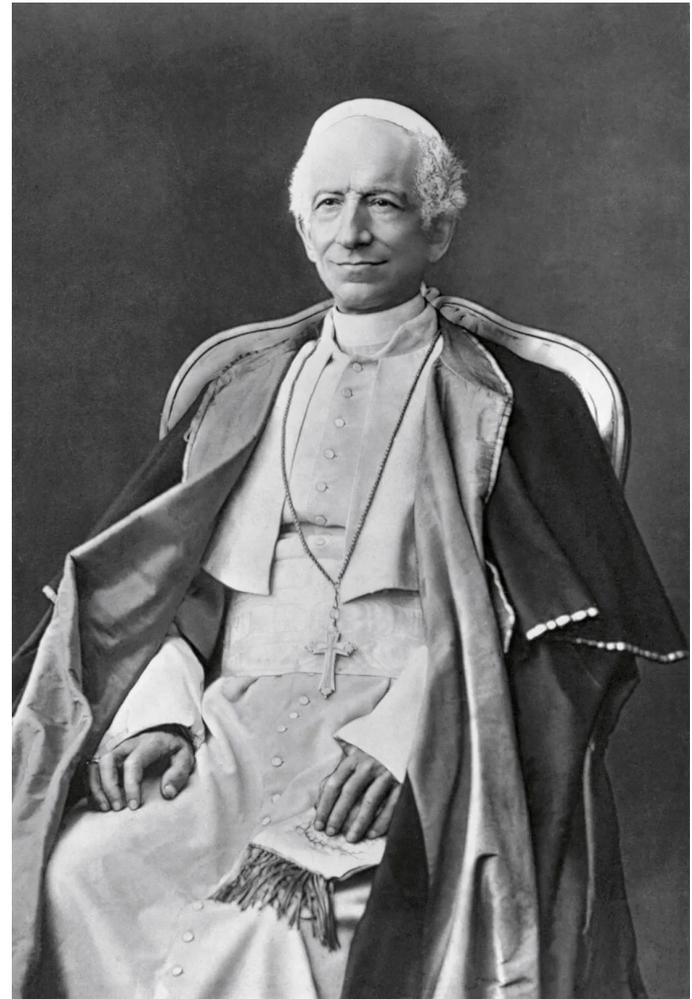


# Catholics and Conflict in Modernity



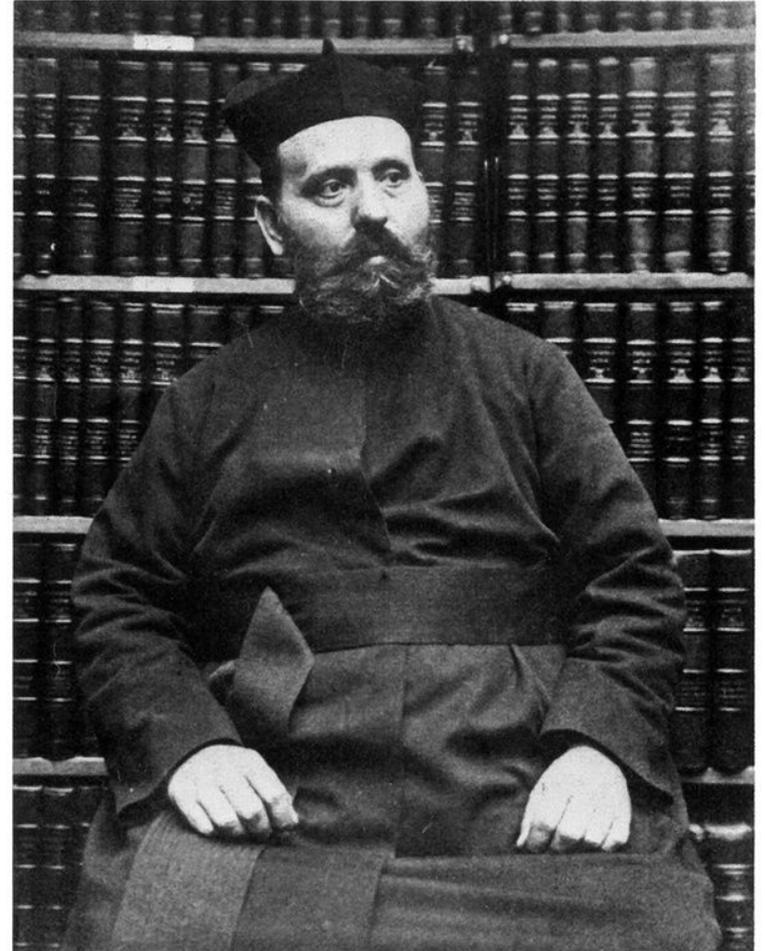
# Rerum Novarum

“Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love the very soil that yields in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self evident. And a third advantage would spring from this: men would cling to the country in which they were born, for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life.”



# Heinrich Pesch

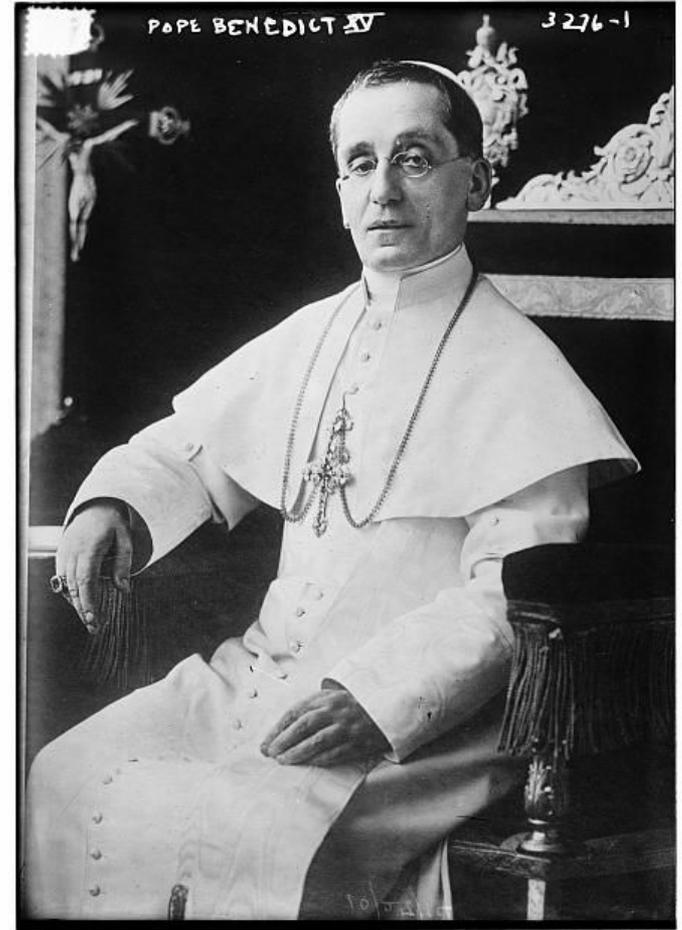
“The state is more than merely a mass of individuals who happen to dwell side-by-side. It is a moral-organic unit, a national community dominated by the purpose of working out the public welfare as being the state's purpose. First and foremost each man is his own person. But after that, each person is also a part of that organic unit which makes up the political commonwealth. Citizens of a political state are morally obligated by the common purpose of the state. They ought also to serve the public weal by their role as economizing citizens, both in a positive manner by their economic contributions and also in a passive manner by taking care not to harm the rights of others and the overall common good in their quest for gain. By such a conscientious regard for the general welfare, the economy will be transformed from a mere plurality of private economic units into a social unit without which thereby thrusting aside or suppressing this plurality of private economic units.”



# Benedict XV

“On every side the dread phantom of war holds sway: there is scarce room for another thought in the minds of men. The combatants are the greatest and wealthiest nations of the earth; what wonder, then, if, well provided with the most awful weapons modern military science has devised, they strive to destroy one another with refinements of horror. There is no limit to the measure of ruin and of slaughter; day by day the earth is drenched with newly-shed blood, and is covered with the bodies of the wounded and of the slain. Who would imagine as we see them thus filled with hatred of one another, that they are all of one common stock, all of the same nature, all members of the same human society? Who would recognize brothers, whose Father is in Heaven? Yet, while with numberless troops the furious battle is engaged, the sad cohorts of war, sorrow and distress swoop down upon every city and every home; day by day the mighty number of widows and orphans increases, and with the interruption of communications, trade is at a standstill; agriculture is abandoned; the arts are reduced to inactivity; the wealthy are in difficulties; the poor are reduced to abject misery; all are in distress.”

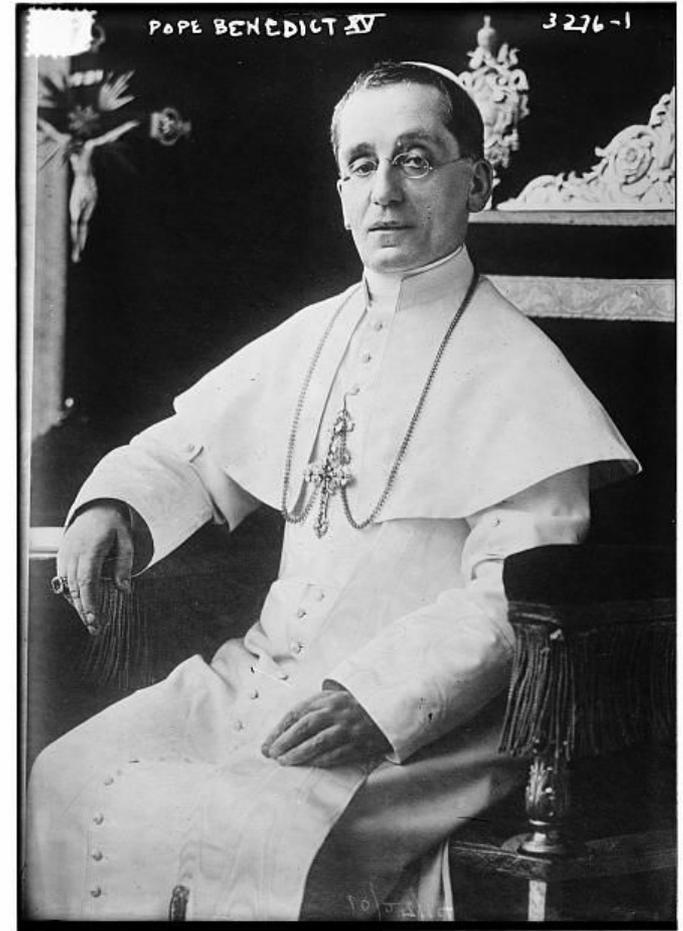
- *Ad Beatissimi Apostolorum* (1914).



# Benedict XV

“In the holy name of God, in the name of our heavenly Father and Lord, by the Blessed Blood of Jesus, price of man's redemption, We conjure You, whom Divine Providence has placed over the Nations at war, to put an end at last to this horrible slaughter, which for a whole year has dishonoured Europe. It is the blood of brothers that is being poured out on land and sea. The most beautiful regions of Europe, this garden of the world, are sown with corpses and with ruin: there, where but a short time ago flourished the industry of manufactures and the fruitful labour of the fields, now thunders fearfully the cannon, and in its destructive fury it spares neither village nor city, but spreads everywhere havoc and death.”

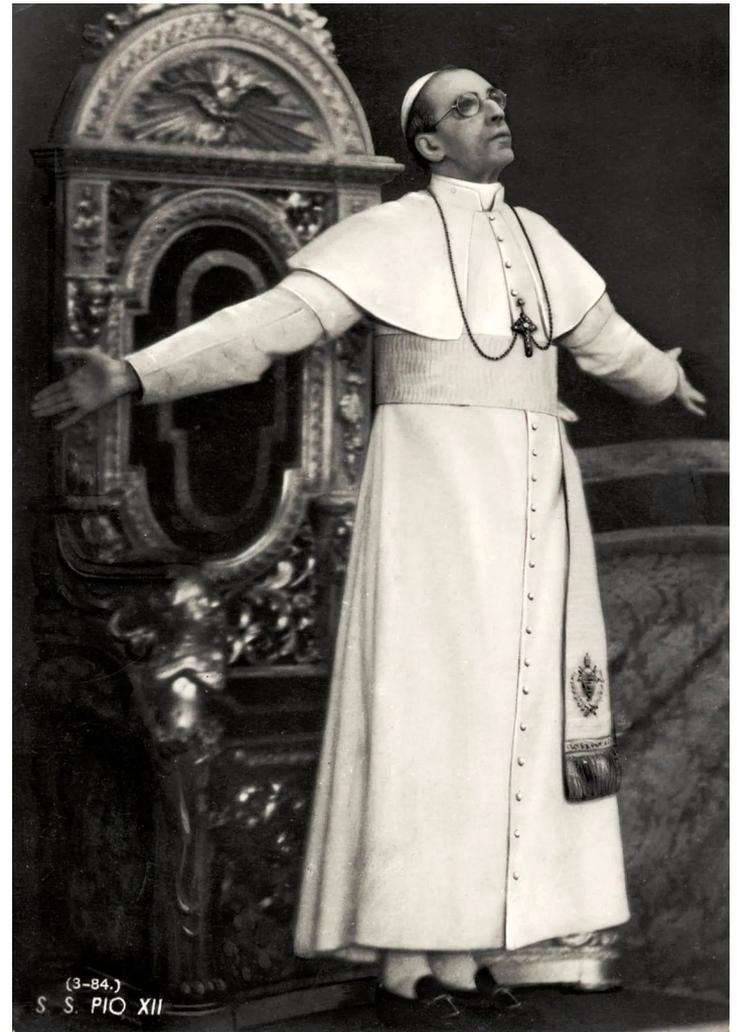
- *Allorché fummo chiamati* (1915).



# Pius XII

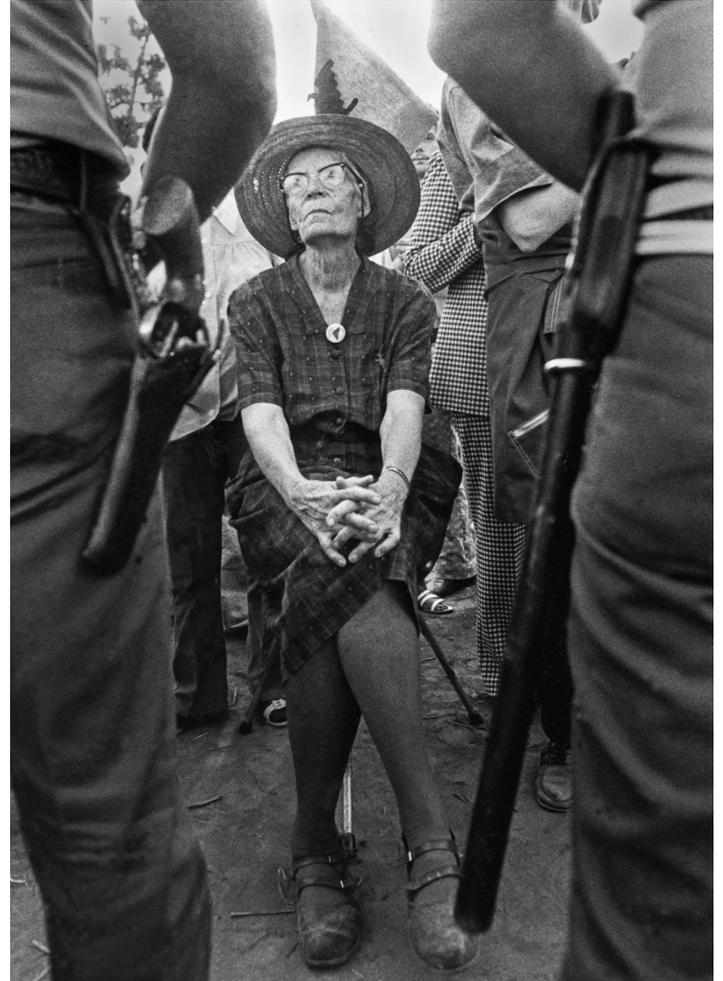
“Venerable Brethren, as We write these lines the terrible news comes to Us that the dread tempest of war is already raging despite all Our efforts to avert it. When We think of the wave of suffering that has come on countless people who but yesterday enjoyed in the environment of their homes some little degree of well-being, We are tempted to lay down Our pen. Our paternal heart is torn by anguish as We look ahead to all that will yet come forth from the baneful seed of violence and of hatred for which the sword today ploughs the blood-drenched furrow.”

- *Summi Pontificatus* (1939).



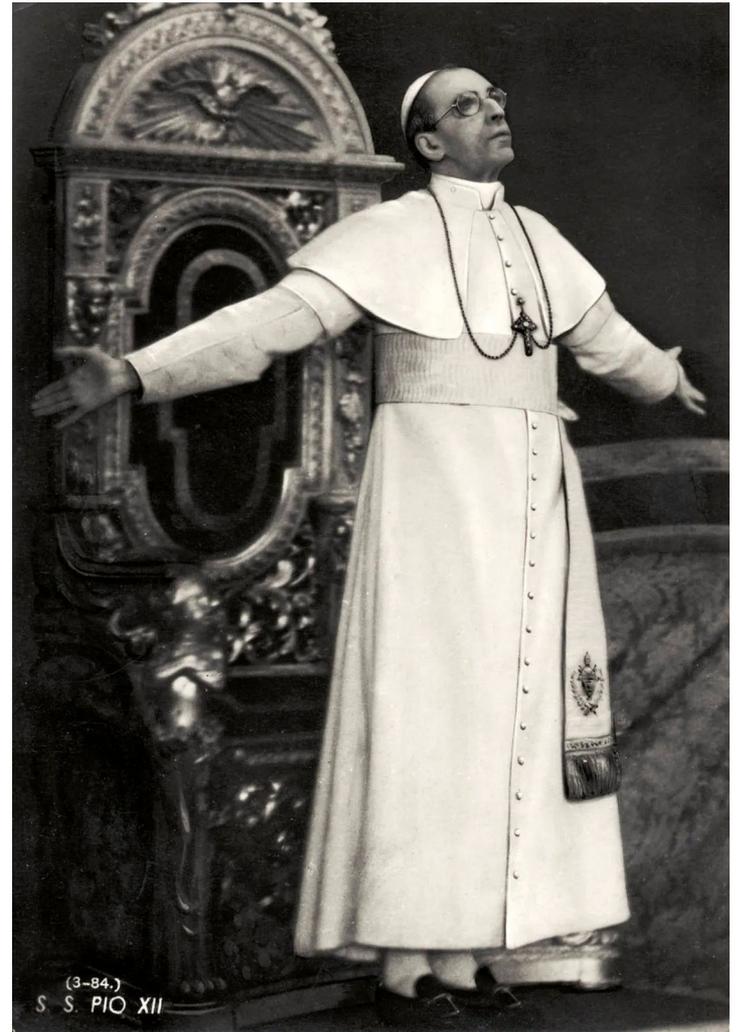
# Dorothy Day

“We are at war, a declared war, with Japan, Germany and Italy. But still we can repeat Christ’s words, each day, holding them close in our hearts, each month printing them in the paper. In times past, Europe has been a battlefield. But let us remember St. Francis, who spoke of peace and we will remind our readers of him, too, so they will not forget. In *The Catholic Worker* we will quote our Pope, our saints, our priests. We will go on printing the articles which remind us today that we are all “called to be saints,” that we are other Christs, reminding us of the priesthood of the laity. We are still pacifists. Our manifesto is the Sermon on the Mount, which means that we will try to be peacemakers. Speaking for many of our conscientious objectors, we will not participate in armed warfare or in making munitions, or by buying government bonds to prosecute the war, or in urging others to these efforts.”



# Pius XII

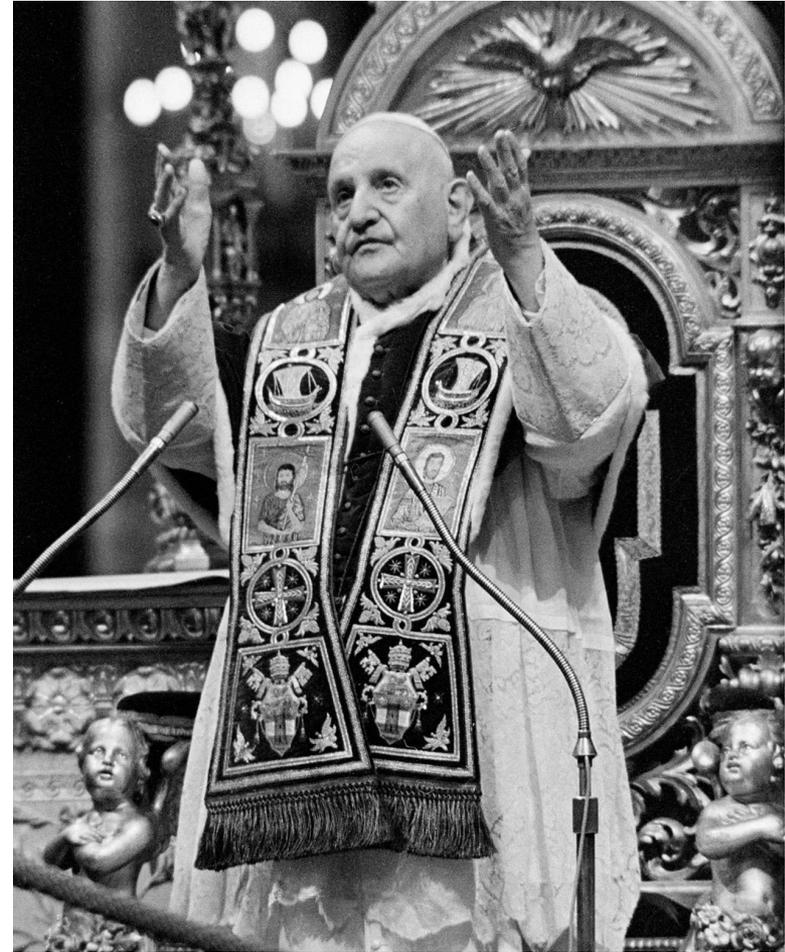
“If a body representative of the people and a government—both having been chosen by free elections—in a moment of extreme danger decide by legitimate instruments of internal and external policy, on defensive precautions, they do not act immorally; so that no Catholic citizen can invoke his conscience in order to refuse to serve and fulfill those duties the law imposed. On this matter we feel that we are in perfect harmony with our predecessors”



# John XXIII

“Men nowadays are becoming more and more convinced that any disputes which may arise between nations must be resolved by negotiation and agreement, and not by recourse to arms. 127. We acknowledge that this conviction owes its origin chiefly to the terrifying destructive force of modern weapons. It arises from fear of the ghastly and catastrophic consequences of their use. Thus, in this age which boasts of its atomic power, it no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice. 128. And yet, unhappily, we often find the law of fear reigning supreme among nations and causing them to spend enormous sums on armaments. Their object is not aggression, so they say—and there is no reason for disbelieving them—but to deter others from aggression.”

- Pacem in Terris (1963)



# Paul VI

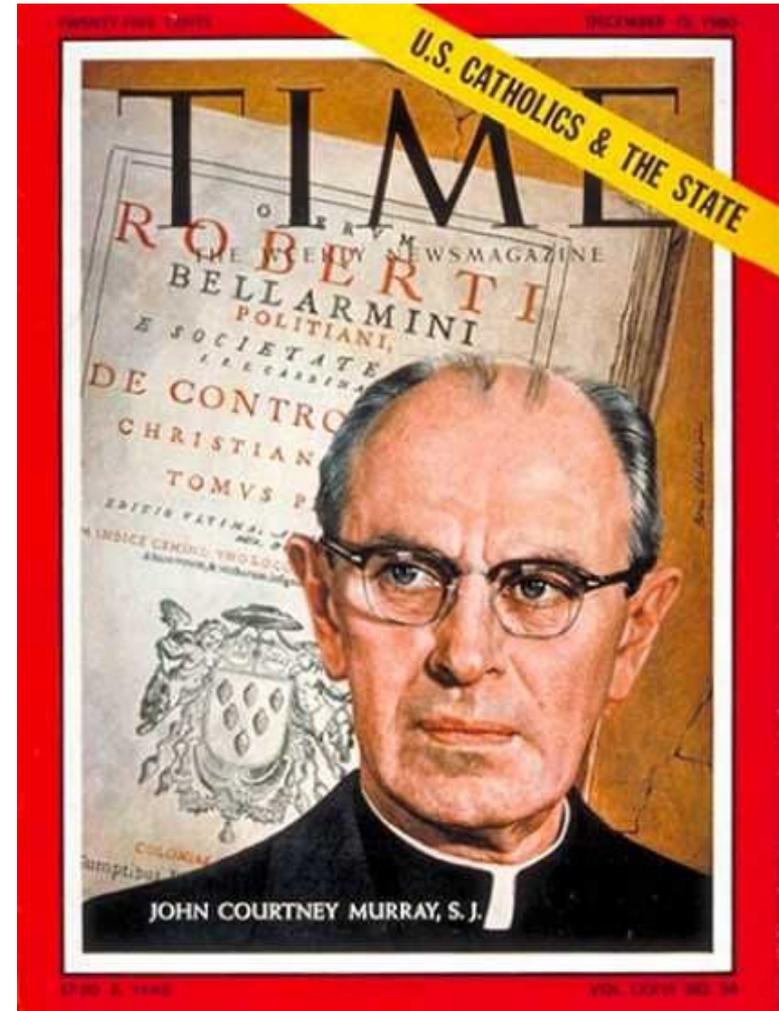
“Peace is not simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day toward the establishment of the ordered universe willed by God, with a more perfect form of justice among men.”

- Popolorum Progressio (1967)



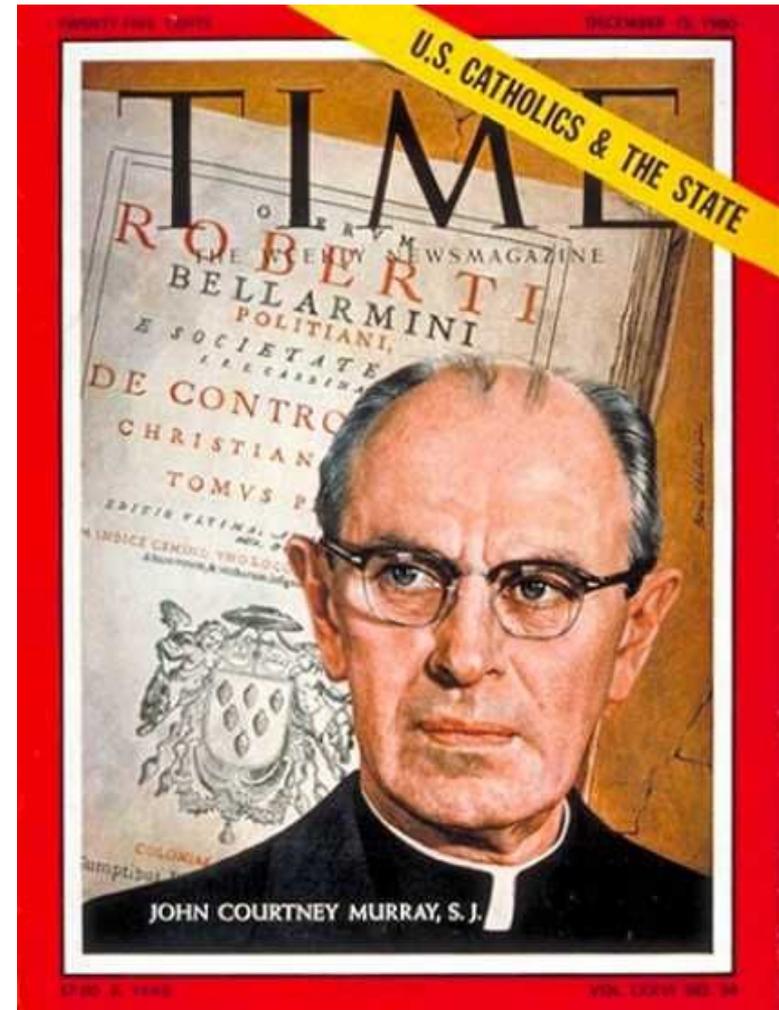
# John Courtenay Murray

“What precisely are the values, in what hierarchical scale, that today are at stake in the international conflict? What is the degree of danger in which they stand? What is the mode of the menace itself—in particular, to what extent is it military, and to what extent is it posed by forms of force that are more subtle? If these questions are not carefully answered, one will have no standard against which to match the evils of war. And terror, rather than reason, will command one's judgments on the military problem.”



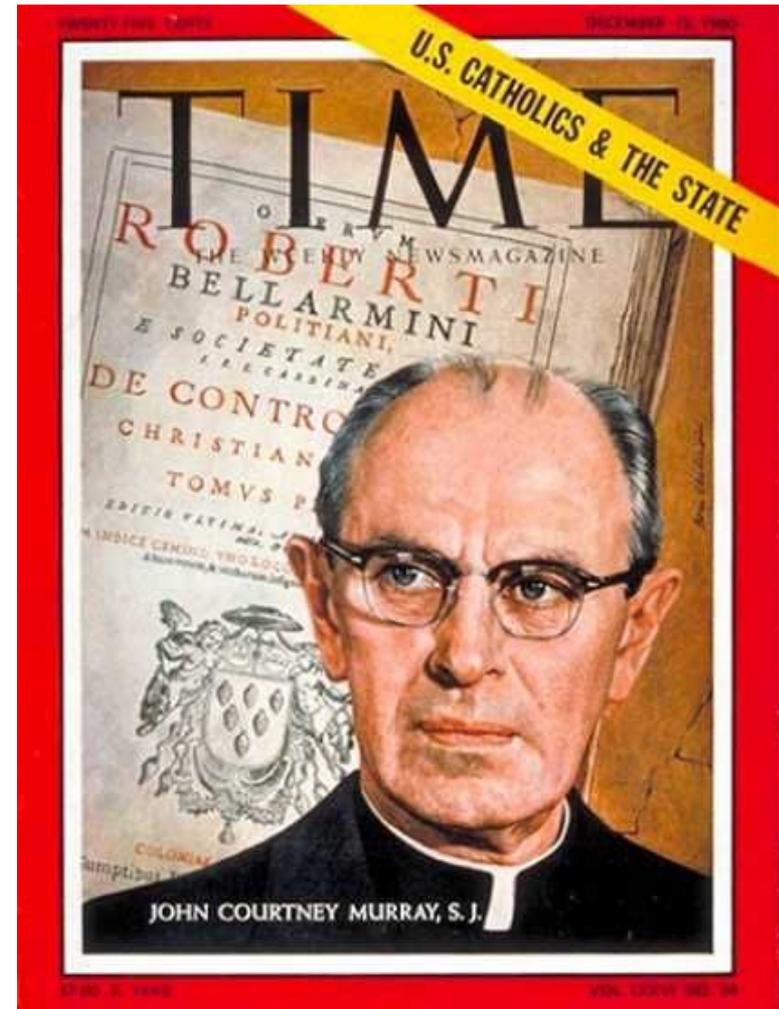
# John Courtenay Murray

“There is no indication that this reaffirmation of the traditional principle of defensive warfare, to which Pius XII was driven by the brutal facts of international life, extends only to wars conducted by so-called conventional arms. On the contrary, the Pope extended it explicitly, not only to atomic warfare but even to ABC warfare. One cannot therefore uphold the simple statement that atomic war as such, without further qualifications, is morally unjustifiable, or that all use of atomic weapons in war is, somehow in principle, evil..”



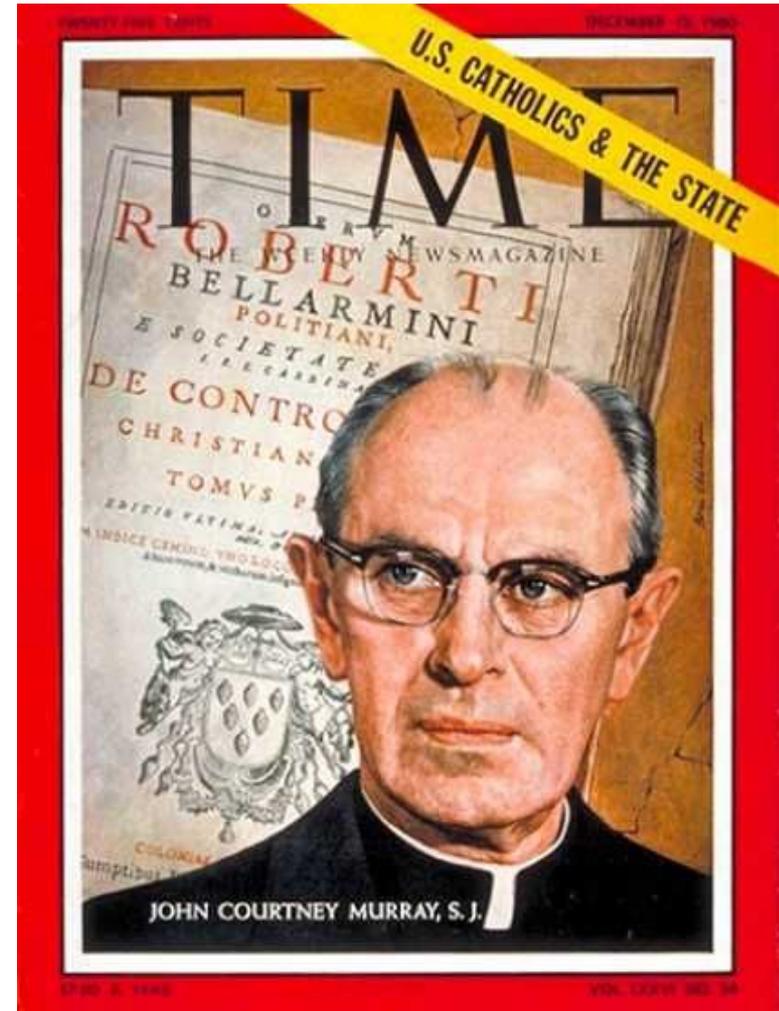
# John Courtenay Murray

“The initial relevance of the traditional doctrine today lies in its value as the solvent of false dilemmas. Our fragmentized culture seems to be the native soil of this fallacious and dangerous type of thinking. There are, first of all, the two extreme positions, a soft sentimental pacifism and a cynical hard realism. Both of these views, which are also "feelings," are formative factors in the moral climate of the moment. Both of them are condemned by the traditional doctrine as false and pernicious. The problem is to refute by argument the false antinomy between war and morality that they assert in common, though in different ways. The further and more difficult problem is to purify the public climate of the miasma that emanates from each of them and tends to smother the public conscience..”



# John Courtenay Murray

“The single inner attitude which is nourished by the traditional doctrine is a will to peace, which, in the extremity, bears within itself a will to enforce the precept of peace by arms. But this will to arms is a moral will; for it is identically a will to justice. It is formed under the judgment of reason. And the first alternative contemplated by reason, as it forms the will to justice through the use of force, is not the possibility of surrender, which would mean the victory of injustice. This is the ultimate extremity, beyond even the extremity of war itself.”



# Questions

1. Why did the Church oppose conscientious objection?
2. What did John XIII mean when he said:
  - a. “in this age which boasts of its atomic power, it no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice.”
3. Can the development of a nuclear arsenal be justified in accordance with the doctrine of double effect?
4. Can a Catholic ever justify the use of a nuclear weapon?