

MUST CHRISTIANITY BE VIOLENT?

*Reflections on History, Practice,
and Theology*

EDITED BY
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Must Christianity Be Violent Reflections On History Practice And Theology

Hector Avalos



Must Christianity Be Violent Reflections On History Practice And Theology:

Must Christianity Be Violent? Kenneth R. Chase, Alan Jacobs, 2007-07-09 The Crusades The Conquest of the Americas U S Slavery The Jewish Holocaust Mention of these events evokes a variety of responses from Christians including guilt defensiveness and bewilderment Given such a tangled historical relationship to aggression and injustice how can Christians answer those who argue that our faith is inherently violent or that Christian doctrines inevitably lead to sacrifice conquest and war In *Must Christianity Be Violent* editors Kenneth R Chase and Alan Jacobs have gathered pointed essays that provide specific responses to these arguments Divided into histories practices and theologies the essays explore the historical causation of Christian violence and discuss practices that promote what one contributor calls just peacemaking The contributors explore the history of Christian violence and advocate the need for an uncompromised biblical theology in our search for peace This timely collection will appeal to readers of Christian history ethics and theology and those who want to better understand the specifically Christian response to violence and cultivation of peace [Re-imagining African Christologies](#) Victor I. Ezigbo, 2010-02-08 Who do you say that I am Mark 8 29 is the question of Christology By asking this question Jesus invites his followers to interpret him from within their own contexts history experience and social location Therefore all responses to Jesus s invitation are contextual But for too long many theologians particularly in the West have continued to see Christology as a universal endeavor that is devoid of any contextual influences This understanding of Christology undermines Jesus s expectations from us to imagine and appropriate him from within our own contexts In *Re-imagining African Christologies* Victor I Ezigbo presents a constructive exposition of the unique ways that many African theologians and lay Christians from various church denominations have interpreted and appropriated Jesus Christ in their own contexts He also articulates the constructive contributions that these African Christologies can make to the development of Christological discourse in non African Christian communities *Seek the Peace of the City* Richard Bourne, 2009-10-01 *Seek the Peace of the City* provides a robust engagement with the theological foundations and practices of Christian social and political criticism Richard Bourne identifies a theological realism found in the work of John Howard Yoder This realism bases social and political criticism in the purposes of a nonviolent patient and reconciling God Bourne develops this account and shows how it is consonant with aspects of the work of a range of contemporary theologians including Stanley Hauerwas John Milbank Karl Barth and Dietrich Bonhoeffer In developing this theological realism the book furnishes an account of Christian criticism capable of addressing key debates in contemporary theology and political theory Bourne begins by arguing for the public status of theological political claims He demonstrates that only a vigorous theological realism grounded in the universal lordship of Christ is capable of providing a foundation for local particular and ad hoc practices of critique The book concludes by developing an account of the impact such a theological realism and practice of critique might have on contemporary political theory with explorations of the doxological nature of social change the changing shape of the

state governmentality and political sovereignty and the status and role of religious communities in civil society **All Things Reconciled** Christopher D. Marshall, 2018-06-12 The modern restorative justice movement perhaps one of the most important social movements of our time was born in a Christian home to Christian parents specifically to Christian peace workers striving to put their faith into action in the public arena The first major book on the subject was written primarily for a church audience and drew deeply on biblical themes and values But as restorative justice has moved into the mainstream of criminological thought and policy the significance of its originating spiritual impulse has been minimized or denied and subsequent theological scholarship has done little to probe the relevance of restorative perspectives for doctrine and discipleship In this collection of essays Christopher D Marshall a biblical scholar and restorative practitioner who has devoted his career to exploring the relationship between the two fields considers how peacemaking Christians can honor the witness and authority of Scripture including its apparently violence endorsing strands as they strive to join in God's great work in Christ of reconciling to himself all things whether on earth or in heaven by making peace through the blood of his cross Col 1:20

Essays from the Margins Luis N Rivera-Pagan, 2015-04-30 These essays emerge from different crucial and complex conflicts from the memory of a bishop Bartolome de las Casas urging the pope of his time to cleanse the church of complicity with violence oppression and slavery from the lament and defiance of so many Middle Eastern women victims of male domination and too many wars from the voices bursting out from the colonial margins that dare to question and transgress the norms and laws imposed by colonizers and conquerors from the emerging and diverse theological disruptions of traditional orthodoxies and rigid dogmatisms from the denial of human rights to immigrant communities living in the shadows of opulent societies from the use of the sacred Hebrew Scriptures to displace and dispossess the indigenous peoples of Palestine The essays belong to different intellectual genres and conceptual crossroads and are thus illustrative of the dialogic imagination that the Russian intellectual Mikhail Bakhtin considered basic to any serious intellectual enterprise They are also the literary sediment of years of sharing lectures dialogues and debates in several academic institutions in the United States Mexico Argentina Chile Costa Rica Malaysia Switzerland Germany and Palestine

The Routledge History of the Holocaust Jonathan C. Friedman, 2010-12-15 The genocide of Jewish and non Jewish civilians perpetrated by the German regime during World War Two continues to confront scholars with elusive questions even after nearly seventy years and hundreds of studies This multi contributory work is a landmark publication that sees experts renowned in their field addressing these questions in light of current research A comprehensive introduction to the history of the Holocaust this volume has 42 chapters which add important depth to the academic study of the Holocaust both geographically and topically The chapters address such diverse issues as continuities in German and European history with respect to genocide prior to 1939 the eugenic roots of Nazi anti-Semitism the response of Europe's Jewish Communities to persecution and destruction the Final Solution as the German occupation instituted it across Europe rescue and rescuer motivations the problem of

prosecuting war crimes gender and Holocaust experience the persecution of non Jewish victims the Holocaust in postwar cultural venues This important collection will be essential reading for all those interested in the history of the Holocaust

The Gift of Difference Chris K. Huebner, Tripp York, 2018-07-10 what I gather from the excellent essays in the current volume is that modern Mennonites would tend to say that they offer not the path of misguided purism not the illusion of beautiful souls but rather their own middle way between apoliticism and political compromise This is because as they rightly say they see the Church itself as the true polity and unlike most of the magisterial Reformation they see the possibility of living beyond the law in terms of a new sort of social and political practice John Milbank University of Nottingham from the Foreword What hath the Radical Reformation to do with Anglo Catholics especially Anglicans who have a lingering penchant for Christendom The answer from this book a lot more than you might expect Huebner and York have staged a mutually critical interaction between Radical Orthodoxy and Mennonite theology illuminating both as a result James K A Smith Calvin College author of *Introducing Radical Orthodoxy* editor of *Radical Orthodoxy and the Reformed Tradition* This book is breath of fresh air Retrieving central themes of classical theology it is both faithful to tradition and innovative offering a third way between liberalism and conservatism one which sees theology as critical for public life without privatizing Christianity on the one hand or slipping into Constantinianism on the other A James Reimer Conrad Grebel University College author of *Mennonites and Classical Theology* *Dogmatic Foundations for Christian Ethics* *The Dogmatic Imagination* *The Dynamies of Christian Belief*

The Oxford Handbook of Religion and Violence Mark Juergensmeyer, Margo Kitts, Michael K. Jerryson, 2015-11 Violence has always played a part in the religious imagination from symbols and myths to legendary battles from colossal wars to the theater of terrorism The Oxford Handbook of Religion and Violence surveys intersections between religion and violence throughout history and around the world The forty original essays in this volume include overviews of major religious traditions showing how violence is justified within the literary and theological foundations of the tradition how it is used symbolically and in ritual practice and how social acts of violence and warfare have been justified by religious ideas The essays also examine patterns and themes relating to religious violence such as sacrifice and martyrdom which are explored in cross disciplinary or regional analyses and offer major analytic approaches from literary to social scientific studies The contributors to this volume innovative thinkers who are forging new directions in theory and analysis related to religion and violence provide novel insights into this important field of studies By mapping out the whole field of religion and violence The Oxford Handbook of Religion and Violence will prove an authoritative source for students and scholars for years to come

Peacemaking and Religious Violence Roger A Johnson, 2011-05-26 From its very beginning Christian faith has been engaged with religious violence The first Christians were persecuted by their co religionists and then by imperial Rome Jesus taught them in such circumstances not to retaliate but to be peacemakers to love their enemies and to pray for their persecutors Jesus s response to religious violence of the first century was often ignored but it was never forgotten Even

during those centuries when the church herself persecuted Christian heretics Jews and Muslims some Christians still struggled to bear witness to the peace mandate of their Lord In the thirteenth century Thomas Aquinas wrote a theology to help his Dominican brothers persuade Cathar Christians to return to their Catholic faith peacefully Ramon Lull a Christian student of Arabic and the Qur'an sought to help his fellow Christians recognize the elements of belief they shared in common with the Muslims in their midst In the fifteenth century Nicholas of Cusa a Church Cardinal and theologian expanded Lull's project to include the newly discovered religions of Asia In the seventeenth century Lord Herbert an English diplomat and lay Christian began to identify the political union of church and government as a causal factor in the religious warfare of post Reformation Christendom One and a half centuries later Thomas Jefferson a lay theologian of considerable political stature won a political struggle in the American colonies to disestablish religion first in his home colony of Virginia and then in the new nation he helped to found All five of these theologians reclaimed the peace mandate of Jesus in their response to the religious violence of their own eras All of which points us to some intriguing Christian responses to religious violence in our own century as recounted in the epilogue

Fighting Words Hector Avalos, Is religion inherently violent If not what provokes violence in the name of religion Do we mischaracterize religion by focusing too much on its violent side In this intriguing original study of religious violence Prof Hector Avalos offers a new theory for the role of religion in violent conflicts Starting with the premise that most violence is the result of real or perceived scarce resources Avalos persuasively argues that religion creates new scarcities on the basis of unverifiable or illusory criteria Through a careful analysis of the fundamental texts of Judaism Christianity Islam and Hinduism Dr Avalos explains how four scarce resources have figured repeatedly in creating religious violence sacred space e g the perception by three world religions that Jerusalem is sacred the creation of holy scriptures believed to be privileged revelations of God's will group privilege stemming from such beliefs as a chosen people or predestination which also creates a group of outsiders and salvation by which concept some are accepted and others rejected Thus Avalos shows religious violence is often the most unnecessary violence of all since the scarce resources over which religious conflicts ensue are not actually scarce or need not be scarce Comparing violence in religious and nonreligious contexts Avalos makes the compelling argument that if we condemn violence caused by scarce resources as morally objectionable then we must consider even more objectionable violence provoked by alleged scarcities that cannot be proven to exist He also examines the Nazi Holocaust and the Stalinist Terror which have been attributed to the pernicious effects of atheism or secular humanism By contrast Avalos pinpoints underlying religious factors as the cause of these horrific instances of genocidal violence This serious philosophical examination of the roots of religious violence adds much to our understanding of a perennial source of widespread human suffering Hector Avalos Ames IA is associate professor of Religious Studies at Iowa State University the author of five books on biblical studies and religion the former editor of the *Journal for the Critical Study of Religion* and executive director of the Committee for the Scientific Examination of Religion

Principalities and Powers Jamie Pitts, 2014-08-28 *Principalities and Powers* is an ambitious analysis of John Howard Yoder's complex sociological theory. Jamie Pitts' work transcends ideological boundaries which have perplexed the many writers who have approached the legacy of John Howard Yoder after his death in 1997. Although there is much disagreement, a broad consensus is forming that his theology was on the one hand focused on the social and political meaning of the New Testament accounts of Jesus Christ and on the other hand sociologically reductive, hermeneutically tendentious, and ecclesiologicaly ambiguous. *Principalities and Powers* proposes a revision of Yoder's theology that maintains its broadly sociological emphasis but corrects for its apparent methodological, political, and metaphysical problems. Specifically, adjustments are made to his social theory to open it to spiritual reality, to hone its analytical approach, and to clarify its political import. To do so, his preferred framework for social criticism, the theology of the principalities and powers, is examined in the context of his wider work and its critics, and then synthesized with concepts from Pierre Bourdieu's influential reflexive sociology.

American Providence Stephen H. Webb, 2004-10-22 The relationship between America and Christianity has never been so hotly contested as it is today. September 11, 2001, and the war on terror have had an almost schismatic impact on the Church. American Christians have been forced to ask the really hard questions about faith and politics. While some Christians would rather not ask these questions at all, they are unavoidable for a religion that seeks to speak to the whole world with the expectation of nothing less than global transformation. Like it or not, Christians have to take a stand on the issue of America's alleged imperialism, not only because America is largely a product of the Christian imagination but also because the converse is true: the growth of Christianity worldwide is largely shaped by American values and ideals. *American Providence* makes the case that American Christianity is not an oxymoron. It also makes the case for a robust doctrine of providence, a doctrine that has been frequently neglected by American theologians due to their reluctance to claim any special status for the United States. Webb goes right to the heart of this reluctance by defending the idea that American foreign policy should be seen as a vehicle of God's design for history.

Joshua Gordon H. Matties, 2012-05-02 In an age of fear and insecurity in which ethnic nationalism continues to give rise to conflict and war, we dare not avoid critical engagement with biblical texts that have been used to justify colonialism, conquest, occupation, and ethnic cleansing. Building on the idea of Scripture as dialogue partner, Matties advocates for the book of Joshua even as he engages in a difficult conversation with it. In his commentary, the twenty-fifth volume in the *Believers Church Bible Commentary* series, Matties calls for an openness to the unexpected in the book of Joshua. He suggests that reading Joshua carefully will open windows into how and why we read Scripture at all.

Christians, the State, and War Gordon L. Heath, 2022-03-14 In *Christians, the State, and War: An Ancient Tradition for the Modern World*, Gordon Heath argues that the pre-Constantinian Christian testimony regarding the state's just use of violence was remarkably uniform and that it was arguably a catholic or universal tradition. More specifically, that tradition had five interrelated and intertwined constitutive areas of consensus that can best

be understood as parts of one collective tradition Heath further argues that those five related areas of an early church tradition shaped all subsequent theological developments on views of the state its use of violence and the conditions of Christian participation in said violence Whereas the sorry and sordid instances in the church s history related to violence were times when the church drifted from those convictions of consensus the cases when Christians had a more stellar record of responding to the horrors of the world were times when they lived up to them Consequently the way forward today is for Christians to forgo beginning with the just war pacifist debate and instead to begin by letting their views on war and peace be shaped by that ancient tradition

The Mosaic of Atonement Joshua M. McNall,2019-08-27 The Mosaic of Atonement offers a fresh and integrated approach to historic models of atonement While modern treatments of the doctrine have tended toward either a defensive hierarchy in which one model is singled out as most important or a disconnected plurality in which multiple images are affirmed but with no order of arrangement this book argues for a reintegration of four famous pieces of atonement doctrine through the governing image of Christ shaped mosaic Unlike a photograph in which tiny pixels present a seamless blending of color and shape a mosaic allows each piece to retain its recognizable particularity while also integrating them in the service of a single larger image If one stands close one can identify individual squares of glass or tile that compose the greater picture And if one steps back there is the larger picture to be admired Yet in the great mosaics of age old Christian churches the goal is not for viewers to construct the image as in a puzzle but to appreciate it So too with this mosaic of atonement doctrine While no one model is set above or against the others the book notes particular ways in which the pieces the feet heart head and hands mutually support one another to form a more holistic vision of Christ s work This is my body Jesus said to his followers and by reintegrating these oft dismembered aspects of atonement we will note fresh ways in which it was given for us

The Activist Impulse Jared S. Burkholder,David Cramer,2012-04-04 Anabaptists have often felt suspicious of American evangelicalism and in turn evangelicals have found various reasons to dismiss the Anabaptist witness Yet at various points in the past as well as the present evangelicals and Anabaptists have found ample reason for conversation and much to appreciate about each other The Activist Impulse represents the first book length examination of the complex relationship between evangelicalism and Anabaptism in the past thirty years It brings established experts and new voices together in an effort to explore the historical and theological intersection of these two rich traditions Each of the essays provides fresh insight on at least one characteristic that both evangelicals and Anabaptists share an impulse to engage society through the pursuit of active Christian witness

The Nonviolent Atonement, Second Edition J. Denny Weaver,2011-01-26 A provocative study that cuts to the very heart of Christian thought The Nonviolent Atonement challenges the traditional Anselmian understanding of atonement along with the assumption that heavenly justice depends on Christ s passive innocent submission to violent death at the hands of a cruel God Instead J Denny Weaver offers a thoroughly nonviolent paradigm for understanding atonement grounded in the New Testament and sensitive to the concerns of pacifist

black feminist and womanist theology While many scholars have engaged the subject of violence in atonement theology Weaver's *Nonviolent Atonement* is the only book that offers a radically new theory rather than simply refurbishing existing theories Key features of this revised and updated second edition include new material on Paul and Anselm expanded discussion on the development of violence in theology interaction with recent scholarship on atonement and response to criticisms of Weaver's original work Praise for the first edition The best current single volume on reconstructing the theology of atonement S Mark Heim in *Anglican Theological Review* Weaver provides an important contribution to atonement theories by seriously inserting the contemporary concerns of pacifist feminist womanist and black theologians into the centuries old christological conversation A provocative but faithful proposal benefiting any student of christology *Religious Studies Review* A noteworthy contribution to the literature on the atonement Weaver provides a useful critique of the history of atonement motifs he does a fine job of placing Anselm's theology in its historical context he creatively fuses a singular biblical vision from the earthly narrative of the Gospels and the cosmic perspective of the Apocalypse and he attempts to relate discussions of the atonement to Christian social ethics *Trinity Journal* This is a superb succinct survey and analysis of classical and contemporary theories of the atonement ideal for students and general readers A clearly written passionately expressed introduction to current debates on the atonement Excellent resource *Reviews in Religion and Theology* **After**

Imperialism Richard R. Cook, David W. Pao, 2011-05-01 This collection of essays is committed to the belief that evangelicalism continues to have the historical assets and intellectual hermeneutical and theological tools able to contribute to the global church Evangelicalism possesses assets with explanatory power to address significant theological and cultural issues arising out of the churches in the Global South Evangelical approaches to contextualization and biblical studies can produce valuable fruit Therefore in May 2008 over a dozen evangelical scholars Chinese and Western from the United States Hong Kong and Taiwan came together to address issues of Christian and evangelical identity The Inter Cultural Theological Conversation was titled *Beyond Our Past Bible Cultural Identity and the Global Evangelical Movement* This collection of papers from the conference demonstrates the value of the careful balancing of judicious appropriation of the social sciences and thorough biblical inquiry Questions of evangelical identity in China and around the world are addressed from the disciplines of history biblical studies and systematic theology contextualization *Can I Believe?* John G. Stackhouse Jr., 2020-08-21 Maybe Christianity is actually true Maybe it is what believers say it is But at least two problems make the thoughtful person hesitate First there are so many other options How could one possibly make one's way through them to anything like a rational and confident conclusion Second why do so many people choose to be Christian in the face of so many reasons not to be Christian Yes many people grow up in Christian homes and in societies but many more do not Yet Christianity has become the most popular religion in the world Why Grounded in scholarship but never ponderous *Can You Believe* refuses to dodge the hard questions as it welcomes the intelligent inquirer to give Christianity at least one good look

Modern Just War Theory Michael P. Farrell, 2013-06-20 Contributions to Illuminations A Scarecrow Press Series of Guides to Research in Religion provide students and scholars lay readers and clergy with a road map to research in key areas of religious study All commonly constructed with introductions to the topic and reviews of key thinkers concepts and events each volume includes surveys of the primary and secondary sources with critical evaluations of their places in the canon of thought and research on the topic Focusing primarily on the knowledge required by today s students and scholars each guide is a must have for any student of religion The twentieth century saw an explosion of wars and an accompanying explosion of literature on the morality of war Thinking among Christian clerics and scholars on the idea of just war shifted with developments on the battlefield Alternatives to just war theory such as pacifism and realism found new proponents in the published work of the neo Anabaptists and Niebhurians Meanwhile proponents of Christian just war theory had to address challenges from competing ideologies as well as ththose presented by the changing nature of warfare Modern Just War Theory A Guide to Research by scholar and librarian Michael Farrell serves as a manual for students and scholars studying Christian just war theory helping them navigate the wealth of just war literature produced in the twentieth and twenty first centuries Farrell s guide provides an introduction to the major developments of just war theory in the twentieth century including sections on how to research just war theory an overview of some of the most important theorists and developments of the twentieth century and discussions of key search terms and related topics Farrell then surveys and evaluates key primary and secondary sources for researchers on just war theory as well as related sources on Christian realism and the responses of just war theorists to proponents of pacifism and secular just war theories Modern Just War Theory will appeal to students and scholars of theology military history international law and Christian ethics

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