

Seminář č. 2 – Spravedlivá válka v křesťanské tradici (sv. Augustin)

Aurelius Augustinus – Letter 138 (to Marcellinus)

(9) Let's now look at the next section of your letter. You added this objection of theirs:

Christ's teaching and preaching must be incompatible with the ethics of citizenship. For he told us – it is agreed – *to return to no one evil for evil* [and] *to offer the other cheek to an assailant* [...]. They allege that all these commands are contrary to the ethics of citizenship. 'Who would allow an enemy to steal something from him?' they say. 'Who would be unwilling to inflict evil, in the form of a just war, as recompense for the ravaging of a Roman province?'

It might [seem] laborious to refute such objections [...]. (10) [But] if we gave ear to this precept as it deserves, it would establish, consecrate, strengthen and increase the commonwealth far better than Romulus, Numa, Brutus and the other famous heroes of the Roman nation. [...]

(11) [...] The result of such actions [*i.e. to return to no one evil for evil and offer the other cheek*] is that good overcomes someone evil; indeed the evil within an evil man is overcome by good, and so he is freed from an evil that wasn't external or foreign, but intimately his own. That could ruin him more thoroughly and more destructively than any attack, however appalling, by an external enemy.

[...]

(14) In short, [...] in our will we should always have perfect benevolence in case we *return evil for evil*. For people are often to be helped, against their will, by being punished with a sort of kind harshness. It is right to consult their interests rather than their preferences; indeed, in their [*i.e. Roman*] literature we find lavish praise of a leading citizen for just this. For example, a father doesn't lose his love for his son as soon as he tells him off, however harshly. However, it still happens that the son doesn't like it and is hurt, if he seems to need a cure that's painful, even against his will.

If the earthly commonwealth observes Christian precepts in this way, then even wars will be waged in a spirit of benevolence; their aim will be to serve the defeated more easily by securing a peaceful society that is pious and just. For if defeat deprives the beaten side of the freedom to act wickedly, it benefits them. Nothing, in fact, is less fortunate than the good fortune of sinners; the impunity that is their punishment is nourished on this, and the ill-will that is their inner enemy grows strong.

Aurelius Augustinus – Letter 189 (to Bonifacius)

(4) You must not think that no one who serves as a soldier, using arms for warfare, can be acceptable to God. [...] (5) It is true that those who abandon all such worldly activities and serve God also through the complete chastity of celibacy hold a higher place with him. However, as the apostle says, *Each one has his own gift from God, one in this way, another in that*. So others are fighting invisible enemies on your behalf by praying, while you struggle against visible barbarians on their behalf by fighting. If only everyone shared a single faith, so that the struggle would be less and the devil and his angels more easily vanquished!

(6) When you are arming yourself for battle, then, consider this first of all, that your courage, even your physical courage, is a gift from God. Then you won't think of using a gift from God to act against God. When one makes a promise, one must keep faith, even with an enemy against whom one is waging a war. How much more so with a friend, for whose sake one is fighting! Peace ought to be what you want, war only what necessity demands. Then God may free you from necessity and preserve you in peace. For you don't seek peace in order to stir up war; no – war is waged in order to obtain peace. Be a peacemaker, therefore, even in war, so that by conquering them you bring the benefit of peace even to those you defeat. For, says the Lord, *Blessed are the peacemakers, for they shall be called the sons of God* [Mt. 5.9]. If, indeed, human peace is so delightful because of the temporary security that belongs to mortals, how much more delightful is divine peace, because of the everlasting security that belongs to the angels. Therefore it ought to be necessity, and not your will, that destroys an enemy who is fighting you. And just as you use force against the rebel or opponent, so you ought now to use mercy towards the defeated or the captive, and particularly so when there is no fear that peace will be disturbed.

Aurelius Augustinus – Contra Faustum Manichaeum (Book XXII)

(74) [...] After all, what is blamed in war? Is it that human beings, who are going to die at some time, die so that others will be subdued and live in peace? To find fault with this is the mark of cowardly and not of religious people. The desire to do harm, cruelty in taking vengeance, a mind that is without peace and incapable of peace, fierceness in rebellion, the lust for domination, and anything else of the sort — these are the things that are rightly blamed in wars.

And at the command either of God or of some legitimate authority, good men often undertake to wage wars against the violence of those who resist so as to punish these things in accord with the law. This occurs when in the order of human affairs they find a situation in which this order justly constrains them to issue such a command or to obey in such matters. Otherwise, when soldiers came to John to be baptized and asked, *And what should we do?* (Lk 3: 14) he would have replied to them, "Throw aside your weapons; abandon the military; strike, wound, and kill no one." But, because he knew that, when they did these things as soldiers, they were not murderers but ministers of the law, not avengers of injuries done to them but defenders of the public safety, he replied to them, *Do violence to no one; slander no one; be satisfied with your wages* (Lk 3:14). [...]

(75) For it makes a difference for which causes and under what authority people undertake the waging of war. But the natural order which aims at the peace of mortals demands that the authority and the decision to undertake war rest with the ruler, while soldiers have the duty of carrying out the commands of war for the common peace and safety. [...] If, therefore, a just man is perhaps serving as a soldier under a godless human king, he can correctly fight at his command so as to preserve the order of civil peace. This is certain when what is commanded is not against the commandment of God or when it is not certain whether it is or is not. In the latter case the injustice in commanding perhaps makes the king guilty, but his order in obeying proves the soldier innocent.

Aurelius Augustinus – Letter 229 (to Darius)

(2) Greatness and their own glory belong to warriors who are both very brave and very faithful (that is the source of the truer praise), to those who struggle and face danger in order, with the help of God who gives protection and assistance, to bring defeat upon an untamed enemy and win respite for the empire by pacifying the provinces. However, greater glory still is merited by killing not men with swords, but war with words, and by acquiring or achieving peace not through war but through peace itself. For those who fight, if they are good men, are certainly aiming for peace, but still through bloodshed. By contrast, you were sent to avoid any blood being shed. For others, then, the one is a necessity; for you, the other is a joy.

Otázky:

1. Pokuste se rekonstruovat Augustinovy (alespoň tři) argumenty ve prospěch vedení války. Z jakých důvodů a za jakých podmínek je pro křesťana správné či alespoň dovolené uchýlit se k použití násilí? Kdy je naopak takové jednání zavrženíhodné?
2. Jakou odpovědnost mají vojáci za vedení války a za činy, kterých se v ní dopustí?