

2011); R. Ingarden's *Książeczka o człowieku* (*A book about man*, Krakow 1975); A. Siemianowski's *Człowiek i prawda* (*Man and truth*, Poznan, 1986); or K. Wojtyła's *Elementarz etyczny* (*Ethics primer*, Wrocław 1982).

As indicated by the subtitle, the book provides an outline of moral theological anthropology. It contains a kind of systematisation of teaching on this matter, especially in the context of the broadly understood contemporary personalism. It indicates, among others, broad categories of understanding, freedom and ability to love, which should be inscribed in the actions of a personal subject.

The statement that opens the book is legitimate: "Although in the biblical descriptions of the creation of man there are anthropological elements, theological approach to man as a subject of moral action had to wait long for a personalistic interpretation" (p. 5). It seems that this waiting is still valid, and the book by Father Ireneusz Mroczkowski constitutes one of the proposals to respond to these expectations. The readers themselves will assess how successful, creative and innovative it is.

Father Ireneusz Mroczkowski proved once again to be a seeker for the sake of moral theology. The courage of the proposed study wins great respect for the author. It might be facilitated by a number of previous publications which have been well received and became inspiring formal and methodological tools.

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Nigel BIGGAR. *In Defence of War*. Oxford: Oxford University Press, 2013, pp. XI +361.

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Contrary to the expectations of some, there was no "end of history" with the turn of the millennium. Quite the opposite, there are such areas of public life, also on a global scale, in which the dynamics of historical events gained the momentum and took unpredictable turn, sometimes with tragic effects. The world has become exceptionally restless, for many even more hostile than before. Pope Francis has repeated on several occasions that "there is already World War III," though "in pieces." As

a result, the question of a just war returns in the discussions of philosophers and theologians, and at least some politicians seem to realize anew their commitment to a more effective care for the world peace. This is the context for the book by Nigel Biggar entitled *In Defence of War*.

Nigel Biggar belongs to the group of the most-recognized contemporary Protestant ethicists, also due to his managing the Department of moral theology at the Christ Church College in Oxford. His interest in the subject of war and peace has been going on for years, which can be seen not only in his publications, but also in personal “pilgrimages to military cemeteries” mentioned on his website. Earlier, he edited and published, among others, *Burying the Past: Making Peace and Doing Justice after Civil Conflict* (Washington: Georgetown University Press 2003) and two articles: “Christian Just War Reasoning” (*Ethics and International Affairs* 27.4 (2013): 393–400) and “Right to Fight” (*The Scottish Review*, January 2013). His latest book, *Between Kin and Cosmopolis: An Ethic of the Nation* (Cambridge: James Clarke & Co. 2014), also raises this issue to some extent.

The pacifist idea, though almost always present in Christian ethics, has never been a dominant one. Recalling this fact, Biggar is critical of the Christian concept based on the so-called optimistic anthropology (p. 12) which is far from realism. Among the contemporary representatives of optimistic anthropology, he indicates Stanley Hauerwas in particular, calling him “a leading living supporter of Christian pacifism” (p. 16). Still, the pacifist position is explained in a more comprehensive, biblically justified way by a Mennonite theologian, John Howard Yoder (see pp. 22–33). In this context, Biggar refers more extensively to the criticism of his own views expressed by a biblical scholar, Richard Hays (see pp. 34–59). It is worth emphasizing that the discussed work is an example of an interesting dispute regarding the interpretation of biblical texts, in this case in terms of moral evaluation of war. Biggar draws attention to Christ’s call to love one’s neighbour which also applies to the theory of just war. Referring to St. Augustine, he indicates that this happens when one does not act out of vengeance while fighting with an aggressor, but looks for good. Compulsion (violence) is then used to punish the attacker with “gentle strictness.” This is done to lead the aggressor to refraining from further evil as well as calling him to conversion and choosing peace (see p. 61). He explains, in an interesting way, how forgiveness, demanded by the Gospel, also contains the extortion of justice. Biggar is trying to make his considerations more than an academic discourse; hence, he refers, among others, to the terrorist attack on the World Trade Center towers in 2001, asking about the relationship between forgiveness and punishment. He also quotes soldiers and their war experience (from the First World War, but also from Afghanistan and Iraq—see pp. 78–90). He concludes from the above the falseness of the conviction that soldiers in the battlefield are motivated only by hatred towards the enemy. Instead, soldiers act (can act) out of love for their companions, and happen to show “respect, solidarity, and even compassion” towards the enemy, which are “the forms of love” (p. 91).

For proper understanding of the problem, Biggar resorts to the traditional principle of acting with double effect, and, in particular, to the problem of intentions. At the same time, he is critical of ethical consequentialism with its exclusive emphasis on the consequences of an act (see p. 93). Referring to Aquinas, as well as to some Pro-

testant ethicists (such as J. Gustafson), Biggar analyzes how and in what sense a soldier on a battlefield may really not want (intend) to kill (see pp. 103–110). In spite of all objections, he thinks that “it is sensible to say that soldiers should not intend to wound or kill the enemy,” where ‘intend’ means ‘choose and want as an end,’ but rather to “choose and accept with dislike” (p. 110).

The subsequent parts of Biggar’s book are analyses leading to a better explanation of proportionality, which in the context of a just war is particularly important (see pp. 111–148). As in other places, here also the Anglican theologian and moralist invokes notes and testimonies of various commanders and soldiers, especially from World War I, to present his beliefs in their light. He shows how it is necessary to take into account not only the military aspects of a given situation, but also the entire political context in order to credibly assess the chances to achieve a good goal in spite of violence, victims and destruction. He emphasized that “the principle of proportionality in its various meanings actually serves the limitation of war’s evil” (p. 148).

Particularly harsh criticism of just war theory comes not only from pacifism supporters, but also from the representatives of early analytical philosophy. That is why in the next chapter Biggar presents and criticizes the concepts of David Rodin, according to whom, the theory of a just war fails both theoretically and practically (p. 149 nn; see: D. Rodin, *War and Self-Defense*, Oxford: Clarendon Press 2002). In the context of war, Biggar analyzes the issue of “justified murder” (pp. 171–196). Recognizing the seriousness of Rodin’s allegations, Biggar eventually believes that Rodin only referred to certain versions of just war and “ironically, involuntarily confirmed Christian tradition, both older and later” (p. 212). The next two chapters are an attempt to apply the argumentation of the just war doctrine to two particularly serious armed conflicts of the recent years, namely in Kosovo and Iraq. There are many interesting and just opinions on political and ethical aspects of law interpretation in complex international situations. The author analyzes the invasion on Iraq particularly carefully and extensively, referring to it the relevant elements of just war in the *ad bellum aspect* (pp. 254–310), and then, shorter, *in bello* (pp. 311–317). Realising different pros and cons, Biggar writes that, after considering everything, he believes that “invasion of Iraq was justified” (p. 325).

Book *In Defence of War* is a mature, relatively complete lecture on and defense of the just war theory, whose foundation, in the author’s opinion, rests on the necessary anthropological and ontological moral realism (in contrast to the unrealistic pacifist anthropology). Prof. Nigel Biggar is careful, precise and convincing in his claims. Throughout the book it is also possible to see his aspiration to provide not only scientific and theoretical considerations; hence, he uses specific examples from history (e.g. when, as already mentioned, he repeatedly quotes war memories and confessions of soldiers, or when he draws examples from films, cf. pp. 94–95) and points to numerous practical implications and evaluations. At the end of each chapter, Biggar reiterates his thesis and briefly presents his beliefs so that the reader would have clarity as to the discourse, which confirms the clarity and concern of the author about proper understanding of his thoughts. Even if the readers disagree with particular theses of the theologian from Oxford, they must admit that his precision, consistency

in conducting analyses, insight into literature and Christian ethical and theological-moral tradition are worthy of praise.

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*Młodość i jej świat: praca, ekologia, wychowanie, małżeństwo i rodzina.* Ed. Jan Niewęglowski [Series: Biblioteka Towarzystwa Naukowego Franciszka Salezego, vol. 3]. Warszawa: Towarzystwo Naukowe Franciszka Salezego, 2017, pp. 178.

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The reviewed work was released as the third volume of the series “Library of The Francis de Sales Scientific Society,” published by the Francis de Sales Scientific Society, whose main goal is academic and research work as well as educational work in the spirit of faith, benevolence and Christian humanism of the Bishop of Geneva. The book is the result of four scientific sessions organized in 2013–2016 as part of the annual Society Congress which for several years focused in its scientific research on the project “Youth and their world.” The monograph considers the reality of contemporary Polish youth from four different angles: human work, ecology, the current status of the educational system of St. John Bosco, and the changes and challenges of marriage and family in the 21st century.

The study is interdisciplinary. Multidimensional world of youth is presented from the perspective of various disciplines: theology, psychology, pedagogy, catholic social studies, history and law, by representatives of many national research facilities. Such a wide research perspective turned out necessary for two reasons. First of all, the subject of scientific reflection covered different thematic areas characterizing the specificity of contemporary youth, which required separate research methodologies. Secondly, after 1989, when the transformation of political system began in this part of Europe, Polish people found themselves in a completely new reality. This novelty was manifested in many ways, generating new challenges at different levels: anthropological,