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The Just War Revisited The Just War Theory Revisited The War Puzzle Revisited A Life Disturbed The Ethics of War and Peace Revisited Just and Unjust Uses of Limited Force From Just War to Modern Peace Ethics The Present "Just Peace/Just War" Debate The Just War Myth From Presumption to Prudence in Just-War Rationality Just War Thinking The Just War Tradition Just War as Christian Discipleship Selling a 'Just' War Justice and the Just War Tradition Just War and Christian Traditions Rolling Thunder in a Gentle Land Hate Crimes Revisited Faith and Force War, Peace, and Violence: Four Christian Views The Renegotiation of the Just War Tradition and the Right to War in the Twenty-First Century Outsourcing War Transformation of War Logics of War The People Make the Peace Christ and Culture Revisited Ethics, Authority, and War Invitation to Christian Ethics Ethics and Autonomous Weapons New Directions in Just-war Theory Security and the War on Terror Religion and War: Exploring the Issues A Church Militant The Oxford Handbook of Ethics of War War, Peace, and Reconciliation The Civil Condition in World Politics A Companion to the Spanish Scholastics Readings in Christian Ethics If Jesus Is Lord Ethics and World Politics

At first the end of the "Cold War" seemed to mark a period of relative rest. However, it became apparent that we have not reached the "end of history". As a matter of fact, the world is confronted by new political constellations of so far unknown martial intensity. Although, Muslim terrorism and the revival of tribalism and nationalism are closely connected. At the same time, the international community proves mostly powerless, as a result of the cooling relationship between East and West. These developments offer challenging questions for Western societies. Both in Germany and in the Anglo-Saxon world, debates on the concepts of Just peace/ Just war have intensified, but mutual engagement between these contexts has remained scarce. Against this background a conference was held in Apeldoorn, in a Dutch "interspace", in 2016, in which ethicists from both contexts were involved. The present volume contains the edited version of the seven contributions to this conference, supplemented with four articles by others that were written deliberately for this volume. [Die Debatte "Gerechter Frieden/Gerechter Krieg". Zwei Diskussionen oder eine?] Nach dem Ende des "Kalten Krieges" hatte es den Anschein, als breche eine Friedensperiode an. Leider hat sich inzwischen gezeigt, dass wir nicht ans "Ende der Geschichte" gelangt sind. Vielmehr sieht sich die Welt am Beginn des 21. Jahrhunderts mit neuen politischen Konstellationen ungekannter kriegerischer Intensität konfrontiert. Dabei hängen islamistischer Terror und das Wiederaufleben von Tribalismus und Nationalismus zusammen. Hinzu kommt, dass das Ost-West-Verhältnis sich zunehmend verschlechtert, wodurch die Machtinstrumente der internationalen Gemeinschaft kraftlos geworden sind. Diese Entwicklungen stellen herausfordernde Fragen an die westlichen Gesellschaften. Sowohl in Deutschland als auch in der angelsächsischen Welt ist die Debatte über die Themen Gerechter Frieden/Gerechter Krieg neu aufgebrochen, aber sie findet weitgehend getrennt voneinander statt. Vor diesem Hintergrund hat 2016 in Apeldoorn, im niederländischen "Zwischenraum", eine Konferenz stattgefunden, an der Ethiker aus beiden Kontexten beteiligt waren. Dieser Band dokumentiert deren sieben Vorträge, ergänzt um vier Aufsätze, die speziell für diesen Band geschrieben wurden. Mit Beiträgen von Ted van Baarda, Nigel Biggar, Jan Peter van Bruggen, Ad de Bruijne, Guido de Graaff, Gerard den

Hertog, Marco Hofheinz, Wolfgang Lienemann, Hans Ulrich, Pieter Vos, Greetje Witte-Rang. At a time when unprecedented change in international affairs is forcing governments, citizens, and armed forces everywhere to re-assess the question of whether military solutions to political problems are possible any longer, Martin van Creveld has written an audacious searching examination of the nature of war and of its radical transformation in our own time. For 200 years, military theory and strategy have been guided by the Clausewitzian assumption that war is rational - a reflection of national interest and an extension of politics by other means. However, van Creveld argues, the overwhelming pattern of conflict in the post-1945 world no longer yields fully to rational analysis. In fact, strategic planning based on such calculations is, and will continue to be, unrelated to current realities. Small-scale military eruptions around the globe have demonstrated new forms of warfare with a different cast of characters - guerilla armies, terrorists, and bandits - pursuing diverse goals by violent means with the most primitive to the most sophisticated weapons. Although these warriors and their tactics testify to the end of conventional war as we've known it, the public and the military in the developed world continue to contemplate organized violence as conflict between the super powers. At this moment, armed conflicts of the type van Creveld describes are occurring throughout the world. From Lebanon to Cambodia, from Sri Lanka and the Philippines to El Salvador, the Persian Gulf, and the strife-torn nations of Eastern Europe, violent confrontations confirm a new model of warfare in which tribal, ethnic, and religious factions do battle without high-tech weapons or state-supported armies and resources. This low-intensity conflict challenges existing distinctions between civilian and soldier, individual crime and organized violence, terrorism and war. In the present global atmosphere, practices that for three centuries have been considered uncivilized, such as capturing civilians or even entire communities for ransom, have begun to reappear. Pursuing bold and provocative paths of inquiry, van Creveld posits the inadequacies of our most basic ideas as to who fights wars and why and broaches the inevitability of man's need to "play" at war. In turn brilliant and infuriating, this challenge to our thinking and planning current and future military encounters is one of the most important books on war we are likely to read in our lifetime. An exceptional storyteller with an analytical eye, Merrel Clubb has gathered the letters he sent his parents from the Pacific Theater of World War II and his subsequent reflections on that war and on his life into a kind of then-and-now memoir. The letters are a treasure trove of humor, anxiety, and hope, revealing a young man thrust into a war that he does not understand. Through this exceptional portal on the past, we learn of the tragic absurdity of war, of a soldier trained for naval warfare but sent into land battle with weapons he'd never before fired; of command post latrines at which even commanding officers were sitting ducks; of the ghoulish trophies and mementos that soldiers collected from the battlefields. The letters describe a vivid cast of characters, from Clubb's childhood friend who instilled a love of poetry in his comrades to the hillbilly singer and the prostitute with whom the young Clubb had varied amorous adventures. But the most compelling figure in this narrative is, of course, Clubb himself, an intellectual who carried Jane Austen and Joseph Conrad along with his tommy gun; who used books as a fortification for his foxhole, discovering upon waking one morning that "Ouspensky stopped a bullet"; and who, in a darkly humorous moment, wrote home that "Plato is pretty consoling, because I can always think that somewhere there is a perfect hell of a navy of which this is but an imitation or representation." Returning to these letters years later prompts Clubb to look again at the Second World War and at the atomic bomb that ended it. In an analysis as useful to understanding our own historical moment as it is to reconsidering the past, Clubb counters the conventional wisdom shared by veterans and civilians alike, particularly regarding the concept of a "just war." For Clubb, as for so many veterans, the war does not end with the victory over Japan. Despite the intervening years, Clubb finds that the haunting episodes experienced over half a century ago echo still. Even in the solitude of the forest, in the hunting parties he meets, in the animals he himself kills, he hears again the sound of battle, sees again the faces of the victims of war. Part letters, part memoir, and part scholarly analysis, this volume ranges over a vast, colorful, and weighted territory. From the battles and respites in the Pacific Islands, to the night clubs and call girls of mainland San Francisco and San Diego; from the relative quiet of his aptly named hometown,

Stillwater, to the similarly quiet Montana backcountry, Clubb's narrative explores the psychological terrain of a life disturbed, and forever changed, by war. What does Jesus have to say about violence, just war, and killing? Does Jesus ever want his disciples to kill in order to resist evil and promote peace and justice? This book by noted theologian and bestselling author Ronald J. Sider provides a career capstone statement on biblical peacemaking. Sider makes a strong case for the view that Jesus calls his disciples to love, and never kill, their enemies. He explains that there are never only two options: to kill or to do nothing in the face of tyranny and brutality. There is always a third possibility: vigorous, nonviolent resistance. If we believe that Jesus is Lord, then we disobey him when we set aside what he taught about killing and ignore his command to love our enemies. This thorough, comprehensive treatment of a topic of perennial concern vigorously engages with the just war tradition and issues a challenge to all Christians, especially evangelicals, to engage in biblical peacemaking. The book includes a foreword by Stanley Hauerwas. In a world of war, terrorism, and constant threats to global stability, how should Christians honor Jesus Christ? Four experts in Christian ethics, political philosophy, and international affairs present four different views of just war, nonviolence, Christian realism, and church history, orienting readers to today's key positions. Recent decades have seen an increasing reliance on private military contractors (PMCs) to provide logistical services, training, maintenance, and combat troops. In *Outsourcing War*, Amy E. Eckert examines the ethical implications involved in the widespread use of PMCs, and in particular questions whether they can fit within customary ways of understanding the ethical prosecution of warfare. Her concern is with the *ius in bello* (right conduct in war) strand of just war theory. Just war theorizing is generally built on the assumption that states, and states alone, wield a monopoly on the legitimate use of force. Who holds responsibility for the actions of PMCs? What ethical standards might they be required to observe? How might deviations from such standards be punished? The privatization of warfare poses significant challenges because of its reliance on a statist view of the world. Eckert argues that the tradition of just war theory—which predates the international system of states—can evolve to apply to this changing world order. With an eye toward the practical problems of military command, Eckert delves into particular cases where PMCs have played an active role in armed conflict and derives from those cases the modifications necessary to apply just principles to new agents in the landscape of war. *War, Peace, and Reconciliation* invites Christians and the churches into a conversation over how to think about war from a standpoint in faith. It asks how reconciliation, which is central to Christian life and doctrine, can engage the realities of war without surrendering its fundamental affirmations. It defines these realities politically by discussing the meanings of power, peace as a particular organization of power, and the international system. The study of war and politics is unavoidable, as is the engagement with reconciliation, because all human existence and activity exist in the context of the gracious work of God to renew and reconcile the fallen creation. The inquiry is theocentric and christocentric. It culminates in a call to the churches to examine all their practices in the light of this perspective. Fifteen renowned authors from widely varied backgrounds examine the Vietnam War, providing a fresh insight into this controversial conflict, even for those who have 'read it all before'. First-hand accounts, maps and contemporary photographs, analysis from the soldiers involved and new perspectives from combatants on both sides provide an incisive investigation into a fascinating and terrible war. "This is a superb and compelling reexamination of the major historical, political, and ethical issues that continue to smoulder many decades after the conclusion of the Vietnam War, I highly recommend *Rolling Thunder in a Gentle Land*. It is among the best books of its kind that I've encountered over the last dozen years." Tom O'Brien, author of *The Things They Carried* political theologian Oliver O'Donovan takes a fresh look at some traditional moral arguments about war. Christians differ widely on this issue. The book re-examines questions of contemporary urgency, including the use of biological and nuclear weapons, military intervention, economic sanctions, and the role of the UN. It opens with a challenging dedication to the new Archbishop of Canterbury and proceeds to shed light on vital topics with which that Archbishop and others will be very directly engaged. It should be read by anyone concerned with the ethics of warfare. This is a study of the

relationship between Anglicans and the armed forces, of the military heritage and history of the Anglican Communion, and the changing nature of this relationship between the mid-Victorian period and the 1970s. This era spanned a period of imperial expansion and colonial conflict round the turn of the twentieth century, the two World Wars, the Cold War, wars of decolonisation, and Vietnam. In terms of armed conflict, it was the bloodiest period in the history of humanity and marked the advent of weaponry that had the capacity to extinguish human civilization. This book assesses the contribution of an expansive Anglican Communion to the armed forces of the English-speaking world, examines the ways in which this has been remembered, and explores its challenging legacy for the twenty-first century Church of England. Limited force is different than war: different in scope, strategic purpose, and ethical permissions and restraints. No-fly zones, limited strikes, Special Forces raids, and drone strikes outside 'hot' battlefield have been at the nexus of the moral and strategic debates about just war since the fall of the Berlin Wall but, with the exception of drones, these aspects of the modern arsenal have remained largely undertheorized. *Just and Unjust Uses of Limited Force* fills that gap by revisiting the major wars animating contemporary just war scholarship (Kosovo, Afghanistan, Iraq, the drone 'wars', and Libya) through the lens of limited force and drawing insights from the just war tradition. Looking at these contemporary examples, the book teases out an ethical account of force-short-of-war. It covers the deliberation about whether to use limited force (*jus ad vim*), restraints that govern its use (*jus in vi*), when to stop (*jus ex vi*), and the after-use context (*jus post vim*). While these moral categories parallel to some extent their just war counterparts of *jus ad bellum*, *jus in bello*, *jus post bellum*, and *jus ex bello*, the book illustrates how they can be reimagined and recalibrated in a limited force context, while also introducing new principles specific to the dilemmas associated with escalation and risk. As the argument unfolds, the reader will be presented with a view of limited force as a moral alternative to war, exposed to a series of dilemmas regarding when and how limited force is used, and provided with a more precise and morally enriched vocabulary to talk about limited force and the responsibilities its use entails. *Just War Thinking* reconsiders the intersection between morality and pragmatics in foreign policy and modern warfare. The book argues that a political ethic of responsibility should motivate the contemporary application of military force by states in order to protect international security and human life, considering the challenges posed by today's new wars: targeted killing, humanitarian intervention, terrorism, *jus post bellum*, and the influences of public opinion and supranational institutions. The modern ethics of war is a field of disparate, competing voices based on often unexplored theological and metaphysical assumptions. Therese Feiler approaches them from the borderline area between systematics, philosophical theology and religious studies. With reference to G. W. F. Hegel's and like-minded thinkers' 'theo-logic' that negotiates Christ's mediation and immanent dialectics, Feiler identifies the logic and problem of mediation as the core concern of political ethics. Feiler unites five representative authors from now disparate strands of contemporary just war ethics, testing whether they offer a meaningful possibility of mediation and subsequent reconciliation: a sovereign realist and a cosmopolitan idealist; a rationalist individualist, an idealist Christian ethicist, and finally, an evangelical theologian. Opening the just war debate for comparative critical engagement, Feiler creates a fascinating study that locates a "dynamic point" at which faithful, free political action can be wrestled from irony, tragedy, and melancholic inertia in the face of totalitarian suffocation. Butler sheds light on how American political leaders sell the decision to intervene with military force to the public and how a just war frame is employed in US foreign policy. He provides three post-Cold War examples of foreign policy crises: the Persian Gulf War (1990-91), Kosovo (1999), and Afghanistan (2001). Politicians, pundits, and scholars have cited the principles of "just war" to defend military actions from Iraq to Afghanistan to Libya. Other politicians, pundits, and scholars have cited just war principles to condemn those same military interventions. How can the same tradition lead to such sharply opposing conclusions? What is the just war tradition, and why is it important today? Authors David D. Corey and J. Daryl Charles answer those questions in this insightful exploration. A fascinating blend of history, theology, and political philosophy, *The Just War Tradition: An Introduction* traces the development of the tradition from

its inception nearly two millennia ago. Corey and Charles illuminate how the various voices within the tradition—from Augustine and Aquinas, to Luther and Calvin, to Suárez and Locke, up to present-day commentators—relate to one another and to rival ways of understanding war and peace. Two leading experts on hate crime reassess the threat of violence based on difference—whether in sexual orientation, race, gender, ethnicity, or citizenship—to help us better understand and ultimately prevent such acts from occurring in the future. A scientific explanation of the onset and expansion of war and the conditions of peace. This provocative and timely primer on the just war tradition connects just war to the concrete practices and challenges of the Christian life. Daniel Bell explains that the point is not simply to know the just war tradition but to live it even in the face of the tremendous difficulties associated with war. He shows how just war practice, if it is to be understood as a faithful form of Christian discipleship, must be rooted in and shaped by the fundamental convictions and confessions of the faith. The book includes a foreword by an Army chaplain who has served in Iraq and study questions for group use. A much-needed survey of the entire field of early modern Spanish scholastic thought. Each chapter is grounded in primary sources and the relevant historiography, includes a useful bibliography, and serves as a point of departure for future research. Just-war theory has a long and distinguished history that stretches back to the Christian theologians of medieval Europe. Yet principles of just war must develop alongside social norms, standards of military practice and technology, and civilian-military relationships. Since World War II, and especially since American involvement in Vietnam, military ethics has developed into an academic cottage industry. As commonly taught to undergraduates and military practitioners, contemporary just-war theory seeks to ensure the political sovereignty and territorial integrity of nation-states. The theory insists that the only just wars are defensive ones and forbids wars of national aggrandizement. On this view, because of the right to collective self-determination, wars must not seek to remake the world order, as that would undermine state sovereignty. In recent decades, however, cosmopolitan philosophers have challenged various aspects of the traditional edifice in an attempt to use just-war theory to enhance the protection of human rights around the world. Scholars have argued for greater scope for humanitarian intervention to protect individuals against their own government, for principles of justice after war to ensure that all states are legitimate, and most radically, for the responsibility of ordinary combatants to assess for themselves the justice of their military's cause. On this last argument, because combatants whose cause is just have done nothing to lose their immunity from harm, attacking them is unjust, and combatants whose cause is unjust cannot fight with discrimination. This publication surveys these recent developments, and it finds that they provide a radical challenge to both the theory and the practice of contemporary warfare. Of particular importance is its insistence on the need to strengthen international institutions, so as to provide combatants with an impartial perspective on their side's cause, and to strengthen military ethics education; and its suggestion that policies on dishonorable discharge be rethought. However, this monograph also challenges certain aspects of the new approach, suggesting important connections between military ethics and democratic theory and practice. Looking at topics across the spectrum of America's wars, religious groups, personalities, and ideas, this volume shows that even in an increasingly secular society, religious roots and values run deep throughout American society and are elevated in times of war. This book rewrites the history of Christian peace ethics. Christian reflection on reducing violence or overcoming war has roots extending back to ancient Roman philosophy, and it eventually decisively influenced the formation of modern international law. This study traces the development of the tradition from Cicero, Augustine and Thomas Aquinas to early modern thinkers including Vitoria, Suarez, Martin Luther, Hugo Grotius and Immanuel Kant. These sources influenced modern peace ethics' cosmopolitanism and international law-based approach, as can be found in the late Pope John Paul II's peace teaching. This book examines the manner by which the just war tradition has been invoked, engaged, and developed in the context of the war on terror. It pays particular attention to the questions of anticipatory war, humanitarian intervention, and punitive war, and looks to compare current thinking on these issues to classical ideas about when and how war might be justified. In doing so, it draws our attention to the

renegotiation of the right to war that is taking place in the post-9/11 world, while also illuminating the stories of change, continuity, and contestation that underpin the ongoing development of the just war tradition. Justice and the Just War Tradition articulates a distinctive understanding of the reasons that can justify war, of the reasons that cannot justify war, and of the role that those reasons should play in the motivational and attitudinal lives of the citizens, soldiers, and statesmen who participate in war. Eberle does so by relying on a robust conception of human worth, rights, and justice. He locates this theoretical account squarely in the Just War Tradition. But his account is not merely theoretical: Justice and the Just War Tradition has a variety of practical aims, one of the most important of which is to serve as an aid to moral formation. The hope is that citizens, soldiers, and statesmen whose emotions and aspirations have been shaped by the Just War Tradition will be able to negotiate violent communal conflict in ways that respect the demands of justice. So Justice and the Just War Tradition articulates a theoretically satisfying and practically engaging account of the reasons that count in favor of war. Moreover, Eberle develops that account by engaging contemporary theorists, both philosophical and theological, by according due deference to venerable contributors to the Just War Tradition, and by integrating insights from military memoir, the history of war, and the author's experience of teaching ethics at the United States Naval Academy. "This book began in an argument between friends surprised to find themselves on opposite sides of the debate about whether the United States and the United Kingdom should invade Iraq in 2003. Situated on opposite sides of the Atlantic, in different churches, and on different sides of the just war/pacifist fence, we exchanged long emails that rehearsed on a small scale the great national and international debates that were taking place around us. We discovered the common ground we shared, as well as some predictable and some surprising points of difference....When the initial hostilities ended, our conversation continued, and we felt the urgency of contributing to a wider Christian debate about whether and when war could be justified."—From the Preface So began a dynamic collaboration that developed into a civil but provocative debate over matters of war and peace that is Faith and Force. From the ancient battles between Greek city-states to the Crusades to the World Wars of the twentieth-century to the present-day wars in Afghanistan and Iraq and the Middle East, aggressors and defenders alike have claimed the mantle of righteousness and termed their actions just. But can the carnage of war ever be morally grounded? And if so, how? These are the questions that David L. Clough, a Methodist proponent of pacifism, and Brian Stiltner, a Catholic theologian and just war adherent, have vowed to answer—together. With one voice, Clough and Stiltner outline and clarify issues of humanitarian intervention, weapons proliferation, and preventative war against rogue states. Their writing is grounded in Christian tradition and provides a fresh and illuminating account of the complexities and nuances of the pacifist and just war positions. In each chapter Clough and Stiltner engage in debate on the issues, demonstrating a respectful exchange of ideas absent in much contemporary political discourse—whether on television or in the classroom. The result is a well-reasoned, challenging repartee that searches for common ground within the Christian tradition and on behalf of the faithful promotion of justice—yet one that also recognizes genuine differences that cannot be bridged easily. Intended for a broad audience, Faith and Force is the perfect foil to the shrill screeching that surrounds partisan perspectives on military power and its use. To help with using the book in a classroom context, the authors have provided Questions for Reflection and Discussion for each chapter. You can download these questions in PDF format at press.georgetown.edu. Ethical interpretations meet real life. Case studies and readings explore divergent views on morals in action. Called to live in the world, but not to be of it, Christians must maintain a balancing act that becomes more precarious the further our culture departs from its Judeo-Christian roots. How should members of the church interact with such a culture, especially as deeply enmeshed as most of us have become? In this award-winning book -- now in paperback and with a new preface -- D. A. Carson applies his masterful touch to that problem. After exploring the classic typology of H. Richard Niebuhr with its five Christ-culture options, Carson offers an even more comprehensive paradigm for informing the Christian worldview. More than just theoretical, Christ and Culture Revisited is a practical guide for

helping Christians untangle current messy debates about living in the world. This book is amongst the first academic treatments of the emerging debate on autonomous weapons. Autonomous weapons are capable, once programmed, of searching for and engaging a target without direct intervention by a human operator. Critics of these weapons claim that 'taking the human out-of-the-loop' represents a further step towards the de-humanisation of warfare, while advocates of this type of technology contend that the power of machine autonomy can potentially be harnessed in order to prevent war crimes. This book provides a thorough and critical assessment of these two positions. Written by a political philosopher at the forefront of the autonomous weapons debate, the book clearly assesses the ethical and legal ramifications of autonomous weapons, and presents a novel ethical argument against fully autonomous weapons. Bringing together an international team of contributors, this volume draws on international political theory and intellectual history to rethink the problem of a pluralistic world order. Inspired by the work of international political theorist Nicholas Rengger, the book focuses on three main areas of Rengger's contribution to the political theory of international relations: his Augustine-inspired idea of an 'Anti-Pelagian Imagination'; his Oakeshottian argument for a pluralist 'conversation of mankind'; and his ruminations on war as the uncivil condition in world politics. Through a critical engagement with his work, the book illuminates the promises and limitations of civility as a sceptical, non-utopian, anti-perfectionist approach to theorizing world order that transcends both realist pessimism and liberal utopianism. This much-needed anthology contains historically informed insights and analysis about Christian just war thinking and its application to contemporary conflicts. Recent Christian reflection on war has largely ignored questions of whether and how war can be just. The contributors to *Just War and Christian Traditions* provide a clear overview of the history and parameters of just war thinking and a much-needed and original evaluation of how Christian traditions and denominations may employ this thinking today. The introduction examines the historical development of Christian just war thinking, differences between just war thinking and the alternatives of pacifism and holy war, distinctions among Christian thinkers on issues such as the role of the state and "lesser evil" politics, and shared Christian theological commitments with public policy ramifications (for example, the priority of peace). The chapters that follow outline—from Catholic, Orthodox, Lutheran, Reformed, Anglican, Methodist, Baptist, and Anabaptist denominational perspectives—the positions of major church traditions on the ethics of warfare. The contributors include philosophers, military strategists, political scientists, and historians who seek to engage various and distinctive denominational approaches to the issues of church and state, war, peace, diplomacy, statecraft, and security over two thousand years of Christian history. *Just War and Christian Traditions* presents an essential resource for understanding the Judeo-Christian roots and denominational frameworks undergirding the moral structure for statesmanship and policy referred to as just war thinking. This practical guide will interest students, pastors, and lay people interested in issues of peace and security, military history, and military ethics. Contributors: John Ashcroft, Eric Patterson, J. Daryl Charles, Joseph E. Capizzi, Darrell Cole, H. David Baer, Keith J. Pavlischek, Daniel Strand, Nigel Biggar, Mark Tooley, and Timothy J. Demy. "Nine U.S. activists discuss the parts they played in opposing the war at home and their risky travels to Vietnam in the midst of the conflict to engage in people-to-people diplomacy. In 2013, the 'Hanoi 9' activists revisited Vietnam together; this book presents their thoughtful reflections on those experiences, as well as the stories of five U.S. veterans who returned to make reparations. Their successes in antiwar organizing will challenge the myths that still linger from that era, and inspire a new generation seeking peaceful solutions to war and conflict today"-- As war continues to be a primary topic in public debate, Andrew Fiala in *The Just War Myth* critically examines the concept of just war, arguing that actual wars never live up to the ideals of just war theory. The book provides a historical overview of the just war idea and also turns a critical eye on current events, including the idea of preemptive war, the use of torture, and the unreality of the Bush Doctrine. A comprehensive introduction to Christian ethics addressing today's most challenging moral issues *Invitation to Christian Ethics* is an indispensable guide for helping pastors, counselors, and everyday Christians navigate today's difficult moral

questions. Readers will benefit from Ken Magnuson's survey of ethics from a biblical perspective as well as contemporary theories of moral reasoning. This survey is followed by twelve chapters devoted to some of the thorniest issues Christians encounter today, such as: Sexuality, including homosexuality, sexual identity, and gender Marriage and divorce Infertility and assisted reproductive technologies Abortion Physician-assisted suicide Race relations Creation care Capital punishment Just war, pacifism, and the use of lethal force Magnuson provides biblical insight into each topic and presents key moral considerations. He also answers specific, practical questions that arise and concludes with a summary of his recommended approach to each issue. Readers will learn how to grapple with difficult moral questions and will receive guidance for some of life's most challenging ethical conundrums. "Ethics will continue to be a line in the sand that separates Christians. In this volume, Magnuson gives us a biblically-based, logically-sound, historically-rooted, and future-aware guide that the church so desperately needs in the face of sexual revolution, moral relativism, and advancing technology." --Brian Arnold, President of Phoenix Seminary For the last several decades, the Just-War debate amongst theologians has been dominated by two accounts of moral rationality. One side assumes a presumption against harm (PAH), and the other identifies with a presumption against injustice (PAI). From Presumption to Prudence in Just-War Rationality argues that the time has come to leave behind these two viewpoints in favour of a prudentially grounded approach to Just-War thinking. In Parts 1 and 2 of the book, Kevin Carnahan offers immanent critiques of the PAI and PAH positions. In Part 3, utilising Paul's treatment of the atonement and use of the idea of the imitation of Christ, he lays out an alternative to the ways in which theologians in favour of the PAI or PAH have construed the Christian narrative. In Part 4, Carnahan then develops a neo-Aristotelian account of prudence as a higher order virtue governing the interpretation of moral reality. Drawing on this account, he explores what Just-War rationality would look like if it were prudentially grounded. The work concludes with a case study on noncombatancy in the 2011 Israeli bombardment of Gaza. This book offers a compelling new perspective on this important and pertinent subject. As such, academics and students in Religion, Theology, Philosophy, Ethics and Political Theory will all find it an invaluable resource on Just-War theory. The terrorist attacks of 11 September 2001 marked a turning point in international politics, representing a new type of threat that could not easily be anticipated or prevented through state-based structures of security alone. Opening up interdisciplinary conversations between strategic, economic, ethical and legal approaches to global terrorism, this edited book recognises a fundamental issue: while major crises initially tend to reinforce old thinking and behavioural patterns, they also allow societies to challenge and overcome entrenched habits, thereby creating the foundations for a new and perhaps more peaceful future. This volume addresses the issues that are at stake in this dual process of political closure, and therefore rethinks how states can respond to terrorist threats. The contributors range from leading conceptual theorists to policy-oriented analysts, from senior academics to junior researchers. The book explores how terrorism has had a profound impact on how security is being understood and implemented, and uses a range of hitherto neglected sources of insight, such as those between political, economic, legal and ethical factors, to examine the nature and meaning of security in a rapidly changing world. This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online. In original essays written by both senior scholars as well as rising younger scholars in the field of international ethics, this volume addresses the ethics of war in an era when non-state actors are playing an increasingly prominent role in armed conflict. How do we frame decisions to use or abstain from military force? Who should do the killing? Do we need new paradigms to guide the use of force? And what does "victory" mean in contemporary conflict? In many ways, these are timeless questions. But they should be revisited in light of changing circumstances in the twenty-first century. The post-Cold War, post-9/11 world is one of contested and fragmented sovereignty:

contested because the norm of territorial integrity has shed some of its absolute nature, fragmented because some states do not control all of their territory and cannot defeat violent groups operating within their borders. Humanitarian intervention, preventive war, and just war are all framing mechanisms aimed at convincing domestic and international audiences to go to war—or not, as well as to decide who is justified in legally and ethically killing. The international group of scholars assembled in this book critically examine these frameworks to ask if they are flawed, and if so, how they can be improved. Finally, the volume contemplates what all the killing and dying is for if victory ultimately proves elusive. The book opens with a discussion of different methods and approaches employed to study the subject, including analytical political theory, post-structuralism and critical theory. It then surveys some of the most prominent perspectives on global ethics, including cosmopolitanism, communitarianism of various kinds, theories of international society, realism, postcolonialism, feminism, and green political thought. Part III examines a variety of more specific issues, including immigration, democracy, human rights, the just war tradition and its critics, international law, and global poverty and inequality. -- Publisher description.

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