



JUST NEWS

We answer God's call to transform human hearts and to make way for the Reign of God.

October 2001

Office of Justice and Peace

Focus on

Role of the Military Today

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Reflections of Military Veterans

By Paul Keller, Cathedral of the Sacred Heart in Richmond.

[Paul served in combat elements of the 101st Airborne Division in Vietnam. He developed contacts between Vietnam veterans and Russian veterans of the Afghanistan war to discuss reentry into civilian society. Most recently, Paul has been developing education projects in Haiti.]

The news of the terrorist attacks on World Trade Center in New York City and on the Pentagon in the nation's capital seem to freeze everyone in their steps. We were riveted to the television, watching the flames fueled by the crashed jetliners boil out of the World Trade towers. Unseen was the fierce heat sapping the strength of massive beams in the towers until the floors gave away. Then in a roar, first one and then the other tower collapsed to the ground. We were astonished by the results of the attacks by a suicidal band of individuals.

War had come to America. With the exception of Pearl Harbor and the Aleutian Islands, America had been spared the horror of fighting a modern war on its own territory. However, Americans have not been immune to the pain of war.

Over the past sixty years, many Americans have fought in wars that raged across other nations -- wars with names such as World War II, the Korean and Vietnam conflicts, and Desert Storm. The veterans of these wars and of other conflicts knew well the horror of combat. They had lived through the killing and the destruction. The veterans of the Cold War knew the stress of constant preparation for cataclysmic war and the terror at occasionally standing at the brink of war.

A few weeks before the attacks on the World Trade Center and the Pentagon, I interviewed several former members of the U.S. military, all Catholics, for their thoughts about the role of the military. All the veterans agreed that the role of the military is to protect the nation from attack from external sources.

However, in the United States the military performs this role under the authority granted to it by the political leaders of the nation. These leaders determine the military's mission and objectives in a deployment. They are responsible for assuring that the deployment is being taken for legitimate purposes and meets moral standards.

The realities of war are changing, and so are the moral issues associated with war. The classic war -- with sides clearly defined -- is disappearing.



Featured Web Site:

Vietnam Veterans of America Foundation

<http://www.vvaf.org>

Includes information on landmines, overseas humanitarian programs, and virtual field trips to countries affected by war

(Continued from page 1)

Soldiers [this term also includes sailors and air personnel] are obligated to follow and execute orders. Not only does military effectiveness depend on following orders, individual survival on the battlefield also depends on following orders.

The modern battlefield is a very dangerous place. Soldiers must function with limited sleep and food, operate on incomplete or ambiguous information in a rapidly changing situation, and respond instantaneously to threat or attack.

Victory often goes to the side capable of inflicting the most damage. Under these conditions, soldiers must operate with complete trust in their mission and objectives, their leadership, and their comrades, and their orders.

The trust placed in military and po-

litical leadership can of course be misplaced. Soldiers in other nations have inflicted damage and suffered and died in pursuit of the political dreams of their leaders.

One veteran spoke of a picture of a World War I German infantryman and his comrades. The infantryman sent the picture to his family with the inscription: *It is we the young who die for old men's dreams.*



Other abuses of military and political leadership include the commission of genocide and other atrocities. In such instances, those involved attempt to excuse their complicity on the grounds that they were following orders.

Some veterans suggested that pre-combat training is the time to raise and deal with issues of right conduct in war. After training -- in the middle of

combat -- there is no time to question and debate orders, only to act.

Because the role of the soldier is to follow orders, the veterans place great responsibility on political leaders to assure that military mission, objectives, and actions meet moral standards.

The realities of war are changing, and so are the moral issues associated with war. The classic war -- with sides clearly defined -- is disappearing. In its place are military deployments that are interventions to prevent terrorism, genocide, or the commission of other crimes against humanity or to thwart threats.

Pope John Paul II has warned that the criteria for armed intervention by one nation in the affairs of another nation

(Continued on page 5)

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The ART of Justice and Peace for Parish Justice & Peace/Social Ministry

Act → Reflect



Transform

Issue: Response to the Terrorist Attacks

ACT to serve human needs, giving issues a human face:

- ◆ Encourage donations to the Victim Relief Fund established by the Bishop.
- ◆ Provide support to local families of victims, rescue workers and deployed troops.
- ◆ Remind parishioners to continue giving blood in the months ahead.

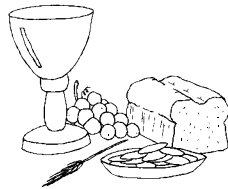
REFLECT on social causes & principles of faith:

- ◆ Pray for the victims of this tragedy, religious tolerance and the cause of peace with justice in liturgies.
- ◆ Use statements by the Bishop and the Pope as guides to preaching and teaching.
- ◆ Offer formational programs on the pastorals of the U.S. Bishops -- *The Challenge of Peace* and *The Harvest of Justice is Sown in Peace*.

TRANSFORM social structures:

- ◆ Help form public opinion in your community by writing letters to the editor on a moral response to terrorism.
- ◆ Contact the President and Congress -- thank them for aiding victims and speaking against intolerance of Arabs or Muslims, and ask them to protect civilians in bringing the perpetrators to justice.
- ◆ Respond to Parish Legislative Advocacy Network alerts as events unfold.

A Pastoral Perspective: **The Moral Challenge of Military Service**



The Challenge of Peace: God's Promise and Our Response

Excerpts from a Pastoral Letter by the U.S. Bishops, 1983..

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 ...

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 ...

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 ...

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 ...



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.

Resources on the Role of the Military



Church Documents

U.S. Bishops, *The Challenge of Peace: God's Promise and Our Response*, 1983.
<http://www.osjspm.org/cst/cp.htm>

U.S. Bishops, *The Harvest of Justice Is Sown in Peace*, 1993.
<http://www.usccb.org/sdwp/harvest.htm>

Pope John Paul II, *On the Hundredth Anniversary of Rerum Novarum (Centesimus Annus)*, 1991.
<http://www.osjspm.org/cst/ca.htm>

Copies of these documents are available from USCCB Publishing Services at (800) 235-8722.

Books

Peter Ackerman & Jack DuVall, *A Force More Powerful: A Century of Nonviolent Conflict*, St. Martins Press, 2000.

Gil Bailie, *Violence Unveiled: Humanity at the Crossroads*, Crossroad Publishing, 1995.

Daniel Hallock, *Hell, Healing, and Resistance: Veterans Speak*, Plough Publishing House, 1998.

Daniel Hallock, *Bloody Hell: The Price Soldiers Pay*, Plough Publishing House, 1999.

Organizations

Center for Defense Information
1779 Massachusetts Ave, NW
Washington, DC 20036
Phone: (202)332-0600 Fax: (202)462-4559
Website: <http://www.cdi.org>

Pax Christi USA
532 W. 8th Street, Erie, PA 16502
Phone: (814) 453-4955
Website: <http://www.paxchristiusa.org/>

Useful Web Sites

USCCB Dept. of Social Development & World Peace
<http://www.usccb.org/sdwp/>

Council for a Livable World
<http://www.clw.org>

School of the Americas Watch
<http://www.soaw.org/>

Veterans for Peace
<http://www.veteransforpeace.org>

Voices in the Wilderness
<http://www.nonviolence.org/vitw/>

Sowers of Justice Seedlings

*Activities of
the Catholic Community and
Friends Working for the Common Good*



Youth Service Retreats

By Liza Roach

Youth ministers in Richmond have heard time and again how much high school youth love their summer Work Camp experiences. So they met several times this past summer with *Sowers of Justice* to develop an exciting new youth social justice program.

Based on the seven principles of Catholic Social Teaching (CST), we have developed a Saturday service retreat for high school youth. The day begins with a work experience at a local site that focuses on an issue.

Afterward, participating youth have time to wash up, change clothes, and go to Mass at a host parish. The kids then eat dinner and participate in a mini-retreat based on the ART process (ie, Act, Reflect, Transform). They reflect on the day's experience and learn about the teaching of our church on the issue of that session.

The first retreat took place in September and was based on Ecology. A small group of youth from Epiphany, St. Gabriel, and St. Mary's parishes went to James River Park to paint a long fence. The evaluations from this group of high school kids provided valuable feedback for future sessions.

In October, the service retreat will focus on housing. Participating youth will work with Interfaith Housing Corp. on resident homes. In November, the focus will be on mental health as kids go to Gateway Homes.

For information about this innovative program, contact Michael Stone in OJP at (804) 359-5661, ext. 128 or <mstone@richmonddiocese.org>.

Sowers Plan Legislative Sessions

Several chapters of *Sowers of Justice* have planned legislative meetings to educate parishioners about issues in the upcoming session of the General Assembly and to organize delegations to meet with their representatives.



Tidewater — September 25

Richmond — November 13

Peninsula — November 29

Southwest Virginia — TBA

See the calendar (page 7) for details.

Women's Gatherings

Women in the diocese are organizing a series of six events this fall from Virginia Beach to Charlottesville. Each session has a different theme in response to local interest. See the calendar on page 7 for dates.

If you want to organize a women's event in your area, contact Kathleen Kenney at (804) 359-5661, ext. 129 or <kkenney@richmonddiocese.org>.

Just Faith in Tidewater

Just Faith is a creative nine month education program that includes an books, videos, discussion, prayer, and retreats. Small groups meet weekly from late September 2001 through the end of May 2002.

Just Faith is being offered at three locations at four different times.

To learn more, call Tim McCarthy at (757) 486-3375 or Anne Marie Holland at (757) 497-8330.

Read To Feed

A presentation on Catholic social teaching for catechists in Virginia Beach got a catechist so excited that she decided to do something.

Heifer Project International (HPI) provided her with the materials and resources needed to help local kids help poor kids in the developing world. HPI provided everything from lesson plans for group gatherings to motivational stickers.

It was a simple idea, asking kids in her neighborhood to get pledges from family members and friends for each book they read during their summer vacation. The funds raised by the kids would be used to buy a cow for a poor family through HPI.

In poor nations owning an animal means food, extra income, and hope for a better life. HPI provides the animal as well as training and support that families need to take care of their animals and to prosper

The response overwhelmed Holly Austin. At the start of the summer, the kids set a goal of \$500 for the purchase of one cow. In the end, 18 extraordinary kids read all summer, learned about other cultures and the vulnerability of people, counted their blessings, and raised over \$1,500!

Together they decided to use the funds to purchase 2 cows, 1 water buffalo, 2 goats and 1 sheep. This was far more than they ever expected to accomplish.



Through these children, their parents, and their sponsors, Holly saw God's love and goodness in action.

She encourages everyone who loves children -- both our own and those in need -- to contact Heifer Project International for details. Call (800) 422-0474 or visit their website at <www.heifer.org>.

Role of the Military: Additional Reflections

(Continued from page 2)

must be closely examined to assure that the intervention is not another means of imperialism and aggression. Most of the veterans agreed with the Holy Father's concerns.

The veterans felt that the role of the soldier in an intervention is different from the role of a soldier in an all out war. In an intervention, the response to threat or attack must be controlled and even limited.

The veterans assume that the soldiers deployed to an intervention receive appropriate training and guidance. Though training and clear cut rules of engagement (that is, rules for opening fire) are important, many veterans felt the soldiers had to depend more greatly on their moral principles for guidance.



Many veterans expressed difficulty with the just war criteria. These criteria permit war in self-defense and require that the violence be contained to that which is necessary to successfully defend the nation. However, the

veterans felt that these criteria were more appropriate to wars conducted between nations.

Today's threat situation puts more emphasis on defense. What is needed are criteria of just defense that address when defensive forces should be applied, the level of violence that should be applied, and the cost of the defense relative to other uses of societal resources.

The veterans felt there would always be conflict in the world. Although the presence of conflict justifies the maintenance of defensive military forces, other actions are needed to resolve root causes of conflict.

Some veterans felt a peace academy is needed to develop better approaches for dealing with conflict in the world. The peace academy should be independent of the political leadership. Some felt that the support of the churches for the peace academy was critical. Support of the academy would complement other church efforts to promote peace through attention to issues of justice. Some veterans felt that the churches should be even more outspoken about justice issues. ✚

Quotations for Reflection

"Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death ...

"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than about living."

– Omar Bradley: World War II Army Commander and first Chairman of the Joint Chiefs of Staff as quoted in his *Speech on Armistice Day* (1948)

"I thought dying for your country was the worst thing that could happen to you. I don't think it is. I think killing for your country can be a lot worse. Because that's the memory that haunts ...

"I cannot be what I once was. Carefree, no nightmares, no pain, no remorse, no regrets, feeling in church like God was smiling warmly down upon me as if I was the most special thing on earth. That's what it was before, and that's not the way it is now."

– Bob Kerrey: Former U.S. Senator, Navy Seal, Vietnam Combat Veteran, & winner of the Congressional Medal of Honor as quoted in a *New York Times Magazine* interview [April 25, 2001].

Summary of Just War Criteria

1. **Just cause.** War is permissible only to confront "a real and certain danger," i.e. to protect the innocent or to secure human rights.
2. **Competent authority.** Those with responsibility for the common good must declare war, not private groups.
3. **Comparative justice.** Is one side sufficiently "right" in the dispute? No side should ever claim absolute justice.
4. **Right intention.** We can never intend revenge; we must remain focused on the just cause.
5. **Last resort.** All nonviolent alternatives must have been exhausted.
6. **Probability of success.** Only the possibility of correcting a fundamental injustice legitimates the use of force.
7. **Proportionality.** The good the war aims to achieve must outweigh the evil caused. This also applies to the means employed during the war.
8. **Discrimination.** No act of war can be directed



Reflections on the Terrorist Attacks

Bishop Walter F. Sullivan's Statement on the Terrorist Attacks

September 11, 2001

We are shocked at the devastating loss of life. Our hearts go out to the families and friends of the innocent victims of these terrible terrorist attacks.

We deplore any act of violence and terrorism, especially acts that target innocent civilians. The end never justifies the means. Human life is a sacred gift from God to be cherished and respected.

It is natural for our shock to give way to anger. We must be careful that it does not give way to vengeance. We cannot jump to conclusions about who is responsible. Nor should we direct our anger at any ethnic or religious group. We cannot allow terrorists to succeed in robbing us of our humanity.



This terrible tragedy calls our nation to do two things: Internally, we must improve our nation's security. Externally, we must champion human rights and human development around the world. Weapons and military might are not our best defense against terrorism. We must invest in the welfare of people.

We can never excuse terrorism, but we must understand the conditions that breed it. The roots of violence are desperate poverty and oppression. As Pope Paul VI challenged us many years ago, "If we want peace, we must work for justice."

We pray for the victims of this horrible tragedy. We reject terrorism and violence. May we work together to build a more just and secure world for all God's children.

Deny Them Their Victory: A Religious Response To Terrorism

We, American religious leaders, share the broken hearts of our fellow citizens. The worst terrorist attack in history that assaulted [our country] has been felt in every American community.

Each life lost was of unique and sacred value in the eyes of God, and the connections Americans feel to those lives run very deep. In the face of such a cruel catastrophe, it is a time to look to God and to each other for the strength we need and the response we will make ...



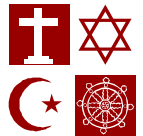
First, we must find a word of consolation for the untold pain and suffering of our people. Our congregations will offer their practical and pastoral resources to bind up the wounds of the nation ...

Second, we offer a word of sober restraint as our nation discerns what its response will be ... In the name of God, we too demand that those responsible for these utterly evil acts be found and brought to justice. Those culpable must not escape accountability. But we must not, out of anger and vengeance, indiscriminately retaliate in ways that bring on even more loss of innocent life ...

Third, we face deep and profound questions of what this attack on America will do to us as a nation ... Having taken thousands of our lives, attacked our national symbols, forced our political leaders to flee their chambers of governance, disrupted our work and families, and struck fear into the hearts of our children, the terrorists must feel victorious.

But we can deny them their victory by refusing to submit to a world created in their image. Terrorism inflicts not only death and destruction but also emotional oppression to further its aims. We must not allow this terror to drive us away from being the people God has called us to be.

We assert the vision of community, tolerance, compassion, justice, and the sacredness of human life, which lies at the heart of all our religious traditions. America must be a safe place for all our citizens in all their diversity ...



This attack on our life as a nation will become a test of our national character. Let us make the right choices in this crisis -- to pray, act, and unite against the bitter fruits of division, hatred, and violence. Let us rededicate ourselves to global peace, human dignity, and the eradication of injustice that breeds rage and vengeance.

As we gather in our houses of worship, let us begin a process of seeking the healing and grace of God.

Initiating Signers:

Rev. Jim Wallis, Call to Renewal and Sojourners
Rev. Wesley Granberg-Michaelson,
Reformed Church of America
Rabbi David Saperstein,
Religious Action Center of Reform Judaism
Dr. Bob Edgar, National Council of Churches
Dr. Ron Sider, Evangelicals for Social Action

Bishop Sullivan also signed this statement. For the full text and signers, go to: <http://www.sojo.net/response>.

CALENDAR



OCTOBER

Domestic Violence/Sexual Assault Awareness Month

5-6 Tenth Anniversary of Virginians for Alternatives to the Death Penalty. Friday night and Saturday in Charlottesville. Bishop Sullivan will receive an award at the Saturday evening banquet. Contact VADP at (888) 567-VADP or <mail@vadp.org>.

7 SOA: Challenge of Faith. 4:00 to 6:00 pm at Sacred Heart in Norfolk. Call Patrice Schwermer at (757) 583-0291.

10 Globalization: For Better or For Worse? Featuring Marie Dennis. 7:30 pm at St. Edward's Church in Richmond.

16 Women's Journeys. At St. Kateri Tekawitha in Tabb. Dinner at 6:30 pm. Call Betty Jones or Nadine Silcox at (757) 766-3800.

16 Loss and Rebuilding Faith. Women's event at Church of the Incarnation in Charlottesville. Dinner at 6:00 pm. Call Laura Snyder Brown at (434) 973-4381.

18 Execution of Christopher Beck. See the web site of Virginians for Alternatives to the Death Penalty <www.vadp.org>.

NOVEMBER

2-4 Rachel's Vineyard Retreat. For those suffering from aftermath of abortion. Contact Kay Marie Geiger at (804) 330-3137 or Molly Smith at (804) 794-0222 or <msmolly101@home.com>.

8 Spirituality and the Workplace (in and out of home). At St. Mary's Church in Richmond. Dinner at 6:00, ends at 9:00pm. Cost \$5.00. Open to all women. Call Rebecca Oxenreider at (804)

740-4044.

13 Richmond Legislative Forum. 7:30pm at Herbert Hall, St. Edward's in Richmond. Contact Katie Mattes at (804) 515-0904 or <katiemattes@earthlink.net>.

16-18 Demonstration to Close the School of the Americas. At Fort Benning in Georgia.

18 CCHD Collection Sunday. Visit the CCHD website at <www.usccb.org/cchd/> for info.

27 Women's Gathering. At St. Kateri Tekawitha in Tabb. Dinner at 6:30 pm. Call Betty Jones or Nadine Silcox at (757) 766-3800.

29 Peninsula Legislative Forum. 7:00 pm at Our Lady of Mt. Carmel in Newport News. Contact Susan Burks at (757) 877-3502 or <slburks@aol.com>.

DECEMBER

2 Report and Reflections on National Gathering for Black Catholic Women. 1-3pm at St. Elizabeth's Church in Richmond. Contact Sr. Cora Marie Billings at (804) 359-5661, ext. 109.

8 Globalization: The Broad View. Featuring Sr. Catherine Pinkerton. 9am to 3pm at Prince of Peace in Chesapeake. Call Tim McCarthy at (757) 431-0610.

January 2002

Toll the Bells!

Bishop Sullivan asks parishes to toll their bells at 9:00pm on the evenings of scheduled executions -- October 18.



Ecology Corner

In each issue of *Just News*, we present some facts and/or reflections on our current ecological crisis.

The Use of Recycled Paper

In July of 2000, the Catholic Diocese of Richmond adopted a policy on the *Use of Recycled Paper* which stated, in part:



In instituting a diocesan policy to use recycled paper, the Diocese is visibly declaring its loving care for the gift of creation ...

This action is an investment in the environment, and promotes the success of recycling efforts that are dependent on an expanded market for recycled products ...

I ask parishes, schools and other institutions in the Diocese to join in this act of commitment to care for God's creation.

The diocesan print shop uses a product called "Great White" supplied by Linden-Meyer Monroe. This paper functions well on all of the diocesan copying and printing equipment. It contains 30% post-consumer waste.



While recycled paper is still marginally more expensive (3-10%) than equivalent copy paper made from trees, the cost for parishes adopting this policy is quite small.

St. Edward's parish in Richmond recently switched to recycled paper. The parish bulletin of St. Mary's parish in Wytheville is also printed on recycled paper. Undoubtedly, others have moved in this direction as well.

Check with your parish office to encourage this important step. If you want further information, contact John Gallini at (804) 272-8141 or <gallinjb@aol.com>.

A Moral Response to Terrorist Attacks

As this issue of *Just News* goes to print, our nation considers how to respond to the horrible terrorist attacks. Catholic teaching includes two moral traditions that could inform our nation's actions — active nonviolence and just war. We would do well to reflect on them as we search for a moral response to terrorism that resists widening the circle of violence.

On the tenth anniversary of their peace pastoral in 1993, the U.S. Conference of Catholic Bishops issued *The Harvest of Justice is Sown in Peace*. Here are some excerpts from this teaching document:

“An essential component of ... peacemaking is an ethic for dealing with conflict in a sinful world. The Christian tradition possesses two ways to address conflict: nonviolence and just war. They both share the common goal: to diminish violence in this world ...

“Throughout history there has been a shifting relation between the two streams of the tradition which always remain in tension. Like Christians before us who have sought to read the signs of the times in light of this dual



tradition, we today struggle to assess the lessons of the nonviolent revolutions in Eastern Europe and the former Soviet Union, on the one hand, and of the conflicts in Central America, the Persian Gulf, Bosnia, Somalia, Lebanon, Cambodia and Northern Ireland on the other.

“The devastation wrought by these recent wars reinforces and strengthens for us the strong presumption against the use of force, which is shared by both traditions. Overall, the wars fought in the last fifty years show a dramatic rise in the proportion of noncombatant casualties. This fact points to the need for clear moral restraints both in avoiding war and in limiting its consequences ...

“Many believe just-war thinking remains valid because it recognizes that force may be necessary in a sinful world, even as it restrains war by placing strict moral limits on when, why and how this force may be used. Others object in principle to the use of force, and these principled objections to the just-war tradition are sometimes joined with other criticisms that just-war criteria have been ineffective in preventing unjust acts of war in recent decades and that these criteria cannot be satisfied under the conditions of modern warfare.”

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This issue of *Just News* is dedicated to all those who lost their lives in the September 11th terrorist attacks.

The purpose of this issue on **The Role of the Military Today** is to foster respectful dialogue among Catholics about the moral insights of our faith.

The traditions of nonviolence and *Just War* challenge us to fashion a faithful response in this time of crisis and loss.

Lasting peace can only be built on the foundation of justice, not a widen-

