SUMMARY

The consideration of this dissertation concerned the development of Church teaching on war in the context of preventive war theory. The aim of the dissertation is to analyse the Church's teaching on war in the context of preventive war theory. An important element of this study is to show the factors determining the Church's tolerance of certain armed actions and to identify turning points in the development of its teaching.

The starting point for the purpose of this study was to present the term 'just war' and the Church's contribution to its formulation. The first chapter is an attempt to show the origins and development of the concept of just war. In order to get to the background of its origin, issues of the ethics of war in the ancient world and its presentation in the Bible are presented. The following paragraphs of Chapter One contain an analysis of Saint Augustine's reflections on war, from which the concept was born and developed by other Christian thinkers in later centuries. Particular attention is given to the teaching on war of Saint Thomas, contained in the Summa Theologica, the scholastics of the Spanish school and the Cracow school in the context of the development of the concept of just war. There is no doubt that the concept of just war had an enormous impact on the understanding of war and its ethics, projecting onto the teaching of the Church in later centuries. The eighth subsection therefore provides an overview of the education of the Teaching Office of the Catholic Church on the issue of war and its moral evaluation. From an analysis of the extremely important process of the development of Saint Augustine's conception of war, conclusions are drawn concerning its influence on thinkers outside Catholic circles. The secular concept formulated by Hugo Grotius regarding the justness of war is discussed, as well as the influence of Church teaching on the creation and nature of international law in modern times.

The second chapter analyses the Church's teaching on war over the centuries. It focuses on an analysis of early Christian documents dealing with important issues related to the daily functioning of Christian communities. It describes the persecution of members of the early Christian communities, as well as reviewing the teaching of the Church Fathers and the work of writers of the period. Attempts have been made to pick out themes concerning the moral evaluation of war and recommendations for Christian participation in it in the early Church and the patristic period. The chapter also includes an outline of the ethics of war in the medieval period, through a presentation of the Crusades and armed actions for the conversion

of pagans. The chapter also includes a presentation of the Church's teaching on war during the Reformation period in Europe in the face of the schism in Western Christianity and the ongoing religious wars. The message preached and initiated by Pope Pius IX to the teaching of the Fathers of the Second Vatican Council, as well as the issue of war in the content of the conciliar and post-conciliar teachings, is also an important issue addressed in this chapter.

The third chapter presents one of the central issues of this study. It contains a discussion of the issue of preventive war and the idea behind preventive military action. It identifies the main rationale of the proponents of preventive war based on the moral duty to defend life and human rights, as well as the protection of cultural property and the desire to maintain world peace. The second part of the chapter deals with the justifications for preventive military action that have been carried out in the 20th and 21st centuries. The subsequent contents of the paragraphs in this chapter of the thesis attempt to demonstrate the legitimacy of preventive war in the context of the defence of human dignity and life, humanitarian intervention and the prevention of terrorism. They describe the intervention in Japan in 1945, the military action in Korea from 1950 to 1953, the intervention in the former Yugoslavia from 1991 to 1999, and the efforts to suppress terrorist formations and stop global terrorism.

The final part of the study deals with the key issue for the problem of this dissertation, which is preventive war in the context of considerations of its fairness. It narrows its presentation to necessary defence and the objectives and circumstances of its conduct. Extremely important for the assessment of the morality of preventive war is the right to defence, the proportionality of the means used in its conduct and the permissibility of taking the life f an attacker. These issues are developed and analysed later in the chapter, basing them on the example of the intervention in Iraq. The content of this chapter describes the phenomenon of dehumanisation of warfare in relations to preventive warfare, while also including a discussion of measures aimed at preventing violations of fundamental rights ascribed to human beings. The chapter also presents the position of Church representatives towards preventive action.

The Church's contemporary teaching on war includes reflections on the justice of war, charting a new direction for Christians to maintain the good of peace and its protection. Representatives of the Church express concern for the fate of the world, seeing the problem of war in the context of the consolidation of peace and the development of the international community. From its origins to the present day, the Church has promoted the teaching that the only justifiable reason for resorting to military means is the right of justifiable defence. In Catholic ethics concerning war, there are principles of justice in conjunction with

the principles of proportionality and fairness of the means to be used in any military intervention. Without their preservation, it is not possible to consider preventive war as legitimate and acceptable to the Church.

This dissertation is concluded with a conclusion containing an argumentation justifying the thesis of the Church's acceptance of certain armed actions in the context of preventive war. The analyses carried out have led to a synthetic presentation of the elements containing the Church's teaching and the development of this teaching in relation to contemporary realities.