

Who Would Jesus Kill War Peace And The Christian Tradition

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Who Would Jesus Kill? War, Peace, and the Christian Tradition

Who Would Jesus Kill? War, Peace, and the Christian Tradition - By Mark J. Allman. Martin William Mittelstadt. Evangel University. Search for more papers by this author. Martin William Mittelstadt. Evangel University. Search for more papers by this author. First published: 08 December 2011.

Who Would Jesus Kill? War, Peace, and the Christian ...

A concise, provocative look at the continuum of approaches to war and peace within the Christian tradition and beyond: pacifism, holy war, and just war. In Who Would Jesus Kill? War, Peace, and the Christian Tradition, Dr. Mark J. Allman asks a provocative, timely, and timeless question. Readable and thought-provoking, Who Would Jesus Kill?

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So it has been with the Iraq war. Some self-professed Christians have so fervently backed the conflict that they might as well be sporting wristbands emblazoned with the slogan, "Who Would Jesus Kill?" Today most people of faith believe that the invasion of Iraq was a mistake.

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The answer is easy: No one! The unmarried, childless, propertyless, nonpolitical Jesus of the canonical Gospels kills no one. Many of those baptized into the life, death, and Resurrection of Jesus, however, as well as others who look to Jesus as a moral example, have engaged in warfare and killing with regularity.

Who Would Jesus Kill? | Saint Mary's Press

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A concise, provocative look at the continuum of approaches to war and peace within the Christian tradition and beyond: pacifism, holy war, and just war. InWho Would Jesus Kill? War, Peace, and the Christian Tradition,Dr. Mark J. Allman asks a provocative, timely, and timeless question. Readable and thought-provoking,Who Would Jesus Kill?Provides an overview of approaches to war and peace within the Christian tradition. The author invites students to reflect on their own views as he examines in detail the topics of holy war, just war, and pacifism. An appendix further explores the issues of war and peace from Jewish and Muslim perspectives. In the video below, Allman gives a lecture called "Gods of War." The lecture is broken into nine videos. View the rest of the lecture athttp://www.youtube.com/view_play_list?p=265E4A598BE60A61

Drawing on the U.S. Catholic bishops' 1986 statement Economic Justice for All, The Almighty and the Dollar presents the Christian perspective on economic justice as it pertains to the contemporary economy. In addition to substantial extracted portions of the bishops' 1986 statement that are particularly relevant to today's economic situation, The Almighty and the Dollar includes chapters on globalization, welfare reform, racism, immigrant justice, and more. Both practical and theoretical in content, The Almighty and the Dollar serves as an aid for anyone interested in reflecting further upon ethical values and economic justice.

Swanson builds a case that the time has come to set behind us the idea that a war can ever be just. This critique of "Just War" theory finds the criteria such theories use to be either unmeasurable, unachievable, or amoral, and the perspective taken too narrow. This book argues that belief in the possibility of a just war does tremendous damage by facilitating enormous investment in war preparations—which strips resources from human and environmental needs while creating momentum for numerous unjust wars.

"Deliver us from (the) evil (one)" is the heart's cry from the Lord's Prayer. Evil wears many faces in our modern world. This book connects the Lord's Prayer to troubles of our times, be it attacks from Satan, the wars around the world, the scourge of racism, or the mass shootings of our time. The subtitle of the book identifies the scope. This book blends both deliverance from demonic bondage and witness to the powers in relation to political policies and government. While the book aims to be a biblical theology on these topics, it seeks also to address the praxis: how these evils are confronted through healing-deliverance ministries and what people of God say and do in witness to the powers. The two streams of response to evil are really one as a faithful response to the saving work of the Lord God Almighty through Jesus Christ's victory over Satan, sin, evil, and death. "Love your enemy" confronts evil with power to transform!

This volume seeks to increase understanding of the origins, ideology, implementation, impact, and historiography of religion and conflict in the medieval and early modern periods. The chapters examine ideas about religion and conflict in the context of text and identity, church and state, civic environments, marriage, the parish, heresy, gender, dialogues, war and finance, and Holy War. The volume covers a wide chronological period, and the contributors investigate relationships between religion and conflict from the seventh to eighteenth centuries ranging from Byzantium to post-conquest Mexico. Religious expressions of conflict at a localised level are explored, including the use of language in legal and clerical contexts to influence social behaviours and the use of religion to legitimise the spiritual value of violence, rationalising the enforcement of social rules. The collection also examines spatial expressions of religious conflict both within urban environments and through travel and pilgrimage. With both written and visual sources being explored, this volume is the ideal resource for upper-level undergraduates, postgraduates, and researchers of religion and military, political, social, legal, cultural, or intellectual conflict in medieval and early modern worlds.

Teaching Religion and Violence is designed to help instructors to equip students to think critically about religious violence, particularly in the multicultural classroom.

The aim of Religion and Violence is to engage dialectically key symbols of religiously motivated violence through the insights of Bernard Lonergan. Sociologists and psychologists argue the link between religion and violence. Religion is viewed more as part of the problem and not part of the solution to violence. Bernard Lonergan's insights have helped the author arrive at a number of conclusions regarding the link between religion and violence. He argues that there is a difference between distorted religion and genuine religion, between authenticity and inauthenticity of the subject. Distorted religion has the capacity to shape traditions in ways that justify violence, while genuine religion heals persons, helps them make different moral decisions when confronted with situations of conflict, and aims to explore new ways of understanding themselves as shaping history toward progress. Further, Religion and Violence, while arguing from within the Catholic Christian tradition, nevertheless seeks to provide a number of categories that will speak to people from other cultural traditions. Since many of the examples of religious violence cited by commentators come out of the Islamic tradition, the author has evidenced and explored more authentic aspects of the Islamic tradition that would help provide a solution to violence.

Catholic Peacemaking Edited by Jason King Military Sexual Assault as Political Violence and Challenge to Christian Ethics Meghan J. Clark Domestic Violence in the Domestic Church: An Argument for Greater Attention to Intimate Partner Abuse in Catholic Health Care Lauren L. Baker Studies in Scripture for Moral Theologians Jeffrey L. Morrow From Strangers to Neighbors: Toward an Ethics of Sanctuary Cities Gary Slater Round Table Discussion: Just Peacemaking A "Manual" for Escaping Our Vicious Cycles Gerald W. Schlabach A Virtue-Based Just Peace Ethic Eli S. McCarthy The Changing Vision of "Just Peace" in Catholic Social Tradition Lisa Sowle Cahill

Throughout American history, religious movements have repeatedly proved themselves to be powerful forces capable of masterfully manipulating the social and political landscape of the nation. Key to the influence religious organizations have historically held in the United States is their use of communication technologies. In this vivid account, Christopher Boerl and Katie Donbavand adroitly weave a rich narrative illuminating the effects various historical phenomena have had and the reactionary religious response which followed. Through shifting social norms and political realities, the authors also show the role media has played in nurturing religious movements and fanaticism. Broadcast media in particular is identified as a unique conduit through which the now dominant, conservative articulation of Christianity both took root in the United States and flourished as an imposing cultural standard. More recently, new communication technologies, such as the Internet and social media, have usurped the reign of broadcast media. In so doing, these technologies are serving as a form of religious pluralization and theological fragmentation. In short, new communications technologies are fragmenting a once homogenous religious body, and, in so doing, proving that some gods are more powerful than others.

Moral Injury is now recognized as a growing major problem for military men and women. Operant conditioning can overwhelm moral convictions and yet the question of whether "to shoot or not to shoot" often will never have a settled answer. Certain theories and treatment models about MI have been well developed, but too often overlook root issues of religious faith. The authors propose a new model for understanding moral injury and suggest ways to mitigate its virtually inevitable occurrence in pre-combat training, and ways to resolve MI post-trauma with proven spiritual resources. People outside the military, too, among whom the incidence of MI also is a growing threat, will benefit from this analysis. The stories of the injured--their shaping and their telling--are the key, and there are many illumining stories of moral injury and recovery. Those who suffer MI, their families, and caregivers, including counselors, pastors, and faith communities, will find hope-giving first steps toward the healing of MI in this book.

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