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CHURCH AND PACIFISM

THE ROLE OF RELIGION IN THE FACE OF SECURITY THREATS

ABSTRACT

The article is a study in the domain of security and aims to answer the following question in the context of contemporary threats: What is the Catholic Church's attitude towards pacifism? The author presents research concerning the relationship between pacifism and religion, analyzing the question of pacifism with reference to biblical texts and contemporary Catholic thought.

Key words: security studies, political science, pacifism, the Bible, teachings of the Roman Catholic Church

INTRODUCTION

The aim of this study¹ is to present a Catholic approach to pacifism, being one of several elements contributing to the process of security. The study refers to Biblical texts and contemporary Roman Catholic Church teaching and has both social and humanistic source material. The research falls into two spheres: interdisciplinary security research and the impact of the Biblical message; and Catholic Church teaching on the morality of individuals and societies, the impact of which extends further than those faithful to the Christian denominations. The paper consists of four parts: (i) the understanding of the notion of pacifism adopted for the needs of this study; (ii) reflections on the message of the New Testament; (iii) a synthesis of contemporary Catholic Church teaching in the international arena; and (iv) questions formulated on the basis of the above three parts, which are an attempt to place the discussion on pacifism in a modern context, forming security policies and at the same time indicating potential for further research and analyses.

This study does not take up issues such as socio-political or cultural conditions of pacifism connected with the funding of ideology by communist countries, for instance during the Cold War period. The research subject does not cover:

- the manifestations of sentimental humanitarianism that underly pacifist movements
- postulates of youth counterculture social movements that challenged traditional codes of behavior in the late 1960s
- the attack against the way of pursuing power established in western countries
- anarchistic movements or the impact of pacifist lobbying for lowering expenditures on defense and army reduction.

Separate research is required to study communist leaders' narratives, on the one hand, calling for peace and, on the other, using violence against civilians as exemplified by the Warsaw Pact military interventions in Hungary (1956) and Czechoslovakia (1968), and deploying the army into the streets of Polish cities.

FROM RESEARCH ON DEFINING PACIFISM

The research on ideology behind the inception of pacifist movements seems to be full of contradictions, and it indicates several completely different roots.² There is a similar

¹ The study was drawn up within the "Project and financial plan of War Studies University for 2017". The title of the project "Bilateral implications of security sciences and reflection resulting from religious presumptions" (project no. II.1.1.0 bursary no. 800).

² Cf. P. Brock, *Pacifism in Europe to 1914*, Princeton 1972; L. Danielson, "In My Extremity I Turned to Gandhi': American Pacifists, Christianity, and Gandhian Nonviolence, 1915-1941", *Church History: Studies in Christianity and Culture*, vol. 72, no. 2 (June 2003), pp. 361-388; D. Grzybek, *Handel i pokój. Geneza i ewolucja liberalnego pacyfizmu* [*Commerce and Peace. Genesis and Evolution of Liberal Pacifism*], Kraków 2015; Ch. F. Howlett, G. Zeitzer, *The American Peace Movement: History and*

situation with the development, frame of reference and planned road to achieve peace.³ Unfortunately, I repeatedly found over-simplified statements that today's view of pacifism was characteristic of Christians from the early centuries AD.⁴ However, it is also important that the Christian concept of a justified war has evoked several questions and doubts in the 20th century.⁵ The worst evil resulting from this fact was the anesthesia of consciences. Furthermore, Christians were even firmly convinced, and it did not raise any concerns, that war may be a way to seek justice and that it is possible to combine war and justice. However, this is rather difficult to reconcile with the teaching of Jesus and provokes a number of objections. The consequence of such a protest might be a tendency for radically pacifist behaviour identified by Christians of different denominations. It might also be an attempt to respond to the doctrine of the so-called 'just war'. This raises a fair question of concern, whether modern pacifist movements stem from a dramatic historical search for justice after having experienced a 'just war'.

The aim of his study is to analyse neither the kinds of pacifism nor their manifestations in various circumstances of time and place. This is a huge topic already covered by detailed studies, particularly concerning the United States and German-speaking countries in the 19th and 20th centuries.⁶ For the purposes of this research it is assumed that pacifism is about these convictions:

Historiography, Washington 1985; D.A. Martin, *Pacifism. An Historical and Sociological Study*, London 1965; J. Lofland, V.L. Johnson, P. Kato (eds.), *Peace Movement Organizations and Activists in the U.S.: An Analytic Bibliography*, New York–London 1990; J. Hyatt (ed.), *Pacifism. A Selected Bibliography*, London 1972; G. Del Vecchio, *Pacifismo*, Roma 1937.

- ³ Cf. R.L. Holmes, *Pacifism. A Philosophy of Nonviolence*, London–Boston, Massachusetts 2017; A. Salvatore, *Il pacifismo*, Roma 2010.
- ⁴ Cf. C.J. Cadoux, *Christian Pacifism Re-examined*, Oxford 1940; J. Driver, *How Christians Made Peace with War: Early Christian Understandings of War*, Eugene 2007; J.M. Hornus, *Évangile et Labarum. Étude sur l'attitude du christianisme primitif devant les problèmes de l'État, de la guerre et de la violence*, Genève 1960; M. Masny, "Chrześcijaństwo i służba wojskowa w pierwszych czterech wiekach", *Chrześcijaństwo w Świecie*, vol. 24, no. 4(199) (1994), pp. 48-63.
- ⁵ Cf. F. Gasparini, "Nel Nuovo Mondo: fu guerra giusta? Il dibattito all'inizio del XVI secolo", *CredereOggi*, vol. 205, no. 1 (2015), pp. 71-90; G. Trentin, "La teoria della guerra giusta: dietro-front della chiesa?", *CredereOggi*, vol. 18, no. 6 (1983), pp. 69-82.
- ⁶ Cf. P. Brock, *Pacifism in the United States. From the Colonial Era to the First World War*, Princeton 1968; P. Brock, *Radical Pacifists in Antebellum America*, Princeton 1968; P. Brock, *The Roots of War Resistance: Pacifism from the Early Church to Tolstoy*, Nyack 1981; S. Cooper, *Patriotic Pacifism: Waging War on War in Europe, 1815-1914*, Oxford 1991; H. Donat, K. Holl (eds.), *Die Friedensbewegung. Organisierter Pazifismus in Deutschland, Österreich und in der Schweiz*, Düsseldorf 1983; K. Holl, *Pazifismus in Deutschland*, Frankfurt am Main 1988; K. Lipp, *Pazifismus im Ersten Weltkrieg*, Herbolzheim 2004; K. Lipp, *Pazifismus in der Pfalz vor und während des Ersten Weltkrieges*, Nordhausen 2015; K. Lipp, *Religiöser Sozialismus und Pazifismus: Der Friedenskampf des Bundes der Religiösen Sozialisten Deutschlands in der Weimarer Republik*, Pfaffenweiler 1995; K. Holl, W. Wette (eds.), *Pazifismus in der Weimarer Republik. Beiträge zur historischen Friedensforschung*, Paderborn 1981; G. Sautermeister, "Pazifismus im Werk von Karl Holl. Zum Motiv und zur Methode des Brückenschlagens", *Bremisches Jahrbuch*, vol. 96 (2017), pp. 247-257; A. Wilmers, *Pazifismus in der internationalen Frauenbewegung (1914-1920). Handlungsspielräume, politische Konzeptionen und gesellschaftliche Auseinandersetzungen*, Essen 2008; N. Ingram, *The Politics of Dissent: Pacifism in France 1919-1939*, Oxford 1991.

- war is evil
- war is rejected as a means to settle disputes
- the necessity to stop and prevent wars must be promoted; this promotion, due to the forms of social and political movements, acts for peacekeeping and condemns all wars regardless of their causes and character
- one should protest against war based on a set of theories refusing a moral law to use force and violence mostly in an armed form.⁷

The essence of pacifism should include not only all condemnation of war but unconditional condemnation of all wars. Otherwise, any criticism of war or support of peace could be called pacifism, which would render the meaning of the term unclear and useless. Therefore, for the further course of our analyses, the simplest and most commonly accepted definition of the term 'pacifism' will be adopted: as a socio-political movement that recognizes peace as the highest value and condemns all wars irrespective of their character. In practice, pacifism understood in this way promotes surrender in case of aggression. Such a perception of pacifism cannot fail to provoke questions: Does pacifism not exclusively serve potential aggressors? Does pacifism not deprive peaceful countries of the possibility of self-defense? Which philosophical and theological anthropologies allow pacifist organizations to thrive? What vision of man is included in pacifists' postulates? These and other similar visions become particularly important in view of the development of pacifist organizations/'sects'. Preying upon human potential for good, they reach mainly youth looking for noble ideals and who want to be engaged for the common good. Arguments used in these communities/'churches' refer to Marxist and pagan claims, but above all to Christian or biblical heritage. This particularly applies to communities which identify themselves with the Protestant legacy, but also includes Catholic examples.⁸ A critical attitude towards pacifist trends and movements prevails in the Polish environment of

⁷ Cf. P. Brock, *Studies in Peace History*, York 1991; M. Ceadel, *Thinking about Peace and War*, Oxford 1987; cf. entry "Pacifism", in: P.H. Collin, *Dictionary of Politics and Government*, 3rd ed., London 2004, and in: I. McLean, A. McMillan (eds.), *The Concise Oxford Dictionary of Politics*, 3rd ed., Oxford 2009. Polish researcher of pacifist movements Wojciech Modzelewski claims that their core is to refuse involvement in any wars and armed fighting and also to perform military service justified by higher ideals, most often an absolute ban on killing. Cf. W. Modzelewski, *Pacyfizm. Wzory i naśladowcy* [Pacifism. Models and Followers], Warszawa 2000, p. 15.

⁸ Cf. D.W. Brown, *Biblical Pacifism: A Peace Church Perspective*, Elgin 1986; L. Danielson, "Supernaturalism and Peace Activism: Expanding the Boundaries of Peace History", *Peace and Change: A Journal of Peace Research*, vol. 42, no. 2 (April 2017), pp. 185-208; D.A. Dombrowski, *Christian Pacifism*, Philadelphia 1991; M.K. Duffey, *Peacemaking Christians. The Future of Just Wars, Pacifism, and Nonviolent Resistance*, Kansas City 1995; D.K. Friesen, *Christian Peacemaking and International Conflict: A Realist Pacifist Perspective*, Scottsdale 1986; J.P. Lederach, *The Journey Toward Reconciliation*, Scottsdale 1999; D. Menozzi, *Chiesa, pace e guerra nel Novecento. Verso una delegittimazione religiosa dei conflitti*, Bologna 2008, pp. 77-129 (chapter: „Un «pacifismo» cattolico tra le due guerre mondiali” – [“Catholic ‘Pacifism’ between Two World Wars”]); P. Moylan, B. Peters, "Editors' Introduction: Religion and Peace History", *Peace and Change: A Journal of Peace Research*, vol. 42, no. 2 (April 2017), pp. 179-184; D. Ruth-Hefelbower, *The Anabaptists Are Back: Making Peace in a Dangerous World*, Scottsdale 1991; R. Sider, *Christ and Violence*, Eugene 2001; J.D. Meyers (ed.), *The Way of Peace: A.J. Muste's Writings for the Church*, Eugene 2016.

theologians. Undoubtedly, a crucial role was played by the Dominican professor, Józef M. Bocheński, who dealt with these topics in publications issued on the eve of the Second World War.⁹

Contemporary Dominicans took up his subject, namely Professors Jacek Salij¹⁰ and Maciej Zięba, who summarized the phenomenon of pacifism in the following way: *Despite undeniable nobility of many people who adhere to pacifist views as well as idealism, which may easily arouse human sympathy, and despite the positive achievements mentioned in this text, pacifism could be socially useful only as a decisively minority-exercised view in a law-abiding country. In contrast, the overall assessment of pacifism must be clearly critical. Intellectual and ethical confusion, utopian vision of man and politics, as well as the combination of idealism and opportunism as motives for pacifist activities make it a convenient tool to use, to pursue their own policy by people without any ethical restraints. In this way pacifism can support militarism.*¹¹

PACIFISM IN THE NEW TESTAMENT?

Having read the New Testament one does not need to be convinced that it does not include encouragement to war-monger.¹² Moreover, military matters are not its focal point. After all, it is not a message containing detailed instructions on how to make peace?¹³ However, both soldiers and their leaders look to the Gospel for answers to their everyday dilemmas. It is difficult to find condemnation in John the Baptist's message in which the soldiers received only the following command: *Do not practice extortion, do not falsely accuse anyone, and be satisfied with your wages* (Lk 3,14). The idea of his statement lies in the condemnation of abuse while recognizing the soldier's profession as decent. This quotation sounds like the imperative known from the commandment of

⁹ Cf. J.M. Bocheński, *De virtute militari. Zarys etyki wojskowej* [Outline of Military Ethics], Kraków 1993; R. Mordarski, "Józefa M. Bocheńskiego krytyka pacyfizmu" ["Criticism of Pacifism by Józef M. Bocheński"], *Filo-Sofija*, no. 21 (2013/2), pp. 119-134.

¹⁰ Cf. J. Salij, "Problem pacyfizmu" ["The Problem of Pacifism"], in J. Salij, *Wojna o pokój? O wojnie i pokoju widzianych oczami chrześcijanina* [War for Peace? On War and Peace through the Eyes of a Christian], Kraków 2003, pp. 29-35.

¹¹ M. Zięba, "Kościół i pacyfizm" ["The Church and Pacifism"], *Teologia Polityczna*, no. 1 (2003–2004), pp. 14-15.

¹² This study does not deal with the subject of pacifism in the Old Testament. This approach is a consequence of the fact that the Old Testament's message, if it is present in pacifist narrations, is marginal. If it appears, it is rather the opposition towards the New Testament's thought allegedly leading to pacifism. On the subject of war and peace in the Old Testament: Cf. A. Bonora, "La violenza, la giustizia e la pace nell'Antico Testamento", *Credere Oggi*, vol. 18, no. 6 (1983), pp. 17-28; U. Neri, *Guerra, sterminio e pace nella Bibbia*, Reggio Emilia 2005, pp. 9-87; E. Peretto, "Il fattore Guerra-Pace nell'Antico Testamento", in F. Manns, E. Peretto, S.A. Panimolle, U. Vanni (eds.), *Guerra e pace nella Bibbia*, Roma 2002, pp. 17-97.

¹³ Cf. R. Fabris, "La profezia e la coscienza di pace nel Nuovo Testamento", *Credere Oggi*, vol. 18, no. 6 (1983), pp. 29-40; F. Manns, "Guerra e pace nel Nuovo Testamento", in: *Guerra e pace...*, pp. 134-178; U. Neri, *Guerra, sterminio...*, pp. 89-161.

love and the commandments of the Decalogue: *You shall love the Lord...* (cf. Mt. 22, 37; Deut. 6, 5; Lev. 19, 18); *You shall not kill...* (cf. Ex. 20, 13). The command of the Prophet from Jordan is somehow magnified as it is closed in a triad of imperatives: first, *do not abuse anyone*, second, *do not oppress anyone* and third, *be content with your pay*. However, it must be remembered that Jesus of Nazareth, announced by John the Baptist, formulated a truly maximalist program: *Offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well* (Mt. 5, 39).

The words of Jesus, *put your sword back into its sheath, for all who take the sword will perish by the sword* are still valid (Mt. 26, 52). Nevertheless, the first pagan to be baptized, as we read in Acts of the Apostles, was a soldier – the centurion Cornelius (Acts 10-11). And, in fact, Christians did not expect him to resign from his job. In the light of this, the dilemmas grow and the search for answers becomes more and more important. How does one reconcile the commandment of love, including love of enemies, with the use of weapons to kill people, even if it is a form of defense against an oppressor? This question has been troubling generations of people, both believers in Jesus Christ and non-believers.

Jesus' statement that *all who take the sword will perish by the sword* (Mt. 26, 52) seems to express: first, a warning addressed to soldiers and commanders, even a condemnation of this kind of 'work'; second, clear support for the necessity to search for peaceful solutions to conflicts, including military; third, an argument voiced in favour of pacifism. However, this issue is not so simple. In order to understand well the words of the Teacher, let us take into consideration several texts of the New Testament which contain references to military service (Lk 3, 14¹⁴; 7, 3-5¹⁵; Acts 10, 1-2.7¹⁶; Rom 13, 4¹⁷) and try to detect a historical sense of 'drawing the sword'. Considering many biblical texts and the historical sense can prevent distortion of Jesus' statement, which is taken out of context and quoted in pacifist narratives as the last word on the issue about the use of weapons. Should the Teacher's own words not be considered to see what he

¹⁴ *Soldiers also asked him [Jesus – CS], "And what is it that we should do?" He told them, "Do not practice extortion, do not falsely accuse anyone, and be satisfied with your wages".*

¹⁵ *A centurion there had a slave who was ill and about to die, and he was valuable to him. When he heard about Jesus, he sent elders of the Jews to him, asking him to come and save the life of his slave. They approached Jesus and strongly urged him to come, saying, "He deserves to have you do this for him, for he loves our nation and he built the synagogue for us".* Undoubtedly it is essential for this study to take into consideration the fact that the Roman Catholic Church in the liturgy uses a paraphrase of the soldier-centurion's words. During the Holy Mass just before the distribution of the Holy Communion, the congregation and the priest speak the following sentence, *Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed*. It is a direct reference to the Gospel in the commander's words which were addressed to Jesus approaching his house, *Lord, do not trouble yourself, for I am not worthy to have you enter under my roof* (Lk 7, 6). This reference in the liturgy to the words of a soldier in one of the most important moments of the Holy Mass evidently proves that the Catholic theology and practice of life "do not detest" that what comes from a man who used a sword on a daily basis.

¹⁶ "Now in Caesarea there was a man named Cornelius, a centurion of the Cohort called the Italica, devout and God-fearing along with his whole household, who used to give alms generously to the Jewish people and pray to God constantly. (...) When the angel who spoke to him had left, he [Cornelius] called two of his servants and a devout soldier from his staff".

¹⁷ "(...) he does not bear the sword in vain (...)"

says about himself and his mission in relation to his nation under the Romans' occupation? The phrase from the Gospel of Matthew that *all who take the sword will perish by the sword* (Mt. 26, 52) was said in a moment of tension and terror, when Judas gave a treacherous kiss, Jesus was captured, and one of those who accompanied him struck the high priest's servant, cutting off his ear. In the historical sense it implies the rejection of the idea of the Messiah – the King who will lead the people of Israel into a victorious battle against pagans (Romans), concluded triumphantly by God Himself. Jesus is not a political or military leader of one of the nations, even if it is the Chosen People. In Jesus's statement *all who take the sword will perish by the sword* (Mt. 26, 52), soldiers are not mentioned. The Evangelist does not recognize them among those who came with Judas. It was 'a crowd' – *a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people* (Mt. 26, 47). If the order was directed towards a military man and not a disciple, the sense would be greatly reduced because it would simply pose a professional dilemma. Similarly, other interpretations of Jesus's statements are likely to be simplified, when any of his references to a sword becomes an argument against the use of weapons.

One conclusion from what was said is that Jesus of Nazareth, captured in the garden, does not want to be the leader of a national uprising against the occupier – the Romans. His mission concerns much more fundamental and much more universal freedom. He brings and gives freedom to man on a level different from that which concerns belonging to a state and the freedom of nations. He lays the foundations of freedom. It is only this freedom that the freedom of individual nations and the sovereignty of states can be built upon. The problem of freedom seems important here because it refers to the goals of soldiers' military service to the nation or state and also relates to the biblical concept of peace.

The sentence *all who take the sword will perish by the sword* directly discloses the issue of peace. The moment when Jesus is captured is at the same time the moment when he steps onto the 'path' leading him to an agonizing¹⁸ death from which he will rise as a victor and King. He will bestow his peoples with the most precious gift – to become children of God and *to ransom those under the law, so that we might receive adoption* (Gal 4, 5). It is the gift of freedom and inheritance – *As proof that you are children, God sent the spirit of his Son into our hearts, crying out, "Abba, Father!" So you are no longer a slave but a child, and if a child then also an heir, through God* (Gal 4, 6-7). The freedom of God's children, granted by Jesus through his passion, death and resurrection remains a direct reference to peace. As we read in the Gospel of St. Mathew: *Blessed are the peacemakers, for they will be called children of God* (Mt. 5, 9).

Thinking about pacifism in the context of the New Testament's message, the terminology used by the authors must be taken into consideration as it exerted a great impact on early Christian writers who were not perturbed by military terms. St. Paul, in

¹⁸ This word from the Greek language means fighting for victory in competitions (e.g. sports), effort. This word was used in the Gospel of St. Luke in the description of events in the Garden of Olives (cf. Lk 22, 44). It primarily referred to the competition of carters or athletes fighting to final exhaustion. According to the Gospel, Jesus took on such a fight.

his Letter to the Ephesians, writes: *Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all (the) flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God. With all prayer and supplication, pray at every opportunity in the Spirit* (Eph. 6, 13-18a). The vocabulary used by the Apostle is even stronger, however, when he entreates Timothy in writing to *bear your share of hardship along with me like a good soldier of Christ Jesus. To satisfy the one who recruited him, a soldier does not become entangled in the daily business of life* (2 Tim 2, 3-4).

The attitude of Jesus and his teaching especially, but also the vocabulary of comparison used by Saint Paul, both drawing from the language of the army are the foundation of Christian morality. It cannot be accidental that the Holy Scriptures, in discussing theological issues, refer to such notions as Christ's soldier, armour, fight, shield, helmet, sword, enemy, defence and, obviously, peace. Undoubtedly, not only is using these notions a rhetorical tool aimed at presenting a positive image of faith and moral dilemmas, but it also seems to reveal something important in the Christian relationship with war and security. If Jesus Christ and St. Paul spoke *military words and made comparisons* to proclaim the truth about God's love for man, is the holding of 'the sword' to defend what we recognize as good and vital or even to defend human life, a departure from the message of the Gospel?

The questions, however, do not go away; they particularly accompany military men. What about *all who take the sword*? The reflection about soldiers and questions arising from the anxiety of consciences seems to be spread somehow between the evangelical non-condemnation of military service and the praise of soldiers' virtues, between the apology of the admissibility and inevitability of war, and its enthusiastic glorification (which, unfortunately, is also known in history). Perhaps one should try to see the way of morality and progress towards peace in the anxiety of consciences, in the tension brought by the message of the New Testament.

THE TEACHING OF THE ROMAN CATHOLIC CHURCH ON PACIFISM

The problems of wars, peace, and security are clearly visible in the activities of the Holy See and papal¹⁹ teaching. The development of pacifist movements worldwide in

¹⁹ Cf. T. Kośmider, K. Gąsiorek, C. Smuniewski (eds.), *Chrześcijaństwo i bezpieczeństwo. Znaczenie Jana Pawła II w dyskursie polemologiczno-irenologicznym* [Christianity and Security. The Importance of John Paul II in Polemological – Irenological Discourse], Warszawa 2014; F. Ciravegna, *Paolo VI e la promozione della pace linee di una teologia del magistero*, Roma 1988; W. Gizicki, "Pokój i bezpieczeństwo jako wartości podstawowe w działalności Stolicy Apostolskiej", in: W. Gizicki (ed.), *Ład międzynarodowy w dokumentach Stolicy Apostolskiej* [*Peace and Security as Basic Values in the Holy See's Activity*], Toruń 2009, pp. 9-41; R. Kuźniar, *Świadek godności* [*Witness of Dignity*], in: John

the 19th and especially 20th centuries was also addressed by the Bishops of Rome. The statements of Paul VI and John Paul II are particularly meaningful. Both of these popes experienced war and its atrocities, and both can be said to have become famous as implacable defenders of human life from its conception to natural death. Neither of them indicated pacifism as the best means to create relations in the modern world. Pope Paul VI firmly said that peace should be differentiated from pacifism. He also explicitly expressed his view on excuses to avoid military service and the traps of tactical pacifism. In his Message for the Observance of the First World Day of Peace we read, *Peace is not pacifism; it does not mask a base and slothful concept of life, but it proclaims the highest and most universal values of life: truth, justice, freedom, love. (...) Men must always speak of Peace. The world must be educated to love Peace, to build it up and defend it. Against the resurgent preludes to war (nationalistic competition, armaments, revolutionary provocations, racial hatred, the spirit of revenge, etc.), and also against the snares of tactical pacifism, intended to drug the enemy one must overcome, to smother in men's minds the meaning of justice, of duty and of sacrifice – we must arouse in the men of our time and of future generations the sense and love of Peace founded upon truth, justice, freedom and love.*²⁰ John Paul II spoke about pacifism in a similar tone, using similar arguments: *The spirit of war rises and grows strong where the inalienable rights of man are violated. Even if dictatorship and totalitarianism temporarily suppress the complaint of exploited and oppressed human beings, the just person clings to the conviction that nothing can justify this violation of the rights of man; he has the courage to intercede for others who suffer and he refuses to surrender in the face of injustice, to compromise with it; and likewise, however paradoxical it may appear, the person who deeply desires peace rejects any kind of pacifism which is cowardice or the simple preservation of tranquility. In fact, those who are tempted to impose their domination will always encounter the resistance of intelligent and courageous men and women, prepared to defend freedom to promote justice.*²¹

The discussion on pacifism taking place in the 20th century in the international arena was reflected in the teaching of the Roman Catholic Church. It was expressed in the provisions of the Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, the last document drawn up by the Second Vatican Council. This document

Paul II, Świat nie jest zamęt... [*The World Is not Confusion...*], Warszawa 2003, pp. 7-42; C. Smuniewski, Człowiek w czasach pokoju i wojny. Wybrane zagadnienia z antropologii Jana Pawła II [Man in the Time of Peace and War. Selected Issues from John Paul's II Anthropology], in: A. Skrabacz, J. Dohnalik (eds.), *Święty Jan Paweł II syn oficera Wojska Polskiego* [Saint John Paul II – Son of a Polish Army Officer], Warszawa 2014, pp. 179-198; C. Smuniewski, "Zagadnienie pokoju w nauczaniu Jana Pawła II" [*Issues of Peace in the Teaching of John Paul II*], *Zeszyty Naukowe AON*, vol. 1, no. 86 (2012), pp. 292-305.

²⁰ Message of His Holiness Pope Paul VI for the Observance of a Day of Peace, 1 January 1968 (8 December 1967). Cf. C. Siccardi, *Paulo VI. Il papa della luce*, Milano 2008, pp. 369-370.

²¹ Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace 1 January 1984 (8 December 1983), no. 3. Cf. P. Burgoński, Czy Jan Paweł II był pacyfistą? Prawo do interwencji humanitarnej jako element nauczania papieża na temat wojny ["Was John Paul VI a Pacifist? The Right to Humanitarian Intervention as an Element of the Pope's Teaching on War"], *Informator Naukowy Centralnej Biblioteki Wojskowej*, no. 4(7) (2008), pp. 10-17.

refers to peace,²² refusal to perform military service, and soldiers.²³ Even though pacifism is not directly mentioned there, it must be noted that the Church mentioned the issue. The missing word 'pacifism' does not mean missing content. The Council condemning *the horror and perversity of war* speaks about cooperation among people to foster peace and find means to serve this purpose.²⁴

The idea of peace is defined in the document by three negations and reference to the notion of justice: *Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its divine Founder and actualized by men as they thirst after ever greater justice.*²⁵ In the works of the Second Vatican Council, the discussion, full of tensions and proposals of extreme solutions relating to the protest of conscience against performing military service, proved important. The postulates of pacifist ideas and movements echo in that discussion. Finally, however, a provision was adopted in this document that clearly shows, characteristically for Catholic teaching, care to avoid unilateralism and respect all aspects of the problem: *it seems right that laws make humane provisions for the case of those who for reasons of conscience refuse to bear arms, provided however, that they agree to serve the human community in some other way.*²⁶

A provision concerning soldiers was another fruit borne of the Second Vatican Council. This provision, included in the final version of the Pastoral Constitution *Gaudium et spes* signed by Pope Paul VI, should be clearly read in the context of

²² Cf. E. Chiavacci, "La teologia della «Gaudium et spes» a i grandi temi etico-sociali del nostro tempo", *Credere Oggi*, vol. 85, no. 1 (1995), pp. 79-82.

²³ A very important scientific study and an analysis of the discussion preceding the final provisions of the Pastoral Constitution on the Church in the Modern World, *Gaudium et spes* is an article written by Polish Dominican Father Professor Jacek Salij. This text deals with the refusal to perform military service due to conflict of conscience. Cf. J. Salij, *Problem odmowy służby wojskowej na Soborze Watykańskim II* ["Problem of Avoiding Military Service at the Second Vatican Council"], in: J. Salij, *Wojna o pokój? O wojnie i pokoju widzianych oczami chrześcijanina* [War for Peace? On War and Peace through the Eyes of a Christian], Kraków 2003, pp. 87-103.

²⁴ Cf. The Second Vatican Council, the Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, no. 77.

²⁵ Ibid., no. 78. It is worth paying attention here to two other statements from Catholic teaching. Firstly, the provision in the Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, (no. 78), *...we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided this can be done without injury to the rights and duties of others or of the community itself.* Secondly, the provision from the Catechism of the Catholic Church (no. 2306), drawn up thirty years after the Second Vatican Council, *those who renounce violence and bloodshed and, in order to safeguard human rights, make use of those means of defense available to the weakest, bear witness to evangelical charity, provided they do so without harming the rights and obligations of other men and societies. They bear legitimate witness to the gravity of the physical and moral risks of recourse to violence, with all its destruction and death.*

²⁶ Cf. The Second Vatican Council, the Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, no. 79, Cf. from the Catechism of the Catholic Church (no. 2311), *public authorities should make equitable provision for those who for reasons of conscience refuse to bear arms; these are nonetheless obliged to serve the human community in some other way.*

discussion on pacifism: *Those too who devote themselves to the military service of their country should regard themselves as the agents of security and freedom of peoples. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace.*²⁷

In the analysis of the Roman Catholic Church teaching on pacifism, the content addressed by the Pope to 'military men' during the observances of the Jubilee of Armed Forces and Police 2000 must be considered. Pilgrims representing military and police from all over the world arrived in Rome. Then, in a homily given at St. Peter's Square, John Paul II pointed out the mission of these services, which is to fight against the violence and the disruptive forces of evil. Note how he refers to the theological notion of "vocation" with his words, *you are called to defend the weak, to protect the honest, to foster the peaceful coexistence of peoples. The "role of the sentinel", who scans the horizon to avert danger and promote justice and peace everywhere, befits each of you.*²⁸ The Pope's use of the notion of 'vocation' is of utmost importance, as it contains the good (vocation is also due to the good of those called as well as the good to be done) and the relationship. It means, first, that nobody calls himself to be a soldier or a policeman (somebody appoints the other person in a given function) and, second, the task of soldiers and policemen is to work in the society to create good relationships. Moreover, the sequence of tasks performed by those 'called' matters. First they *are called to defend the weak*, then *to protect the honest*, and finally *to foster the peaceful coexistence of peoples*. In light of the entirety of John Paul's II teaching on peace, expressed for instance in annual message on the World Day of Peace observed on the 1st January each year, it is indubitable that *to defend the weak* is a condition of the effect *to foster the peaceful coexistence of peoples*. It is difficult to find any promotion of pacifism in this statement of John Paul II. There is no doubt, however, that 'peace' is pointed out, which often in his teaching appears in correlation with 'justice'. Such was also the case in the abovementioned homily during the observances of the Jubilee of Armed Forces and Police 2000. The congregation heard: *Be prepared to further the courageous building of justice and peace with every possible means.*²⁹

IMPORTANT QUESTIONS

The reflections above provoke several questions which, directly related to the topic of pacifism, broaden the research field of the presented analysis. In the light of the questions below, we should crucially consider the role of religion in the process of creating

²⁷ The Second Vatican Council, the Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, no. 79.

²⁸ Jubilee of the Armed Forces and the Police, Homily of John Paul II, Sunday, 19 November 2000 (19.11.2000), no. 2, at <http://w2.vatican.va/content/john-paul-ii/en/homilies/2000/documents/hf_jp-ii_hom_20001119_jubilarmforces.html>, 15 June 2019. The statement of the Pope, *You are called to...* [play CS] *the role of the sentinel, who scans the horizon to avert danger* seems to contain the potential to be an element of a discussion concerning not only "a pre-emptive strike" but also "a prevention war".

²⁹ *Ibid.*, no. 3.

security in the modern world. This consideration should reverberate as a courageous voice about the development of morality and common life culture.

Question 1. What will be the consequences of God's contemporary 'participation' in politics?

The problem of pacifist ideas and movements poses a much more fundamental question. Remembering that pacifisms most often refer to religious argumentation, a more fundamental question should first be asked, before those concerning pacifisms and their possible involvement in creating security and building peace. A much more fundamental question is: What will be the consequences of religion/God's contemporary 'participation' in politics? Because the fact is that religion (God) is 'present' in contemporary armed conflicts. Therefore, the consequences of this should be expected. It is impossible to miss a certain paradox here. Thus, the contemporary 'return' of God to politics involves something that humanity already knows. It is not the first time in history that God has called for a place for Himself in the world among people and their everyday lives. Occupying the first place, God dethrones man. This brutal form might also be the most effective way to persuade man to reflect on themselves on everything that has led to the development of ungodly ideologies and consequently the crimes of the 20th century. Contemporary 'participation' of God in politics prompts His closeness which makes people search for themselves, for their identity, in order to (what is worth stressing) create security. Such reflection of man on themselves has the potential to build individual security as well as the security of political communities. It contains the strength to build rules which are the foundation of the structure of states which care about the dignity of the individual and people respecting law. It must be noted here that the world already knows about God's intervention in history. The Person of Jesus of Nazareth is a model who, like nobody else in history, showed humanity a real man in his ability to create a safe and peaceful coexistence of individuals and nations.

Question 2. What role could be played by philosophical, cultural and theological anthropologies in security creation processes?

Considering:

- the increase of religious entities in politics,
- the escalation of the importance of religious argumentation in narrations accompanying armed conflicts,
- a clear trend to overcome the historiographic dichotomy between pacifism and realism,
- the appreciation of culture and its strength in spreading ideological content it seems necessary to pose questions (striving for a harmonious answer) on the grounds of at least three anthropologies: philosophical, cultural and theological.

Research relating to security creation using various tools characteristic to the anthropologies will, first of all, have to face reductionist visions of man in which man is

reduced to e.g. corporality, emotionality, subjectivity of convictions, or topically unlimited freedom. The increased importance of religion in politics, enforced by contemporary armed conflicts referring to religion as well as the development of Islam in Europe and the growth of the Pentecostal movement (taking place in South America for instance) will increase the complexity of our world. Materialistic and spiritualistic visions of man will have to give way to anthropological realism, which will inevitably appear voiced by the three learned disciplines – philosophy, culture and theology. However, this body of knowledge seems to mark the beginning of further research on security creation both within individual countries and among the international community. From the perspective of the security policy of the state it appears necessary to reach out to philosophers, culture authorities and theologians who will speak as to what is creative and dangerous in pacifist thinking and behaviour.

Question 3. Which anthropologies develop pacifisms?

The aim is to find an answer to the question, to what extent extreme pacifists' attitudes and ideas create security and to what extent they provoke aggression necessitates raising another, more fundamental question: which anthropologies develop pacifisms? The answer, however, will not be complete without the voices of theologians. To identify pacifists' attitudes and ideas, the anthropologies of the environments from which they spring and grow should be researched.

Anthropologies included in narrations of e.g. particular Christian groups (churches) promoting such a creation of security and peace seems particularly important because they provide an escape from responsibility for something which is common, but most of all, responsibility for other people. Recognised theological anthropologies could also be a very important voice in naming everything that creates a modern ideological context for the life of individuals and communities, the culture of common and political life. These tools developed on the grounds of theological analyses may appear relevant in recognizing the contemporary limitations of man, which is manifested by human individualism and such easy succumbing to the impact of emotional argumentation.

Question 4. What will be the role of Islam in promoting new pacifist movements in the Western world?

On the margin of analyses relating to peace and pacifist ideas and at the same time bearing in mind taking advantage of pacifist movements to promote at least communist parties' postulates, one cannot miss what is specific to contemporary Europe – the growth of Islam. Thus, an outbreak of pacifist organizations should be expected, one which will refer to the heritage of this religion and will draw from the Quran and historical knowledge gained from the true followers of Allah. This will include entities presently seen in the Western world as terrorist organizations or at least those that are associated with them. Peaceful Muslims will be presented as salvation for the world

destroyed by evil Islam and even worse Christianity. The brave observers of global relations will then raise a question relating to tactical pacifism.

Question 5. How may the real progress of morality be achieved?

Raising this question results from the consideration on Jacek Salij's proposal in the text entitled "The Problem of Pacifism".³⁰ He is one of the greatest Polish theologians and humanists and at the same time a patriot willingly dealing with national security topics, and he points out a specific kind of pacifism and space which is right for real moral development. Let us look at an image he describes for his readers: *Let us imagine that a stronger one beats the weaker. One can react to this situation in three ways. Someone will leave the place quickly and will justify his action hypocritically that he is against violence. Someone else will run quickly to defend the weak and bring to heel the stronger one. However, there is also the third option, the most difficult to run defencelessly between them so as the stronger cannot beat the weaker any longer but if he does not come to his senses, he will start to beat me.*³¹ For Salij the first attitude is an example of hypocritical pacifism and is completely immoral. However, to reach and carry out the third attitude one needs to be very strong spiritually. Sometimes the possibility of such behaviour exceeds the imagination of the whole society. The scholar concludes showing the way to a true development of morality, *If I cannot afford to behave like in the third option, I should at least behave in the second way. Nevertheless, the third attitude is ideal. The real development of morality takes place in this tension between the second and the third attitude, in the tension directed to the third attitude.*³²

CONCLUSION

The statements of the Roman Catholic Church and the consensus of Catholic intellectuals relating to pacifism should be understood as one of several ways to join the discussion on creating security processes. The reflection of the Catholic environment shows a realistic understanding of other people and their actions, in which extreme solutions are not tolerated or directly appreciated. Therefore, neither pacifism nor the militarization of social life are promoted. Christian understanding of peace and efforts to spread it as well as incessantly recognizing the evil of war do not become automatic support for pacifist movements. The Catholic Church sees its special mission in acting for peace, which is an essential part of its contemporary activity for the common good in the world. The consideration of pacifist movements cannot eliminate the virtues of many people engaged in them, even if they are characterized by idealism, which is difficult to reconcile with realism. Facing contemporary terrorist threats in

³⁰ Cf. J. Salij, *Problem pacyfizmu* [The Problem of Pacifism], pp. 29-35.

³¹ Ibid. p. 34.

³² Ibid. p. 35.

Europe, future research projects relating to security sciences should consider the necessity of studies devoted to pacifist ideas and movements referring to the heritage of different religions.

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