Just War and Just Peace!

Introduction

Is the Catholic just war theory a justification for war? Absolutely not! Unfortunately, such a wrong idea was endorsed by two North American leaders. On April 14, 2026, J.D. Vance, the Vice President of the United States, invoked the just war theory to defend President Trump's Iran War. He said Pope Leo XIV was wrong to criticize the war, citing the "more than a 1000-year tradition of just war theory"[1] within the Catholic Church. A day later, House Speaker Mike Johnson, an Evangelical himself, revealed his shock about the Pope's anti-war remarks, saying, "It's a very well-settled matter of Christian theology. There's something called the just war doctrine."[2]

Both leaders wanted to flaunt their knowledge of Christian tradition but ultimately revealed their ignorance. They invoked a core concept without bothering to know its contents. Taking on the Vice President, a neophyte (a Catholic since 2019, as per records), for his disrespectful remarks about the Pope, a netizen quipped, "This is like arguing theoretical physics with Albert Einstein."[3] Both Vance and Johnson employed the just war theory to validate Trump's Iran War, little realizing that the opposite was even true. Just war theory is anything but a justification for war; its unmistakable intent is to pursue peace. The chief tenets of the theory hardly justify a mindless descent into ruthless war.

Contemporary political and online altercations underscore the need to revisit Catholic just war theory and examine its relevance today. The paper begins by defining the traditional Catholic just war theory and, by extension, treats *libido dominandi* (Lust for Domination) as the underlying spiritual crisis that explains humanity's inclination to justify war and regards it as the ultimate solution to conflicts between nations. Drawing on the Augustinian tradition and outlining the perspective of Pope Leo, an Augustinian himself, the paper explores the tension between just war theory and the realities of modern warfare. It highlights the Pope's comment that the theory risks becoming outdated, particularly when it is repeatedly invoked to legitimize war rather than restrain it. Finally, the paper argues that the just peace framework is a necessary corrective: it not only offers an alternative to prevailing just war debates but also emphasizes pursuing reconciliation, justice, and peace.

1. The Just War Theory

The central claim of the thousand-plus-year just war tradition is that a war is legitimate only when fought in self-defense, and only after "all peace efforts have failed" (*Catechism of the Catholic Church - CCC*, no. 2308). The just war theory coalesced in the writings of St. Clement and St. Ambrose. Nevertheless, it found a coherent expression in St. Augustine's thought, which St. Thomas Aquinas later expanded and systematized in the 13th century.[4]

The North American theologian Lisa Sowle Cahill explains that "Just war theory is often presented as a set of coherent criteria, justified on both religious and philosophical grounds, to be applied prospectively to determine the morality of a given military

engagement. Just war theory aims to supply a cogent ethical framework both to justify and to limit war."[5]

Cahill names Augustine and Aquinas as the most influential Christian theorists of war. In Cahill's words, Augustine "makes peace the main reason to go to war and qualifies pursuit of war by saying that it must be approved by a lawful authority and guided by an intention of love."[6] Though Aquinas reiterated several centuries later that war is *prima facie* an offense against charity, he still believed war can be justified under certain criteria. "Aquinas names these as just cause (defense of the "common weal"), right intention, and legitimate authority."[7]

In Cahill's view, these traditional criteria of just war theory have been developed and expanded to fall into two broad categories: *jus ad bellum* (right to go to war) and *jus in bello* (right in war). "*Jus ad bellum* includes defense of the common good, right intention, and legitimate authority – as well as last resort, reasonable hope of success, and proportion."[8] Here, it is worth recalling the United Nations' recognition of "the responsibility to protect" (R2P), which charges the international community with protecting innocent civilians. It was prompted by international failures in Rwanda and Bosnia, thus establishing that "national sovereignty is not supreme in cases of gross violations of human dignity."[9]

For Cahill, though *jus in bello* drew major attention only in the twentieth century with the development of weapons of mass destruction, movements like The Peace of God and The Truce of God show historical efforts to limit means used in European infighting in the tenth and eleventh centuries, respectively.[10] According to Cahill, noncombatant immunity is the most important limit on military action. It should "exclude serious 'collateral damage' that involves direct or long-term civilian loss of life, or that affects the ability to rebuild after conflict has ended. Examples would be damage to arable land, water supply, electrical systems, and hospitals. And the final criterion of means is proportion: Is the immediate and long-term damage caused proportionate to the objective gained?"[11]

Cahill introduces the category of *jus post bellum* (justice after war) as an important initiative in favor of the actual victims of war and war-torn societies. It examines the effects of military action on social infrastructure, including public utilities, education, healthcare, economic productivity, and environmental pollution. More significantly, it advocates for just peace agreements that reject 'victor's justice' and promote "human security through the rule of law, a transitional government, an effective police force, and democratic elections favoring self-government."[12]

Cahill also identifies *jus ante bellum* as a related category and closely aligned with the traditional condition of "last resort." It emphasizes "diplomatic and sometimes faith-based measures that should be taken to avoid war and reduce the destructive capacity of potential war."[13] She affirms that both *jus post bellum* and *jus ante bellum* "build on the implications of preexisting criteria of just war, such as right intention, proportionality, noncombatant immunity, and reasonable hope of success."[14] However, she notes that though these two categories call attention to the plight and rights of those who have neither the prerogative of deciding on a war nor the privilege of insulation from its lasting devastation, they are

"typically developed from the perspective of those who do not share the position of relative powerlessness of the majority of war's victims."[15]

Cahill's exposition provides a historical overview of just war theory, tracing its development and the nuances that have shaped the theory over time. However, claims by figures like JD Vance and Mike Johnson underscore how the just war theory can be misread even today. It reveals that, however well-nuanced the theory may be, it may still fall short of Augustine's understanding unless a treatment uncovers the underlying impulses that give rise to war or armed conflict. A peripheral understanding of the just war theory will not suffice if it fails to throw light on the warring mindset or the belligerent disposition as outward manifestations of a deeper spiritual crisis. In Augustine's view, *libido dominandi* manifests the hidden ambitions for power, control, and domination that drive human beings toward armed conflicts or war. Thus, for Augustine, what is often seen as a political problem points to a profound spiritual crisis within the human person. Thus, the Augustinian framework reaches its completion not only when an investigation delineates the criteria under which war may be considered legitimate, but also when it exposes the disordered love from which the very inclination to war emerges.

2. St. Augustine's *Libido Dominandi* as The Inner Spiritual Crisis

For Augustine, *Libido Dominandi,* a Latin term roughly translated as 'lust for domination,' is the driving impulse of fallen man and his society (the city of man). Twentieth-century scholars argue that the term exemplifies man's 'will to power,' to borrow a phrase from Friedrich Nietzsche.

In Augustine's *City of God*, 'lust for domination' is a major theme that he develops at length throughout his work. He hints at it in the preface itself: "Therefore I cannot refrain from speaking about the city of this world, a city which aims at dominion, which holds nations in enslavement, but is itself dominated by that very lust of domination."[16] This is why Cahill believes that centuries of Christian theology, ethics, and political analysis have done little to reduce the power of *libido dominandi* and the lust to dominate "still controls much of human motivation and behavior."[17]

In Augustine's view, this lust for domination is self-serving, as it symbolizes service to the self and control over everything. Paul Hesiod underlines that this lust is tied to the "inward curve to the self" (*incurvatus in se*), which runs "counter to the ethic of service of others (love of others)."[18] Nicholas Buck elaborates that "For Augustine, such domination is fueled by underlying anxiety and manifests in the crass instrumentalization of others for self-serving political ends. Taking on both individual and collective forms, *libido dominandi* is presented in *City of God* as antithetical to the justice and peace made possible by the proper organization of life around a capacious and self-transcending source of goodness."[19]

For Augustine, to glorify oneself is a form of *libido dominandi.* It is the lust to control the praise of others – praise directed to oneself. Augustine held that civic mythologies covered up the nakedness of the *libido* with ideas of glory, nobility, and civilization, thereby turning the lust for domination into an ideal worth striving for. He writes: "This 'lust for

domination' brings great evils to vex and exhaust the whole human race. Rome was conquered by this lust when she triumphed over the conquest of Alba and to the popular acclaim of her crime she gave the name of 'glory.'"[20]

He contends that the lust for domination is an adequate cause for war and critiques the glorification of splendid titles such as 'honor' and 'victory.' He therefore calls us: "Let us strip off the deceptive veils, remove the whitewash of illusion and subject the facts to a strict inspection. Let no one tell me, 'A or B, is a great man: he fought C, or D, and beat him. Gladiators fight and win; and that brutality gets its reward of applause. But to my thinking it would be better to be punished by any kind of cowardice than to gain the glory of that kind of fighting."[21]

Thus, an exploration into the Augustinian framework of *libido dominandi* uncovers the profound spiritual crisis under the veneer of honor, glory, or victory. The hunger for power finds its satisfaction only by subjecting others to its clutches or wielding it over or against others. Augustine's understanding of the fallen man as a domineering creature rests on his conviction that, wounded by sin, human beings reflect a disordered love of self, defying the primacy of love of God and love of neighbors. Unfortunately, the consequences of the lust for power are not only manifested in interpersonal relationships but also in and through political ambitions, often achieved through coercion, subjugation, and exploitation. We cannot afford to overlook the Augustinian warning and still treat just war theory as a purely physical or external idea. This is why, in highlighting what just war meant to Augustine, the North American Theologian James F. Keenan says, "Like the internal vices of vengeance, a warlike spirit or the lust of power are forbidden in just war."[22]

3. The Augustinian Pope's Warning About *Libido Dominandi*

On April 11, 2026, the Augustinian Pope Leo XIV articulated a vision of political life that refuses the self-serving idolatry of the *libido dominandi.* He reflected: "Prayer teaches us how to act. In prayer, our limited human possibilities are joined to the infinite possibilities of God. Thoughts, words and deeds then break the demonic cycle of evil and are placed at the service of the Kingdom of God. A Kingdom in which there is no sword, no drone, no vengeance, no trivialization of evil, no unjust profit, but only dignity, understanding and forgiveness. It is here that we find a bulwark against that delusion of omnipotence that surrounds us and is becoming increasingly unpredictable and aggressive."[23] His concluding words were both firm and direct: "Enough of the idolatry of self and money! Enough of the display of power! Enough of war! True strength is shown in serving life."[24] Further, in his homily on Holy Thursday, the Pope underlined the humility of Jesus as a corrective virtue to warn against idolatry and blasphemy: "For we tend to consider ourselves powerful when we dominate, victorious when we destroy our equals, great when we are feared. In contrast, as true God and true man, Christ offers us the example of self-giving service and love."[25]

The Pope's critique of the 'culture of power' lends credence to Augustine's *libido dominandi.* He situates this culture within the corporate competition for power and control in the age of Artificial Intelligence, and the growing normalization of war in modern times. The Augustinian perspective shows how the desire for domination manifests as relentless

ambition for technological supremacy and geopolitical control, exposing spiritual disorder as the underlying reality that fuels such base temptations. Hence, the Pope laments that "A culture of power is taking hold, in which the availability of resources and the ability to dominate tend to dictate the agenda and criteria for decision-making" (*Magnifica Humanitas,* no. 188). He continues to reflect on the negative impacts of such a culture of power in today's context. He believes, "This culture of power infiltrates society, changes relationships and behaviors, and grows by normalizing war, pursuing ever-greater military power, taking advantage of the crisis of multilateralism and fueling a false realism that insists that there is no alternative" (*MH,* no. 188). More importantly, the emerging culture of power leans on the normalization of war in which violence is justified as "necessary, inevitable, or even "sanitized" (*MH,* no. 192). This culture of power employs subjugation as a strategy of control, as he highlights, "New forms of slavery are fueled by economic chains and digital infrastructures" (*MH,* no. 179). While a true moral and ethical test for humanity depends on breaking the chains of these new forms of slavery, the Pope is pained by a worldview that is bent on advancing a misconstrual of just war theory as a framework that supports justification of war. He writes, "It is in this context that humanity is slipping into a violent culture of power, where peace no longer appears as a responsibility to be taken on, but as a fragile interval between conflicts. Today, more than ever, without prejudice to the right to self-defense in the strictest sense, it is important to reaffirm that the "just war" theory, which has all too often been used to justify any kind of war, is now outdated" (*MH,* no. 192). In this regard, the Pope's Augustinian warning is crucial. Highlighting the Augustinian thought that described human history as a struggle between two loves, namely love of God and neighbor and the exclusive love of self, the Pope holds the age of AI as no exception to supremacy and dominance and reminds us of the "two loves [that] continue to contend for dominance in our hearts today" (*MH,* 130). Translating the Pope's characteristic Augustinian warning, we may ask, 'Do we race to build a new tower of Babel or rebuild Jerusalem?' For the Pope, what we choose between the two reflects the love that rules our hearts.

The Pope deepens the discussion on *libido dominandi* and its relation to war or violence by showing that, under 'right intention' as one of the major criteria for the just war theory, St. Augustine was critical of "not only the *external* circumstances in which war is conducted, but also the *internal* dispositions of those involved."[26] Too often abstracted or bisected from Augustine's moral psychology, we do not allow the Augustinian criterion of right intention to illuminate "the caverns of human moral motivation, ever aware of our perpetual temptation to fall into self-serving patterns of thought and action."[27] For Augustine, a healthy form of self-love (*amor sui*) must not only overcome temptations to turn inward but also be tempered by vigilance against the many ways self-interest can corrupt our moral imagination.[28] This is why Augustine "contrasted *caritas,* charity, the love of the redeemed, with *libido,* lust, the love of the unredeemed."[29] In the end, we must know that it is love (*caritas*) that heals what is caused by disordered or inordinate love (*libido* or *cupiditas*).

4. The Need for Just Peace

Today, in Christian theology and ecclesial practice, what we advocate is not mere peace as against war but 'just peace' which, as an ethical framework, seeks to establish a

society rooted in justice and fairness. Encompassing both negative peace (the absence of violence) and positive peace (the presence of just and equitable relationships), just peace has become a vital insight for peacebuilding and conflict resolution.[30] Referring to David Little's gathering of these and related approaches under the term 'justpeace,' Cahill writes that "Justpeace is broader; engages grassroots, international, and religious actors; puts social welfare over market economics; and prioritizes restorative justice. Peacebuilding fits Little's description of justpeace."[31]

For Cahill, the just peace framework operates on two levels. At the theoretical level, "the just peace framework would subject conflict resolution to criteria such as human security and the common good, and positive peace defined not merely by the absence of violence, but through the presence of restorative justice, rule of law, and participatory decision-making, both horizontally and vertically."[32] At the practical level, "just peace would involve conflict-transforming practices such as direct nonviolent action, diplomatic initiatives, interreligious political organization in civil society, unarmed civilian peacekeeping, public rituals of repentance, and initiatives of reconciliation."[33]

Eli S. McCarthy holds that "Compared to just war reasoning, a just peace ethic better forms us as peacemakers by enabling us to imagine, develop, and stay committed to nonviolent practices. It also better enables us to transform conflict, get to the root causes, and build sustainable peace. It is consistent with human dignity and ecological care, whereas any war significantly distorts and damages both."[34]

Here, we must remember Pope Paul VI's popular quote, "If you want peace, work for justice."[35] Way ahead of his time, the Pope believed that true peace results from establishing social conditions that protect human dignity, value fairness, and respect rights. His idea of peace as an active achievement through justice and fairness has become a guiding thought for modern peacebuilding efforts and social justice movements.

As if to emphasize peace achieved through justice, Pope Leo embraces Augustine's idea of 'just peace.' That is what we advocate in the name of 'just peace.' In his *Magnifica Humanitas,* the Pope recalls Augustinian wisdom: we must "perform the works of justice, keeping in mind that justice and peace have embraced; they are not at odds with one another" (*MH,* no. 215). Building peace through justice is not only essential but also offers a lasting solution to humanity's ills.

5. The Contemporary Relevance of Just War Theory

Discussions of just war theory, *libido dominandi*, the culture of power, and just peace offer several insights for further reflection and concrete interventions.

1. The grandeur of modern times and the technological prowess that has resulted in the invention or development of artificial intelligence should not deceive us into believing that 'World wars or wars are remnants of the remote past.' The 'long ago' and 'far away' illusion with regard to wars is not justified either. Pope Leo rightly warns, "A world war [is] being fought piecemeal" (*MH,* no. 44). As long as wars are being fought or we uphold an armed conflict as the unavoidable solution for the world's problems, a holistic discussion on just war

theory and its principles is both necessary and urgent. On the same note and for the same reason, the world cannot adequately disown the Church's role or guidance in pushing for resolving issues through war and violence.

2. Humanity needs to be conscientized about the evil of war and violence, the eventual misery that both human lives and establishments suffer, and the displacement it brings about. Explaining Cahill's position on just war theory, Kate Ann Jackson-Meyer writes that for Cahill, "Just war theory should operate with a presumption against war and should restrain violence by interrogating intentions, proportionality, chances of successes, and whether war is a last resort."[36] Humanity's conscientization about just war theory and an ongoing formation in just peace would act as a moral and intellectual deterrent, not only by preventing people from justifying wars or armed conflicts but also by deterring them from making facile claims about them, as in the case of JD Vance and Mike Johnson.

3. Pope Leo alludes to 'lust for domination' lying at the root of every major conflict. He writes, "Diversity is increasingly perceived as a threat, which fuels a desire for possession, a will to dominate, hegemonic ambitions, abuses of power and a fear of those who are different, thereby creating an environment in which new conflicts can develop almost imperceptibly" (*MH,* 206). Therefore, any discussion on armed conflicts and war should give adequate consideration to *libido dominandi* as the fueling or driving inner force behind corruptive and manipulative strategies to usurp power and dominance.

4. As Pope Leo has rightly hinted at the 'outdated' outlook of the just war theory due to its being subject to constant justifications of war, there is a need to enhance the theory, without compromising its essential focus on establishing peace and order in society, in order to govern and inform the times of autonomous weapon systems and AI warfare in modern times. While updating the framework is essential to address remote and algorithmic warfare, the Pope also warns that "accountability and blame [cannot be] collapsed into 'the machine'" (*MH*, no. 200). For this reason, he emphasizes "effective, self-aware, and responsible human control" (*MH,* no. 200) besides calling for global regulatory frameworks to stem the dehumanization of warfare.

5. The just war theory should pay heed to feminist critiques that lament how the gendered aspects of wars and violence are often obscured. Accordingly, it must recognize gender dimensions of any conflict, including sexual violence and the disproportionate impact of war on women and children. Likewise, postcolonial critics point out that just war theory is deeply entwined with imperial power and colonial expansion, and that the just war criterion was often used to make imperial expansion appear humanitarian.[37] In addition, the lingering questions on chemical and biological weapons and ecological damage and environmental destruction should be tempered by just war theory to safeguard humanity from enormous damage.

6. Finally, any question regarding the contemporary relevance of just war theory depends on our idea of 'force.' If we believe that justice through the use of force is possible, then just war theory survives, though it may still have to navigate evolving means of AI warfare without abandoning its foundations. Nevertheless, if our answer is negative, then all types of war are

illicit, including those waged in self-defense. Then, it would be possible "to displace just war theory by advocating a just peace framework for transforming conflicts by nonviolent means."[38]

Conclusion

The Catholic just war tradition, or just war theory in general, is not a justification for war, though political discourse often misinterprets the framework. The Augustinian foundations of the theory remind us that a just leader declares war only as a last resort to restore peace and order. Put differently, fulfilling all the criteria of just war theory means avoiding war, or it is nearly impossible to wage a legitimate war. Here, it does well to remember that Augustine's *libido dominandi* situated war and violence as a deeper spiritual crisis and an insatiable lust for power and domination. Though Pope Leo lamented that the just war theory is 'outdated' in today's context, as it is, more often than not, employed to justify wars and violence, he still invites humanity to recover the theory's original moral purpose by warning against a culture of power and the normalization of war, power, and control in the age of artificial intelligence. The Pope's invitation to build a civilization of love is complemented by a just peace framework, realized when Jesus' gospel of love, compassion, justice, forgiveness, solidarity, and reconciliation finds its fruition in and through the Church's pastoral vision for peacemaking and peacebuilding.

Endnotes

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[2] Benjamin S. Weiss, "Johnson Invokes 'Just War' Theory to Defend Iran Conflict," *Courthouse News Service*, April 15, 2026, https://www.courthousenews.com/johnson-invokes-just-war-theory-to-defend-iran-conflict/.
[3] Jasmine Crockett Clapback Collection, "BREAKING: The Catholic Church HUMILIATESJ.D. Vance and Mike Johnson by Releasing a Brutal Statement Explaining 'Just War Theory' after They Both Tried to Invoke It to Defend Trump's Illegal Iran War," *Facebook post*, April 16, [2026], accessed on November 1, 2026, https://www.facebook.com/groups/7817937534931798/posts/26759364753695791/.
[4] The Editors of Encyclopaedia Britannica, "Just War," *Encyclopaedia Britannica*, accessed on November 1, 2026, https://www.britannica.com/question/What-are-the-origins-of-just-war-theory.
[5] Lisa Sowle Cahill, *Blessed Are the Peacemakers: Pacifism, Just War, and Peacebuilding* (Minneapolis: Fortress Press, 2019), 8.
[6] Cahill, *Blessed Are the Peacemakers*, 9.
[7] Cahill, *Blessed Are the Peacemakers*, 9.
[8] Cahill, *Blessed Are the Peacemakers*, 9.
[9] Cahill, *Blessed Are the Peacemakers*, 10.
[10] Cahill, *Blessed Are the Peacemakers*, 10-11. "The Peace of God began as a late tenth-century decree of the local church in France to prohibit, under penalty of excommunication, violence toward unarmed peasants and clergy. It spread through Western Europe and lasted in some form until the thirteenth century. It provided that there should be no attacks on women; nor on men who were clergy, pilgrims, merchants, peasants, or visitors to church councils; nor on church property, shepherds, and flocks, agricultural animals, wagons in fields, and olive trees." "The Truce of God, which likewise began in France, then became a broader European movement expanding the traditional prohibition of fighting on Sundays. It exempted certain categories of people from attack entirely and prohibited fighting among combatants on certain feasts, liturgical seasons, and days of the week."
[11] Cahill, *Blessed Are the Peacemakers*, 11.
[12] Cahill, *Blessed Are the Peacemakers*, 12.

[13] Cahill, *Blessed Are the Peacemakers*, 12.
[14] Cahill, *Blessed Are the Peacemakers,* 12.
[15] Cahill, *Blessed Are the Peacemakers,* 12.
[16] Saint Augustine, *The City of God: Concerning the City of God Against the Pagans*, trans. Henry Bettenson (New York: Penguin Books, 2003), preface, 5.
[17] Cahill, *Blessed Are the Peacemakers,* vii.
[18] "Augustine's City of God, XI: Understanding the *Libido Dominandi*," *Discourses on Minerva*, March 29, 2019, https://minervawisdomcom.wordpress.com/2019/03/29/augustines-city-of-god-xi-understanding-the-libido-dominandi/.
[19] Nicholas Buck, "'Enough of the Idolatry of Self:' Pope Leo's Augustinian Warning to Resist the Lust for Dominance," *ABC Religion*, May 21, 2026, https://www.abc.net.au/religion/pope-leo-xiv-augustinian-warning-war-and-lust-for-dominance/106699142 . Paul Hesiod too holds that for Augustine, "the ramification of the *libido dominandi* is ultimately objectification." "Augustine's City of God, XI: Understanding the *Libido Dominandi*," *Discourses on Minerva,* March 29, 2019, https://minervawisdomcom.wordpress.com/2019/03/29/augustines-city-of-god-xi-understanding-the-libido-dominandi/ .
[20] Augustine, *The City of God,* 3. 14, 104-105.
[21] Augustine, *The City of God,* 3. 14, 105.
[22] James F. Keenan, *A History of Catholic Theological Ethics* (New York: Paulist Press, 2022), p. 65.
[23] Pope Leo XIV, "Holy Rosary for Peace: Prayer Vigil," Saint Peter's Basilica, Vatican City, April 11, 2026, https://www.vatican.va/content/leo-xiv/en/homilies/2026/documents/20260411-rosario-pace.html.
[24] Pope Leo XIV, "Holy Rosary for Peace: Prayer Vigil," April 11, 2026.
[25] Pope Leo XIV, "Homily at the Mass of the Lord's Supper," Basilica of Saint John Lateran, Rome, April 2, 2026.
[26] Buck, "Enough of the Idolatry of Self."
[27] Buck, "Enough of the Idolatry of Self."
[28] Buck, "Enough of the Idolatry of Self."
[29] Frederick H. Russell, "Love and Hate in Medieval Warfare: The Contribution of Saint Augustine," *Nottingham Medieval Studies* 31 (1987): 108-124.
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[31] Cahill, *Blessed Are the Peacemakers*, p. 18.
[32] Lisa Sowle Cahill, "From Just War to Just Peace?," *Contending Modernities*, July 13, 2016, https://contendingmodernities.nd.edu/global-currents/from-just-war-to-just-peace/.
[33] Cahill, "From Just War to Just Peace?"
[34] Eli S. McCarthy, "Just Peace Framework: A Brief Primer," *The Journal of Social Encounters* 7, no. 2 (2023): 203-208.
[35] Paul VI, "If You Want Peace, Work for Justice," Message of His Holiness Pope Paul VI for the Celebration of the Day of Peace, January 1, 1972, https://www.vatican.va/content/paul-vi/en/messages/peace/documents/hf_p-vi_mes_19711208_v-world-day-for-peace.html.
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[37] Abhishek Choudhary, Ningthoujam Koiremba Singh, and Satish Irungbam, "Decolonizing the Canon of Just War Theory: Indian Philosophies of Samkhya and Yoga," *Social Sciences & Humanities Open* 12 (2025): 102108, https://doi.org/10.1016/j.ssaho.2025.102108 .
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