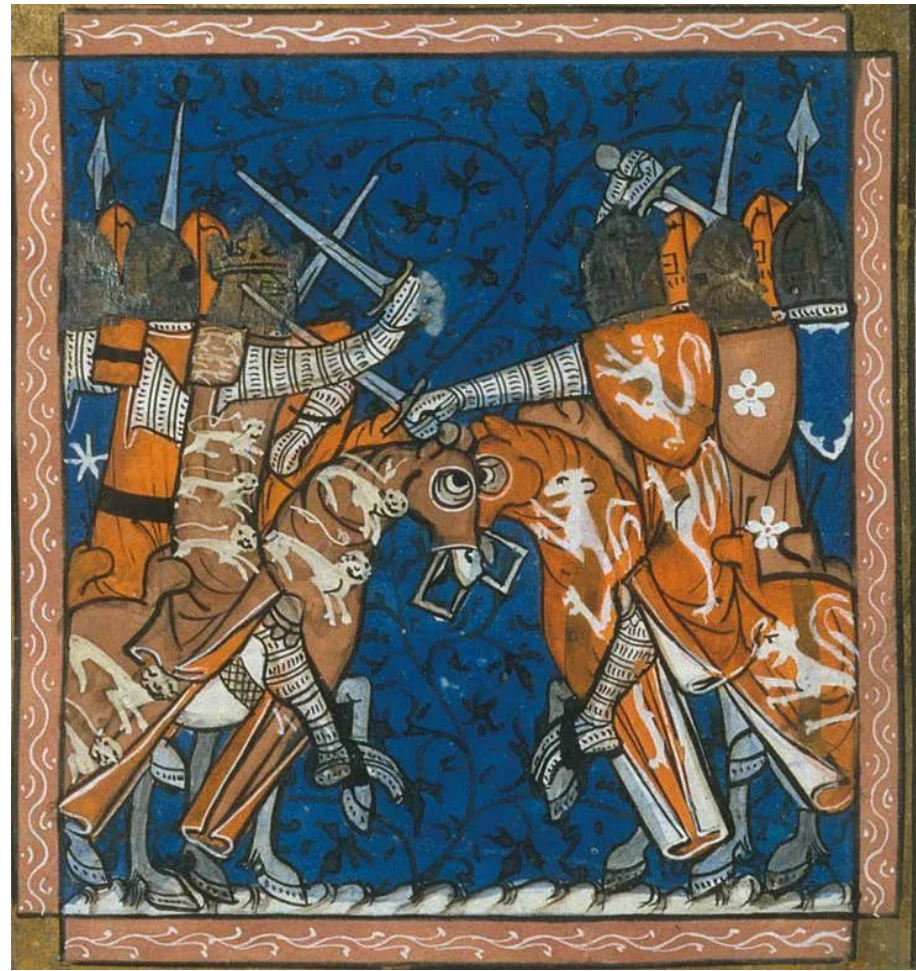


Just War Theory in the Middle Ages



Augustine on Just War

“Whoever gives even moderate attention to human affairs and to our common nature, will recognize that if there is no man who does not wish to be joyful, neither is there any one who does not wish to have peace. For even they who make war desire nothing but victory — desire, that is to say, to attain to peace with glory. For what else is victory than the conquest of those who resist us? And when this is done there is peace. It is therefore with the desire for peace that wars are waged, even by those who take pleasure in exercising their warlike nature in command and battle. And hence it is obvious that peace is the end sought for by war. For every man seeks peace by waging war, but no man seeks war by making peace.”

- Augustine, *City of God* (426).



Augustine on Just War

“For if the Christian religion condemned wars of every kind, the command given in the gospel to soldiers asking counsel as to salvation would rather be to cast away their arms, and withdraw themselves wholly from military service; whereas the word spoken to such was: “Do violence to no man, neither accuse any falsely, and be content with your wages” (Luke 3:14). The command to be content with their wages manifestly implying no prohibition to continue in the service. Wherefore, let those who say that the doctrine of Christ is incompatible with the State's well-being, give us an army composed of soldiers such as the doctrine of Christ requires them to be; let them give us such subjects, such husbands and wives, such parents and children, such masters and servants, such kings, such judges - in fine, even such taxpayers and tax-gatherers, as the Christian religion has taught that men should be, and then let them dare to say that it is adverse to the State's well-being; yea, rather, let them no longer hesitate to confess that this doctrine, if it were obeyed, would be the salvation of the commonwealth.”

- Augustine, Letter to Marcellinus (412).



Summa Theologica, Q40: Sovereign Authority

"First, the authority of the sovereign by whose command the war is to be waged. For it is not the business of a private individual to declare war, because he can seek for redress of his rights from the tribunal of his superior. Moreover it is not the business of a private individual to summon together the people, which has to be done in wartime. And as the care of the common weal is committed to those who are in authority, it is their business to watch over the common weal of the city, kingdom or province subject to them. And just as it is lawful for them to have recourse to the sword in defending that common weal against internal disturbances, when they punish evil-doers, according to the words of the Apostle (Romans 13:4): "He beareth not the sword in vain: for he is God's minister, an avenger to execute wrath upon him that doth evil"; so too, it is their business to have recourse to the sword of war in defending the common weal against external enemies. Hence it is said to those who are in authority (Psalm 81:4): "Rescue the poor: and deliver the needy out of the hand of the sinner"; and for this reason Augustine says: "The natural order conducive to peace among mortals demands that the power to declare and counsel war should be in the hands of those who hold the supreme authority."



Summa Theologica, Q40: Just Cause

Secondly, a just cause is required, namely that those who are attacked, should be attacked because they deserve it on account of some fault. Wherefore Augustine says: "A just war is wont to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what it has seized unjustly."



Summa Theologica, Q40: Rightful Intention

Thirdly, it is necessary that the belligerents should have a rightful intention, so that they intend the advancement of good, or the avoidance of evil. Hence Augustine says: "True religion looks upon as peaceful those wars that are waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good." For it may happen that the war is declared by the legitimate authority, and for a just cause, and yet be rendered unlawful through a wicked intention. Hence Augustine says: "The passion for inflicting harm, the cruel thirst for vengeance, an unpacific and relentless spirit, the fever of revolt, the lust of power, and such like things, all these are rightly condemned in war."



Summa Theologica, Q64: Doctrine of Double Effect

"Nothing hinders one act from having two effects, only one of which is intended, while the other is beside the intention. Now moral acts take their species according to what is intended, and not according to what is beside the intention, since this is accidental as explained above. Accordingly the act of self-defense may have two effects, one is the saving of one's life, the other is the slaying of the aggressor. Therefore this act, since one's intention is to save one's own life, is not unlawful, seeing that it is natural to everything to keep itself in "being," as far as possible. And yet, though proceeding from a good intention, an act may be rendered unlawful, if it be out of proportion to the end. Wherefore if a man, in self-defense, uses more than necessary violence, it will be unlawful: whereas if he repel force with moderation his defense will be lawful, because according to the jurists "it is lawful to repel force by force, provided one does not exceed the limits of a blameless defense." Nor is it necessary for salvation that a man omit the act of moderate self-defense in order to avoid killing the other man, since one is bound to take more care of one's own life than of another's. But as it is unlawful to take a man's life, except for the public authority acting for the common good, it is not lawful for a man to intend killing a man in self-defense, except for such as have public authority, who while intending to kill a man in self-defense, refer this to the public good, as in the case of a soldier fighting against the foe, and in the minister of the judge struggling with robbers, although even these sin if they be moved by private animosity."



Summa Contra Gentiles: Coercive Proselytisation

“Muhammad said that he was sent in the power of his arms—which are signs not lacking even to robbers and tyrants. What is more, no wise men, men trained in things divine and human, believed in him from the beginning, Those who believed in him were brutal men and desert wanderers, utterly ignorant of all divine teaching, through whose numbers Muhammad forced others to become his followers by the violence of his arms.”



Scenario 1

State A has credible intelligence that State B will begin mass killings of the Christian minority population within its borders within days. Diplomatic pressure and sanctions have failed. The only available military option is an air campaign that will also predictably kill several hundred civilians while degrading State B's military capacity and command structure.

Scenario 2

A culturally distinct region within State C seeks independence after decades of political marginalisation. Armed groups begin attacking government infrastructure but also operate from densely populated towns. The central government launches a counter-insurgency campaign that cannot distinguish fighters from civilians without imposing curfews, mass detentions, and large-scale surveillance.

Scenario 3

Intelligence indicates that using a drone in order to assassinate the military leaders of an enemy force would almost certainly end an ongoing war, but the strike must occur in a civilian area, with a high likelihood of bystander deaths.

Scenario 4

State D launches a cyber operation against State E's power grid to deter further territorial incursions. The attack causes nationwide blackouts, leading to hospital failures and deaths among vulnerable populations, though no direct kinetic force is used.