman, executive secretary/human rights and racial justice, is helping us connect with GBGM and its networks. He has offered use of the Board's translation services for articles from and for central conference contacts. We are also in touch with Mia Adjali, executive secretary/global concerns, in the Women's Division.

*General Board of Discipleship.* We have conferred with Lillian Smith, associate general secretary for young peoples ministry. She has sent information about the project to their Advocacy Table for the purpose of finding ways for youth participation in the project.

*General Board of Higher Education and Ministry.* We have provided project information to Luther Felder, assistant general secretary for campus ministry, who has forwarded it to his campus ministries network.

*Council of Bishops.* Howard Hallman, our chair, has met twice with Bishop Roy Sano, executive secretary, to tell him about the project and let him know of our intent to complement the bishops' study, "In Search of Security". At his suggestion we are providing information about the project to Bishop Timothy Whitaker, who chairs the task force of the Council of Bishops that deals with this subject.

*Central Conferences.* We are developing an outreach plan for the central conferences. We will ask bishops and other leaders in Africa, the Philippines, and Europe to write articles about their first hand experience with conflict resolution and nonviolent action. We will also work through the bishops to encourage local study groups within the central conferences.

*Schools of Theology.* We have sent the deans of thirteen United Methodist schools of theology a list of nine topics for which we are seeking articles for our website. We asked them to circulate the list among their faculty.

*Racial and Ethnic Caucuses.* We have contacted the executive directors of six United Methodist racial/ethnic caucuses to invite their members to participate in the project by writing articles and organizing local study groups.

## United Methodist Statements on Iraq War

Church executive urges Bush not to attack Iraq

[http://www.umc.org/umns/news\\_archive2002.asp?ptid=2&story={16AD674C-0B36-4E8F-B288-5A77E5041237}&mid=2399](http://www.umc.org/umns/news_archive2002.asp?ptid=2&story={16AD674C-0B36-4E8F-B288-5A77E5041237}&mid=2399)

Council of Bishops' president joins calls for restraint on Iraq

[http://www.umc.org/umns/news\\_archive2002.asp?ptid=2&story={89CFAA4C-041E-4F1D-96B6-E19B20AC95EA}&mid=2399](http://www.umc.org/umns/news_archive2002.asp?ptid=2&story={89CFAA4C-041E-4F1D-96B6-E19B20AC95EA}&mid=2399)

"A pre-emptive war by the United States against a nation like Iraq goes against the very grain of our understanding of the Gospel, our church's teachings and our conscience," wrote Bishop Sharon A. Brown Christopher, of Springfield, Ill., in a letter issued Oct. 4.

"Pre-emptive strike does not reflect restraint and does not allow for the adequate pursuit of peaceful means for resolving conflict," she wrote. "To be silent in the face of such a prospect is not an option for followers of Christ."

Eight United Methodist bishops, other leaders, speak against war with Iraq on October 11, 2002

[http://www.umc.org/umns/news\\_archive2002.asp?ptid=2&story={483C5707-22FE-4674-8930-BEE2E7673BAD}&mid=2399](http://www.umc.org/umns/news_archive2002.asp?ptid=2&story={483C5707-22FE-4674-8930-BEE2E7673BAD}&mid=2399)

Church agency seeks peace amid talk of war

[http://www.umc.org/umns/news\\_archive2002.asp?ptid=2&story={9841B8A6-5CE8-48B2-B5A9-7B42E3AE8343}&mid=2399](http://www.umc.org/umns/news_archive2002.asp?ptid=2&story={9841B8A6-5CE8-48B2-B5A9-7B42E3AE8343}&mid=2399)

GBCS on October 12

"We do not believe that peaceful means have been exhausted. Further, we do not believe that war would achieve a safer or better world."

United Methodist Women oppose Iraq war

[http://www.umc.org/umns/news\\_archive2002.asp?ptid=2&story={F020C6E6-FAEC-4E3A-A5CB-B067E0F5095C}&mid=2399](http://www.umc.org/umns/news_archive2002.asp?ptid=2&story={F020C6E6-FAEC-4E3A-A5CB-B067E0F5095C}&mid=2399)

Mission agency adds voice to concern over Iraq

[http://www.umc.org/umns/news\\_archive2002.asp?ptid=2&story={593486EA-D4FB-41E8-9A1A-156103909417}&mid=2399](http://www.umc.org/umns/news_archive2002.asp?ptid=2&story={593486EA-D4FB-41E8-9A1A-156103909417}&mid=2399)

United Methodist bishops focus on children, poverty, peace

[http://www.umc.org/umns/news\\_archive2002.asp?ptid=2&story={DC9C63FC-D69D-486E-B518-D0FCFBD99E98}&mid=2399](http://www.umc.org/umns/news_archive2002.asp?ptid=2&story={DC9C63FC-D69D-486E-B518-D0FCFBD99E98}&mid=2399)

United Methodists of Color for a Fully Inclusive Church  
<http://www.umoc.org/index.html>

**Black Methodists for Church Renewal (BMCR)**

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National Chairperson of BMCR  
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World Wide Web: <http://www.bmcr-umc.org/bmc/>

**MARCHA**

Metodistas Asociados Representando la Causa de Hispano-Americanos  
(United Methodist Hispanic American Caucus)

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Executive Director  
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310/944-9914 fax

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Executive Director  
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Chair: Gary Metoxen

**Pacific Islander National Caucus of United Methodists**

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World Wide Web: [www.RMNetwork.org](http://www.RMNetwork.org)

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For more information about UMOC contact [info@umoc.org](mailto:info@umoc.org)

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<http://www.jeramyt.org/papers/peace.html#cfat>

Peace is the Way

[http://www.forusa.org/Merchant2/merchant.mvc?Screen=PROD&Store\\_Code=books&Product\\_Code=banww&Category\\_Code=AN](http://www.forusa.org/Merchant2/merchant.mvc?Screen=PROD&Store_Code=books&Product_Code=banww&Category_Code=AN)

<http://www.bluffton.edu/~mastg/pacifism.htm>

Website Outline for

## **Theology of War and Peace**

### **I. Wesleyan Quadrilateral**

Introduction to explain Quadrilateral

#### **A. Scripture: Biblical Perspective**

1. Old Testament
2. Gospels
3. Epistles
4. Revelation

#### **B. Tradition: History**

1. Early Christianity (pacifism)
2. Roman Catholic (just war)
3. Crusades (holy war)
4. Orthodox
5. Protestant
6. Peace Churches
7. Methodist, United Brethren

Include historic statements

8. Evangelical (contemporary)

#### **C. Reason: Theological Perspectives**

1. Pacifism
2. Just War
3. Armageddon
4. Liberation Theology
5. Feminist Theology
6. Peace with Justice

#### **D. Experience: Peaceful Alternatives to War**

1. Nonviolent Action
2. Diplomacy and Sanctions
3. International Law and Organizations
4. Justice as Foundation for Peace

### **II. Study and Dialogue**

#### **A. Study Groups**

1. In Search of Security
2. Theology of War and Peace

#### **B. Web-based Dialogue**

1. In Search of Security
2. Biblical Perspectives
3. Theological Perspectives
4. Peaceful Alternatives to War

### **III. National Conference**

1. Initially an indication of intent.
2. Post more detailed plans as they are developed.
3. Later post registration form.

Drafted by Howard W. Hallman

Methodists United for Peace with Justice

November 8, 2004

Example Web Pages -- (many with additional bibliographies)

[www.nonviolenceworks.com/snv/links.htm](http://www.nonviolenceworks.com/snv/links.htm)

[www.forusa.org/](http://www.forusa.org/)

[www.salsa.net/peace/nobellet.html](http://www.salsa.net/peace/nobellet.html)

[www.dopcampaign.org](http://www.dopcampaign.org)

[www.gandhiserve.org](http://www.gandhiserve.org) in Berlin, Germany

[www.soulforce.org](http://www.soulforce.org)

[www.thekingcenter.com](http://www.thekingcenter.com) Atlanta, GA

[www.paceebene.org](http://www.paceebene.org)

[www.tolerance.org](http://www.tolerance.org)

[www.gandhiinstitute.org](http://www.gandhiinstitute.org) Memphis, TN

[www.nonviolence.org](http://www.nonviolence.org) Philadelphia

[www.peacewomen.org](http://www.peacewomen.org)

[www.wiretapmag.org](http://www.wiretapmag.org)

[www.forusa.org](http://www.forusa.org)

[www.mapj.org](http://www.mapj.org) (local)

Recommended Second Nonviolence Class! :

[www.salsa.net/peace/conv/index.html](http://www.salsa.net/peace/conv/index.html) (Coleman McCarthy's web course)

[http://gbgm-umc.org/global\\_news/full\\_article.cfm?articleid=1326](http://gbgm-umc.org/global_news/full_article.cfm?articleid=1326)

Commentary: Methodists are called to witness for peace  
by Bishop C. Dale White

Once again we are a nation bedeviled by the ancient curse of war hysteria. Once again in this holy season, the followers of the Prince of Peace are called to a courageous witness for a just peace. We are stewards of the cosmic dream of the Creator God for shalom on planet earth. Surely this is a "kairos" moment for Christian peacemakers. Since the end of the Cold War, it has proven difficult to arouse anyone's interest in matters of war and peace. Suddenly a "teachable moment" has been forced upon the church. Many United Methodists have been asking for guidance from their leaders. They want to know: What does the church teach about war and peace? What is the United Methodist heritage?

For the first four centuries of Christendom, Christians were mainly pacifists. They refused to participate in all killing, military service and warfare. A strain of pacifism has continued in Methodism.

The founder of the Methodist movement, John Wesley condemned all war as the prime example of human depravity. For decades, the moral witness of the General Conference, the denomination's highest legislative body and the only entity authorized to speak for the church, has been clear and concise: "We believe war is incompatible with the teachings and example of Christ. We therefore reject war as an instrument of national foreign policy and insist that the first moral duty of all nations is to resolve by peaceful means every dispute that arises between or among them."

Now some are saying that pacifism is unrealistic, and that the just war theory must be the norm for Christians. The General Conference of 2000 for the first time confessed: "We also acknowledge that most Christians regretfully realize that, when peaceful alternatives have failed, the force of arms may be preferable to unchecked aggression, tyranny and genocide."

Remembering how Jesus said, "He who takes up the sword will perish by the sword," the Methodist witness is to be profoundly skeptical that any war is just. Once the beast of war is uncaged, it becomes very difficult to restrain. Wars in the past century have spawned an excess of barbarism. Moral restraints have been overwhelmed. Nations have used poison gas, fire raids, nuclear weapons, and napalm against civilians and military personnel alike. For five decades the world has lived under the nuclear threat of "mutually assured destruction."

Christians have a sacred obligation to lead in the search for a just peace. Our covenantal obligations as members of the body of Christ are clear. We are the followers of the Prince of Peace. Our Lord's assurance that peacemakers are especially blessed reassures us. Our Christian compassion motivates us. Our essential concern for justice and righteousness goads us to act. The Holy Spirit guides and empowers us.

Although we may feel inadequate to address complex global issues, we should remember the charge that Jesus gave to the 12 disciples when he sent them out on the first missionary journey. He said: "*You will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about what you are to say; for what you are to say will be given to you at that time.*" (Matthew 10:18.) Courageous witness will be guided and blessed by God!

In the pastoral letter "In Defense of Creation," the Council of Bishops asked United Methodists "to become evangelists of shalom, making the ways of Jesus the model of discipleship, embracing all neighbors near and far, all friends and enemies, and becoming defenders of God's good creation, and to pray without ceasing for peace in our time."

\*White, now retired, was chairman of the Council of Bishops committee that produced the widely used "In Defense of Creation" letter.

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November 12, 2004

Rev. Phil Wilson  
8 Foster Square  
Pittsburgh, PA 15212

Dear Phil:

We are moving ahead with the project on Theology of War and Peace. An enclosure describes how it is shaping up. Another enclosure contains a web page outline showing how we are approaching the topic. This outline is well along but not final in case you have any suggestions.

In January 2005 we will initiate a major effort to develop local study groups with the goal of getting 100 (or more) congregations involved in web-based dialogue. Presently we would like to find a few congregations with a strong interest in peace issues to be initial participants in this project. In addition to forming study groups, we would ask each of them to contribute at least \$100 (or \$200, \$300, \$500) to help finance the project. Would you be able to help us find one or more such churches in the Western Pennsylvania Conference?

So far we are getting good feedback on this project. I look forward to involvement from your conference.

Shalom,

Howard W. Hallman  
Chair

**World Council of Churches**

**Statement on the Nuclear Non-Proliferation Treaty, NPT**

<http://www.wcc-coe.org/wcc/who/2004exco-statement2.html>



World Methodist Council  
Member Churches

[http://www.worldmethodistcouncil.org/memberchurches.php?pageNum\\_Recordset1=1&totalRows\\_Recordset1=103](http://www.worldmethodistcouncil.org/memberchurches.php?pageNum_Recordset1=1&totalRows_Recordset1=103)

GBCS board members

<http://www.umc-gbcs.org/staffs/board.php>

At UM Council of Bishops meeting November 2001

<http://www.wfn.org/2001/11/msg00075.html>

These "root causes" prompted lively discussion following McCleary's presentation. Bishop Jose Quipungo, of Eastern Angola, told his colleagues they should understand the causes of poverty, not just the effects. "Africa is not poor," he said. "Africa is being made poor. It does not need to beg. It is a rich continent." Rich countries have turned African countries into poor countries, he asserted. "No one granted us independence as a favor," he said. "We had to struggle for it. ... The problems we face today come to us from the West." Shunning pity, he said Africa needs assistance to attack poverty's root causes. "America has sufficient technology to prevent further war in Angola," he said. "The millionaires financing war in our country are members of your churches." In response to Quipungo's assertions, the African bishops were asked to create a document spelling out how policies of developed countries contribute to poverty in Africa.

Bishops pastoral letter November 2001

<http://www.goodnewsmag.org/news/1101bishops.html>

Those who pushed for the letter to be more specific about war included Angolan Bishop Jose Quipungo. "The letter doesn't need more words; it needs peace," he said through an interpreter. "Either we want the war to continue or we want peace. If we want peace, we need to say, 'Stop the war.' We should say we want this war to stop and that is our prayer."