

**BIBLIOGRAPHY ON
WAR & PEACE, NON-VIOLENCE,
NUCLEAR ETHICS, ETC. IN MORAL THEOLOGY**

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**BIBLIOGRAPHY ON
WAR & PEACE, NON-VIOLENCE, CAPITAL PUNISHMENT,
NUCLEAR ETHICS, ETC. IN MORAL THEOLOGY**

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***N.B. See also the "Peace and War" Section of the Protestant and Roman Catholic
Fundamental Moral Bibliography*

Articles on War & Peace, Non-Violence, etc.

Allman Mark J. "Postwar Justice." *America* (17 October 2005): 9-13.

Argues for the criterion of *ius post bellum* (justice after the war) as a necessary component to broaden traditional just war theory.

Allman is professor of ethics in the philosophy and religious studies of Mount Union College in Alliance, OH.

Beck, Ashley. "How Catholic Teaching about War Changed: the Issues in View." *New Blackfriars* December 2014. URL:
<http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12113/pdf>

From the author supplied abstract: A feature of the First World War, was the consistent condemnation of it by Pope Benedict XV and his unsuccessful efforts to bring about a negotiated peace. This paper argues that the Pope realised that the nature of modern warfare demanded a new evaluation of war and that his teaching began a real shift and development in this teaching that is clearly discernible in the teachings of his successors and the Second Vatican Council, and the work of Catholic theologians and movements. However, we can see how in many ways this shift has not been recognised in the wider church, shown by the reluctance of local church leaders to question or condemn particular conflicts. On the basis of this shift the paper argues that the Catholic Church, now committed to "virtual pacifism", should base its witness to peace on two paradigms: first, the unmasking of wickedness, seen above all in the culture engendered by the possession of nuclear weapons; and second, a marked distancing from the powers and claims of the modern nation state.

Biggar, Nigel. "In Defence of War." *New Blackfriars* 18 December 2014. Available online at
<http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12117/pdf>

From the author supplied abstract: This essay falls into two parts. In the first I offer a panorama of my book, *In Defence of War* (Oxford University Press, 2013), highlighting

its main features. These comprise: its rhetorical position; its opposition to the “the virus of wishful thinking”, pacifism, legal positivism, and liberal individualism; and its promotion of the early Christian tradition of just war reasoning and of three kinds of realism – moral-ontological, Augustinian-anthropological, and practical. Then in the second part, I consider four controversial issues that the book raises: love, proportionality, Britain’s entry into the First World War, and the 2003 invasion of Iraq.

Bishop, Peter. "New Occasions Teach New Duties?: 10. War, Peace-Keeping, and Terrorism." *The Expository Times* 106 (1994): 4-9.

Böckle, Franz. "Peace and Modern Warfare: Theological Discussion in Germany." *Concilium* 5 (2/1966): 69-75.

Cahill, Lisa Sowle. "Nonresistance, defense, violence, and the kingdom in Christian tradition." *Interpretation* 38 (1984): 380-397.

Both pacifists and just war theorists must deal with two key questions: the nature of Christian community as "kingdom" and the use of the biblical "canon" in ethics. Specifically, how are contradictory Old and New Testament texts on the legitimacy of violence to be handled? Those who stress Jesus's "kingdom present" include Tertullian, Menno, and the Quakers, all of whom are absolute pacifists. Just war theorists push the kingdom into the background, and stress Christian political responsibility. Augustine, Aquinas, Luther, Calvin, the Puritan William Gouge, and Hugo Grotius all support violence but differ regarding its justification and limitation.

Cahill is Professor of Theological Ethics at Boston College.

"Can There Be a Just War to Solve the Gulf Crisis? A Survey of Statements." *Doctrine and Life* 41 (January, 1991): 32-37.

A sampling of statements from various sources, prior to the outbreak of the 1991 Gulf War, on the criteria for a just war and their applicability to the Persian Gulf crisis.

Cooper, Rand Richards. "Basic Instinct." *Commonweal* 132 (3 June 2005): 39.

Good piece probing some of the arguments and instincts which revolve around the death penalty, using the recent execution in Connecticut of Michael Ross which resumed the death penalty in that state after a forty-five year hiatus.

Cooper is a film critic for *Commonweal*.

Coste, René. "Pacifism and Legitimate Defense." *Concilium* 5 (1/1965): 45-52.

Dodoar, Robert, O.S.A. "The Gulf War and the Just-War Theory: View from the Vatican." *New Blackfriars* 73 (1992): 200-209.

Dodaro is from the Augustianum in Rome, and describes the Vatican's reaction to the Gulf War.

Duffey, Michael K. "The Just War Teaching: *From Tonkin Gulf to Persian Gulf*." *America* 164 (2 February 1991): 83-89.

Includes a summary of the traditional Just War criteria, plus a brief modern overview of development of the Just War positions. Duffey highlights the position of John Courtney Murray's thought on this issue.

Foster, Gregory D. "Just-War Doctrine: Lessons from Iraq." " *Commonweal* (15 August 2003): 11-12.

Excellent piece that challenges many of the George W. Bush assertions and assumptions about the justification for going to war in Iraq in 2003. Foster also challenges some of those who espoused just-war doctrine in supporting the administration (such as Archbishop Edwin O'Brien, George Weigel, and company).

Gavaria, Msgr. Hector Fabio Henao. "“And They Shall Make War No More’: Lessons about Peace-Making and Overcoming Conflict from Colombia.” *New Blackfriars* December 2014. Available at <http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12116/pdf>

From the author supplied abstract: This paper describes the background to the last fifty years of violence in Columbia and identifies its causes in inequality, poverty and displacement. It then explores the ways in which the Catholic Church has been prominent in developing processes of peace-building that include “accompaniment” of the victims to include them in structures of citizen participation. It ends with theological and pastoral reflection.

Hanigan, James P. "Militant Non-Violence: A Spirituality for the Pursuit of Social Justice." *Horizons* 9 (1982): 7-22.

Heft, James. "Episcopal Teaching Authority on Matters of War and Economics." In *Religion and Economic Ethics*, 271-284. The Annual Publication of the College Theology Society, 31 (1985). Edited by Joseph F. Glower. Lanham: University Press of America, 1990.

Hehir, J. Bryan. "Catholic Teaching on War and Peace: The Decade 1979-1989." In *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.*, 355-384. Edited by Charles E. Curran. New York: Paulist Press, 1990.

Himes, Kenneth R., O.F.M. "Intervention, Just War, and U.S. National Security." *Theological Studies* 65 (2004): 141-157.

Himes was chair of the Theology Department at Boston College.

_____. "The Morality of Humanitarian Intervention." *Theological Studies* 55 (1994): 82-105.

Part of the annual (March issue) review of literature in moral theology. Himes investigates the foreign policy issue of humanitarian intervention and the concomitant themes of international relations, etc.

Hollis, Rosemary. "The Gulf War and Just War Theory: Right Intention." New Blackfriars 73 (1992): 210-217.

Hollis is of the Royal United Services for Defence Studies, and looks at the criterion of right intention as applied to the Gulf War, in assessing the war aims of the multi-national coalition.

Johnson, James Turner. "Aquinas and Luther on War and Peace: Sovereign Authority and the Use of Armed Force." *Journal of Religious Ethics* 31 (Spring 2003): 3-20.

Johnson teaches at Rutgers University.

_____ "Getting it Right." *Journal of Religious Ethics* 43/1 (March 2015): 170-177.

Author supplied abstract: In addition to noting significant differences of interpretation between me and Kristopher Norris on understanding classic just war thought and judging its importance, this Comment flags errors of fact and faulty logic in the Norris essay.

See also Norris' response in the same volume: "Deliberating Just War: A Response to James Turner Johnson's 'Getting It Right'."

_____. "Just War, As It Was and Is." *First Things* (January 2005): 14-24.

Looks at a brief history of just war theory in Christian ethics before turning to developments in the Catholic tradition from the U.S. Bishops' 1983 Pastoral Letter *The Challenge of Peace* through the *Catechism of the Catholic Church* and reflections on the United Nations and the Iraq wars. Johnson concludes by identifying four challenges to be met in recovering the classic just war tradition for use in contemporary moral reflection.

_____. "Historical Tradition and Moral Judgment: The Case of Just War Tradition." *Journal of Religion* 64 (1984): 299-317.

Originally given as the 1982 Sharpe Memorial Lecture at the Divinity School of the University of Chicago.

_____. "Morality and Force in Statecraft: Paul Ramsey and the Just War Tradition." In *Love and Society: Essays in the Ethics of Paul Ramsey*, 93-114. Edited by James Johnson, and David Smith. JRE Studies in Religious Ethics, 1. Missoula: American Academy of Religion and Scholars Press, 1974.

Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.

_____. "Natural Law as a Language for the Ethics of War." *Journal of Religious Ethics* 3 (1975): 217-242.

st war theory: contemporary international lawyers Myres McDougal and Florentino Feliciano, American

Protestant ethician Paul Ramsey, and 16th century Spanish theologian, Francisco de Victoria.

Johnstone, Brian V., C.Ss.R. "Abandoning the Just War Theory? The Development of B. Häring's Thought on Peace, 1954-1990." *Studia Moralia* 33 (1995): 289-309.

Considers the development of just war thinking in the moral theology of Bernard Häring, who moved to a paradigm of healing and a call to an ethic of non-violence. Three periods mark this development: a new vision of reality, a moral community actively engaged for peace, and a change in theoretical arguments advanced.

Kellison, Rosemary B. "Impure Agency and the Just War: A Feminist Reading of Right Intention." *Journal of Religious Ethics* 43.2 (June 2015): 317-341.

Kelsay, John. "Religion, Morality, and the Governance of War: The Case of Classical Islam." *Journal of Religious Ethics* 18 (1990): 123-139.

Kelsay teaches in the Department of Religion at Florida State.

Kemp, Kenneth W. "Personal Pacifism." *Theological Studies* 56 (1995): 21-38.

Küng, Hans, and Moltmann, Jürgen, eds. "A Council for Peace." *Concilium* 197 (1988).

A series of articles on different aspects of war and peace, including ecumenical dimensions.

Lammers, Stephen. "William Temple and the Bombing of Germany: An Exploration in Just War Tradition." *Journal of Religious Ethics* 19 (1991): 71-92.

Livezey, Lowell W. "Social Ethics of War and Peace." In *Issues of Justice: Social Sources and Religious Meanings*, 175-204. Edited by Warren R. Copeland and Roger D. Hatch. Macon (GA): Mercer University Press, 1988.

Livezey teaches at Princeton University.

Manenschijn, Gerrit. "Christian Ethics of Peace and Creation: *Between Utopism and Reality*." *Louvain Studies* 16 (1991): 41-58.

Discusses the WCC theology of Justice, Peace and the Integrity of Creation (theme of the 1990 Seoul Assembly).

Mayer, Jane. "The Experiment." *The New Yorker* (11-18 July 2005): 60-71.

Chilling account of the United States military training techniques in coercive interrogation, and some of the practices being used in the prisoners held at Guantánamo Bay camp in Cuba.

Michael, Scott G. "Selective Bibliography: The Just-War Theory." *Horizons* 5 (1978): 215-225.

Miller, Richard B. "Love, Intention, and Proportion: Paul Ramsey on the Morality of Nuclear Deterrence." *Journal of Religious Ethics* 15 (1988): 201-221

Murphy, Séamus, S.J. "Notes on Proportionality." *Milltown Studies* 39 (1997): 78-95.

Discusses the *jus ad bellum* criteria in terms of the moral theory of proportionality. Clearly written and helpful in articulating just war theory.

Norris, Kristopher. "Deliberating Just War: A Response to James Turner Johnson's "Getting It Right." *Journal of Religious Ethics* 43/1 (March 2015): 178-184.

Author supplied abstract: This essay responds to James Turner Johnson's critiques of my argument in "Never Again War": Recent Shifts in the Roman Catholic Just War Tradition and the Question of 'Functional Pacifism.'" (2014). It attends specifically to three of Johnson's objections and offers accounts of the meaning and use of the term "functional pacifism," an understanding of classic just war thought as a tradition, and the concepts of peace and authority within just war and pacifist thought. It argues that my analysis of the Catholic Church's movement toward pacifism but ultimate theological inability to embrace a functional pacifism still stands in spite of Johnson's critiques. In addition, it suggests that Johnson offers a thin pacifistic conception of peace and promotes a restricted notion of ecclesial authority and democratic government. See also Johnson's "Getting It Right" in the same volume.

O'Brien, William V. "Morality and War: The Contribution of Paul Ramsey." In *Love and Society: Essays in the Ethics of Paul Ramsey*, 163-184. Edited by James Johnson, and

David Smith. *JRE Studies in Religious Ethics*, 1. Missoula: American Academy of Religion and Scholars Press, 1974.

Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.

O'Connell, James. "The Principle of Discrimination in the Gulf War: A Common Humanity and the Tensions of Competing Rights." *New Blackfriars* 73 (1992): 224-233.

O'Connell is of the Department of Peace Studies in the University of Bradford, and examines the principle of discrimination in relation to justice.

van Ouwerkerk, Coenraad, C.Ss.R. "The Debate on Modern War in Holland and France." *Concilium* 5 (2/1966): 64-68.

Parry, Richard D. "The Gulf War and the Just War Doctrine." *America* 164 (20 April 1991): 442-445

Parry is professor of philosophy at Agnes Scott College, Decatur, GA.

Pollard, John. "Papal Diplomacy and The Great War." *New Blackfriars* December 2014. At <http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12114/pdf>

From the author-supplied abstract: The election of Giacomo Della Chiesa as Pope Benedict XV coincided with the outbreak of the First World War. His pacifism led to vigorous attempts to halt the war, which failed because of the Vatican's isolation and poor diplomatic prestige. The most notable attempt was Benedict Peace Note of 1917 that set out seven proposals for negotiating peace. Despite Benedict's failure to alter the course of the war, his diplomatic efforts were matched by humanitarian action on behalf of prisoners of war and famished children. Benedict's legacy has been greater diplomatic resources for the Vatican and an energetic search for peace.

Rankin, William W. "Anglican Attitudes and Behaviors Concerning War." In *The Anglican Moral Choice*, 221-250. Edited by Paul Elmen. Wilton CT: Morehouse-Barlow Co., Inc. 1983.

Reed, Esther. "Just War Reasoning In an Age of Risk." *New Blackfriars* December 2014. Available online at <http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12119/pdf>

From the author-supplied abstract: The classic, theological tradition of just war reasoning (JWT) is not exhausted but needed more than ever in the shadow of global risks, when facing "hybrid" war, and when the difference between war and peace is said to be blurring. The tradition does not speak with one voice but debate within the tradition about the (un)acceptability of military action under conditions of uncertainty sheds light, in at least three ways, on ways of approaching the range of unorthodox tactics treated in conflict today: 1. How to be fearful. Fear and anxiety in an age of risk are potential threats to reason. The JWT has resources with which to consider "how to fear" wisely. 2.

How to grapple with issues of classification, including what constitutes an attack equivalent to an “armed attack” under UN Charter Art 51. When, for instance, are cyber-attacks better dealt with under civilian, international commercial law, and when the laws of war? 3. How to approach new challenges in a principled manner. Are different principles or criteria needed to govern action (e.g., the criterion of intensity) or do immediacy and necessity remain?

Renick, Timothy M. "Charity Lost: The Secularization of the Principle of Double Effect in the Just-War Tradition." *The Thomist* 58 (1994): 441-462.

Shannon, William H. "Christian Conscience and Modern Warfare." *America* 166 (15 February 1992): 108-112.

Offers a summary and critique of the 6 July 1991 editorial in *La Civiltà Cattolica* on this topic.

Tirimanna, Vimal, C.Ss.R. "Mass Media and Its Effects on 'Just War' Criteria in the Gulf War." *New Blackfriars* 73 (1992): 235-246.

Tirimanna is of the Alphonsianum in Rome, and discusses the role of the mass media in the furtherance of the allied war aims.

Walker, B. "Official Roman Catholic Teaching on Revolutionary Armed Force: Pope Leo XIII to Vatican Instruction on Liberation Theology (1986)." *Irish Theological Quarterly* 57 (1991): 41-81.

Walters, LeRoy. "Historical Applications of the Just War Theory: Four Case Studies in Normative Ethics." In *Love and Society: Essays in the Ethics of Paul Ramsey*, 115-138. Edited by James Johnson, and David Smith. JRE Studies in Religious Ethics, 1. Missoula: American Academy of Religion and Scholars Press, 1974.

Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.

The Way. "Anger and Violence." 30 (April, 1990).

Issue devoted to theological and spiritual questions dealing with themes of anger and violence.

Westow, Theo. "The Argument about Pacifism: A Critical Survey of Studies in English." *Concilium* 5 (2/1966): 56-63.

Wicker, Brian. "The Church, War and the European Union." *New Blackfriars* December 2014. Available at <http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12120/pdf>

From the author-supplied abstract: The concept of 'just war' has long been embedded in the structure of a world divided into sovereign nation-states. And groups like UKIP want

to perpetuate this structure. But sovereign states are in melt down under the impact of globalisation. So just war needs to be rethought in order to reflect a truly catholic outlook, and the church needs to understand this.

Wink, Walter. "Beyond Just War and Pacifism: Jesus' Nonviolent Way." *Review and Expositor* 89 (1992): 197-214.

Argues for non-violence and though not non-resistance to evil. Bases his arguments largely on an exegesis of Mt 5:38-42.

_____. "Is There an Ethic of Violence?" *The Way* 30 (1990): 103-113.

Argues for militant non-violent direct action in the South African situation.

Books on War & Peace, Non-Violence, etc.

Alfman, Mark J. *Who Would Jesus Kill? War, Peace, and the Christian Tradition*. Winona, MN: Anselm Academic, 2008.

Atkinson, David. *Peace in Our Time? Some Biblical Groundwork*. Grand Rapids, William Eerdmans, 1985.

Bacevich, Andrew J. *The New American Militarism: How Americans Are Seduced by War*. Oxford: Oxford University Press, 2005.

Looks at the cultural ethos and public policy discourse, spending, etc. in post-Cold War America to critique contemporary approaches to using military means to advance "American democratic ideals" in the world.

Reviewed by Mark E. Rondreau in *America* (20-27 June 2005): 24-25; and by Tony Judt in *The New York Review of Books* (14 July 2005): 14-18.

Bell, Daniel M., Jr. *Just War as Christian Discipleship: Recentering the Tradition in the Church rather than the State*. Foreword by Chaplain Lt. Col. Scott A. Sterling. Grand Rapids MI: Brazos Press, 2009.

Considers the various positions of both just war ethicists such as Paul Ramsey and Oliver O'Donovan and pacifists such as John Howard Yoder and Stanley Hauerwas and works towards reframing just war as a discipline of Christian discipleship.

Bell's PhD is from Duke and he is associate professor of theological ethics at Luther Theological Southern Seminary.

Bernbaum, John A. *Perspectives on Peacemaking: Biblical Options on the Nuclear Age*. Ventura CA: Regal Books, 1984.

Berquist, Jon L., ed. *Strike Terror No More: Theology, Ethics, and the New War*. St. Louis: Chalice Press, 2005.

38 Jewish and Christian scholars reflect in the light of the post-9/11 world on Psalm 10:17-18: "Lord you will hear the desire of the meek: you will strengthen their heart...so that those from earth may strike terror no more."

Biggar, Nigel. *In Defence of War*. Oxford: Oxford University Press, 2013.

Reviewed by Kenneth Himes, OFM. In *Theological Studies* 75/4 (December 2015): 930-931.

Bohr, David. *Catholic Moral Tradition: In Christ, A New Creation*. Our Sunday Visitor, 1990.

Develops a "theology of Christian living," using biblical foundations and historical perspectives of both Catholic moral and spiritual life. Discusses also questions dealing with justice and peace, sexual and bio-medical ethics.

Boyd, Gregory A. *God at War: The Bible and Spiritual Conflict*. Downers Grove IL: InterVarsity Press, 1997.

Argues the biblical writers did not intellectually understand evil, but grappled to overcome it, and this led to much of the "theological" talk of the purposes of God in pain and suffering.

Brown, Dale W. *Biblical Pacifism: A Peace Church Perspective*. Elgin IL: Brethren Press, 1986.

Cadoux, C.J. *The Early Christian Attitude to War*. New York: Seabury Press, 1919, 1982. Covers the first three centuries.

Cahill, Lisa Sowle. *Love Your Enemies: Discipleship, Pacifism, and Just War Theory*. Minneapolis: Fortress, 1994.

Cahill is Professor of Theological Ethics at Boston College.

Capizzi, Joseph. *Politics, Justice, and War: Christian Governance and the Ethics of Warfare*. Oxford Studies in Theological Ethics. Oxford: Oxford University Press, 2015.

Reviewed by Marcus Mescher in *Journal of Church and State* 59/1 (2017 : 106-108. DOI: <https://doi.org/10.1093/jcs/csw117> (Published: 16 December 2016). Also reviewed by Lord Richard Harries in *The Journal of Theological Studies*, fly010, <https://doi.org/10.1093/jts/fly010> (Published: 30 January 2018)

From Mescher's review: "He begins by listing three central claims: the Christian moral life is compatible with military service; the use of force is a valid instrument of politics;

and the just war ethic is the “best account of the coherence of morality and the military life” (p. 1). His basic argument is that the purpose of politics—including the use of force—is the promotion of peace, or “*tranquillitas ordinis*,” according to Augustine (p. 12). ... It is regrettable that Capizzi does not engage a more diverse panel of interlocutors: “Just peacemaking” is critiqued only briefly; the work of Glen Stassen is alluded to only in the opening pages, and Lisa Sowle Cahill merits just one footnote. Kenneth Himes’s timely work—both in politics and warfare—goes unmentioned. Capizzi also fails to address perspectives from the developing world. Capizzi fails to address perspectives from the developing world, including examples when nonviolent action has been successful in toppling dictatorships and creating democratic order. ...Perhaps the most egregious omission is the lack of consideration given to the effects of war on the environment. Given the urgent, ubiquitous crises in our ecosystem, the future of politics, justice, and war are all ecological issues (and inseparable from duties to love God, neighbor, and nature).”

From Lord Harries’ review: “It was surprising in a book like this not to have the question of nuclear weapons mentioned even once, especially since it was the issue of such weapons which suddenly made the Just War criteria acutely relevant again. It would also have benefited both from more discussion of recent cases of intervention... .”

Carmody, Denise Lardner, and Carmody, John Tully. *Peace and Justice in the Scriptures of the World Religions: Reflections on Non-Christian Scriptures*. New York: Paulist Press, 1988.

In italiano: Pace e Giustizia nelle Scritture delle grandi religioni. Bologna: Dehoniane, 1992?

Childress, James F. *Moral Responsibility in Conflicts: Essays on Nonviolence, War and Conscience*. Baton Rouge: Louisiana State University Press, 1982.

Reviewed by James Turner Johnson in *Journal of Religion* 66 (1986): 88-89.

Cook, Alice and Gwyn Kirk. *Greenham Women Everywhere: Dreams, Ideas and Actions from the Women's Peace Movement*. Boston MA: South End Press, 1984.

Cooney, G.L. "The Magisterium and the Moral Matters of Bishops' Conferences in the Light of the Document 'The Challenge of Peace'." S.T.D. Dissertation. Rome: Pontifical Gregorian University, 1990.

Directed by Klaus Demmer, M.S.C.

Culliton, Joseph T., ed. *Non-Violence--Central to Christian Pacifism*. Toronto Studies in Theology, 8. New York: Edward Mellen Press, 1982.

Davidson, Donald J. *Nuclear Weapons and the American Churches: Ethical Positions on Modern Warfare*. Boulder CO: Westview Press, 1984.

Decosse, David, ed. *But Was It Just? Reflections on the Morality of the Persian Gulf War*. New York: Doubleday, 1992.

Contributions by Jean Bethke Elshtam, Stanley Hauerwas, Sari Nussiebeh, Michael Walzer, and George Weigel. Also includes an English translation of the Anti-Gulf War editorial published in *Civiltà Cattolica*.

Dombrowski, Daniel A. *Christian Pacifism*. Philadelphia: Temple University Press, 1991.

Reviewed by Robert L. Kinast in *Theological Studies* 52 (1991): 785.

Duchrow, Ulrich, and Liedke, Gerhard, eds. *Shalom: Biblical Perspectives on Creation, Justice and Peace*. Geneva: WCC Publications, 1989.

Written in part for the 1990 Seoul WCC Conference on Peace, Justice, and the Integrity of Creation.

Reviewed by Newton B. Fowler, Jr. in *Mid-Stream* 29 (1990): 442-444.

Duffey, Michael K. *Peacemaking Christians: The Future of Just Wars, Pacifism, and Nonviolent Resistance*. Kansas City, MO: Sheed & Ward, 1995.

Elsbernd, Mary. *A Theology of Peacemaking: A Vision, A Road, A Task*. Lanham NY: University Press of America, 1989.

Appropriate for a college textbook in the Roman Catholic tradition, gives a good overview of issues of peace and related concerns, such as spirituality, social justice, and development.

Reviewed by Joseph A. Selling in *Louvain Studies* 16 (1991): 84-85.

Elshtain, Jean Bethke, ed. *Just War Theory*. Readings in Social and Political Theory. New York: New York University Press; Oxford: Blackwell, 1992.

Elshtain, Jean Bethke. *Women and War*. New York: Basic Books, 1987.

Fahey, Joseph J., and Armstrong, Richard, eds. *A Peace Reader*. Rev. ed. New York: Paulist Press, 1992.

Fahey, Joseph J. *War and the Christian Conscience: Where Do You Stand?*. Maryknoll: Orbis Books, 2005.

Fahey is co-founder and General Secretary of *Pax Christi USA* and professor of religious studies at Manhattan College.

Filippi, Alfio, ed. *Basilea: Giustizia e pace. I documenti e un'interpretazione*. Bologna: EDB, 1989.

- Fisas Armengol, Vincenç. *Paz, Guerra y Defensa: Guia bibliográfica*. Barcelona: Ed. Fontamara, 1985.
- Gioseffi, Daniela, ed. *Women on War: Essential Voices for the Nuclear Age*. New York: Simon & Schuster, 1988.
- Häring, Bernard, C.Ss.R. *Die Heilkraft der Gewaltfreiheit*. Düsseldorf: Patmos Verlag, 1986.
- In English: The Healing Power of Peace and Nonviolence*. New York: Paulist, 1986.
- Traduzione italiana: La forza terapeutica della non-violenza. Per una teologia pratica della pace*. Cinisello Balsamo: Edizione Paoline, 1987.
- Harris, Adrienne, and King, Ynestra, eds. *Rocking the Ship of State: Toward a Feminist Peace Politics*. Boulder CO: Westview Press, 1989.
- Hauerwas, Stanley. *Against the Nations: War and Survival in a Liberal Society*. Minneapolis: Winston Press, 1985.
- _____. *The Peaceable Kingdom: A Primer in Christian Ethics*. Notre Dame and London: University of Notre Dame Press, 1983.
- _____. *Should War Be Eliminated?: Philosophical and Theological Investigations*. The 1984 Péré Marquette Theology Lecture. Milwaukee: Marquette University Press, 1984.
- Helgeland, John, Daly, Robert J., and Burns, J. Patout. *Christians and the Military: The Early Experience*. Philadelphia: Fortress Press, 1985.
- Hendrickx, Hermann. *Peace Anyone? Biblical Reflections on Peace and Violence*. Chicago: Claretian Publications, 1986.
- _____. *A Time for Peace: Reflections on the Meaning of Peace and Violence in the Bible*. London: SPCK, 1988.
- Herr, E. *Sauver la paix*. Turnhot: Brepols, 1991.
- Hobbs, T.R. *A Time for War: A Study of Warfare in the Old Testament*. Old Testament Studies, 3. Collegeville: The Liturgical Press/Michael Glazier Books, 1989.
- Besides discussion of the Old Testament material, Hobbs includes sections devoted to "New Testament Insights." Brief bibliography is also included, pp. 234-242.
- Hobbs is Professor of Old Testament Interpretation at McMaster Divinity College in Hamilton, Ontario.
- Hollenbach, David, S.J. *Nuclear Ethics: A Christian Moral Argument*. New York: Paulist Press, 1983.

Johnson, James and Smith, David, eds. *Love and Society: Essays in the Ethics of Paul Ramsey*. JRE Studies in Religious Ethics, 1. Missoula: American Academy of Religion and Scholars Press, 1974.

A *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics. Includes four essays, by James T. Johnson, LeRoy Walters, David Little, and William V. O'Brien, on various aspects of Ramsey's political ethics.

Johnson, James Turner. *Can Modern War Be Just?*. New Haven: Yale University Press, 1984.

Reviewed by Todd Whitmore in *Journal of Religion* 67 (1987): 396-399.

_____. *Just War Tradition and the Restraint of War: A Moral and Historical Inquiry*. Princeton: Princeton University Press, 1981.

Reviewed by Judith Dwyer in *Journal of Religion* 64 (1984): 404-406.

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