

KILLING IN COMBAT: UTILIZING A CHRISTIAN PERSPECTIVE,
WHEN IS A SOLDIER JUSTIFIED IN TAKING A LIFE?

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MASTER OF MILITARY ART AND SCIENCE
General Studies

by

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The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

ABSTRACT

KILLING IN COMBAT: UTILIZING A CHRISTIAN PERSPECTIVE, WHEN IS A SOLDIER JUSTIFIED IN TAKING A LIFE? by David L. Vollbach, 204 pages.

Justified killing by Soldiers on the battlefield will be explored from a Christian perspective. Lieutenant Colonel Dave Grossman, U.S. Army (Retired), author of *On Killing*, explains, “only 15 to 20 percent of the American riflemen in combat during World War II would fire at the enemy. Those who would not fire did not run or hide . . . even when faced with repeated waves of banzai charges.” Grossman posited the reason these men did not fire was because “there is within most men an intense resistance to killing their fellow man. A resistance so strong that, in many circumstances, soldiers on the battlefield will die before they can overcome it.”

The nature of the problem investigated is drawn from this study and others like it. Did at least some of these Soldiers fail to fire their weapon because innately they feared the threat of eternal judgment for disobeying God’s command to not murder (Deut. 5:17) more than the threat of their own death or even the deaths of the friends and comrades who stood by their side?

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ACRONYMS

CARL	Combined Arms Research Library
CGSC	Command and General Staff College
mTBI	Mild Traumatic Brain Injury
NATO	North Atlantic Treaty Organization
PTSD	Post-Traumatic Stress Disorder
UN	United Nations

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CHAPTER 1

INTRODUCTION

Overview

I pray every night. I ask to be forgiven for all my sins of mind and act. I ask if killing another human, not out of spite is wrong. I question the right to kill. I hunt. I've slaughtered and killed to stop the existence (of animals), but never a human. I will aim to kill fast and clean. I will defend my crew, myself and my country. Mostly my crew's right to live. It is them or us. I still want a chance to be happy and productive. I see this war as the only obstacle between me and my wish. I have learned little by being told. My hard head prevents good sense and knowledge from entering on first try. So I end by paying the price. I just want God to understand.

— Douglas A. Macgregor, *Warrior's Rage: The Great Tank Battle of 73 Easting*.

To kill even an unjust man, as an indirect effect beside the intention to save one's life, would be unjustified if by any means it may be avoided.

— Paul Ramsey, *War and the Christian Conscience: How Shall Modern War Be Conducted Justly?*

What follows will be a journey to the battlefield where the topic of justified killing will be explored. Numerous theological and ethics-based writings will be scrutinized in order to investigate what accurately constitutes a Christian perspective on this important subject. Whether or not the presumption in American society today is that the backdrop of war gives a Soldier justification in killing the enemy will be explored, as well as whether a Soldier's conscience and Christian beliefs sometimes prevent him or her from performing this task. Moreover, the writings of noted scholars and theologians will be scrutinized to determine whether such justification truly exists. Finally, a survey of Command and General Staff College (CGSC) students will be conducted in order to determine whether Christian beliefs and values are still relevant today.

Lieutenant Colonel Dave Grossman, U.S. Army (Retired), author of *On Killing*, explains “only 15 to 20 percent of the American riflemen in combat during World War II would fire at the enemy. Those who would not fire did not run or hide . . . even when faced with repeated waves of banzai charges” (1995, 40). Grossman hypothesized that the reason these men did not fire was because “there is within most men an intense resistance to killing their fellow man. A resistance so strong that, in many circumstances, soldiers on the battlefield will die before they can overcome it” (Grossman 1995, 40).

The nature of the problem investigated is drawn from this study and others like it, such as “nearly 90 percent (twenty-four thousand)” of 27,574 muskets recovered after the Battle of Gettysburg were found to be still loaded (Grossman 1995, 22). Did at least some of these Soldiers fail to fire their weapon because innately they feared the threat of eternal judgment for disobeying God’s command to not murder (Deut. 5:17) more than the threat of their own death or even the deaths of the friends and comrades which stood by their side?

The primary research question, therefore, is as follows: Are at least some Soldiers, when faced with the ultimate decision to take a life in the course of military conflict, afraid to kill another person because of a greater fear of God’s judgment?

A subordinate question of this is what does the Bible and various theological and philosophical scholars have to say about the concept of justified killing? This will necessarily be investigated along with an examination of God’s judgment.

A secondary subordinate question requires a determination as to whether Christian concepts, teachings, and beliefs are still relevant to the Soldier today while

considering the theory of Just War and alternatives to war, to include pacifism and realism.

A number of assumptions are made for the purpose of this thesis. A Soldier's killing of himself or herself on the battlefield in the context of sacrifice will necessarily be delineated. Noted theologian Paul Ramsey suggested, "When a general captured in war swallows the suicide pill with which he was provisioned in order to save his secrets from extraction by torture and to help his cause and save his comrades, it is better analysis simply to say that this is not the prohibited suicide, or even that it is not suicide" (1961, 185).

Perhaps most predominantly, though, some assumptions must be made concerning the concept of Christianity. Before going further, some key terms put forth in the thesis must be defined, to include "Soldier," "justified," and "Christian perspective."

"Soldier" means any U.S. military service member who participates in an approved military action or conflict.

"Justified" means whether an act is righteous in the eyes of both man (the Soldier taking the action as well as other Americans) and God. This paper delineates between Americans and all mankind because it could prove to be extremely difficult to justify a Soldier's actions in the eyes of his or her combatants although, admittedly, there has been some research doing just that (Grossman 1995, 195-196).

Finally, by "Christian perspective," it is acknowledged there are many different religions claiming the Christian name. The teachings of prominent theologians will be explored and many classical Christian perspectives on this subject will be surveyed, including reformed Armenian Roman Catholic and classical theologians such as Martin

Luther, Calvin, Augustine, as well as church fathers, seminary reference points, and classical teaching. Necessarily, intent versus action will be investigated and the concept of utilitarian ethics and the doctrine of double effect as proposed by Saint Thomas Aquinas will be considered.

Putting the problem into context is fairly obvious: If a Soldier is unsure whether killing an adversary is justified and thus hesitates to do so because of his or her beliefs, this inaction might very well cause the death of not only the Soldier but also others, to include members of his or her unit, the U.S. military or its partners, or even innocent civilians. In short, it can be argued that a Soldier must go into battle firmly convinced of the righteousness of his or her actions and must have already come to the conclusion that he or she will do whatever is necessary to defend himself or herself and others while carrying out the assigned mission.

It can also be argued that, when facing an adversary on the battlefield, wherever and whenever that might be, it is too late to then decide whether or not killing is justified. After all, a second's hesitation in such a moment could be the difference between life and death. Additionally, the idea of training and/or conditioning a Soldier to perform this unavoidably necessary duty of taking a human life upon the battlefield must also be explored.

Furthermore, in war, the enemy is not always clearly defined, especially in cases of insurgency. Moreover, strategies that include such things as bombing campaigns result in mass killings. In short, U.S. Army Chaplain Sean Wead explains, "War, by its very nature, causes innocents to suffer and die" (2013, 7) and, as Grossman proposes in *On Killing*, "The soldier who does kill must overcome that part of him that says that he is a

murderer of woman and children, a foul beast who has done the unforgivable” (1995, 209). Therefore, this is a significant issue that deserves further study in order for the U.S. military to best continue to accomplish its mission, which includes safeguarding America and its principles and interests abroad.

The boundaries of this study will include the following:

The organizational scope will, of necessity, be the men and women of the U.S. Armed Forces. However, it could be argued that further research inherent in a study of this type would be the application to all service members worldwide, within each culture and belief system. This will be discussed further in the final chapter of this thesis.

The geographical and cultural contexts will apply from a worldwide view within the culture of an American with Christian beliefs. In so doing, the training and education of the Soldier must be considered as well as his or her culture as distinguished from others. Additionally, the Soldier’s fear of judgment for his or her actions must be considered.

In contrast with other cultures and societies, Daniel Chirot and Clark McCauley note the use of Christian ideals in order to make a better Soldier many years ago. In fact, they found it important enough to quote the following:

It was not an accident that Hitler promised a Thousand Year Reich, a millennium of perfection, similar to the thousand-year reign of goodness promised in Revelation before the return of evil, the great battle between good and evil, and the final triumph of God over Satan. The entire imagery of his Nazi party and regime was deeply mystical, suffused with religious, often Christian, liturgical symbolism, and it appealed to a higher law, to a mission decreed by fate and entrusted to the prophet Hitler. There could be no doubt, no hesitation, and no compromise in carrying out this destiny. (Chirot and McCauley 2006, 144)

The Interdisciplinary Center also suggested utilizing religious attraction in crafting another type of ideal Soldier. This was accomplished through an urgent appeal to

a person's religious beliefs as opposed to society's gradual instilling of beliefs from childhood:

For while society plants its values slowly and gradually throughout childhood and youth, with the aim of establishing continuity, the new alternate group advocates swift indoctrination and exploits the most sacred means to appeal to the soul, such as religious belief. The group imbues its orders and prohibitions with a sense of religious holiness, so that its rulings cannot be disputed. In this way it inculcates an extreme level of self-discipline and prevents independent thinking. (Chirot and McCauley 2002, 90-91)

The period of time that will be explored shall be expansive, beginning with the writings of the Old Testament. By necessity, this will require an exploration into the dichotomy between the Bible's Old Testament and New Testament. In fact, Jack Nelson-Pallmeyer (2003) draws many comparisons of "Our 'sacred' text" contained within the Old Testament to Christ's teachings found in the New Testament (2003, 142-145). Brian Orend even goes so far as describing Christ's actions in having Peter to sheath his sword as pacifist in nature in contrast to the fierce battles the Israelites were commanded to enter into during the period of the Old Testament (2006, 9).

There are admitted limitations and weaknesses inherent in this study, beginning with the fact that not every Soldier is a Christian. Furthermore, even if one claims to be a Christian, what exactly does that mean? Moreover, Soldiers may desire to be justified in other ways without ever considering the thought of one day standing in judgment before an Almighty God. In other words, a Soldier may want assurance of freedom from legal prosecution for his or her actions on the battlefield or simply desire to lay down each night untroubled from haunting memories borne of a guilty conscience.

In a study of this depth, there will necessarily be delimitations. One cannot possibly examine every aspect of what being a Christian means or even hope to clarify

what an “average” Christian believes. That is why this study will require an exploration of Biblical teachings and prose from noted theologians and writers on ethics specifically focused on the topic of when, if ever, killing another human being is justified.

The topic of judging the Soldier’s actions from a Christian perspective will assist in concluding this thesis. In the event that a Soldier refuses to take a life based on his or her beliefs, or does indeed kill an enemy combatant, will that Soldier ultimately be justified in the eyes of both God and man? Moreover, what, if anything, can be done to provide the necessary sense of righteousness and justification whereby Christian Soldiers can carry out extreme acts of violence without hesitation or remorse on the battlefield must be explored.

Next, the psychological effects of actions taken on the battlefield will be explored. Certainly it seems that there have been many senseless tragedies involving veterans, whether it is the killing of a family member or loved one or even the untimely taking of the veteran’s own life, which are eventually traced back to post-traumatic stress disorder (PTSD). This study will explore what Dr. Jonathan Shay, a psychiatrist for Vietnam War combat veterans suffering from PTSD, has to say concerning subjects such as grief, guilt, honor, suffering, and healing while investigating Soldiers’ actions on the battlefield and the resulting psychological trauma many of them are forced to confront for the rest of their lives.

Additionally, an original survey will be crafted and distributed to random U.S. military students currently serving in attendance at the CGSC in an attempt to answer many of the questions pondered in this thesis. Foremost, it will be constructed to hopefully aid in determining whether Christian concepts, teachings, and beliefs are still

relevant to the Soldier today. This survey will undergo extensive review by both this author's committee and the CGSC Research Office before ever being distributed in order to ensure its fairness, reliability, and validity.

Finally, this thesis will conclude by providing recommendations for any future study into this particular subject. Of course, it will be difficult to reach a final definitive resolution in the span of less than a year while conducting an examination into a topic of such depth. Sometimes the journey, however, is more important than the destination. One certainly hopes it will prove to be an interesting and informative expedition for everyone who chooses to follow this study to its conclusion.

CHAPTER 2

LITERATURE REVIEW

As noted in the reference list, there is a wide variety of works on this subject. Although the prevailing school of thought appears to be that the Soldier's actions in killing on the battlefield is almost always justified, a key question concerns determining whether this "justification" comes from man and/or from God.

A review of this literature will be conducted in light of the primary research question that concerns whether some Soldiers, when faced with the ultimate decision to take a life in the course of a military conflict, are hesitant to take a human life, even that of an enemy combatant, because of a greater fear of God's judgment.

This review will also include an examination of the subordinate questions concerning what the Bible and numerous theological and secular scholars have to say about the concept of justified killing as well as considering whether Christian concepts, teachings, and beliefs are still relevant to the Soldier today. Finally, the concept of Just War and alternatives to war, to include pacifism and realism, will be considered.

A comprehensive summarization and brief evaluation of the existing literature on the research questions follows:

This study begins with the *Basic Writings of Saint Thomas Aquinas, Vol. 1*. This is an expansive doctrinal tome dealing with philosophical issues such as the nature and/or existence of God, creation (focusing on man), and angels. For the purpose of this study, the focus will be on Aquinas' ideas regarding the nature of man's soul since the subject of its existence must necessarily be examined when discussing a man's fear of eternal judgment. In fact, Aquinas echoed St. Paul's writings in 2 Cor. 4:16 wherein St. Paul

refers to the soul as “the inward man” (1997a, 688) which, as Aquinas explains in Vol. 2, is the immortal means whereby man is allowed to achieve ultimate happiness through God’s promised reward in heaven upon this life’s conclusion (1997b, 87).

The *Basic Writings of Saint Thomas Aquinas, Vol. 2* concerns man and the conduct of life, to include discussions of human acts; habits, virtues, and vices; law; grace; and faith. Concerning his writings on the subject of law (1997b, 742-755), Aquinas argues that a law is “nothing else than an ordinance of reason for the common good, promulgated by him who has care of the community . . . [and] the very fact that God instilled it into man’s mind so as to be known by him naturally” (1997b, 747).

Furthermore, Aquinas distinguishes the concept of judicial precepts, which is particularly applicable to this study, from the concept of moral principles as it pertains to man’s relationship to his neighbor as well as to God, both fulfilled simply through love (1997b, 919-934). Aquinas’ writings also help the reader to understand that “good and evil are essential differences of the act of the will” (1997b, 335). In other words, man has the freedom to choose to act in whatsoever way he or she determines.

Aquinas also believed that the Church would eventually be established in every nation through the preaching of the Gospel of Jesus Christ, thus helping the reader to understand Aquinas’ view of a divine government under God’s dominion (1997b, 956). Aquinas also necessarily addresses the subject of God’s grace in comprehensive fashion (1997b, 979-1050). Interestingly, Aquinas proposes that although “man can [seemingly] will and do good without grace” (1997b, 981), it is nonetheless imperative that “man . . . prepare his soul” for the reception of God’s grace (1997b, 989) while noting that man only receives justification through an individual act of free will (1997b, 1006).

Nevertheless, Aquinas helps conclude his argument by unequivocally stating that “a man does not naturally acquire justifying grace by his own action, but by God’s” (1997b, 1037). Additionally, when discussing Aquinas, it is imperative to understand the doctrine of double effect, which Aquinas is credited with introducing, and is clearly explained by the Stanford Encyclopedia of Philosophy as follows:

The doctrine (or principle) of double effect is often invoked to explain the permissibility of an action that causes a serious harm, such as the death of a human being, as a side effect of promoting some good end. It is claimed that sometimes it is permissible to cause such a harm as a side effect (or “double effect”) of bringing about a good result even though it would not be permissible to cause such a harm as a means to bringing about the same good end. This reasoning is summarized with the claim that sometimes it is permissible to bring about as a merely foreseen side effect a harmful event that it would be impermissible to bring about intentionally. (2011)

Helmut Gollwitzer presents key selections of Karl Barth’s writings concerning Protestant theology in *Church Dogmatics: A Selection with Introduction*, in which Barth pointedly and unashamedly refers to Jesus Christ as “the true religion” (1961, 92).

Frederick Bartlett provides a collection of post-World War I “lectures dealing with psychology in relation to military problems,” as stated in *Psychology and the Soldier’s* preface (1927, v). Studies concerning training, morale, leadership, and discipline are included in this discussion.

The Book of Common Prayer is a collection of prayer readings utilized by the Church of England. Many of these readings are in fact portions of Scripture. The Fifth Sunday after Trinity prayer, titled “The Collect,” beseeches the Lord “that the course of this world may be so peaceably ordered by thy governance” (1992, 175).

In *The Warriors: Reflections on Men in Battle*, J. Glenn Gray offers an intimate look at Soldiers’ actions in, and reactions to, combat. Gray, who served as an intelligence

officer in World War I, offers his thoughts on death and killing while discussing the guilt Soldiers so often carry from the battlefield. In a chapter titled “The Enduring Appeals of Battle,” Gray offers his description of what Generals named “the will to close with the enemy,” namely, enjoyment in destruction (1959, 52). In fact, Gray explains, “the soldier-killer is learning to serve a different deity, and his concern is with death and not life, destruction and not construction” (1959, 53). In this way, war is no longer about self-sacrifice for one’s comrades (Gray 1959, 47) but the desire to kill for pleasure (Gray 1959, 56).

In “The Soldier’s Relations to Death,” Gray acknowledges the expendability of the individual Soldier and the “temptation to react to it no differently than one did to other occurrences” (1959, 99). Poignantly, Gray refers to death as something to look forward to: a restful quiet sleep to those facing the near certainty of their impending demise on the battlefield (1959, 104).

Gray also discusses the need for hating one’s enemy while having pride in the number of kills on the battlefield as a necessity in “The Images of the Enemy” (1959, 156). Finally, in a chapter discussing “The Ache of Guilt,” Gray offers his amazement at the number of men who thought their taking of the Soldier’s oath relieved them of responsibility for their actions and “deeds of violence” on the battlefield (1959, 181).

On Killing: The Psychological Cost of Learning to Kill in War and Society is considered a seminal work on the subject of killing on the battlefield and will be referred to often in this study. In fact, it is from this work that this thesis was built, diverging from Grossman’s view that a hesitance to kill is the result of man’s “intense resistance to killing their fellow man” (1995, 4) to questioning whether Soldiers, adhering to Christian

beliefs, may not be firmly grounded in the belief that such killing is justified and do not want to possibly risk God's eternal judgment.

In this text, Grossman examines how, over the years, Soldiers have been successfully conditioned to overcome their hesitance to kill (1995, 249-261) and postulates that similar psychological conditioning, through sources such as video games, movies, and society itself, is conditioning today's youth in much the same way to be desensitized to violence (1995, 317-326). Notably, in a chapter entitled "Group Absolution: 'The Individual is Not a Killer, but the Group Is'," Grossman references the work of General S. L. A. Marshall, a chief U.S. Army combat historian during World War II and the Korean War and author of *Men Against Fire*, concerning the necessity of accountability in combat:

Marshall noted that a single soldier falling back from a broken and retreating unit will be of little value if pressed into service in another unit. But if a pair of soldiers or the remnants of a squad or platoon are put to use, they can generally be counted upon to fight well. The difference in these two situations is the degree to which the soldiers have bonded or developed a sense of accountability to the small number of men they will be fighting with – which is distinctly different from the more generalized cohesion of the army as a whole. If the individual is bonded with his comrades, and if he is with "his" group, then the probability that the individual will participate in killing is significantly increased. But if those factors are absent, the probability that the individual will be an active participant in combat is quite low. (Grossman 1995, 150)

Furthermore, quoting Peter Watson, *War on the Mind*, Grossman examined the way the U.S. Navy psychologically enabled killers for the sea service by getting "the men to think of the potential enemies . . . as inferior forms of life [with films] biased to present the enemy as less than human" (1995, 160-161). In other words, if propaganda can convince a person to think of their enemy, not as a person, but as a "gook," "Kraut," or

“Nip,” for example, it will be much easier for that Soldier to kill his or her adversary (1995, 161).

In addition to the cultural distance noted above, there are a number of other ways distance can be used to condition killing in combat. One of these includes moral distance, wherein the enemy is rightly punished in judgment for his guilt. Examples of this include the mottos “Remember the Alamo/Maine/Pearl Harbor” (1995, 164-165). Mechanical distance, epitomized by modern weapons systems and thermal-imagery, allows the Soldier to kill, not another human, but a target on a computer screen or at best a glowing figure seen through night vision goggles (1995, 169).

Finally, Grossman looks at mass murder and execution as actual “sources of mass empowerment” in that “the soldier who does kill must overcome that part of him that says that he is a murderer of women and children . . . he *must* deny the guilt . . . he *must* believe that not only is this atrocity right, but it is proof that he is morally, socially, and culturally superior to those whom he has killed” (1995, 208-209). Not only is this Soldier’s mental health “totally invested in believing what he has done is good and right [but] it is the blood of his victims that binds and empowers him to even greater heights of killing and slaughter” (Grossman 1995, 210).

Gavin de Becker, self-described as “our Nation’s best-known expert on the prediction and management of violence,” states in the Foreword of Grossman’s follow-on work *On Combat: The Psychology and Physiology of Deadly Conflict in War and Peace* that *On Killing* “completely set aside politics and judgment” while revealing what happens when one human kills another like no other book had ever done (Grossman 2008, xv). Moreover, de Becker states that “*On Killing* became a central resource at the

FBI Academy, at West Point, at hundreds of police departments and military organizations, and at universities like Berkeley” while also being nominated for a Pulitzer Prize (Grossman 2008, xv).

In *On Combat: The Psychology and Physiology of Deadly Conflict in War and Peace*, Grossman, speaking primarily to both military and law enforcement personnel, once again emphasizes it has been proven that training can override one’s beliefs, one’s resistance to kill, and even one’s innate sense of self-preservation when it comes to reacting in a life or death situation (2008, 77, 200). Grossman next recounts that firing rates among U.S. Soldiers rose from a high of 20 percent in World War II to 95 percent in Vietnam due to modern training techniques (2008, 78). Furthermore, Grossman argues the outnumbered British forces confirmed the value of this type of psychological training during the 1982 Falklands War (2008, 78).

Grossman proceeds to identify the ways resistance to killing can be overcome, which includes, first, by causing the enemy to flee. Grossman references such military experts as Clausewitz and Napoleon and reasons it is much easier to kill someone when you do not have to look them in the eyes. Therefore, he reminds the reader to never turn one’s back on an opponent, whether it is man or an animal (2008, 200-201). Furthermore, Grossman recommends incorporating simulation technology into unit training while utilizing paint bullet training, video firearms simulators, and laser simulators to help Soldiers fight combat stress while ensuring their performance on the battlefield is one of instinct borne of repetitive training (2008, 211).

In *The Peaceable Kingdom: A Primer in Christian Ethics*, Stanley Hauerwas confirms “there is no agreement on what Christian ethics is or how it should be done that

does not involve substantial theological and philosophical disagreements” (1983, xv). Nevertheless, Hauerwas proceeds to navigate the world of Christian ethics and morality in a clear and precise way as he explains, “The task of Christian ethics is to help us see how our convictions *are* in themselves a morality . . . our moral life is the process in which our convictions form our character to be truthful” (1983, 16).

Retired Army Colonel Charles Hoge, a veteran of the war in Iraq and former director of the U.S. military’s neurological research program at Walter Reed Army Institute of Research, seeks to help Soldiers and their families in the transition from combat while facing combat stress, post-traumatic stress disorder (PTSD), and mild traumatic brain injury (mTBI) in *Once a Warrior Always a Warrior*. Within these pages, Hoge delivers detailed assistance in several ways, to include helping many let go of the various what if “unanswerable questions” that remain with numerous Soldiers long after they depart the battlefield (2010, 232).

In *The Way of the Warrior: How to Fulfill Life’s Most Difficult Assignments*, Harry Jackson offers, “it is a tragic commentary that most Christians cannot even *live* the things they hold dear” in comparison to Japanese philosophy of *budisho* which led kamikaze pilots to sacrificially navigate their aircraft into their enemy’s battleships (2005, 33). This observation is part of the larger work wherein Jackson explores ways in which one can journey through life from a Christian perspective.

In *The Priority of Love: Christian Charity and Social Justice*, Timothy Jackson discusses the association between love and justice as these concepts pertain to both God and man. Jackson also attempts “to define an ethic of Christian love, to refine it through criticism of the tradition from whence it comes, and to show in detail how it differs from

some significant competitors” (2003, 10). Finally, Jackson reminds the reader that “If we lose sight of the fact that God is the Creator of the world . . . we forget that God is also the world’s Judge and Redeemer” while focusing his goal on the kingdom that “is ‘both here and not yet’” (2003, 101-102).

In *The Face of Battle*, John Keegan discusses three important military campaigns: First, he looks at Agincourt, wherein the King of England, Henry V, invaded France in 1415. The English were victorious despite far fewer men than the French forces, and Keegan notably discusses the archer’s role in the battle as well as the cavalry versus the infantry. Keegan also examines the shameful order of Henry V to kill French prisoners (1976, 84-85) in the light of just war theory while discussing the soldier’s will to participate in combat:

What constituted unlawful killing in time of war was well-defined, and carried penalties under civil, military and religious law. Lawful killing, on the other hand, was an act which religious precept specifically endorsed, within the circumscription of the just war; and however dimly or marginally religious doctrine impinged on the consciousness of the simple soldier or more unthinking knight, the religious preparations which all in the English army underwent before Agincourt must be counted among the most important factors affecting its mood. (Keegan 1976, 115)

Next, Keegan discusses the 1815 Battle of Waterloo wherein the combined might of British and Prussian forces was able to overcome French forces commanded by Napoleon (1976, 128). Keegan also provides detailed analysis of infantry and cavalry dynamics in this battle. Keegan moves on to provide a review of the Battle of The Somme in 1916 wherein British forces were prompted by “excitement, sense of duty, knowledge of the plan, [and] previous rehearsal” to abandon the safety of their shelters or trenches and “press on to their next objective” while confronting deadly German forces (1976, 284). Notably, Keegan broaches the subject of killing by officers: “Soldiers on the

whole are given medals for killing and officers for doing other things. . . . [and] one major tenet [of the military value system is] ‘Officers do not kill’ or ‘killing is not gentlemanly’” (1976, 322).

Larry May, Eric Rovie, and Steve Viner compiled a bevy of sources, both classical and contemporary, in *The Morality of War: Classical and Contemporary Readings* in order to provide religious, philosophical, and legal perspectives concerning the concept of just war. This anthology provides a look at the historical origins of the Just War Theory as well as the Natural Law of Nations and moralism versus realism.

The authors also provide passages concerning the doctrine of double effect and pacifism and even a piece by Henry David Thoreau on the duty of civil disobedience. Self-defense is discussed, and even the sensitive concept of saving Soldiers at the expense of civilians is examined. This volume concludes with chapters covering topics such as terrorism and humanitarian assistance.

Of particular interest in *The Morality of War: Classical and Contemporary Readings* are chapters by Thomas Nagel concerning “War and Massacre” and R. M. Hare titled “Can I Be Blamed for Obeying Orders?” In the former, the reader is apprised that Nagel is a professor of philosophy, University Professor, and Fiorello La Guardia Professor of Law at New York University and has authored many books (2006, 222).

Nagel reflectively considers two problems with the theory that killing a noncombatant in warfare is akin to killing an innocent: first is defining combatants and noncombatants on the modern battlefield and second concerns “the connotation of the word ‘innocence’ [since] . . . in war we may often be justified in killing people who do

not deserve to die, and unjustified in killing people who do deserve to die, if anyone does” (2006, 230-231).

In the latter, the reader is informed that Hare was a professor of moral philosophy at Oxford University, a graduate research professor at the University of Florida, and had authored several books before his death in 2002 (2006, 425). Hare argues therein, “there is a point beyond which we cannot get rid of our own moral responsibilities by laying them on the shoulders of a superior, whether he be general, priest, or politician, human or divine” (2006, 430).

Jeff McMahan asserts “that the common sense beliefs about the morality of killing in war are deeply mistaken” in *Killing in War* and argues that combatants need to be held responsible for their actions (2009, vii). This book may prove valuable in examining the first subordinate question concerning the need to investigate what the Bible and various theological scholars have to say about the concept of justified killing along with an examination of God’s judgment.

Reinhold Niebuhr explains the purpose of *Christianity and Power Politics* in the book’s preface: “The theological essays in this volume are meant to prove that [liberal] perfectionism is bad religion, however much it may claim the authority of the Sermon on the Mount” (1940, xi). Liberal perfectionism, he explains, “is unable to distinguish between the peace of capitulation to tyranny and the peace of the Kingdom of God” (1940, x).

In *Ethics, Killing, and War*, Richard Norman argues that almost everyone believes killing another human being is wrong yet “when it comes to the killing of thousands and even millions of people in war . . . [it] is widely accepted as a necessary and inevitable

part of our way of life” (1995, 1). Norman proceeds to craft a philosophical and moral essay concerning matters of both war and peace. Norman suggests that if moral arguments cannot be resolved rationally then the solution dissolves to one’s feelings versus reason (1995, 5). To say something is morally right but to not act upon it is hypocritical. The ‘subjectivist’ position, therefore, is that moral views must be connected to action that has been engaged by one’s feelings (Norman 1995, 5).

Alternatively, Norman states, the ‘objectivist’ position holds “there is such a thing as a moral truth to be discovered, that that truth is in principle objectively ascertainable, and that it is the task of reason to ascertain what kinds of actions really are right or wrong” (1995, 6). Norman also discusses the topic of utilitarianism which makes taking any action dependent upon the amount of happiness produced and/or suffering prevented by that action (1995, 47).

Norman next proffers that *respect for autonomy* is one argument against taking a life as such an action prevents the victim from acting on his or her own decisions (1995, 50). Norman then compares this idea with *respect for life*, which philosophically, he explains, can be viewed as more than just living things but the quality of human life. In other words, a person in a permanent coma is not living (Norman 1995, 55-62).

Norman continues by arguing that the debate of killing in war is similar to the debates against euthanasia and abortion in that these controversial subjects of morality are founded in one’s belief in respect for life (1995, 65-70). However, concepts such as benefit and harm may occasionally supersede this principle (Norman 1995, 72).

Norman next proceeds to analyze justification for waging war in terms of absolutism, that is, absolute moral principles, which he comments is “prominent within

the Christian tradition, and especially in the moral doctrine of the Roman Catholic Church (1995, 74). He then goes on to question whether any such unqualified moral principles actually exist (Norman 1995, 74).

Norman continues by distinguishing absolutist pacifism from consequentialist pacifism. The latter of which he views as a provisional stand subject to constant revision based on historical record which may prove that the devastating consequences of war do not always “outweigh anything positive” achieved from entering warfare, such as, for example, in defeating the Nazi regime (1995, 75).

Norman next ponders the doctrine of acts and omissions, insofar as acts of omission, such as in failing to save a life when it is in one’s power to do so, rises to the same moral level of culpability as acts of commission in the taking of a life (1995, 78-84). Norman later presents the idea of shared social responsibility since omissions by each person could logically be infinite if one realistically thought about how many issues there are to confront, such as world hunger, poverty, environmental concerns, and the like (1995, 98-99).

Norman also presents an explanation of the doctrine of double effect while proposing that the concept of nuclear deterrence is impermissible under the theory of absolutism, as by its nature, a nuclear launch would have the intended consequence of killing innocents. Moreover, this is not justified by the unintended consequence of another state launching a nuclear attack against one’s own country without the threat of nuclear reprisal (1995, 85-86). Norman later argues that the weakness of the doctrine of double effect is “that it too easily exonerates people from responsibility for the

unintended outcomes which they knowingly bring about” such as in an aerial bombing campaign (1995, 107-108).

Norman follows this with a discussion of Just War and disputes the self-evident right of self-defense as he argues no such rights exist (1995, 121). Norman notes the three relevant features of self-defense are, one, a forced choice; two, responsibility; and, three, immediacy. The greater responsibility and immediacy of the attacker the greater justification for self-defense (1995, 127). He then proposes self-defense be removed from the realm of justice and be simply viewed as a necessity (1995, 128).

Norman next quotes Robert Fullinwider, author of “War and Innocence,” *International Ethics*, while discussing a nation’s right of self-defense and the immunity that should be provided to non-combatants:

A nation may justifiably kill in self-defence [sic]. From the point of view of self-defence, only those are justifiably liable to be killed who pose the immediate and direct jeopardy. In the case of war, it is nations’ armed forces which are the agents of jeopardy . . . To intentionally kill non-combatants is to kill beyond the scope of self-defence. (Norman 1995, 169)

Norman proposes that “some kinds of killing in war are worse than others” while terming the use of nuclear weapons and mass bombing campaigns over populated areas as moral atrocities (1995, 188-189). Norman determines “the contrast is not . . . between the killing of non-combatants which is morally legitimate. If the killing of non-combatants is as unthinkable as ‘just war’ theory maintains, then the justifying of war itself must be . . . deeply problematical” (1995, 189).

Finally, Norman proposes, “The widespread moral acceptance of war is at odds with the importance we elsewhere attach to respect for human life.” However, he

somberly concludes, the tragedy is that sometimes there is no choice but to go to war (Norman 1995, 251).

Brian Orend begins *The Morality of War* with clear definitions of just war theory, pacifism, and realism (2006, 4-5). Orend promotes the first as “sensible middle ground” while advocating its need for “constant redevelopment in light of new events, ideas and technology” (2006, 5). Orend goes on to trace the secular origin of just war theory to Aristotle in 384-322 BC (2006, 10) while differentiating a holy war (*bellum sanctum*) as one “either commanded or permitted . . . by God” (2006, 13).

In reviewing the evolution of just war theory throughout history, Orend particularly points to the influential work of Hugo Grotius, who lived from 1583 to 1645, and his groundbreaking achievement, *The Law of War and Peace*. This work by Grotius included scathing criticism of the religious wars of the time between the Catholic Church and the Protestant Reformation (2006, 17).

In the conclusion of his opening chapter, Orend compares the ongoing War on Terror to the Cold War and its triumph of realism over just war theory. Orend goes on to cover numerous subjects as they apply to just war theory in the remainder of this book, including civil wars, regime change, humanitarian intervention, and terrorism, among the many topical issues.

In “The Challenges of the 21st Century,” the opening chapter of *Just War Thinking: Morality and Pragmatism in the Struggle Against Contemporary Threats*, Eric Patterson first “calls for a general rethinking of the intersection between morality and pragmatics in modern warfare and considers how twenty-first century wars differ from the old wars that Just War doctrine was originally designed for” (2007, 1). Patterson

determines to investigate “contemporary cases such as the war on terrorism, the call for assassination of political leaders, and military humanitarian intervention” while arguing “that the contemporary application of military force should prioritize international security and the protection of human life” (2007, 1).

In the second chapter, titled “The Triumphs, and Failings of Just War Thinking,” Patterson argues traditional Just War theory does not address modern issues such as internal conflicts, non-state actors, and asymmetric warfare nor does it address “how to deal with agencies like the UN, NATO, and the European Union” (2007, 26).

In the third chapter, titled “Political Responsibility and the Decision to go to War (jus ad bellum),” Patterson agrees with Augustine and Aquinas that it is “just to go to war not only for self-defense, but for justice, punishment, and restoration” (2007, 53) while examining the morality and necessity of going to war in Afghanistan and Iraq (2007, 47-52).

In the fourth chapter titled “Fighting to Win: The Nexus of Morality and Practicality (jus in bello),” Patterson addresses the military necessity of limiting war and thus “constrain[ing its] destructiveness, both during and after conflict” (2007, 60). That Patterson argues for the U.S. to use “all of its tools to counter” enemies such as al Qaeda and other actors who threaten the use of weapons of mass destruction (WMD) is not surprising while also addressing the proportionality aspect of jus in bello (2007, 64-66).

Furthermore, Patterson also suggests increased use of security zones for limited protection against suicide bombers (2007, 73) and advocates for the use of targeted killing (such as against Saddam Hussein and his officials) (2007, 74), thereby illustrating

Patterson's argument "that there are ways to apply just war thinking to war-fighting that are moral and practical" (2007, 75).

In the fifth chapter, titled "Finishing Well: Security and Punishment at War's End (jus post bellum)," Patterson argues for "justice at war's end" (2007, 97) through means such as order, utilizing the Korean armistice as an example (2007, 85), and restoration, such as was forced on Germany after the 1st and 2nd World Wars (2007, 87). Furthermore, Patterson calls for conciliation and/or reconciliation if at all possible, citing the Scandinavian Countries as a perfect example after the Napoleonic and Franco-Prussian wars "created a situation of shared interests" (2007, 96).

In the final chapter titled "Public Opinion, Postmodernism, and Supranational Governance: Challenges for New Thinking on Just War," Patterson concludes with a profound defense of just war theory that will be reflected upon in this thesis' closing chapter (2007, 120).

The noted theologian Paul Ramsey is a prominent reference source for his work on the subject of Just War in *War and the Christian Conscience: How Shall Modern War be Conducted Justly?* Topics such as early Christian pacifism are included therein while Ramsey references the subject of just killing numerous times in light of Christian ethics in this seminal piece of literature.

John Roth describes himself as "a Protestant Christian philosopher/theologian whose work has concentrated for more than thirty years on the Holocaust, Nazi Germany's attempt to destroy the Jewish people, and on other genocides as well" (2006, 7). Roth introduces his short 24-page discussion, *What Have You Done?: Wrestling with the Sixth Commandment*, with his contention that "no ethical conviction is more

fundamental than murder is wrong . . . [However,] some versions of the Decalogue's sixth commandment substitute *kill* for *murder*" (2006, 1).

Roth then proceeds to differentiate between the two words and struggle with the interpretation of this commandment as he argues "a commandment that said 'You shall not kill' would be so ambiguous, even nonsensical, that it would be impossible for human beings to obey it no matter how good they might be or how hard they might try . . . [because] human life depends on killing" if only of plants and animals (2006, 4-5).

Additionally, Roth contends "sometimes war is unavoidable and even necessary to defend human life" (2006, 4). He then qualifies his statement: "Not even the most thorough, rigorous, and truthful interpretation of the Sixth Commandment, however, may be able to provide a complete analysis of killing that is justifiable or excusable and killing that is not" (2006, 6).

Of note concerning this thesis, Roth discusses killing in furtherance of an unjust war and stops short of defining such killing by the warring aggressor as murder (2006, 6). This is, of course, in contrast to the first murder noted in the Bible, that of Abel's unjust slaying at the hands of his brother, Cain, in the fourth chapter of Genesis (2006, 9).

Next, Roth discusses the Holocaust while horrifically describing a scene whereby "a young German soldier [was seen] walking down the street with a year-old baby impaled on his bayonet"; the soldier's singing drowned out the baby's weak cries (2006, 13). Roth emphatically proclaimed "that if such action is not an example of unjustifiable killing, nothing could be" regardless of the soldier's training, culture, or worldview (2006, 13). Furthermore, Roth leaves the reader to contend personally with subjects such

as war, capital punishment, abortion, and euthanasia as their interpretation in relation to God's command are "not . . . entirely free of ambiguity" (2006, 22).

Roth imaginatively concludes with the provocative words of Emmanuel Levinas, who Roth informs us was a Jewish philosopher who lost much of his family in the Holocaust. Levinas "insisted that 'You shall not murder' means nothing less than 'you shall defend the life of the other,'" leaving the reader to further ponder the sanctity of human life, created in the image of God (2006, 24).

In *Achilles in Vietnam: Combat Trauma and the Undoing of Character*, Shay speaks of Vietnam War combat veterans suffering from severe PTSD and compares their "war experiences to Homer's account of Achilles in the *Illiad*" (1994, xiii). His initial chapter opens with Shay defining "any army, ancient or modern . . . [as] a social construction defined by shared expectations and values" (1994, 6) as he further opines that the loss of moral legitimacy due to a leader's "Betrayal of 'What's Right'" results in psychological injury to the Soldier that continues throughout their life (1994, 20).

Shay goes on to portray the psychological effect of the battlefield as one of both captivity and enslavement for all who are engaged in combat (1994, 36-37) as he describes the special bonds formed by the Soldiers in this environment being akin to that of motherhood (1994, 49). Thankfully, Shay states recovery for the PTSD sufferer is possible once he "establish[es] his own safety, sobriety, and self-care" (1994, 187). However, he cautions, even with recovery, these men and women still remain extremely symptomatic (1994, 186).

Odysseus in America: Combat Trauma and the Trials of Homecoming, Shay's follow-up work, delivers a poignant comparison of the returning combat veteran in light

of the Odyssey, which also paints “an epic of a veteran’s attempt to get home” (2002, XI). In so doing, Shay tackles subjects that include unhealed wounds (2002, 11-144), restoration (2002, 149-180), and prevention (2002, 205-227), while directly addressing the topic of psychological and moral injury while in the military (2002, 208-221).

Concerning this last topic, Shay stresses the importance of unit (and social) cohesion in enabling Soldiers to successfully face the psychological effects of warfare and thus even make it possible to face armed combatants who have a real desire to kill them (2002, 210). Shay also reviews the importance that other countries have put on this type of cohesion in the military as both Germany (during World War II) and the North Vietnamese Army (20 years later) “placed enormous emphasis on the maintenance of unit integrity” (2002, 213). This is important to note in today’s environment of military downsizing and frequent individual rotations.

In *The Just War: An American Reflection on the Morality of War in Our Time*, Peter Temes makes the following declaration:

The morality of a nation will be revealed by how and when it fights wars . . . [and] for the past two thousand years at least, the Western vocabulary for the moral nature of war has revolved around the idea not of the ‘good’ war but of the ‘just’ war, a notion that suggests a reluctant duty to do battle and hints at the tactical advantages of having God on one’s side. (Temes 2003, 4)

Temes proceeds to quote numerous religious scholars and moral philosophers while helping to define the essence of just war. First, Temes quotes Augustine as “the first clear voice in the Christian tradition that established the primacy of the phrase ‘Just War,’” as having written “in the fifth century A.D., ‘We go to war, that we may have peace’ . . . [thus capturing] the essence of the modern view of war” (2003, 9). Temes then goes on to explain the doctrine of “double effect” proposed by Augustine (2003, 9-10).

Temes also proposes that pacifism serves a real purpose in that it reminds us of the fact that war is always wrong (2003, 12-13). Additionally, Temes references Aquinas, who said that “war is always a sin” while clarifying that a Just War “offer[s] the good man the opportunity to follow an uncompromised path free of sin” (2003, 14). Temes proceeds to refer to the works of American philosopher William James in his description of Homer’s *Iliad* while discussing the constant nature of war (2003, 18) and the real question that each Soldier must face:

Homer takes for granted what the path-breaking Muslim historian Ibn Khaldun wrote in fourteenth-century Spain, that war is a universal and inevitable aspect of life, ordained by God to the same extent as the sky and the earth, the heat and the cold. The question of whether to fight is not a significant moral question because fighting is constant . . . the significant moral question is rather about the individual’s role in the wars that unfold through his life: What kind of warrior is he? (Temes 2003, 19)

Temes next provides Clausewitz’s definition of war – “War is politics by other means” – as a well-known precept to modern man but perhaps not so obvious in Clausewitz’s time when war was viewed much more personally (2003, 21). Moving on to Immanuel Kant’s argument that all human life is equally valuable, Temes asks the reader to consider what end is served by each person killed in war (2003, 26-27). Temes then sums up Just War philosophy as men having “a sense of conscience that does not overrule a sense of duty . . . [and] with a sense of duty that does not trump the decency of conscience” (2003, 29).

Temes next discusses “seventeenth-century Dutch statesman Hugo Grotius . . . [who] did his most important work in the years following the Thirty Years War and the reconfiguration of the borders of Europe” (2003, 47-48). Temes informs the reader that “Grotius wrote that the purpose of Just War thinking was not to achieve the goals of the

state better or more efficiently, or to aid man in his struggle to comprehend and obey the will of God,” but instead to offer comfort and security “for the sick and wounded in war, combatants and civilians alike” (2003, 48). In this way, “Grotius helped to codify the ideas of distinguishing between soldiers and civilians in battle, and the proportionality of acts of war” (2003, 48). In other words, “the harm done in battle must be in proportion to the good to come from victory” (2003, 48).

Later, Temes examines Aquinas’ three tests of a just war (2003, 67), which will be reviewed later in an examination of *Kant and the End of War: A Critique of Just War Theory*. Temes follows with a discussion of just war from the view of the Catholic Church as espoused by Pope John Paul II in 1992:

The new catechism of the Catholic Church . . . prefaces its direct discussion of Just War principles with this remarkable statement: ‘Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be obtained on earth without safeguarding the good persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity.’ (Temes 2003, 77)

Temes then notes, as defined thus, peace is obviously not prevalent (2003, 77). Showing the importance of just war principles even today, Temes continues by annotating a second-hand account whereby President George H. W. Bush carried the Christian Just War doctrine in his pocket throughout the duration of the Gulf War to serve as a daily reminder of its essential principles (2003, 91).

Temes proceeds to tackle just war theory in the religious realm, proclaiming that “Just War philosophy in the Jewish, Christian, and Muslim traditions begins in the same place: the Hebrew Bible’s Book of Deuteronomy” . . . [chapter 20] whereby God promises to be on the side of the Israelites (2003, 97). Before going to war, however, the Jewish people were to offer conditions for peace. As recounted in Deut. 20:10-14, even if

those conditions were not met, the women, children, and cattle were to be spared (2003, 97-98).

Temes even faces the dichotomy that the Israelites were told to completely slay those in the closer cities so as to not follow their bad examples. Temes notes “the significance of this . . . is enormous. It suggests that moral thinking – including the entire Just War project – applies only when contemplating war against certain enemies. Against others, moral restraint is not a consideration” (2003, 98-99).

Next, from the chapter entitled “A Just War Theory for the Twenty-First Century,” Temes proposes several guiding principles for the just conduct of war in modern times, to include reaffirming the principles of noncombatant immunity and the question of legitimate authority (2003, 166-167). Surprisingly, Temes does not endorse war as a last resort since, he argues, trade embargoes and their ilk often are unduly harsh on the innocents while those in power are often much better prepared to counter such restrictions (2003, 168).

Finally, Temes concludes with three principles for the conduct of just war while considering the challenge of the Indian/Pakistani conflict:

First, that a Just War sanctifies human life and treats all life as equally precious.

Second, that a Just War is a war about the future, not the past.

Third, that a Just War preserves and strengthens the principles of individual rights, based on the notion that the legitimacy of government derives from the consent of the governed. (Temes 2003, 193)

One of the matters that Kenneth Waltz examines in *Man, the State, and War; A Theoretical Analysis* is international conflict and human behavior. Specifically, Waltz divines, “While human nature no doubt plays a role in bringing about war, it cannot by itself explain both war and peace . . . lead[ing] inescapably to the attempt to explain why

[man] fights sometimes and not others” (1959, 29). Waltz concludes this chapter by defining goodness in explaining peace, as opposed to men’s evilness leading to war (1959, 39). Later, Waltz admits that “a good cause may justify any war” but questions “who can say in a dispute between states whose cause is just?” (1959, 113)

In Wead’s dissertation, *Ethics in Combat: Preparing Soldiers for Moral Decisions in Combat, A Project Study*, he illuminates the importance of morals and values on the battlefield while carefully outlining the distinctions between pacifism, realism, and Just War theories as “modalities we use to understand war. Of the three, Just War . . . has the greatest influence over the U.S. military and most states in the world. It is the guiding ethical standard for Soldiers in combat and a guide to decisions made in combat” (2013, 30).

In *Jus in Bello* (meaning “Justice in War”), Wead explains that Just War theory is also known as the Law of Armed Conflict or rules of engagement and “provides moral, psychological, practical, and strategic” guidance in conducting a war with moral principles while limiting its evil aspects (2013b, 2-3). Wead next provides a clear description of the concepts of discrimination and proportionality as the essential principles of Jus in Bello:

Discrimination concerns distinguishing between the civilian population and those involved [in] active combat. Civilians are morally immune from attack although some may be injured or killed unintentionally by collateral damage. Prisoners are not combatants and should be safe guarded from attack. Proportionality concerns soldiers using only the amount of force necessary to meet the task, but no more. Both these concepts are designed to limit the destruction of warfare. (2013b, 3)

In *War and the Christian*, Wead illuminates the fact that “theologians like Clement of Alexandria, Ambrose, Augustine, Eusebius, and later Aquinas believed scripture taught more than pacifism” and in fact laid the foundations of the Just War theory (2012, 6). Wead advised that these theologians believed that although the Sermon

on the Mount should be used as an example for Christian behavior, the use of force was not prohibited to the state or legitimate authorities as Christ “never intended to restrain the *just* use of political force” (2012, 6). Finally, Wead informs, these theologians used scriptures such as “Romans 13:1-7, which described the state as an agent both of God’s wrath and love” to defend their position (2012, 6).

Concluding the literature review is *Kant and the End of War: A Critique of Just War Theory*. In this text, Howard Williams investigates the concept of Just War in light of Immanuel Kant’s teachings which include the “propensity to evil is particularly evident in war” (2012, 42) and a “view of war . . . is that it is a pathological aspect of human existence” (2012, 43). Nevertheless, Williams explains, Kant paradoxically “finds space to praise war’s socializing and humanizing effects” while “simply attempting to stress what is good within the bad” (2012, 41).

Williams identifies these good “products” of war, which include cooperation and innovation while increasing man’s resolve, bravery, and productivity” (2012, 41).

Williams then provides a concise description of key terms concerning this thesis, to include just war theory:

Just war theory has a rich history, going back at least to Roman times and figuring systematically in Augustine’s *City of God* and developed in its classical form in the philosophy of Aquinas. Aquinas distinguished conditions under which a just war might be possible, which are often referred to as right authority, just cause and right intention. The first refers to the legitimacy of the ruler declaring the war; the second to the justice of the occasion for war; and the third to the motives which govern the way in which the war is conducted. A distinction that became a part of the modern theory of just war that between *jus ad bellum* and *jus in bello* where the former refers to the correct evaluation of the condition prior to war and the latter to the manner in which the war is conducted. Just war theorists attempt to specify as accurately as possible those precise conditions that make a war morally right and so legally acceptable. (Williams 2012, 44)

Williams also showcases Kant's view of "three of the best known proponents of just war theory in the early modern period: Hugo Grotius (1583-1645), Samuel Pufendorf (1632-94) and Emmerich de Vattel (1714-67) in *Perpetual Peace* as 'sorry comforters'" (2012, 45). Williams goes on to illuminate Kant's "apparent dismissal of their arguments that attempt to justify war under international law . . . draw[ing] attention to Kant's rejection of pacifism" (2012, 45).

Williams next discusses Aquinas absorbing "the pagan philosophies of Ancient Greece and Rome into Christian thinking" (2012, 45-46). Williams also recounts that war is unavoidable in carrying out divine objectives such as protecting lives and punishing wrongdoers while defending the state (2012, 47). Finally, Williams states that Kant argued that the governed are the only legitimate authority for a just war: "In declaring war the people is the sovereign's master" (2012, 108-109).

CHAPTER 3

RESEARCH METHODOLOGY

Overview

This descriptive study of the subject of justified killing on the battlefield has been built upon the broad base of previous work. The contributions of noted theologians have been included, as this subject was viewed from the lens of a Christian perspective. In a study of this nature, it was imperative to conduct an extensive amount of research in order to consider such a critical subject thoroughly.

In addition to an exhaustive literature review, a mixed methodology, utilizing both quantitative and qualitative methods, will be utilized in collecting data for this thesis. This will include a web-based survey of CGSC students. The data will be drawn from multiple literary sources as well, and it will be organized in such a way as to attempt to answer the primary and secondary research questions. The online survey's results, in particular, should prove to be a dramatic resource for this thesis. The data from this survey will be examined in multiple ways in an attempt to answer the primary and secondary research questions.

The data has been collected from a wide variety of sources to ensure the breadth and depth of the subject is transversed. The data will then be analyzed with a critical eye in order to discern whether an author is considering the subject from a Christian or secular viewpoint. In the end, the results of this type of conceptual study will be in the reader's hands to determine their validity; however, it is expected the credibility of the analysis will be evident based on the scope of the research.

In collecting the data, the direction of the research committee's chair was initially leaned upon heavily after reading his work and understanding his academic position, experience, and depth of knowledge on the subject. Moreover, the contributions from other respected professors, educators, and even fellow students at CGSC were considered. These initial readings led to a wealth of additional books that offered a wider view in examining this study. The following criteria will be utilized in analyzing the data: The scholarly nature of each work, whether it is theological or not, and the author's scholastic reputation.

Certainly, there are no unbiased researchers and the mere topic of this thesis is enough to raise a discerning eyebrow. However, the utmost effort will be expanded to examine the data in an impartial and balanced fashion in an attempt to provide a fair scholastic resource of the highest quality covering this subject. The researcher's committee will, of course, endeavor to provide oversight as well ensure the reliability and confirm the validity of this effort.

The mixed methodology utilized will hopefully provide the best of both worlds. Certainly, measurable outcomes will be received from the quantitative survey research, with being able to predict future outcomes, in a best-case scenario, as a possible consequence. On the other hand, qualitative research is not predictive but perhaps will be more meaningful, providing a rich description of information, considering the depth of literary study this thesis encompasses. Hopefully, a study of this nature will cause the reader to consider his or her beliefs while growing firmer in his or her resolve as he or she continues in the performance of his or her duties as a Soldier or even perhaps in other positions that also may require life-or-death decision-making skills.

The qualitative research method is by design a flexible one, allowing the researcher to respond to new information and changing platforms and ideas in the continuation of this research. The literary sample selection was primarily non-random (often prescribed or suggested by the author's chair, committee, and others held in high regard) and purposeful.

Concerning the survey, it was decided upon to use graphic and ordinal scales, while utilizing a comparative rating scale, as this was most applicable to the type of questions utilized in order to focus a response on answering the primary and secondary research questions. A Likert scale, asking respondents to identify their level of agreement or disagreement with a statement, was also utilized in a comprehensive manner throughout the survey (Fink 2013, 25).

Furthermore, it was equally important to provide a survey that fellow students would appreciate as authentic and professional. After all, as Fink advises, "The results will be useful if they are valid and if the survey method is one that users accept as the correct one" (2013, 8). Moreover, "each question should be meaningful to respondents" (2013, 22).

Additionally, no threats to internal or external validity were identified (Fink 2013, 72-73). According to Fink, threats to internal validity consist of such things as bias in choosing participants, unforeseen events occurring during participation, and statistical regression and attrition of respondents (2013, 72-73). Meanwhile, threats to external validity include bias based upon the Hawthorne effect, which is identified as a "threat . . . caused when people behave uncharacteristically because they are aware that . . . [they] are being observed" (Fink 2013, 74).

However, nothing is more important than ethical considerations when dispensing and evaluating online surveys in furtherance of research, academic or otherwise. Certainly, these items “are completely interwoven” (Fink 2013, 44). Therefore, confidentiality and anonymity will be of the highest priority while providing an ethical interpretation and honest reporting of results from these surveys, as advocated by Ritter and Sue (2007, 11-13).

A huge challenge in the use of online surveys is “obtain[ing] a sufficient response rate” (Ritter and Sue 2007, 48). Hopefully, by keeping the online survey created for this thesis short and succinct with an expected completion time of less than ten minutes as a goal, a large number of students at CGSC will respond and this obstacle will be cleared. Furthermore, as Fink points out, “Descriptive statistics for surveys include frequencies or frequency distributions (numbers and percentages) measures of central tendency (the mean, median, and mode), and measures of variation (range and standard deviation)” (2013, 78). These will all necessarily be considered as well.

After careful consideration and instruction from the author’s committee and Dr. Maria Clark, Human Protections Administrator and Survey Control Officer, CGSC, with several revisions based upon her recommendations as well those from the author’s committee, a web-based student survey request was submitted and approved. This survey was originally introduced in an email to randomly selected CGSC students on 12 March 2014. The introduction identified the survey’s author as “a civilian employee within the FBI currently attending CGSC as a student” who was conducting research while working toward an MMAS degree.

Students were then invited to participate in order to “collect information concerning killing on a battlefield from a religious perspective.” Students were advised that they did not have to be religious in order to participate. Their participation, it was explained, was voluntary and confidential. Next, students were advised the survey “should only require about 10 minutes to complete.” Finally, the students were informed that their “support in this research [was] greatly appreciated.” Students were then directed to the CGSC Alliance Technology website utilized to conduct all surveys administered at CGSC and collect their responses.

Upon accessing the survey, students were informed that the two-fold purpose of the survey was as follows: First, “to collect information concerning killing on a battlefield from a religious perspective”; and, second, “to complete the CGSC Master’s Degree.” Additionally, the point of contact was identified as Maria Clark who could be reached at maria.l.clark.civ@mail.mil. Students were also advised that the survey had been reviewed and approved by QAO with a survey control number of 14-02-046. Finally, students were once again sincerely thanked in advance for their participation.

Please see the following appendixes concerning the results of this survey, which will be discussed further in the following chapter:

Appendix A provides the survey results of all U.S. service members who responded to this survey and described their religious affiliation as Christian.

Appendix B provides the survey results of all U.S. service members who responded to this survey and described their religious affiliation as anything other than Christian (in other words, non-Christian).

Appendix C provides the aggregate results of all U.S. service members who responded to the web-based survey.

The culminative data gained from this survey must, of course, be organized, analyzed, and interpreted. Since this information will be based upon the author's completed original survey, data organization and consolidation will, in large part, be accomplished through the CGSC Human Research Administration research database program. Therefore, open-ended questions were kept to a minimum, consisting of a possible maximum of three. In addition, the direction of the committee and assistance of Dr. Clark will be heavily relied upon in the interpretation of the data, while utilizing previously learned theological instruction.

Finally, two general issues must be considered in formally reporting the results. According to Rea and Parker, these are, first, "vocabulary, jargon, and statistical notation" and, second, "reporting of numerical detail" (1997, 244). In general terms, the former refers to writing for one's audience while the latter suggests that one "should indicate percentages, fractions, or ratios rather than absolute frequencies" (Rea and Parker 1997, 245-246). In other words, instead of just saying four of eight respondents agreed with a statement, for example, present the results as a 50 percent agreement. In the proceeding chapters, all annotations of percentages while discussing the survey results will be rounded appropriately into whole numbers.

In discussing the research design, there are a number of strengths and weaknesses inherent in how the data will be gathered. Strengths include the expanse of study while weaknesses foremost include the possibility of overlooked information due to the sheer number of writings on the subject. However, the rationale remains undeterred: If not the

author, who then will conduct this study? Certainly, a study of this magnitude is not undertaken lightly.

The staff at the CGSC Combined Arms Research Library (CARL) has been able to provide every requested literary source to date, regardless of whether the resource was physically located in CARL or whether an interlibrary loan was necessary. Therefore, one could argue, for all practical purposes, the literary information was located in CARL, while access to this information has been obtained through the CARL staff.

In conclusion, the research has proceeded in an attempt to answer all of the primary and subordinate research questions through extensive readings and follow-on discussion with the author's committee. Moreover, this research will also include a random survey of CGSC students as well as a careful and continuing consideration of the data.

CHAPTER 4

ANALYSIS

The literature review was extremely insightful in discovering the views espoused by both modern and historical figures, many of them scholars, theologians, and philosophers, concerning the conduct of just war and the justification of taking a human life in the course of war, specifically from a Christian perspective. It was enlightening, to say the least, to discover the prevalence of just war theory, found in so many literary sources, to one who went his entire 20-year military career without ever being exposed to the concept.

Survey

Nevertheless, the true significance of this thesis may very well lay in the successful conduct and review of a survey of U.S. Soldiers concerning the secondary subordinate question requiring the determination as to whether Christian concepts, teachings, and beliefs are still relevant to the Soldier today. In crafting such a survey, the intent was to answer matters posed in the first chapter of this thesis, specifically, those questions or statements that were hopefully best answered by, and applicable to, such a survey. The following, in addition to the secondary subordinate question above, were the basis for the questions posed in the survey.

First, the organizational scope of the survey was narrowed to U.S. military service members attending CGSC as students. Next, geographical and cultural contexts were applied from a global view within the culture of an American with Christian beliefs. Finally, any possible fear of judgment for a Soldier's actions in combat were explored.

On 4 April 2014, Dr. Maria L. Clark, Human Research Protections Administrator, CGSC, provided the aggregate results for this survey based upon the compiled responses. A brief analysis and interpretation of the complete results follows. However, since the main purpose of the survey was to answer the secondary subordinate question and determine whether Christian concepts, teachings, and beliefs are still relevant to the Soldier today, the main focus of this analysis will be upon the respondents who described their religious affiliation as Christian.

Two-hundred and seventy-five CGSC students were invited to participate in this survey. Forty-three students completed it. Of which, 30 were regular Army; five were Army National Guard; four were International Officers; two were U.S. Army Reserve; and there was one each from the U.S. Marine Corps and the U.S. Air Force.

However, on 30 April 2014, Dr. Clark, in responding to an email from the author asking for additional information, confirmed that since responses from four international officers were mistakenly included in the survey, new results would be necessary. This procedure would ensure the span of results included responses only from U.S. service members presently serving as students at CGSC, as dictated by the scope of the thesis. These new results were received from Dr. Clark on 9 May 2014 and are analyzed as follows:

Aggregate American Responses

All 39 of the American students who responded to the survey answered the first question. Twenty-six (67 percent) of these respondents described their religious affiliation as Christian. Slightly over one quarter (26 percent) of the respondents

described themselves as being either Agnostic or Atheist. Only eight percent described their religious affiliation as either Buddhist or Other.

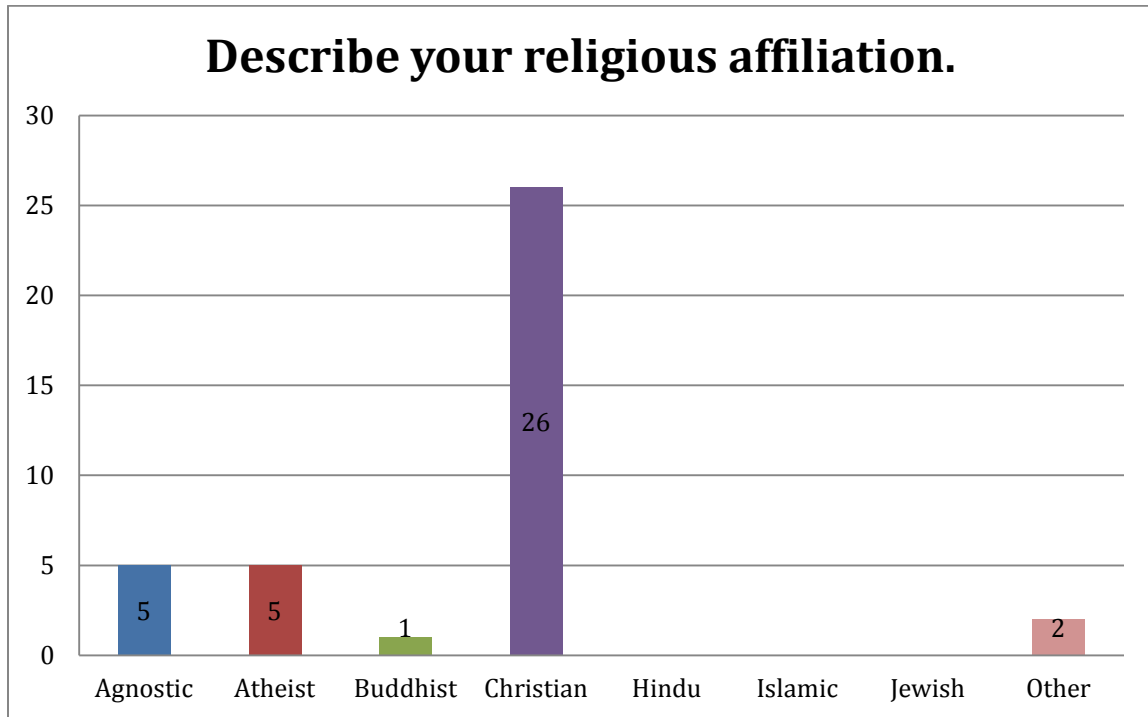


Figure 1. Religious Affiliation – Aggregate

Source: CGSC Survey Control Number 14-02-046.

All of the respondents also answered whether they had engaged in combat, with only four (10 percent) stating they had not. Of those four, half of them answered that they expected to engage in combat in the future. The other half stated they did not have that expectation.

Next, all of the respondents answered the question as to how they would describe their culture, with all 39 answering “American.”

Eight of these respondents (21 percent) offered to elaborate upon their religious affiliation, with two describing themselves as Southern Baptist, one Lutheran, one Protestant Christian, and one Church of Jesus Christ Of Latter Day Saints (Mormon). Additionally, one answered, “I believe in God and my values are congruent with elements of any of the three major monotheistic religions”; one stated “complicated”; and the last one answered “Deist.”

The survey next went on separate paths dependent upon the respondent’s reply to his or her religious affiliation. The first group, consisting of the 27 who responded as being either Christian or Buddhist, were asked one set of questions based upon their faith/religion. Meanwhile, the second group, consisting of the 12 who responded as being either Agnostic, Atheist, or other, were asked questions based upon their beliefs. As this was not the primary group for study concerning this thesis, only a brief analysis of these results will be provided; however, the complete aggregate results of all U.S. Military students are available in Appendix C.

All 27 of the former group responded to each of the next two questions. First, whether they had to make a decision on killing in combat: Nineteen of these students answered true. This same number of these respondents also declared their faith/religion influences their view of whether it is justifiable to kill in combat. Meanwhile, nine of the remaining 12 students responded they have had to make a decision on killing in combat. Furthermore, seven of these 12 stated that their beliefs influence their view of whether it is justifiable to kill in combat. Summaries of the responses to this question from both groups are depicted.

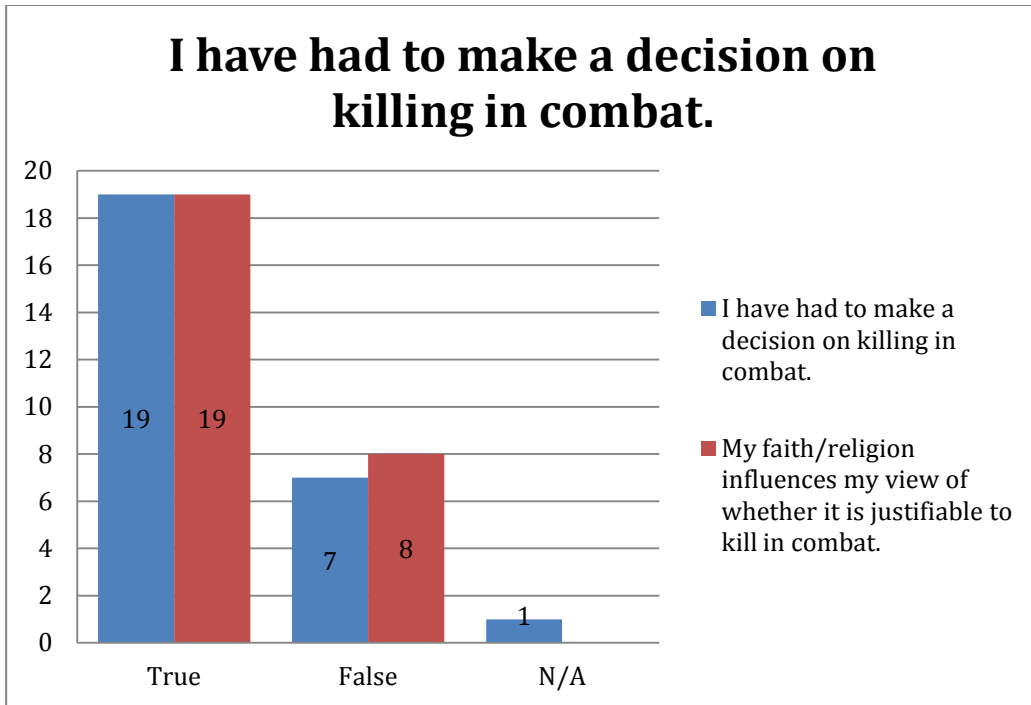


Figure 2. Decision on Killing in Combat – Aggregate

Source: CGSC Survey Control Number 14-02-046.

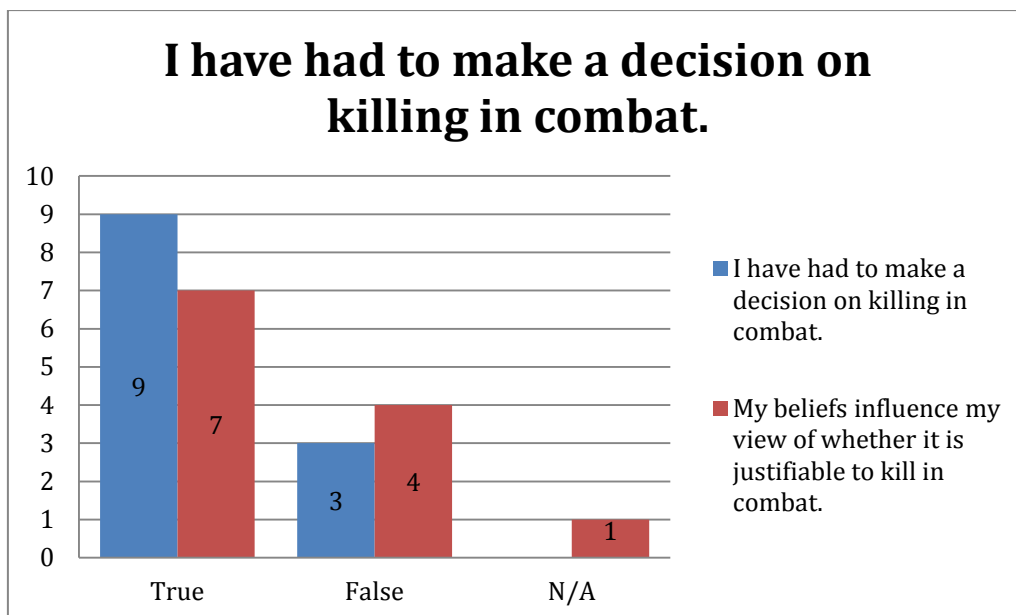


Figure 3. Decision on Killing in Combat – Aggregate

Source: CGSC Survey Control Number 14-02-046.

Therefore, in compiling the numbers from these two groups, the aggregate number of the 39 students who stated they have had to make a decision on killing in combat is 28 (72 percent) while a total of 26 students (67 percent) reported that their faith, religion, or beliefs influence their view of whether it is justifiable to kill in combat.

Two of these 27 respondents stated they hesitated when making a decision on killing in combat. There were 18 that responded they had not, and there were seven who answered “N/A.”

One of the two respondents who answered that they had indeed hesitated when making a decision on killing in combat clarified his or her answer by declaring their hesitation was due to a concern whether the killing was legally justified. Neither of the two reported any concern as to whether the killing was ethically justified.

Meanwhile, one of the 12 respondents in the second group also answered that he or she had hesitated when making a decision on killing in combat. Eight responded no, they had not, and there were three who answered “N/A.”

This one respondent who answered that he or she had indeed hesitated when making a decision on killing in combat clarified his or her answer by declaring their hesitation was due to a dual concern of whether the killing was legally and ethically justified.

Therefore, in compiling the numbers from these two groups, the aggregate number of the 39 students that answered whether they hesitated when making a decision on killing in combat was three (eight percent). There was an equal number who stated their hesitation was due to a concern as to whether the killing was legally and/or ethically justified.

Finally, the responses concerning all ten questions that asked for a level of agreement will be drawn from the combination of the next two tables which comprise all 39 responses. Again, responses were divided by faith/religion and beliefs, thus necessitating the inclusion of both tables, which follow for ease of understanding.

It is worthwhile to note that only 19 of the 39 respondents (49 percent) agreed that the Bible as we have it today is the inerrant word of God while 27 (69 percent) agreed their faith, religion, or beliefs influences their view of whether it is acceptable to kill in combat. Furthermore, 27 of the respondents also agreed there is an afterlife while only 12 of them (31 percent) agreed that “Thou shalt not kill” influenced their decisions in combat. Finally, only one respondent (3 percent) agreed with the statement that God would punish him or her for killing in combat while 23 (59 percent) agreed that they can both receive forgiveness from God for killing in combat and that God will indeed forgive killing in combat.

Table 1. Respondents' Measure of Agreement – Aggregate

Please select your level of agreement or disagreement with the following statements.

Scale 1

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Total Responses
The Bible as we have it today is the inerrant word of God.	12 44%	7 26%	2 7%	5 19%	1 4%	27
“Thou shalt not kill” is a commandment I must obey.	10 37%	5 19%	5 19%	4 15%	3 11%	27
“Thou shalt not kill” influences my decisions in combat.	6 22%	6 22%	3 11%	7 26%	5 19%	27
There is an afterlife.	18 67%	8 30%	1 4%	0 0%	0 0%	27
The merit or lack of merit of our actions in life are rewarded in the afterlife.	11 41%	9 33%	3 11%	2 7%	2 7%	27
There is a God or supreme entity.	21 78%	5 19%	1 4%	0 0%	0 0%	27
God will punish me for killing in combat.	0 0%	1 4%	7 26%	7 26%	12 44%	27
I can receive forgiveness from God for killing in combat.	16 59%	4 15%	7 26%	0 0%	0 0%	27
God will forgive killing in combat.	17 63%	3 11%	7 26%	0 0%	0 0%	27
My faith/religion influences my view of whether it is acceptable to kill in combat.	12 44%	9 33%	4 15%	2 7%	0 0%	27
Total Responses	123	57	40	27	23	270

Source: CGSC Survey Control Number 14-02-046.

Table 2. Respondents' Measure of Agreement – Aggregate

Please select your level of agreement or disagreement with the following statements.

Scale 1

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	N/A	Total Responses
The Bible as we have it today is the inerrant word of God.	0 0%	0 0%	0 0%	2 17%	8 67%	2 17%	12
“Thou shalt not kill” is a commandment I must obey.	0 0%	0 0%	0 0%	1 8%	7 58%	4 33%	12
“Thou shalt not kill” influences my decisions in combat.	0 0%	0 0%	0 0%	2 17%	6 50%	4 33%	12
There is an afterlife.	0 0%	1 8%	4 33%	0 0%	5 42%	2 17%	12
The merit or lack of merit of our actions in life are rewarded in the afterlife.	0 0%	2 17%	3 25%	0 0%	5 42%	2 17%	12
There is a God or supreme entity.	2 17%	2 17%	1 8%	0 0%	5 42%	2 17%	12
God will punish me for killing in combat.	0 0%	0 0%	0 0%	0 0%	9 75%	3 25%	12
I can receive forgiveness from God for killing in combat.	1 8%	2 17%	0 0%	0 0%	4 33%	5 42%	12
God will forgive killing in combat.	1 8%	2 17%	0 0%	0 0%	3 25%	6 50%	12
My beliefs influence my view of whether or not it is acceptable to kill in combat.	4 33%	2 17%	2 17%	0 0%	3 25%	1 8%	12
Total Responses	8	11	10	5	55	31	120

Source: CGSC Survey Control Number 14-02-046.

American Christian Responses

As mentioned previously, 26 of the 39 U.S. military students who responded to this survey described their religious affiliation as Christian (67 percent). Only two of these 26 respondents who described their religious affiliation as Christian stated they had not engaged in combat; however, one of these two expected to engage in combat in the future. Meanwhile, the other 24 respondents (92 percent of this group of 26) stated they had indeed engaged in combat. All of this group of respondents described their culture as American.

Eighteen of these 26 respondents (69 percent) stated they have had to make a decision on killing in combat. Meanwhile, 19 (73 percent) stated their faith/religion influences their view of whether it is justifiable to kill in combat.

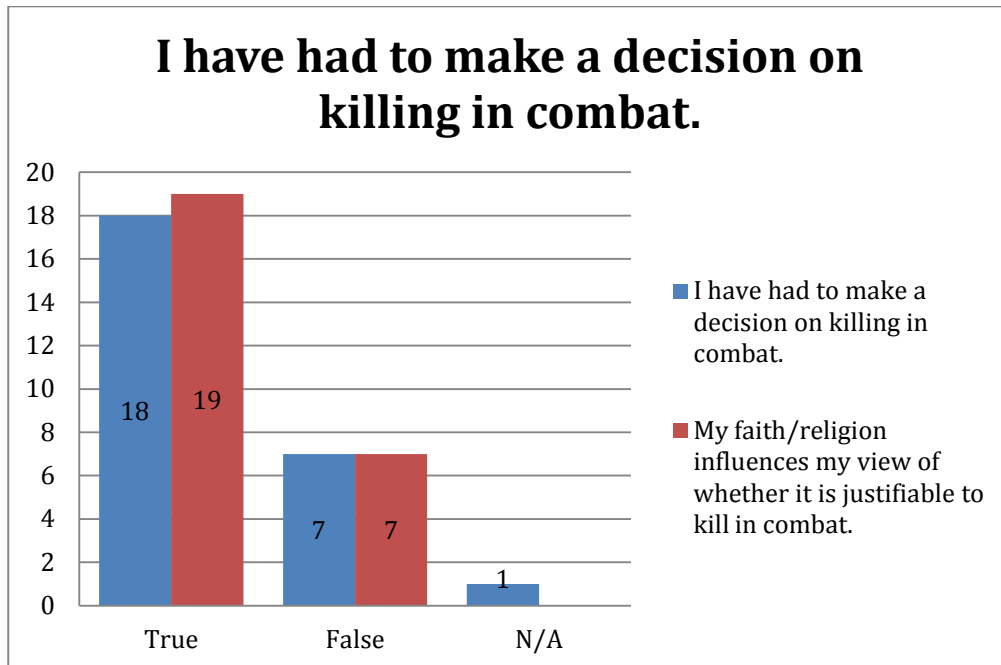


Figure 4. Decision on Killing in Combat – Christian

Source: CGSC Survey Control Number 14-02-046.

Additionally, only two (8 percent) stated they hesitated when making a decision on killing in combat. Only one of these two stated their hesitation was due to a concern whether the killing was legally justified. No ethical concerns of killing in combat were identified. Meanwhile, 17 stated they had not hesitated when making such a decision, and there were seven who responded to this question as not applicable.

Twelve of these respondents (46 percent) strongly agreed that the Bible as we have it today is the inerrant word of God while seven more (27 percent) agreed with that statement. In all, 73 percent at least agreed with that statement. Fifteen respondents (58 percent) agreed that “Thou shalt not kill” is a commandment they must obey. Twelve respondents (46 percent) agreed this commandment influences their decisions in combat. All of the respondents voiced a belief in an afterlife and a belief in God or supreme entity. Meanwhile, 19 of them (73 percent) agreed the merit or lack of merit of our actions are rewarded in the afterlife. Only one (4 percent) agreed that God will punish them for killing in combat while 20 (77 percent) stated they both can and will receive forgiveness from God for killing under these conditions. Finally, 21 (81 percent) also agreed their faith/religion influences their view of whether it is acceptable to kill in combat.

Table 3. Respondents' Measure of Agreement – Christian

Please select your level of agreement or disagreement with the following statements.

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Total Responses
The Bible as we have it today is the inerrant word of God.	12 46%	7 27%	2 8%	5 19%	0 0%	26
“Thou shalt not kill” is a commandment I must obey.	10 38%	5 19%	5 19%	4 15%	2 8%	26
“Thou shalt not kill” influences my decisions in combat.	6 23%	6 23%	3 12%	7 27%	4 15%	26
There is an afterlife.	18 69%	8 31%	0 0%	0 0%	0 0%	26
The merit or lack of merit of our actions in life are rewarded in the afterlife.	11 42%	8 31%	3 12%	2 8%	2 8%	26
There is a God or supreme entity.	21 81%	5 19%	0 0%	0 0%	0 0%	26
God will punish me for killing in combat.	0 0%	1 4%	6 23%	7 27%	12 46%	26
I can receive forgiveness from God for killing in combat.	16 62%	4 15%	6 23%	0 0%	0 0%	26
God will forgive killing in combat.	17 65%	3 12%	6 23%	0 0%	0 0%	26
My faith/religion influences my view of whether it is acceptable to kill in combat.	12 46%	9 35%	3 12%	2 8%	0 0%	26
Total Responses	123	56	34	27	20	260

Source: CGSC Survey Control Number 14-02-046.

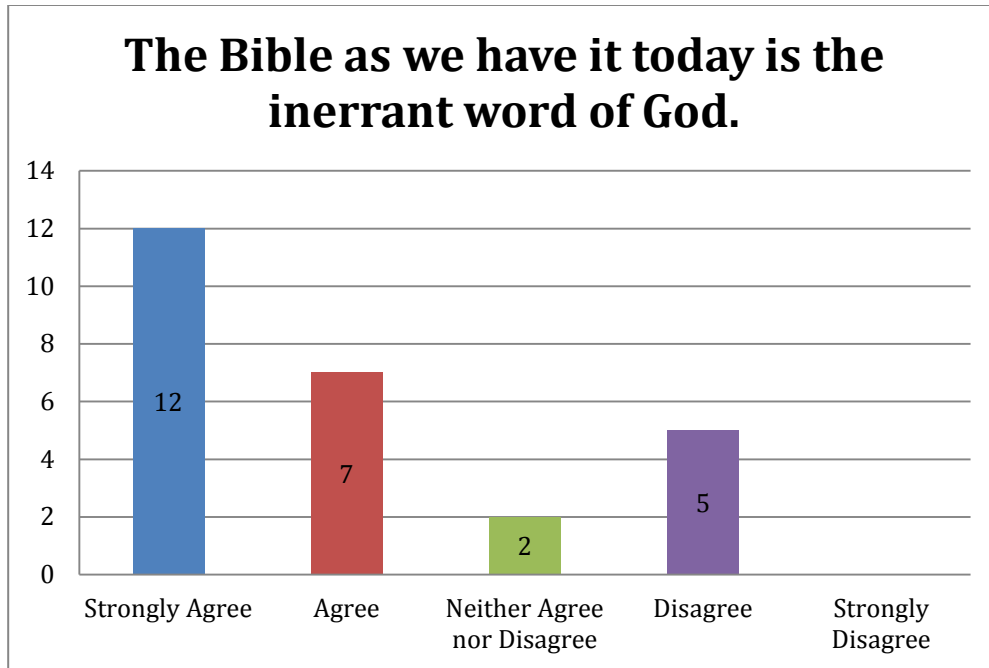


Figure 5. Inerrant Word of God – Christian

Source: CGSC Survey Control Number 14-02-046.

American Non-Christian Responses

Meanwhile, 13 students responded as having any religious affiliation other than Christian. This represented 33 percent of the 39 U.S. military students who participated in the survey. These responses consisted of five members (38 percent) who described their religious affiliation as Agnostic, five as Atheist, one as Buddhist (8 percent), and two (15 percent) who annotated “Other.” Eleven members of this group stated they had engaged in combat (85 percent).

The non-Christian responses diverged at this point based on one of the 13 (the self-described Buddhist, as mentioned previously) discussing his or her faith/religion while the other 12 discussed their beliefs. Combined, 10 of the 13 respondents (77

percent) stated they have had to make a decision on killing in combat; 7 of them (54 percent) advised that their beliefs influence their views concerning whether it is justifiable to kill in combat while the one respondent advised that his or her faith/religion did not influence his or her views concerning whether it is justifiable to kill in combat.

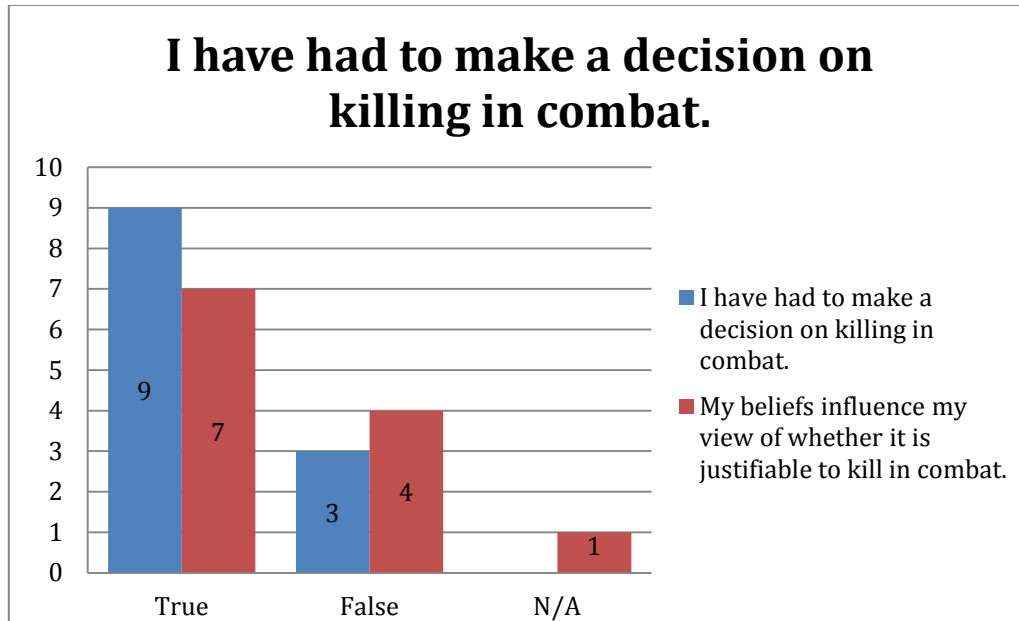


Figure 6. Decision on Killing in Combat – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

Only one of these respondents answered they had hesitated to kill when making a decision on killing in combat. He or she had a dual concern as to whether the killing was both legally and ethically justified. Not surprisingly, this group had very little agreement with most of the statements concerning the Bible and God as depicted by the proceeding table. It must be noted that the remaining one non-Christian respondent whose responses are not included (but can be found in Appendix B) in the following table agreed with only

one of the following statements which addressed the merit or lack of merit of our actions in life are rewarded in the afterlife.

Table 4. Respondents' Measure of Agreement – Non-Christian
Please select your level of agreement or disagreement with the following statements.

Scale 1

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	N/A	Total Responses
The Bible as we have it today is the inerrant word of God.	0 0%	0 0%	0 0%	2 17%	8 67%	2 17%	12
“Thou shalt not kill” is a commandment I must obey.	0 0%	0 0%	0 0%	1 8%	7 58%	4 33%	12
“Thou shalt not kill” influences my decisions in combat.	0 0%	0 0%	0 0%	2 17%	6 50%	4 33%	12
There is an afterlife.	0 0%	1 8%	4 33%	0 0%	5 42%	2 17%	12
The merit or lack of merit of our actions in life are rewarded in the afterlife.	0 0%	2 17%	3 25%	0 0%	5 42%	2 17%	12
There is a God or supreme entity.	2 17%	2 17%	1 8%	0 0%	5 42%	2 17%	12
God will punish me for killing in combat.	0 0%	0 0%	0 0%	0 0%	9 75%	3 25%	12
I can receive forgiveness from God for killing in combat.	1 8%	2 17%	0 0%	0 0%	4 33%	5 42%	12
God will forgive killing in combat.	1 8%	2 17%	0 0%	0 0%	3 25%	6 50%	12
My beliefs influence my view of whether or not it is acceptable to kill in combat.	4 33%	2 17%	2 17%	0 0%	3 25%	1 8%	12
Total Responses	8	11	10	5	55	31	120

Source: CGSC Survey Control Number 14-02-046.

Interestingly, three of the 13 service members (23 percent) comprising this group agreed they could receive forgiveness from God for killing in combat while nearly half (6 of 13, 46 percent) agreed their beliefs influenced their views of whether it is acceptable to kill in combat. Over half of the respondents from this group (7 of 13, 54 percent) also strongly disagreed with the proposition that the merit of our actions in life are rewarded in the afterlife.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The purpose of this thesis was to investigate whether at least some Soldiers, when faced with the ultimate decision to take a life in the course of military conflict, are afraid to kill another person because of a greater fear of God's judgment. This study, derived from a similar postulation by Grossman concerning Soldiers at the Battle of Gettysburg failing to fire their weapons, sought to answer if this possibly occurred because innately these Soldiers feared the threat of eternal judgment for disobeying God's command to not murder (Deut. 5:17) more than the threat of their own death or even the deaths of the friends and comrades which stood by their side.

The thesis also considered whether or not the presumption in American society today is that the backdrop of war gives a Soldier justification in killing the enemy. Based upon the results of the survey in that only three of the 39 U.S. service member respondents (8 percent) even hesitated upon making a decision to kill in combat, the author would proffer that this is true. Sadly, killing in war has proven to be a historical necessity although there has just as certainly always been a vocal minority calling for its abolishment.

In considering whether a Soldier's conscience and Christian beliefs sometimes prevent him or her from taking an enemy combatant's life, again, based upon the survey responses, the author would propose this to be true. Even though only one respondent self-identified as Christian agreed with the statement that God would punish him or her

for killing in combat, 21 out of the 26 respondents (81 percent) agreed that their faith/religion influences their view of whether it is justifiable to kill in combat.

Moreover, the writings of noted scholars and theologians were scrutinized to determine whether such justification truly exists. The author would proffer that the literature review provided overwhelming support for Just War Theory in the realm of Christian beliefs. Just as so many Christians believe the Bible provides a path to faith in Christ, the views of so many noted authors and scholars, from Augustine to Paul Ramsey, from John Keegan and Richard Norman to contemporary authors such as Brian Orend, Peter Temes, and Eric Patterson, all espoused the idea of Just War as the only moral way for a Christian individual and/or nation to engage in combat.

Notably, the final chapter of Patterson's exposition on Just War titled "Public Opinion, Postmodernism, and Supranational Governance: Challenges for New Thinking on Just War," concludes with a profound defense of just war theory that brilliantly summarizes this position:

Unlike moral perfectionists who reject all war as sinful, and unlike those jihadis who believe their highest good is obtained in the fight, just war thinking takes a different position, recognizing that war is destructive but that at times it is a moral obligation. Just war thinking seeks to restrain the ravages of war. Just war thinking takes responsibility for fighting in self-defense of one's own citizens as well as acting on behalf of one's global neighbors in some cases. Nevertheless, just war principles do not absolve the leader or soldier of the destructive nature of war, but force us to come to terms with our motives and actions during and after conflict . . . The duty of this generation . . . is to preserve and promote the values and way of life that we hold dear against the acknowledged threats to its future. (Patterson 2007, 120)

Furthermore, in narrowing its focus, the study was to be limited to U.S. Soldiers. Therefore, the initial aggregate reports which included responses from four international military officers were disregarded. New aggregate results comprised of all U.S. Military

service members who responded to this survey are provided in Appendix C with an eye toward possible future research on the subject. The final responses between students who identified themselves as Christian and those that affiliated with another religion, if any, are found in Appendixes A and B.

In considering the results of the aforementioned survey, first of all, it is important to understand that 39 students (26 of whom identified themselves as Christian) may not seem to be a significant number upon which to draw conclusions and base further research into this topic. However, the required number of students did, in fact, respond to ensure the survey's validity. This was confirmed by the CGSC Research Department. Furthermore, Dr. Clark, utilizing the sample size calculator from RAOSOFT determined that with 43 respondents, the survey had an 85 percent confidence level with a +/- 11 percent margin of error. A later readjustment to 39 respondents did not alter this confidence level or margin of error.

Moving on to the primary research question: Are at least some Soldiers, when faced with the ultimate decision to take a life in the course of military conflict, afraid to kill another person because of a greater fear of God's judgment? The survey results on this question were resounding: Only one Christian agreed with the premise that God will punish him or her for killing in combat while the majority (70 percent) of Christian respondents agreed that God will forgive killing in combat and that they, in fact, can receive forgiveness from Him for killing in combat. One can only surmise, of course, how large a role faith and/or religion played in Soldiers' actions over 150 years ago.

A subordinate question posed in this thesis was what does the Bible and various theological and philosophical scholars have to say about the concept of justified killing?

The scholars' opinions were clearly discussed within the literature review. The contrast in the Bible is evident beginning with Deut. 19:20, where the well-known phrase "eye for eye" is found. Lesser known is the fact that these words are preceded by "life for life." Later, however, Jesus admonished his disciples to turn the other cheek (Luke 6:19). This dichotomy will be discussed in greater depth shortly.

Further, this thesis required an examination of God's judgment. This topic is covered exhaustively within the Bible as believers are told God "will judge the living and the dead" (2 Tim. 4:1) in His role as the righteous Judge (2 Tim. 4:8). Of course, the hope for the believer lies in Rom. 3:24 wherein all may be "justified freely by [God's] grace through the redemption that came by Christ Jesus," belief in whom is the crux of the Gospel and the path to eternal life (John 3:16).

The survey of CGSC students was also utilized to explore the secondary subordinate question that required a determination as to whether Christian concepts, teachings, and beliefs are still relevant to the Soldier today. The author would propose that 66 percent (out of a group of 39 U.S. military students) of respondents identifying their religious affiliation as Christian is a relevant number. Furthermore, the majority of these 26 Christian respondents agreed with the following statements (percentages are depicted solely in consideration of the 26 Christian respondents):

The Bible as we have it today is the inerrant word of God (73 percent);

There is an afterlife (100 percent);

The merit or lack of merit of our actions in life are rewarded in the afterlife (62 percent);

There is a God or supreme entity (100 percent);

I can receive forgiveness from God for killing in combat (77 percent);

God will forgive killing in combat (77 percent);

My faith/religion influences my view of whether it is acceptable to kill in combat (81 percent).

The author offers these facts are significant and support the proposition that Christian beliefs and values are still relevant today. Nevertheless, it is surprising that a greater number of these respondents did not agree with a basic tenant of the Christian faith, that is, that God can and will forgive. However, perhaps they did not answer in that way because they saw no need for forgiveness for killing in combat, which is what was asked. The optional comments that 19 of these respondents provided offer a greater glimpse into this fact, as many noted the need to differentiate between the concept of killing and that of murder.

Alternatives to war, to include pacifism and realism, were pondered during the literature review as well. Most scholars seemed to reject national pacifism as unreasonable. Sometimes, in seeking justice and/or peace, war is simply unavoidable. The author would not endorse personal pacifism either, although believers are instructed not to judge others in Mat. 7:1. The author would, however, defend moral realism, such as first proffered by Plato and contended for by Pojman, as certain moral principles contain universal truths that may necessitate conflict if one is to seek justice (1990, 240).

Additionally, Orend provided a convincing argument for the triumph of realism over just war theory as he compared the ongoing War on Terror to the Cold War (2006, x). It is certainly something to contemplate in this era wherein the possibility of nuclear

annihilation has thus far, thankfully, seemingly removed the option of total war from the realm of probability.

Next, addressing the dichotomy between the Bible's Old Testament and New Testament, Nelson-Pallmeyer thought-provokingly looks at the Lord's commands in Lev. 20:1-2a, and 9 to put to death disobedient parents and rebellious children (2003, 143). This is in stark contrast to Christ's intervention in the planned stoning of a woman caught in adultery (John 8:3-11). Many Christians therefore view the cross as not only the dividing line in history but, more importantly, as the separation of the Book of the Law found in the Old Testament and the gospel of love and fullness of grace found in the New Testament (Rom. 6:14).

The topic of judging a Soldier's actions from a Christian perspective must necessarily be addressed next. In the event that a Soldier refuses to take a life based on his or her beliefs, or does indeed kill an enemy combatant, will that Soldier ultimately be justified in the eyes of both God and man? To this end, the Bible clearly teaches that the blood of Jesus is sufficient for the removal of all sin (1 John 1:7). Whether or not an act is sinful is between the individual and God, who imparts His Holy Spirit to guide the believer to truth (John 14:26) and discloses His law to man's conscience (Rom. 2:15).

Exploring what can be done to provide the necessary sense of righteousness and justification whereby Christian Soldiers can carry out extreme acts of violence without hesitation or remorse on the battlefield is a daunting challenge. Certainly, as proffered by Grossman, the U.S. Government has attempted to condition its Soldiers to do just that (1995, 249-261). Confidence that the Holy Spirit leads one's actions, this author submits,

is the only thing that could provide peace to the Christian in this circumstance (Gal. 5:16-25).

Next, the limitations and weaknesses inherent in this study were attempted to be addressed, beginning with the fact that not every Soldier is a Christian, by use of the random survey. Moreover, the aggregate results of this survey provide responses from other viewpoints and will be addressed later as a point of recommendation for further research.

Furthermore, even if respondents claimed to be a Christian, it must be addressed what precisely that means. Simply, there are too many religions and beliefs holding the Christian name to attempt to distinguish amongst them in a survey of this limited time and scope. Therefore, respondents were allowed to choose their religious affiliation and provide further information as they saw fit.

Additionally, the nature of the problem investigated must be addressed. Considering “nearly 90 percent (twenty-four thousand)” of 27,574 muskets recovered after the Battle of Gettysburg were found to be still loaded (Grossman 1995, 22). Did at least some of these weapons simply misfire? Perhaps Soldiers did not fail to fire their weapon because innately they feared the threat of eternal judgment for disobeying God’s command to not murder nor did they “have an intense resistance to killing their fellow man” (Grossman 1995, 40). Certainly, this is a consideration for further investigation and provides an obvious path for further research.

Moving on to other subjects of note addressed during the course of this thesis and the review of literature, one must discuss a subject brought forth by Hare in his writings within *The Morality of War: Classical and Contemporary Readings*. The author wholly

agrees with his contention that “there is a point beyond which we cannot get rid of our own moral responsibilities by laying them on the shoulders of a superior, whether he be general, priest, or politician, human or divine” (2006, 430). Indisputably, a Soldier’s duty lies beyond the unquestioning obedience of orders. Indeed, the instruction that a Soldier must determine the lawfulness of every order before his or her acquiescence has long been established within the Uniform Code of Military Justice.

Moving on next to subject raised by Keegan concerning the subject of killing by officers as not gentlemanly (1976, 322): One could only assume that most Soldiers, not only officers, would rather not kill. However, that may not be a reasonable option on the battlefield, especially with technology blurring the lines concerning who is actually responsible for those killed.

Finally, the ultimate question must be considered: When is killing in combat justified from a Christian perspective? Undoubtedly, each Soldier must answer that question for himself or herself based upon his or her beliefs, study of God’s Word, and the laws governing his or her conduct. In the end, of course, God will be the final judge of the justness of every person’s actions.

Recommendations

The organizational scope of this thesis was narrowed, of necessity, to the U.S. Military. However, the aggregate results of the survey conducted in coordination with this thesis provide responses from other viewpoints and is a point of recommendation for further research. Looking at other religions and belief systems will allow greater insight into the roles that culture and religion, for example, perform in the many subjects considered in this thesis.

Therefore, the following recommendations are presented for consideration:

1. It is recommended that further research inherent in this study should be broadened to consider its application to all service members worldwide.
2. It is recommended that the study be delineated within each culture.
3. It is recommended that the study be delineated within each belief system.
4. It is recommended that the study be delineated within each religion.
5. It is recommended that the study include further investigation into the many muskets that were found to be still loaded at the Battle of Gettysburg for possible evidence of weapon malfunction, that is, if this is even possible.

Temes has the honor of closing this thesis by quoting George Orwell in summarizing the modern realist's view of war: "People sleep peaceably in their beds at night only because rough men stand ready to do violence on their behalf" while noting that "war is always wrong . . . but sometimes necessary" (2003, 10).

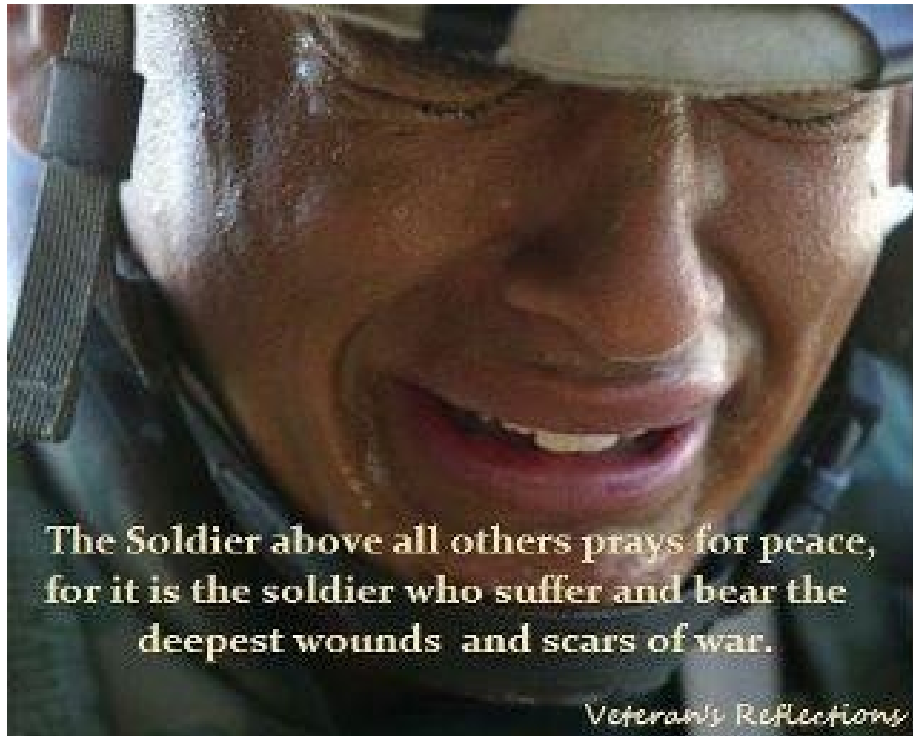


Figure 7. Online Survey Closing Photograph

Source: CGSC Survey Control Number 14-02-046.

APPENDIX A

SURVEY – 30 APRIL 2014 SUMMARY REPORT:

AMERICAN CHRISTIAN RESPONSES

Describe your religious affiliation.

Response Rate: 100% (N=26) Question Type: Choose one

Agnostic	0
Atheist	0
Buddhist	0
Christian	26
Hindu	0
Islamic	0
Jewish	0
Other	0
Total Responses	26

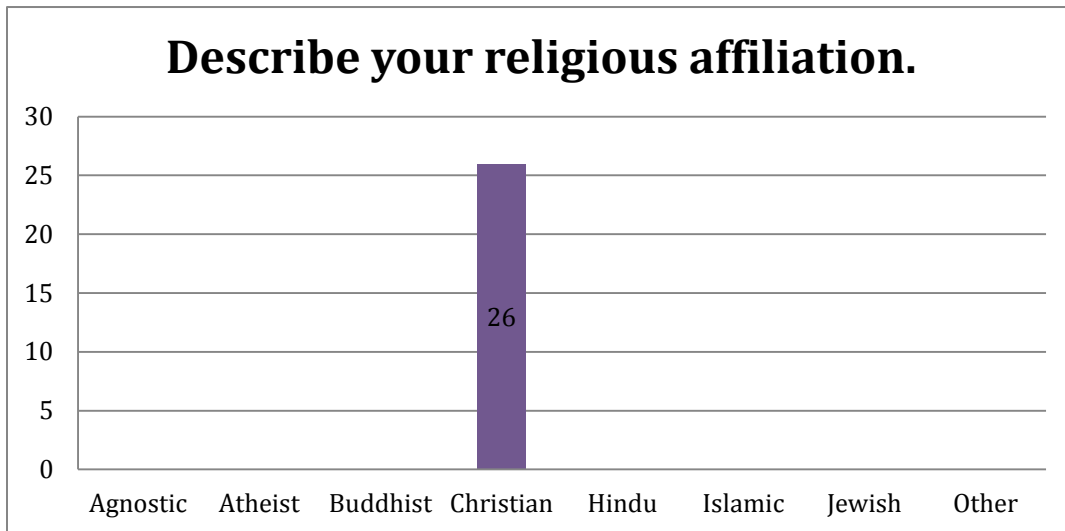


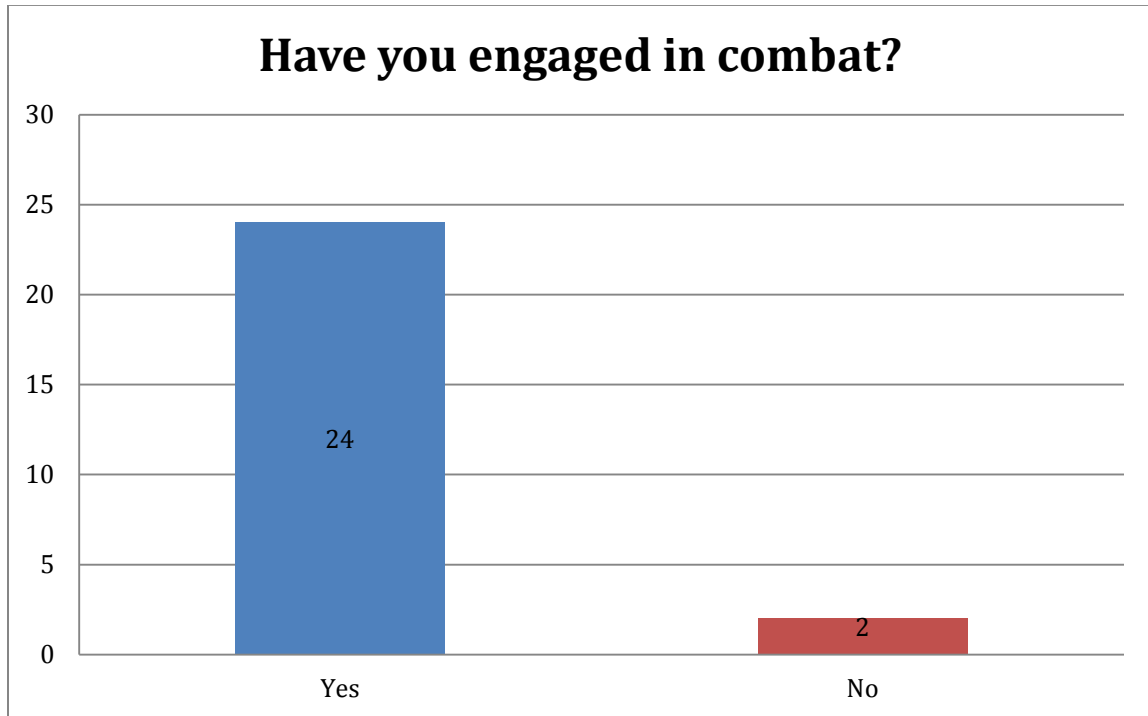
Figure 8. Religious Affiliation – Christian

Source: CGSC Survey Control Number 14-02-046.

Have you engaged in combat?

Response Rate: 100% (N=26) Question Type: Choose one

Yes	24
No	2
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

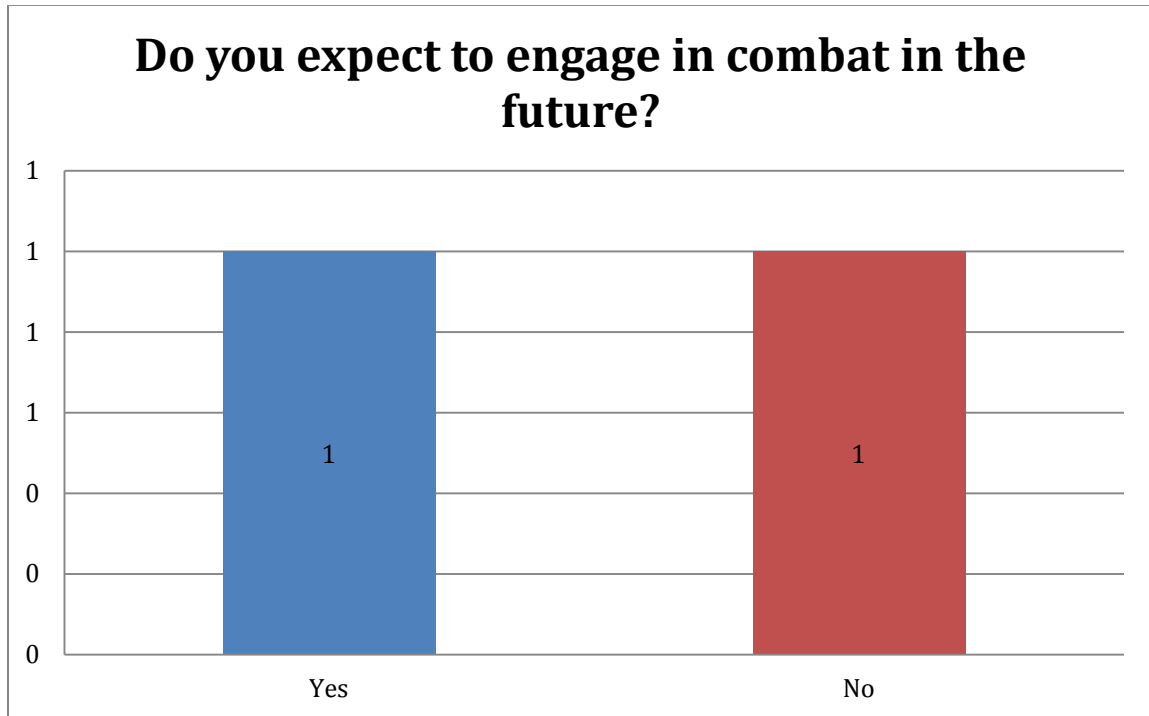
Figure 9. Engaged in Combat – Christian

Source: CGSC Survey Control Number 14-02-046.

Do you expect to engage in combat in the future?

Response Rate: 8% (N=2) Question Type: Choose one

Yes	1
No	1
Total Responses	2



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

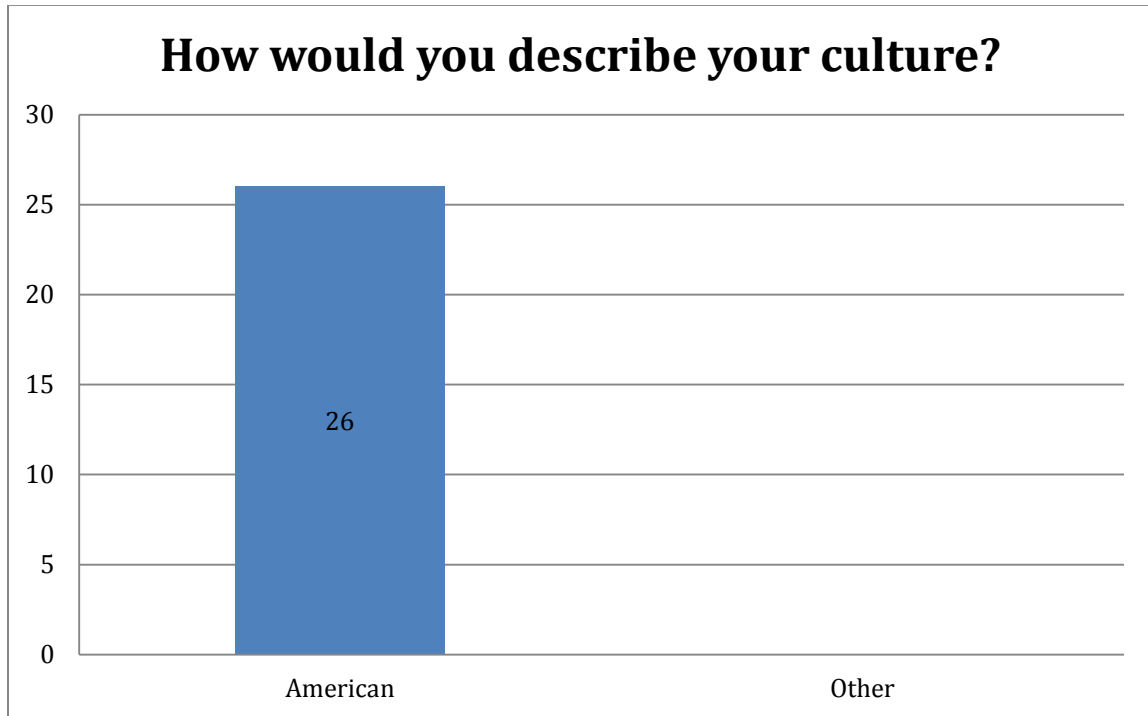
Figure 10. Expect to Engage in Combat – Christian

Source: CGSC Survey Control Number 14-02-046.

How would you describe your culture?

Response Rate: 100% (N=26) Question Type: Choose one

American	26
Other	0
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 11. Culture Description – Christian

Source: CGSC Survey Control Number 14-02-046.

Briefly describe your culture:

Response Rate: 100% (N=26) Question Type: Paragraph

RA

RA

RA

RA

RA

ARNG

RA

RA

RA

RA

ARNG

RA

RA

RA

RA

RA

RA

ARNG

RA

RA

RA

USAR

USAF

RA

RA

ARNG

Total Responses: 26

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

[Choose one] Describe your religious affiliation. Christian

Figure 12. Engaged in Combat – Christian

Source: CGSC Survey Control Number 14-02-046.

Describe your religious affiliation:

Response Rate: 19% (N=5) Question Type: Paragraph

Southern Baptist

I align myself with Lutheran doctrine. However, I'm not extreme by any means.

Southern Baptist

Protestant Christian. Grew in an evangelical free denomination church.

Church of Jesus Christ Of Latter Day Saints (Mormon)

Total Responses: 5

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

[Choose one] Describe your religious affiliation. Christian

Figure 13. Religious Affiliation – Christian

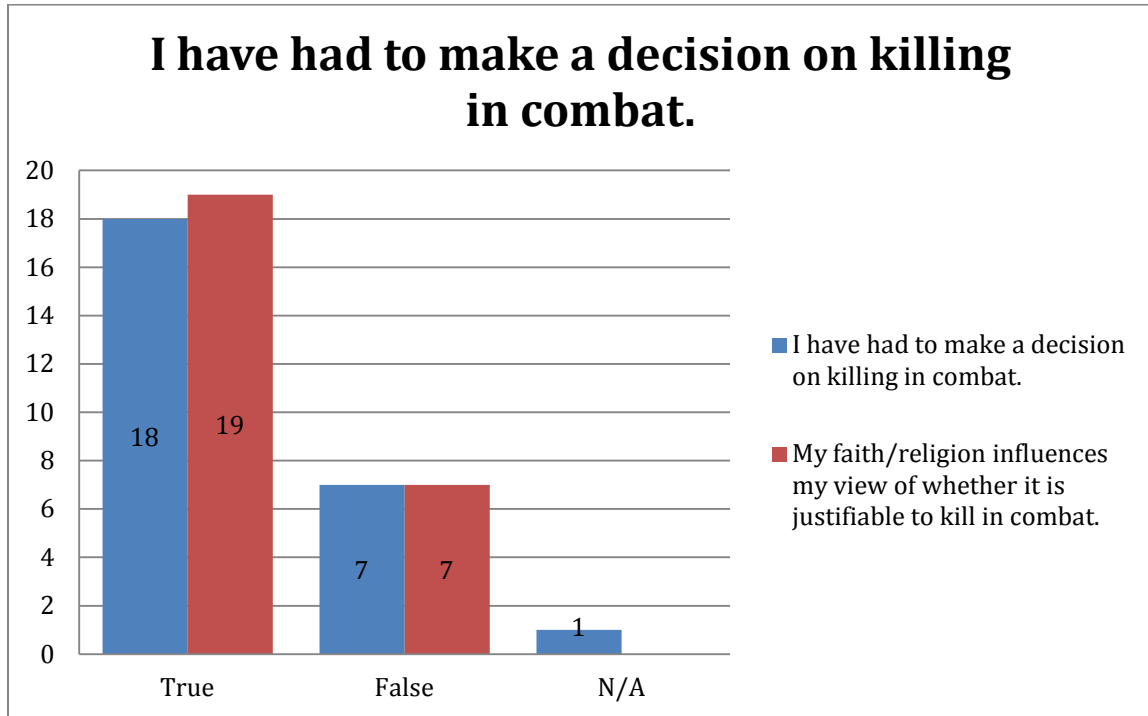
Source: CGSC Survey Control Number 14-02-046.

Select true or false for the following statements.

Scale 1

Question Type: Choose one

	True	False	N/A	Total Responses
I have had to make a decision on killing in combat.	18 69%	7 27%	1 4%	26
My faith/religion influences my view of whether it is justifiable to kill in combat.	19 73%	7 27%	0 0%	26
Total Responses	37	14	1	52



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American
 [Choose one] Describe your religious affiliation. Christian

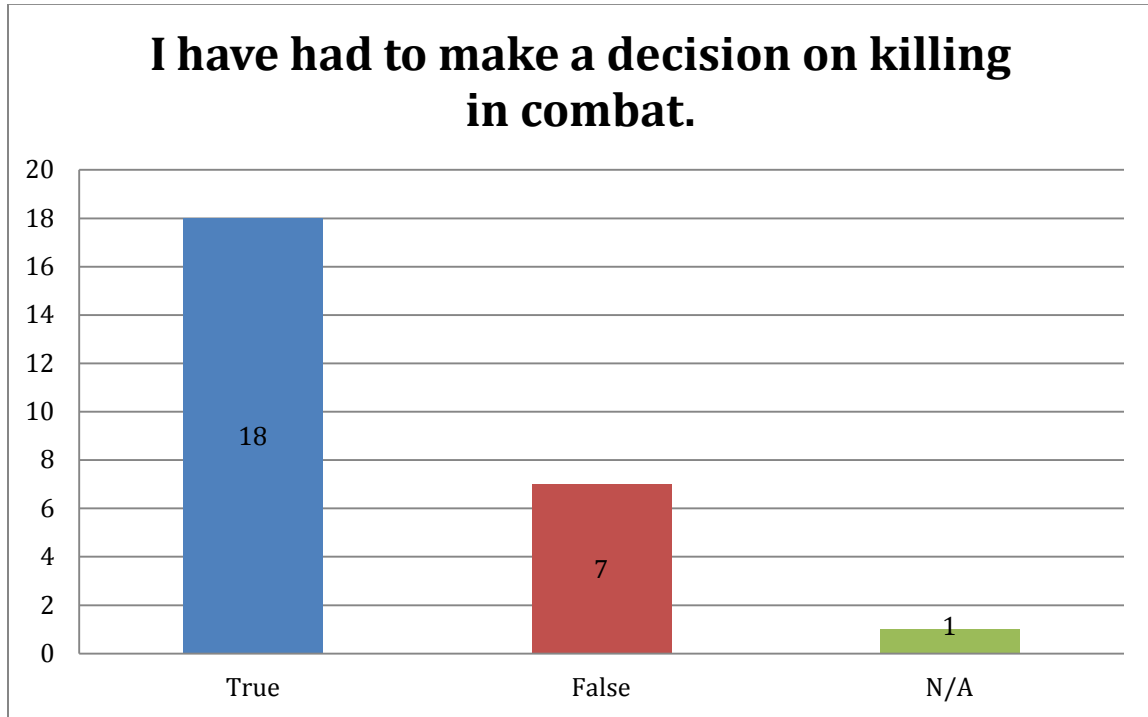
Figure 14. Decision on Killing – Christian

Source: CGSC Survey Control Number 14-02-046.

I have had to make a decision on killing in combat.

Response Rate: 100% (N=26) Question Type: Choose one

True	18
False	7
N/A	1
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

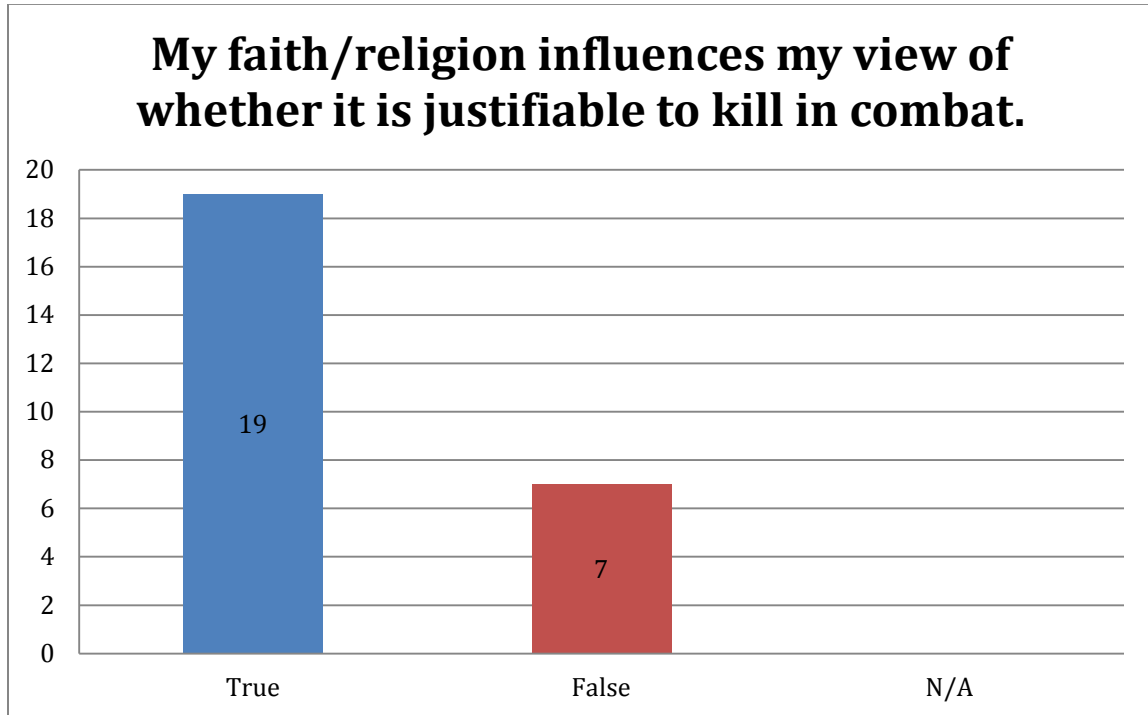
Figure 15. Decision on Killing – Christian

Source: CGSC Survey Control Number 14-02-046.

My faith/religion influences my view of whether it is justifiable to kill in combat.

Response Rate: 100% (N=26) Question Type: Choose one

True	19
False	7
N/A	0
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

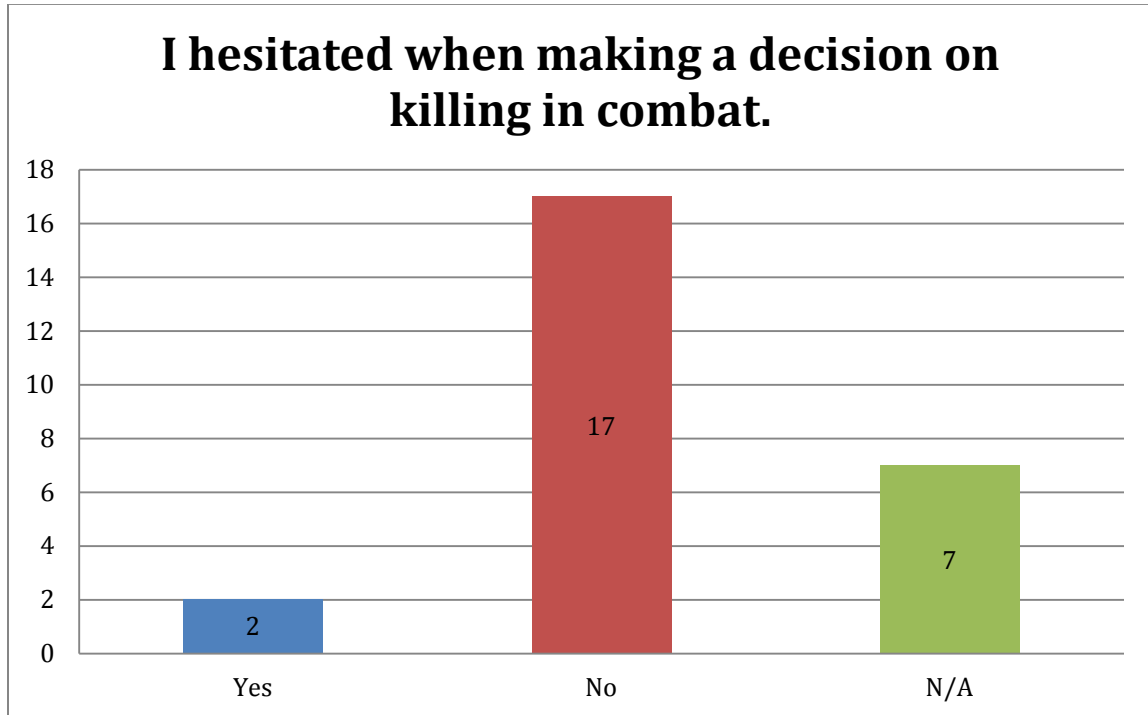
Figure 16. Faith's Influence on Killing – Christian

Source: CGSC Survey Control Number 14-02-046.

I hesitated when making a decision on killing in combat.

Response Rate: 100% (N=26) Question Type: Choose one

Yes	2
No	17
N/A	7
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 17. Decision on Killing – Christian

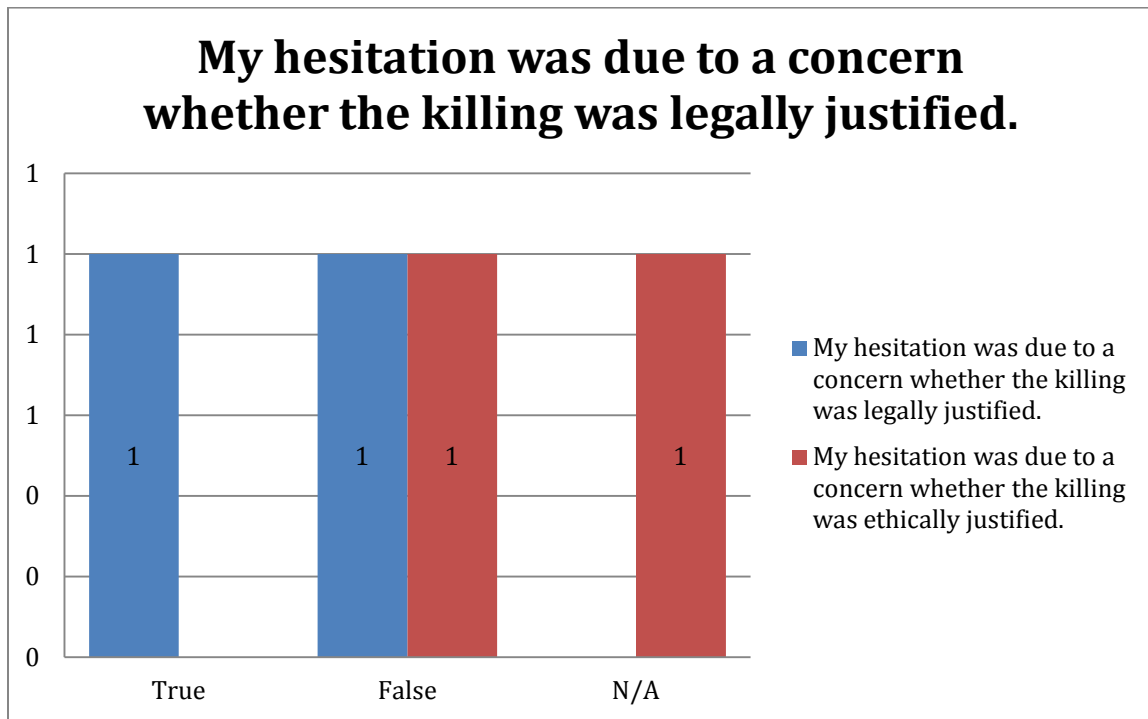
Source: CGSC Survey Control Number 14-02-046.

Justified Killing in Combat

Scale 1

Question Type: Choose one

	True	False	N/A	Total Responses
My hesitation was due to a concern whether the killing was legally justified.	1 50%	1 50%	0 0%	2
My hesitation was due to a concern whether the killing was ethically justified.	0 0%	1 50%	1 50%	2
Total Responses	1	2	1	4



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

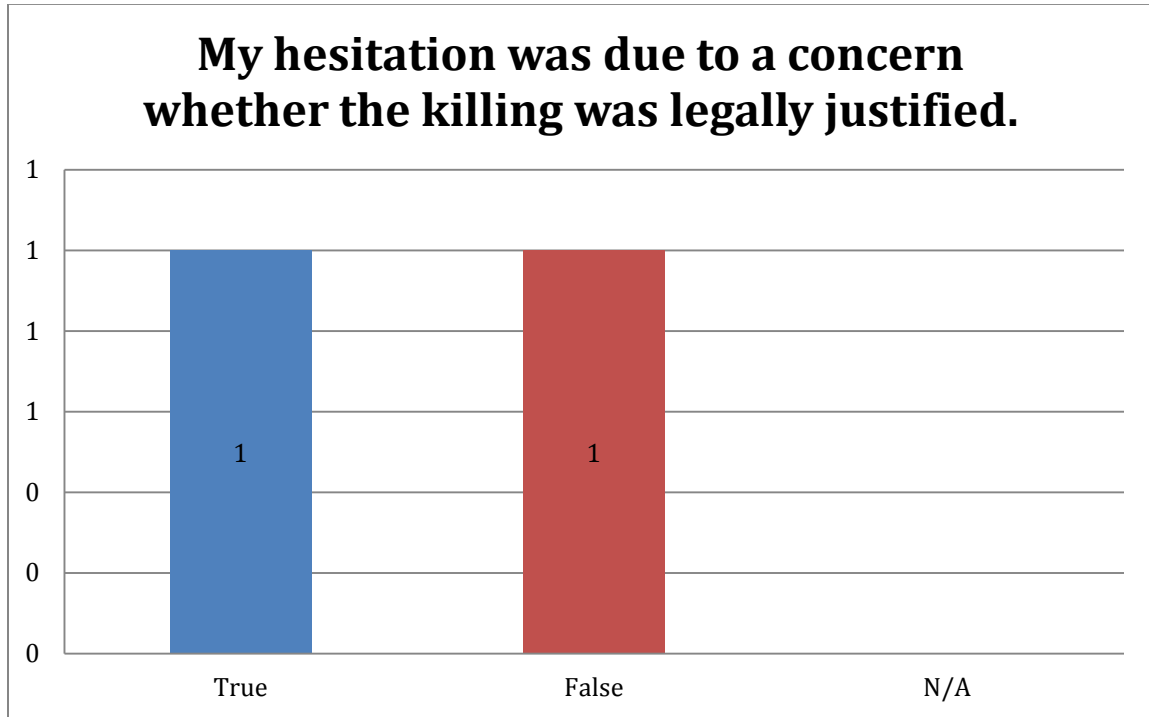
Figure 18. Hesitation in Killing – Christian

Source: CGSC Survey Control Number 14-02-046.

My hesitation was due to a concern whether the killing was legally justified.

Response Rate: 8% (N=2) Question Type: Choose one

True	1
False	1
N/A	0
Total Responses	2



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

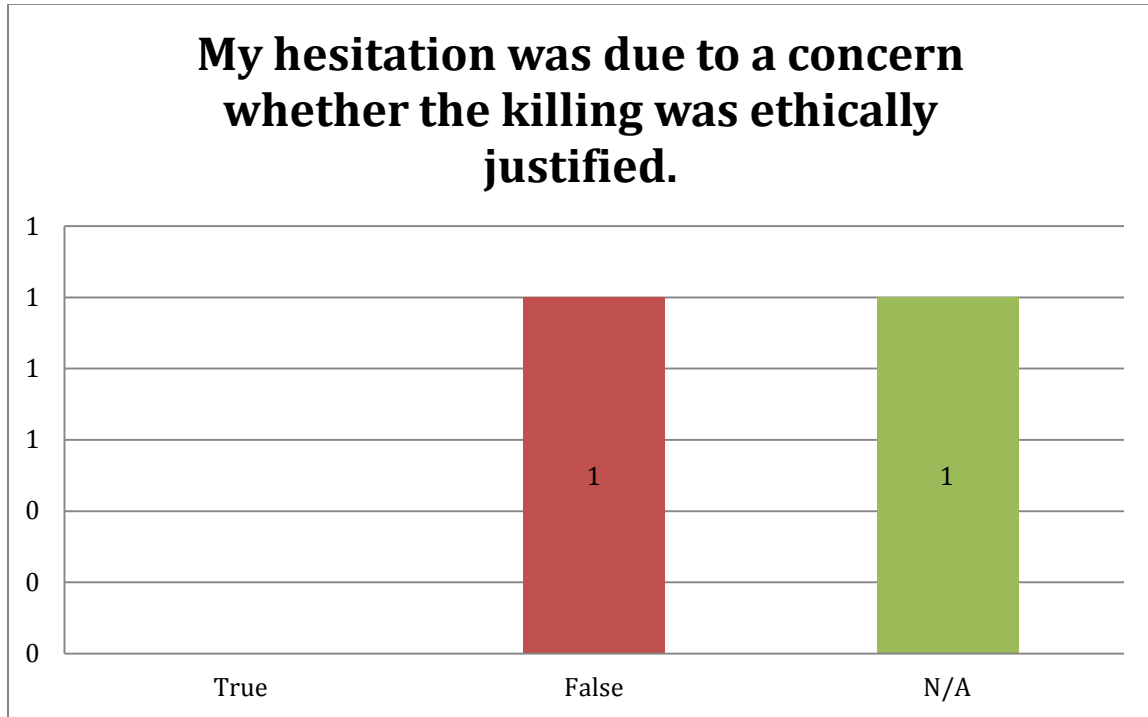
Figure 19. Legally Justified Killing – Christian

Source: CGSC Survey Control Number 14-02-046.

My hesitation was due to a concern whether the killing was ethically justified.

Response Rate: 8% (N=2) Question Type: Choose one

True	0
False	1
N/A	1
Total Responses	2



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 20. Ethically Justified Killing – Christian

Source: CGSC Survey Control Number 14-02-046.

Table 5. Respondents' Measure of Agreement – Christian

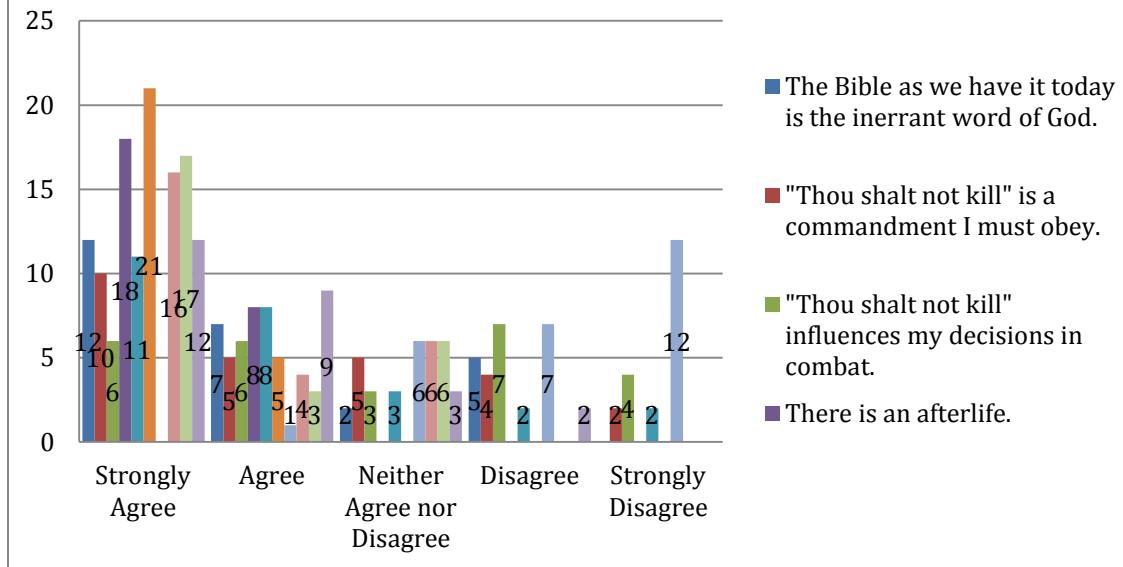
Please select your level of agreement or disagreement with the following statements.

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Total Responses
The Bible as we have it today is the inerrant word of God.	12 46%	7 27%	2 8%	5 19%	0 0%	26
“Thou shalt not kill” is a commandment I must obey.	10 38%	5 19%	5 19%	4 15%	2 8%	26
“Thou shalt not kill” influences my decisions in combat.	6 23%	6 23%	3 12%	7 27%	4 15%	26
There is an afterlife.	18 69%	8 31%	0 0%	0 0%	0 0%	26
The merit or lack of merit of our actions in life are rewarded in the afterlife.	11 42%	8 31%	3 12%	2 8%	2 8%	26
There is a God or supreme entity.	21 81%	5 19%	0 0%	0 0%	0 0%	26
God will punish me for killing in combat.	0 0%	1 4%	6 23%	7 27%	12 46%	26
I can receive forgiveness from God for killing in combat.	16 62%	4 15%	6 23%	0 0%	0 0%	26
God will forgive killing in combat.	17 65%	3 12%	6 23%	0 0%	0 0%	26
My faith/religion influences my view of whether it is acceptable to kill in combat.	12 46%	9 35%	3 12%	2 8%	0 0%	26
Total Responses	123	56	34	27	20	260

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.



Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

[Choose one] Describe your religious affiliation. Christian

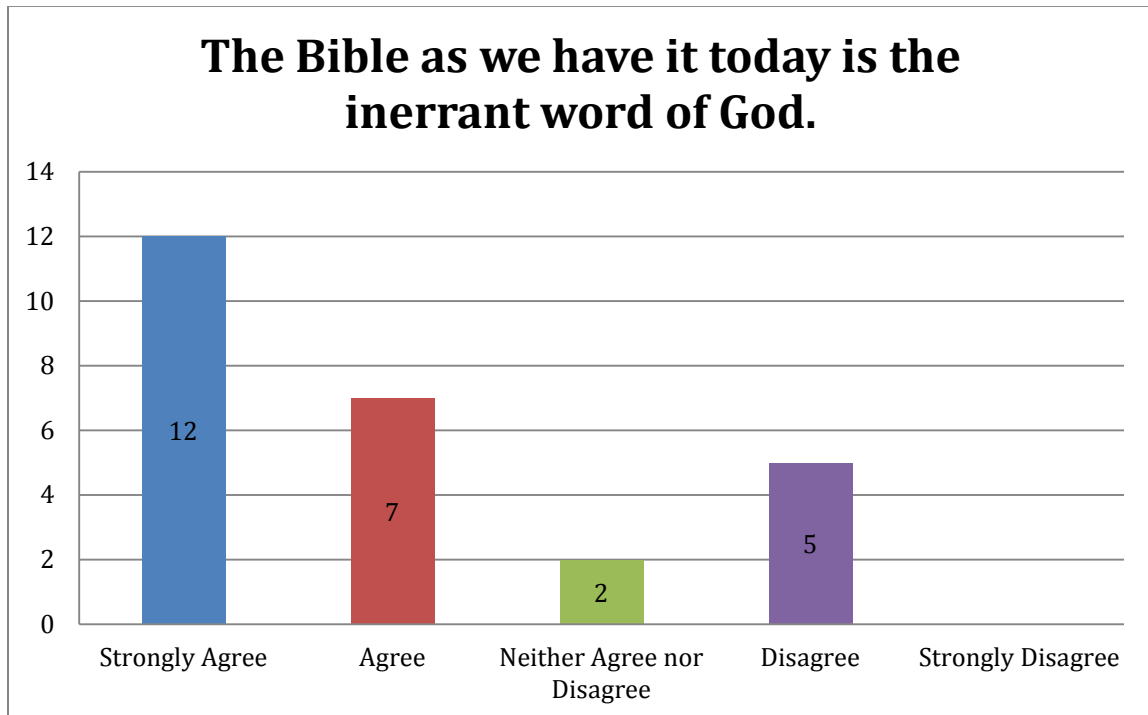
Figure 21. Inerrant Word of God – Christian

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	12
Agree	7
Neither Agree nor Disagree	2
Disagree	5
Strongly Disagree	0
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 22. Inerrant Word of God – Christian

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” is a commandment I must obey.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	10
Agree	5
Neither Agree nor Disagree	5
Disagree	4
Strongly Disagree	2
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

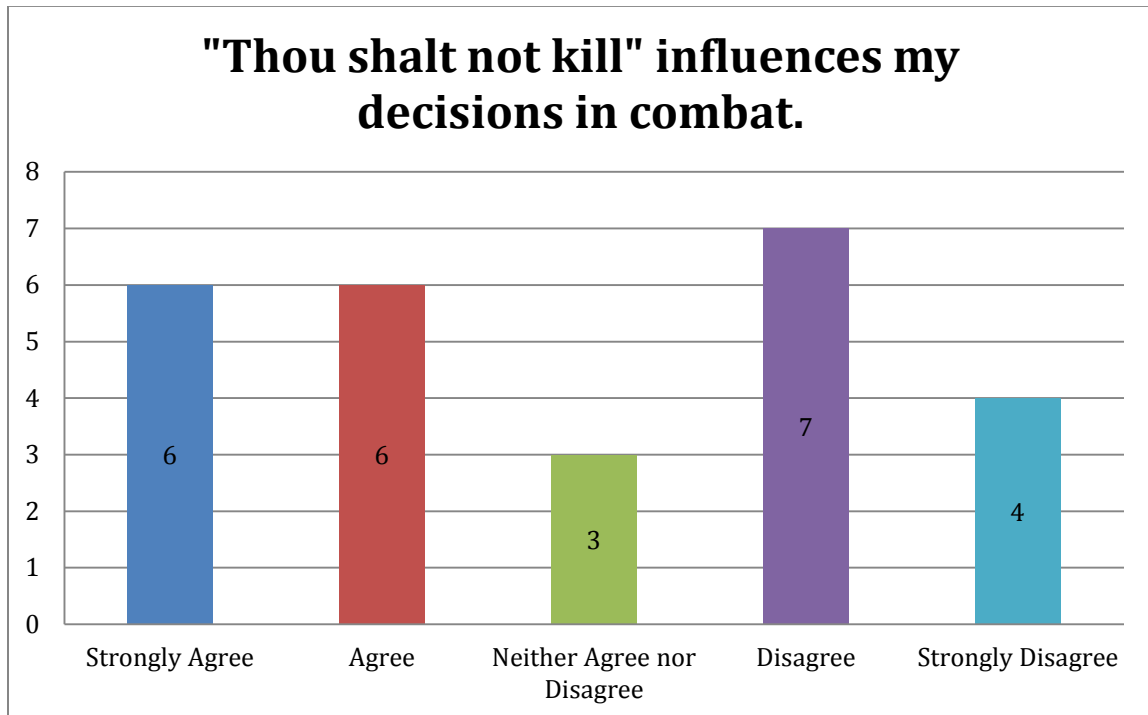
Figure 23. Obey “Thou Shalt Not Kill” – Christian

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” influences my decisions in combat.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	6
Agree	6
Neither Agree nor Disagree	3
Disagree	7
Strongly Disagree	4
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

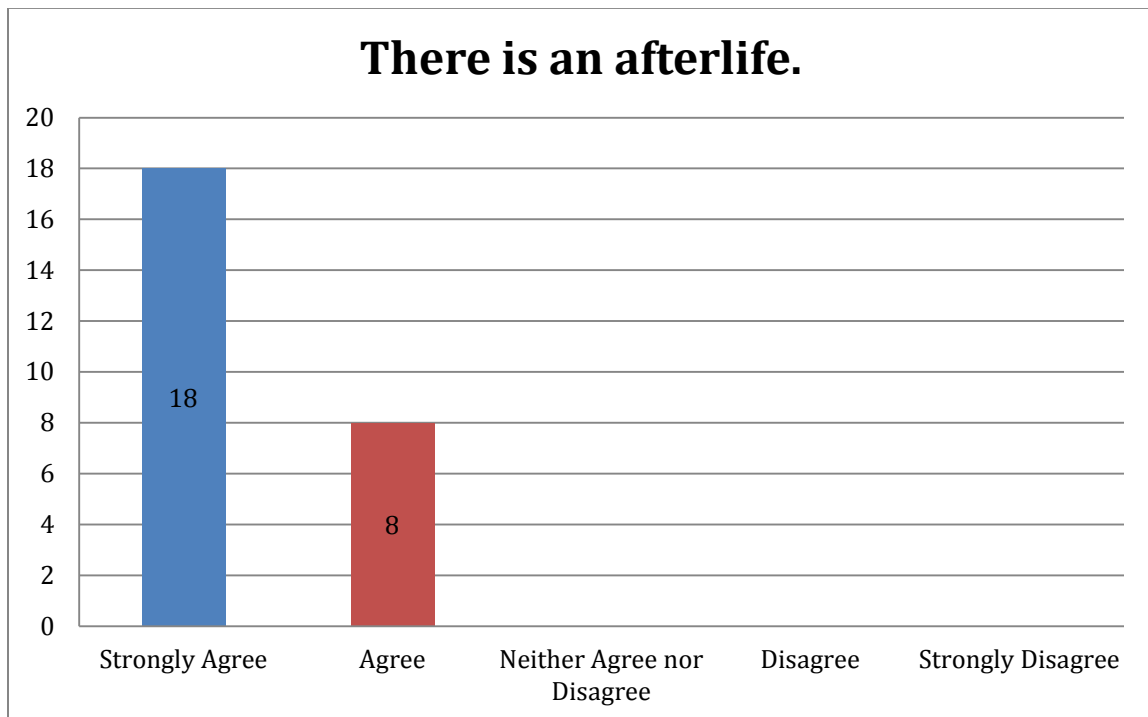
Figure 24. Influence of “Thou Shalt Not Kill” – Christian

Source: CGSC Survey Control Number 14-02-046.

There is an afterlife.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	18
Agree	8
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	0
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

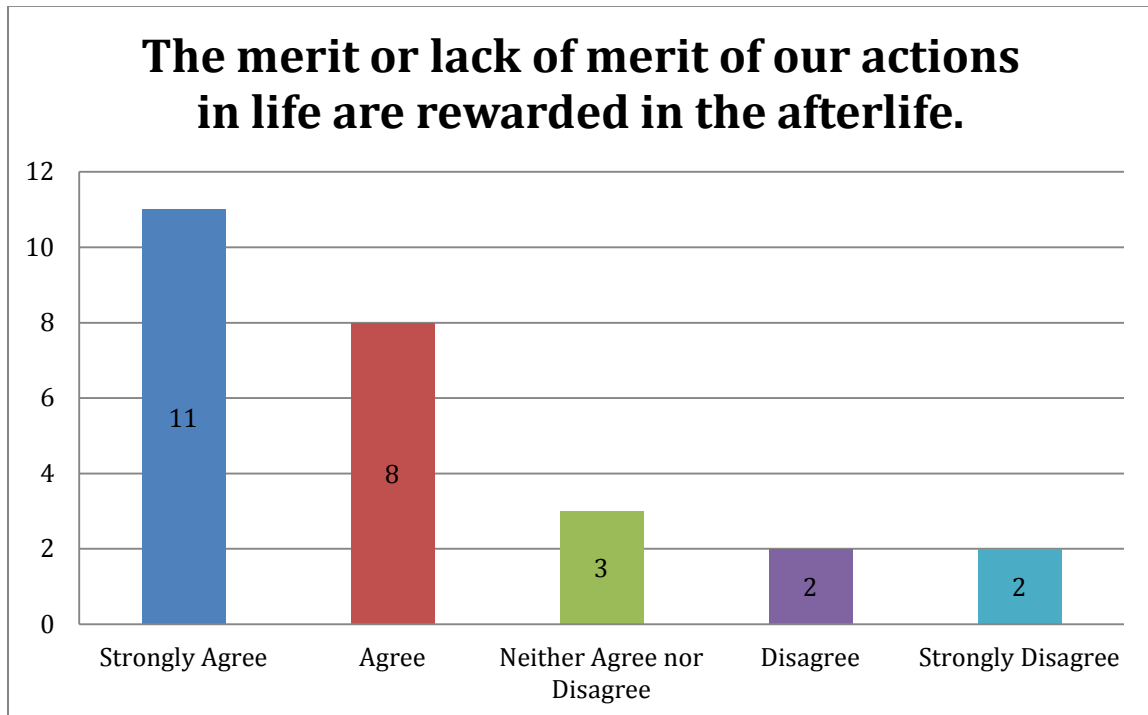
Figure 25. There is an Afterlife – Christian

Source: CGSC Survey Control Number 14-02-046.

The merit or lack of merit of our actions in life are rewarded in the afterlife.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	11
Agree	8
Neither Agree nor Disagree	3
Disagree	2
Strongly Disagree	2
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

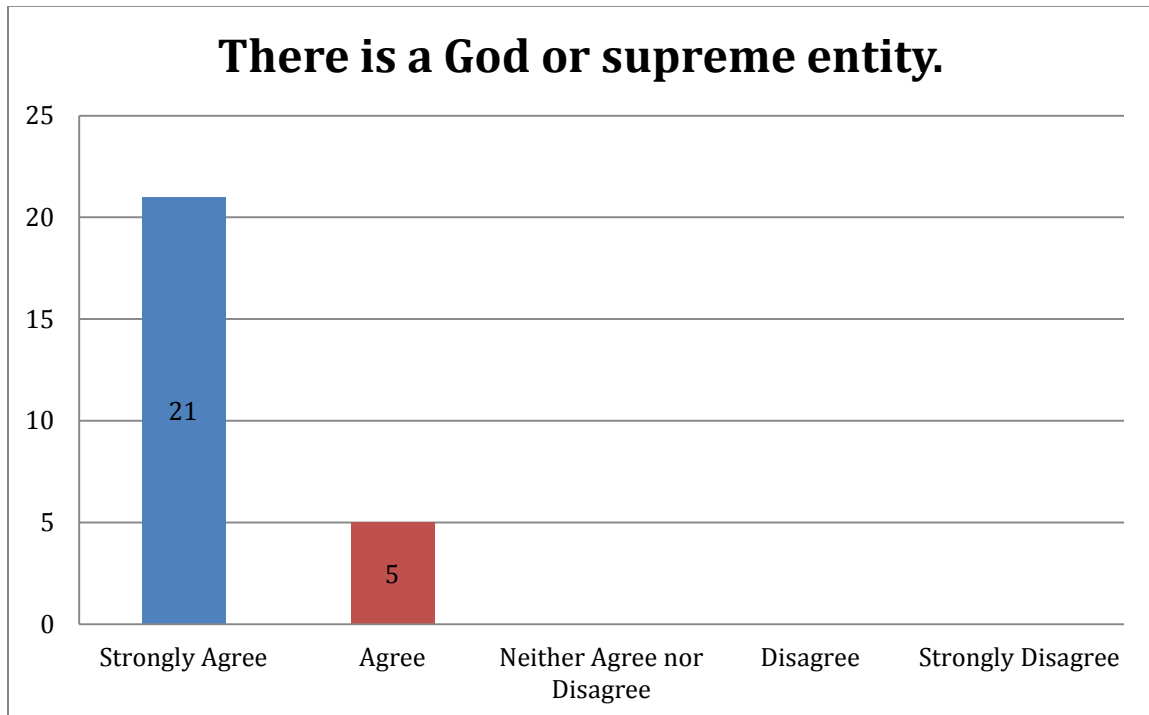
Figure 26. Actions Rewarded in Afterlife – Christian

Source: CGSC Survey Control Number 14-02-046.

There is a God or supreme entity.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	21
Agree	5
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	0
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

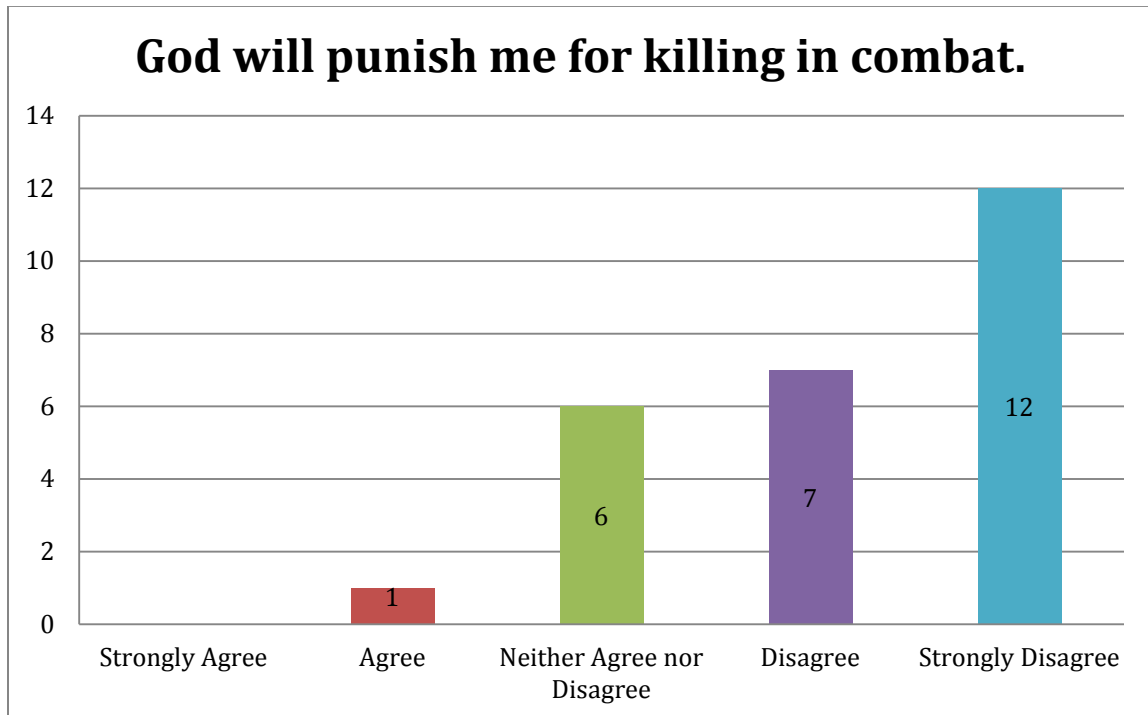
Figure 27. Belief in God – Christian

Source: CGSC Survey Control Number 14-02-046.

God will punish me for killing in combat.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	0
Agree	1
Neither Agree nor Disagree	6
Disagree	7
Strongly Disagree	12
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

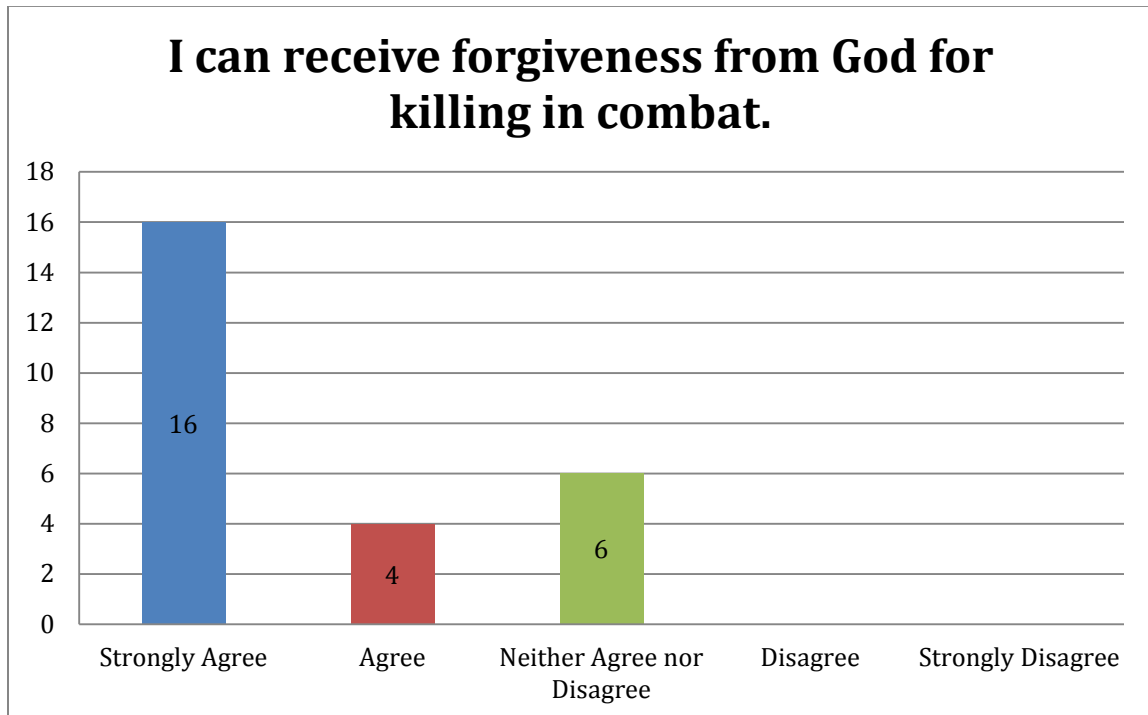
Figure 28. Punishment by God – Christian

Source: CGSC Survey Control Number 14-02-046.

I can receive forgiveness from God for killing in combat.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	16
Agree	4
Neither Agree nor Disagree	6
Disagree	0
Strongly Disagree	0
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

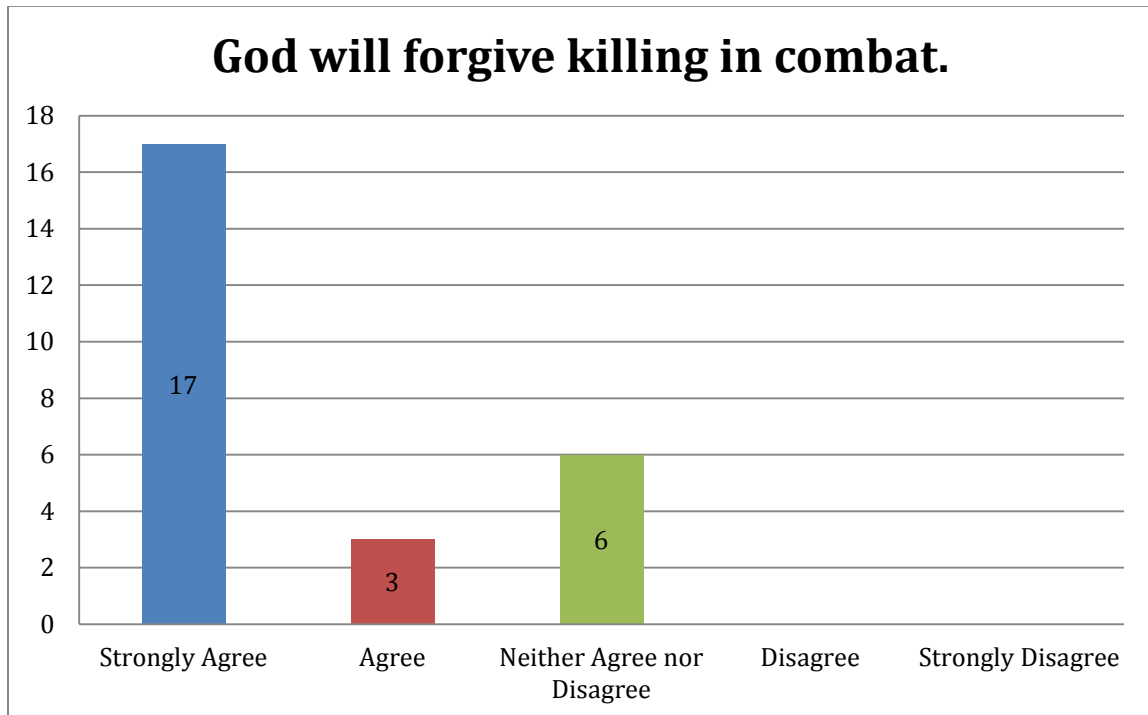
Figure 29. Possible Forgiveness from God – Christian

Source: CGSC Survey Control Number 14-02-046.

God will forgive killing in combat.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	17
Agree	3
Neither Agree nor Disagree	6
Disagree	0
Strongly Disagree	0
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

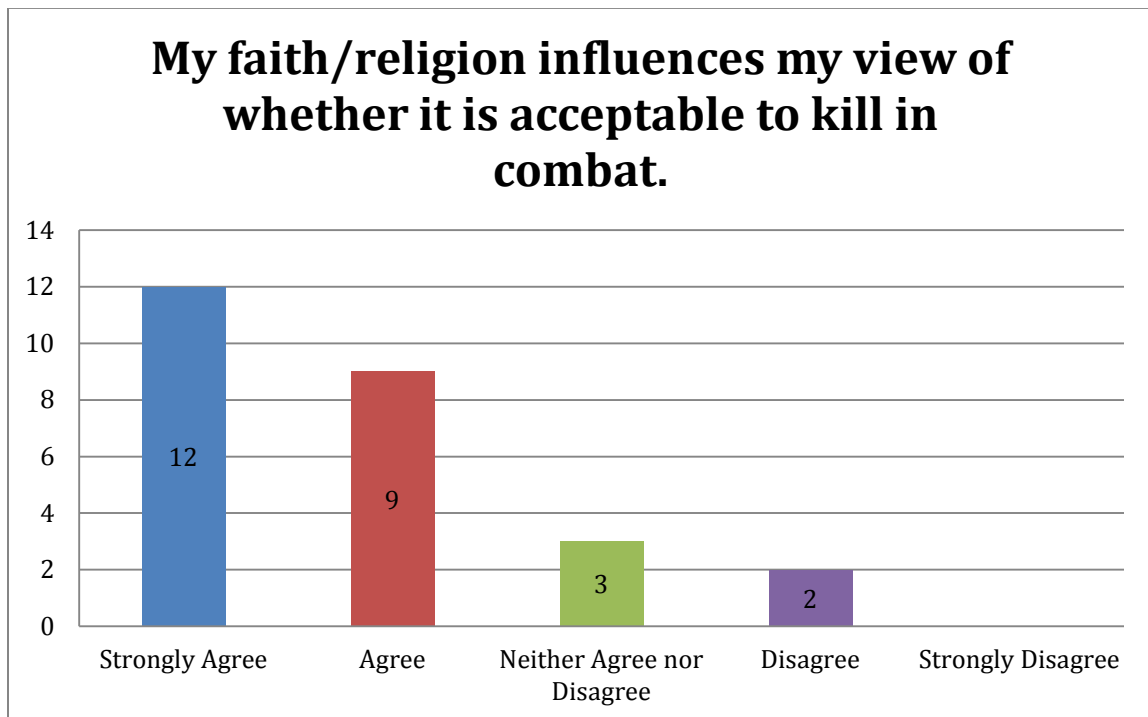
Figure 30. Forgiveness from God – Christian

Source: CGSC Survey Control Number 14-02-046.

My faith/religion influences my view of whether it is acceptable to kill in combat.

Response Rate: 100% (N=26) Question Type: Choose one

Strongly Agree	12
Agree	9
Neither Agree nor Disagree	3
Disagree	2
Strongly Disagree	0
Total Responses	26



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 31. Faith's Influence on Killing – Christian

Source: CGSC Survey Control Number 14-02-046.

Please provide comments regarding religious perspectives on killing in combat.

Response Rate: 73% (N=19) Question Type: Paragraph

I “agree” the Bible is the inherent Word of God. I did not “strongly agree” [because] with so many translations today, it is hard to know what man has changed to fit the education and society of today that misrepresents what God said centuries ago. Using the word killing is not a fair word choice. It does not [differentiate] between killing for survival or killing as in murder. I am not afraid to kill in combat. In combat meaning I am being engaged or identify a potential hostile act and kill to prevent. That is perfectly fine. God knows when you are killing to survive and protect others by your heart, and when you are killing in vain = murder. God called on the Israelites to fight [numerous] battles. [When] Israel disobeyed, they would lose battles for losing God’s blessing. War will wage until Armageddon is won and the Son of Man reigns forever. Knowing Christ as my [Savior] only strengthens my resolve to fight for what is dear, noble, and just. When war must be waged, death must fall upon someone. I know where I will be if it falls upon me - in Heaven assisting Christ in preparing a place for those yet to come. The Holy Spirit will guide me. No one can order me to commit murder. Only I can choose to do so.

As a Christian, I believe killing [in] combat is permitted and part of warfare.

BLUF: No atheists in Combat. Faith is a coping mechanism. I interpret God’s word as “thou shall not murder.” Killing is what the military does. I accept that. I also view it as core competency within our organization and we need to remain proficient; however it is not politically correct. I use my faith to reinforce these thoughts. At first, killing is a very uncomfortable act encompassing a broad spectrum of emotions: Excitement, Fear followed by to some degree or sense of sadness. This is especially true if this act occurs in close quarters. I experienced this in Baghdad during a deployment. The further the distance is between you and the enemy [the] easier it is to kill. Technology has definitely made killing easier. Long distances that characterize direct and indirect fire systems equate to dehumanization. I experienced this in Sadr City during a second deployment. With each additional act of killing, you disassociate yourself from him. This is a psychological defense mechanism and makes killing easier with each additional engagement. That is my experience. However, when you come home and truly reflect on the act of killing it changes you forever. Faith creates a mentality that convinces you that what you did or doing is right. This is good. Regardless, with all of that . . . Leaders have an inherent responsibility to ensure that they manage the application of violence in a rational and responsible manner backed by strong character. Leaders must develop the ability to identify when soldiers are not handling the act of killing well. Faith is an outlet.

Killing in combat is clearly permissible according to the Bible. It is not related to the injunction “thou shalt not kill.” That commandment is clearly referencing murder, not killing in combat. The two actions are completely different.

My understanding of God caused me to be judicious in how I applied force and I feel as if I was justified in the killing I and my soldiers did in combat. I tried to ensure we did not put enemy combatants in a position where they were forced to engage myself or my troops. We always gave them an alternative. When they did engage it was on their terms and I have been able to justify my actions as a result. I have never felt the need to seek forgiveness for my engagements.

Faith is a pillar that can help a Soldier cope with PTSD. That PTSD may or may not be related to “killing”. This survey doesn’t distinguish between murder and killing. I believe there is a distinct difference. Murder is premeditated.

One thing your survey does not do a good job of doing is delineating the difference between killing and murder. The translation “Thou shalt not kill” is from the King James version of the Bible and does not convey, in modern language, an accurate translation of the ancient text. In current English translations the command “Thou shalt not kill” is translated as “You shall not murder” (NIV). The modern translation does a better job of conveying the meaning of the original Hebrew text, essentially that premeditated, unjustified killing is unacceptable to God. The Bible is full of examples of justified killing, both by God himself and by others. This example makes it pretty clear that certain killing, such as most killing in combat situations, is in line with God’s commandments. Even if a person does commit a murder during combat operations he still possesses the ability to ask for, and receive, forgiveness from God. Because your survey questions are ambiguous you risk biasing your responses or getting inaccurate data. I would recommend that you use a modern translation of the Bible to avoid these potential problems.

Killing in combat is not less wrong than killing in another situation. It is a conscience decision I would make based from justifications I create. I would trust in forgiveness.

“Thou shalt not kill” [is] one of the ten commandments, but this does not mean that in all cases we must not kill. There is justified killing in both the old and new testament. However all killing in war is not justified. Murder is murder no matter the circumstances. When a Soldier is in war and in a battle it is the heart of the person who [kills] that god will judge. If conducting an offensive to defeat an enemy who is using violence to get their way, killing is justified. If the killing involves a POW who has surrendered and the killing is in revenge, then this is a sin and murder. Different times require different actions, and there is no rule that can account for all actions. [Fortunately], Jesus knows the intent of my heart and he will be my judge and not other men.

I [believe that] God loves all Soldiers, [because] we sacrifice ourselves for the betterment of others.

Thou shalt not kill is not the same as thou shalt not murder, which is the actual literal translation from the Bible. God can forgive any sin, no matter how great. Killing in combat can be justified.

Your question: “‘Thou shalt not kill’ is a commandment I must obey” only presents one translation of Exodus 20:13. Other well respected English translations of the bible translate Exodus 20:13 as “You shall not commit murder”. Most Christian theologians agree that the use of the word “murder” is a more accurate translation than just “kill”. When viewed from this perspective, killing done under the authority of a legitimate government (the Government of the United States) is not murder, and therefore is not a violation of the commandment in Exodus 20:13.

“Thou shall not kill” is talking about murder. It does not mean killing in combat. God commanded the Israelites to conduct war. So if God meant that “thou shall not kill” meant any killing why would he contradict himself in ordering the Israelites to conduct war and kill the enemy? We are agents of the government conducting a lawful action in combat. Killing the enemy in combat is not against God or Christianity. Murdering someone in a combat environment is another discussion though. Americans most often have issues with killing people in combat [because] they have been brought up and taught that it is wrong (not that all combat soldiers have those issues). No one caveats that when you’re growing up and says, “unless your in combat”. So the first time you fire a weapon at someone it is difficult for a lot of people to go against what they’ve been taught.

God gave us Jesus so that we may be forgiven for our sins. I believe that the commandment “thou shalt not kill” can be taken out of context. It is not black and white and does not take account for combat (war) and for self-defense. God will forgive.

As specified in scripture, God forbids murder (“Do not murder” - Exodus 20:13). There is a great distinction between murder and killing in combat. When Roman soldiers approached John the Baptist regarding what they should do, he told them “Don’t take money from anyone by force or false accusation; be satisfied with your wages.” (Luke 3:14) There is no mention of never killing in combat. While killing in combat is not [explicitly] forbid in scripture, we learn from King David that there are consequences in this life for shedding blood. God told David: “You are not to build a house for My name because you are a man of war and have shed blood.” (I Chronicles 28:3) We can draw from this that there are consequences in this life for killing in combat, but we also know that it has no affect on salvation and spending eternity with God. God confirms how He saw David in Acts 13:22 “I have found David the son of Jesse, a man after My heart, who will carry out all My will.” Note: all scripture from Holman Christian Standard Bible

I am a firm believer [in] faith and religion, true one of the commandments is thou shall not kill, but in a situation where it’s defending yourself I believe is justifiable. I don’t think God will judge me too hard for my actions. I ask for forgiveness and it states in the Bible to repent for your sins and I will be forgiven 7x7.

The commandment differentiates murder vs killing. I think it is a grave sin to commit murder, but killing in combat is justified per my Roman Catholic tradition.

I would argue the ten commandments tell us not to murder, not the widely accepted “thou shall not kill”

This was the worst survey I have ever taken, too many [grammatical] errors to take it seriously.

Total Responses: 19

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

[Choose one] Describe your religious affiliation. Christian

Figure 32. Optional Final Comments – Christian

Source: CGSC Survey Control Number 14-02-046.

APPENDIX B

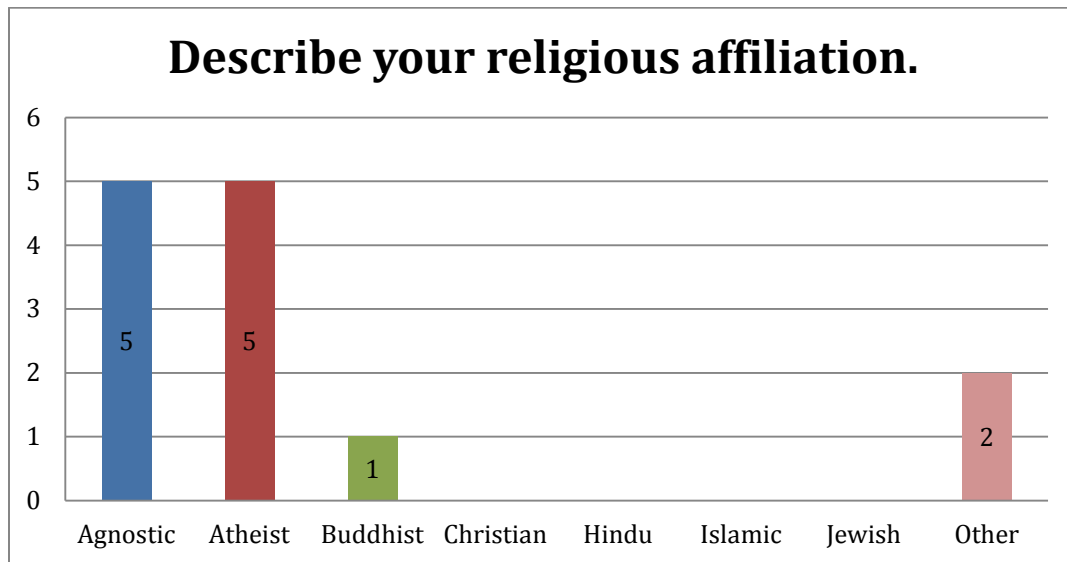
SURVEY – 30 APRIL 2014 SUMMARY REPORT:

AMERICAN NON-CHRISTIAN RESPONSES

Describe your religious affiliation.

Response Rate: 100% (N=13) Question Type: Choose one

Agnostic	5
Atheist	5
Buddhist	1
Christian	0
Hindu	0
Islamic	0
Jewish	0
Other	2
Total Responses	13



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

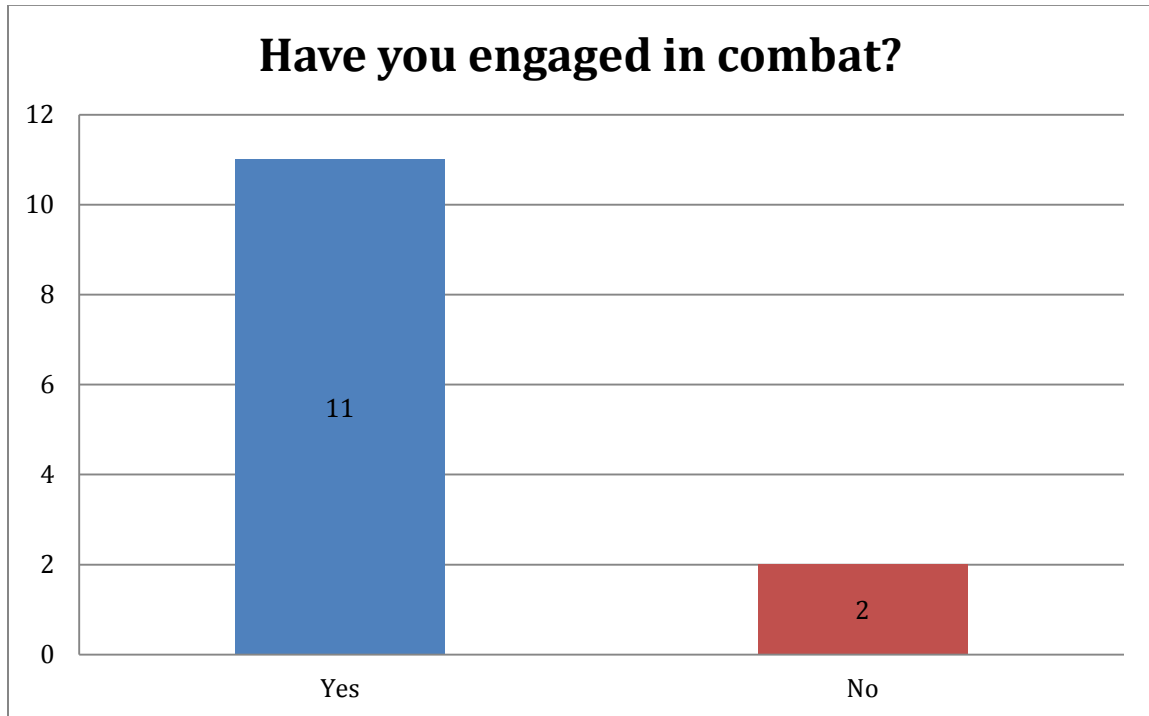
Figure 33. Religious Affiliation – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

Have you engaged in combat?

Response Rate: 100% (N=13) Question Type: Choose one

Yes	11
No	2
Total Responses	13



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

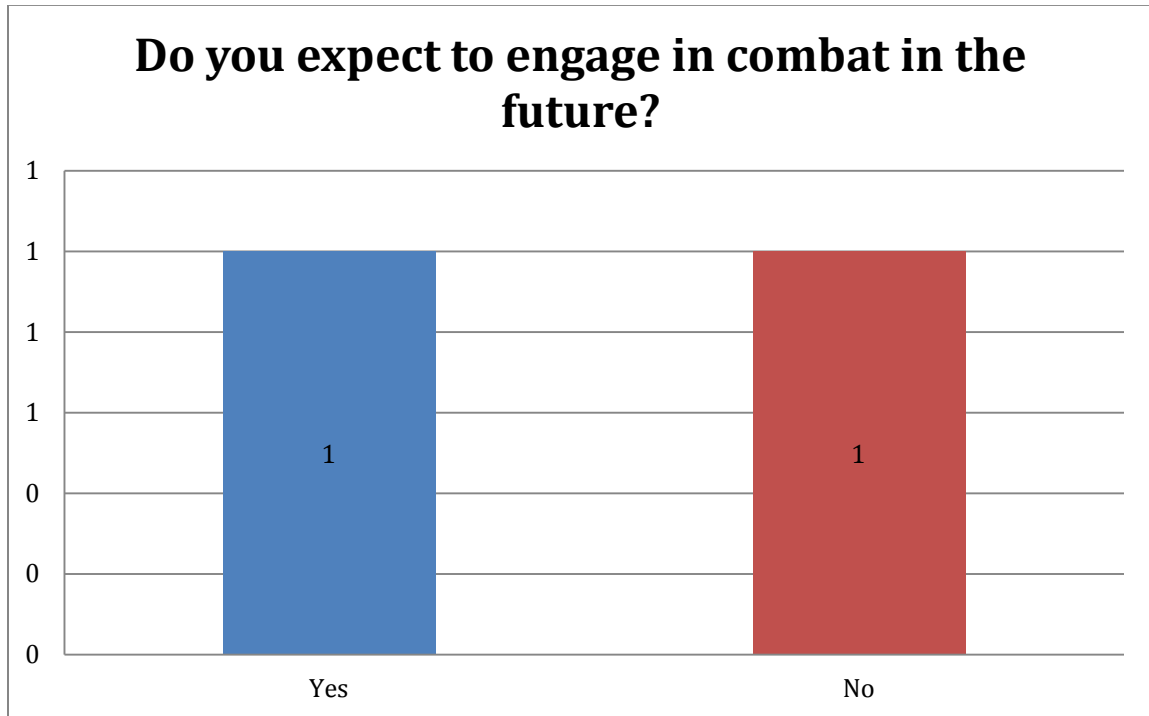
Figure 34. Engaged in Combat – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

Do you expect to engage in combat in the future?

Response Rate: 15% (N=2) Question Type: Choose one

Yes	1
No	1
Total Responses	2



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

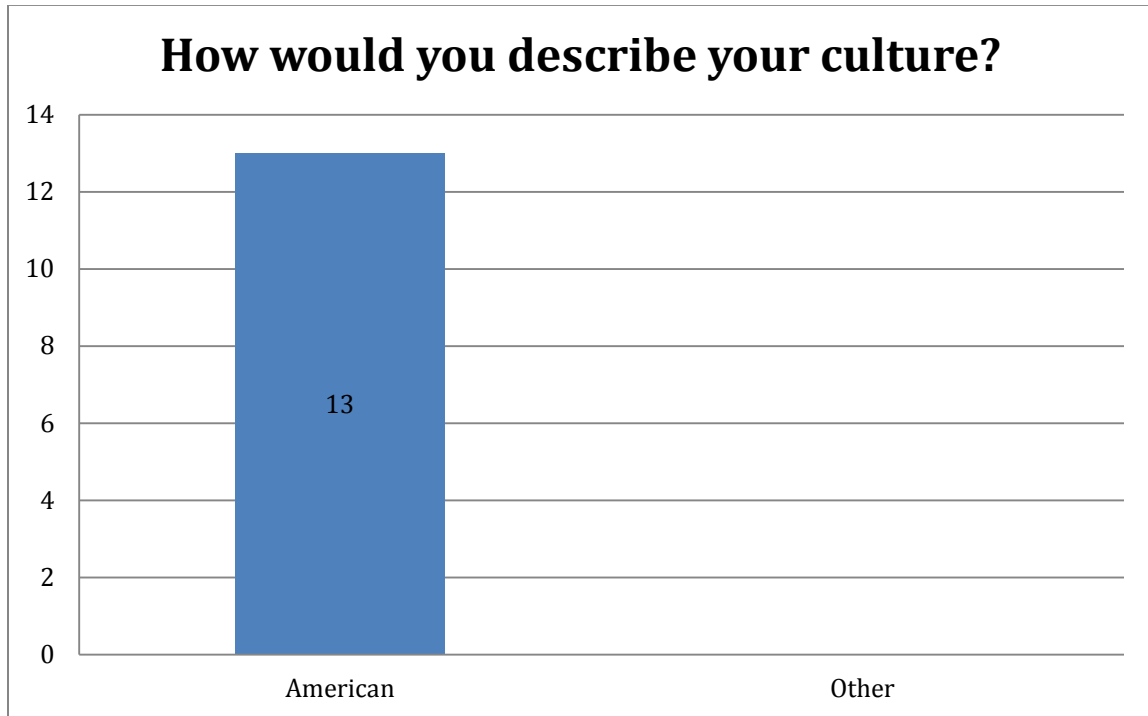
Figure 35. Expect to Engage in Combat – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

How would you describe your culture?

Response Rate: 100% (N=13) Question Type: Choose one

American	13
Other	0
Total Responses	13



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 36. Culture Description – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

Briefly describe your culture:

Response Rate: 100% (N=13) Question Type: Paragraph

RA

RA

RA

ARNG

RA

RA

RA

RA

RA

USAR

RA

RA

Marine

Total Responses: 13

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

[Choose one] Describe your religious affiliation. Christian

Figure 37. Service Affiliation – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

Describe your religious affiliation:

Response Rate: 23% (N=3) Question Type: Paragraph

I believe in God and my values are congruent with elements of any of the three major monotheistic religions.

complicated

Deist

Total Responses: 3

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

[Choose one] Describe your religious affiliation. Christian

Figure 38. Religious Affiliation – Non-Christian

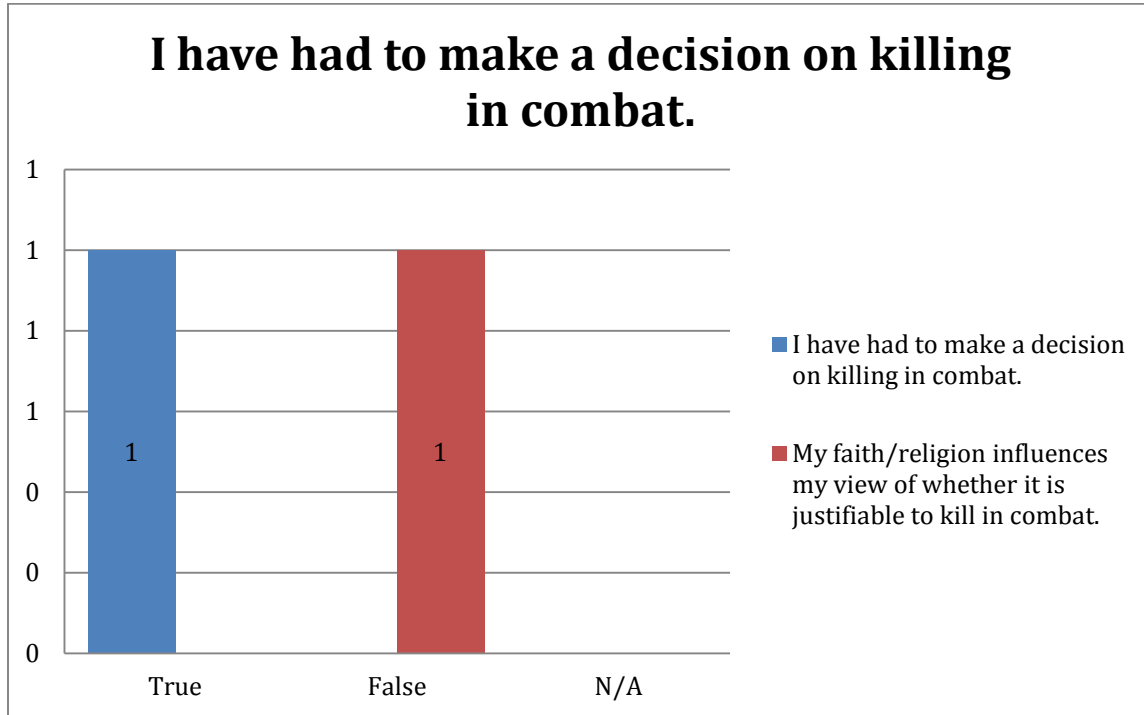
Source: CGSC Survey Control Number 14-02-046.

Select true or false for the following statements.

Scale 1

Question Type: Choose one

	True	False	N/A	Total Responses
I have had to make a decision on killing in combat.	1	0	0	1
	100%	0%	0%	
My faith/religion influences my view of whether it is justifiable to kill in combat.	0	1	0	1
	0%	100%	0%	
Total Responses	1	1	0	2



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American
 [Choose one] Describe your religious affiliation. Christian

Figure 39. Decision on Killing in Combat – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

I have had to make a decision on killing in combat.

Response Rate: 8% (N=1) Question Type: Choose one

True	1
False	0
N/A	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

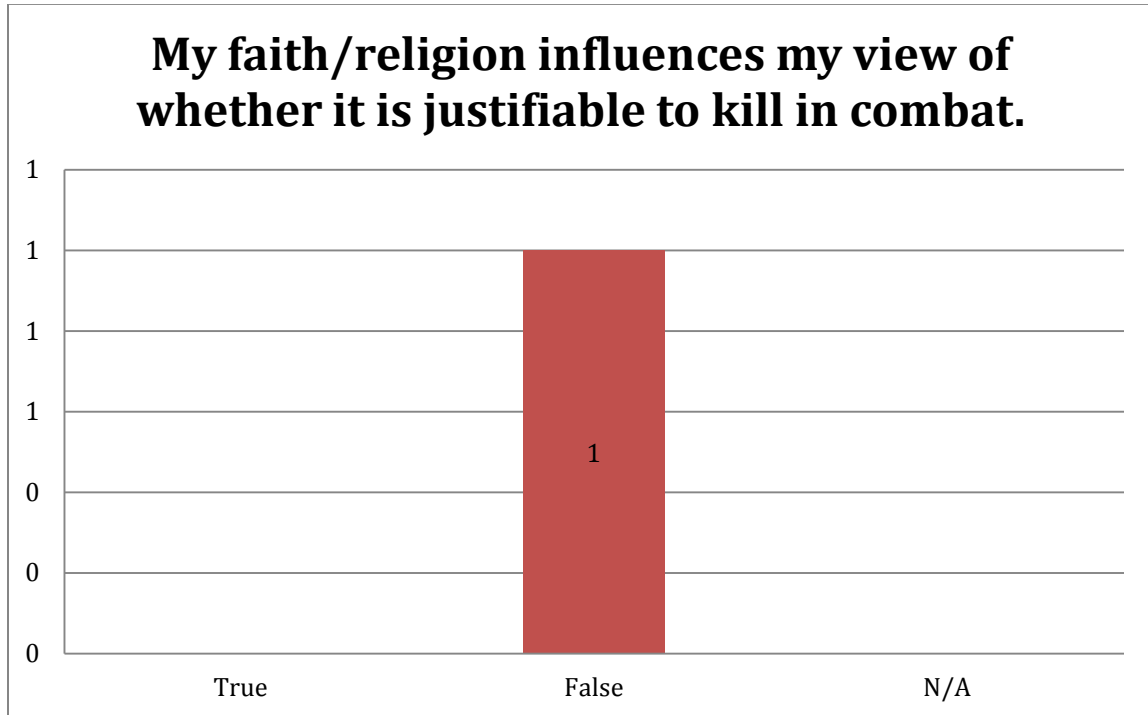
Figure 40. Decision on Killing in Combat – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

My faith/religion influences my view of whether it is justifiable to kill in combat.

Response Rate: 8% (N=1) Question Type: Choose one

True	0
False	1
N/A	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

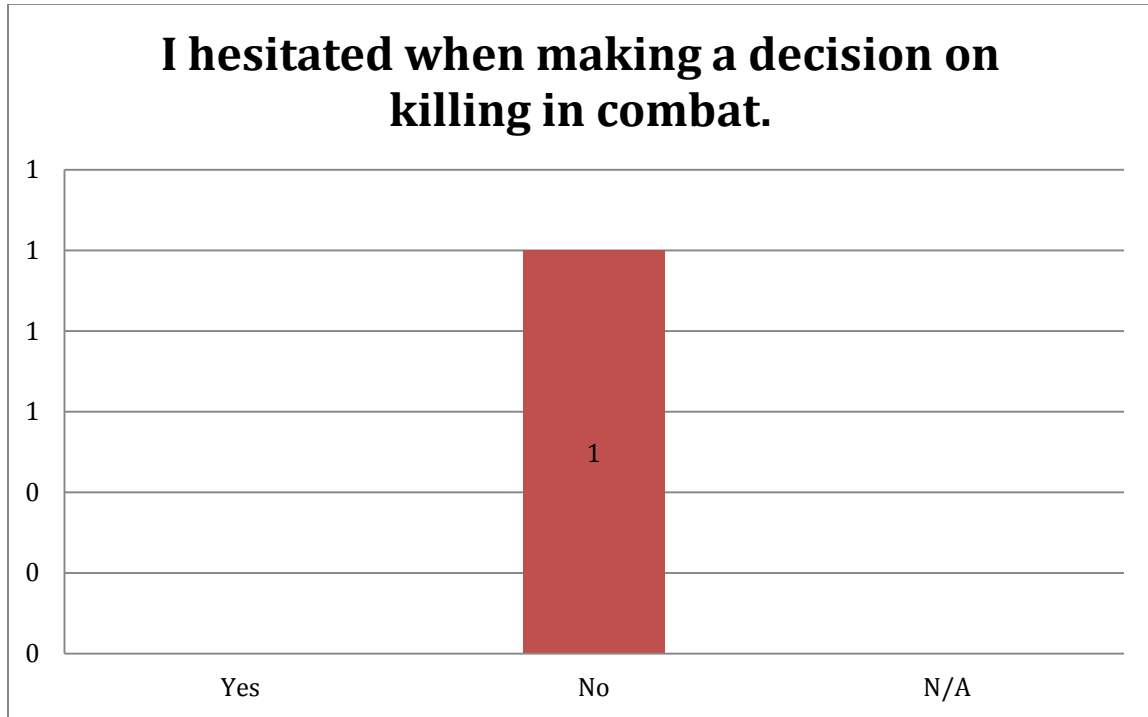
Figure 41. Influences on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

I hesitated when making a decision on killing in combat.

Response Rate: 8% (N=1) Question Type: Choose one

Yes	0
No	1
N/A	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 42. Hesitation in Killing – Non-Christian

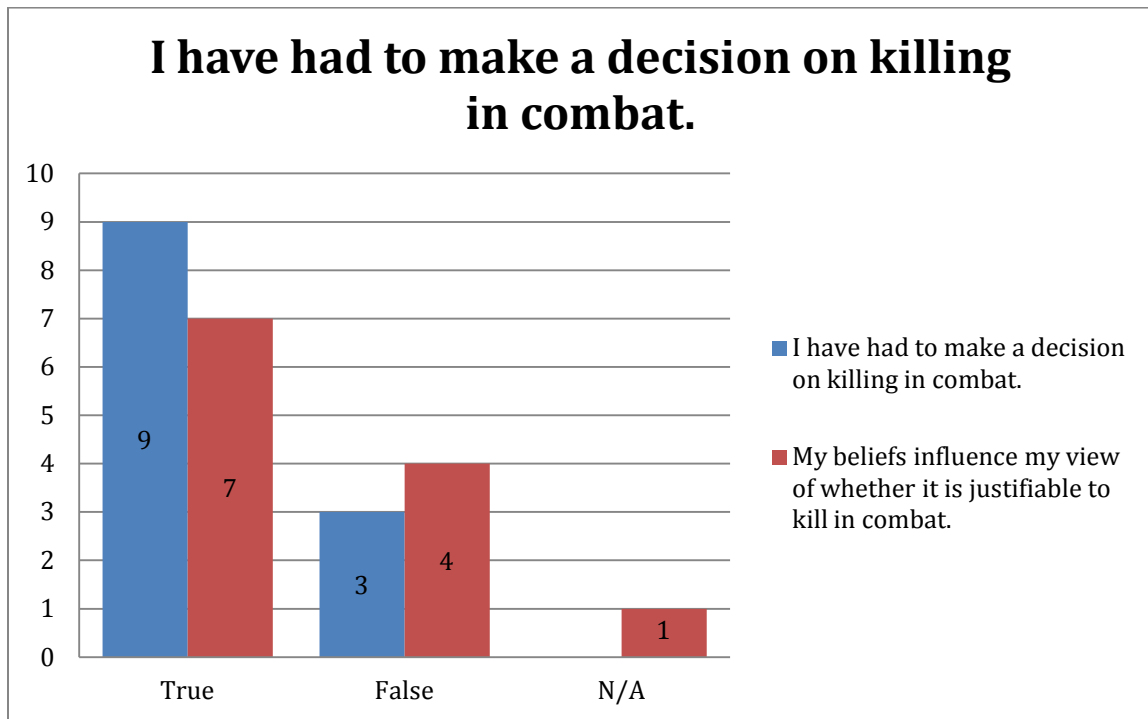
Source: CGSC Survey Control Number 14-02-046.

Select true or false for the following statements.

Scale 1

Question Type: **Choose one**

	True	False	N/A	Total Responses
I have had to make a decision on killing in combat.	9 75%	3 25%	0 0%	12
My beliefs influence my view of whether it is justifiable to kill in combat.	7 58%	4 33%	1 8%	12
Total Responses	16	7	1	24



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American
 [Choose one] Describe your religious affiliation. Christian

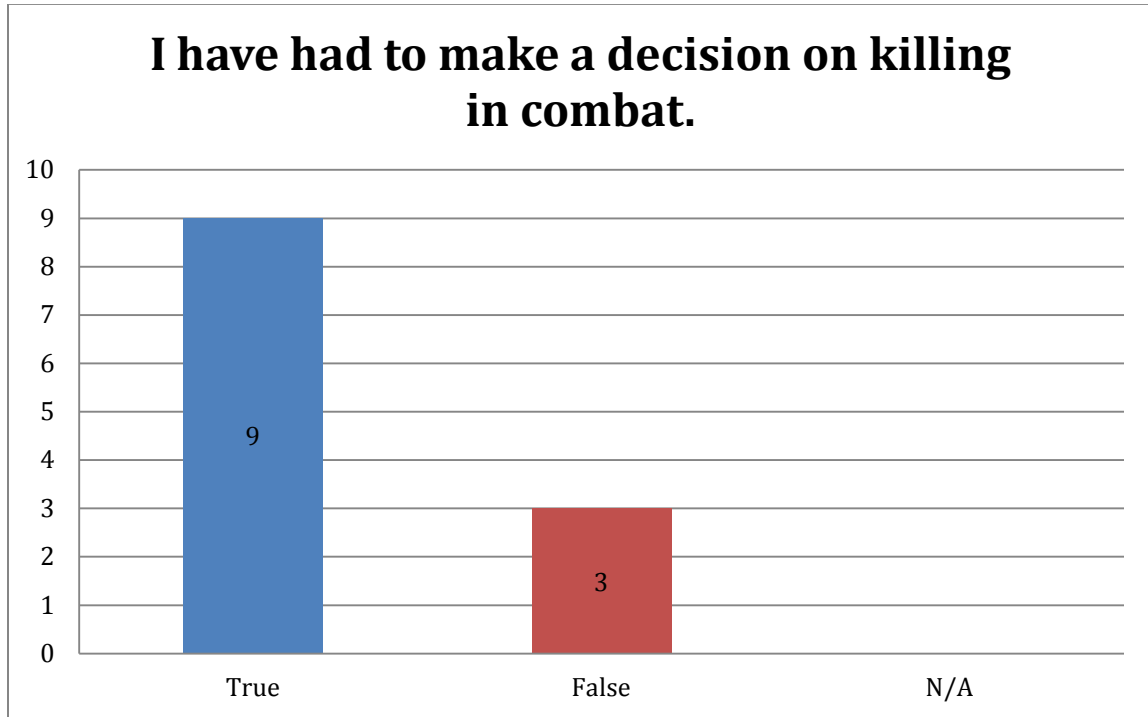
Figure 43. Decision on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

I have had to make a decision on killing in combat.

Response Rate: 92% (N=12) Question Type: Choose one

True	9
False	3
N/A	0
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

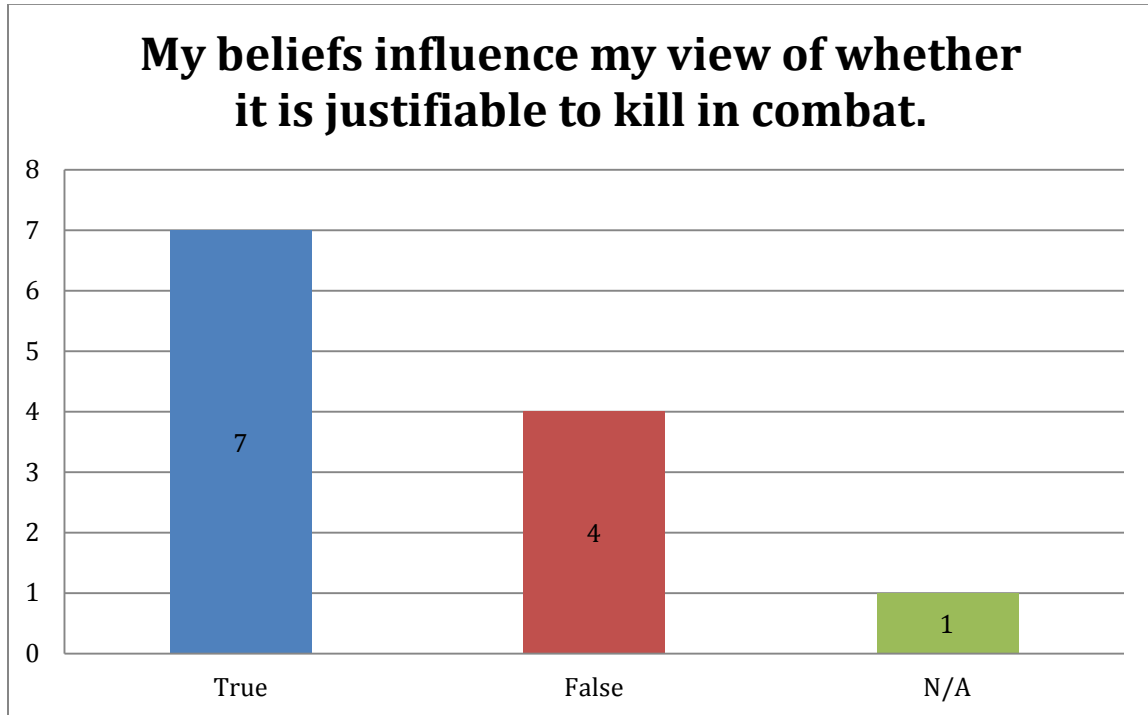
Figure 44. Decision on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

My beliefs influence my view of whether it is justifiable to kill in combat.

Response Rate: 92% (N=12) Question Type: Choose one

True	7
False	4
N/A	1
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 45. Beliefs Influence on Killing – Non-Christian

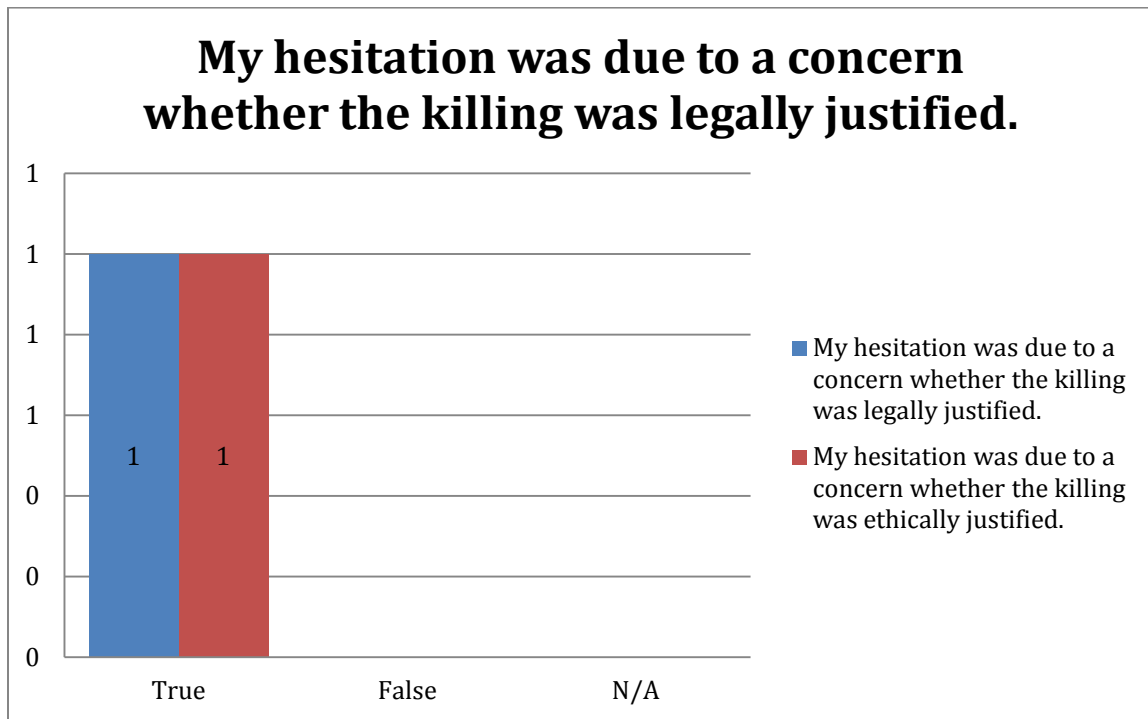
Source: CGSC Survey Control Number 14-02-046.

Justified Killing in Combat

Scale 1

Question Type: Choose one

	True	False	N/A	Total Responses
My hesitation was due to a concern whether the killing was legally justified.	1	0	0	1
	100%	0%	0%	
My hesitation was due to a concern whether the killing was ethically justified.	1	0	0	1
	100%	0%	0%	
Total Responses	2	0	0	2



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

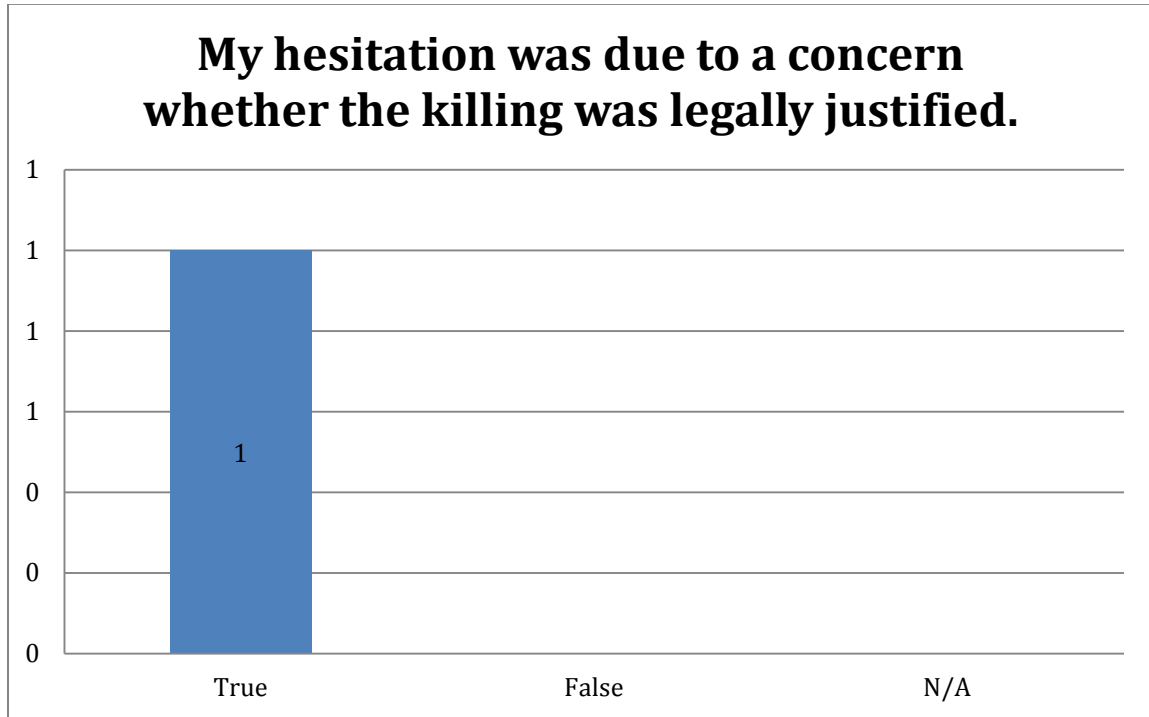
Figure 46. Hesitation on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

My hesitation was due to a concern whether the killing was legally justified.

Response Rate: 8% (N=1) Question Type: Choose one

True	1
False	0
N/A	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

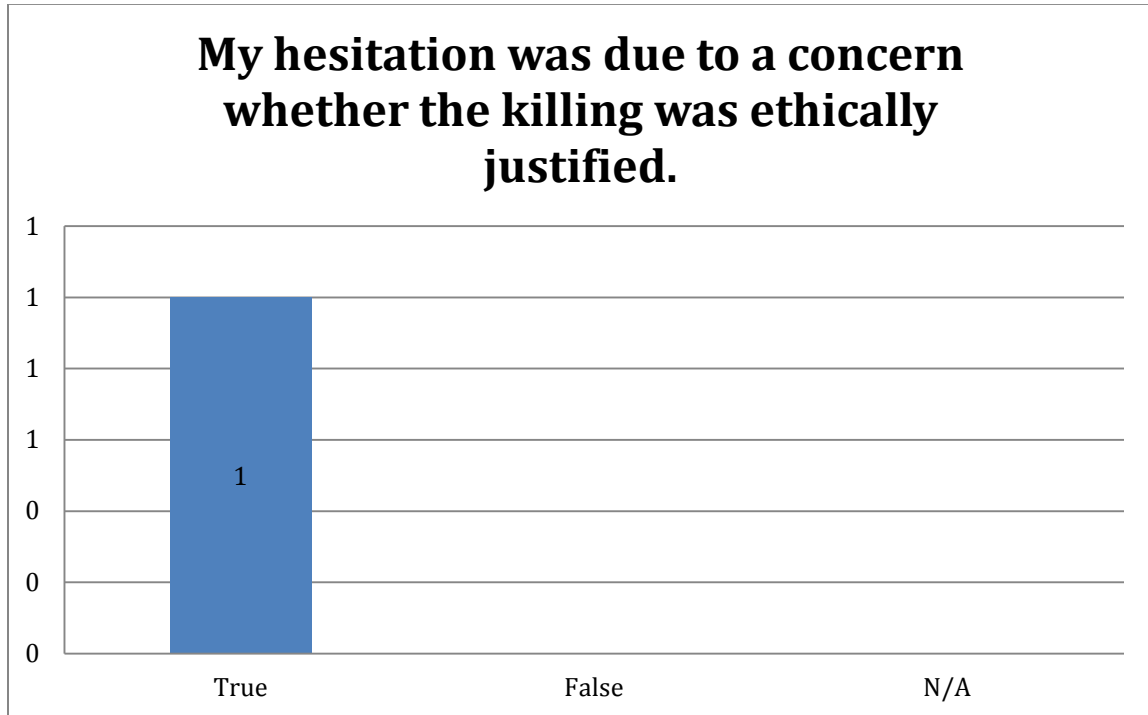
Figure 47. Legally Justified Hesitation on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

My hesitation was due to a concern whether the killing was ethically justified.

Response Rate: 8% (N=1) Question Type: Choose one

True	1
False	0
N/A	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

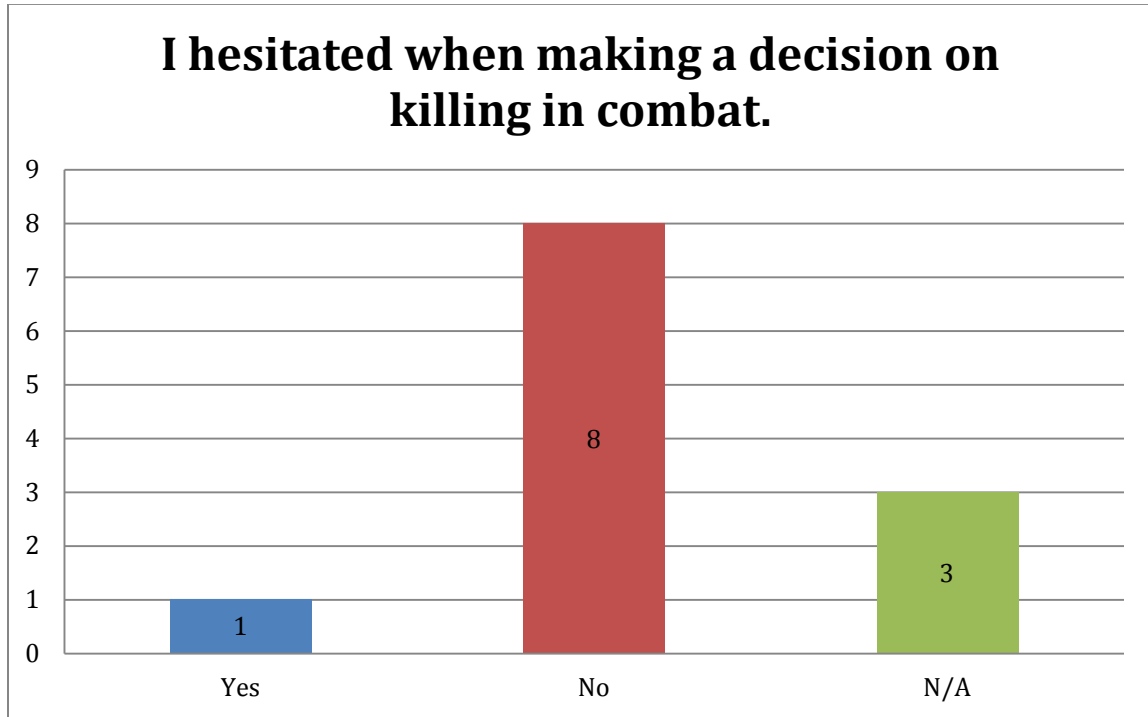
Figure 48. Ethically Justified Hesitation on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

I hesitated when making a decision on killing in combat.

Response Rate: 92% (N=12) Question Type: Choose one

Yes	1
No	8
N/A	3
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 49. Hesitation on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

Table 6. Respondents' Measure of Agreement – Non-Christian

Please select your level of agreement or disagreement with the following statements.

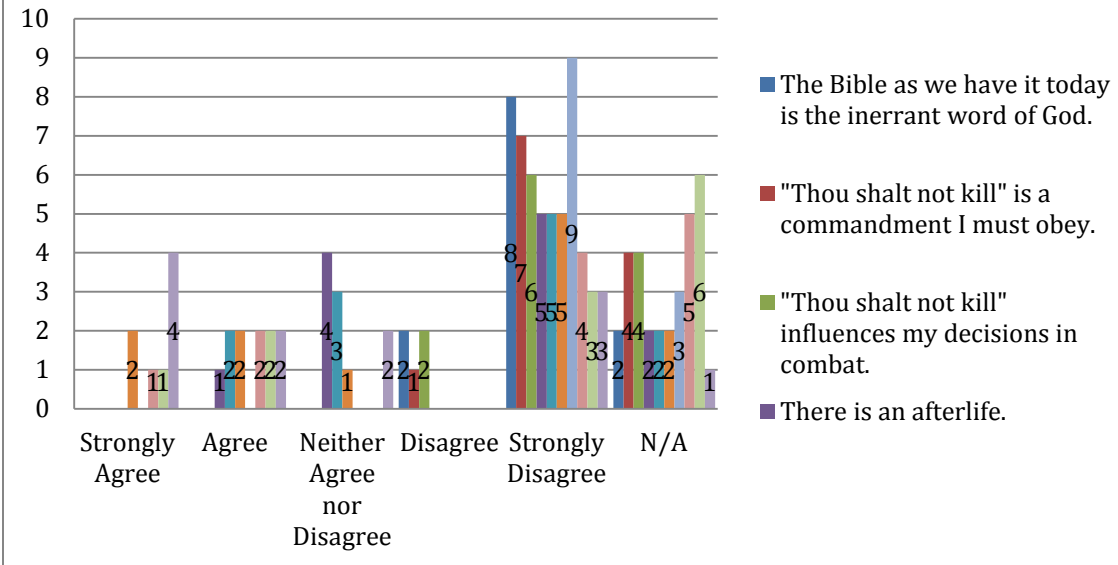
Scale 1

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	N/A	Total Responses
The Bible as we have it today is the inerrant word of God.	0 0%	0 0%	0 0%	2 17%	8 67%	2 17%	12
“Thou shalt not kill” is a commandment I must obey.	0 0%	0 0%	0 0%	1 8%	7 58%	4 33%	12
“Thou shalt not kill” influences my decisions in combat.	0 0%	0 0%	0 0%	2 17%	6 50%	4 33%	12
There is an afterlife.	0 0%	1 8%	4 33%	0 0%	5 42%	2 17%	12
The merit or lack of merit of our actions in life are rewarded in the afterlife.	0 0%	2 17%	3 25%	0 0%	5 42%	2 17%	12
There is a God or supreme entity.	2 17%	2 17%	1 8%	0 0%	5 42%	2 17%	12
God will punish me for killing in combat.	0 0%	0 0%	0 0%	0 0%	9 75%	3 25%	12
I can receive forgiveness from God for killing in combat.	1 8%	2 17%	0 0%	0 0%	4 33%	5 42%	12
God will forgive killing in combat.	1 8%	2 17%	0 0%	0 0%	3 25%	6 50%	12
My beliefs influence my view of whether or not it is acceptable to kill in combat.	4 33%	2 17%	2 17%	0 0%	3 25%	1 8%	12
Total Responses	8	11	10	5	55	31	120

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American
 [Choose one] Describe your religious affiliation. Christian

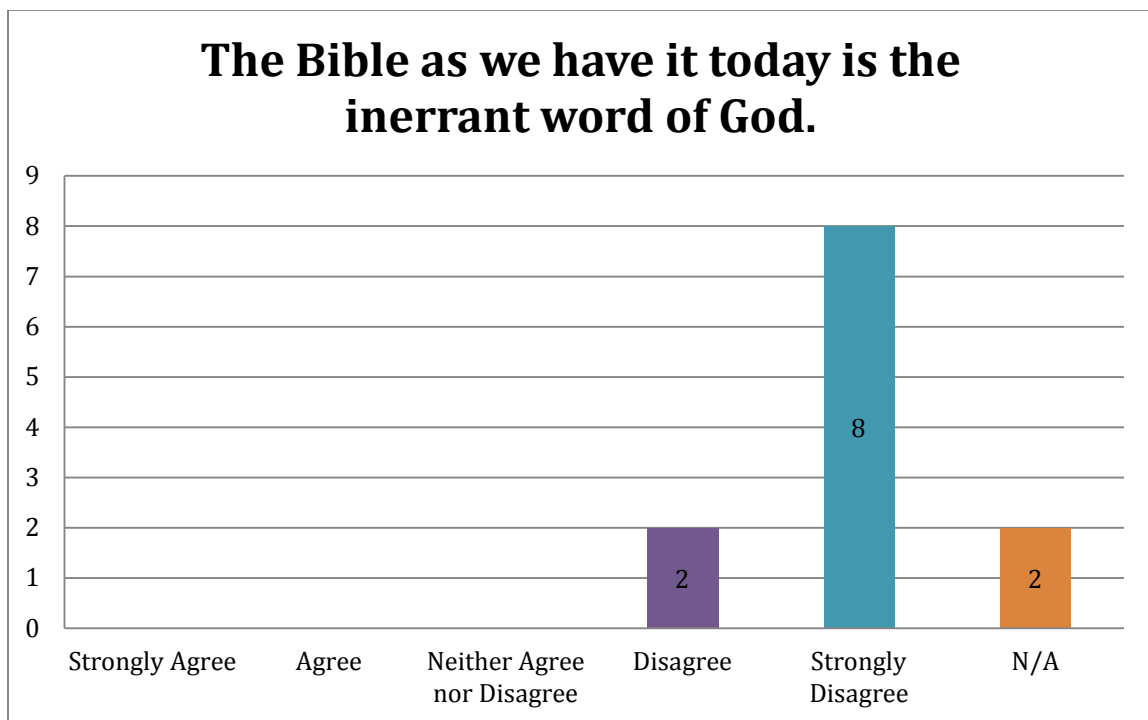
Figure 50. Inerrant Word of God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	2
Strongly Disagree	8
N/A	2
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 51. Inerrant Word of God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” is a commandment I must obey.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	1
Strongly Disagree	7
N/A	4
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

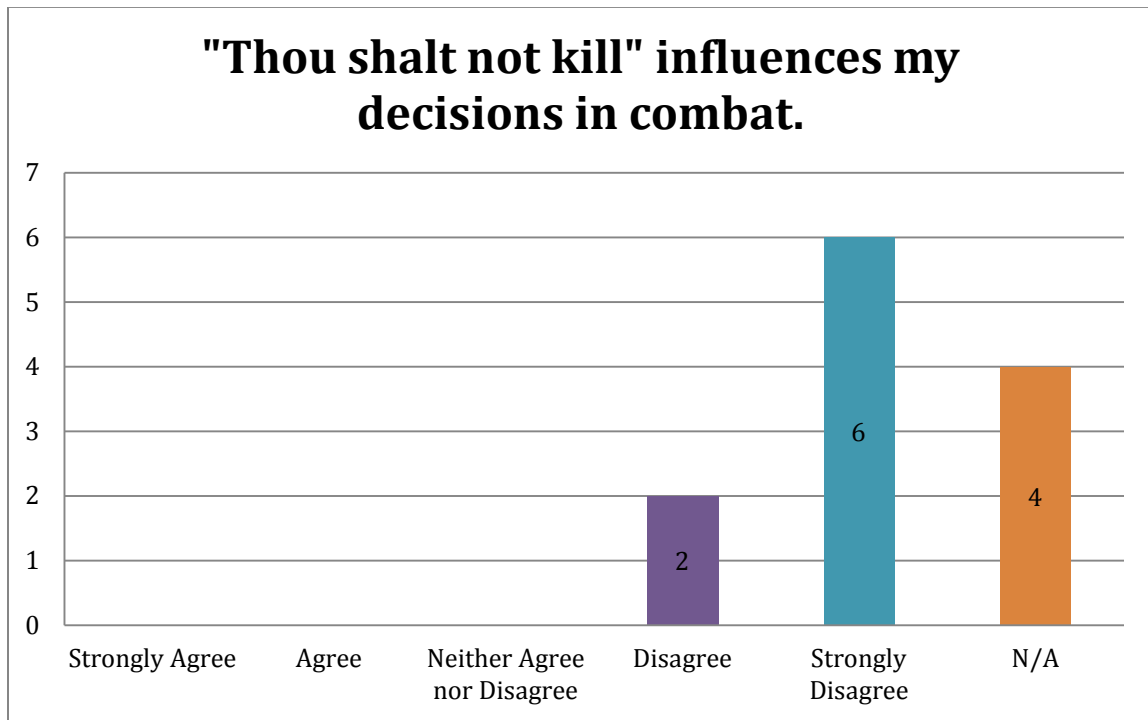
Figure 52. Obey “Thou Shalt Not Kill” – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” influences my decisions in combat.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	2
Strongly Disagree	6
N/A	4
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

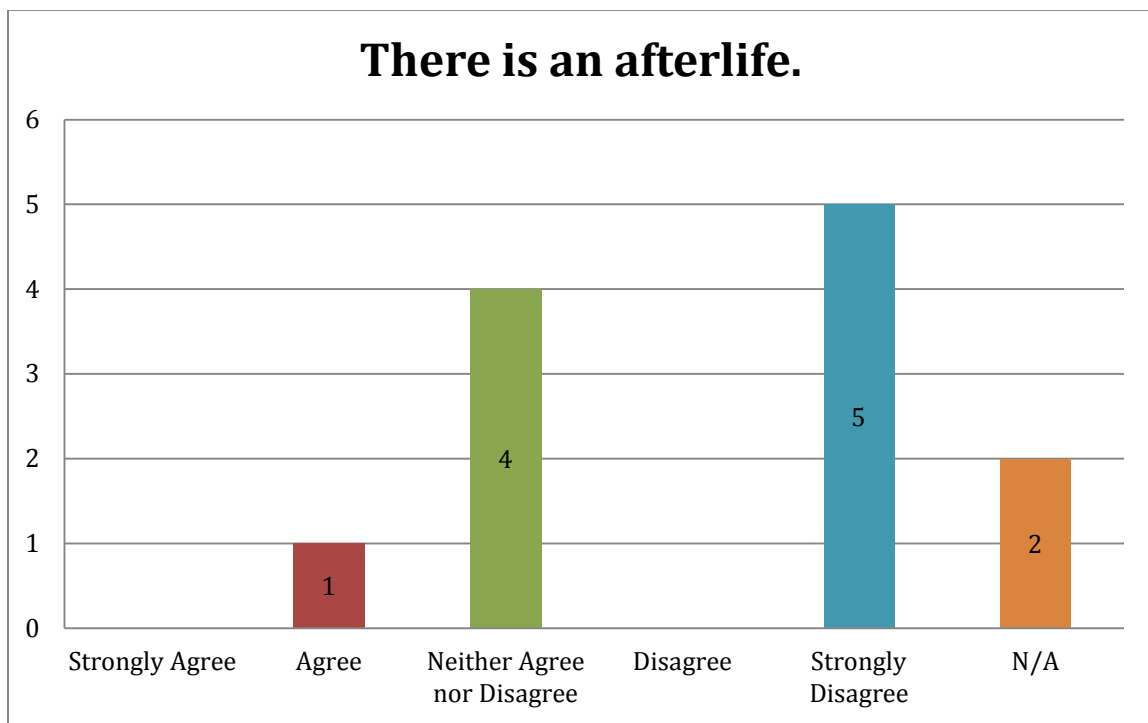
Figure 53. Influence of “Thou Shalt Not Kill” – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

There is an afterlife.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	1
Neither Agree nor Disagree	4
Disagree	0
Strongly Disagree	5
N/A	2
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

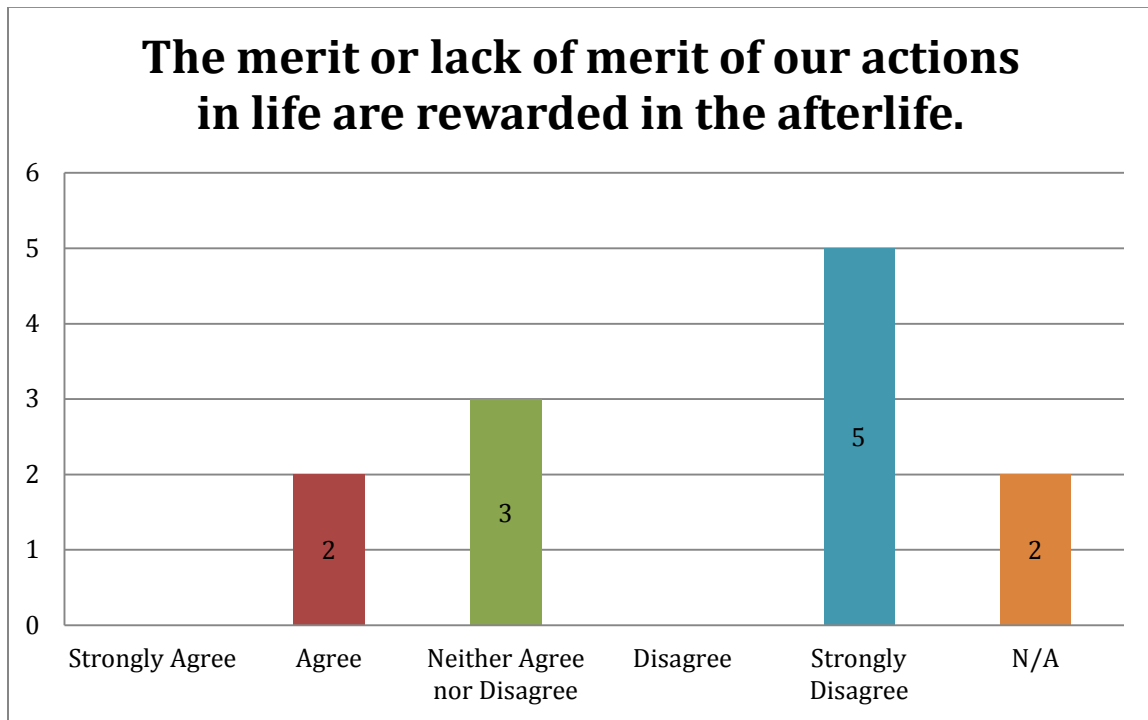
Figure 54. There is an Afterlife – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

The merit or lack of merit of our actions in life are rewarded in the afterlife.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	2
Neither Agree nor Disagree	3
Disagree	0
Strongly Disagree	5
N/A	2
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

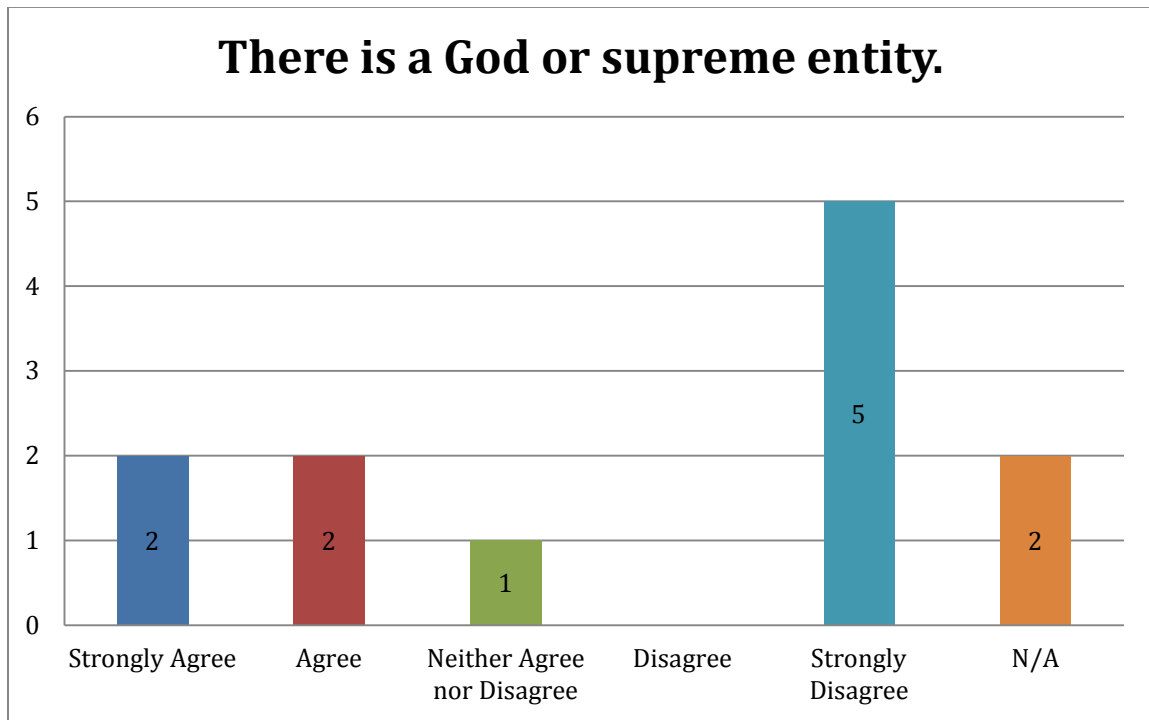
Figure 55. Actions Rewarded in Afterlife – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

There is a God or supreme entity.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	2
Agree	2
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	5
N/A	2
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

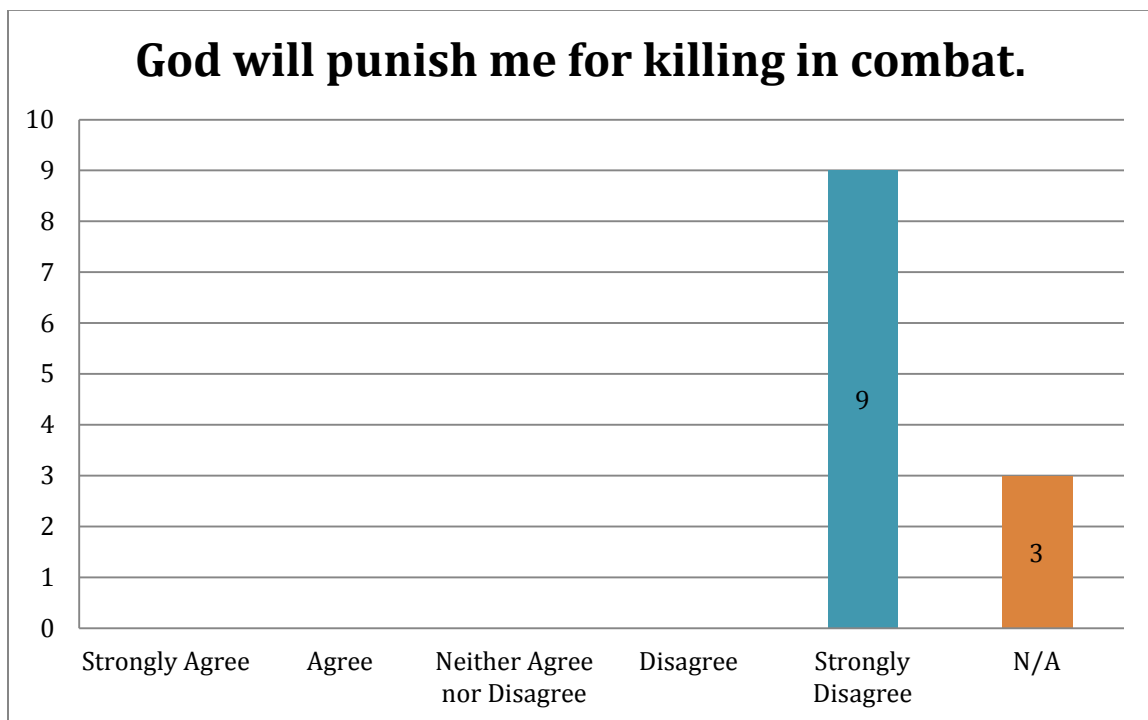
Figure 56. Belief in God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

God will punish me for killing in combat.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	9
N/A	3
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

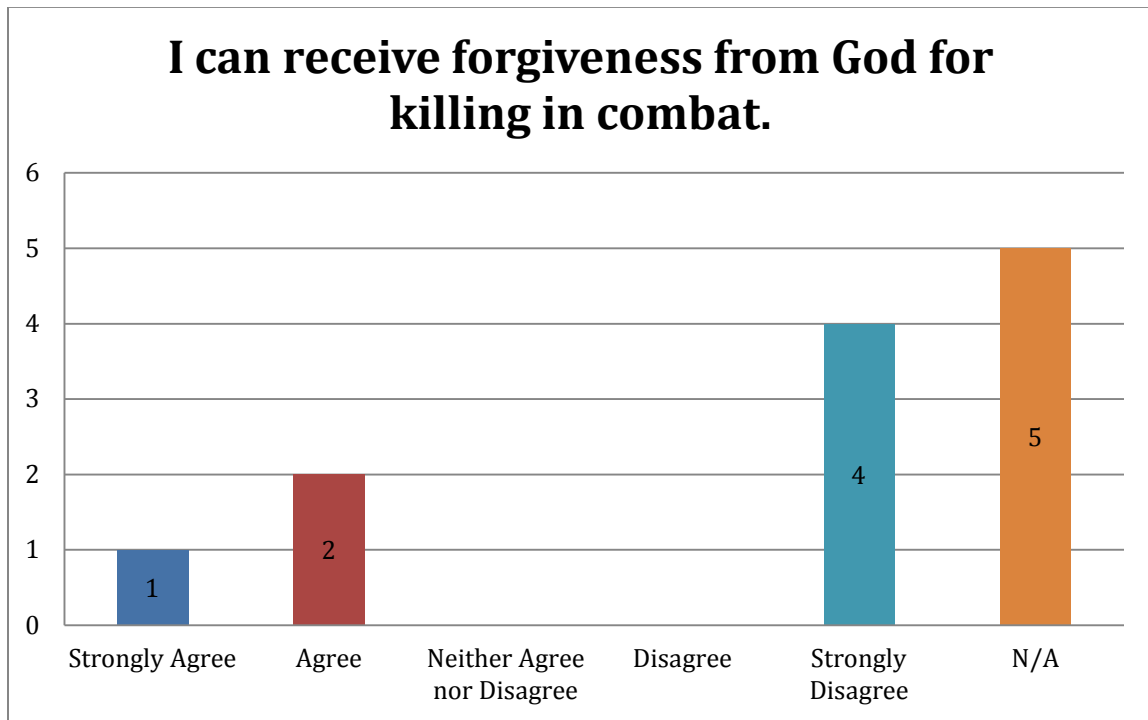
Figure 57. Punishment by God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

I can receive forgiveness from God for killing in combat.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	1
Agree	2
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	4
N/A	5
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

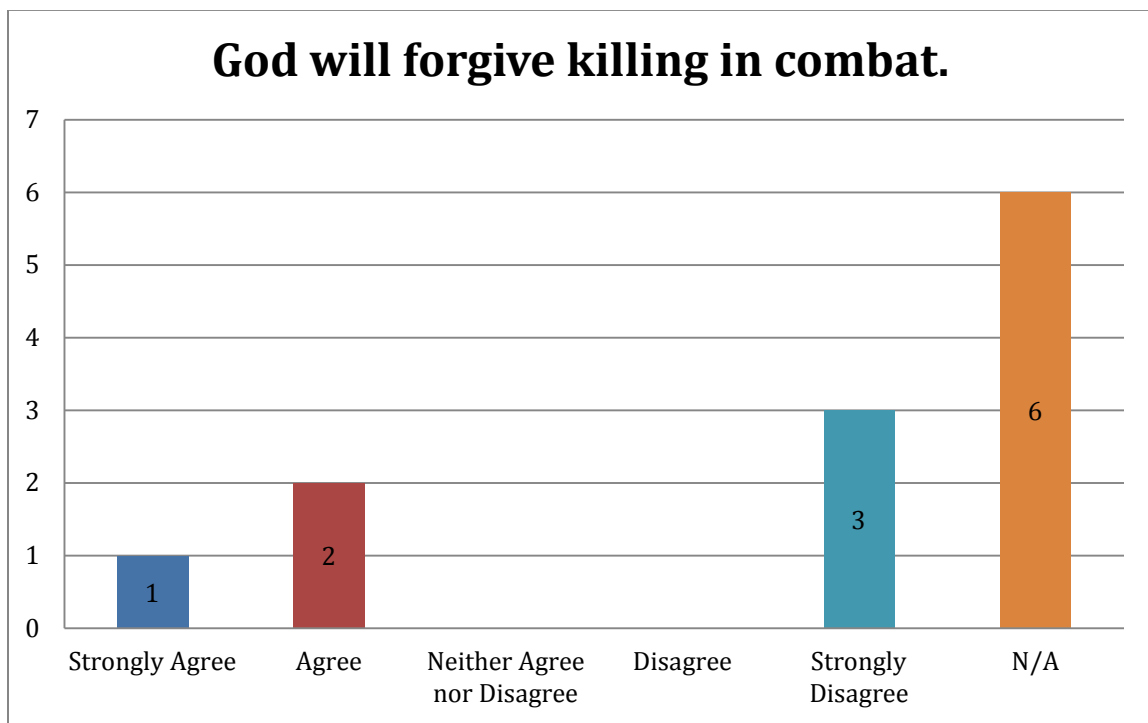
Figure 58. Possible Forgiveness from God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

God will forgive killing in combat.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	1
Agree	2
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	3
N/A	6
Total Responses	12



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American
 [Choose one] Describe your religious affiliation. Christian

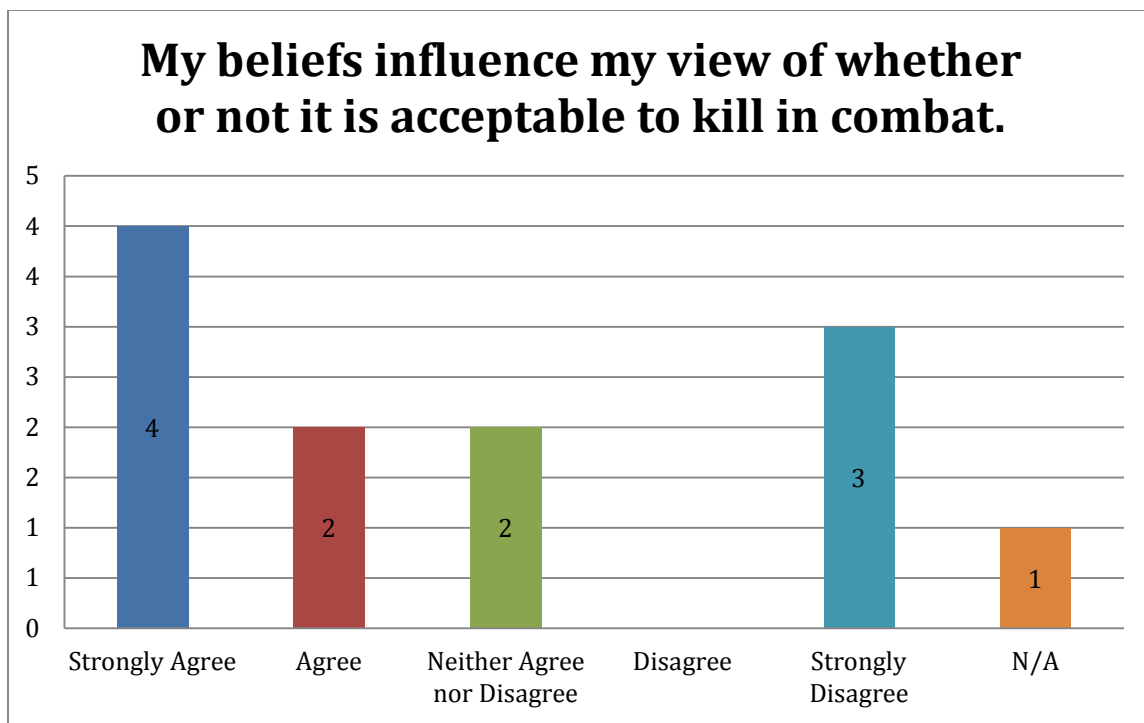
Figure 59. Forgiveness from God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

My beliefs influence my view of whether or not it is acceptable to kill in combat.

Response Rate: 92% (N=12) Question Type: Choose one

Strongly Agree	4
Agree	2
Neither Agree nor Disagree	2
Disagree	0
Strongly Disagree	3
N/A	1
Total Responses	12



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American
 [Choose one] Describe your religious affiliation. Christian

Figure 60. Beliefs Influence on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

Table 7. Respondents' Measure of Agreement – Non-Christian

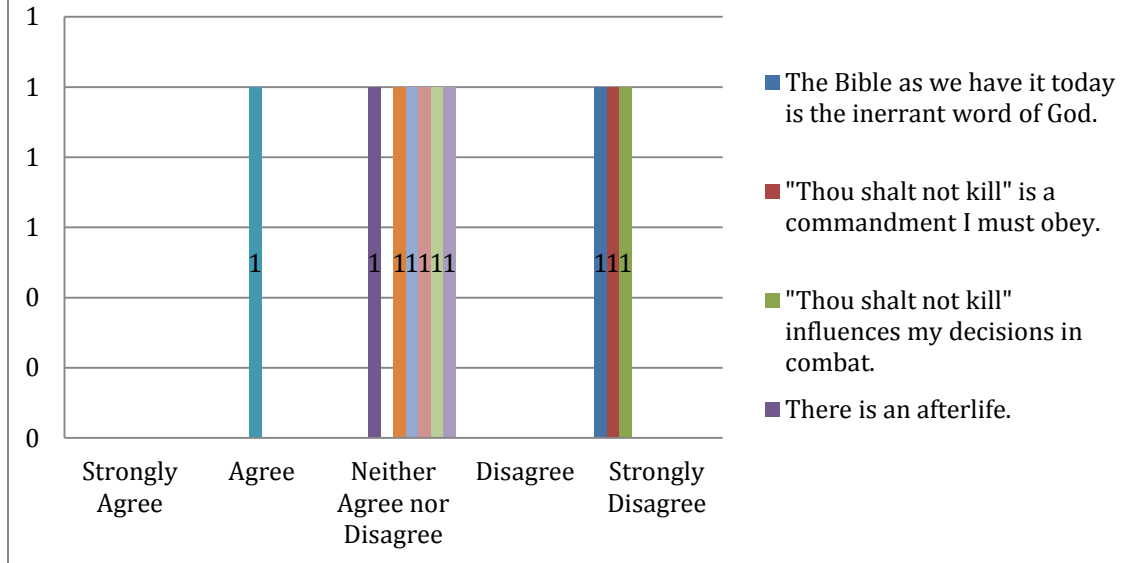
Please select your level of agreement or disagreement with the following statements.

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Total Responses
The Bible as we have it today is the inerrant word of God.	0 0%	0 0%	0 0%	0 0%	1 100%	1
“Thou shalt not kill” is a commandment I must obey.	0 0%	0 0%	0 0%	0 0%	1 100%	1
“Thou shalt not kill” influences my decisions in combat.	0 0%	0 0%	0 0%	0 0%	1 100%	1
There is an afterlife.	0 0%	0 0%	1 100%	0 0%	0 0%	1
The merit or lack of merit of our actions in life are rewarded in the afterlife.	0 0%	1 100%	0 0%	0 0%	0 0%	1
There is a God or supreme entity.	0 0%	0 0%	1 100%	0 0%	0 0%	1
God will punish me for killing in combat.	0 0%	0 0%	1 100%	0 0%	0 0%	1
I can receive forgiveness from God for killing in combat.	0 0%	0 0%	1 100%	0 0%	0 0%	1
God will forgive killing in combat.	0 0%	0 0%	1 100%	0 0%	0 0%	1
My faith/religion influences my view of whether it is acceptable to kill in combat.	0 0%	0 0%	1 100%	0 0%	0 0%	1
Total Responses	0	1	6	0	3	10

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American
 [Choose one] Describe your religious affiliation. Christian

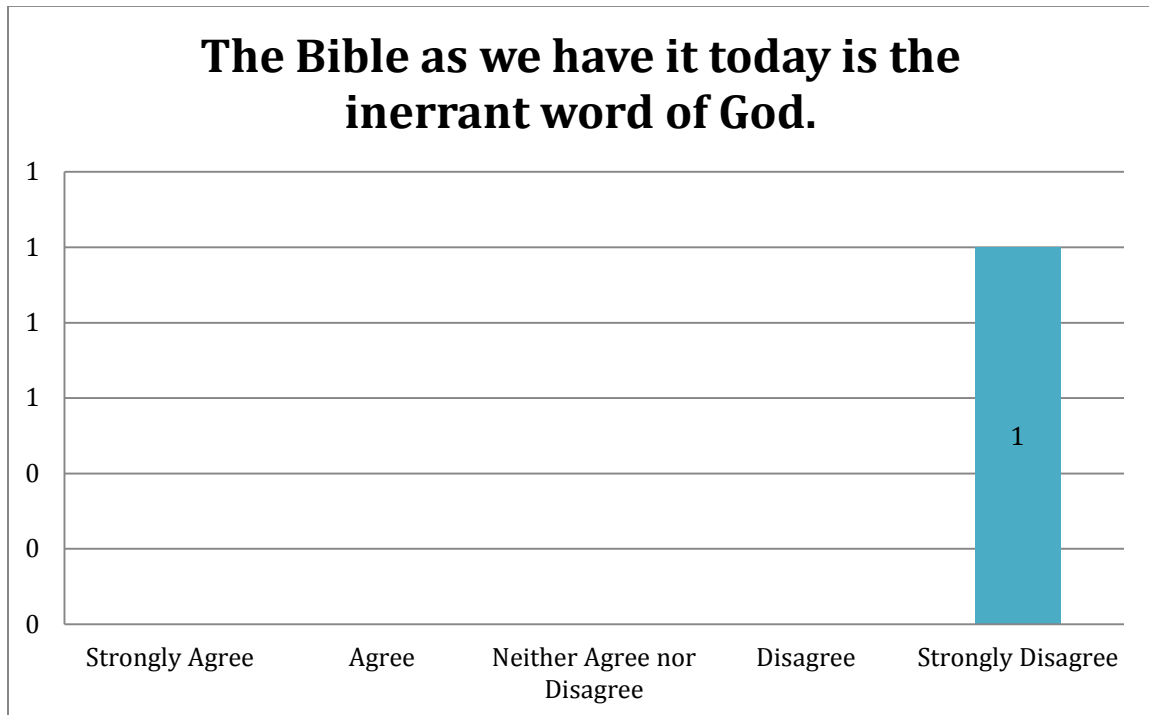
Figure 61. Inerrant Word of God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	1
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

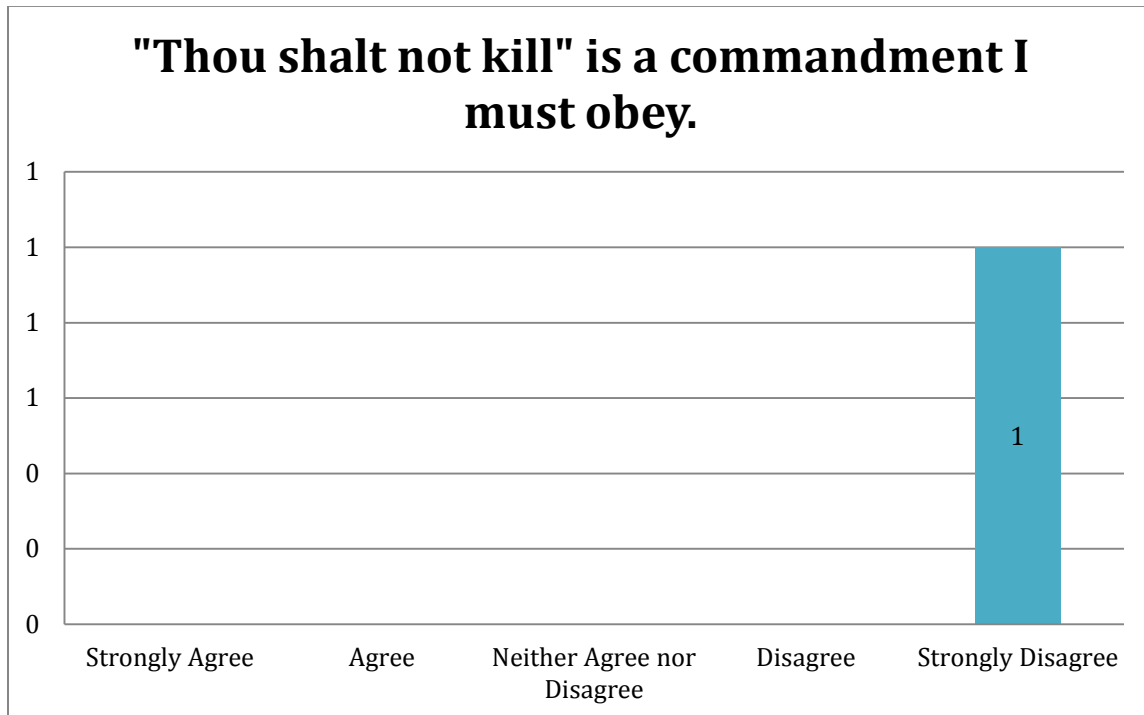
Figure 62. Inerrant Word of God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” is a commandment I must obey.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	1
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 63. Obey “Thou Shalt Not Kill” – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” influences my decisions in combat.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	1
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

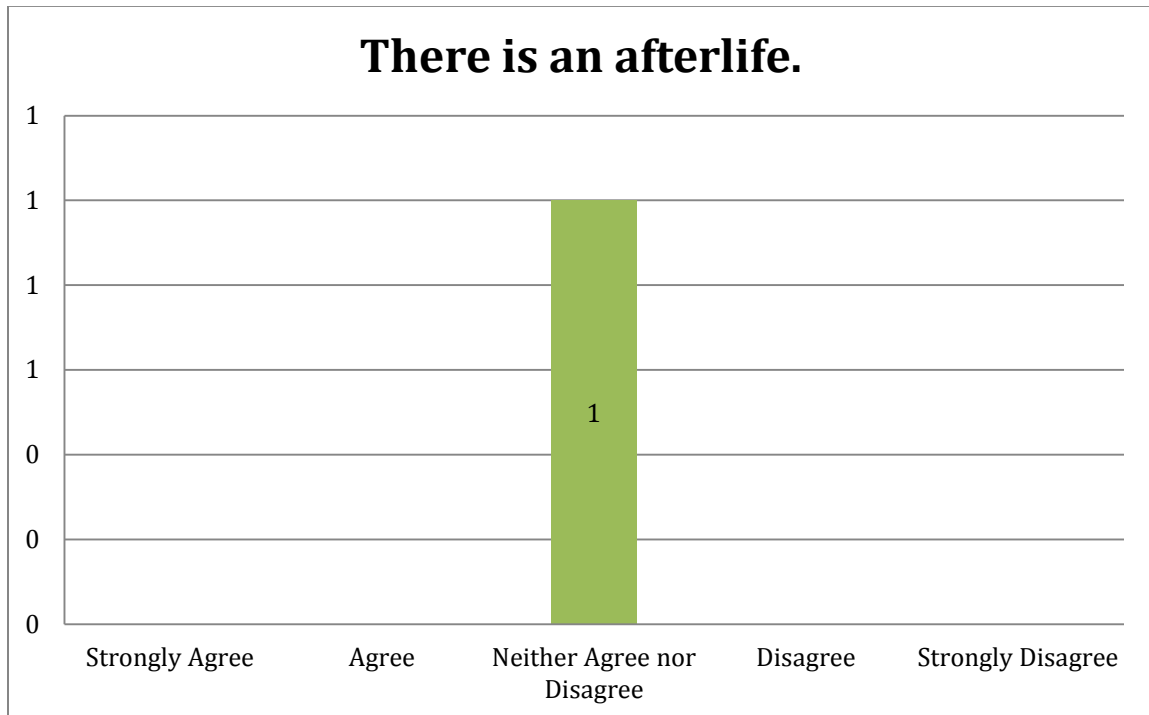
Figure 64. Influence of “Thou Shalt Not Kill” – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

There is an afterlife.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

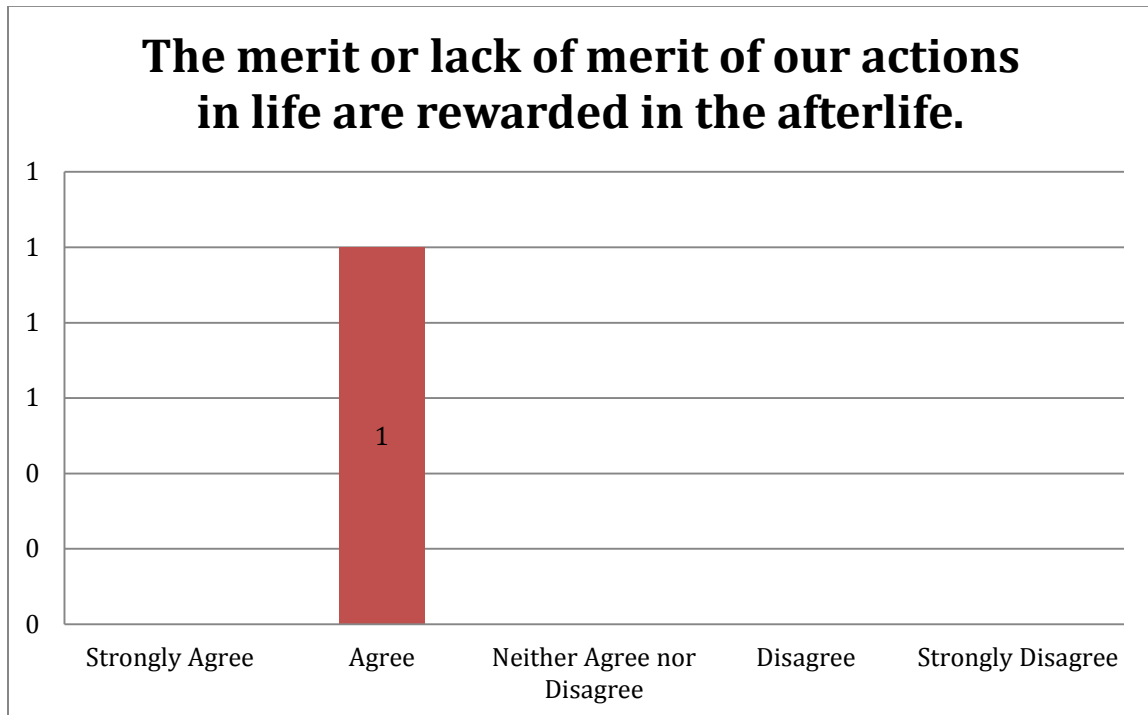
Figure 65. There is an Afterlife – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

The merit or lack of merit of our actions in life are rewarded in the afterlife.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	1
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

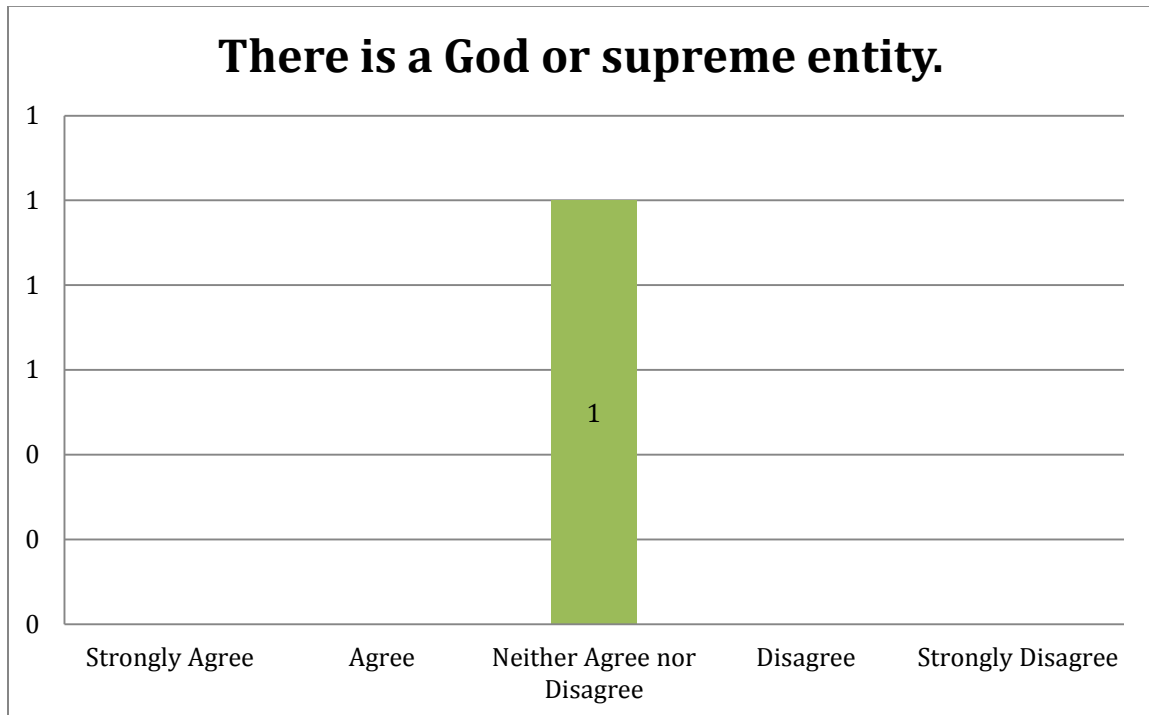
Figure 66. Actions Rewarded in the Afterlife – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

There is a God or supreme entity.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

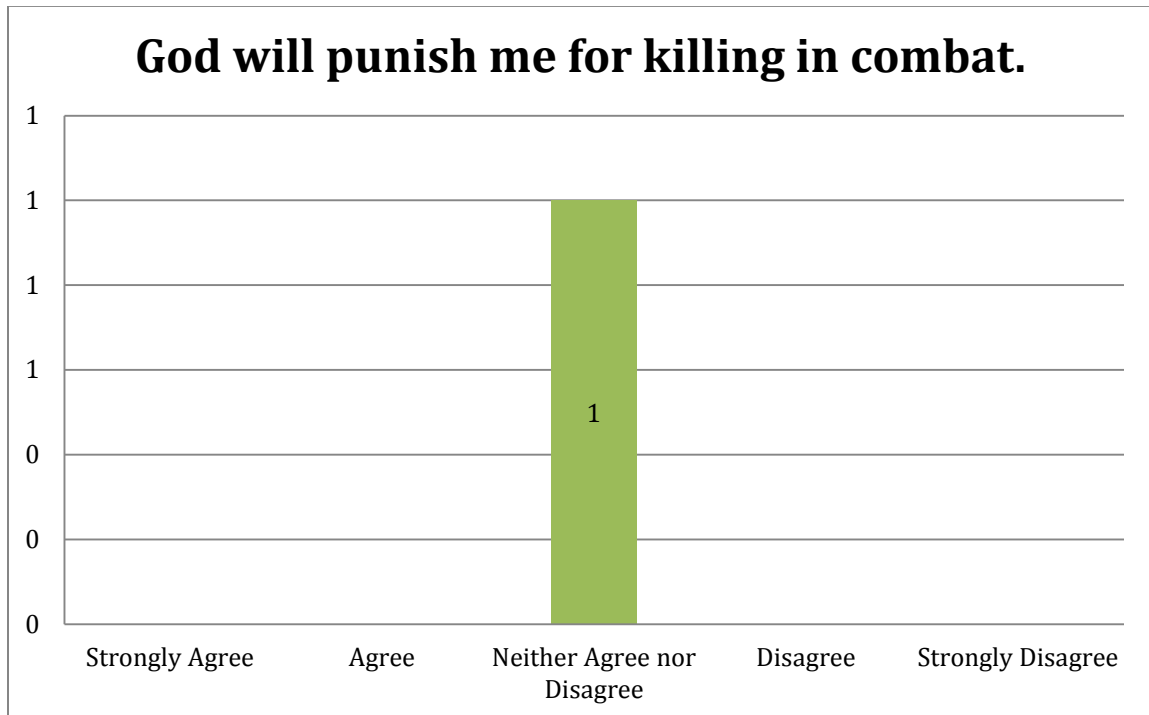
Figure 67. Belief in God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

God will punish me for killing in combat.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

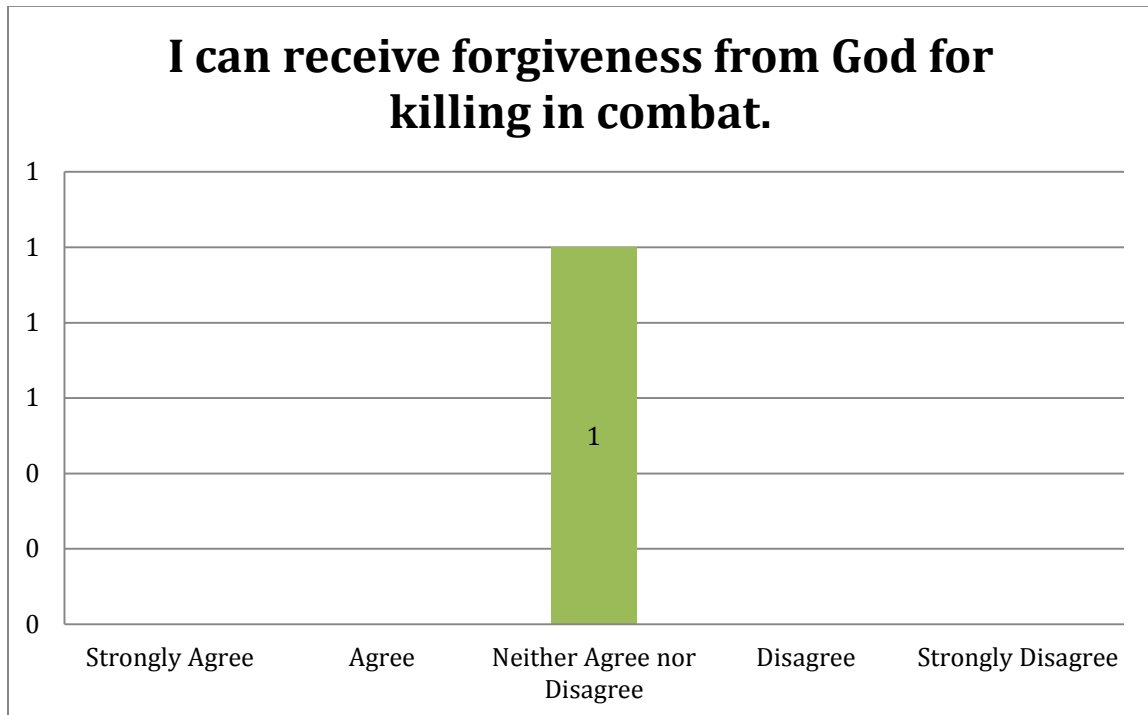
Figure 68. Punishment by God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

I can receive forgiveness from God for killing in combat.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 69. Possible Forgiveness from God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

God will forgive killing in combat.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

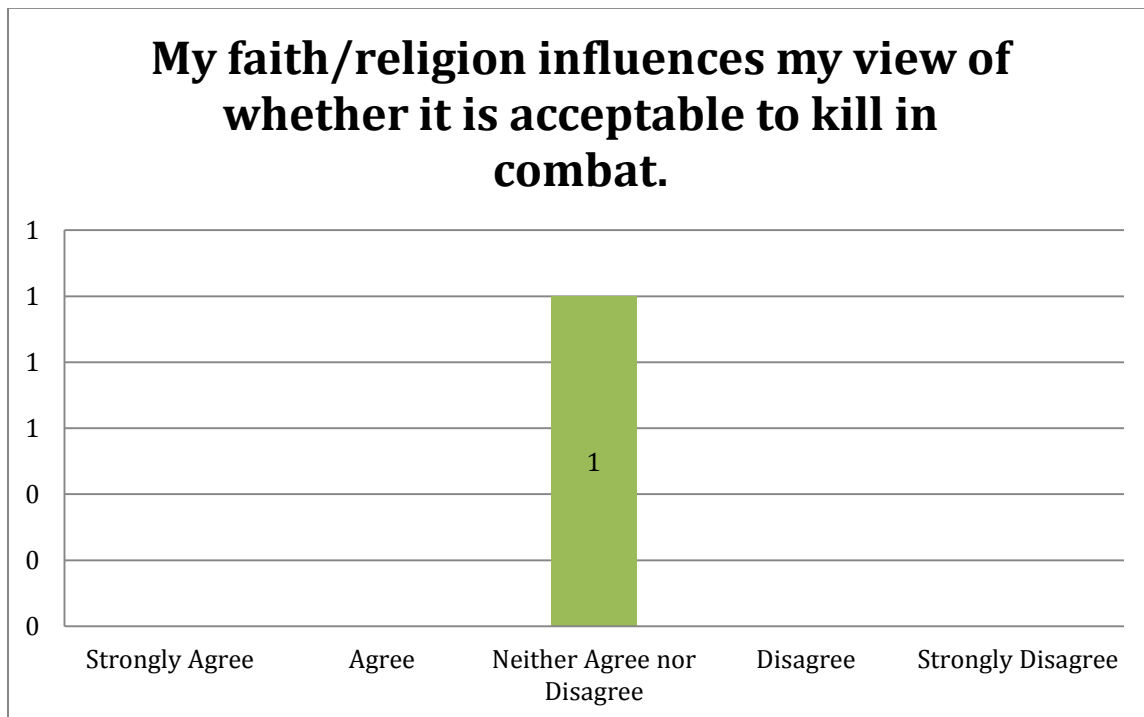
Figure 70. Forgiveness from God – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

My faith/religion influences my view of whether it is acceptable to kill in combat.

Response Rate: 8% (N=1) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American
[Choose one] Describe your religious affiliation. Christian

Figure 71. Faith's Influence on Killing – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

Please provide comments regarding religious perspectives on killing in combat.

Response Rate: 54% (N=7) Question Type: Paragraph

I believe that God is all forgiving. Wanton killing, aimless killing is bad but killing in protection of yourself or of innocents is noble.

Good ethics, constructive to a healthy society, need not be based in religion.

I do not consider myself a religious person. However, I do believe there is a God, and that he is a just being. Combat has been a part of human existence at least since recorded history, and I believe that people engaged in combat do not kill on an immoral basis.

[Sorry,] but I have none.

For most soldiers, they pray to a god when in war. My response is that there is no god since war is just approved killing.

“Thou shall not murder” is not the same as “thou shall not kill” and I think the former is the correct interpretation. For one thing, there is way too much killing in the bible for me to take the latter seriously.

I don't have any perspectives that you are seeking, but I struggled to answer many of your questions. Army folks will be confused what you mean by the first question. I deployed to Iraq for 15 months and earned a “combat patch,” but I never was in a firefight. I did, however, assist in decisions that led to destructive outcomes that were authorized by the rules of engagement. What about folks who advise commanders on targeting issues - have they participated in combat by your definition? Also, on the last page, I answered “N/A,” as my real answer is “I don't know.” I think an “I don't know” answer is appropriate, especially if one's religious beliefs are agnostic or something along those lines. In other words, there are quite a few legitimate answers that are not on the agree/disagree spectrum. I'd like to help more, but I'm not sure how my real feelings fit within the options given.

Total Responses: 7

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

[Choose one] Describe your religious affiliation. Christian

Figure 72. Optional Final Comments – Non-Christian

Source: CGSC Survey Control Number 14-02-046.

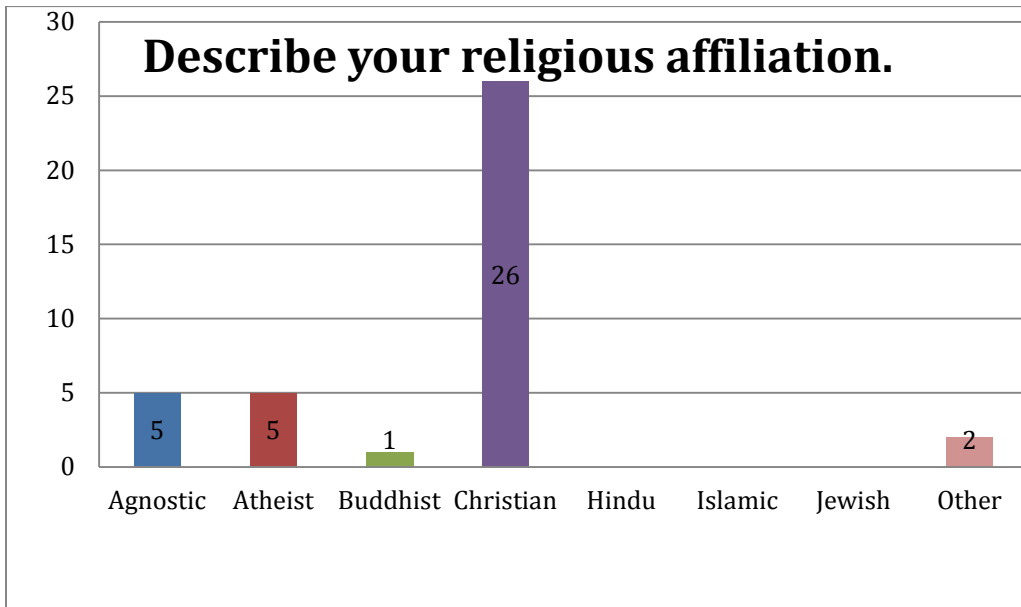
APPENDIX C

SURVEY – 30 APRIL 2014 SUMMARY REPORT: AGGREGATE AMERICAN
RESPONSES

Describe your religious affiliation.

Response Rate: 100% (N=39) Question Type: Choose one

Agnostic	5
Atheist	5
Buddhist	1
Christian	26
Hindu	0
Islamic	0
Jewish	0
Other	2
Total Responses	39



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

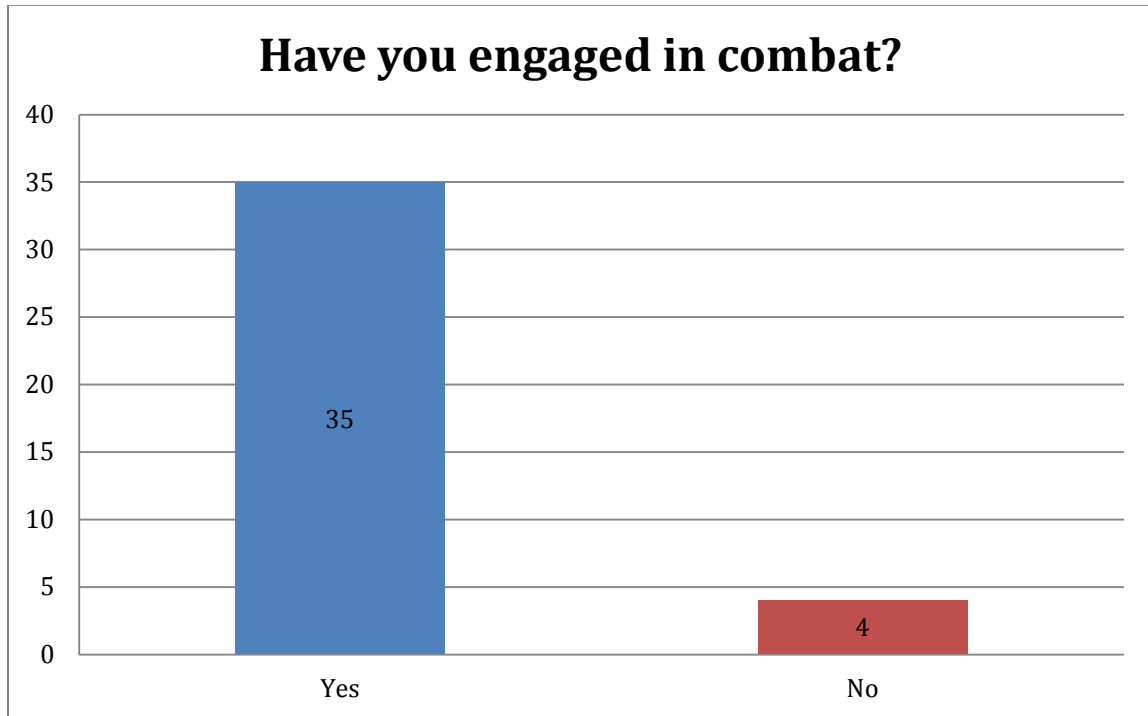
Figure 73. Religious Affiliation – Aggregate

Source: CGSC Survey Control Number 14-02-046.

Have you engaged in combat?

Response Rate: 100% (N=39) Question Type: Choose one

Yes	35
No	4
Total Responses	39



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

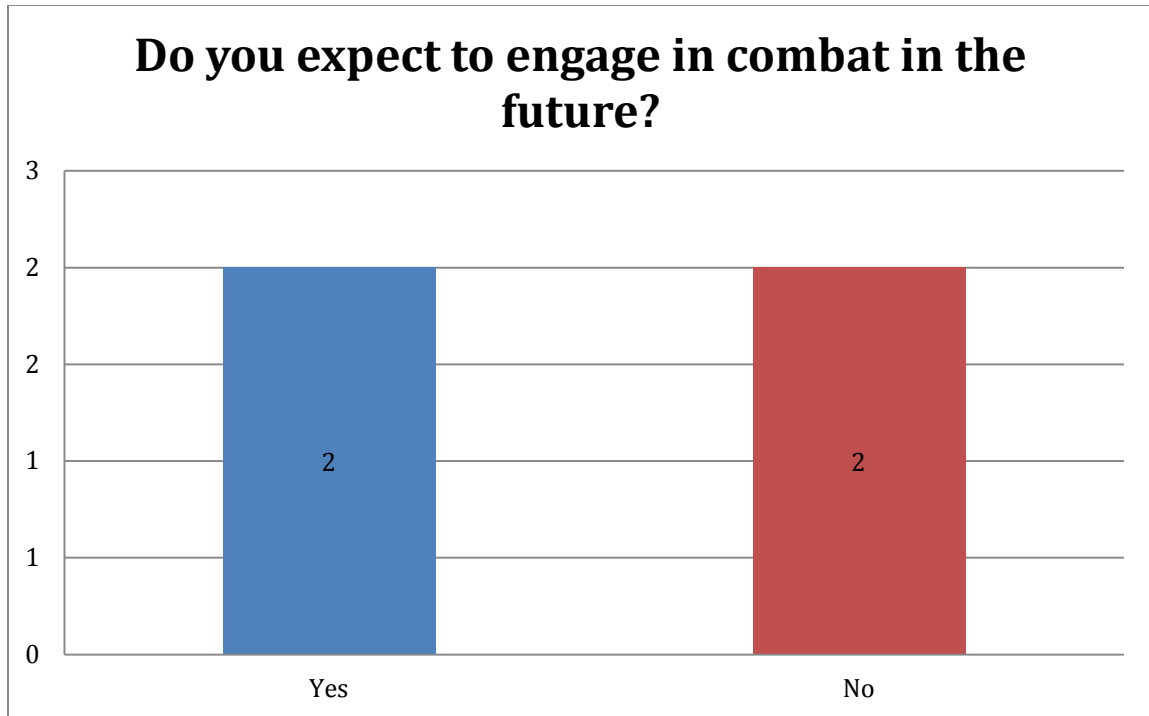
Figure 74. Engage in Combat – Aggregate

Source: CGSC Survey Control Number 14-02-046.

Do you expect to engage in combat in the future?

Response Rate: 10% (N=4) Question Type: Choose one

Yes	2
No	2
Total Responses	4



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

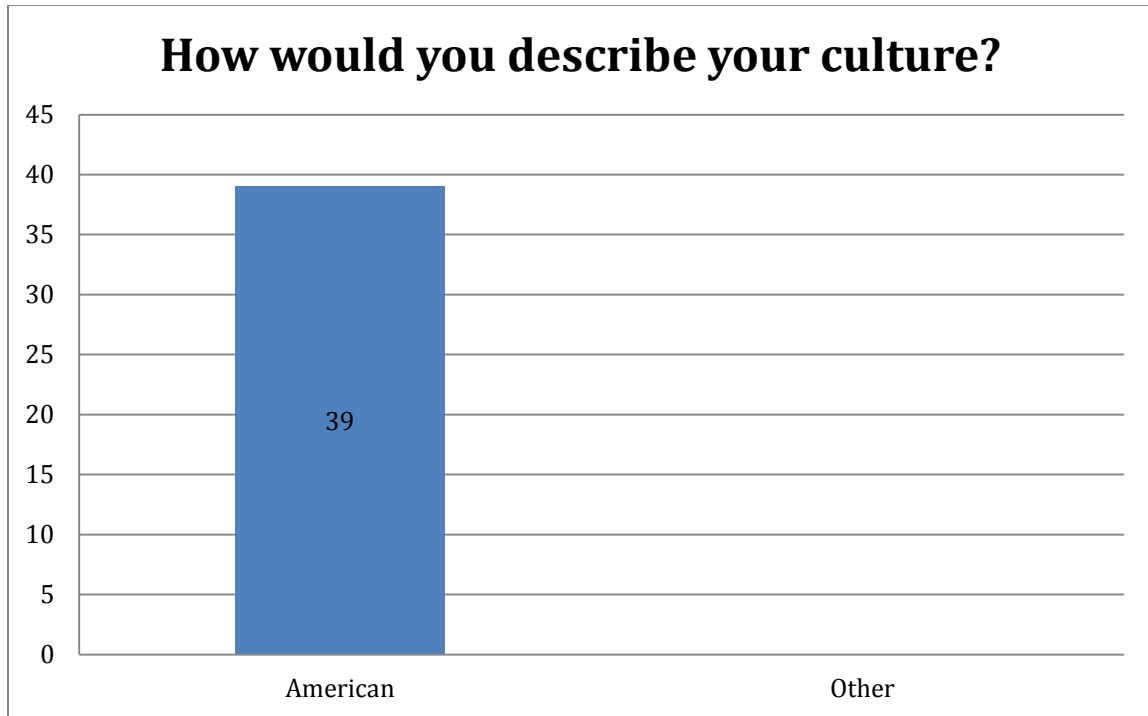
Figure 75. Expectation to Engage in Combat – Aggregate

Source: CGSC Survey Control Number 14-02-046.

How would you describe your culture?

Response Rate: 100% (N=39) Question Type: Choose one

American	39
Other	0
Total Responses	39



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

Figure 76. Description of Culture – Aggregate

Source: CGSC Survey Control Number 14-02-046.

Briefly describe your culture:

Response Rate: 100% (N=39) Question Type: Paragraph

RA

RA

RA

RA

RA

RA

ARNG

RA

RA

RA

RA

RA

RA

ARNG

ARNG

RA

RA

RA

RA

RA

RA

RA

RA

RA

RA

RA

ARNG

USAR

RA

RA

RA

RA

USAR

USAF

RA

RA

RA

Marine

ARNG

Total Responses: 39

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

Figure 77. Further Description of Culture – Aggregate

Source: CGSC Survey Control Number 14-02-046.

Describe your religious affiliation:

Response Rate: 21% (N=8) Question Type: Paragraph

Southern Baptist

I align myself with Lutheran doctrine. However, I'm not extreme by any means.

Southern Baptist

Protestant Christian. Grew [up] in an evangelical free denomination church.

I believe in God and my values are congruent with elements of any of the three major monotheistic religions.

complicated

Church of Jesus Christ Of Latter Day Saints (Mormon)

Deist

Total Responses: 8

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

Figure 78. Religious Affiliation – Aggregate

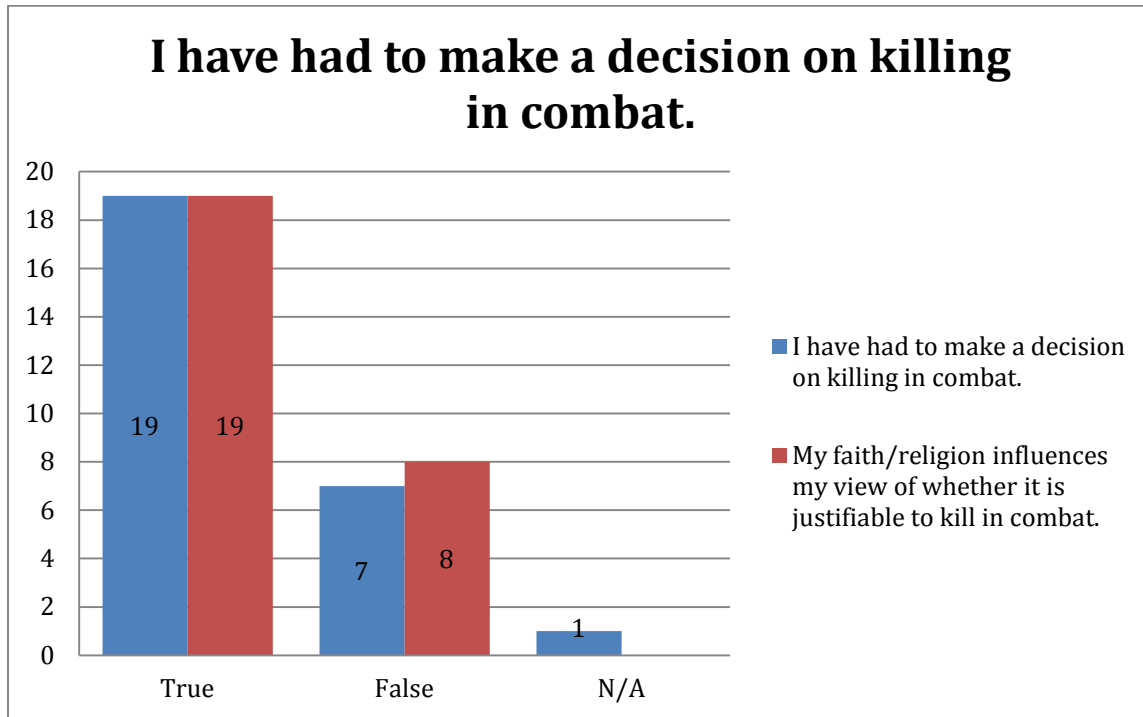
Source: CGSC Survey Control Number 14-02-046.

Select true or false for the following statements.

Scale 1

Question Type: Choose one

	True	False	N/A	Total Responses
I have had to make a decision on killing in combat.	19 70%	7 26%	1 4%	27
My faith/religion influences my view of whether it is justifiable to kill in combat.	19 70%	8 30%	0 0%	27
Total Responses	38	15	1	54



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American

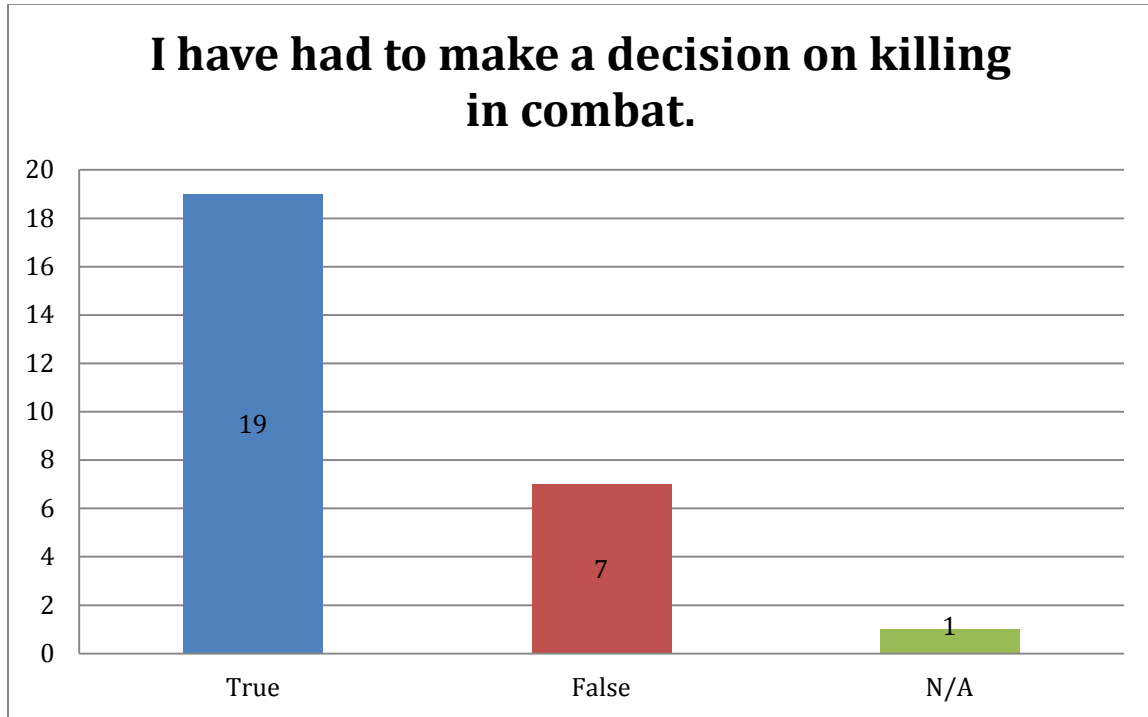
Figure 79. Decision on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

I have had to make a decision on killing in combat.

Response Rate: 69% (N=27) Question Type: Choose one

True	19
False	7
N/A	1
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

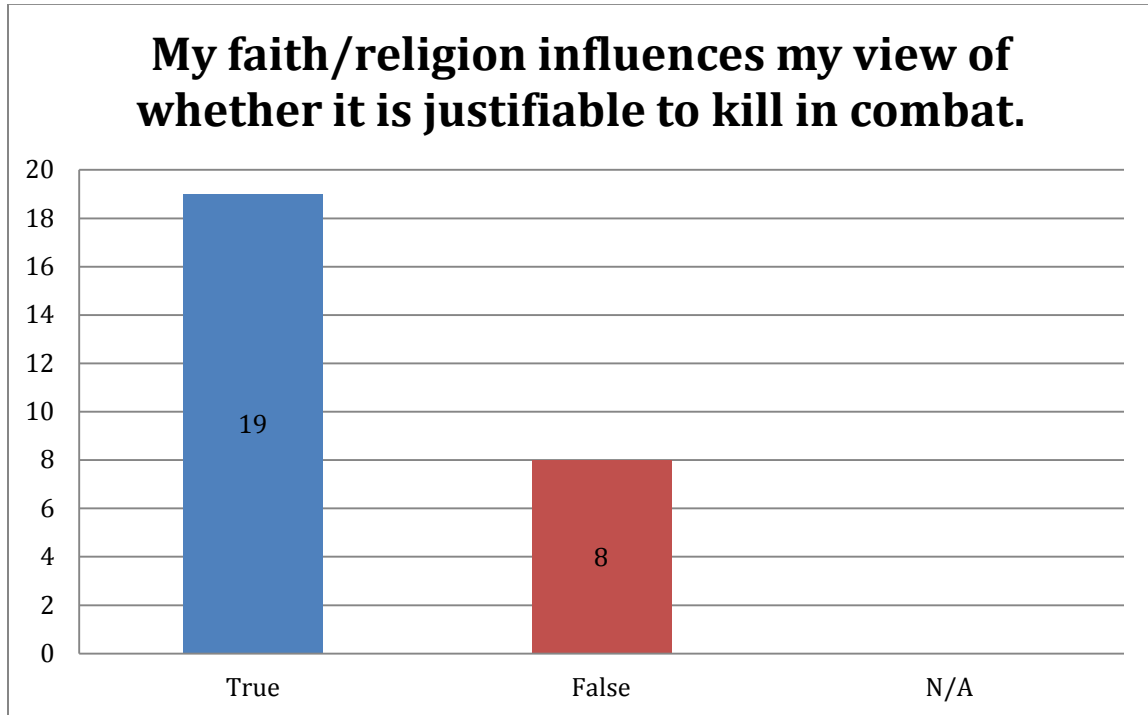
Figure 80. Decision on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

My faith/religion influences my view of whether it is justifiable to kill in combat.

Response Rate: 69% (N=27) Question Type: Choose one

True	19
False	8
N/A	0
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

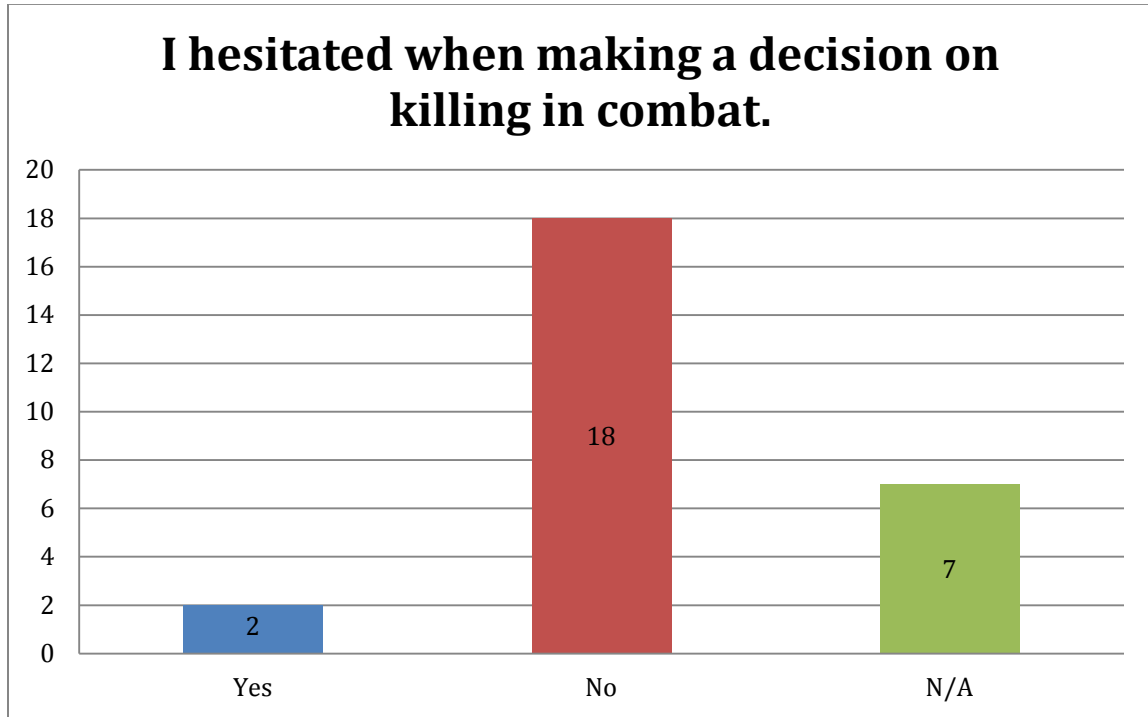
Figure 81. Faith's Influence on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

I hesitated when making a decision on killing in combat.

Response Rate: 69% (N=27) Question Type: Choose one

Yes	2
No	18
N/A	7
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

Figure 82. Hesitation in Killing – Aggregate

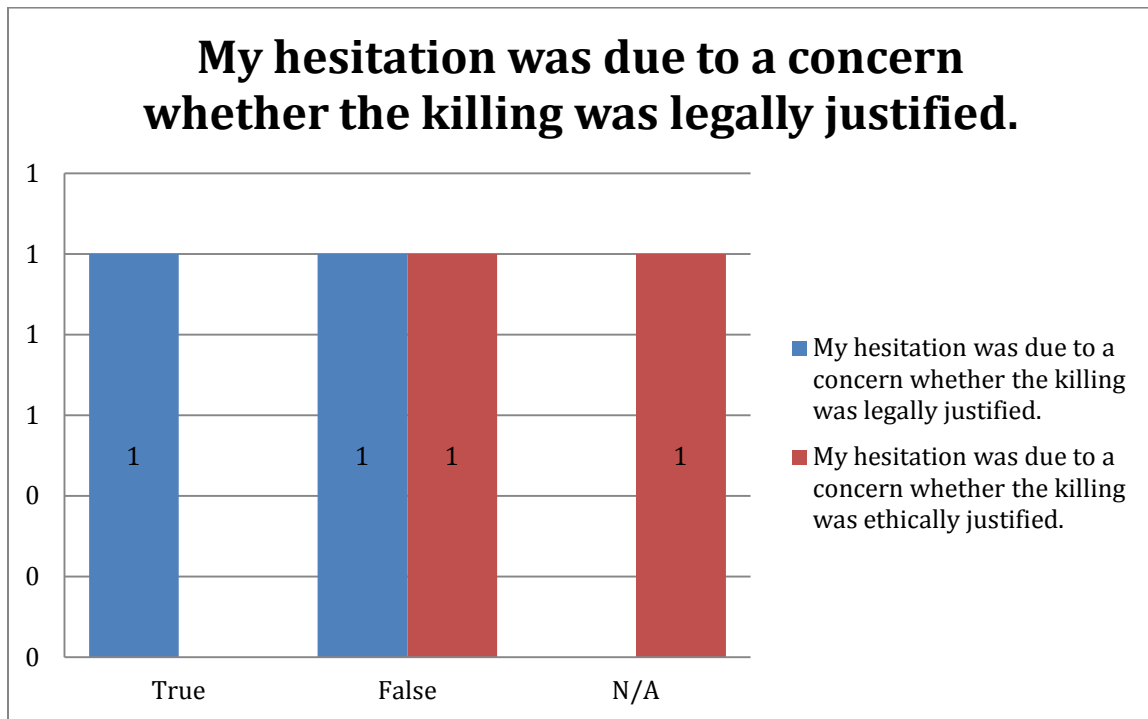
Source: CGSC Survey Control Number 14-02-046.

Justified Killing in Combat

Scale 1

Question Type: Choose one

	True	False	N/A	Total Responses
My hesitation was due to a concern whether the killing was legally justified.	1 50%	1 50%	0 0%	2
My hesitation was due to a concern whether the killing was ethically justified.	0 0%	1 50%	1 50%	2
Total Responses	1	2	1	4



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

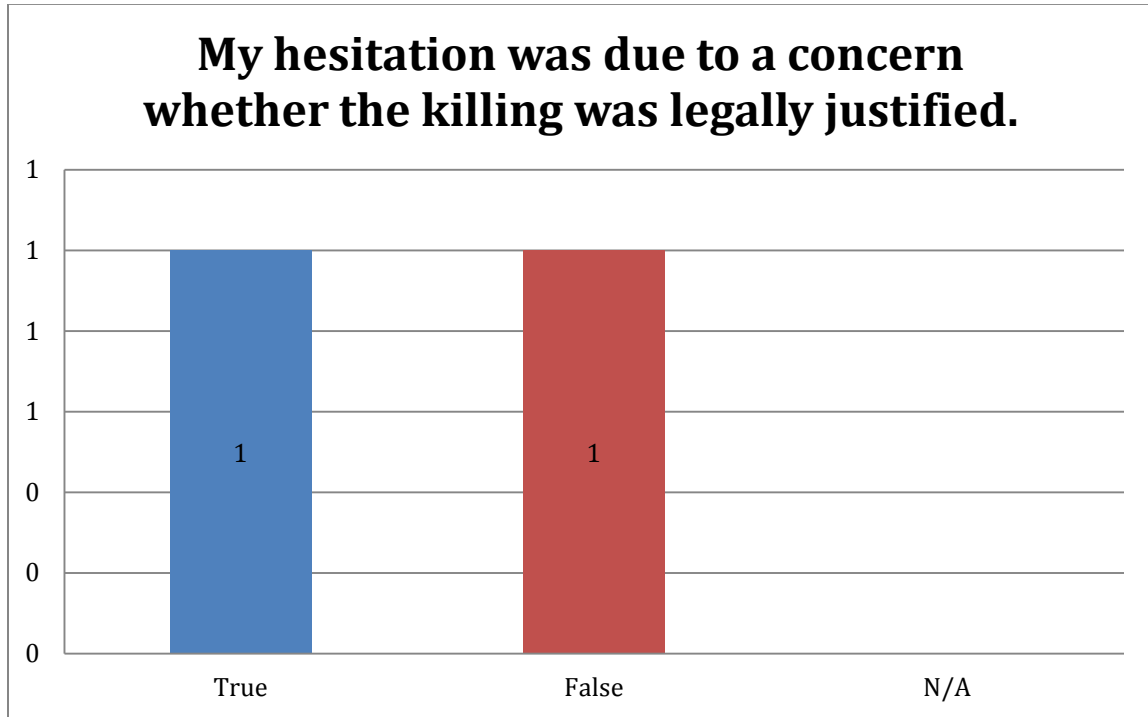
Figure 83. Legally/Ethically Justified Hesitation in Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

My hesitation was due to a concern whether the killing was legally justified.

Response Rate: 5% (N=2) Question Type: Choose one

True	1
False	1
N/A	0
Total Responses	2



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

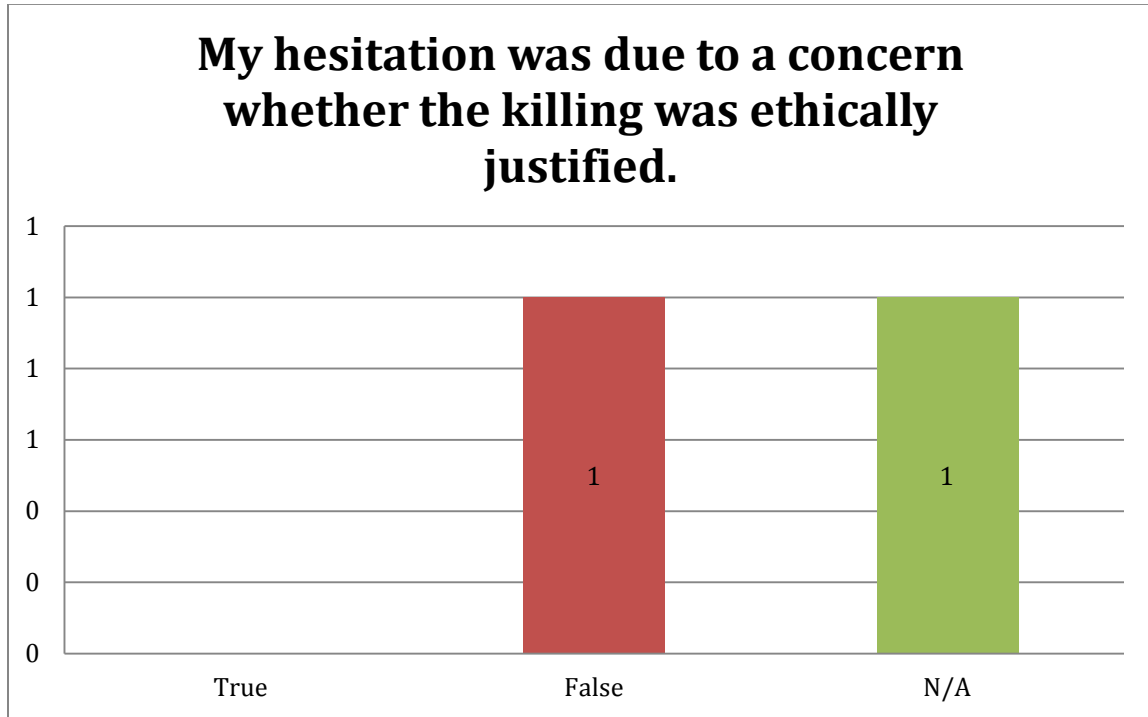
Figure 84. Legally Justified Hesitation in Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

My hesitation was due to a concern whether the killing was ethically justified.

Response Rate: 5% (N=2) Question Type: Choose one

True	0
False	1
N/A	1
Total Responses	2



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

Figure 85. Ethically Justified Hesitation in Killing – Aggregate

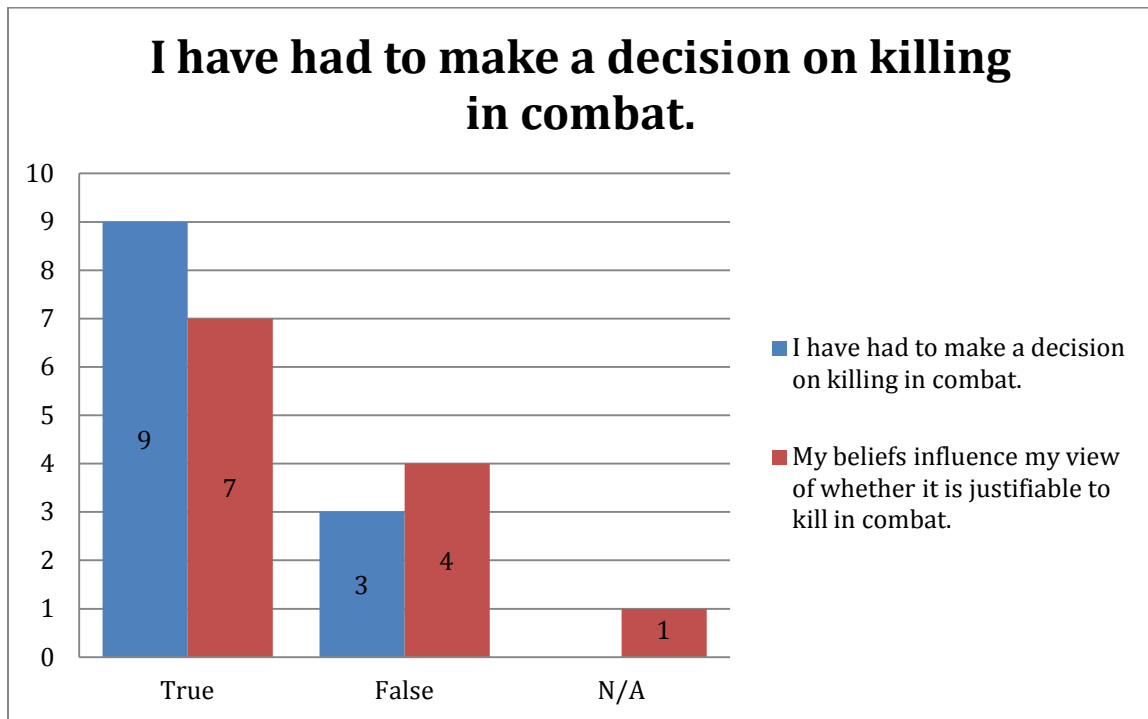
Source: CGSC Survey Control Number 14-02-046.

Select true or false for the following statements.

Scale 1

Question Type: **Choose one**

	True	False	N/A	Total Responses
I have had to make a decision on killing in combat.	9 75%	3 25%	0 0%	12
My beliefs influence my view of whether it is justifiable to kill in combat.	7 58%	4 33%	1 8%	12
Total Responses	16	7	1	24



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

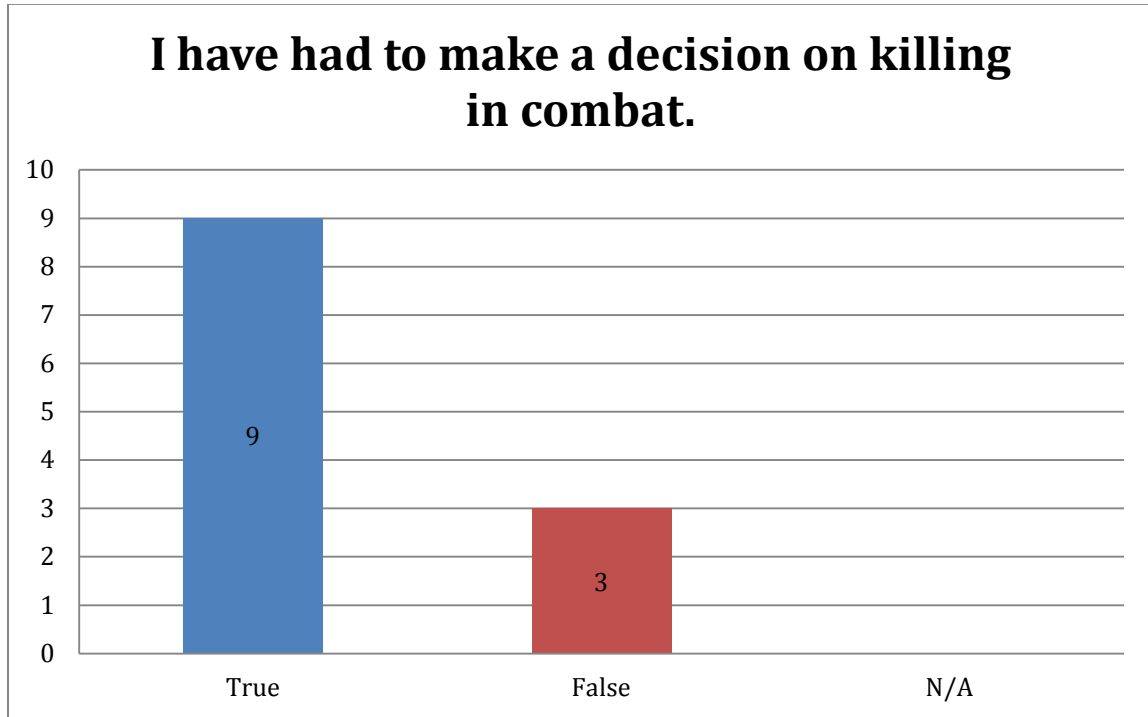
Figure 86. Decision on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

I have had to make a decision on killing in combat.

Response Rate: 31% (N=12) Question Type: Choose one

True	9
False	3
N/A	0
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

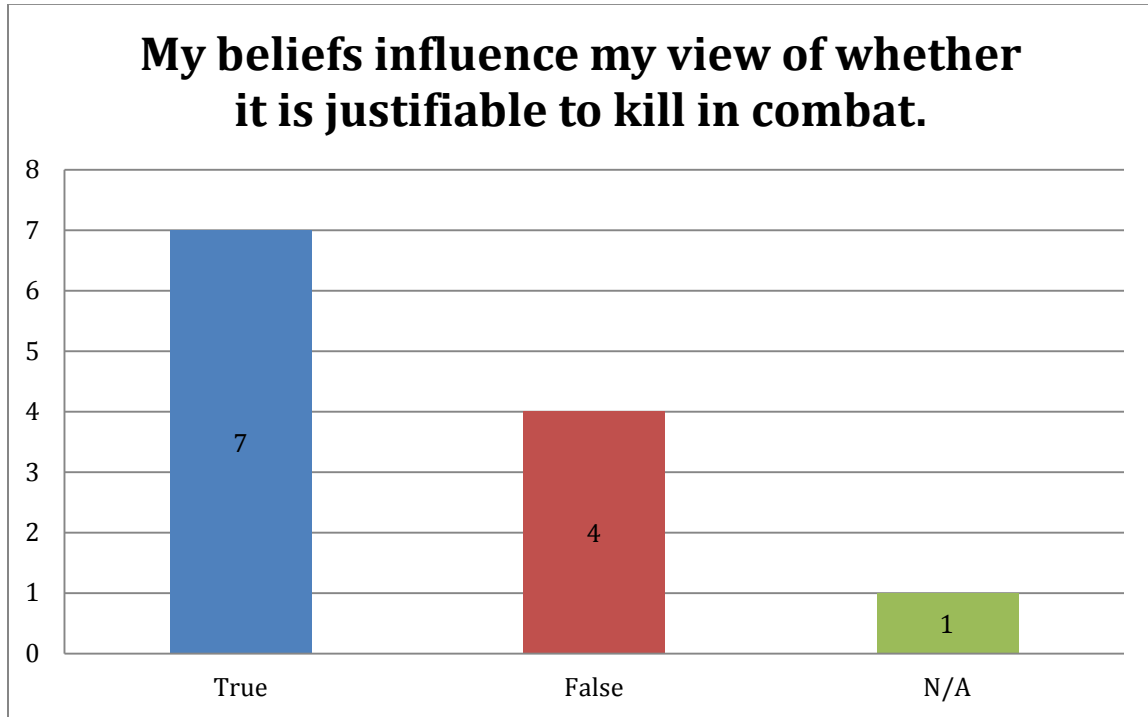
Figure 87. Decision on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

My beliefs influence my view of whether it is justifiable to kill in combat.

Response Rate: 31% (N=12) Question Type: Choose one

True	7
False	4
N/A	1
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

Figure 88. Beliefs Influence on Killing – Aggregate

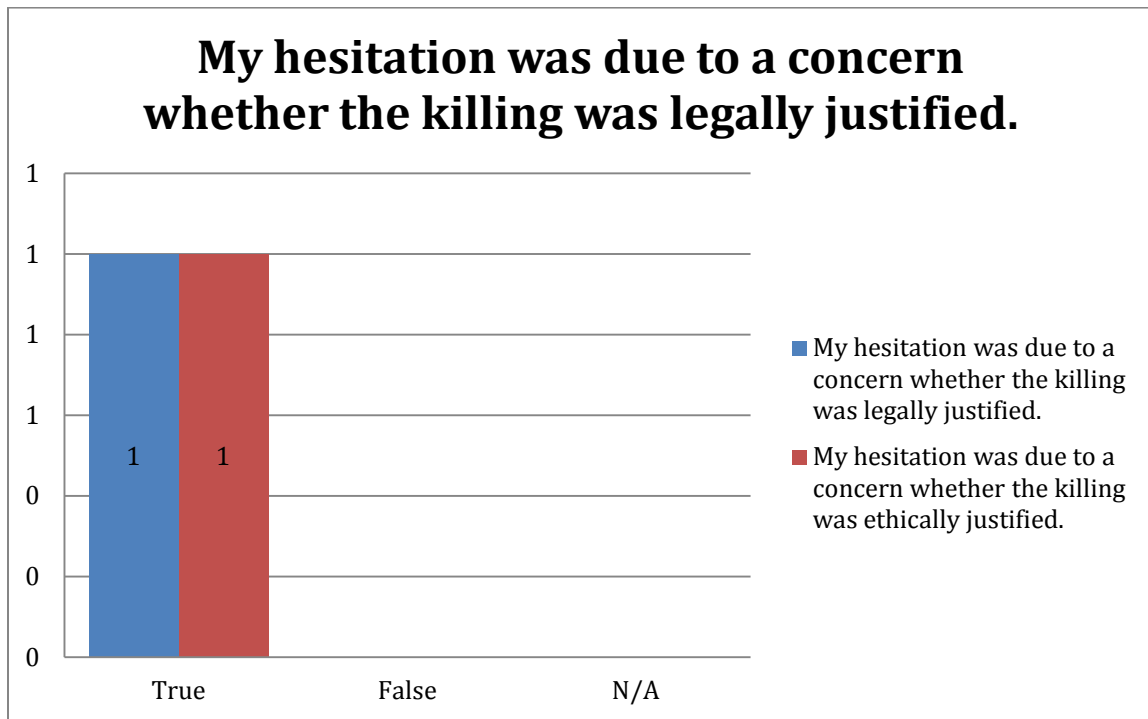
Source: CGSC Survey Control Number 14-02-046.

Justified Killing in Combat

Scale 1

Question Type: Choose one

	True	False	N/A	Total Responses
My hesitation was due to a concern whether the killing was legally justified.	1	0	0	1
	100%	0%	0%	
My hesitation was due to a concern whether the killing was ethically justified.	1	0	0	1
	100%	0%	0%	
Total Responses	2	0	0	2



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

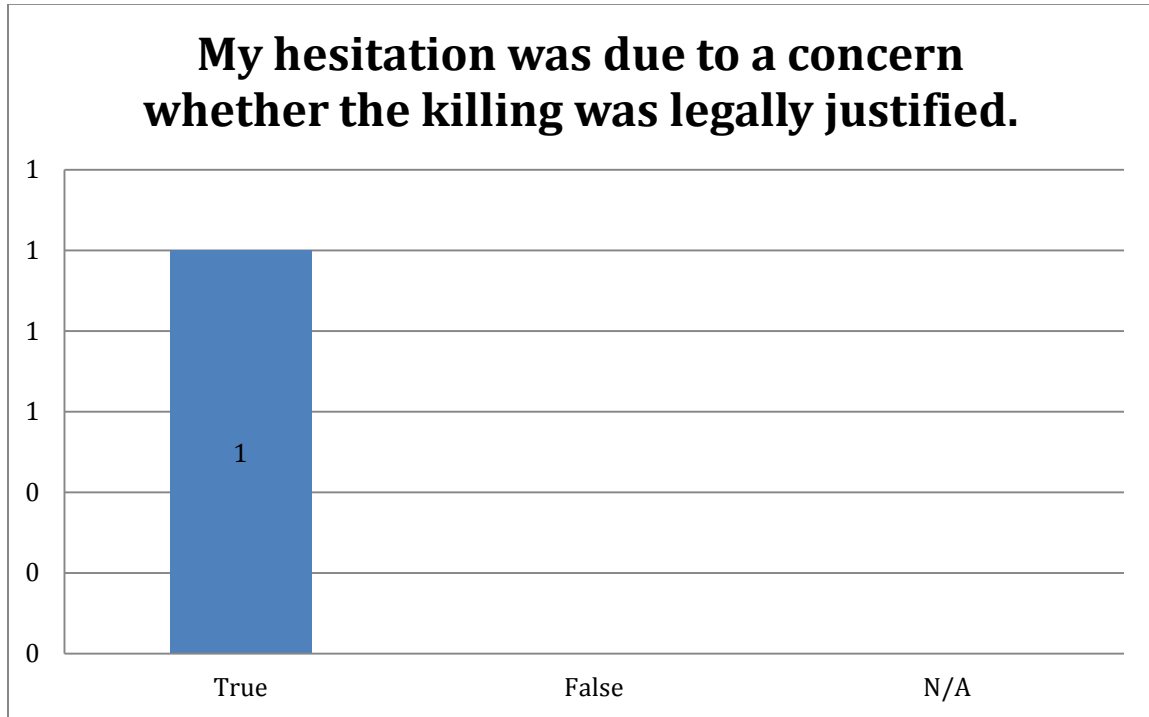
Figure 89. Legal/Ethical Hesitation in Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

My hesitation was due to a concern whether the killing was legally justified.

Response Rate: 2% (N=1) Question Type: Choose one

True	1
False	0
N/A	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

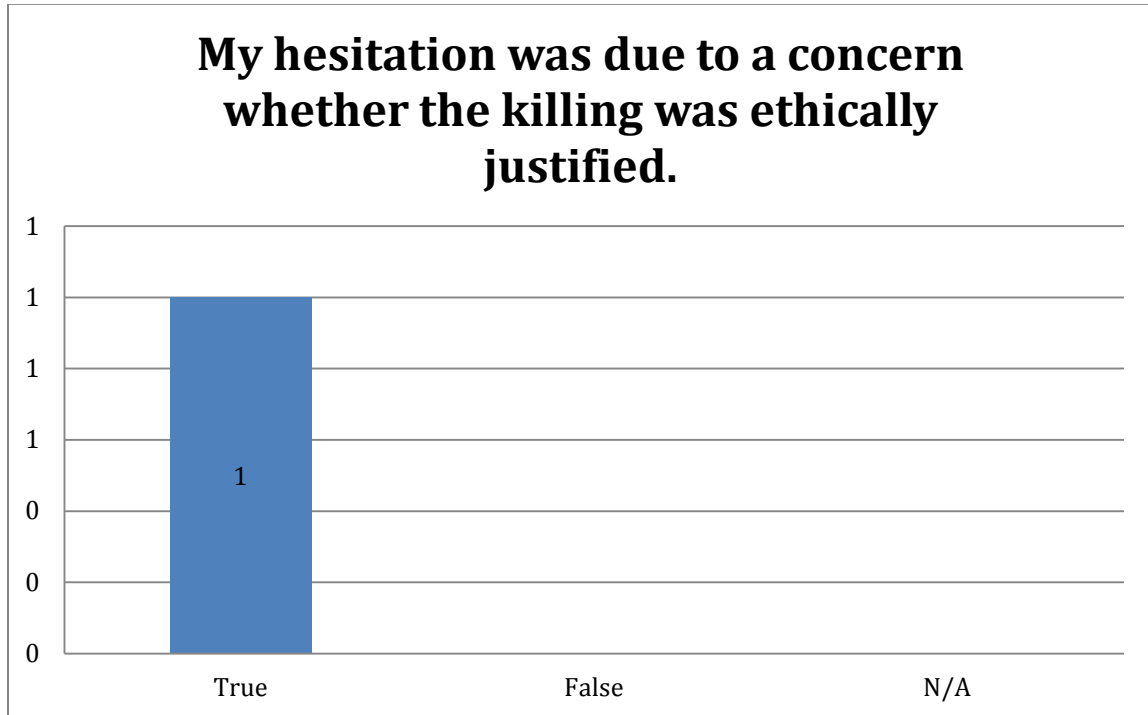
Figure 90. Legally Justified Hesitation on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

My hesitation was due to a concern whether the killing was ethically justified.

Response Rate: 3% (N=1) Question Type: Choose one

True	1
False	0
N/A	0
Total Responses	1



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

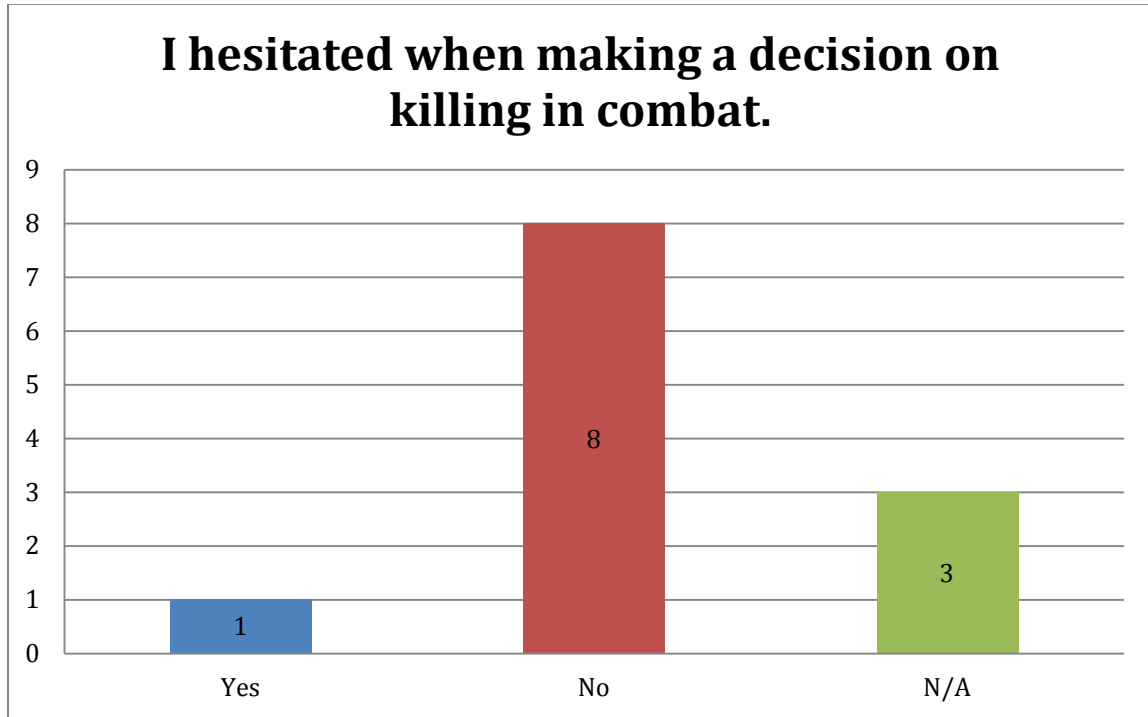
Figure 91. Ethically Justified Hesitation on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

I hesitated when making a decision on killing in combat.

Response Rate: 31% (N=12) Question Type: Choose one

Yes	1
No	8
N/A	3
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

Figure 92. Hesitation on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

Table 8. Respondents' Measure of Agreement – Aggregate

Please select your level of agreement or disagreement with the following statements.

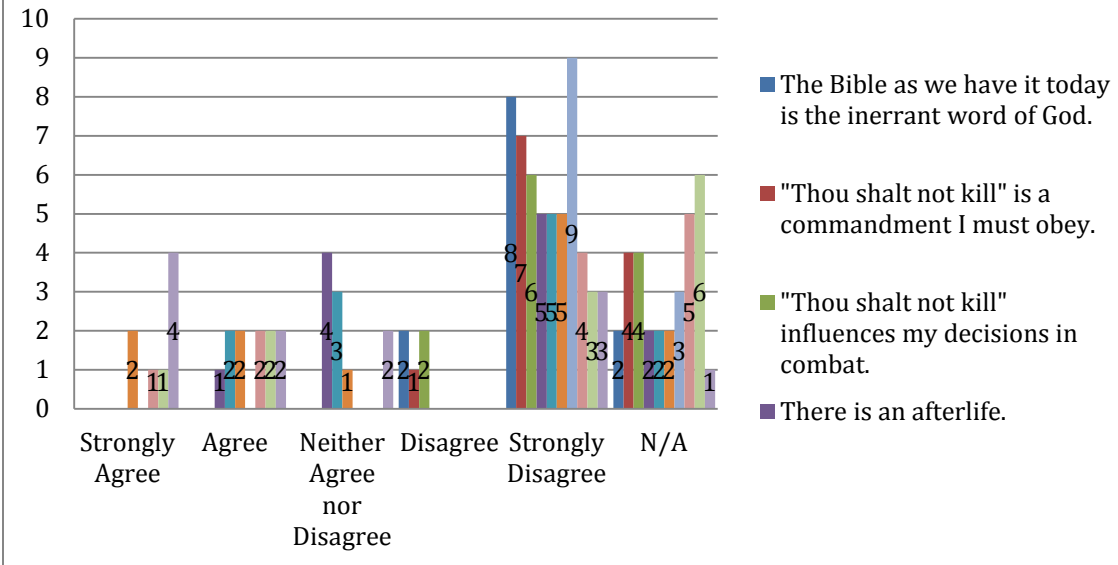
Scale 1

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	N/A	Total Responses
The Bible as we have it today is the inerrant word of God.	0 0%	0 0%	0 0%	2 17%	8 67%	2 17%	12
“Thou shalt not kill” is a commandment I must obey.	0 0%	0 0%	0 0%	1 8%	7 58%	4 33%	12
“Thou shalt not kill” influences my decisions in combat.	0 0%	0 0%	0 0%	2 17%	6 50%	4 33%	12
There is an afterlife.	0 0%	1 8%	4 33%	0 0%	5 42%	2 17%	12
The merit or lack of merit of our actions in life are rewarded in the afterlife.	0 0%	2 17%	3 25%	0 0%	5 42%	2 17%	12
There is a God or supreme entity.	2 17%	2 17%	1 8%	0 0%	5 42%	2 17%	12
God will punish me for killing in combat.	0 0%	0 0%	0 0%	0 0%	9 75%	3 25%	12
I can receive forgiveness from God for killing in combat.	1 8%	2 17%	0 0%	0 0%	4 33%	5 42%	12
God will forgive killing in combat.	1 8%	2 17%	0 0%	0 0%	3 25%	6 50%	12
My beliefs influence my view of whether or not it is acceptable to kill in combat.	4 33%	2 17%	2 17%	0 0%	3 25%	1 8%	12
Total Responses	8	11	10	5	55	31	120

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American

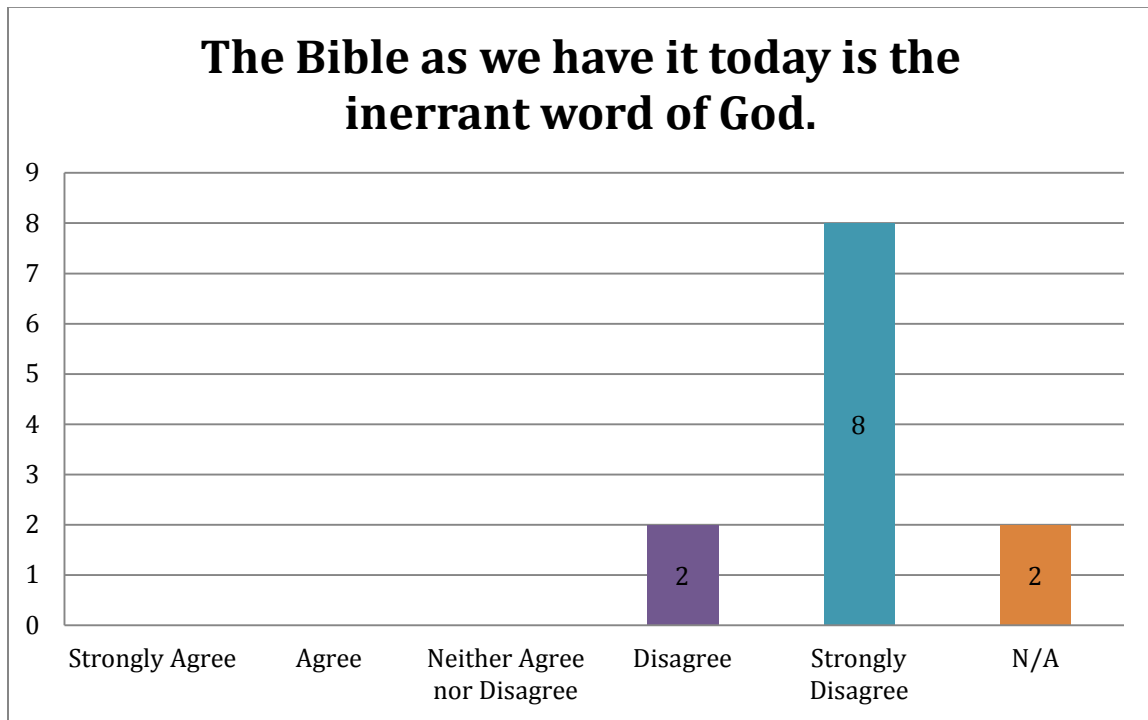
Figure 93. Inerrant Word of God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	2
Strongly Disagree	8
N/A	2
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

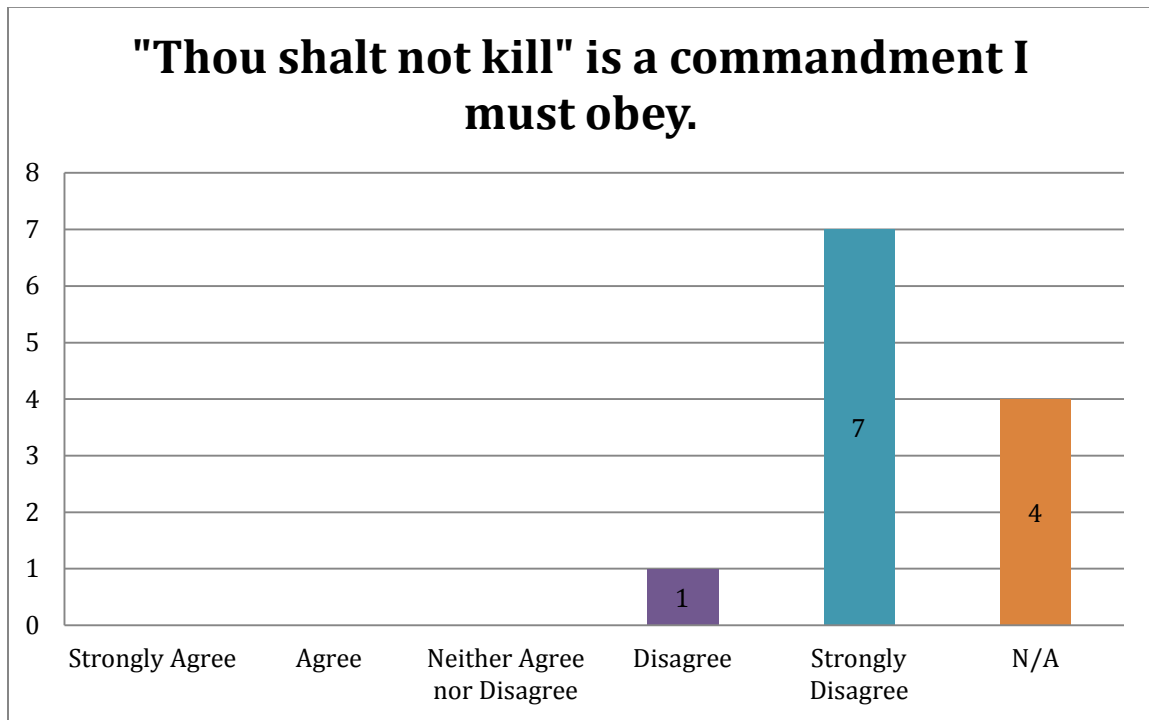
Figure 94. Inerrant Word of God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” is a commandment I must obey.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	1
Strongly Disagree	7
N/A	4
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

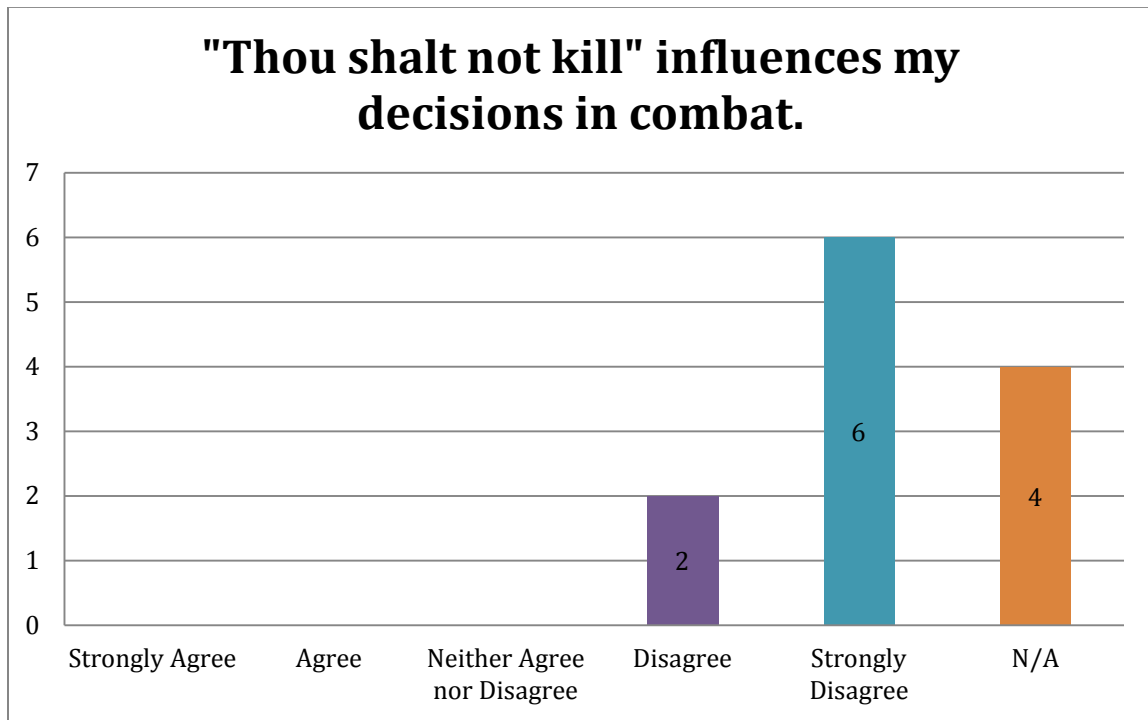
Figure 95. Obey “Thou Shalt Not Kill” – Aggregate

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” influences my decisions in combat.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	2
Strongly Disagree	6
N/A	4
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

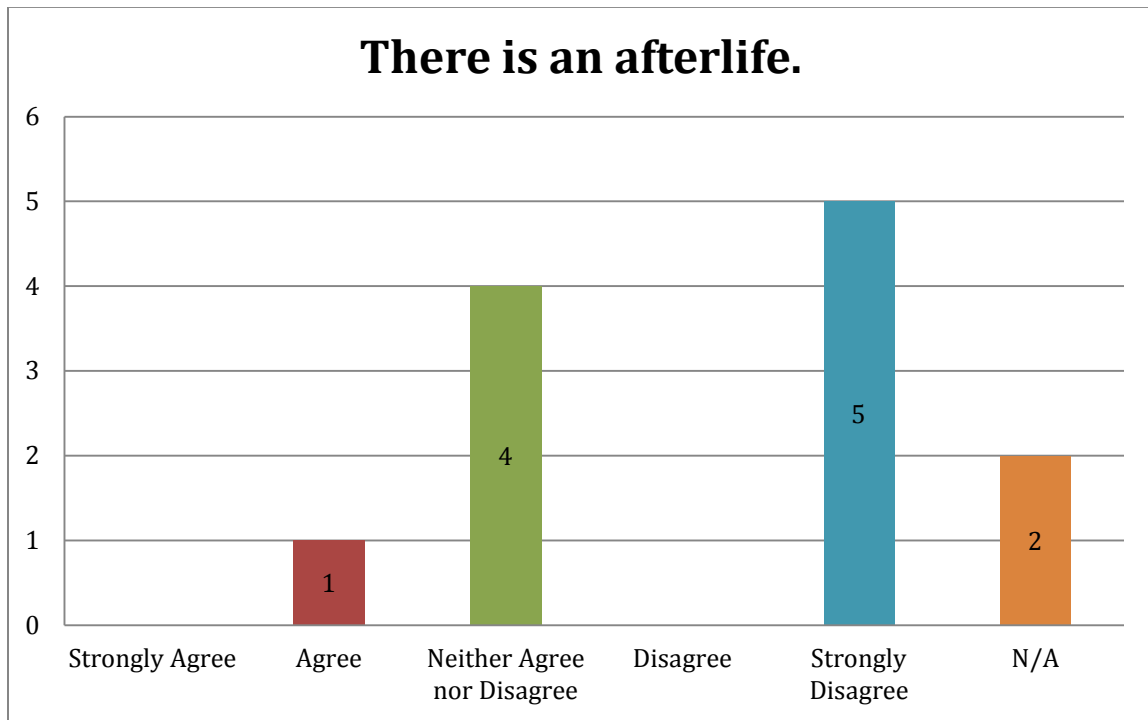
Figure 96. Influence of “Thou Shalt Not Kill” – Aggregate

Source: CGSC Survey Control Number 14-02-046.

There is an afterlife.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	1
Neither Agree nor Disagree	4
Disagree	0
Strongly Disagree	5
N/A	2
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

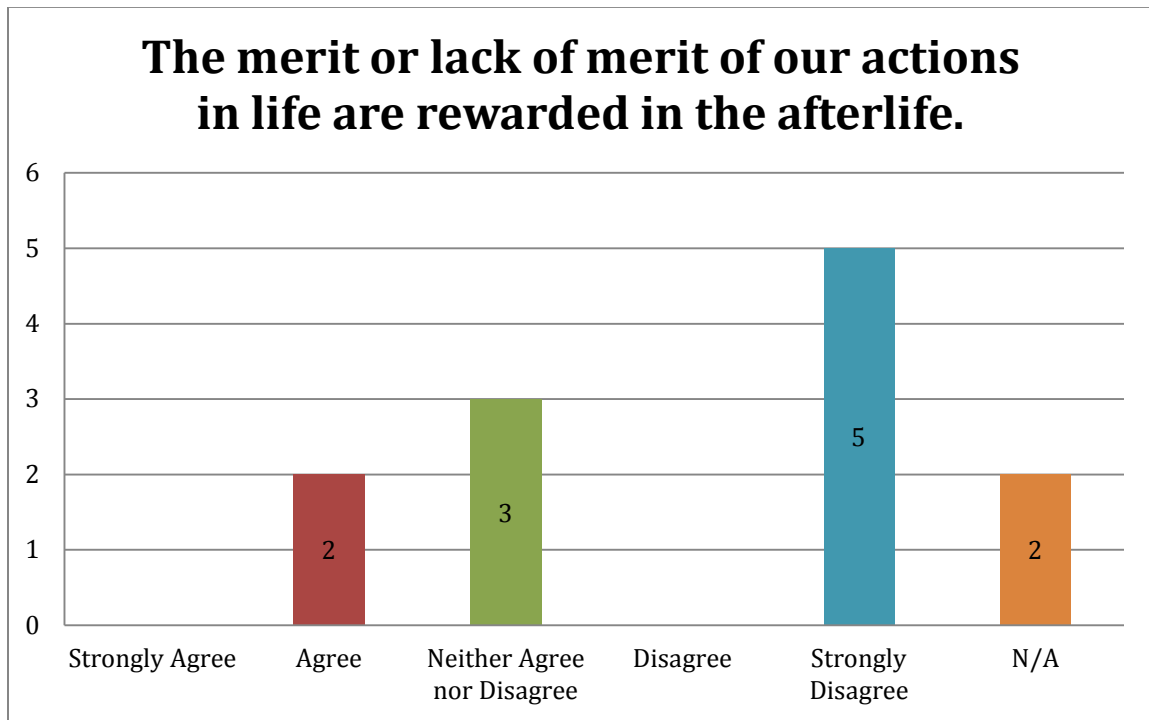
Figure 97. There is an Afterlife – Aggregate

Source: CGSC Survey Control Number 14-02-046.

The merit or lack of merit of our actions in life are rewarded in the afterlife.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	2
Neither Agree nor Disagree	3
Disagree	0
Strongly Disagree	5
N/A	2
Total Responses	12



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American

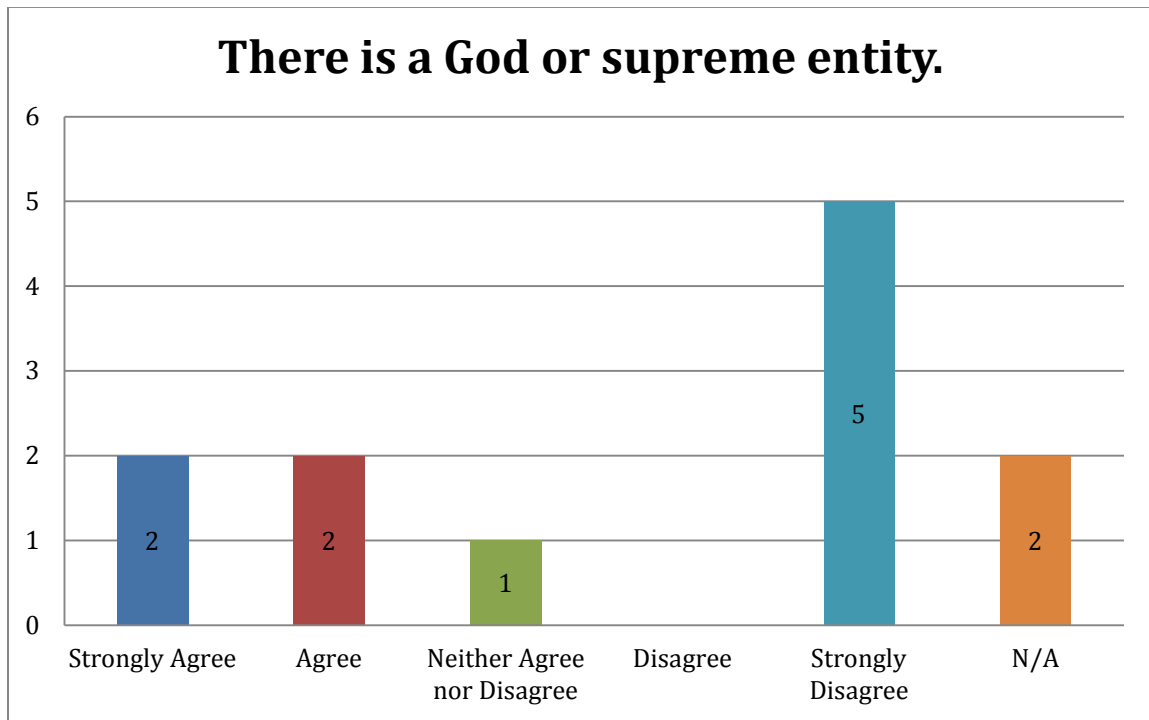
Figure 98. Actions Rewarded in Afterlife – Aggregate

Source: CGSC Survey Control Number 14-02-046.

There is a God or supreme entity.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	2
Agree	2
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	5
N/A	2
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

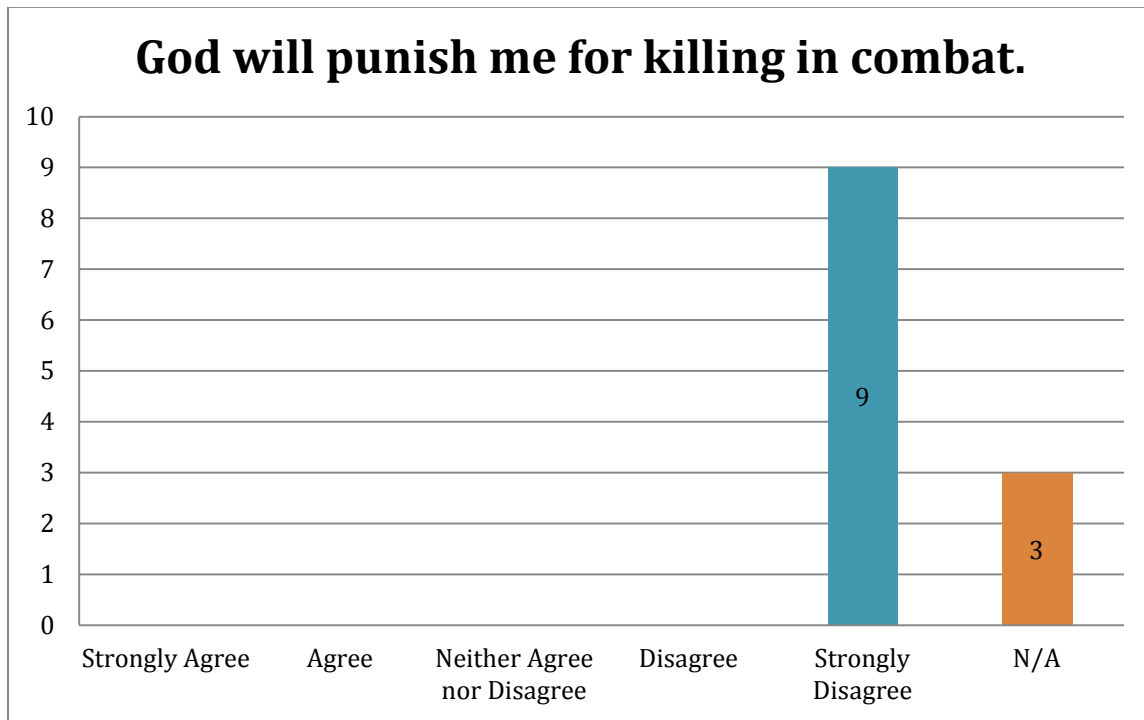
Figure 99. Belief in God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

God will punish me for killing in combat.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	0
Agree	0
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	9
N/A	3
Total Responses	12



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American

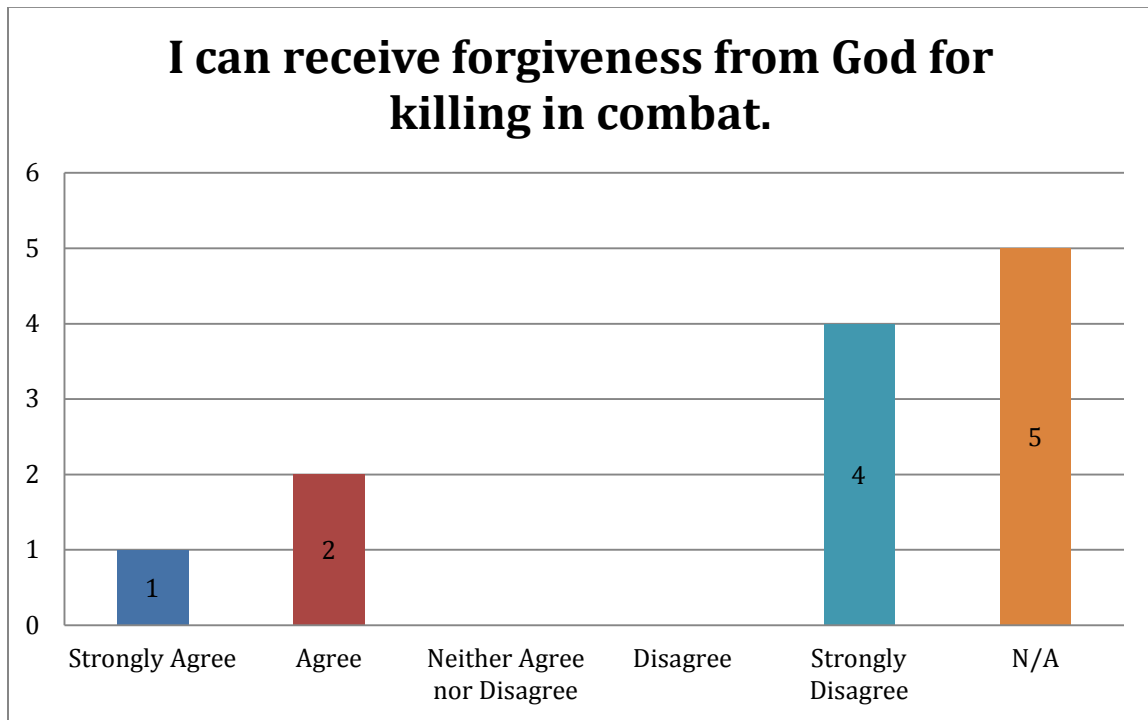
Figure 100. God Will Punish Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

I can receive forgiveness from God for killing in combat.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	1
Agree	2
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	4
N/A	5
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

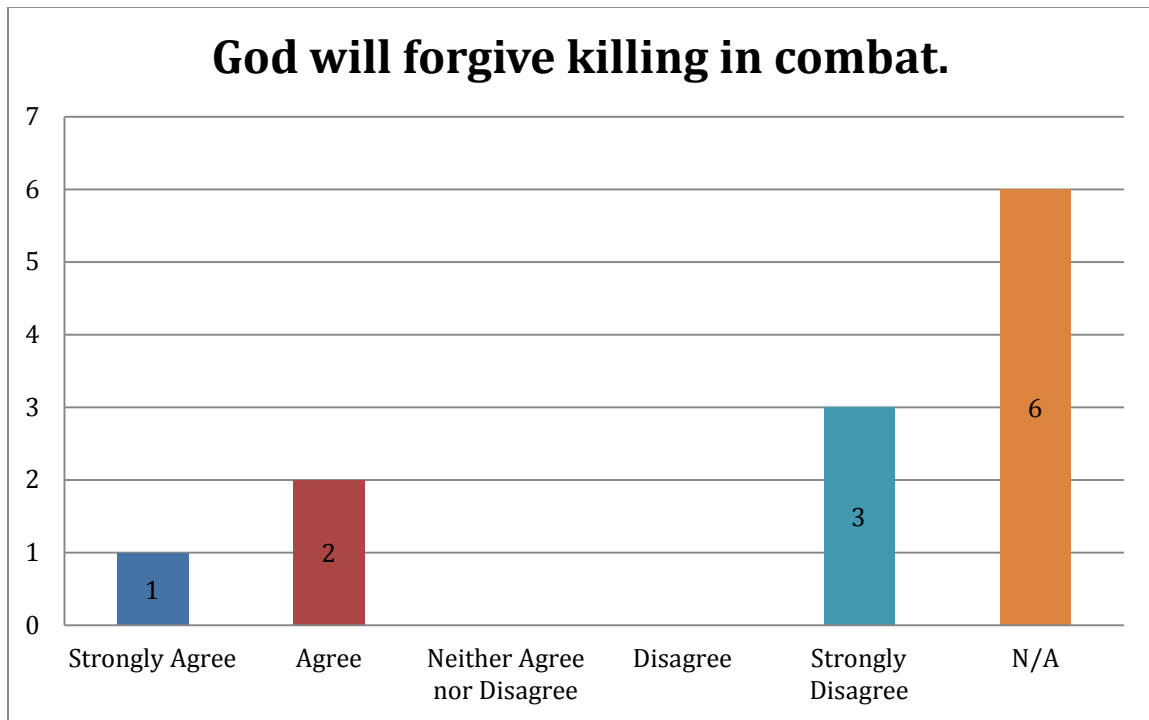
Figure 101. Possible Forgiveness from God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

God will forgive killing in combat.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	1
Agree	2
Neither Agree nor Disagree	0
Disagree	0
Strongly Disagree	3
N/A	6
Total Responses	12



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

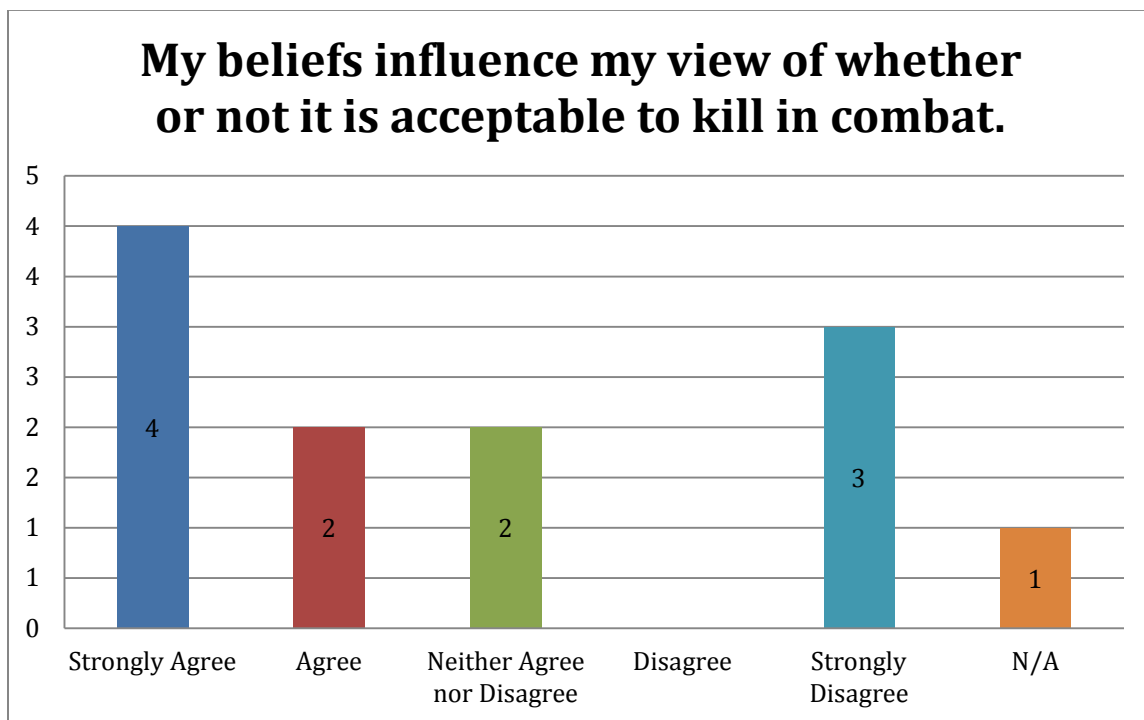
Figure 102. Forgiveness from God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

My beliefs influence my view of whether or not it is acceptable to kill in combat.

Response Rate: 31% (N=12) Question Type: Choose one

Strongly Agree	4
Agree	2
Neither Agree nor Disagree	2
Disagree	0
Strongly Disagree	3
N/A	1
Total Responses	12



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American

Figure 103. Beliefs Influence on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

Table 9. Respondents' Measure of Agreement – Aggregate

Please select your level of agreement or disagreement with the following statements.

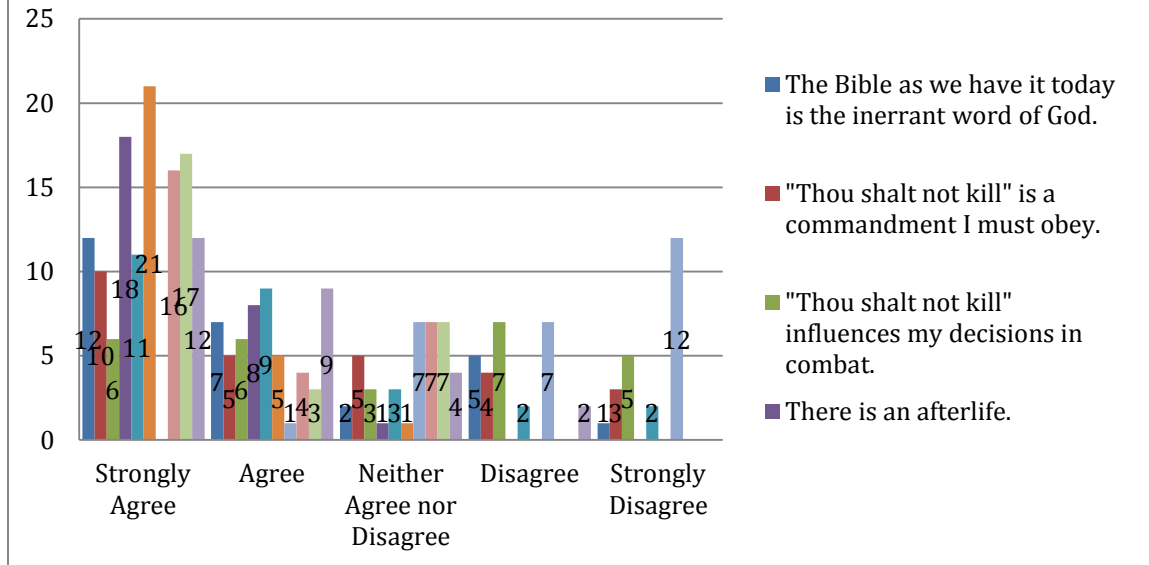
Scale 1

Question Type: Choose one

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Total Responses
The Bible as we have it today is the inerrant word of God.	12 44%	7 26%	2 7%	5 19%	1 4%	27
“Thou shalt not kill” is a commandment I must obey.	10 37%	5 19%	5 19%	4 15%	3 11%	27
“Thou shalt not kill” influences my decisions in combat.	6 22%	6 22%	3 11%	7 26%	5 19%	27
There is an afterlife.	18 67%	8 30%	1 4%	0 0%	0 0%	27
The merit or lack of merit of our actions in life are rewarded in the afterlife.	11 41%	9 33%	3 11%	2 7%	2 7%	27
There is a God or supreme entity.	21 78%	5 19%	1 4%	0 0%	0 0%	27
God will punish me for killing in combat.	0 0%	1 4%	7 26%	7 26%	12 44%	27
I can receive forgiveness from God for killing in combat.	16 59%	4 15%	7 26%	0 0%	0 0%	27
God will forgive killing in combat.	17 63%	3 11%	7 26%	0 0%	0 0%	27
My faith/religion influences my view of whether it is acceptable to kill in combat.	12 44%	9 33%	4 15%	2 7%	0 0%	27
Total Responses	123	57	40	27	23	270

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.



Filter applied:
Match criteria: All
 [Choose one] How would you describe your culture? American

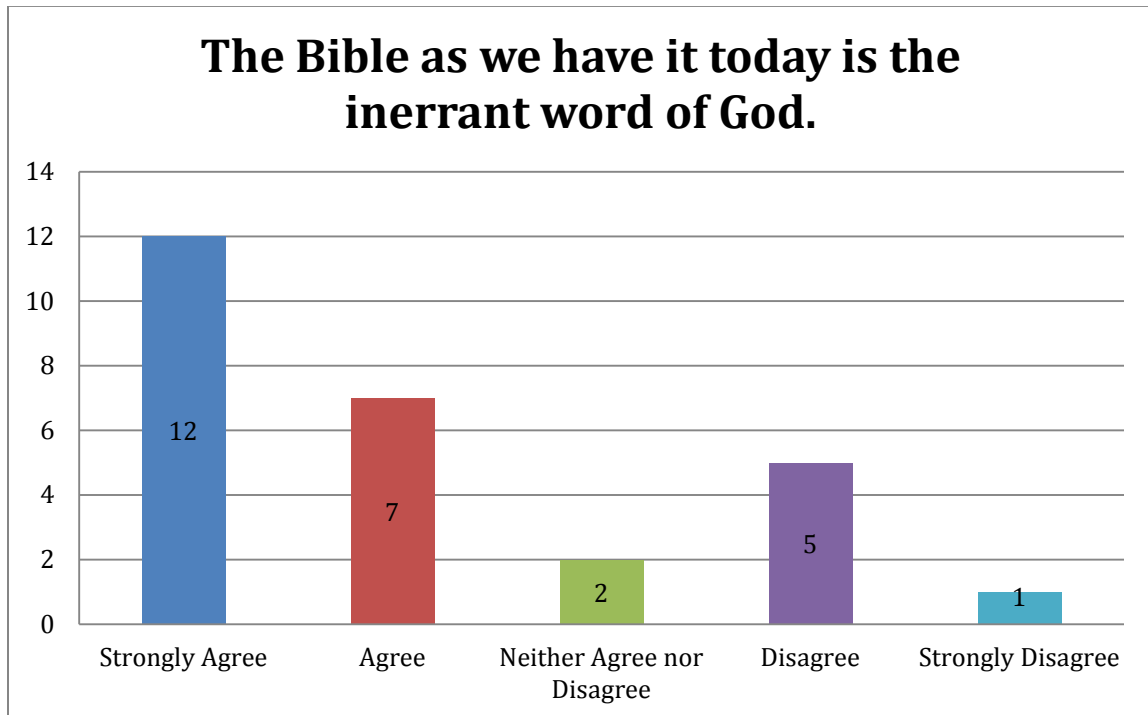
Figure 104. Inerrant Word of God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

The Bible as we have it today is the inerrant word of God.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	12
Agree	7
Neither Agree nor Disagree	2
Disagree	5
Strongly Disagree	1
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

Figure 105. Inerrant Word of God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” is a commandment I must obey.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	10
Agree	5
Neither Agree nor Disagree	5
Disagree	4
Strongly Disagree	3
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

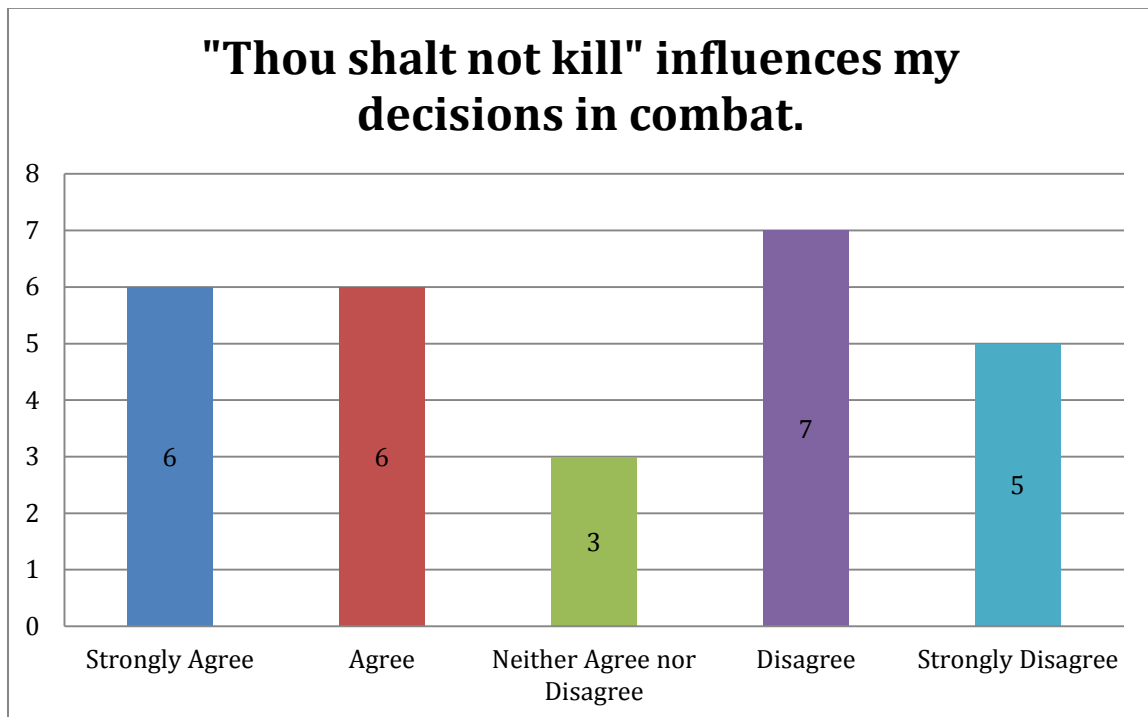
Figure 106. Obey “Thou Shalt Not Kill” – Aggregate

Source: CGSC Survey Control Number 14-02-046.

“Thou shalt not kill” influences my decisions in combat.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	6
Agree	6
Neither Agree nor Disagree	3
Disagree	7
Strongly Disagree	5
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

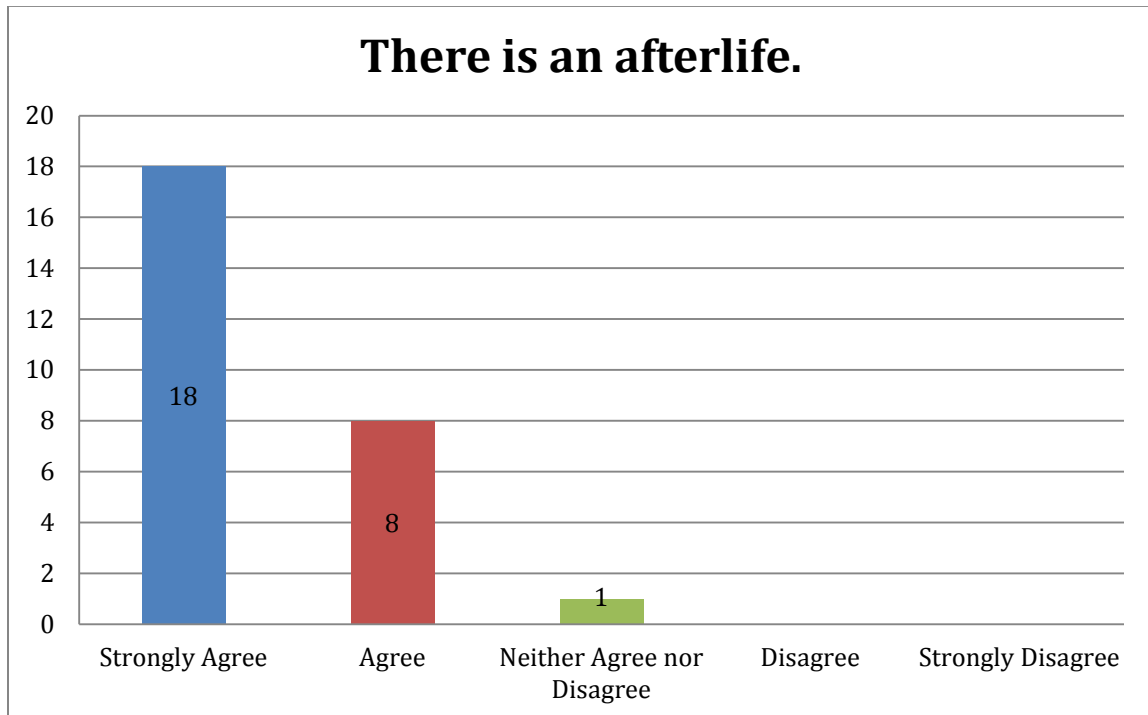
Figure 107. Influence of “Thou Shalt Not Kill” – Aggregate

Source: CGSC Survey Control Number 14-02-046.

There is an afterlife.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	18
Agree	8
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	0
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

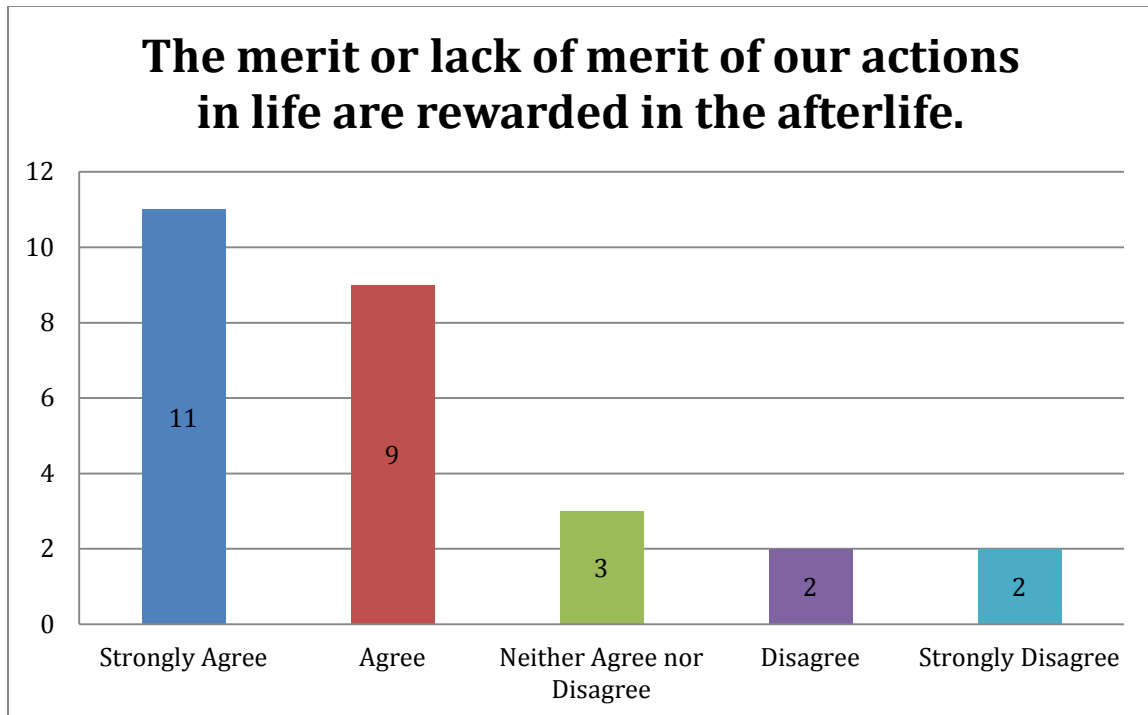
Figure 108. There is an Afterlife – Aggregate

Source: CGSC Survey Control Number 14-02-046.

The merit or lack of merit of our actions in life are rewarded in the afterlife.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	11
Agree	9
Neither Agree nor Disagree	3
Disagree	2
Strongly Disagree	2
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

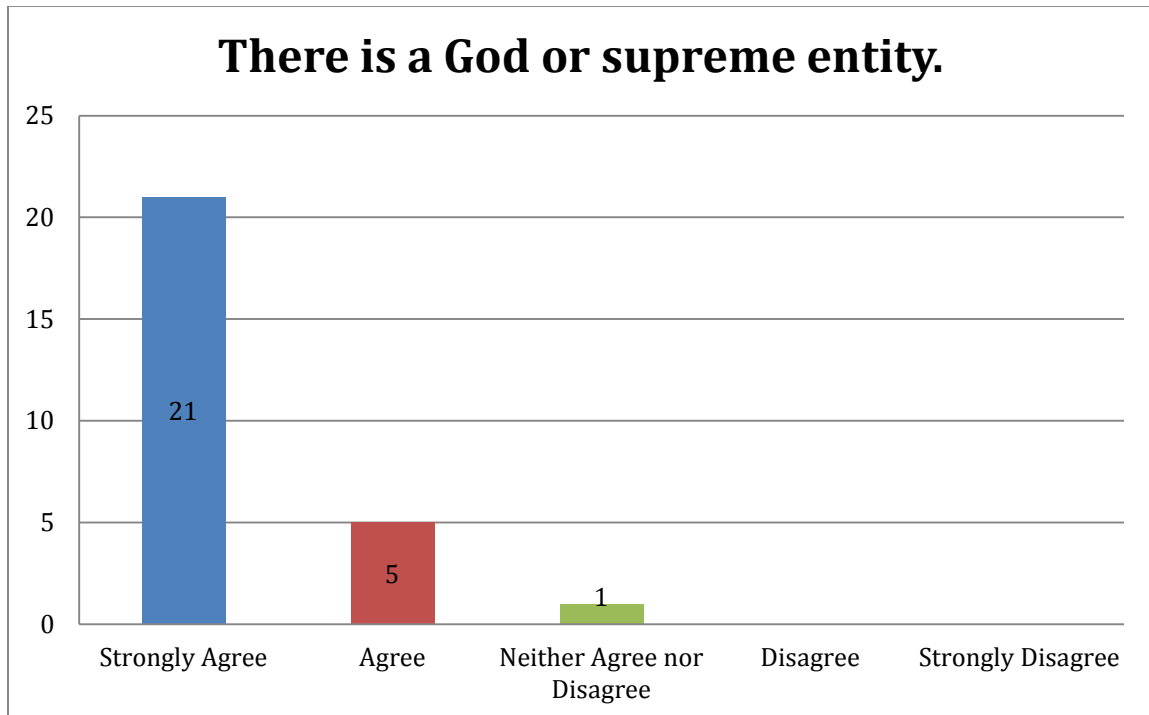
Figure 109. Actions Rewarded in the Afterlife – Aggregate

Source: CGSC Survey Control Number 14-02-046.

There is a God or supreme entity

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	21
Agree	5
Neither Agree nor Disagree	1
Disagree	0
Strongly Disagree	0
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

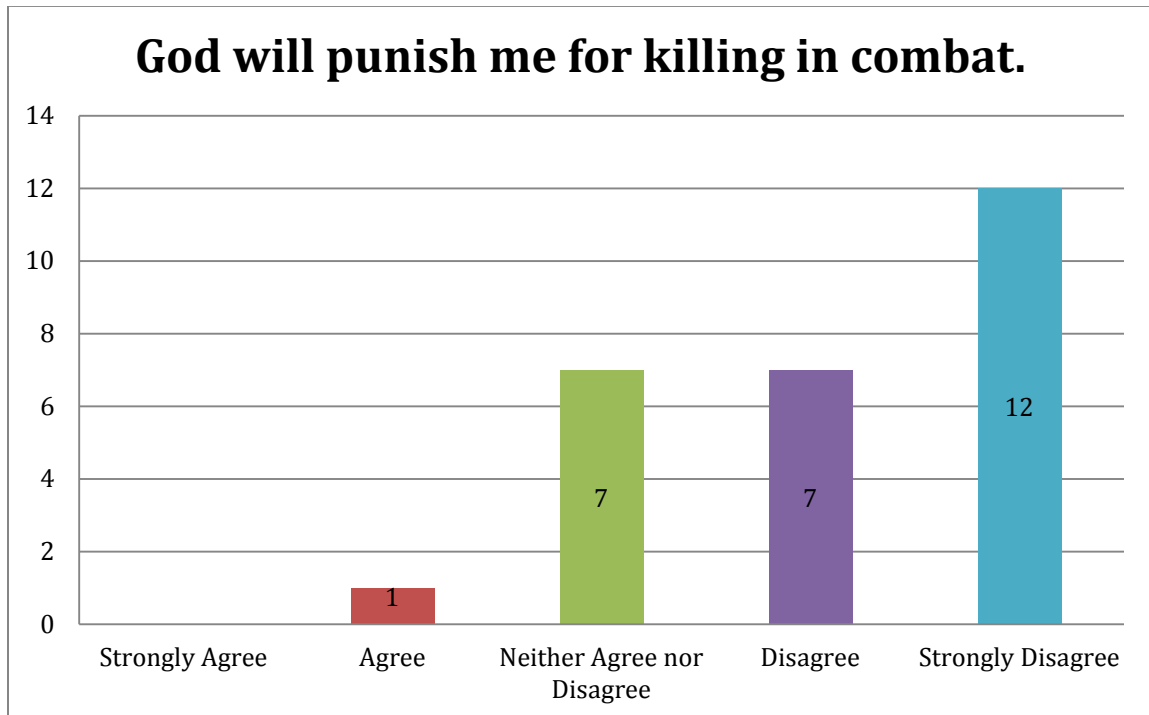
Figure 110. Belief in God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

God will punish me for killing in combat.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	0
Agree	1
Neither Agree nor Disagree	7
Disagree	7
Strongly Disagree	12
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

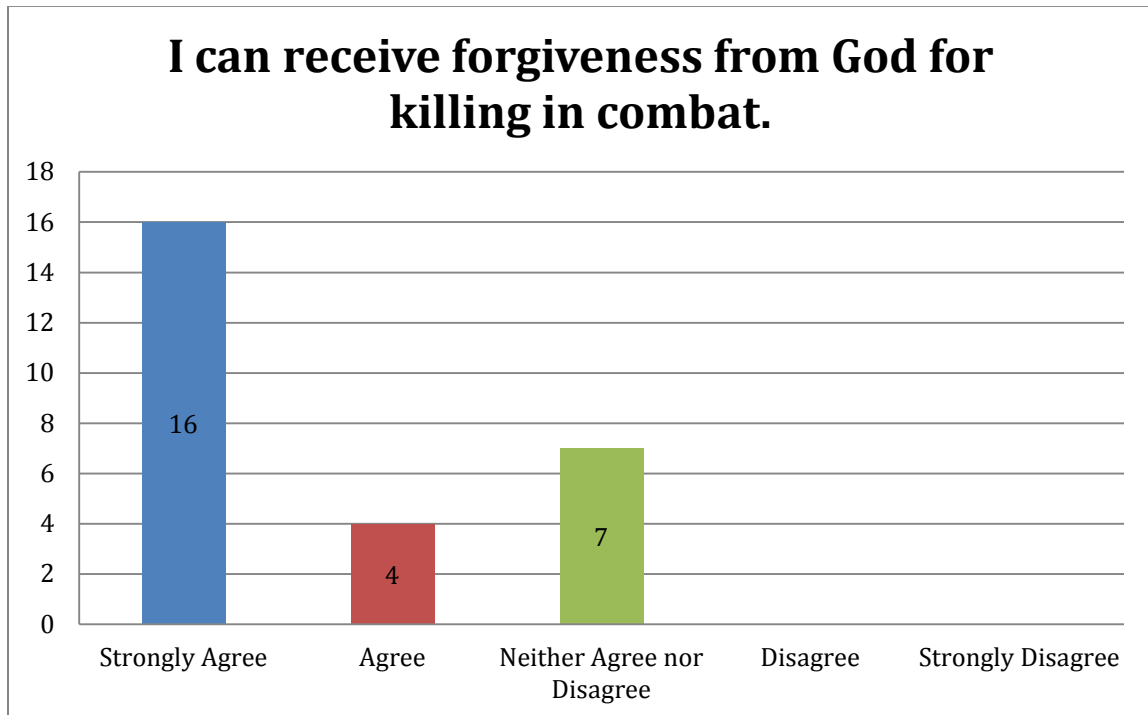
Figure 111. Punishment by God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

I can receive forgiveness from God for killing in combat.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	16
Agree	4
Neither Agree nor Disagree	7
Disagree	0
Strongly Disagree	0
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

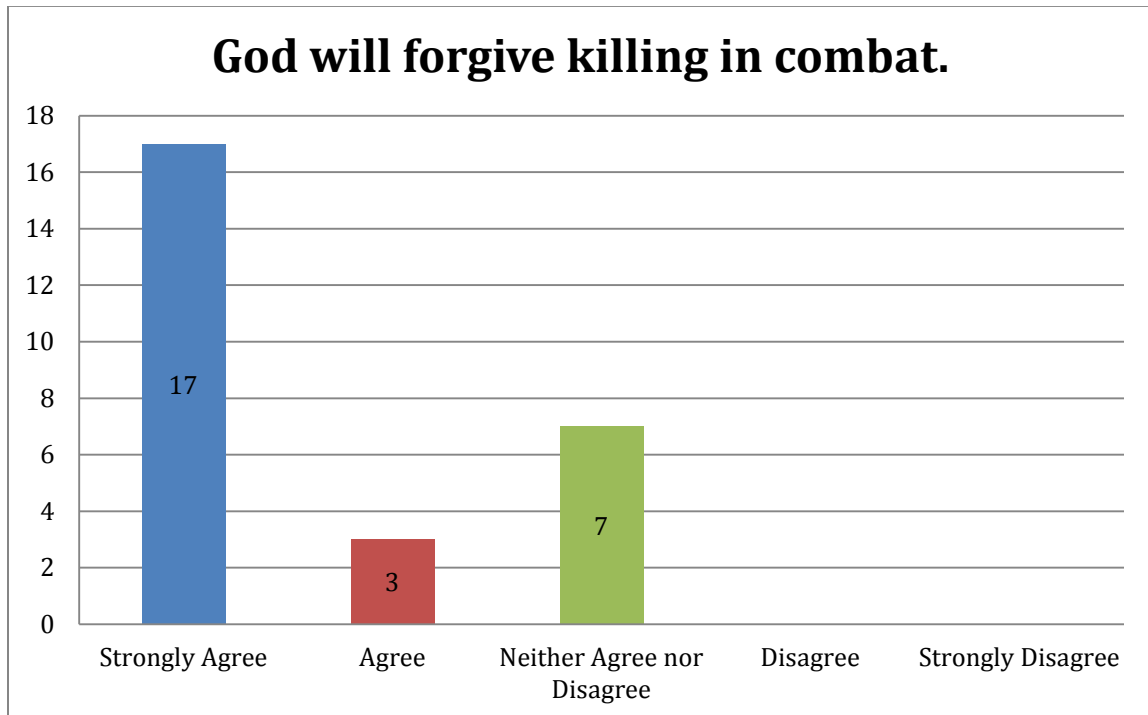
Figure 112. Possible Forgiveness from God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

God will forgive killing in combat.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	17
Agree	3
Neither Agree nor Disagree	7
Disagree	0
Strongly Disagree	0
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

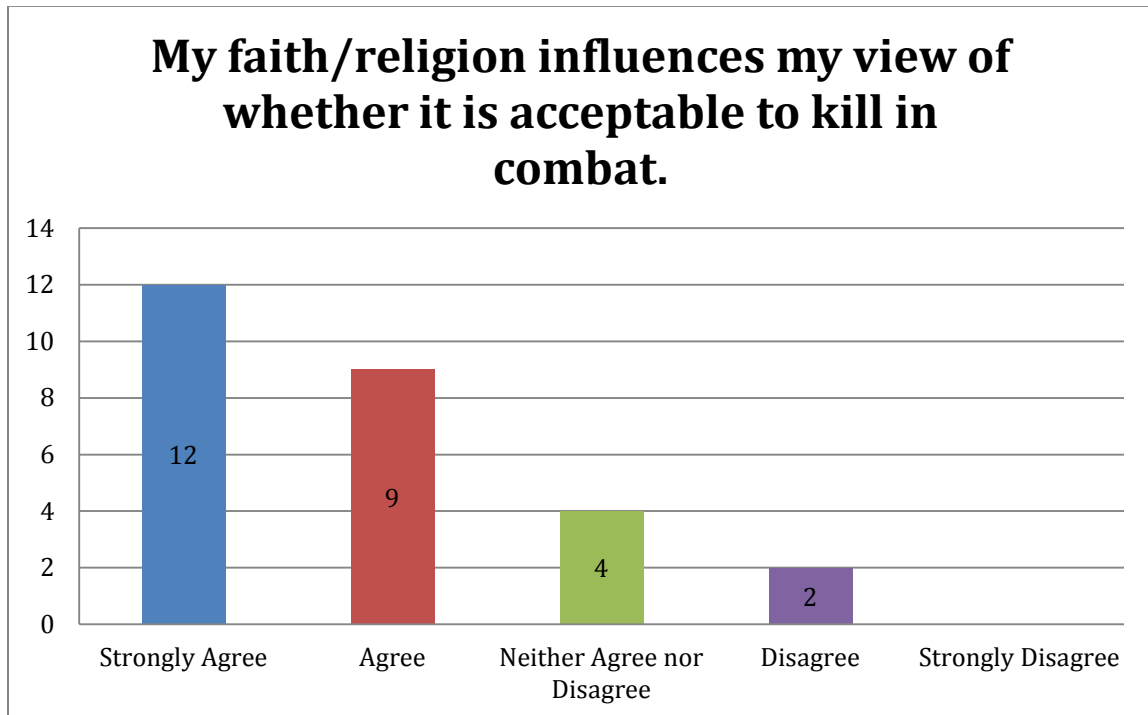
Figure 113. Forgiveness from God – Aggregate

Source: CGSC Survey Control Number 14-02-046.

My faith/religion influences my view of whether it is acceptable to kill in combat.

Response Rate: 69% (N=27) Question Type: Choose one

Strongly Agree	12
Agree	9
Neither Agree nor Disagree	4
Disagree	2
Strongly Disagree	0
Total Responses	27



Filter applied:
Match criteria: All
[Choose one] How would you describe your culture? American

Figure 114. Faith's Influence on Killing – Aggregate

Source: CGSC Survey Control Number 14-02-046.

Please provide comments regarding religious perspectives on killing in combat.

Response Rate: 67% (N=26) Question Type: Paragraph

I “agree” the Bible is the inherent Word of God. I did not “strongly agree” [because] with so many translations today, it is hard to know what man has changed to fit the education and society of today that misrepresents what God said centuries ago. Using the word killing is not a fair word choice. It does not [differentiate] between killing for survival or killing as in murder. I am not afraid to kill in combat. In combat meaning I am being engaged or identify a potential hostile act and kill to prevent. That is perfectly fine. God knows when you are killing to survive and protect others by your heart, and when you are killing in vain = murder. God called on the Israelites to fight [numerous] battles. [When] Israel disobeyed, they would lose battles for losing God’s blessing. War will wage until Armageddon is won and the Son of Man reigns forever. Knowing Christ as my [Savior] only strengthens my resolve to fight for what is dear, noble, and just. When war must be waged, death must fall upon someone. I know where I will be if it falls upon me - in Heaven assisting Christ in preparing a place for those yet to come. The Holy Spirit will guide me. No one can order me to commit murder. Only I can choose to do so.

As a Christian, I believe killing [in] combat is permitted and part of warfare.

BLUF: No atheists in Combat. Faith is a coping mechanism. I interpret God’s word as “thou shall not murder.” Killing is what the military does. I accept that. I also view it as core competency within our organization and we need to remain proficient; however it is not politically correct. I use my faith to reinforce these thoughts. At first, killing is a very uncomfortable act encompassing a broad spectrum of emotions: Excitement, Fear followed by to some degree or sense of sadness. This is especially true if this act occurs in close quarters. I experienced this in Baghdad during a deployment. The further the distance is between you and the enemy [the] easier it is to kill. Technology has definitely made killing easier. Long distances that characterize direct and indirect fire systems equate to dehumanization. I experienced this in Sadr City during a second deployment. With each additional act of killing, you disassociate yourself from him. This is a psychological defense mechanism and makes killing easier with each additional engagement. That is my experience. However, when you come home and truly reflect on the act of killing it changes you forever. Faith creates a mentality that convinces you that what you did or doing is right. This is good. Regardless, with all of that . . . Leaders have an inherent responsibility to ensure that they manage the application of violence in a rational and responsible manner backed by strong character. Leaders must develop the ability to identify when soldiers are not handling the act of killing well. Faith is an outlet.

Killing in combat is clearly permissible according to the Bible. It is not related to the injunction “thou shalt not kill.” That commandment is clearly referencing murder, not killing in combat. The two actions are completely different.

My understanding of God caused me to be judicious in how I applied force and I feel as if I was justified in the killing I and my soldiers did in combat. I tried to ensure we

did not put enemy combatants in a position where they were forced to engage myself or my troops. We always gave them an alternative. When they did engage it was on their terms and I have been able to justify my actions as a result. I have never felt the need to seek forgiveness for my engagements.

Faith is a pillar that can help a Soldier cope with PTSD. That PTSD may or may not be related to “killing”. This survey doesn’t distinguish between murder and killing. I believe there is a distinct difference. Murder is premeditated.

One thing your survey does not do a good job of doing is delineating the difference between killing and murder. The translation “Thou shalt not kill” is from the King James version of the Bible and does not convey, in modern language, an accurate translation of the ancient text. In current English translations the command “Thou shalt not kill” is translated as “You shall not murder” (NIV). The modern translation does a better job of conveying the meaning of the original Hebrew text, essentially that premeditated, unjustified killing is unacceptable to God. The Bible is full of examples of justified killing, both by God himself and by others. This example makes it pretty clear that certain killing, such as most killing in combat situations, is in line with God’s commandments. Even if a person does commit a murder during combat operations he still possesses the ability to ask for, and receive, forgiveness from God. Because your survey questions are ambiguous you risk biasing your responses or getting inaccurate data. I would recommend that you use a modern translation of the Bible to avoid these potential problems.

Killing in combat is not less wrong than killing in another situation. It is a conscience decision I would make based from justifications I create. I would trust in forgiveness.

I believe that God is all forgiving. Wanton killing, aimless killing is bad but killing in protection of yourself or of innocents is noble.

Good ethics, constructive to a healthy society, need not be based in religion.

I do not consider myself a religious person. However, I do believe there is a God, and that he is a just being. Combat has been a part of human existence at least since recorded history, and I believe that people engaged in combat do not kill on an immoral basis.

[Sorry,] but I have none.

For most soldiers, they pray to a god when in war. My response is that there is no god since war is just approved killing.

“Thou shalt not kill” [is] one of the ten commandments, but this does not mean that in all cases we must not kill. There is justified killing in both the old and new testament. However all killing in war is not justified. Murder is murder no matter the circumstances. When a Soldier is in war and in a battle it is the heart of the person who

[kills] that god will judge. If conducting an offensive to defeat an enemy who is using violence to get their way, killing is justified. If the killing involves a POW who has surrendered and the killing is in revenge, then this is a sin and murder. Different times require different actions, and there is no rule that can account for all actions. [Fortunately], Jesus knows the intent of my heart and he will be my judge and not other men.

I [believe that] God loves all Soldiers, [because] we sacrifice ourselves for the betterment of others.

Thou shalt not kill is not the same as thou shalt not murder, which is the actual literal translation from the Bible. God can forgive any sin, no matter how great. Killing in combat can be justified.

“Thou shall not murder” is not the same as “thou shall not kill” and I think the former is the correct interpretation. For one thing, there is way too much killing in the bible for me to take the latter seriously.

For me, I believe in the lord of the New Testament, who forgives. I do believe in evil men, who, at the end, will pay the ultimate price once they threaten me. I would not kill if not needed, because life is sacred to me though.

I don't have any perspectives that you are seeking, but I struggled to answer many of your questions. Army folks will be confused what you mean by the first question. I deployed to Iraq for 15 months and earned a “combat patch,” but I never was in a firefight. I did, however, assist in decisions that led to destructive outcomes that were authorized by the rules of engagement. What about folks who advise commanders on targeting issues - have they participated in combat by your definition? Also, on the last page, I answered “N/A,” as my real answer is “I don't know.” I think an “I don't know” answer is appropriate, especially if one's religious beliefs are agnostic or something along those lines. In other words, there are quite a few legitimate answers that are not on the agree/disagree spectrum. I'd like to help more, but I'm not sure how my real feelings fit within the options given.

Your question: ““Thou shalt not kill’ is a commandment I must obey” only presents one translation of Exodus 20:13. Other well respected English translations of the bible translate Exodus 20:13 as “You shall not commit murder”. Most Christian theologians agree that the use of the word “murder” is a more accurate translation than just “kill”. When viewed from this perspective, killing done under the authority of a legitimate government (the Government of the United States) is not murder, and therefore is not a violation of the commandment in Exodus 20:13.

“Thou shall not kill” is talking about murder. It does not mean killing in combat. God commanded the Israelites to conduct war. So if God meant that “thou shall not kill” meant any killing why would he contradict himself in ordering the Israelites to conduct war and kill the enemy? We are agents of the government conducting a lawful action in

combat. Killing the enemy in combat is not against God or Christianity. Murdering someone in a combat environment is another discussion though. Americans most often have issues with killing people in combat [because] they have been brought up and taught that it is wrong (not that all combat soldiers have those issues). No one caveats that when you're growing up and says, "unless your in combat". So the first time you fire a weapon at someone it is difficult for a lot of people to go against what they've been taught.

God gave us Jesus so that we may be forgiven for our sins. I believe that the commandment "thou shalt not kill" can be taken out of context. It is not black and white and does not take account for combat (war) and for self-defense. God will forgive.

As specified in scripture, God forbids murder ("Do not murder" - Exodus 20:13). There is a great distinction between murder and killing in combat. When Roman soldiers approached John the Baptist regarding what they should do, he told them "Don't take money from anyone by force or false accusation; be satisfied with your wages." (Luke 3:14) There is no mention of never killing in combat. While killing in combat is not [explicitly] forbid in scripture, we learn from King David that there are consequences in this life for shedding blood. God told David: "You are not to build a house for My name because you are a man of war and have shed blood." (I Chronicles 28:3) We can draw from this that there are consequences in this life for killing in combat, but we also know that it has no affect on salvation and spending eternity with God. God confirms how He saw David in Acts 13:22 "I have found David the son of Jesse, a man after My heart, who will carry out all My will." Note: all scripture from Holman Christian Standard Bible

I am a firm believer [in] faith and religion, true one of the commandments is thou shall not kill, but in a situation where it's defending yourself I believe is justifiable. I don't think God will judge me too hard for my actions. I ask for forgiveness and it states in the Bible to repent for your sins and I will be forgiven 7x7.

The commandment differentiates murder vs killing. I think it is a grave sin to commit murder, but killing in combat is justified per my Roman Catholic tradition.

I would argue the ten commandments tell us not to murder, not the widely accepted "thou shall not kill"

This was the worst survey I have ever taken, too many [grammatical] errors to take it seriously.

Total Responses: 26

Filter applied:

Match criteria: All

[Choose one] How would you describe your culture? American

Figure 115. Optional Final Comments – Aggregate

Source: CGSC Survey Control Number 14-02-046.

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