



## **The Politics of Past Evil: Religion, Reconciliation, and the Dilemmas of Transitional Justice (Kroc Inst Religion Conflict & Peacebldg)**

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"A great strength of this timely volume is its combination of a theological and philosophical accounting of reconciliation, with an empirically driven appreciation for how such reconciliation practices work out in the world of politics. Bringing together the insights of disparate disciplines on most any topic is always admirable, but more important in this case is that the topic under consideration in this book—reconciliation—demands such an interdisciplinary perspective. As such, it is likely to generate a good deal of interest in political science, history, sociology, philosophy, religious studies, and theology." —**J. Christopher Soper, Pepperdine University**

"Sentimentality threatens and undermines the work of reconciliation. So thank God we have this book of extraordinary essays on reconciliation and forgiveness. These essays show at once the hard yet crucial work that is reconciliation. Moreover, it is not work that simply takes place between people, but as these essays show, it can be the heart of politics. Indeed, these essays demonstrate that reconciliation is a politic that we cannot live without. The philosophical, theological, and political sophistication of these essays will make this book the book of record on issues of reconciliation and forgiveness." —**Stanley Hauerwas, Gilbert T. Rowe Professor of Theological Ethics, Duke Divinity School**

What place does reconciliation have in the politics of transitions? What are the warrants for it? In this important new volume, Alan J. Torrance, David B. Burrell, C.S.C., Nicholas Wolterstorff, and Daniel Philpott draw on theology for their theoretical perspectives in answering these questions; A. James McAdams, Mark R. Amstutz, and Ronald A. Wells chart the path of reconciliation in Germany, Argentina, South Africa, and Northern Ireland. R. Scott Appleby offers a concluding essay. Their insights will interest a wide variety of readers, both scholars and generalists, both with and without theological commitments.

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