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.**


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.


*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.

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.


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.


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.


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.


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


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.


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).


*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.


Himes was chair of the Theology Department at Boston College.


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 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.


Argues that Catholics can hold the morality of the death penalty, even in California (where the author is a deputy attorney general in San Diego). Horst argues that for the pope to state a general principle is acceptable, but that the application of the principles leaves room for difference interpretations and that “no bishop, priest or layman may add his prudential judgments to the list of the Church teachings and enjoin them as obligatory” (p. 64). Horst also draws a distinction between the papal condemnations of abortion, euthanasia and capital punishment, noting the first two are “intrinsically evil” while capital punishment is not.


Johnson teaches at Rutgers University.


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’.”


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.


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


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.

Considers three examples of appeals to the natural law in just war theory: contemporary international lawyers Myres McDougal and Florentino Feliciano, American Protestant ethician Paul Ramsey, and 16th century Spanish theorist, Franciscus de Victoria.


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.


Kelsay teaches in the Department of Religion at Florida State.


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


Livezey teaches at Princeton University.


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

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.


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


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.


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


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


*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.


One of several articles in the same issue dealing with capital punishment.

Pope is professor of moral theology and social ethics at Boston College.


Interview conducted by George Anderson, S.J. with the noted Sister whose work with prisoners on death row in Louisiana was immortalized in the film “Dead Man Walking.” One of several articles in the same issue dealing with capital punishment.


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?


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


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


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.

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


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.


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


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

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


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.


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.


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.”


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.


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.


Brugger teaches moral theology at the seminary for the Archdiocese of Denver.


Covers the first three centuries.


Cahill is Professor of Theological Ethics at Boston College.


Reviewed by Marcus Mescher in *Journal of Church and State* 59/1 (2017 : 106-108. DOI: [https://doi.org/10.1093/jcs/csw117](https://doi.org/10.1093/jcs/csw117) (Published: 16 December 2016).

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).”


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


Directed by Klaus Demmer, M.S.C.


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.*


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


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.


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


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.


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.


Part 1(chs. 1-4) looks descriptively at how the professions of law and psychology approach the issue of harsh interrogation, i.e. techniques which go beyond what is allowed in the usual criminal justice or military code interrogations. Part 2 (chs. 5-10) turns to normative considerations and virtue theory on the relationships between professional roles and moral responsibility. Lauritzen concludes that the serious questions raised by professionals regarding post-9/11 “enhanced interrogation techniques” may ultimately provide not only “caution” but also hope as well. Versions of Chs 4 and 9 had been published previously in *Journal of Religious Ethics* and Soundings.

Reviewed by James T. Bretzke, S.J. in *Theological Studies*.

Lauritzen is professor of religious ethics at John Carroll University.


Musto is a Medieval and Renaissance historian.


Using approaches from anthropology, comparative literature, and feminist studies, the author considers a number of war ideologies present in the Hebrew Bible.


The first four volumes cover the years from 1792-1983 and volume 5 covers the period from 1983-1988 and contains sixty pastoral letters on a wide variety of social issues.


First of a planned two-volume work, which focuses on the development of the theory of Christian nonviolence in the United States. Begins in the mid-1600s and uses biographies, speeches, and declarations to illustrate some of the major social issues to which nonviolence has been applied.


Seminar on Buddhism and Leadership for Peace held in Ulan Bator, Mongolia, Aug. 15-20, 1989.


In the wake of some of the abuses connected with the “war on terror” Perry looks at the history and practice of torture, as well as the arguments put forward to justify it. He concludes that torture, unlike other acts of war, is fundamentally immoral.

Perry teaches ethics at St. Paul’s College at the University of Manitoba.


Ramsey's last book.


Part One of this book presents two opposing viewpoints: first, that war is not subject to moral norms and second, that war is never morally permissible. The author rejects both perspectives, and moves to define the principles of just-war theory. Part Two presents case studies of eight historical wars—World War I, the Vietnam War, the Falklands War, the revolution and civil war in Nicaragua, the civil war in El Salvador, the Gulf War, the intervention in Somalia and the Bosnian War.

Contains a series of essays on the topic of war, violence, and capital punishment.


Terrence J. Rynne is co-President of the Sally and Terry Rynne Foundation, which is dedicated to peacemaking and the empowerment of women, and is the founder of Marquette University's Center for Peacemaking.


Contains both theoretical essays on various theological aspects of peacebuilding, as well as chapters dealing with concrete situations around the world.


*Original in English.*


Challenges the 'just war' concept and proposes biblical arguments for a non-violent Christian approach.


Discusses Ramsey and others, such as William Vincent O'Brien and Michael Walzer.


"Window of vulnerability" is a phrase used by military strategists to denote a weak link in the enemy's defenses. Soelle employs this phrase to challenge the First World's destructive
tendencies, and to speak of a vulnerable God who offers us a "window of opportunity" for peace.


Discusses both Paul Ramsey and Reinhold Niebuhr.


Focuses on the ethics of peacemaking, the just war theory, revolution in Central America, and relations with the Soviet Union.


Collection of twelve essays by Tillich, from 1938 to 1965 and arranged in chronological order, on the theology of peace.


2 volumes merely listing publications; no annotation.


Ecumenical sampling of contemporary theologians on this topic.


Collection of 20 Catholic essays in the wake of the Persian Gulf War.


Investigation and discussion of the biblical passages on both war and the abolition of war in both the Hebrew Scriptures and the New Testament.


Yoder had planned the structure of this volume before his death.


Yoder was a Mennonite and Professor of Theology at the University of Notre Dame until his death.


Yoder addresses the issue of violence and pacifism, using examples from the lives of various people such as Dale Augkerman, Leo Tolstoy, Joan Baez and Tom Skinner.


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