



Footnotes

1. Vatican II, "The Pastoral Constitution on the Church in the Modern World" (hereafter cited: Pastoral Constitution), 77. Papal and conciliar texts will be referred to by title with paragraph number. Several collections of these texts exist although no single collection is comprehensive; see the following: "Peace and Disarmament: Documents of the World Council of Churches and the Roman Catholic Church," (Geneva and Rome: 1982) (hereafter cited: Documents, with page number); J. Gremillion, "The Gospel of Peace and Justice: Catholic Social Teaching Since Pope John," (Maryknoll, N.Y.: 1976); D. J. O'Brien and T.A. Shannon, eds., "Renewing the Earth: Catholic Documents on Peace, Justice and Liberation," (N.Y.: 1977); A. Flannery, OP, ed., "Vatican Council II: The Conciliar and Post-Conciliar Documents," (Collegeville, Mn.: 1975); W. Abbot, ed., "The Documents of Vatican II," (N.Y.: 1966). Both the Flannery and Abbot translations of the Pastoral Constitution are used in this letter.

2. John Paul II, Message to the Second Special Session of the United Nations General Assembly Devoted to Disarmament, (June 1982), 7 (hereafter cited: Message U.N. Special Session 1982).

3. John Paul II, Address to Scientists and Scholars, 4; Origins, 10 (1981) p. 621.

4. The pastoral constitution is made up of two parts; yet it constitutes an organic unity. By way of explanation: the constitution is called "pastoral" because, while resting on doctrinal principles, it seeks to express the relation of the church to the world and modern mankind. The result is that, on the one hand, a pastoral slant is present in the first part, and, on the other hand, a doctrinal slant is present in the second part. Pastoral Constitution, Footnote 1.

5. Same, Footnote 1.

6. Same, 43.

7. John Paul II, Message U.N. Special Session 1982, 2.

8. Pastoral Constitution, 81.

9. Same, 80.

10. Same, 16.

11. Same, 80.

12. The exact opposite of this vision is presented in Joel 3:10 where the foreign nations are told that their weapons will do them no good in face of God's coming wrath.

13. An omission in the New Testament is significant in this context. Scholars have made us aware of the presence of revolutionary groups in Israel during the time of Jesus. Barabbas, for example, was "among the rebels in prison who had committed murder in the insurrection" (Mk. 15:7). Although Jesus had come to proclaim and to bring about the true reign of God which often stood in opposition to the existing order, he makes no reference to, nor does he join in any attempts such as those of the Zealots to overthrow authority by violent means. See M. Smith, "Zealots and Sicarii, Their Origins and Relations," *Harvard Theological Review* 64 (1971) 1-19.

14. John Paul II, World Day of Peace Message 1982, 12; Origins, 11 (1982) p. 477.

15. Same, 11, 12; p. 477, 478.

16. John Paul II, Message U.N. Special Session 1982, 13; Pope Paul VI, World Day of Peace Message 1973.

17. John Paul II, World Day of Peace Message 1982, 12, cited p. 478.

18. Pastoral Constitution, 79.

19. Same, 77.

20. Same, 80.

21. Same, 17.

22. Same, 78.

23. John Paul II, World Day of Peace Message 1982, 9. The pastoral constitution stresses that peace is not only the fruit of justice, but also love, which commits us to engage in "the studied practice of brotherhood" No. 78.

24. Pastoral Constitution, 79.

25. Same, 82.

26. Same, 79.

27. Pius XII, Christmas Message 1948. The same theme is reiterated in Pius XII's Christmas Message of 1953: "The community of nations must reckon with unprincipled criminals who, in order to realize their ambitious plans, are not afraid to unleash total war. This is the reason why other countries if they wish to preserve their very existence and their most precious possessions, and unless they are prepared to accord free action to international criminals, have no alternative but to get ready for the day when they must defend themselves. This right to be prepared for self-defense cannot be denied, even in these days, to any state."

28. Pastoral Constitution, 80.

29. Same, 80.

30. John Paul II, World Day of Peace Message, 1982, 12; p. 478.

31. Augustine called it a Manichean heresy to assert that war is intrinsically evil and contrary to Christian charity, and stated: "War and conquest are a sad necessity in the eyes of men of principle, yet it would be still more unfortunate if wrongdoers should dominate just men" ("The City of God," Book IV, C.15). Representative surveys of the history and theology of the just war tradition include: F.H. Russell, "The Just War in the Middle Ages" (N.Y.: 1975); P. Ramsey, "War and the Christian Conscience" (Durham, N.C.: 1961); "The Just War: Force and Political Responsibility" (N.Y.: 1968); J.T. Johnson, "Ideology, Reason and the Limitation of War" (Princeton: 1975); "Just War Tradition and the Restraint of War: A Moral and Historical Inquiry" (Princeton: 1981); L.B. Walters, "Five Classic Just War Theories" (Ph. D. Dissertation, Yale University, 1971); W. O'Brien, "War and-or Survival" (N.Y.: 1969); "The Conduct of Just and Limited War" (N.Y.: 1981); J.C. Murray, "Remarks on the Moral Problem of War," *Theological Studies* 20 (1959) p. 40-61.

32. Aquinas treats the question of war in the "Summa Theologica," II-IIae, q. 40; also of II-IIae, q. 64.

33. Pastoral Constitution, 79.

34. Pius XII, Christmas Message, 1948.

35. For an analysis of the content and relationship of these principles cf: R. Potter, "The Moral Logic of War," *McCormick Quarterly* 23 (1970) p. 203-233; J. Childress in Shannon, cited, p. 40-587.

36. James T. Johnson, "The Just War: Force and Political Responsibility," cited: "Ideology, Reason and the Limitation of War," cited; W. O'Brien, "The Conduct of Just and Limited War," cited, p. 13-30; W. Vanderpol, "La doctrine scolastique du droit de guerre, p. 387ff.," J.C. Murray, "Theology and Modern Warfare" in W. J. Nagel, ed., "Morality and Modern Warfare," p. 80ff.

37. John Paul II, World Day of Peace Message 1983, 11.

38. U.S. Catholic Conference, Resolution on South-

east Asia (Washington: 1971).

39. Pastoral Constitution, 80.

40. John Paul II, World Day of Peace Message, 1982, 12.

41. Declaration on Prevention of Nuclear War (Sept. 24, 1982).

42. Pastoral Constitution, 80.

43. Same, 80.

44. John Paul II, World Day of Peace Message, 1982, 12.

45. Representative authors in the tradition of Christian pacifism and no violence include: R. Bainton, "Christian Attitudes Toward War and Peace," (Abington: 1960) ch. 4, 5, 10; J. Yoder, "The Politics of Jesus," (Grand Rapids: 1972); "Nevertheless: Varieties of Religious Pacifism," (Scottsdale: 1971); T. Merton, "Faith and Violence: Christian Teaching and Christian Practice," (Notre Dame: 1968); G. Zahn, "Conscience and Dissent," (N.Y.: 1967); E. Egan, "The Beatitudes of Works of Mercy and Pacifism," in T. Shannon, ed., "War or Peace: The Search for New Answers," (N.Y.: 1980) p. 169-187; J. Fahey, "The Catholic Church and The Arms Race," *Worldview*, 22 (1979) p. 38-41; J. Douglass, *The Nonviolent Cross: A Theory of Revolution and Peace*, (N.Y.: 1966).

46. Justin, "Dialogue with Trypho," ch. 20; of also "The First Apology," chs. 14, 39, 47. Cyprian, "Collected Letters," Letters to Cornelius.

48. Sulpicius Severus, "The Life of Martin," 4.3.

49. Pastoral Constitution, 79.

50. Same, 78.

51. "Human Life in Our Day," chapter 2, p. 44.

52. Pastoral Constitution, 80.

53. Same, 80.

54. John Paul II, Address to Scientists and Scholars, 4; cited, p. 621.

55. Cf. Declaration on Prevention of Nuclear War.

56. Paul VI, World Day of Peace Message, 1967; in Documents, p. 198.

57. Statement of the Holy See to the United Nations (1976), in "The Church and the Arms Race," *Pax Christi, USA* (N.Y.: 1976) p. 23-24.

58. R. Adams and S. Cullen, "The Final Epidemic: Physicians and Scientists on Nuclear War," (Chicago: 1981).

59. Pontifical Academy of Sciences, "Statement on the Consequences of the Use of Nuclear Weapons," in Documents, p. 241.

60. John Paul II, World Day of Peace Message 1982, 6, cited, p. 478.

61. The following quotations are from public officials who have served at the highest policy levels in recent administrations of our government:

"It is time to recognize that no one has ever succeeded in advancing any persuasive reason to believe that any use of nuclear weapons, even on the smallest scale, could reliably be expected to remain limited." McG. Bundy, G.F. Kennan, R.S. McNamara and G. Smith, "Nuclear Weapons and the Atlantic Alliance," *Foreign Affairs* 60 (1982) p. 757.

"From my experience in combat there is no way that (nuclear escalation)...can be controlled because of the lack of information, the pressure of time and the deadly results that are taking place on both sides of the battle line." Gen. A.S. Collins, Jr. (former deputy commander-in-chief of U.S. Army in Europe), "Theatre Nuclear Warfare: The Battlefield," in J. F. Reichart and S.R. Sturn, eds., "American Defense Policy," fifth ed.,

(Baltimore: 1982) p. 359-360.

"None of this potential flexibility changes my view that a full-scale thermonuclear exchange would be an unprecedented disaster for the Soviet Union as well as for the United States. Nor is it at all clear that an initial use of nuclear weapons—however selectively they might be targeted—could be kept from escalating to a full-scale thermonuclear exchange, especially if command-and-control centers were brought under attack. The odds are high, whether weapons were used against tactical or strategic targets, that control would be lost on both sides and the exchange would become unconstrained," Harold Brown, Department of Defense Annual Report FY 1979 (Washington: 1978).

Cf. also: "The Effects of Nuclear War" (Washington: 1979; U.S. Government Printing Office).

62. For example, cf.: H.A. Kissinger, "Nuclear Weapons and Foreign Policy" (N.Y.: 1957); "The Necessity for Choice" (N.Y.: 1960); R. Osgood and R. Tucker, "Force, Order and Justice" (Baltimore: 1967); R. Aron, "The Great Debate: Theories of Nuclear Strategy" (N.Y.: 1965); D. Ball, "Can Nuclear War Be Controlled?," *Adelphi Paper No. 161* (London: 1981); M. Howard, "On Fighting A Nuclear War," *International Security* 5 (1981) p. 3-17.

63. "Statement on the Consequences of the Use of Nuclear Weapons," in Documents, p. 243.

64. Pius XII, Address to the VIII Congress of the World Medical Association, in Documents, p. 131.

65. Pastoral Constitution, 80.

66. Same, 80.

67. M. Bundy, et al., "Nuclear Weapons," cited; K. Kaiser, G. Leber, A. Mertes, F. J. Schutze, "Nuclear Weapons and the Preservation of Peace," *Foreign Affairs* 60 (1982), p. 1157-70; cf. other responses to Bundy article in the same issue of *Foreign Affairs*.

68. Testimony given to the NCCB Committee during preparation of this pastoral letter. The testimony is reflected in the quotes found in footnote 61 above.

69. Our conclusions-and judgments in this area although based on careful study and reflection of the application of moral principles do not have, of course, the same force as the principles themselves and therefore allow for different opinions, as the Precis makes clear.

70. Undoubtedly aware of the long and detailed technical debate on limited war, Pope John Paul II highlighted the unacceptable moral risk of crossing the threshold to nuclear war in his "Angelus Message" of December 13, 1981:

"I have, in fact, the deep conviction that, in the light of a nuclear war's effects, which can be scientifically foreseen as certain, the only choice that is morally and humanly valid, is represented by the reduction of nuclear armaments, while waiting for their future complete elimination, carried out simultaneously by all the parties, by means of explicit agreements and with the commitment of accepting effective controls." In Documents, p. 240.

71. W.H. Kincaid and J.D. Porro, "Negotiating Security: An Arms Control Reader" (Washington: 1979).

72. Several surveys are available, for example cf: J.H. Kahin, "Security in the Nuclear Age: Developing U.S. Strategic Policy," (Washington: 1975); M. Mandelbaum, "The Nuclear Question: The United States and Nuclear Weapons 1946-1976," (Cambridge, England:

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