

it possible for our country to express profound sorrow over the atomic bombing in 1945. Without that sorrow, there is no possibility of finding a way to repudiate future use of nuclear weapons or of conventional weapons in such military actions as would not fulfill just-war criteria.

### To Priests, Deacons, Religious and Pastoral Ministers

We recognize the unique role in the church which belongs to priests and deacons by reason of the sacrament of holy orders and their unique responsibility in the community of believers. We also recognize the valued and indispensable role of men and women religious. To all of them and to all other pastoral ministers we stress that the cultivation of the gospel vision of peace as a way of life for believers and as a leaven in society should be a major objective. As bishops we are aware each day of our dependence upon your efforts. We are aware too that this letter and the new obligations it could present to the faithful may create difficulties for you in dealing with those you serve. We have confidence in your capacity and ability to convert these difficulties into an opportunity to give a fuller witness to our Lord and his message. This letter will be known by the faithful only as well as you know it, preach and teach it, and use it creatively.

### To Educators

We have outlined in this letter Catholic teaching on war and peace, but this framework will become a living message only through your work in the Catholic community. To teach the ways of peace is not "to weaken the nation's will," but to be concerned for the nation's soul. We address theologians in a particular way because we know that we have only begun the journey toward a theology of peace; without your specific contributions this desperately needed dimension of our faith will not be realized. Through your help we may provide new vision and wisdom for church and state.

We are confident that all models of Catholic education, which have served the church in our country so well in so many ways, will creatively rise to the challenge of peace.

### To Parents

Your role, in our eyes, is unsurpassed by any other; the foundation of society is the family. We are conscious of the continuing sacrifices you make in the efforts to nurture the full human and spiritual growth of your children. Children hear the gospel message first from your lips. Parents who consciously discuss issues of justice in the home and who strive to help children solve conflicts through non-violent methods enable their children to grow up as peacemakers. We pledge our continuing pastoral support in the common objective we share of building a peaceful world for the future of children everywhere.

### To Youth

Pope John Paul II singles you out in every country where he visits as the hope of the future; we agree with him. We call you to choose your future work and professions carefully. How you spend the rest of your lives will determine in large part whether there will any longer be a world as we know it. We ask you to study carefully the teachings of the church and the demands of the Gospel about war and peace. We encourage you to seek careful guidance as you reach conscientious decisions about your civic responsibilities in this age of nuclear military forces.

We speak to you, however, as people of faith. We share with you our deepest conviction that in the midst of the dangers and complexities of our time God is with us, working through us and sustaining us all in our efforts of building a world of peace with justice for each person.

### To Men and Women in Military Service

Millions of you are Catholics serving in the armed forces. We recognize that you carry special responsibilities for the issues we have considered in this letter. Our perspective on your profession is that of Vatican II: "All those who enter the military service in loyalty to their country should look upon themselves as the custodians of the security and freedom of their fellow countrymen; and where they carry out their duty properly, they are contributing to the maintenance of peace." (119)

It is surely not our intention in writing this letter to create problems for Catholics in the armed forces. Every profession, however, has its specific moral questions and it is clear that the teaching on war and peace developed in this letter poses a special challenge and opportunity to those in the military profession. Our pastoral contact with Catholics in military service, either through our direct experience or through our priests, impresses us with the demanding moral standards we already see observed and the commitment to Catholic faith we find. We are convinced that the challenges of this letter will be faced conscientiously. The purpose of defense policy is to defend the

peace; military professionals should understand their vocation this way. We believe they do, and we support this view.

We remind all in authority and in the chain of command that their training and field manuals have long prohibited, and still do prohibit, certain actions in the conduct of war, especially those actions which inflict harm on innocent civilians. The question is not whether certain measures are unlawful or forbidden in warfare, but which measures: To refuse to take such actions is not an act of cowardice or treason but one of courage and patriotism.

We address particularly those involved in the exercise of authority over others. We are aware of your responsibilities and impressed by the standard of personal and professional duty you uphold. We feel, therefore, that we can urge you to do everything you can to assure that every peaceful alternative is exhausted before war is even remotely considered. In developing battle plans and weapons systems, we urge you to try to ensure that these are designed to reduce violence, destruction, suffering and death to a minimum, keeping in mind especially non-combatants and other innocent persons.

Those who train individuals for military duties must remember that the citizen does not lose his or her basic human rights by entrance into military service. No one, for whatever reason, can justly treat a military person with less dignity and respect than that demanded for and deserved by every human person. One of the most difficult problems of war involves defending a free society without destroying the values that give it meaning and validity. Dehumanization of a nation's military personnel by dulling their sensibilities and generating hatred toward adversaries in an effort to increase their fighting effectiveness robs them of basic human rights and freedoms, degrading them as persons.

Attention must be given to the effects on military personnel themselves of the use of even legitimate means of conducting war. While attacking legitimate targets and wounding or killing opposed combat forces may be morally justified, what happens to military persons required to carry out these actions? Are they treated merely as instruments of war, insensitive as the weapons they use? With what moral or emotional experiences do they return from war and attempt to resume normal civilian lives? How does their experience affect society? How are they treated by society?

It is not only basic human rights of adversaries that must be respected, but those of our own forces as well. We re-emphasize, therefore, the obligation of responsible authorities to ensure appropriate training and education of combat forces and to provide appropriate support for those who have experienced combat. It is unconscionable to deprive those veterans of combat whose lives have been severely disrupted or traumatized by their combat experiences of proper psychological and other appropriate treatment and support.

Finally, we are grateful for the sacrifice so many in military service must make today and for the service offered in the past by veterans. We urge that those sacrifices be mitigated so far as possible by the provision of appropriate living and working conditions and adequate financial recompense. Military persons and their families must be provided continuing opportunity for full spiritual growth, the exercise of their religious faith, and a dignified mode of life.

We especially commend and encourage our priests in military service. In addition to the message already addressed to all priests and religious, we stress the special obligations and opportunities you face in direct pastoral service to the men and women of the armed forces. To complement a teaching document of this scope, we shall need the sensitive and wise pastoral guidance only you can provide. We promise our support in facing this challenge.

### To Men and Women in Defense Industries

You also face specific questions because the defense industry is directly involved in the development and production of the weapons of mass destruction which have concerned us in this letter. We do not presume or pretend that clear answers exist to many of the personal, professional and financial choices facing you in your varying responsibilities. In this letter we have ruled out certain uses of nuclear weapons, while also expressing conditional moral acceptance for deterrence. All Catholics, at every level of defense industries, can and should use the moral principles of this letter to form their consciences. We realize that different judgments of conscience will face different people, and we recognize the possibility of diverse concrete judgments being made in this complex area. We seek as moral teachers and pastors to be available to all who confront these questions of personal and vocational choice. Those who in conscience decide that they should no longer be associated with defense activities should find support in the Catholic community. Those who remain in these industries or earn a profit from the weapons industry should find in the church guidance and support for the ongoing evaluation of their work.



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