

Week Twelve Handout

“God & Caesar – The Ancient Modern Clash”

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International Relations and Religion (Part 2):

The Emergence of a New Challenge since 9/11

Since 9/11, the world has “rediscovered” the importance of religion in resolving conflicts in world affairs.

What is the role of “the mighty and the almighty” on the international stage? Are we headed for a “clash of civilizations?” Does religion have answers for some of the current conundrums and conflicts in international relations? We will look at the emergence of religion in international affairs since 9/11 and some of the difficult issues it has to confront – peace in the Middle East, Western-Islamic relations, the rise of religion in China, and American foreign policy in Africa.

Opening Question for This Week

Do you think extreme and violent reactions to world events and social changes are ever justified by the Bible? If so, what scripture verses do you use to support your point-of-view?

- **Pacifist view:** Based on the Sermon on the Mount (Matthew 5-7), especially Matt. 5:9 (‘blessed are the peacemakers’), 5:38-39 (‘turn your cheek’), and 5:44 (‘love your enemies’). Also, Isaiah 2:4, 11:6-9.

NOTE: Pacifism was the official teaching and practice of the Christian church until the Roman Emperor Constantine made Christianity the official religion of the Roman Empire (312 AD).

- **‘Just War’ view:** Based on Roman philosophical military ethics and the moral, ethical, and philosophical teachings of the Roman Catholic Church. Cicero, St. Augustine of Hippo, St. Thomas Aquinas. Principles as those found in Deuteronomy 20:10-20.

Overriding principle of **prudential judgment** – Civil authorities bear the responsibility for making sure that a war is ‘just’ before they go to war.

- ***Jus ad bellum*** (justice before war; right reasons for going to war)
 - Just cause
 - Legitimate authority
 - Right intention
 - Probability of success
 - Last resort
 - Comparative justice
 - Proportionality

- *Jus in bello* (justice in war; right conduct during war)
 - Distinction – War directed at combatants, not civilians
 - Proportionality
 - Military necessity
- **‘Holy War’ view:** Based on biblical accounts, particularly the account of the destruction of Jericho (Joshua 6) and the destruction of the Amalekites (1 Samuel 15:1-3).
 In 1095, at the Council of Clermont, Pope Urban 11 declared that some wars are not only *bellum iustum* (just war), but that some rose to the level of *bellum sacrum* (holy war). Pope Urban’s speech to the Council on November 27 marked the beginning of the First Crusade.

Did the wars in Afghanistan (2001) and Iraq (2003) meet the criteria of ‘Just War’?

Actions by political and religious leaders

Since September 11, 2001 there has been an explosion of forums, dialogues, and conferences hosted by world leaders and world organizations seeking to grapple with the role of religion in current international affairs.

1. **Governments –**
 - a. UN – Millennium Peace Initiative (2000); World Council of Religious Leaders
 - b. UN - United Nations Alliance of Civilizations
 - c. EU – European Union Agency for Fundamental Rights
 - d. Saudi Arabia – Interfaith Dialogue in Madrid and with the UN
 - e. Jordan – *Common Word* Initiative
 - f. Qatar, UAE – U.S.-Islamic World Forum (Doha Initiative)
 - g. Morocco – Evangelical and Interfaith dialogues
 - h. Norway – Oslo Coalition on Freedom of Religion or Belief
2. **Think Tanks –** Council on Foreign Relations, The World Bank, World Economic Forum, Brookings Institution, Club of Madrid, Royal Aal al-Bayt Institute for Islamic Thought, Carnegie Council, Center for Strategic and International Studies, Social Science Research Council, Pew Forum on Religion and Public Life, Ethics & Public Policy Institute, Hudson Institute, Institute for Global Engagement, International Center for Religion & Diplomacy, Public Research Religion Institute
3. **Academic Institutions –** Yale, Georgetown, Harvard, Boston University, Notre Dame, University of Virginia, Penn, Cambridge (UK), Al-Azhar (Cairo), Seton Hall.
4. **Foundations –** Henry Luce Foundation, Foundation for Dialogue among Civilizations, Clinton Global Initiative, Tony Blair Faith Foundation
5. **Religious Institutions –** The Vatican, World Anglican Communion, Orthodox Church, World Council of Churches, World Evangelical Alliance
6. **Events –** UN Millennium Goals and Dialogue of Civilizations, Council of 100 World Religious Leaders

U.S. Government Departments

- **1998** – International Religious Freedoms Act (IRFA), Office of International Religious Freedom at the State Department, U.S. Commission on International Religious Freedom (USCIRF), National Security Council (Human rights, Multilateral affairs)
- **2000** – Office of Faith-based and Neighborhood Partnerships (extension offices in different departments/ministries of government)
- **2003** – CIA – Political Islam Strategic Analysis Project (PISAP), Book: *A Necessary Engagement*, Emile Nakhleh; covert-ops (“The Search for a Moslem Billy Graham” [1951], “Occultism in High Places”)
- **Department of Defense** – “Operation Minerva” (Research); COIN initiatives
- **Foreign Service Institute, USAID** – Training in religion as a part of cultural dynamics

Next Steps

- Need to become informed and learn the languages of religion and politics
- Need to understand that religion is here-to-stay in international affairs
- Need to make a “place at the table” for people of faith and faith-based organizations – a seat at the table does not mean that religion should control the agenda
- Need to be “wise as a serpent and gentle as a dove” as we deal with leaders in positions of political power
- Need to be prayerful, listening, and humble

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