



**OWENS:** Today, you are talking to us

that just war is doctrine in the Anglican Church and the Lutheran Church because of the Westminster and Augsburg confessions. However, it wasn't until the catechism of the Catholic Church that official Catholic formulation of just war appeared. It was applied. It was utilized. But it was part of the ordinary magisterium of the church, understood as what the theologians practiced, not necessarily what the bishops taught.

Through the late Middle Ages, there were still large pacifist movements that received endorsement by popes. Monks frequently led nonviolent campaigns against the forced conversion of pagans

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intervened to prevent both Brezhnev and Gorbachev from stopping freedom movements in Eastern Europe. He praised nonviolent activists in Poland for their persistence in choosing nonviolent ways to resist oppression.

**OWENS:** The concept of R2P came onto the scene after some meetings in the late 1990s and big conferences in early 2000. The Catholic Church embraced it pretty quickly. Do you see this embrace of R2P as a fundamental shift away from a just war model? Or is it a reordering of the criteria for intervention that the just war tradition teaches about?

**CHRISTIANSEN:** I think it's an integration of a lot of the Church's concerns, such as the obstacles that principles of sovereignty and nonintervention put to rescue. The Church had already begun to articulate positions of nonintervention, but these positions were very unpopular among diplomats. However, as George Weigel points out, Catholic tradition is not interested in state interests. It's interested in the people and what happens to people, which is at the center of R2P. It is the just responsibility of governments to care for their people. If they don't, this is

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