

VIOLENCE, THE “JUST” WAR AND THE PEACE OF CHRIST

Chaplain Ion ILINCA

The Religious Assistance Department of the General Staff

Everyday experience testifies of the interaction between the sinful and the world. This interaction occurs in two ways: from the sinful man who lives in the world toward it and from the world toward the sinful. This theme is very important for the moral theology on the one hand and to the pastoral dimension of the sin on the other. Of course, today there are a lot of very delicate issues the Christian conscience is being confronted with, which can be seen when our life is facing the evil's complex aspects.

Violence is not creative; it is only an illusion of force, a caricature of action. Its fake dynamism is more like an appetite for destruction rather than conquest, a desire for constraint rather than for possession.

Lucien Herr said violence is “the hate for all that is different”. Hate is right in the center of the violence and defines it. Evil is refusal, evil is sin, and evil is rupture. “The evil springs from the liberty bad use and has a transcendent nature. This is why it is not limited to everyday life’s concrete situations, nor does it maintain its exact aspects, but creates, in a very discrete manner, new situations and is disguised as an angel of light (angelon fotos)(II Cor. 11, 14). But not even the good itself stands permanently and totally at the real life level. At this level good is present only sporadically”.

Violence is heresy: it denies or breaks fruitful communication; denies or destroys the communication between men and God. The great Apostle Peter urges the Romans through the words: *Cooperatores Dei Summus*. The healthy condition, the real and strong condition is the person and God working with it in a creative and complete way. The Christians are called upon to accomplish the communion