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## **Amendments to web pages.**

A. Go to <http://www.mupwj.org/theologyofwarandpeace.htm> -- opening page.

*Now on website:*

After two world wars and numerous smaller wars in the 20th century, war continues unabated in the early years of the 21st century. 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. Within Methodism we are long overdue for this kind of theological discussion. Methodists United for Peace with Justice, an unofficial association of laity and clergy, would like to encourage this process through a three step approach.

*Substitute:*

The 20<sup>th</sup> century was one of the bloodiest in human history with two world wars and numerous smaller wars. War continues unabated in the early years of the 21<sup>st</sup> century, ranging from terrorist attacks, civil wars, and international conflicts. Claims are made for the legitimacy of preemptive war.

The 20<sup>th</sup> century also saw the emergence of nonviolent responses to oppression and armed aggression. This occurred in India, the U.S. civil rights movement, in Eastern Europe throwing off the shackles of Communism, in South Africa, the Philippines, and elsewhere. This experience offers the 21st century a tested alternative to military combat.

At this juncture persons of religious faith have an opportunity 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. Methodists United for Peace with Justice, an unofficial association of laity and clergy, would like to encourage this process through a four-step approach: *on-line resource material* (based on the Wesleyan Quadrilateral), *study groups*, *web-based dialogue*, and *a conference*.

B. Go to <http://www.mupwj.org/quadrilateral.htm>

1. In first sentence strike "United" so that it reads "Among Methodists the Wesleyan Quadriateral....."

## **2. Biblical Perspective**

*Now on website*

The Bible provides the foundation for the Quadrilateral in both the Old Testament and the New Testament.

Read more...

*Substitute*

The Bible provides the foundation for the Quadrilateral. We consider teachings of the Old Testament and the New Testament on matters of war and peace.

Read more....

### **3. Tradition: Christian History**

*Now on website*

As Christianity spread from the Holy Land and interacted with different cultures and political systems, approaches to war and peace multiplied.

Read more....

*Add a second sentence so that it reads:*

As Christianity spread from the Holy Land and interacted with different cultures and political systems, approaches to war and peace multiplied. Today how Christians think about war and peace issues is influenced by these traditions.

Read more....

### **4. Reason: Theological Perspectives**

*Now on website*

Two millennia of Christianity have yielded a variety of theological perspectives on war and peace, some of them contradictory.

Read more....

*Add a new sentence at the beginning so that it reads;*

The application of reason to Christian faith gains expression in theological analysis and pronouncement. Two millennia of Christianity have yielded a variety of theological perspectives on war and peace, some of them contradictory.

Read more....

### **5. Experience: Alternatives to War**

*Now on website:*

During two thousand years a wide range of experience has developed on the application of scriptural teachings to conflict situations.

Read more....

*Substitute*

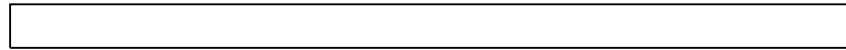
In the Wesleyan Quadrilateral practical experience provides insights on the applicability of scripture to daily living. Here we are particularly interested in experience with peaceable methods for dealing with war and other conflict situations.

Read more.....

April 2, 2005

## 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. We will use this website to post articles on different aspects of the Quadrilateral and provide references to other sources of information. [Read more....](#)



### 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. To **extend the dialogue** we invite study groups to post their conclusions on this website and respond to the views of others. Individuals will be welcome to join this **web-based discussion**.

[Our project on the Theology of War and Peace is designed to promote *study groups* and encourage *web-based dialogue* among them.]

### Study Groups

To broaden discussion of the theology of war and peace [within the global United Methodist Church,] we call for the formation of study groups in local congregations, on college campuses, in seminaries, within annual conferences, and in other organizations. [Read more....](#)

### Web-based Dialogue

To extend discussion of [In Search of Security and] the theology of war and peace, we encourage study groups to post their conclusions on this website and respond to the views of others. This can be done through our section on Web-based Dialogue.

[Read more.....](#)

### Conference

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

To broaden discussion of the theology of war and peace we call for the **formation of study groups** in local congregations, on college campuses, in seminaries, within annual conferences, and in other organizations. We are giving particular attention to United Methodists around the globe: in the United States, Africa, Asia, and Europe. But we also welcome participation from Pan-Methodist denominations in the United States and autonomous Methodist churches that are part of the World Methodist Council.

We suggest two major resources for study groups: (1) a study guide from the United Methodist Council of Bishops entitled *In Search of Security* and (2) resource material presented on this website.



# 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>. You can participate in three ways.

## **Form a Study Group**

Local study groups will meet for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, we are offering articles and linkages on our website at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses. Topics include:

### **Scripture: Biblical Perspectives**

Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible (concerning final events)

### **Tradition: Christian History**

Emergence of Pacifism and Just War Theory -- Crusades -- Eastern Orthodox -- Methodist and Evangelical United Brethren Traditions

### **Reason: Theological Perspectives**

Pacifism -- Just War Theory -- Armageddon -- Liberation Theology -- Just Peacemaking

### **Experience: Alternatives to War**

Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians

## **Participate in Web-based Dialogue**

We encourage study groups to post their conclusions on our website and respond to the views of others. We are now developing this process and will post it by May or June 2005 at <http://www.mupwg.org/dialogue.htm>.

## **Attend a Conference**

We are planning a Conference on the Theology of War and Peace in San Francisco, California in September 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. We will announce further details later at <http://www.mupwg.org/conference.htm>.

*For further information, contact Howard W. Hallman, Chair, Methodists United for Peace with Justice at [hhallman@mupwj.org](mailto:hhallman@mupwj.org).*

April 2005

You are cordially invited to form a study group within your congregation and become part of a Project on the Theology of War and Peace.

Organized by Methodists United for Peace with Justice, the project 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>. You can participate in three ways.

#### FORM A STUDY GROUP

Local study groups will meet for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, topics include:

SCRIPTURE: Biblical Perspectives

-- Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible

TRADITION: Christian History

-- Emergence of Pacifism and Just War Theory -- Crusades -- Eastern Orthodox -- Methodist and Evangelical United Brethren Traditions

REASON: Theological Perspectives

-- Pacifism -- Just War Theory -- Armageddon -- Liberation Theology -- Just Peacemaking

EXPERIENCE: Alternatives to War

-- Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians

Background articles are available at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses. Some groups may want to start during the summer. Others can begin after Labor Day 2005.

#### PARTICIPATE IN WEB-BASED DIALOGUE

We encourage study groups to post their conclusions on our website and respond to the views of others. We are now developing this process and will post it by May or June 2005 at <http://www.mupwg.org/dialogue.htm>.

#### ATTEND A CONFERENCE

We are planning a Conference on the Theology of War and Peace in San Francisco, California in September 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. We will announce further details later at <http://www.mupwg.org/conference.htm>.

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Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians

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## **Attend a Conference**

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May 2005



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## **Form a Study Group**

Local study groups will meet for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, we are offering articles and linkages on our website at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses. Topics include:

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*For further information, contact Howard W. Hallman, Chair, Methodists United for Peace with Justice at [hhallman@mupwj.org](mailto:hhallman@mupwj.org).*

May 2005

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## **Form a Study Group**

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Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible (concerning final events)

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### **Experience: Alternatives to War**

Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians

## **Participate in a Web-based Forum**

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## **Attend a Conference**

We are planning a Conference on the Theology of War and Peace in San Francisco, California in September 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. We will announce further details later at <http://www.mupwg.org/conference.htm>.

*For further information, contact Howard W. Hallman, Chair, Methodists United for Peace with Justice at [hhallman@mupwj.org](mailto:hhallman@mupwj.org).*

May 2005

# Peace with Justice

## 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>. It is supported by a peace with justice grant from the Baltimore/Washington Conference. You can participate in three ways.

### Form a Study Group

Local study groups will meet for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, we are offering articles and linkages on our website at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses. Topics include:

**Scripture: Biblical Perspectives**

Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries;  
Reign of God -- Eschatological Writings of the Bible (concerning final events)

**Tradition: Christian History**

Emergence of Pacifism and Just War Theory -- Crusades -- Eastern Orthodox -- Reformation and Peace Churches -- Methodist and Evangelical United Brethren Traditions

**Reason: Theological Perspectives**

Pacifism -- Just War Theory -- Armageddon -- Liberation Theology -- Just Peacemaking

**Experience: Alternatives to War**

Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets & Theologians

### Participate in a Web-based Forum

We invite study groups to become *study-and-dialogue partners* by (a) participating with other study groups in a web-based forum and (b) contributing financially to the project. To become a partner go to <http://www.mupwj.org/partner.htm>. We are now developing the forum process and will have it ready to go in early June

### Attend a Conference

We are planning a Conference on the Theology of War and Peace in San Francisco, California in September 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. We will announce further details later at <http://www.mupwg.org/conference.htm>.

*For further information, contact Howard W. Hallman, Chair, Methodists United for Peace with Justice at [hhallman@mupwj.org](mailto:hhallman@mupwj.org).*

May 2005

## **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

April 28, 2005

Dear Bishop Växby:

Methodists United for Peace with Justice has initiated a project on the Theology of War and Peace. The purpose is to encourage study and dialogue within the global United Methodist Church on this subject. The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>. We hope that you and others from the Eurasia Area might participate.

The project has four components:

- (1) Posting study material at <http://www.mupwj.org/quadrilateral.htm>
- (2) Organizing study groups in local congregations, on college campuses, and elsewhere. See <http://www.mupwj.org/studygroups.htm>
- (3) Web-based dialogue among study groups.
- (4) A conference in San Francisco, California in September 2006.

Study material is organized according to the Wesleyan Quadrilateral of Scripture, Tradition, Reason, and Experience. Under Experience we are emphasizing nonviolent action and reconciliation, which are ways of carrying out Jesus' teachings in the Sermon on the Mount. Initial articles are posted at <http://www.mupwj.org/nonviolentaction.htm#acenturyofexperience>.

We are looking for articles five to six pages (1,200 to 2,000 words) in length that describe such experience in Eastern Europe and Russia during the last 20 years in replacement of Communist regimes. Would you or someone else in your area be willing to provide one or more articles along these lines?

Would it be possible to organize study groups in your area, such as in congregations or at the seminary? An invitation to participate is enclosed. At present study material on our website is in English. We are looking for opportunities to translate certain articles into other languages.

I will seek you out at the Council of Bishops next week to explore these possibilities.

With best regards,

Howard W. Hallman  
Chair

May 2, 2005

Dear United Methodist Bishop:

As an unofficial association of laity and clergy, Methodists United for Peace with Justice has initiated a project on the Theology of War and Peace. The purpose is to encourage study and dialogue on this subject within the global United Methodist Church. We want you to know about the project and ask for your support and cooperation on certain aspects. A fuller description of the project is posted at <http://www.mupwj.org/theologyofwarandpeace.htm>.

The project has four components.

(1) **Posting studying material** in the form of articles and linkages, organized according to the Wesleyan Quadrilateral: Scripture, Tradition, Reason, and Experience. See <http://www.mupwj.org/quadrilateral.htm>. Under the fourth category we are seeking articles on experience with nonviolent action and reconciliation in different settings. If you have knowledge of such experience, we invite you to write an article, or to have some one in your conference do so. We are seeking articles six to eight pages (1,200 to 2,000 words) in length. Please contact me at [hhallman@mupwj.org](mailto:hhallman@mupwj.org) for further details.

(2) **Forming study groups** in local congregations, on college campuses, in seminaries, and elsewhere to consider the theology of war and peace. An invitation is attached. We would appreciate your distributing this invitation to churches and others in your conference.

(3) **Encouraging web-based dialogue** among study groups and other interested persons. We are now developing the process for this component. It should be ready for use by June.

(4) **Holding a conference** on the theology of war and peace. It will be held in San Francisco, California, USA. It is tentatively scheduled for September 28 to October 1, 2006. We will provide you more details later.

We will greatly appreciate your input and support for this project on the theology of war and peace.

Shalom,

Howard W. Hallman  
Chair

## Books read

April 2005

Stanley Hauerwas, *The Hauerwas Reader*. Edited by John Berkman and Michael Cartwright. Durham: Duke University Press, 2001. Wesley: 241 H368h

Stanley Hauerwas, *Reforming the Faith: Bonhoeffer and the Practice of Nonviolence*. Grand Rapids: Brazos Press, 2004. Wesley: 230.41 B714y H368p

Glen H. Stassen, *Just Peacemaking: Transforming Initiatives for Justice and Peace*. Louisville: Westminster/John Knox Press, 1992. Wesley: 261.873 S796j

Glen Stassen, editor, *Just Peacemaking: Ten Practices for Abolishing War*. Cleveland: Pilgrim Press, 1998. Wesley: 261.873 S796ja

John Howard Yoder, *The Politics of Jesus*. Second edition. Eerdmans Publishing Company, 1994. (Original, 1972) Wesley: 232 Y54p 1994.

Dear

We are writing to you and other church history teachers at United Methodist seminaries, seeking authors for two articles for posting on our website in connection with a project on the Theology of War and Peace. We have initiated this project to encourage study and dialogue on this subject within the global United Methodist Church. The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>

The topics are as follows:

"Crusades" About the Crusades directed toward the Holy Land. The underlying scripture and theology that provided a rationale for these holy wars.

"Protestant Reformation and Peace Churches" Approaches to war and peace by Luther, Zwingli, Calvin, and Knox (for example) contrasted to peace churches (Mennonites, Society of Friends, and Church of the Brethren) that emerged in the same period.

Articles are written for use by study groups in local congregations, on college campuses, and elsewhere. An article can run from six to eight pages or 1,200 to 2,000 words in length. As a low budget project, we are asking authors to contribute their writing pro bono.

We are organizing study material according to the Wesleyan Quadrilateral. These two articles will be posted under Tradition: Christian History at <http://www.mupwj.org/tradition-christianhistory.htm>.

We expect study groups to start functioning in the fall. Therefore, we are trying to have as many articles posted by the end of June to help them prepare.

If you are interested in writing one of these articles, please reply by e-mail to [hhallman@mupwj.org](mailto:hhallman@mupwj.org) or call me at 301 896-0013.

Shalom,



<http://www.wfn.org/2002/12/msg00166.html>

[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. Commentaries provided by United Methodist News Service do not necessarily represent the opinions or policies of UMNS or the United Methodist Church.



Dear Campus Minister:

As you plan for activities on your campus for the fall 2005, I invite you to become part of global study and dialogue on the Theology of War and Peace. Organized by Methodists United for Peace with Justice, the project is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace. With world events as they are, many students may be interested in this topic. The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>.

The project will involve local churches, campus organizations, theological seminaries, and other entities of the global United Methodist Church. Your campus ministry can participate in three ways.

#### FORM A STUDY GROUP

You can form a new study group, use an existing committee, or organize a Sunday school class for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, topics include:

SCRIPTURE: Biblical Perspectives

-- Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible

TRADITION: Christian History

-- Emergence of Pacifism and Just War Theory -- Crusades -- Eastern Orthodox -- Reformation and Peace Churches -- Methodist and Evangelical United Brethren Traditions

REASON: Theological Perspectives

-- Pacifism -- Just War Theory -- Armageddon -- Liberation Theology -- Just Peacemaking

EXPERIENCE: Alternatives to War

-- Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians

Background articles are available at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses.

#### PARTICIPATE IN WEB-BASED DIALOGUE

We invite study groups to become *study-and-dialogue partners* by (a) participating in web-based dialogue with other study groups and (b) contributing financially to the project. To become a partner go to <http://www.mupwj.org/partner.htm>. We are now developing the dialogue process and will post it by the end of May 2005 at <http://www.mupwg.org/dialogue.htm>.

#### ATTEND A CONFERENCE

We are planning a Conference on the Theology of War and Peace in San Francisco, California in September 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. We will announce further details later at <http://www.mupwg.org/conference.htm>.

For further information, please contact me at [hhallman@mupwj.org](mailto:hhallman@mupwj.org) or 301 896-0013.

Shalom,

Dear

We cordially invite your congregation to join in study and dialogue on the Theology of War and Peace. Organized by Methodists United for Peace with Justice, the project is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace. It will involve study groups throughout the global United Methodist Church.

The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>. It is supported in part by a peace with justice grant from the Baltimore Washington Conference. Your congregation can participate in three ways.

#### FORM A STUDY GROUP

As you develop your upcoming fall and winter activities, you can form a new study group, use an existing committee, or organize a Sunday school class for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, topics include:

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Please let me know whether your congregation wants to participate in this project. For more information, you can reply to this e-message or call me at 301 896-0013.

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

We cordially invite your congregation to join in study and dialogue on the Theology of War and Peace. Organized by Methodists United for Peace with Justice, the project is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace. It will involve study groups throughout the global United Methodist Church.

The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>. Your congregation can participate in three ways.

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Please let me know whether your congregation wants to participate in this project. For more information, you can reply to this e-message or call me at 301 896-0013.

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

Our project on the Theology of War and Peace is developing well. We have many articles on our website at <http://www.mupwj.org/quadrilateral.htm> and will have more in the months ahead. We are working out a process for a web-based forum, which should be operative by the end of August.

We are hoping that a number of study groups will start meeting after Labor Day. Ideally we would like to have study groups in every annual conference. Can you help us connect with at least one or two churches in the Conference?

Attached below is an invitation for local churches. A PDF version is available at <http://www.mupwj.org/invitation.pdf>.

Thanks for your assistance,  
Howard

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)

###

#### AN INVITATION FROM METHODISTS UNITED FOR PEACE WITH JUSTICE

We cordially invite your congregation to join in study and dialogue on the Theology of War and Peace. Organized by Methodists United for Peace with Justice, the project is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace. It will involve study groups throughout the global United Methodist Church.

The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>. Your congregation can participate in three ways.

#### FORM A STUDY GROUP

As you develop your upcoming fall and winter activities, you can form a new study group, use an existing committee, or organize a Sunday school class for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, topics include:

#### SCRIPTURE: Biblical Perspectives

-- Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible

#### TRADITION: Christian History

-- Emergence of Pacifism and Just War Theory -- Crusades -- Eastern Orthodox -- Reformation and Peace Churches -- Methodist and Evangelical United Brethren Traditions

#### REASON: Theological Perspectives

-- Pacifism -- Just War Theory -- Armageddon -- Liberation Theology -- Just Peacemaking

#### EXPERIENCE: Alternatives to War

-- Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians



Background articles are available at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses.

#### PARTICIPATE IN A WEB-BASED FORUM

We invite study groups to become *study-and-dialogue partners* by (a) participating in a web-based forum with other study groups and (b) contributing financially to the project. To become a partner, go to <http://www.mupwj.org/partner.htm>. We are now developing the process for the web-based forum and will post it on our website by the end of August.

#### ATTEND A CONFERENCE

We are planning a Conference on the Theology of War and Peace in San Francisco, California on September 28 to October 1, 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. We will announce further details later at <http://www.mupwg.org/conference.htm>.

For further information, get in touch with Howard W. Hallman, chair, Methodists United for Peace with Justice, at [hhallman@mupwj.org](mailto:hhallman@mupwj.org) or at 301 896-0013.

United Methodist Young People's Ministries are cordially invited to participate in a project on the Theology of War and Peace. Organized by Methodists United for Peace with Justice, the project is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace.

As youth and young adults take up the United Methodist Bishops' quadrennial theme, "Making Disciples of Jesus Christ for the Transformation of the World", they will want a theological grounding on approaches to war and peace. This will help empower them to work as agents of peace, justice, and mercy and serve as advocates in dealing with these issues.

As described at <http://www.mupwj.org/theologyofwarandpeace.htm>, the project will involve local churches (including groups of all ages), campus organizations, theological seminaries, and other entities of the global United Methodist Church. Youth and young adults can participate in three ways.

### FORM A STUDY GROUP

An existing youth or young adult group or Sunday school class, or a new one, can embark upon in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, topics to consider include:

SCRIPTURE: Biblical Perspectives

-- Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible

TRADITION: Christian History

-- Emergence of Pacifism and Just War Theory -- Crusades -- Eastern Orthodox -- Reformation and Peace Churches -- Methodist and Evangelical United Brethren Traditions

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-- Pacifism -- Just War Theory -- Armageddon -- Liberation Theology -- Just Peacemaking

EXPERIENCE: Alternatives to War

-- Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians

Background articles are available at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses.

### PARTICIPATE IN A WEB-BASED FORUM

Study groups can become *study-and-dialogue partners* by participating in a web-based forum with other study groups. To become a partner, go to <http://www.mupwj.org/partner.htm>. The web-based forum is now under development and will be operative by the end of June 2005.

### ATTEND A CONFERENCE

There will be a Conference on the Theology of War and Peace in San Francisco, California in September 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. Further details will be announced later at <http://www.mupwg.org/conference.htm>.

For further information, please contact Howard W. Hallman, chair, Methodists United for Peace with Justice, at [hhallman@mupwj.org](mailto:hhallman@mupwj.org) or 301 896-0013.

Sample text for an e-mail message on Project on Theology of War and Peace to BW Conf..

Dear Rev.

We cordially invite your congregation to participate in study and dialogue on the Theology of War and Peace. Organized by Methodists United for Peace with Justice, the project is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace. We are supported in part by a peace with justice grant from the Baltimore/Washington Conference.

The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>. It will involve local churches, campus organizations, theological seminaries, and other entities of the global United Methodist Church. Your congregation can participate in three ways.

#### FORM A STUDY GROUP

As you plan your program for this fall, you can form a new study group, use an existing committee, or organize a Sunday school class for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, topics include:

SCRIPTURE: Biblical Perspectives

-- Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible

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Background articles are available at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses. It is likely to take at least 10 to 12 sessions to cover the subject, though abbreviated study is possible.

#### PARTICIPATE IN A WEB-BASED FORUM

Study groups are invited to become *study-and-dialogue partners* by (a) participating in a web-based forum with other study groups and (b) contributing financially to the project. To become a partner, go to <http://www.mupwj.org/partner.htm>. The forum process is now being developed and will be posted on our website in June.

#### ATTEND A CONFERENCE

There will be a Conference on the Theology of War and Peace in San Francisco, California in September 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. Further details will be announced later at <http://www.mupwg.org/conference.htm>.

For further information, please reply by e-mail or call me at 301 896-0013.

With best regards,

<http://www.catalystresources.org/issues/302hill.html>

## ESCHATOLOGY FOR THE REST OF US

Anyone who doubts the extent to which the *Left Behind* phenomenon now dominates Christian publishing is encouraged to visit any Barnes & Noble or Borders bookstore, where T. LaHaye and J. Jenkins's dark apocalyptic novels monopolize the religion section to a degree that even Bill Gates might envy. Alongside the novels are *Left Behind* comics, guides, and videos, plus a legion of supplementary texts written by LaHaye/Jenkins as well as their many adjuncts and imitators. Clearly, the last days are big business, what my teacher R. Jewett memorably labeled "the doom boom" ("Coming to Terms with the Doom Boom," *Quarterly Review* 4.3 [1984] 9-22).

Like H. Lindsey's 1970s blockbuster, *The Late Great Planet Earth*, the *Left Behind* books are written from the side of "premillennial dispensationalism," a system of biblical interpretation first articulated by J.N. Darby over a century and a half ago. Among Darby's distinctive beliefs is the idea that Christ will return twice, first to "rapture" (from the Latin *raptus*, "snatch up") Christians to heaven, followed a few years later by his return to earth to rule for a thousand years.

Even if one grants its literalistic presuppositions (which I do not), premillennial dispensationalism is a deeply flawed reading of the Bible. For example, it is a simple fact that no biblical author anticipated multiple returns of Christ. The text usually cited in defense of a separate "rapture" of the saints is 1 Thess 4:16-17: "For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever."

It is likely that Paul wrote to allay the Thessalonians' concern that deceased believers would not participate in Christ's earthly kingdom. Among other things, this makes sense of v 13, where Paul feels compelled to instruct his converts concerning the resurrection. It seems unlikely that Paul would not already have mentioned the subject of resurrection, but it is quite possible that he had not specifically related the resurrection of believers to the return of Christ. Hence v 14: "For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died."

The word Paul used for "meet(ing)," *apantēsis*, in verse 17 is a technical term "used of citizens, or a group of them, going out of the city to meet a visiting dignitary and then escorting him back into the city" (cf. A.J. Malherbe, *The Letters to the Thessalonians*, AB 32B [Doubleday, 2000] 277). The same word is used in Acts 28:15 for the meeting of Paul and his Christian escort outside of Rome. Hence, the force of v 14: "God will bring with him those who have died." Likewise, 3:13 refers to "the coming of our Lord Jesus with all his saints." Paul nowhere speaks of multiple returns of Christ nor, for that matter, of multiple resurrections, which would be required were ch. 4 to refer to an initial gathering of the saints to heaven (for a fuller treatment of this subject, see the appendix "Not Left Behind" in my *In God's Time: The Bible and the Future*

[Wm.B. Eerdmans, 2002]).

There are a number of reasons to be concerned about the influence of writers like LaHaye, not least because of their tendency to demonize those groups and institutions with which they disagree (e.g., the United Nations, the Roman Catholic Church, and the World Council of Churches). As a United Methodist, however, it might seem that I would have little cause for concern since only a minority of the eight million members of my denomination (along with other “mainline” churches) read, much less believe, this material. What is more problematic, in my opinion, are the negative perceptions reinforced by most apocalyptic speculation. Understandably, many people look with disdain on the date-setting and text-twisting habits of so many end times authors. Moreover, they reject the deeply pessimistic worldview that dominates such books, together with their often reactionary politics. It is not surprising, therefore, to see eschatology neglected or even dismissed in our churches. One consequence is the popularity of recent books claiming that the “historical Jesus” wanted nothing to do with eschatology. This revisionist account flies in the face of the evidence; nevertheless, it scratches where a lot of mainline Protestants itch. Surely Jesus was just as reasonable about all of this as we are!

Should we not rid ourselves of eschatology and just get on with the business of being Christians? If by “eschatology” one means prophetic conjecturing and last days fantasizing, then yes, *that sort* of eschatology is altogether dispensable, and the sooner the better. It is regrettable, however, that the Christian hope is so frequently reduced to such a miserable caricature. Classical eschatology is much grander and far more vital. At heart, it is the belief that God—not evil, suffering, death, and futility—is the final reality in the cosmos. This hope is at the very heart of Christian faith. As J. Moltmann put it, “From first to last, and not merely in the epilogue, Christianity is eschatology....The eschatological is not one element of Christianity, but it is the medium of Christian faith as such, the key in which everything in it is set, the glow that suffuses everything here in the dawn of an expected new day (*Theology of Hope* [Fortress, 1993] 16).

Or, in the words of K. Barth, “Christianity that is not entirely and altogether eschatology has entirely and altogether nothing to do with Christ” (cf. *The Epistle to the Romans* [Oxford, 1933] 314). One might equally say that it has nothing to do with God, if indeed God is the Redeemer as well as the Creator of the cosmos.

The Christian philosopher, J. Walls, wrote that our eschatological faith “allows us to hope that the worst things that happen can yet come to a good end rather than to dread the prospect that the best things will come to a bad end” (*Heaven: The Logic of Eternal Joy* [Oxford, 2002] 200). The alternative is to posit a universe that is ultimately meaningless, such as that which microbiologist J. Monod described as “an abyss of darkness” whose final end is not noise and fury, but silence and futility, signifying nothing (in H. Smith, *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief* [HarperCollins, 2001] 41).

Unfortunately, most popular books that deal with eschatology fall into one of two equal-but-opposite errors, which I refer to as “uncritical infatuation” and “overhasty divorce.” In the first instance, biblical teachings about the future are embraced without much thought being given to their particular historical context, original meaning, diversity of perspective, and so on. Such

books might theorize at length about the interpretation of Revelation, but they almost never address the fact that it is only one of a number of ancient apocalypses, some of which predate it by centuries. Other inconvenient problems are also overlooked, such as the fact that the author of Revelation, like many other NT writers, expected Christ to return in his lifetime. Coming to terms with the Bible requires facing such difficulties squarely. Last days books that do so are *very* few and far between.

The opposite mistake, mentioned above, is to focus only on the problems and so to conclude that eschatology is an antiquated and disposable relic of our primitive past, an uncouth relative who should have been shown the door long ago. This is an understandable reaction; nevertheless, it is ultimately self-defeating. As I have stated in my book, “[T]heologies are like organic systems in which a change in one part affects every other part. Micro-organisms might seem inconsequential, but they are essential to all of life. If they go down, the whole system eventually goes down with them. Eschatology is similarly basic. Its elimination undermines all of Christian theology” (9).

I wrote this book to define and defend the broad middle ground between these extremes, to show that it is possible to take the difficulties seriously without jettisoning the core of Christian hope. As I have already indicated, it is the second problem, that of neglecting or rejecting eschatology, that is my primary concern. By and large, mainline Protestantism suffers from an enfeebled, not an overheated, expectation.

Why does it matter? In part, because the gospel places demands upon us that conflict at so many points with our worldly self-interest. Loving our enemies might not make us happy. Serving the poor probably will not advance us socially or economically. It is no accident that the radical ethic of Jesus is situated within an equally radical proclamation of the coming reign of God. That is the only context within which it makes sense. To attempt to follow Jesus’ teaching while denying its central affirmation is an exercise in futility. “Eschatological demands require eschatological commitments and eschatological resources” (198).

To live as a Christian is to live in hope. That is not always easy; in fact, it can be exceedingly difficult. Nevertheless, we believe that, when all is said and done, our “hope does not disappoint us” (Rom 5:5a). That is the eschatological faith of Jesus Christ, in which we all have a stake and a share.

*By Craig C. Hill, John Wesley Fellow, and Professor of NT, Wesley Theological Seminary.*

Theology of War and Peace: Abridgement for Translation into Other Languages

Shortened introduction: <http://www.mupwj.org/theologyofwarandpeace.htm>

Wesleyan Quadrilateral: first 2 paragraphs of <http://www.mupwj.org/quadrilateral.htm>

Scripture: Biblical Perspectives

"War and Peace in the Old Testament" (to be written by Harold Washington, St. Paul School of Theology)

"Dealing with Adversaries: New Testament Teachings by Word and Deed" by Howard W. Hallman <http://www.mupwj.org/dealingwithadversaries.htm>

Perhaps:

"Reign of God" (as taught by Jesus in Gospels; author sought)

Tradition: Christian History

"Development of Christian Responses to War and Peace" by D. Stephen Long:  
<http://www.mupwj.org/stephenlong.htm>

Reason: Theological Perspectives

"A Short Catechism on Christian Pacifism" by George Hunsinger:

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

"The Just War Tradition and Christian Discipleship" by Daniel M. Bell, Jr.

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

"Liberation Theology" (to be written by Harold Recinos of Perkins School of Theology)

"Just Peacemaking" (This is Glen Stassen's initiative. Material now in hands of our webmaster.)

Experience: Alternatives to War

"The Global Spread of Active Nonviolence" by Richard Deats

[http://www.forusa.org/nonviolence/0900\\_73deats.html](http://www.forusa.org/nonviolence/0900_73deats.html). He is willing to update this to present time.



## Forum Guidelines

Forums are a tool for communicating online in a web-based format. Instead of a chatroom, where all the participants must be present in real time, a forum allows for more flexibility and can document both current and previous communications. Essentially, the participants post e-mails to a webpage, where they are displayed in an organized visual fashion. These communications are called "threads" or themes of discussion.

In order to access the web-based forum, please click [here](#).

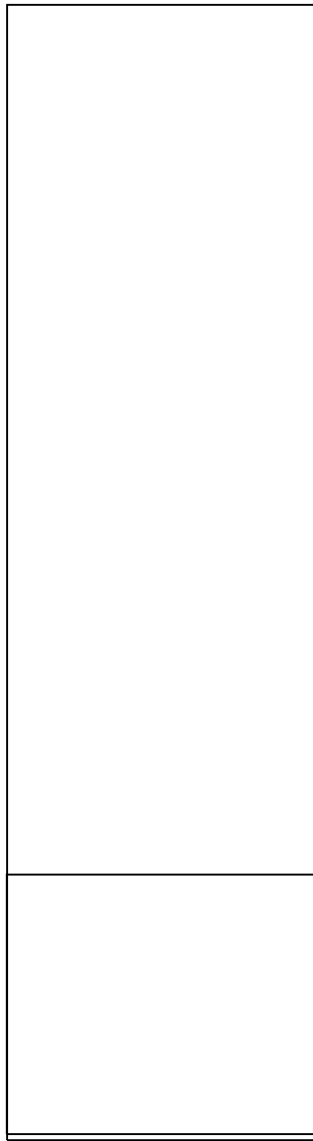
- After clicking on the "Forum" link, you will be taken to a webpage where you will need to login. Your initial login will include your e-mail address and the password "sprcc." Upon logging in, you can then change your password.

- Next, you should set your preferences.
  - Viewing Preferences - this organizes what is viewed on your monitor. You can choose how many topics per forum that can be viewed, how many messages per forum, and time zone.
  - Your Profile - this area contains the information that can be viewed by the other forum users. You can choose to have your name, e-mail, occupation, location, and/or homepage visible to others.
  - Watch Settings - this is how you will receive notification of forum activity. You can always "watch" topics that you create, "watch" topics that you reply to, or you can be e-mailed update notices on any of your "watched" topics.
  - You will then click on "save & return" to go back to the main forum page.

- Under the heading of "SSSP-SPRCC Conference," we have six forums set up. The first

five listed correspond to the theme-based categories of inquiry for the conference (Aggression/Violence/Crisis, Assessment/Cognitive/Diversity, Reading Assessment/Intervention/Literacy, Social/Emotional/Behavioral, and School Systems/Teachers/Climate). The final forum is set up for general discussion about the conference or on topics that are outside the scope of the above themes.

- Click on "subject" to read a posting. You can also choose to reply from this screen.
- Click on "author" to view the author's profile.
- You can post a new topic.



## Online Guidelines

As with all electronic communication, it is helpful to adhere to useful conventions when using the various media. Some suggestions are below:

- Please be succinct. As with e-mail, the reader can attend to only one subject at a time. Consider multiple postings if you have several ideas to express.
- Please be respectful. Offbeat or colorful language, humor, and sarcasm often do not translate well in a digital environment. This is best left for face-to-face communication.
- If you have any questions or concerns, please contact Shane Jimerson at [Jimerson@education.ucsb.edu](mailto:Jimerson@education.ucsb.edu)

[SSSP/SPRCC](#) | [Web-based Forum Discussion](#) | [SPRCC Participants](#) | [Announcement/Application](#) | [2003 Conference](#) | [Sponsors](#)  
| [Planning Committee](#) | [Related Links](#)

### **To contact us:**

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<http://www.education.ucsb.edu/school-psychology>

<http://www.forumhosts.com/fortip.htm>

April 8, 2005

Mark Harrison  
UM General Board of  
Church and Society  
100 Maryland Avenue, NE  
Washington, DC 20002

Dear Mark:

Here are 15 copies of an update report of our progress with the Project on the Theology of War and Peace. Please make them available to the committee review applications for peace with justice grants.

Thanks,

Howard W. Hallman  
Chair

**Methodists United for Peace with Justice**  
**1500 16th Street, NW, Washington, DC 20036**  
**Phone/fax: 301 896-0013 E-mail: mupj@igc.org**

April 15, 2005

To: Mark Harrison

From: Howard W. Hallman, Chair

Re: Update on Project on Theology of War and Peace

1. Rev. Schuyler Rhodes, coordinator of the conference scheduled for September 2006, has asked Bishop Shamana to be keynote speaker. She is checking her calendar.
2. Bishop Quipungo has agreed to write an article about experience in Angola. Bishop Innis has consented to write an article at Liberian experience. Requests to other Central Conference bishops are pending.
3. We have produced the attached flyer to invite local churches to form study groups. We will be starting this process in May and June. More copies are available if you want them.

Shalom,

Holy War, Crusades

## Wikipedia

Religious War

[http://en.wikipedia.org/wiki/Holy\\_war](http://en.wikipedia.org/wiki/Holy_war)

A **religious war**, literally, is a [war](#) fought on the pretext of [religion](#) or religious differences. The [European Wars of Religion](#), the [Crusades](#), and the [Reconquista](#) are frequently cited examples. Opinions differ as to whether the leaders of such wars are in fact motivated by religion, or whether they are motivated by political power or [conquest](#).

The Islamic term [jihad](#) (literally "struggle") can refer to religious war ("lesser jihad"), though historically, the concept refers to an inward striving for perfect faith ("greater jihad").

Crusades

<http://en.wikipedia.org/wiki/Crusades>

Historically, the **Crusades** were a series of several military campaigns, usually sanctioned by the [Papacy](#), that took place during the [11th](#) through [13th centuries](#). Originally, they were [Roman Catholic](#) endeavors to capture the [Holy Land](#) from the [Muslims](#). Some were directed against other Christians, such as the [Fourth Crusade](#) against [Constantinople](#) and the [Albigensian Crusade](#) against the [Cathars](#) of southern France.

French wars of religion

[http://en.wikipedia.org/wiki/Wars\\_of\\_Religion](http://en.wikipedia.org/wiki/Wars_of_Religion)

The **French Wars of Religion** were a series of conflicts fought between [Catholics](#) and [Huguenots](#) ([Protestants](#)) from the middle of the [sixteenth century](#) to the [Edict of Nantes](#) in [1598](#). They included civil infighting as well as military operations. In addition to the religious elements, they involved a struggle of influence over the ruling of the country between the powerful House of Guise ([Lorraine](#)) and the [Catholic League](#), on the one hand, and the [House of Bourbon](#) on the other hand.

Jihad

<http://en.wikipedia.org/wiki/Jihad>

Crusades

<http://www.answers.com/crusades#Encyclopedia>

jihad

<http://www.islamonline.net/askaboutislam/display.asp?hquestionID=3802>



## Revision of Study and Dialogue

A. Go to <http://www.mupwj.org/theologyofwarandpeace.htm#studyanddialogue>.

1. Change the title with the shaded blue background from "Study and Dialogue" to "Study Groups".

2. Eliminate all text down to Web-based Dialogue

3. Substitute the following.

Under Study and Dialogue. in the first paragraph (a) strike the second sentence, (b) add a new second sentence, and (b) change "discussion" to "forum". The revised paragraph will read:

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. in local congregations, on college campuses, in seminaries, within annual conferences, and in other organizations. These group can function in local congregations, on college campuses, in seminaries, within annual conferences, and in other organizations.

Click here for A Invitation to Participate. [<http://www.mupwj.org/invitation.pdf>]

We offer background material for study groups organized according to the Wesleyan Quadrilateral. [] Groups may also want to use the study guide, *In Search of Security*, []from the United Methodist Council of Bishops.

Read more.... []

Kevin Burke, S.J.  
B.S.B.A., M.Div., S.T.L., S.T.D.  
(Weston Jesuit School of Theology)  
Associate Professor of Systematic  
Theology

phone: 1.617.492.1960

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Expertise

Christology; Fundamental theology; Liberation theology

Books

[The Ground Beneath the Cross: The Theology of Ignacio Ellacuria. Georgetown University Press, 2000.](#)

Articles

"Archbishop Oscar Romero: Peacemaker in the Tradition of Catholic Thought" in Journal for Peace and Justice Studies, vol. 13, no. 2 (2003)

"The Crucified People as 'Light for the Nations': A Reflection on Ignacio Ellacuría" in Concilium vol. 39, no. 1 (2003)

## **Theology of War and Peace**

### **Lesson Outline**

1. Old Testament
2. New Testament
3. Christian History: first millenium  
Pacifism for 300 year, then just war theory
4. Christian History: second millenium  
Orthodox, Protestantism, peace churches, Wesley/Methodist/EUB
5. Pacifist theology
6. Just war theology
7. Apocalyptic (Bible), Crusades, holy war, Armageddon
8. Liberation theology (concern for justice, role of violence?)
9. Nonviolent action: recent experience, techniques
10. Diplomacy, international law
11. Synthesis

Dear

Methodists United for Peace with Justice has initiated a project on the Theology of War and Peace. The purpose is to encourage discussion on this important topic by United Methodists from around the globe. See <http://www.mupwj.org/theologyofwarandpeace.htm>.

The project has four components:

(1) Posting articles on our website about the theology of war and peace. The framework is the Wesleyan Quadrilateral: scripture, tradition, reason, and experience. This is now underway. See <http://www.mupwj.org/quadrilateral.htm>.

(2) Organizing study groups in local congregations, on college campuses, and elsewhere. This is now beginning. We hope that groups will form and start meeting during the next six months. See <http://www.mupwj.org/studygroups.htm>.

(3) Encouraging web-based dialogue among study groups. We are developing a mechanism for this on our website.

(4) Holding a conference on the theology of war and peace. This will take place in San Francisco, California, USA in September 2006.

In taking up experience in the Quadrilateral, we want to post articles about experience with nonviolent action, peacemaking, and reconciliation in conflict situations. See <http://www.mupwj.org/nonviolentaction.htm>. We are particularly interested in obtaining articles on experience in nations served by Central Conferences. Therefore, we are wondering if you or someone else in your conference would be willing to write an article about such experience in

We are seeking articles six to eight pages or 1,200 to 2,000 words in length. We would like to receive them as a Word attachment or some similar format. The General Board of Global Ministries is willing to translate articles written in language other than English.

If you have any questions about this request or about other aspects of our project, please reply to this e-mail.

With best regards,

McGuckin reference

Also see "Nonviolence and Peace Traditions in Early & Eastern Christianity"  
[<http://incommunion.org/articles/essays/nonviolence-and-peace-traditions>] by Fr. John McGuckin

call number:VIDEO 791.4372 AMA ID:36098102117928

Amandla! [videorecording] : a revolution in four part harmony / Kwela Productions in association with Bomb Films, HBO/Cinemax Documentary Films, The Ford Foundation and the South African Broadcasting Corporation ; producers, Desire\*e Markgraaff, Lee Hirsh, Sherry Simpson Dean ; director, Lee Hirsh.  
Markgraaff, Desire\*e.

## Navigation bars for www.mupwj.org Revised 5-11-05

### A. Top navigation bars

For all pages on this website, like <http://www.mupwj.org/>

### B. Navigation bar on left side

For all pages under <http://www.mupwj.org/theologyofwarandpeace.htm> as follows:

- ▶ Wesleyan
  - Quadrilateral <http://www.mupwj.org/quadrilateral.htm>
  - ▶ Scripture <http://www.mupwj.org/biblical.htm>
  - ▶ Tradition <http://www.mupwj.org/tradition-christianhistory.htm>
  - ▶ Reason <http://www.mupwj.org/reason.htm>
  - ▶ Experience <http://www.mupwj.org/experience.htm>
- ▶ Study Groups <http://www.mupwj.org/studygroups.htm>
- ▶ Web-based Forum <http://www.mupwj.org/forum.htm>
- ▶ Conference <http://www.mupwj.org/conference.htm>

Note: The last two pages haven't been established. You can start them with only the heading, as follows:

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

### *Web-based Forum*

Under construction.

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

### *Conference*

Under construction

Dear

We are writing to you and other New Testament teachers at United Methodist seminaries, seeking authors for two articles for posting on our website in connection with a project on the Theology of War and Peace. We have initiated this project to encourage study and dialogue on this subject within the global United Methodist Church. The project is described at <http://www.mupwj.org/theologyofwarandpeace.htm>

The topics are as follows:

"Reign of God" (or could be called "Kingdom of God"). In the Lord's Prayer Jesus said, "Thy Kingdom come, Thy will be done on earth as it is in heaven." In the Gospels he talked frequently about the kingdom of heaven (Matthew) or kingdom of God (Mark, Luke). What are the characteristics of this kingdom here and now as taught by Jesus in the Gospels? The article might make reference to both the now and the coming, but we are interested primarily in the now.

This article will be a companion to one I wrote on "Dealing with Adversaries" (see <http://www.mupwj.org/dealingwithadversaries.htm>).

"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.

Articles are written for use by study groups in local congregations, on college campuses, and elsewhere. An article can run from six to eight pages or 1,200 to 2,000 words in length. As a low budget project, we are asking authors to contribute their writing pro bono.

We are organizing study material according to the Wesleyan Quadrilateral. These articles will be posted under Scripture: Biblical Perspectives at <http://www.mupwj.org/biblical.htm>.

We expect study groups to start functioning in the fall. Therefore, we are trying to have as many articles posted by the end of June to help them prepare.

If you are interested in writing one of these articles, please reply by e-mail to [hhallman@mupwj.org](mailto:hhallman@mupwj.org) or call me at 301 896-0013.

Shalom,



## Orthodox Church

### *St Vladimir's Theological Quarterly*

Volume 47 • Number 1, 2003 • ISSN 0036-3227 • 126 pp

What do Orthodox Christian theologians, historians, ethicists, chaplains, and peace workers have to say about war? This special issue of *St Vladimir's Theological Quarterly* presents the contemporary debate on this critical and pertinent issue, including arguments drawn from history, patristics, tradition and experience. The debate seeks to define the conditions that constitute a "just war" or whether war is justifiable under any circumstances.

### **CONTENTS**

- Justifiable War as a "Lesser Good" in Eastern Orthodox Moral Tradition • Alexander F. C. Webster
- Justifiable War: Response #1 • Joseph Woodill
- Justifiable War: Response #2 • Jim Forest
- War and the Orthodox Statesman • Nikolas K. Gvosdev
- Justifiable War: Response #3 • Philip LeMasters
- Dual Trajectories and Divided Rationales: A Reply to Alexander Webster on Justifiable War • David Pratt
- "Justifiable War": Lesser Good or Lesser Evil? • John Breck

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For subscriptions, call 914-961-8313 or send an email to [svtq-subscriptions@svots.edu](mailto:svtq-subscriptions@svots.edu)

### **The Virtue of War by Fr. Alexander F. C. Webster and Dr. Darrell Cole 234 pages**

The way of life in the West is currently under assault, and Western Civilization hangs in the balance. Christians need to reclaim the great moral teachings on war and peace from the contemporary revisionists who would have Christians believe it is necessary to choose a "lesser evil" for a good cause or as a way of being "responsible" citizens of a nation-state.

Professors Webster and Cole explore in detail the great moral teachings found in Holy Scripture, the ancient and Byzantine Church Fathers, canon law, manuals of penance, lives of the saints, liturgical texts, visual icons, the medieval Scholastics, the great Reformers, and even among modern theologians and literary authors. They present a powerful, genuinely ecumenical, meticulously documented, incontrovertible case on behalf of the moral teachings known to Eastern Orthodox, Roman Catholic, and Protestant Christians as the just or justifiable war traditions. This book provides a firm biblical, theological, and historical foundation for that confidence and is an incontrovertible answer to the "Christian" peace movement.

*An important and timely contribution to one of the most important ecumenical debates of the early twenty-first century.*

**-George Weigel, Senior Fellow & Director of the Catholic Studies Project, Ethics and Public Policy Center Washington, D.C.**

*This book usefully broadens the shape of reflection about just war and its implications by addressing both these critical matters and setting them in relation to Roman Catholic and Reformation Protestant just war thought, producing a genuinely comprehensive study of Christian tradition on the justification and limitation of war.*

**-Dr. James Turner Johnson, Professor of Religion, Rutgers University New Brunswick, NJ**

*In The Virtue of War: Reclaiming the Classic Christian Traditions East and West the authors deal with the intractable issues of peace and war from within the Christian Traditions of both Eastern and Western Christian thought. Webster and Cole make a strong case for their convictions that war by Christians can be virtuous and justifiable.*

**-V. Rev. Stanley S. Harakas, Archbishop Iakovos Professor of Orthodox Theology Emeritus, Holy Cross Greek Orthodox School of Theology Brookline, MA**

**Fr. Alexander F. C. Webster** holds a B.A. degree in history (Summa cum Laude and Phi Beta Kappa) from the University of Pennsylvania, a Master of Arts in history and education from Columbia University, a Master of Theological Studies from Harvard University Divinity School, a Graduate Certificate in International Security Studies from the University of Pittsburgh, and a Ph.D. in religion/social ethics from the University of Pittsburgh.

**Dr. Darrell Cole** holds a B.A. degree in philosophy from Lynchburg College, a Master of Arts in philosophy from Ohio University, a Master of Religion in ethics from Yale Divinity School, a Master of Theology from Duke Divinity School, and a Ph.D. in religion from the University of Virginia.

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### **Read an Excerpt from the Book!**

By far the most ambitious—and extreme—Orthodox statement on the impending war in Iraq came from the North America chapter of the Orthodox Peace Fellowship (OPF), an organization that we encountered in Chapter 4 above. A 10-person council headed by John Brady and Jim Forest drafted “A Plea for Peace” in October 2002, which 146 persons had signed by March 19, 2003, the first day of the U.S.-led intervention in Iraq. The list of signatories is admittedly quite impressive and includes seven Orthodox bishops (three from the United States), the majority of the faculty of St. Vladimir’s Theological Seminary in New York, and a potpourri of faculty from the other major Orthodox seminaries in the United States, as well as many prominent Orthodox clergy and laity on both sides of the Atlantic. What is most striking about the statement, especially in light of its distinguished proponents, is its shrill tone, simplistic analysis, and fundamental moral error.

We need only cite a few passages from this grievously flawed document. In the opening paragraph, the “Plea” concedes that Saddam Hussein “is an enemy of the United States and of the people of Iraq,” but, it hastens to add, “there are better ways to respond to terrorism than to respond in kind.” That blanket characterization of the then anticipated U.S. military action is, to use the familiar term from international relations, an example of “moral equivalence” of the worst kind. It is startling to realize that so many Orthodox leaders would equate U.S. military intervention with “terrorism.” The “Plea” also asserts that the “United States is ready to overthrow him by any means”—an egregious

falsehood. The official military policy of the U.S. government, at least since the adoption of the “counterforce” nuclear strategy in the mid-1970’s, is firmly grounded in the Western just war tradition, particularly the jus in bello criteria (shared, as we have seen above, with the Orthodox justifiable war tradition) of the proportional use of force and immunity of civilian noncombatants from direct attack. There are other profound shortcomings in the document, such as an incorrect use of the concept of “pre-emption” in war, dire predictions about the consequences for the Middle East, and a naïve understanding of “friendship” in international relations.

But the most extreme assertion comes in the fourth of its 14 short paragraphs. The “Plea” declares: “the Orthodox Church has never regarded any war as just or good, and fighting an elusive enemy by means which cause the death of innocent people can be regarded only as murder.” The first contention in that passage is what the present volume is all about. Once again, a group of Orthodox leaders has mischaracterized the Orthodox moral tradition concerning war and peace. There is, unfortunately, nothing new there. But the charge of intended “murder” places this document into a class by itself. Perhaps the OPF and its signatories resort to this legal (and ethical) term out of sheer frustration with their presumed adversaries in the administration of President George W. Bush or the U.S. military itself. Perhaps the signatories are somehow unaware of the ramifications of impugning the motives and divining the intentions of U.S. public officials with such certitude. Perhaps not everyone who signed the “Plea” agrees with its entire content. Whatever the circumstances that gave rise to this accusation, a charge of “murder” is a rhetorical weapon of mass destruction that demands a moral rebuttal. . . .

ISBN# 1-928653-17-0 ~~\$19.95~~ \$11.97:

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**THE VIRTUE OF WAR: RECLAIMING THE CLASSIC CHRISTIAN TRADITIONS EAST AND WEST**

By Alexander F. C. Webster and Darrell Cole

Regina Orthodox Press, \$19.95, 252 pages

REVIEWED BY [JAMES V. SCHALL](#)

Despite this book's provocative title, "war" does not qualify as a "virtue." War is an action, a passion, a relation. The virtue associated with war is courage. But the Rev. Alexander F.C. Webster and Darrell Cole understand the relation between war and courage, something that goes back to the beginnings of our literature. The war state, Sparta, lacked a proper end, but Socrates himself, the philosopher, was a courageous soldier.

This book represents the tradition of war in the West. It is unique because of its extensive treatment of the church fathers, the military saints, canon law, and experiences of Oriental Christendom.

Indeed, [\*The Virtue of War: Reclaiming the Classic Christian Traditions East and West\*](#) is

occasioned by the recent wars with Muslim opponents. Ironically, much of the history of the Near East has been the failure of Byzantine armies finally to defend their own territory. Islam's major expansion has been into historic Christian territories through successful military conquest and subsequent, almost total cultural control that saw the elimination or subordination of remaining Christian presence.

The book is divided into considerations of war through Orthodox, Catholic, and Protestant analyses. The authors see a problem in the continuity of, in particular, Catholic thought on war in recent years. They present a persuasive historical and theological argument for the just need of a country to carry out military actions in its own defense or the defense of others.

Father Webster and Mr. Cole argue within the traditions of Scripture, of St. Augustine and Thomas Aquinas, with similar arguments in the Protestant and Orthodox sources. They reject any "just war" theory that would not follow the classic arguments about the justice of war and the warrior's efforts. They do not think that war can be justified on the principle of a "lesser evil," or on a consequentialist premise that would allow the doing of evil to obtain good.

Modern thinking on war, as opposed to the classic writers, has not clearly seen that there are obligations to fight wars and to establish justice. This is a theory of "justifiable" war. The authors do not hold that it is necessary always to apologize or be ashamed because war is undertaken for a just cause. Quite the opposite, they consider it wrong not to enter and fight a just war with all the proper criteria in place, criteria still best defined, in their view, by Aquinas.

"Warfare need not be a lesser evil," they write. "Once the *jus ad bellum* criteria [for a proper cause] have been met, once Christians have decided that they ought to make a proposed war their war, warfare is a positive good to be pursued."

How rarely do we hear this approach, though it is the classic one. One extreme of modernity is that war has no limits, the other that it has nothing to be said for it.

The writers spell out their principle. If in fact a war is just and needs to be entered into, it is positively wrong not to face the issue that it proposes to be defeated. "As a positive good to be pursued to be virtuous, just warfare must be enjoined if we are going to be a virtuous people."

Many will be startled to hear such war words. They need to be heard. For Father Webster and Mr. Cole, the issue is not the horror of war, but the horrors that only war can stop. They deny that any means can be used against an evil or disordered enemy. They do understand that there are enemies to whom we do not dare to lose. If we do lose, however, they think that we should act honorably, as the last Byzantine emperor did before the Turks in 1453, by a noble death.

The authors think also that war can be fought with honor -- "with justice, brains, and strength," as [Jacques Maritain](#) put it. The innocent cannot be deliberately killed. Enemies remain human. Certain evils have to be recognized and stopped. Legitimate authority and objective grounds are necessary. Those who declare and fight in wars can be honorable and just, though, like all of us, they need not be.

Father Webster and Mr. Cole argue that the defense of a land can be and not infrequently is just. This does not make it a happy affair, but it does make it something more than an "avoidance-at-all-costs" theory.

The occasion of this book is, no doubt, the aftermath of September 11 and the need to see the proportions of a new kind of war in our time, a new kind that is a very old kind. With the paradox that "war is a virtue" or a "positive good," the authors force us to look again at actions designed to face evils that few are willing to meet because they cannot understand how doing anything effective can be just. This book is another way of looking at the problem, an ancient way, as it turns out.

[James V. Schall, S.J.](http://www.washingtontimes.com/functions/print.php?StoryID=20041002-102021-1076r) is a professor in the government department at Georgetown University. His latest book is *Roman Catholic Political Philosophy* (Lexington).

<http://www.washingtontimes.com/functions/print.php?StoryID=20041002-102021-1076r>

<http://www.morec.com/schall/war/virtue.htm>

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## The Christian Answer to the Peace Movement

reviewed by Col Francis X. Bergmeister, USMCR(Ret)

**THE VIRTUE OF WAR: Reclaiming the Classic Christian Traditions East and West.** By Alexander F.C. Webster and Darrell Cole. Regina Orthodox Press, Inc., Salisbury, MA, 2004, ISBN 1928653170, 252 pp., \$19.95. (Member \$16.96)

“To say that the perennial, intractable political conflicts in the Middle East have attained biblical proportions may sound trite. And yet it is so.” The first two sentences of *The Virtue of War: Reclaiming the Classic Christian Traditions East and West* echo Samuel L. Huntington’s clarification posed in his “Clash of Civilizations” thesis. The authors of this book are two theologians. Father Alexander F.C. Webster, an Orthodox priest and theologian who also serves as a Virginia National Guard chaplain, ensures that Orthodox Christians have a voice. Dr. Darrell Cole, a professor of religion and author of another book, *When God Says War Is Right*, speaks for Western Christians. Together they have responded to the terrorism of 11 September 2001 and resurrect Cicero’s question: Quis custodiet custodios ipsos—who will guard the guards themselves?

Father Webster and Dr. Cole explore classic Christian traditions from both the Eastern and the Western communities in their polemic work. Their scholarship acknowledges fissures in the Church that created a divided Christendom. America’s traditional Catholic and Protestant denominations, however, share common ground within the West with the Orthodox East in arriving at a moral resolve necessary for survival in a violent world. The authors are yoked together to remind us that theological discussions forged the foundations of Christianity and continue to simmer with the advent of liberal-humanist ideas that view any war as something inhuman, unreasoned, and unpurposeful.

Their joint venture is a modern quest not unlike that of the Byzantine Emperor, Nikephoros Phokas. The 10th century emperor sought to galvanize his bishops to transform canonical views that demanded soldiers do penance for killing the enemy in combat. The request resulted then from the other world advantage of Muslims whose belief that death in combat guaranteed eternal rewards.

Islam is a religion, according to the authors, that was “conceived and born in violence.” The result is that Orthodox Christians and the West exist “in a state of perpetual peril.” Christianity has struggled internally with the “lesser evil” of organized warfare for a good cause, or as way of being “responsible” citizens of a nation-state. A trajectory of tradition from St. Ambrose, St. Augustine, St. Thomas, and Calvin in the Christian West and the Eastern Orthodox justifiable war thought constitutes a process that illuminates internal reconciliation. Ecumenical debates to steel Christians for war are not then new. Nor is the subject closed for further discussion. Jesus Christ’s refusal of the sword espoused to some a messianic pacifism that did not, has not, and will not keep Christians from fighting wars. Still, Christian pacifism, as a force, is a

powerful counter to a worldview that rejects any organized recourse to violence. Such pacifism views warfare as unworthy of human nature. It is both a reaction and rejection to Aristotle's, *Politics*, where warriors returning from battle were rewarded in proportion to how many enemy soldiers they killed, and punished if they had not killed enough. The authors' anticipation of a revival of Christian pacifism is why this book was written and why it should be read. The authors provide an important contribution to the scholarship of theology and peace issues. This work is not for the casual reader of the study of war. It is, however, an essential resource for addressing the convictions of Americans that war is justifiable and not in conflict with the practicalities of virtue. I highly recommend it to the field grade officer ranks who will find it invaluable to seminar discussions at our military schools.

>Col Bergmeister retired from the Marine Corps in 2004. His last assignment was as the Director of Institutional Effectiveness, Marine Corps University, Quantico.

---

An interview with Father Alexander

[http://www.conciliarpress.com/again/index2.php?option=content&do\\_pdf=1&id=49](http://www.conciliarpress.com/again/index2.php?option=content&do_pdf=1&id=49)

## Fallacies in Defense of the Invasion of Iraq

by [David Gordon](#)

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<http://www.lewrockwell.com/gordon/gordon8.html>

If this is correct, though, we must confront a paradox: several eminent authorities claim that the war in Iraq does meet the traditional just war requirements. How can this be? Disagreement in moral matters is hardly unusual, but how can there be a dispute about whether a set of clear criteria applies? Jean Bethke Elshtain, in an Epilogue to the 2004 edition of her *Just War Against Terror*, and Alexander F. C. Webster and Darrell Cole, in *The Virtue of War*, maintain that the war in Iraq is just. Am I wrong in thinking it obvious that the war is unjust? I have so far merely asserted my view: what is its basis? I propose to answer this by an examination of the arguments presented in the two books just mentioned. As will soon become evident, to show why these arguments fail is at the same time to show that the war is unjust.

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*This essay is taken from Neo-Conned! Just War Principles: A Condemnation of War in Iraq, to be released later this Spring by Light in the Darkness Press, an imprint of IHS Press.*

January 28, 2005

[David Gordon](#) [[send him mail](#)] is author of [LRC's Books on Liberty](#), a senior fellow at the [Ludwig von Mises Institute](#), and editor of [The Mises Review](#).

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<http://incommunion.org/articles/book-reviews/the-pacifist-option>  
<http://incommunion.org/articles/book-reviews/the-pacifist-option>

## **The Moral Argument Against War in Eastern Orthodox Theology**

by Fr. Alexander F. C. Webster, Ph.D.

Parish Priest, St. Mary Orthodox Church, Falls Church, Virginia

Chaplain (Lieutenant Colonel), Virginia Army National Guard

Eastern Orthodox Chaplain, University of Pennsylvania

Professorial Lecturer of Religion, American University

Foreword by His Eminence Metropolitan Maximos of Pittsburgh

“A thoroughly documented contribution to the study of peace and war deserving wide attention... A most valuable resource.” — Very Rev. Fr. Stanley S. Harakas

Few scholars in religious studies or theologians in Western countries would link pacifism with Eastern Orthodox Christianity. In this pathbreaking historico-moral study, Fr. Alexander Webster demonstrates convincingly that a distinctive pacifist trajectory — characterized by the moral virtues of non-violence, nonresistance, voluntary kenotic suffering, and universal forgiveness — has endured through two millennia of Orthodox history in unbroken continuity with the ancient Church.

Drawing from a variety of disciplines in the fields of moral theology and religious studies, Fr. Alexander first shows that Orthodoxy embraces two simultaneously valid fundamental trajectories on the moral issues of war and peace: a mainstream “justifiable war” perspective and an “absolute pacifist” perspective. The second and main part of the study adduces the evidence for the “pacifist option” through a rigorous examination of the key sources of Orthodox moral tradition. Fr. Alexander consults a vast array of primary texts, including Holy Scripture, patristic writings through the Byzantine era that terminated in A.D. 1453, Orthodox canon law, the lives of the saints, devotional literature, and the works of modern Russian Orthodox theologians such as St. Tikhon of Zadonsk and the novels of Fyodor Dostoevsky.

As the moral problem of war and peace and particular issues of international security in the nuclear age are revisited by religious leaders, scientists, and military defense experts with all sorts of ideological proclivities, Fr. Alexander sets the stage for the Eastern Orthodox Churches to enter the debate and to make a fresh, vital, but properly nuanced contribution. Orthodox scholars, theologians, and educated laity who seek to engage contemporary society will find this study indispensable. The Pacifist Option should also appeal to peace activists and scholars in religious studies, ethics and moral theology, international security, Byzantine & medieval studies, and Russian and East European history and culture.

351 pages — Index and Bibliography — Softcover edition published: September 1999 — \$33.50. There is also a hardcover edition available for \$55. (Please add \$3.00 for shipping and handling for 1 book, and \$1.00 per additional book.)

To order THE PACIFIST OPTION, send your name, address and check, money order or credit card information to:

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publisher—and has become, in turn, an imprint of Rowman & Littlefield Publishing Group) will be able to purchase the book with a 15% discount off the list price.

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<http://incommunion.org/>

website of Orthodox Peace Fellowship

<http://incommunion.org/articles/introduction/what-is-the-opf>

**about the OPF's Iraq Appeal**

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<http://incommunion.org/articles/iraq/iraq-appeal-debate>



Dear Peace with Justice Coordinators:

As those of you who were in Washington in March know, Methodists United for Peace with Justice has initiated a project on the Theology of War and Peace. It is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace. It is described at <http://www.mupwj.org/theologyofwarandpeace.htm>.

The project has four phases.

(1) Posting study material organized according to the Wesleyan Quadrilateral. This is a work in progress at <http://www.mupwj.org/quadrilateral.htm>.

(2) Forming study groups in congregations, campus ministries, and elsewhere. Given the nature of the church program year, May and June provide a good time for organizing groups and Sunday school classes to begin studying after Labor Day 2005. An invitation flyer is attached.

(3) Facilitating web-based dialogue among study groups. We are now working out the mechanism for this and should have it ready by June.. It will be posted at <http://www.mupwg.org/dialogue.htm>.

(4) Holding a national conference in San Francisco in September 2006.

Would you be able to assist and support this project in several ways?

First, we need help in getting local congregations to form study groups. You might send out the Invitation to Participate to your regular mailing list, display the invitation at a table an annual conference, place it in the conference information packet,. You never know for sure who might join. However, realistically this in-depth study is likely to appeal to a limited number of congregations. Therefore, you might make direct contact with several of the most likely candidates. If you would like me to get in touch with any directly, please provide contact information.

Second, this is a self-financed project. We are inviting local groups to become study-and-dialogue partners and contribute financially to the project. In our behalf you can make this appeal to the key congregations. We suggest a minimum of \$100 and more if possible. My own congregation in Bethesda, MD has donated \$500. Foundry UMC in downtown D.C. has given \$300. For this purpose there is a response form at <http://www.mupwj.org/partner.htm>.

Also, we ask you to make a contribution to the project on the Theology of War and Peace from your conference peace with justice funds or otherwise. The Baltimore/Washington Conference has given us \$1,000. In the past other conferences have given grants ranging from \$100 to \$500 to support the work of Methodists United for Peace with Justice. If there is an application to fill out, please send it to me.

We are convinced that it is very worthwhile to step back to exam our underlying theology at the same time we are moving along with peace with justice activities. I hope that you will join us.

Shalom,  
Howard

Peace with Justice Coordinators not on list serve 4/05

Moisés Yáñez <MYH82334@earthlink.net>, Rev. Samson Nortey <synortey@chesapeake.net>, Alma Manney <labmanney@aol.com>, Steve Hodges <shodgesjubilee@yahoo.com>, Michael A. Davis <mr mike437@msn.com>, Rev. Gail Arnold <garnold@rushmore.com>, Rev. Christopher Pierson <cpierson@umcnic.org>, Rev. Robert Nelson <npgrace@bnin.net>

April 21, 2005

Dear Peace with Justice Coordinators:

As those of you who were in Washington in March know, Methodists United for Peace with Justice has initiated a project on the Theology of War and Peace. It is intended to deepen understanding of the underlying theology that informs and guides our actions on issues of war and peace. It is described at <http://www.mupwj.org/theologyofwarandpeace.htm>.

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Peace with Justice Coordinators  
April 21, 2005  
Page two.

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We are convinced that it is very worthwhile to step back to exam our underlying theology at the same time we are moving along with peace with justice activities. I hope that you will join us.

Shalom,

Howard W. Hallman  
Chair

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Shalom,  
Howard

**Methodists United for Peace with Justice**  
**1500 16th Street, NW, Washington, DC 20036**  
**Phone: 301 896-0013 E-mail: mupwj@mupwj.org**

May 11, 2005

To: Priti Khanna

Fax: 410 309-9430

No. of pages: 2

From: Howard W. Hallman, Chair

Dear Priti,

Attached is the flyer: "An Invitation to Participate in a Project on the Theology of War and Peace".

I greatly appreciate your making copies to put in the conference notebook. Please give my thanks to Sandy, too.

Shalom,

Howard W. Hallman

## Revision of Study and Dialogue

On the first page of Theology of War and Peace I want to eliminate the double category of "Study and Dialogue" by making two separate categories: "Study Groups" and "Web-based Forum". (New term for the latter.)

A. Go to <http://www.mupwj.org/theologyofwarandpeace.htm#studyanddialogue>.

1. Change the title with the shaded blue background from "Study and Dialogue" to "Study Groups".

2. Eliminate all text down to Web-based Dialogue

3. Substitute the following.

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, on college campuses, in seminaries, within annual conferences, and elsewhere.

We offer background material for study groups, organized according to the Wesleyan Quadrilateral. [<http://www.mupwj.org/quadrilateral.htm>] Groups may also want to use the study guide, *In Search of Security* [<http://www.mupwj.org/studygroups.htm#searchofsecurity>] from the United Methodist Council of Bishops.

Read more.... [<http://www.mupwj.org/studygroups.htm>]

Click here [<http://www.mupwj.org/invitation.pdf>] for a printable Invitation to Participate that you can share with others. [Note: This is PDF document is what I sent you previously.]

B. Web-based Dialogue.

1. Change term to Web-based Forum.

2. Use brown type with light blue background, such as like Study Groups, Conference, etc.

3. Replace the existing text with the following:

To extend discussion of *In Search of Security* and the Theology of War and Peace, we encourage study groups and our members to participate in a Web-based Forum.

Read more.... link to <http://www.mupwj.org/forum.htm>

C. Conference

1. In text change "early" to "September".

2. For "Read more...." link to <http://www.mupwj.org/conference.htm>]

D. Go back to <http://www.mupwj.org/theologyofwarandpeace.htm>

1. In the index divide Study and Dialogue so that it will read:

▶ Wesleyan Quadrilateral <http://www.mupwj.org/theologyofwarandpeace.htm#wesleyan>

▶ Study Groups <http://www.mupwj.org/theologyofwarandpeace.htm#studygroups>

▶ Web-based Forum <http://www.mupwj.org/theologyofwarandpeace.htm#forum>

▶ Conference <http://www.mupwj.org/theologyofwarandpeace.htm#conference>

2. These are new URLs for Study Groups and Web-based Forum  
a. Link them to respective headings created above in A and B.

3. This means that there will be no further use for the URL  
<http://www.mupwj.org/theologyofwarandpeace.htm#studyanddialogue>

E. In listing for left navigation box that I sent you on May 2, change Web-based Dialogue to Web-based Forum. Revision is attached.



We encourage the **formation of study groups** on the theology of war and This can occur in local congregations, campus organizations, seminaries, and other places. To **extend the dialogue** we invite study groups to post their conclusions on this website and respond to the views of others. Individuals will be welcome to join this **web-based discussion**.

Our project on the Theology of War and Peace is designed to promote *study groups* and encourage *web-based dialogue* among them.

### **Study Groups**

To broaden discussion of the theology of war and peace we call for the formation of study groups in local congregations, on college campuses, in seminaries, within annual conferences, and in other organizations. [Read more....](#)

### **Web-based Dialogue**

To extend discussion of In Search of Security and the theology of war and peace, we encourage study groups to post their conclusions on this website and respond to the views of others. This can be done through our section on Web-based Dialogue.

[Read more.....](#)

We encourage broad participation in studying and discussing the theology of war and peace throughout the United Methodist Church: in the United States, Africa, Asia, and Europe. It is a process that can involve laity, clergy, and bishops; young people, students, and seminarians. Within the United Methodist Church  
Knowledge about the theology of war and peace

Sample text for an e-mail message on Project on Theology of War and Peace.

Dear

You are invited to participate in study and dialogue on the Theology of War and Peace. Organized by Methodists United for Peace with Justice, the project 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>.

The project will involve local churches, campus organizations, theological seminaries, and other entities of the global United Methodist Church. You can participate in three ways.

#### FORM A STUDY GROUP

You can form a study group, use an existing committee, or organize a Sunday school class for in-depth exploration of the theology on war and peace. Within the framework of the *Wesleyan Quadrilateral*, topics include:

SCRIPTURE: Biblical Perspectives

-- Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible

TRADITION: Christian History

-- Emergence of Pacifism and Just War Theory -- Crusades -- Eastern Orthodox -- Reformation and Peace Churches -- Methodist and Evangelical United Brethren Traditions

REASON: Theological Perspectives

-- Pacifism -- Just War Theory -- Armageddon -- Liberation Theology -- Just Peacemaking

EXPERIENCE: Alternatives to War

-- Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians

Background articles are available at <http://www.mupwj.org/quadrilateral.htm>. Each study group can proceed at its own pace and can expand, combine, or skip topics as it chooses. It is likely to take at least 10 to 12 sessions to cover the subject, though abbreviated study is possible.

#### PARTICIPATE IN WEB-BASED DIALOGUE

Study groups are invited to become *study-and-dialogue partners* by (a) participating in web-based dialogue with other study groups and (b) contributing financially to the project. To become a partner, go to <http://www.mupwj.org/partner.htm>. The dialogue process is now being developed and will be posted by the end of May 2005 at <http://www.mupwg.org/dialogue.htm>.

#### ATTEND A CONFERENCE

There will be a Conference on the Theology of War and Peace in San Francisco, California in September 2006 for representatives of study groups and other interested persons. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. Further details will be announced later at <http://www.mupwg.org/conference.htm>.

For further information, please contact Howard W. Hallman, chair, Methodists United for Peace with Justice, at [hhallman@mupwj.org](mailto:hhallman@mupwj.org) or 301 896-0013.

## Study Groups: Changes and Additions

Go to <http://www.mupwj.org/studygroups.htm>

A. In navigation bar at top eliminate "Study and Dialogue"

B. In index at top (1) add a new item at the beginning, (2) reverse order of next two items, and (3) change the name and URL of the last item. It will now read:

- ▶ Guidance for Study Groups <http://www.mupwj.org/studygroups.htm#guidance>
- ▶ Resource Material: Theology of War and Peace
- ▶ Study Guide: In Search of Security
- ▶ Bishops' Statements on Nuclear Weapons
- ▶ Web-based Forum <http://www.mupwj.org/studygroups.htm#forum>

C. In introductory paragraph, first sentence, change "in other organizations" to "elsewhere"

D. In the "Become a Study-and-Dialogue Partner" box, after the first item, add:

- ❖ Join a web-based forum.

E. After the introductory paragraph, add a new one, as follows:

As background information for study groups, we offer resource material on the Theology of War and Peace [<http://www.mupwj.org/studygroups.htm#resourcematerial>], organized according to the Wesleyan Quadrilateral. We also refer to two endeavors that relate theology to concerns about security and nuclear weapons: a study guide "In Search of Security", [<http://www.mupwj.org/studygroups.htm#searchofsecurity>] developed by the United Methodist Council of Bishops; and statements by United Methodist and Catholic bishops on nuclear weapons. [<http://www.mupwj.org/studygroups.htm#bishopsstatements>]

F. After this addition, add a new box, which is  
<http://www.mupwj.org/studygroups.htm#guidance>

[begin box]

### Guidance for Study Groups

We have no prescribed curriculum or discussion process for study groups, but we offer several suggestions.

Some local churches and United Methodist annual conferences, encouraged by their bishop, have already studied "In Search of Security". Others may want to do so before embarking on the underlying theology of war and peace. The bishops study guide contains four sections with questions to guide the discussion. A small group can meet weekly for four weeks and consider a different section each week. Or, a large group can have one longer meeting, divide into four subgroups, each assigned a different section to discuss, and come back together for feedback from each group.

In considering the theology of war and peace, study groups can determine their own pace and process of study. A brief overview could be presented in a four-week Sunday school class or evening discussion group, devoting one session to each element of the Quadrilateral: scripture

(biblical perspective), tradition (Christian history), reason (theological perspectives), and experience (alternatives to war). Greater depth with fuller discussion would take longer, such as thirteen weeks over a three-month period. There can be a single leader for all the sessions, or several discussion leaders can take turn for different sections. Experts on particular topics can be invited to share their knowledge.

In our web pages on the Wesleyan Quadrilateral [<http://www.mupwj.org/quadrilateral.htm>] we have several topics under each element, as follows:

**Scripture: Biblical Perspectives**

Old Testament Approaches to War and Peace -- New Testament: Dealing with Adversaries; Reign of God -- Eschatological Writings of the Bible (concerning final events)

**Tradition: Christian History**

Emergence of Pacifism and Just War Theory -- Crusades -- Eastern Orthodox -- Reformation and Peace Churches -- Methodist and Evangelical United Brethren Traditions

**Reason: Theological Perspectives**

Pacifism -- Just War Theory -- Armageddon -- Liberation Theology -- Just Peacemaking

**Experience: Alternatives to War**

Nonviolent Action -- Diplomacy and International Law -- 20<sup>th</sup> Century Prophets and Theologians

Study groups are free to combine or divide topics, or even to skip some as they choose

Our resource material is a work in progress. For most of these topics, we have or will have a printable article, six to eight pages in length. We grant permission to copy these articles for distribution to study participants. In addition, we provide linkage to other articles available on the worldwide web. Discussion leaders and other participants can read these for further background information.



[End box]

G. Change the order of the next two boxes so that **Resource Material: Theology of War and Peace** comes before **Study Guide: In Search of Security**

H. Go to <http://www.mupwj.org/studygroups.htm#dialogue>. Change this section so that it reads:

**Web-based Forum** [Changed URL from above is <http://www.mupwj.org/studygroups.htm#forum>]

**To extend discussion** of the Theology of War and Peace and "In Search of Security", we invite study groups to participate in a web-based forum [<http://www.mupwj.org/forum.htm>] with other study groups. Individual members of Methodists United for Peace with Justice may also participate in this forum.



[end box]

Note the URL for the Web-based Forum is a new one, requested on 5-11-05.

I will mail a paste up with these changes.

**Methodists United for Peace with Justice**  
1500 16th Street, NW, Washington, DC 20036  
Phone: 301 896-0013 E-mail: [mupwj@mupwj.org](mailto:mupwj@mupwj.org)

April 5, 2005

To: United Methodist Bishops

From: Howard W. Hallman, Chair  
Methodists United for Peace with Justice

Re: Project on the Theology of War and Peace

Methodists United for Peace with Justice, an unofficial caucus related to the United Methodist Church, has initiated a project on the Theology of War and Peace. The purpose is to stimulate discussion on this topic within the global United Methodist Church. We see it as complementary to the conversation initiated by the Council of Bishops on "In Search of Security".

The project has four stages, as follows:

**(1) Website material.** On our website at <http://www.mupwj.org/theologyofwarandpeace.htm> we are posting and providing linkage to study material on the theology of war and peace. As a framework we are using the Wesleyan Quadrilateral of scripture, tradition, reason, and experience. (See <http://www.mupwj.org/quadrilateral.htm>.) Reason looks at different theological perspectives, such as Pacifism, Just War, Armageddon, Liberation Theology, and Just Peacemaking. Experience examines nonviolent action and other alternatives to war. There is reference to "In Search of Security".

We have written deans of 13 United Methodist schools of theology and have asked them to circulate to their faculty a list of additional articles that we want. We have sent the same list to United Methodist racial/ethnic caucuses. We have begun to contact Central Conference bishops, seeking articles about first hand experience with conflict resolution and nonviolent action in their countries. We hope to have the material on the website completed by mid-summer 2005.

**(2) Study groups.** We are promoting the formation of study groups in local congregations, on college campuses, in seminaries, within annual conferences, and elsewhere. We are reaching out to United Methodists around the globe: in the United States, Africa, Asia, and Europe. (See <http://www.mupwj.org/studygroups.htm>.) We are suggesting that they may want to start with a study of "In Search of Security" and then move on to the Theology of War and Peace, using material from our website.

For outreach to potential study groups we are networking extensively with United Methodist boards and agencies. At the *General Board of Church and Society* Mark Harrison, peace with justice coordinator, provided us an opportunity to make a presentation at a March gathering of conference peace with justice coordinators. We will keep in touch with them through their list serve. Neal Christie, assistant general secretary for education and leadership formation, has offered to share word of the project with racial and ethnic churches, conference church and

society chairpersons, seminaries and other contacts in Central Conferences. Liberato Bautista, assistant general secretary, United Nations Office, will send out project information through his UN advocacy network. (He is also writing an article on experience with nonviolence in the Philippines.)

At the *General Board of Discipleship* Lillian Smith, associate general secretary for young peoples ministry, has sent information about the project to their Advocacy Table for the purpose of finding ways for youth participation, including from Central Conferences. At the *General Board of Higher Education and Ministry* Luther Felder, assistant general secretary for campus ministry, is publicizing the project with campus ministries and the United Methodist Youth Organization. At the *General Board of Global Ministries* we are working with Mia Adjali, executive secretary/global concerns in the Women's Division, and with David Wildman, executive secretary/human rights and racial justice, to connect with GBGM networks. Wildman has offered use of the Board's translation services for articles from and for Central Conference contacts.

We have contacted the executive directors of *United Methodist caucuses* that are concerned about peace and justice issues and asked them to invite their members to participate in the project by writing articles and organizing local study groups. They include Black Methodists for Church Renewal, MARCHA, National Federation of Asian American United Methodists, National/Jurisdictional Association of Korean American United Methodist Churches, Native American International Caucus, Pacific Islander National Caucus of United Methodists, Southern Asian National Caucus of United Methodist Church, and Methodist Federation for Social Action.

At the *Council of Bishops* we are providing progress reports to Bishop Roy Sano, executive director, and Bishop Timothy Whitaker, chair of task force on security. We would welcome area bishops telling local churches in their conferences about the project. We are willing to provide a sample letter or announcement. In May we intend to send a news release to conference newspapers and e-bulletins and to UM Newscope.

**(3) Web-based dialogue.** We will encourage local study groups to post their observations and conclusions on our website and respond to views of others. This web-based dialogue will be open to seminary professors, bishops, and others. We expect to have the mechanism for web-based dialogue working by summer 2005. Gretchen Hakola, assistant general secretary for communications at GBCS, has agreed to help us develop the most effective means for this endeavor.

**(4) Conference.** To extend the conversation we will invite representatives of study groups and other interested persons to come together in a conference. Organized along the lines of the Quadrilateral, this gathering will convene in the Wesleyan tradition of holy conferencing. It will be held in San Francisco. Rev. Schuyler Rhodes, a pastor in that city, is conference coordinator. Tentative dates are September 28 to October 1, 2006, though we are still checking to avoid conflicting with any other major United Methodist meeting or event.

Ana Kelsey-Powel, North Central  
College, Naperville, Ill., is the new chair of the UM Student Movement.

## United Methodist Contacts

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