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CONCORDIA SEMINARY

FIFTH COMMANDMENT

“YOU SHALL NOT MURDER!”

CATECHESIS:

A PASTORAL CARE STRATEGY

FOR THE LUTHERAN MARINE RECRUIT

A MAJOR APPLIED PROJECT SUBMITTED TO

THE FACULTY

IN CANDIDACY FOR

THE DOCTOR OF MINISTRY DEGREE

BY

MARK J. LOGID

CHESAPEAKE, VIRGINIA

2007

FIFTH COMMANDMENT
"YOU SHALL NOT MURDER"
CATECHESIS:
A PASTORAL CARE STRATEGY
FOR THE LUTHERAN MARINE RECRUIT

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APRIL 11, 2007

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ministry of chaplains is a unique mission outreach of the church, and these colleagues in ministry recognized the value of serving our Lord in uniform.

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The Resurrection of our Lord, 2007
MJL

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DEDICATED TO

Patricia Ann

ABSTRACT

This major applied project was conceived and came to fruition in the practice of ministry to United States Marine Corps recruits in training. Recruits attending the Lutheran Communion Service and catechetical instruction at MCRD, San Diego, CA, expressed grave concern over the morality of killing in combat. This project explored the pastoral care of Marine recruits using Luther's explanation of the Fifth Commandment, the Fourth Commandment, and the historic just war tradition. The project confirmed the utility of the Catechetical Module of the Fifth Commandment to inform the Christian's moral reasoning and ethical decision making in his God pleasing vocation as a warrior.

CHAPTER 1
CATECHESIS OF LUTHERAN MARINE RECRUITS
THE MILITARY CONTEXT OF MINISTRY

Chaplains have served in the United States Military from its very beginning. General George Washington recognized the necessity of taking care of the welfare of his soldiers in the Revolutionary War and appointed chaplains to care for their spiritual needs.¹ The military chaplaincy was established as a legal entity on July 29, 1775, by an act of the Continental Congress.² The United States Army, the United States Air Force, and the United States Navy have Reserve and Active Duty chaplains who are appointed under Title 10, US Code, to ensure that divine services are provided for military members. Department of Defense authorized faith groups endorse military Chaplains in order to facilitate the constitutional right of the free exercise of religion for service members and their families as guaranteed in the Bill of Rights.³

The military exists to fight our nation's wars. Both enlisted and officers oaths say "I (service member's name), do solemnly swear (or affirm) that I will support and defend the

¹John C. Fitzpatrick, ed. *The Writings of George Washington from the Original Manuscripts Sources, 1745-1799*. (Headquarters, Middle Brook, June 8, 1777), <http://www.maaf.info/downloads/washingtonchaplain.pdf> (12 December 2006).

² Eugene F. Klug, "The Chaplaincy in American Public Life," in *Church and State Under God*, ed. Albert G. Huegli, Heritage Series Reprint (St. Louis: Concordia, 1985), 368.

³ First Amendment of the United States Constitution, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." <http://www.house.gov/paul/const-amend.html#1> (12 December 2006).

Constitution of the United States against all enemies, foreign or domestic, that I will bear true faith and allegiance to the same.”⁴ In his classic work, *On War*, Carl von Clausewitz, defines war as “an act of violence intended to compel our opponent to fulfill our will.”⁵ The task of politics is to help the state preserve itself both internally and externally. War is the final means at the disposal of politics to secure harmony and peace. War is the “continuation of State policy by others means.”⁶ As history and experience testify, war uses the measured use of lethal violence to get the enemy to do our will or destroy them. The military exists to ensure that the will of evil leaders is opposed and destroyed. Peace is the ultimate goal of war.

The United States Military Strategy of 2004 states three Military Objects to support the National Defense Strategy:

- Protect the United States Against External Attacks and Aggression
- Prevent Conflict and Surprise Attack
- Prevail Against Adversaries⁷

In order to secure the defense of the United States and its continued prosperity in an uncertain and evil world the military is mandated by legislation to procure equipment and supplies as well as train, equip, deploy and re-deploy the nation’s armed forces to bring force

⁴ Oath of Enlistment and Officer’s Oath, <http://www.army.mil/cmh/faq/oaths.htm> (10 December 2006).

⁵ Clausewitz, Carl Von. *On War*, trans. and ed. Michael Howard and Peter Paret (Princeton, New Jersey: Princeton University Press, 1984), I, 2.

⁶ Helmut Thielicke, *Theological Ethics*, vol. 2, *Politics*, ed. William H. Lazareth (Grand Rapids: Eerdmans, 1979), 422.

⁷ National Military Strategy Executive Summary, viii, <http://www.defenselink.mil/news/Mar2005/d20050318nms.pdf> (09 December 2006).

to bear on our adversaries and secure our nation's freedom and security. "The force must have the capabilities necessary to create and preserve an enduring peace."⁸

When reflecting on the serious nature of the scope and character of the military mission and its use of force to meet its goals and objectives, some members of the military profession deliberate on the question: "Can a member of the profession at arms justify killing in combat on moral grounds?" When bravado and jesting are set aside the statement that the military "kills people and breaks things" is a very serious one.

Combat soldiers from the Iraq war zone, after a fierce firefight in which their actions caused the death of enemy combatants and innocent noncombatants, have asked the question, "Did we do the right thing?"⁹ This critical question for military members arises from a deep respect for human life. Life is very precious. Those who have experienced the severe physical, psychological and emotional ordeal of combat know the trauma of fear, anguish, pain and suffering that is caused when facing one's own mortality and the mortality of friends and comrades. Military professionals who have killed in combat wrestle with the moral question of the legitimacy of terminating another human life.

The United States Military is very concerned about the psychological fallout of our returning war veterans. The United States Marine Corps provides Warrior Transition Briefs to troops re-deploying to the States. Post Traumatic Stress Disorder (PTSD) is a reality that the military is taking seriously for returning Enduring Freedom (Afghanistan war) and Iraqi Freedom veterans. Many of the veterans have deployed two or three times into war zones for

⁸ Ibid.

⁹ Peter G. Kilner, Major, USA. Comments while presenting paper, "The Military Ethicist's Role in Preventing and Treating Combat-related Perpetration-Induced Psychological Trauma." *The Joint Services Conference on Professional Ethics (JSCOPE) Examines Pre-emptive War*, 27-28 January 2005, <http://www.usafa.af.mil/jscope/JSCOPE05/jscope05.html> (21 February 2005).

periods ranging from six months to fourteen months. Before, during and after their deployments these men and women in uniform need the spiritual support and pastoral care provided by military chaplains.

I am a Lutheran Church-Missouri Synod endorsed Navy Chaplain and have served in a number of assignments over the last eighteen years. In 1988 I reported to First Marine Division at Camp Pendleton, California and was assigned to First Battalion, First Marines. In 1989 I was assigned to a Marine infantry combat unit, Battalion Landing Team, One Slant Four, Thirteenth Marine Expeditionary Unit, First Marine Division and participated in Desert Shield and Desert Storm. Subsequent to the Marines I was assigned to the Commander, Naval Special Warfare, and followed on to various assignments to include an Aegis Cruiser, USS MONTEREY (CG 61), and a Surface Combatant Group with 21 ships out of Mayport, Florida. After graduating from the Naval War College in Newport, RI, I was assigned to my current position as the Command Chaplain of the nuclear aircraft carrier, USS ENTERPRISE (CVN 65), Norfolk, VA.

The Problem Identified

The focus of my Major Applied project became abundantly clear to me in the conduct of ministry while assigned to the United States Marine Corps' West Coast boot camp. From July 2002 to July 2005 I served as the Deputy to the Assistant Chief of Staff for Religious Ministries at the West Coast training base for making Marines, the Marine Corps Recruit Depot (MCRD), San Diego, California.

While assigned to MCRD, San Diego, I conducted a weekly Lutheran worship service for the recruits, followed by 75 minutes of Lutheran catechetical instruction. Most recruits looked forward to Sunday morning--the highlight of their week--because it was the place

they received strength and inspiration to carry on through the many challenges, physical and mental, as well as emotional and spiritual, that they confronted twenty-four hours a day.

Marine boot camp training is thirteen weeks, during which the transformation from “civilian” to “Marine” takes place. When the young men arrive at boot camp all interpersonal and personal supports and familiarity are removed. The recruit is thrust into a new context that forces confrontation with issues of war and its morality for the Christian. Many young men who attended the Lutheran Service, and their comrades in arms, within months of graduation from boot camp were deployed into the Iraq and Afghanistan combat zones, where they had first hand experience in killing in combat. Some gave their lives in the service of our nation in order to preserve peace and security at home.

The ethical and moral issues arising from the Fifth Commandment, “You shall not kill,” were key concerns of recruits during the open questions time period of the catechetical instruction. When young men report to Marine Corps boot camp they embark on a life-transforming journey to serve our nation as United States Marines. They confront the reality that being a warrior means the possibility of killing another human being in the fulfillment of their duties and responsibilities as a Marine.

When the recruits stand in the chow hall lines the chant of training is “kill, kill, kill.” After a strenuous event of physical training the litany of cadence ends with all yelling, “kill!” In training classes a correct response given by a recruit is affirmed with voices in unison, “kill!” They are being indoctrinated to be able to do whatever it takes, even the unthinkable--killing another human being--to fulfill the mission of a Marine warrior. The training desensitizes the recruit to the use of lethal force to oppose an enemy. The catechesis of the Lutheran recruit has taught him the Fifth Commandment prohibition, “You shall not

murder.” Some Lutheran Marine recruits reported confusion and distress about the perceived conundrum of being required to kill another human being as a combat warrior and the moral obligation of following the Fifth Commandment as an obedient disciple of Jesus Christ.

The Lord Jesus taught his disciples in the Sermon on the Mount not to resist evil with personal vengeance but to turn the other cheek.¹⁰ He also said to “Love your enemies and pray for those who persecute you.”¹¹ The golden rule “do to others what you would have them do to you” exemplifies Christian discipleship worked out in interpersonal relationships.¹² The Apostle Paul writes to the Christians in Rome, “Love must be sincere. Hate what is evil; cling to what is good. Bless those who persecute you; bless and do not curse...Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. Do not take revenge, my friends, but leave room for God’s wrath...Do not be overcome by evil, but overcome evil with good.”¹³

However, in the same treatise, Paul clearly establishes that civil authority is ordained by the providence of God as part of his created order.¹⁴ The Lord uses the means of derived authority in the ruler or government to exercise his will to reward the one who does what is right and to punish the evildoer with the “sword.”¹⁵

The Christian honors God when the governing authorities are obeyed, because it is through them God has chosen to create harmony and order in the world and subvert the

¹⁰ Matthew 5:38-39 (ESV).

¹¹ Matthew 5:44 (ESV).

¹² Matthew 7:12 (ESV).

¹³ Romans 12:9, 14, 17, 19, 21 (ESV).

¹⁴ Romans 13:1.

¹⁵ Romans 13:3-5.

blatant and boundless outbreak of evil and sin. The relationship between the personal nonresistance to evil and destruction of evil through God's created agents of the government will be explored in this study in order to provide Scriptural and Confessional pastoral care based on the sound doctrine catechesis of Marine recruits. The Lutheran Marine recruit has been taught the Fifth Commandment prohibition against murder on the one hand, but on the other he has been taught the accompanying prescription to protect and defend the "neighbor" in his body and life. Instruction on the Fifth Commandment and their duty to serve their neighbor in God's appointed vocation in life in this world can provide a strategy to apply God's Law and Gospel to the recruit's pastoral care needs. This serves the recruit while in boot camp and while serving in the Fleet by enabling him to apply Law and Gospel to his own spiritual struggles and in his fellow Christian Marines' struggles of conscience.

The Purpose of the Project

After worship services one Sunday morning I had the recruits sit on the left side of the MCRD chapel. While getting the white erase board set up and passing out *Luther's Small Catechisms* and Bibles, I asked the recruits to consider what we discussed the previous week and think about any questions they would like to ask before I ventured into the current week's lesson. One recruit raised his hand and wistfully asked the question with sadness written over his face, "Chaplain, if I serve as a Marine can I still go to heaven? My Christian friends back home told me that I would not be able to go to heaven if I killed someone as a Marine." He was very distressed and his body language communicated grave concern over his eternal welfare. It was my privilege to direct him to God's clear Word, which teaches that a person is saved solely by the grace of God through faith in Jesus Christ. This young recruit's conscience was troubling him because he lacked clarity on the relationship between

being a Christian and his vocation in the world as a Marine warrior. He needed catechetical instruction about the relationship between his Christian calling in baptism and his vocation as Marine warrior in light of God's Word.

The purpose of this project was to develop a pastoral care strategy arising from the catechesis of the Fifth Commandment ("You shall not murder!") for Lutheran Marine recruits to promote the care of conscience and cultivation of Christ-like character.¹⁶ Inculcating the Corps' core values of honor, courage and commitment is a significant part of Marine training. The Marine Corps is a warrior culture that is guided by its history and traditions, which are the bedrock on which Marines are made and serve. The saying, "Once a Marine, always a Marine," sums up the pride Marines feel about their dedication and service; but it is a truth that is bound by time. The solid foundation of God's Word and the example, history and traditions of Christians serving in the military and theologians' insights on service in the military through the centuries provides a basis for systematic theological pastoral care for Christian Marine warriors today. While serving in uniform the Christian is first and foremost a disciple of Jesus Christ, which is a relationship not bound by time, but extends into eternity. The service in the military vocation is an outward expression of faith in the service of fellow human beings.

The project enabled me to provide contextually responsive pastoral care to Marine recruits utilizing catechesis of the Fifth Commandment ("You shall not murder!"). Boot camp is a process of physical and mental formation in the making of Marines. Recruit training is also a time when the warrior's spiritual formation should give them the equipment to deal with the challenges of serving as Christians in the military.

¹⁶ *Catechesis* in this study will encompass the life long instruction of the believer from the structure of *Luther's Small Catechism*. The aim is to inculcate the perspective that catechesis is never something a Christian "graduates" from in the church.

Pastoral care of warriors arising from a doctrinally sound understanding of the Fifth Commandment (“You shall not murder!”) can have broader pastoral care application in boot camps of other branches of our Armed Forces. The pastoral care strategy can be applied to those who are currently serving or who have served in the military, especially those who have been engaged in combat. This strategy may also be useful for civilian clergy in their pastoral care of military members, past and present, and their families, to facilitate reconciliation of their Christian faith with the consequences of the combat experience. It will also serve to educate the Christian community on the sacrifices that returning Christian warriors have made and enable the welcoming of the combat veteran back into the social life of a civilized society. Hopefully, this will make it possible for those who have borne the heat of the day and the cost of battle to be re-integrated into life in society and function in healthy and life sustaining ways.

Counseling involves not only empathetic listening and loving acceptance and support, but also educating the individual with the knowledge and with skills to manage their lives in a healthy and satisfying way that will bring greater joy and happiness. Catechesis is an integral part of on going pastoral care of God’s people who struggle in the stresses and strains of life in this aeon that is coming to a close when Christ triumphantly appears. Catechesis lays the foundation and then allows the life of faith and renewal to be built on the firm foundation of God’s Word. It is intensely practical because it is the means by which God’s people learn to know the right and do it, and when falling short, how to be restored through confession and absolution to continue on their spiritual journey looking forward to seeing the face of God.

The Project Developed

Pastoral care of Lutheran Marine recruits needs to be firmly grounded in sound doctrine. Our Lutheran confessional heritage is a reservoir of knowledge and practice that can inform and direct the care of those in uniform who serve our nation. It is only through training and education of recruits, who are already accepted by God because of their justification by Christ's work, that they will receive the power of the Holy Spirit through God's Word to discern "the right thing to do" in preparation for war, in the conduct of war and for healing of their minds and hearts after war. Marine recruits, as indoctrinated warriors, need to have their hearts and minds as well as their hands and bodies ready to do battle in the physical and spiritual realms.

A catechetical curriculum module of the Fifth Commandment ("You shall not murder!") was developed to assist Lutheran Marine recruits in moral thinking and ethical decision-making. This catechetical structure served as a strategic design from which to assess and develop courses of action in the fulfillment of the Marine warriors' vocation in light of the Christ in baptism. After development and implementation the catechetical module of the Fifth Commandment was evaluated using social science research models and methodology.

The Parameters Set

The project focused on the Sunday morning Lutheran catechetical instruction of Marine recruits at Marine Corps Recruit Depot, San Diego, California. *Luther's Small Catechism* is the main text for the class. One of the catechetical modules is the Fifth Commandment ("You shall not murder!"); with special application to the military vocation context in light of the *Table of Duties* and the Fourth Commandment ("Honor Your Father and Your Mother") implications for military service. A variety of teaching techniques and strategies were used in the presentation of the meaning and application of God's prohibition, "You shall not murder!" The recruits were young men from a cross section of American culture and influenced by the postmodern worldview. Therefore, in addition to traditional lecture and question and answer style of teaching, a learner focused approach will creatively utilize video clips, discussion, open brainstorming sessions, individual investigation of the scriptures and response in plenary group.

Recruits are trained to be Marines in thirteen weeks. Over two periods of 13 weeks I investigated the recruits' moral and ethical concerns, issues and struggles in light the Fifth Commandment. I used a variety of qualitative research methods, such as interviewing, questionnaires, case studies and ethnographic observations as well as personal reflections digitally recorded immediately following the catechesis to capture the body language observations and impressions. From the data collected I designed a lesson plan for the Fifth Commandment module that conveys a moral and ethical strategy for the warrior's role in protecting and defending life and the "authorized" taking of life. This module will be taught and then evaluated for its effectiveness in meeting the pastoral care needs of recruits

wrestling with moral thinking and ethical decision making issues of a warrior's conduct under the Fifth Commandment.

This is a thoroughly practical study that drew on the theoretical constructs of traditional Christian ethics and Western philosophy. Particularly the just war tradition was utilized in the instruction to inculcate sound reasoning over the morality of being an instrument of war under the authority of the government. The study will not be a theoretical examination of the utility of the various approaches to war and peace in the current debate in the public square. The focus is the spiritual care and nurture of Marine recruits in boot camp training.

The recruits attended the catechetical sessions totally of their own volition. They looked to their Christian faith to inform and guide their lives as Marine warriors. The interior life of faith guides the Christian in his worldly duties. Justification by grace through faith is the basis for all of our activity and actions as disciples of Jesus Christ. Our acts of discipleship do not earn a good conscience before God; a good conscience is a product of the forgiveness of sins through the blood of Christ. The assumptions I approach catechesis with were:

- Moral thinking and ethical decision making for the Christian is always carried out under the Gospel of justification by grace through faith.
- In Baptism we are called to be disciples of Jesus Christ in faith, confession and behavior.
- It is moral and ethical for a Christian to serve in the military.
- The young men in recruit training are capable of moral decision making and thinking ethically about tension points in their dual vocations of Marine warrior and Christian disciple.
- The Law and Gospel must be applied appropriately to answer the dilemmas caused by the friction and fog (referring to the physical impediments in war and the confusing nature of and lack of information on the battlefield) of war.
- Catechesis is an on going process throughout the Christian life and is critical for the integration of faith and life as well as the interpretation of life's experiences.

In boot camp training the recruits learn about the Law of Armed Conflict (LOAC) and Rules of Engagement (ROE). There are strict limitations on the use and application of force to achieve military objectives. Military discipline guides the recruit (Marine) to use the application of force to protect and defend life, and not to be unrestrained and undisciplined killers.

Catechetical instruction of the Fifth Commandment ("You shall not murder!") supplemented with discussion of just war principles set the rules of engagement for the Lutheran recruit living out his faith in the performance of his duties. Catechesis of the Fifth Commandment laid out the Biblical role of the warrior (both Christian and non-Christian alike, because their outward acts look the same, the difference is the motivation of the heart) as a tool in the hand of God to take care of other people in God's good creation. When the recruits understood that they are God's representatives, as "masks" of God in this world, then they can interpret their duties and responsibilities as warriors, even killing the enemy, in light of their vocation as defenders of the human community in his world in accordance with the good and gracious will of God.

CHAPTER 2

THE BIBLICAL FOUNDATION

The Gospel is preeminent in the life of the Christian. The Gospel is the foundation of and the motivating power to live a life of love that Christ calls us to live. Paul Althaus says, “Justification by faith determines Christian ethics, because, for the Christian, justification is both the presupposition and the source of the ethical life.”¹⁷ Since our acceptance by God is already established completely on the finished work of Christ on our behalf, Christian ethics are not mandated nor should they be implied as payment for eternal life.¹⁸

The ethical life is part of our response of faith to the full and free gift of eternal life that Christ has already obtained for us. Faith is unseen in the heart. However, the Christian’s ethics, that is, words, attitudes and conduct, manifest faith in authentic viable evidences in witness to the world. Christian ethics do not achieve a good conscience before God, but flow from a conscience that is confident before God because of his gift of forgiveness of sins in Christ Jesus.

¹⁷ Paul Althaus, *The Ethics of Martin Luther*, trans. Robert C. Schultz (Philadelphia: Fortress Press, 1972), 3.

¹⁸ Augsburg Confession, Art IV, “Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.”
<http://www.iclnet.org/pub/resources/text/wittenberg/concord/web/aug-004.html> (18 December 2006).

The Gospel is foundational to any discussion of Christian ethical conduct in the world.¹⁹ The Gospel is the means employed by God to care for the troubled conscience of his people, including recruits who wrestle with the ethical issues of military service and Christian discipleship in the light of God's Law.

Jesus' teaching recorded by Matthew in chapters five through seven, the Sermon on the Mount, expresses the Christian's ethic for living in this world in a God pleasing way. It is critical for a Christian disciple serving in the armed forces to have a proper understanding of Christ's teaching and its application to those who by vocation (police, military, judges, executioners, lawyers, etc.) are called upon to be ready to use lethal force in carrying out their divine calling in life.

Specifically in this section I will examine two segments of the Sermon on the Mount, Matthew 5:21, 22 and 38-48. Then I will examine obligation of the person who is renewed through faith in Christ to love everyone and leave justice to God in the light of Romans 12:9-21. God indeed does bring about justice in this world and will consummate that justice in the world to come. The means of bringing about his justice in this world bent on destruction is through God's appointed representatives (Luther's metaphor of God's "masks" in this world) in government. The Christian's attitude toward God's appointed authorities will be examined in the light of Romans 13:1-7 and I Peter 2:13-17.

¹⁹ Augsburg Confession, Art XX, "Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength."
<http://www.iclnet.org/pub/resources/text/wittenberg/concord/web/augs-020.html> (18 December 2006).

Matthew wrote his Gospel to First Century Christians and organized his material to present the fulfillment of the Old Testament Messianic promises in the person of Jesus Christ. Matthew summarizes the ministry of Jesus in 9:35, “And Jesus went through all the cities and villages, teaching in their synagogues and proclaiming the Gospel of the kingdom and healing every disease and affliction.”²⁰ The book has a didactic purpose and is a set of five books or collections of Jesus’ sayings all concluding with the same formula.²¹

Scholars conclude, after careful examination and comparison to parallel sections in Mark and Luke, that Matthew has assembled a collection of sayings preached and taught by Jesus throughout his entire ministry. If we take the position that the entire “Sermon” was not preached at one time it does not change the authority or the import of the material for a life of discipleship in the Kingdom of God through in Jesus Christ. Richard Mounce says, “We are not to think of the Sermon on the Mount as a single discourse given by Jesus at one particular time.”²² He also says that the organization of the five blocks of teaching leads some to say, unpersuasively, that Matthew is presenting Jesus as a new Moses, who ascends the mountainside to present his teaching.

If we desire to make Jesus into a new Moses it misses the main point. Jesus is not presenting a new set of laws, but sets before his disciples how the rule and reign of God looks in the life of people in the kingdom of God. Matthew organized his material early in his Gospel to set forth the fruit of the Gospel in the lives those who have come under the rule and reign of God in the person of Jesus Christ. Jesus’ teaching is the source for the disciples

²⁰ English Standard Version (ESV).

²¹ Matthew 7:28; 11:1; 13:53; 19:1; 26:1. Fred B. Craddock, et. al. *Preaching Through the Christian Year, Year A: A Comprehensive Commentary on the Lectionary* (Philadelphia: Trinity Press International, 1992), 100.

²² Robert H. Mounce, *Matthew*, New International Critical Commentary, (Peabody, Massachusetts: Hendrickson Publishers, 1991), 37.

continued growth in the mysteries of the Gospel. It lays before disciples the pattern that was set by Jesus himself. Thus, it is thoroughly Christo-centric.

Christians are blessed people because they hunger and thirst for righteousness; a righteousness that is not their own, but that which is a gift through faith in Jesus Christ. Only Jesus was able to perfectly fulfill the Law. The life of discipleship presented in the Sermon on the Mount can only be actualized through faith in him alone. As the Apostle Paul states, “not having a righteousness of my own that comes from the Law, but that which comes through faith in Christ, the righteousness from God that depends on faith...”²³

Christianity is not a new set of rules and regulations or a set of ethical principles to live by. The Christian life is characterized by a brand new life that is only possible through faith in Jesus Christ. A closer examination of the appointed verses will demonstrate the impossibility of a human being by his own spiritual will and power to live up to the demands of the Law. A new life is required to be able to “exceed the righteousness of the scribes and Pharisees.”²⁴ Jesus Christ is the source of that new life. No one can change his or her own heart and mind. Only through the good news of the kingdom delivered in the King can a person be transformed for kingdom living.

Jesus makes it clear that he did not come abolish the Law, but to fulfill it.²⁵ He does not relax the commandments, but expands and emphasizes an even more penetrating application of the intent of the will of God expressed in the Law. The focus is shifted from external performance of a code of regulations to the hidden motivation of the heart and the

²³ Philippians 3:9 (ESV).

²⁴ Matthew 5:20 (ESV).

²⁵ Matthew 5:17-20 (ESV).

condition of character within. God knows the heart and mind, will and emotions of a person, even if he is good at cloaking them before other human beings.

The external keeping of the Law is impossible for human beings who are held in bondage to sin, death and the devil. God promised beforehand that he would establish a new covenant in which he would write his Laws upon the new hearts of his people and forgive their sins.²⁶ The higher righteousness is required that exceeds the righteousness of the Scribes and Pharisees, which is expounded upon by Jesus in verses 21-48. Each of the sayings begins with the formula “You have heard that it was said...but I say to you.”²⁷ The formula of stating the Law, followed by Jesus’ interpretation and application to the life of discipleship, demonstrates the absolute authority of Jesus to determine the posture of the Christian’s relationship to each other and to people in the world. This is radical discipleship spelled out clearly by him who blazed the trail for us to follow.

Normal people are appalled at the idea of murder, but Jesus takes the intent of the commandment much deeper, addressing the anger that “naturally” arises in the heart in interpersonal relationship, and makes the commandment all-inclusive in its piercing diagnosis of human sin. Thus he cuts off all angles in self-justification, and leads us to himself as the one who provides the new heart and mind, as a gift received by faith, purchased and won by his sacrifice on the cross.

Human beings are created in the image of God. “God’s image implies in man a personal, moral and responsible will.”²⁸ Life is a sacred gift from God and as such is to be respected. The power to give or to take life is God’s alone, and is given as a trust to those

²⁶ Jeremiah 31:31-34.

²⁷ Matthew 5:21-22; 38-39; 43-44.

²⁸ Bible Works, *Faussett’s Bible Dictionary*, 2528.

who have God-ordained authority in the world. The evidence of inherited sin is Cain's murder of Abel because of envy. In the Covenant of Noah the special nature of human life is mentioned. "And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. Whoever sheds the blood of man; by man shall his blood be shed, for God made man in his own image."²⁹ Satan is the father of murder and incites murder in the sons and daughters of Adam and Eve.³⁰

Jesus quotes the Fifth Commandment in verse 21, drawing from Exodus 20:13, and Deuteronomy 5:17. Murder is an external action that begins with the internal disposition of the heart. In the Sermon on the Mount Jesus drives home the point:

You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.³¹

The context, the word used and its tense all factor into whether a word is translated "murder" or "killing." The Hebrew רָצַח (in Qal) means "murder or slay" with premeditation, or "slayer, manslayer, without intent; and "murderer," with intent.³² Another word is הָרַג (in Qal) means to "kill or slay," implying ruthless violence; especially private violence.³³

²⁹ Genesis 9:5, 6 (ESV).

³⁰ John 8:44 (ESV).

³¹ Matthew 5:21,22 (ESV).

³² Bible Works, B9551. (References with "B" before the number are from Whittaker's Revised BDB Lexicon).

³³ Bible Works, B2481. This word is rarely used for judicial killing, which is defined as those who are authorized to carry out God's command.

מָוֹת (in Qal) means to “die of natural causes;” מָוֹת also means to “kill, put to death, dispatch” or killing men in personal combat, in war, often preceded by הִכָּה (to smite); this includes capital punishment (authorized killing).³⁴

A Jewish commentary on the Pentateuch, more specifically the Fifth Commandment, "You shall not murder!" (Sixth Commandment according to the reference), states the following in regard to intention and authorization of the person whose actions terminate the life of another person:

The intentional killing of any human being, apart from capital punishment legally imposed by a judicial tribunal, or in a war for the defense of national and human rights, is absolutely forbidden. Child life is as sacred as that of an adult...Hebrew Law carefully distinguishes homicide from (willful) murder. It saves the involuntary slayer of his fellow man from vendetta; and does not permit composition, or money-fine, for the life of the murderer. Jewish ethics enlarges the notion of murder so as to include both the doing of anything by which the health and well-being of a fellow-man is undermined, and the omission of any act by which a fellow-man could be saved in peril, distress or despair.³⁵

Jesus moves his disciples to a deeper level (22) when he says that not only the murderer φονεὺς shall be liable to judgment. He moves from the external to the internal condition of the heart. Anyone who is angry with his brother is liable to the same judgment. “God’s judgment goes beyond the act to the inner attitude that produces the act. Kingdom righteousness demands the removal of any desire to harm.”³⁶ Barclay says that there is a gradation of anger in this passage, as well as a gradation of punishment associated with it. Jesus does not use the term θυμός, which means flash anger, much like fire consuming kindling quickly. It rises up quickly and then dies down. He does use the term ὀργίζομαι,

³⁴ Bible Works, B5225.

³⁵ *Pentateuch & Haftorahs. Second Edition*, ed. J. H. Hertz (London: The Soncino Press, 1939-1978), 299.

³⁶ Mounce, *Matthew*, 44.

which means be angry, be furious. Barclay says it's "a long-lived anger; it is the anger of a man who nurses his wrath to keep it warm; it is the anger over which a person broods, and which he will not allow to die."³⁷

The internal condition of the heart is seen in the words that come out of the mouth. The increasing seriousness of the offense against the brother, who is precious in God's sight and highly valued, is demonstrated by the increasing severity of punishments. To say "Raca" to one's brother is to treat him with derision. It is an Aramaic term that is more a tone with the accompanying facial expression of disgust than a translatable word.³⁸ It communicates utter contempt for the person. This is an unacceptable posture toward people when one recognizes they are God's creation and the objects of his love, grace and mercy.

The one who calls his neighbor "fool" will be liable to the fire of Gehenna, which was a despised trash dump outside of Jerusalem where fires never went out. The location was the Valley of Hinnon, the place where human sacrifices, often children, were offered to the Ammonite god Molech under the evil reigns of Ahaz and Manasseh.³⁹ This is a metaphor for the severity and dreadful nature of the final judgment. This articulation (fool, idiot, etc.) reflects an attitude of heart toward my fellow man that calls into question his value and dignity. Some commentators indicate the term **μωρός**, moron or fool, calls into question the person's moral capacity. "The fool in Hebrew thought was not the intellectually incompetent

³⁷ William Barclay, *The Gospel of Matthew*, Vol. 1: CH. 1-10, Revised Edition. The Daily Bible Study Guide (Burlington, Ontario: Welch, 1975), 138.

³⁸ *Ibid.*, 139.

³⁹ 2 Kings 23:10. This passage is during the reforms of Josiah.

but the person who was morally deficient.”⁴⁰ “Hence, it is a slur upon his reputation.”⁴¹

James tells us that the anger of man does not achieve the righteousness of God.⁴²

John’s first epistle expands on these words of Jesus, which expanded on the Decalogue (the sum of the Law is love; love for God first and foremost and love for my neighbor as myself; this involves the entire being, not just physical actions, but mind, will, emotions and intentions). I John 2:10-11 says,

Whoever loves his brother abides in the light, and in him there is no cause for stumbling. But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

He continues in 3:15-16:

Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love that he laid down his life for us, and we ought to lay down our lives for the brothers.⁴³

The life of discipleship in an evil world gives many opportunities for Christians to put into practice what they confess with their mouths. Jesus does not set aside the responsibility of government to administer justice nor is he denying the importance of proper stewardship of personal property. He is not mandating Christians to like the actions of evil people in verses 38-47. The power of love, *ἀγαπάω*, divine love, to overcome all things in the personal lives of his people is being emphasized. Love does not give into revenge or “getting even.” It leaves room for justice to be carried out by those who have the proper office and responsibility to adjudicate it. It is not a private matter. Jesus is addressing Christians personally in their posture toward the world. Paul mentions in Romans that we “should not

⁴⁰ Mounce, *Matthew*, 45.

⁴¹ James Montgomery Boice, *The Sermon on the Mount* (Grand Rapids: Zondervan, 1972), 107.

⁴² James 1:20.

⁴³ ESV.

be overcome with evil, but overcome evil with good.” Luther commenting on these verses emphasizes that as Christians we should forgive and not seek revenge. We are not to usurp the public office of the judge and magistrate.

In this entire section the distinction between the secular and spiritual, between the kingdom of Christ and the kingdom of the world must be kept clear, or we will fall into the error of the pacifists and others who deny the responsibility and office of the secular officials in the kingdom of the left.⁴⁴ A Christian lives in this world and has responsibility toward others. It is an obligation of the vocations of fathers and mothers, judges and governments officials, police and military to protect and defend those for whom they have assumed their offices. However, in regard to our personal selves, it is wrong to use violence to take things into our own hands. The issue is the attitude of the heart.

If we are insulted for the name of Christ, we are to consider ourselves blessed. He said, "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account."⁴⁵ Christ himself gave us an example by enduring the suffering of the cross silently. He did not complain. He entrusted himself to God the Father and completed the work he came to do, that is, rescue us from sin and death. Our reputation (38-39), our possessions (40-42), and our interpersonal relationships (43-47) are all under

⁴⁴ *Luther's Works*, Vol. 21 (Concordia: St. Louis, 1956), 105 note 43. "The fundamental teaching Luther is defending is his doctrine of the two kingdoms: the secular kingdom, The kingdom of the left hand," which God rules through secular authority; and the spiritual kingdom, "The kingdom of the right hand," which God rules through his Word." This also is a fundamental antithesis to the pacifists who deny the possibility of a Christian serving as a judge, policeman, or soldier.

⁴⁵ Matthew 5:11 (ESV).

his almighty reign.⁴⁶ We have a different view of people because of the universal sacrifice of Christ.⁴⁷ They are precious in his sight. Not just the good, but the evil ones as well. It is Christ's love that compels us to live according to the New Creation (II Corinthians 5:17) that we have become by the renewal of the Holy Spirit.⁴⁸

One who is righteous by faith desires to follow in the discipleship path of Christ. He loved the entire world, the righteous and the unrighteous. Love moves one to pray (44-47) for those who are precious in God's sight, but who are still in the grasp of evil and sin. The true power of love demonstrated in the crucible of interpersonal relationships; thus making known the heart that is transformed by the grace of God through faith. The lifestyle of Jesus' disciples is not controlled by the circumstances of life or relationships. It is controlled by being in relationship to him and follows God's example of treating all with kindness and goodness (45). This behavior reveals the love of God that is perfect, *τέλειος*. This word can be translated "complete" or "mature." "It is not here referring to moral flawlessness but to love that is not partial or immature."⁴⁹ It is freely given and freely received to be passed on to all, both to the "worthy" and "unworthy" from human perspective.

⁴⁶ David P. Scaer. *Discourses in Matthew: Jesus Teaches the Church* (St. Louis: Concordia, 2004), 223. Dr. Scaer interprets the Gospel of Matthew as a catechetical document. "Before catechumens learn how their reconciliation with God has been accomplished by Christ's redemption, they are told to live at peace with their enemies and not to retaliate against them (5:38-48). In fact catechumens must love their enemies, a theme from which Matthew rarely strays. If struck in the face, catechumens are to turn the other cheek, and after an insult, they are to tolerate more ill behavior (5:39). In refusing to retaliate, catechumens follow the example of Jesus, who was struck in the face but did not return the insult (27:30). Not being possessed by possession and seeking compensation (5:40) and in willingly going the extra mile when pressed into service by the Roman occupation soldiers (5:41) believers demonstrate God-like characteristics in showing love and mercy, patient and forgiveness (5:45).] Reversed is the world's ethic that calls for evil response to evil actions and doing good only to those who do good first." This is how love conquers all.

⁴⁷ II Corinthians 5:13-17.

⁴⁸ II Corinthians 5:17

⁴⁹ Craddock, *Preaching Through the Christian Year, Year A: A Comprehensive Commentary on the Lectionary*, 121.

It is important in the application of these verses to never suspend the demand and command of Jesus to approach the world with love. However, the way that love is manifested is dependent on one's vocation in life. Jesus is addressing the individual Christian and his personal relationships in the Sermon on the Mount. What is not said is important too. He is not suspending the God ordained responsibilities of one's calling or office in life. Saint Augustine (4th Century) commented on the Christian soldier's responsibility to serve the public good. The soldier is an authorized agent who may put men to death without incurring the guilt of murder. In *The City of God* he says there are exceptions made by God to his own prohibition against taking another man's life.

These exceptions are of two kinds, being either justified either by a general law, or by a special commission granted for a time to some individual. And in this latter case, he to whom authority is delegated, and who is but the sword in the hand of him who uses it, is not himself responsible for the death he deals. And, accordingly, they who have waged war in obedience to the divine command, or in conformity with His Laws have represented in their persons the public justice or the wisdom of the government, and in this capacity have put to death wicked men; such persons have by no means violated the commandment, "Thou shalt not kill."⁵⁰

In agreement with the Early Church Father, Augustine, the Lutheran Confessions affirm that a Christian may serve his or her nation as a military professional. The Augsburg Confession clearly states:

It is taught among us that all government in the world and all established rule and laws were instituted and ordained by God for the sake of good order, and that Christians may without sin occupy civil offices or serve as princes and judges, render decisions and pass sentence according to imperial and other existing laws, punish evildoers with the sword, engage in just wars, serve as soldiers, buy and sell, take required oaths, possess property, be married, etc. Condemned here are the Anabaptists who teach that none of the things indicated above is Christian. Also condemned are those who teach that Christian perfection requires the forsaking of house and home, wife and child, and the renunciation of such activities as are mentioned above. Actually, true perfection consists alone of proper fear of God and real faith in God, for the Gospel does not each an outward and temporal but an inward

⁵⁰ Augustine, *The City of God*, I, 21. Nicene and Post-Nicene Fathers, Series I, Vol. II, <http://www.ccel.org>, (15 August 2004).

and eternal mode of existence and righteousness of the heart. The Gospel does not overthrow civil authority, the state, and marriage but requires that all these be kept as true orders of God and that everyone, each according to his own calling, manifest Christian love and genuine good works in his station of life. Accordingly, Christians are obliged to be subject to civil authority and obey its commands and laws in all that can be without sin. But when command of civil authority cannot be obeyed without sin, we must obey God rather than man (Acts 5:29).⁵¹

In this article Melancthon, following Luther, implicitly established the God pleasing piety of the Christian expressed in the dedicated fulfillment of duties in the secular sphere.⁵² More discussion follows on page 41 in the section on vocation.

The correct interpretation of Matthew 5:21-22; 38-48 is critical for all to serve with a clear conscience. Those who prepare to go in harm's way to protect and defend other people are keenly aware of the precious nature of human life. The value of human life is seen in the amazing love of God in the central act of human history--the gift of his Son on the cross--who was offered up to be the propitiatory sacrifice for the sins of all human beings.

The renewed mind of the Christian is able to discern, with the help of the Holy Spirit, the way things are in the world. On the basis of justification by faith the Christian's response is to present his body as a living sacrifice to God as an act of worship and not be conformed to the pattern of this world. The Christian's metamorphosis is through the renewing of the mind by the Holy Spirit, who also empowers and directs the spiritual and moral growth of the believer. The individual believer proves in practical reality the will of God.⁵³ The Holy Spirit through the Word enables the believer to balance the apparent contradictions, on the one hand of loving my neighbor as myself and not taking revenge that one's calling in

⁵¹ Augsburg Confession, XVI, Civil Government. *The Book of Concord*, trans. T. Tappert (Philadelphia: Fortress Press, 1959), 37-38.

⁵² Robert Kolb, "God Calling, 'Take Care of My People': Luther's Concept of vocation in the Augsburg Confession and Its Apology," *Concordia Journal* 8 (1982): 4-11.

⁵³ Romans 12:1, 2.

baptism demands and, on the other hand, one's vocation in the world may cause for a Christian serving in the military. The Christian in the military vocation is to execute justice through the appropriate application of the lethal force under legitimate authority.

The Christian life is characterized by love. Paul directs Christians at Rome to have sincere love for the brethren, hate evil, bless those who persecute, strive to live in harmony and do not repay evil for evil. God is the one who ultimately is in charge and will bring about justice in his time and in accordance with his good and gracious will. Vengeance is God's and not man's prerogative. The church is not given the sword to avenge injustice in the world. He has given his Spirit and his power through Word and Sacraments to bring about true repentance and conversion of the heart of enemies, so they too may have hope for the future and experience the joy of the children of God.

In Romans 12 the Apostle Paul depicts the life of Christians in the world following the example of Christ who empowers Christ-like living. Martin H. Franzmann comments, "If he is led by the Spirit and requites evil with good that is a victory for him; the victory of Christ, who loved His enemies and interceded and died for them, is being realized in his life."⁵⁴ Christ suffered at the hands of sinful men and overcame the power of sin and death by his humble submission to the Father's will. The individual Christian is called to follow in his path. The church does not execute justice in this age; God has reserved that role for the state, which functions with God's appointed authority.

In Romans 13 we have the clear testimony of Scripture that God instituted the governing authorities in this world. Paul does not make any distinction between Christian and Pagan authorities in reference to governments. Paul was writing at the time when the

⁵⁴ Martin H. Franzmann, *Romans*, Concordia Commentary (Concordia Publishing House, St. Louis: 1968), 229.

Roman government ruled. The Roman Empire was a worldly institution and completely identified with pagan religious practices. Jesus submitted himself to injustice before the Roman Procurator at his trial, yet he acknowledged the authority of Pilate as legitimate because it was given by the providence of God. Pilate said to Jesus, “Don’t you realize I have power either to free you or to crucify you?” Jesus answered, “You would have no over me if it were not given to you from above.”⁵⁵ Franzmann, commenting on Romans 13, makes the point that faith submits to God’s appointed governing authorities because in so doing one is submitting to God:

Paul calls for subjection to the governing authorities, and he lays this obligation on every individual. The motivation for this subjection is not merely prudential but religious. All authority is from God. Paul makes this concrete and practical; he speaks of the authorities “that exist,” not merely of authority in general or government in the ideal. God is the source of all authority, including the governing authority of Rome.⁵⁶

Luther’s explanation to the Fourth Commandment confesses this truth in a simple and profound way.⁵⁷ God appoints people over us as his representatives to enable us to function in this world in an orderly and disciplined way. The orderly governing of society enables life to continue in this world. Without God’s representatives in legitimate authority sin and evil, selfishness and tyranny would reign in chaos because of this world’s bondage to sin, death and the evil one. With the power of the sword to threaten the evildoer and to reward the innocent the governing authorities are God’s hands to create a harmonious and well functioning society and ultimately serve the Gospel’s publication to the world. Submission is not only necessary to avoid punishment, but is also a positive way to demonstrate faith in

⁵⁵ John 19:10,11.

⁵⁶ Franzmann, *Romans*, 231-232.

⁵⁷ “We should fear and love God so that we do not despise or anger our parents and other authorities, but honor them, serve and obey them, love and cherish them.” *Luther’s Small Catechism*, 72.

God who has ordained the existence of governing authorities and empowered them with the authority. A properly informed Christian conscience affirms the truth of the role and function of political authority in the world. God works through people in his appointed offices to accomplish his will. Lenski says, “Worldly men often have so little conscience in regard to government that police force alone can deter them... Where neither penalty nor conscience deter, crime results, and then the authority steps in, at least it ought to.”⁵⁸

The term “governing authorities,” *ἐξουσίαις ὑπερεχούσαις*, of Romans 13:1 is not referring to the leadership of the church in Rome. The Christian is not relieved of the responsibility of obedience to the laws of the political authority. While in the world the Christian is under the authority of God’s ordained representatives. The context indicates that the governing authorities exercise a restrictive power on the outbreak of evil in the world by punishment of evildoers. It is obvious that this is referring to the secular authorities that exercise the power of restrictive and punitive lethal violence in this world. It is spiritually confusing to blend the spiritual and secular together, thus the wisdom of Luther’s doctrine of the two kingdoms.

The office or role of governing authorities also subjects people to taxation. Jesus said to “render unto Caesar what belongs to Caesar.”⁵⁹ When Christians act as good citizens under the governing authorities, by faith they are acknowledging the revealed truth that the authorities are acting as ministers of God to accomplish divine purposes in this world. Political structures are of this world and will pass away when all dominion, authority and power is handed over the Christ in the everlasting kingdom, who will in turn hand over all

⁵⁸ R.C.H. Lenski, *Interpretation of St. Paul’s Epistle to the Romans* (Minneapolis: Augsburg Publishing House, 1961), 794.

⁵⁹ Matthew 22:21 (KJV).

things to his Father.⁶⁰ But until the new *eschaton* arrives in its fullness the worldly powers of government still have divine sanction to carry out the responsibility of maintaining peace and order in the world.

As history attests, the power and authority that sinful men assume can and often does corrupt. Christians are to pray for those in authority as the Apostle Paul directed in his Pastoral Epistle to Timothy.⁶¹ The authority to lead and serve others is easily turned to selfish ends at the expense of the people for whom they are to rule. However, God's judgment is not long in waiting. Nations rise and fall at the command of God, who even uses godless people to punish those who deny his supreme authority and do not rule with a view to the accounting and retribution of Judgment Day. The divine establishment of the institution of worldly authorities is not set aside when those entrusted with the office and power of leadership are unjust, evil or tyrannical.

There is a universal law at work in the way God has set up the world. Robert Kolb states:

Luther himself argued that the Ten Commandments were no more than the Jewish expression of the "natural law," which God has placed in the hearts of all people. They were valid for the Germans of his day, he argued, not because Moses spoke them but because God had written them into the warp and woof of human existence. There is an important insight in this observation: God's Law is universal, and the power of His design and structure for life makes itself felt throughout the world. Its obligations transcend national and racial boundaries, as Christ's encounter with the woman at the well (John 4: 3-42) or with the centurion (Luke 7: 1-10), or certainly the parable of the Good Samaritan (Luke 10: 25-37) illustrate. Its prescription of the

⁶⁰ I Corinthians 15:24.

⁶¹ "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time. I Timothy 2:1-6, (ESV).

shape of human life has made itself felt in every culture at every time, including those in which Moses and Exodus or Deuteronomy was syllables without meaning or reference.⁶²

The Apostle Peter in his First Epistle tells the believers of Asia Minor to submit themselves to all legitimate authorities.

Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. Honor everyone. Love the brotherhood. Fear God. Honor the emperor.⁶³

This submission is not dependent on whether the authority is a Christian believer or institution. Peter wrote his epistle when the despicable Emperor Nero was reigning in Rome. Peter is in complete agreement with Paul that every authority in the political realm is dependent on God for its existence. The miscarriage of justice in the execution of the Apostles did not set aside the principle that those with political authority governed as God's representatives in the world. Submission to the laws of the political authority is only limited by obedience to the higher authority of God's Law. "It is more important to obey God rather than man."⁶⁴ Because God is the author of civil government in the world the Christian's attitude is one of humble submission and obedience. Leighton comments (old spelling):

God hath indeed been more express in the officers and government of his own house, the Church; but civil societies He hath left at liberty in the choosing and modelling of civil government, though always, indeed, over ruling their choice and changes in that, by the secret hand of His wise and powerful providence. Yet He hath set them no particular rule touching the frame of it; only, the common rule of equity and justice ought to be regarded, both in the contriving and managing of government.⁶⁵

⁶² Robert Kolb, *Teaching God's Children His Teaching* (Hutchinson, MN: Crown, 1992), 3-1.

⁶³ I Peter 2:13-17.

⁶⁴ Acts 5:29.

⁶⁵ Robert Leighton, *Commentary on First Peter* (Grand Rapids: Kregel Publications, 1972), 191.

A Christian obeys the legitimate laws and the governing of society by the authorities out of love for God and in thankfulness for his provision to preserve life in this world. Christians are salt and light in the societies in which they live. Christians influence the moral fabric of society by their lives and by their testimony to the truth. The pagan Roman Empire was eventually conquered by the faith of humble Christians who witnessed, **μαρτυρείται**, by life and by death the sovereignty of Christ and the love of God. God has ordained the governing authorities to restrain the destruction of his creation; because evil is a reality in this world and would consume life itself if not controlled.

CHAPTER 3

THE THEOLOGICAL FOUNDATION

The Marine recruit needs to be taught the full panoply of Christian doctrine to inform his conscience with the revealed truth of God's Word. This instruction will provide the correct theological basis for a Christian worldview and a grid for interpreting the world as it is. Sound doctrine is the basis for sound ethical decision making and moral judgments in the fulfillment of his vocation as a warrior. On the status of ultimate reality Dietrich Bonhoeffer states:

The aim of all ethical reflection is, then, that I myself shall be good and that the world shall become good through my action. But the problem of ethics at once assumes a new aspect if it becomes apparent that these realities, myself and the world, themselves lie embedded in a quite different ultimate reality, namely, the reality of God, the Creator, Reconciler and Redeemer. What is of ultimate importance is no longer that I should become good, or that the condition of the world should be made better by my action, but that *the reality of God should show itself everywhere to be the ultimate reality* (italics mine).⁶⁶

The recruits come from a cross section of American culture that prides itself open mindedness and the ability to affirm varying truth claims. The American culture informs and molds the hearts and minds of its participants. To catechize recruits about the truth of God's Law, that indicts condemned sinners, and to proclaim the love and mercy of God in Christ that acquits by faith, it is critical to know the framework that they are operating from. Kolb says:

⁶⁶ Dietrich Bonhoeffer, *Ethics* (New York: MacMillan Publishing Co., Inc., 1955), 188.

We are bombarded by competing truth claims and absorb both their alternative arguments and the culture's suggestion that all systems of thought have some merit, some piece of wider truth...Even believers must examine their own views of life and deal with the implications American pluralism has for their own faith and their witness to that faith.⁶⁷

The Lutheran Marine recruit needs to learn to apply Law and Gospel to himself and interpret being a warrior in light of God's reality. Catechetical instruction of the Fifth Commandment ("You shall not murder!") provides the foundation and interpretative framework for pastoral care of the recruit when addressing the issue of killing in combat.

Doctrine #1: *Sin and Evil*

The evidence of sin and evil is all around us in the world. Since our first parents submitted to the temptation to "be like God," the reality of evil has impacted human life on every level. Cain manifested the power of sin and the evil consequences of the fall by murdering his brother Abel. Human history and Biblical history testify to the fact that war and genocide manifest the corrupt human condition.

War is a terrible consequence of living in the world that is under the sway of sin and rebellion against the Creator. Tragedies of natural disasters destroying life and property, shattering hopes and dreams, or the internal senseless acts of pride and selfishness, despotism and aggression that creates grief and pain in the lives of other people confirm the reality of evil in the world.

Before these realities we stand powerless. When not deceiving ourselves, we see the evil that arises within as well, over which we have no power to overcome, because sin is a power and disables the corrupted will. The devil, who is the father of lies and has been a murderer from the beginning, exerts his power and deceiving control over us in the fertile

⁶⁷ Robert Kolb, *Speaking the Gospel Today*, 12.

soil of the corrupted human nature.⁶⁸ We find that the powers at work in our lives subverting our best intentions are the devil, the world and our own sinful flesh.⁶⁹ All of humanity shares in this original sinful corrupted nature, which wants to exert its own powers over the one who is by nature the true God.⁷⁰

This God created us for himself, but human beings pursue meaning, purpose and security in their own wills and plans. In the spiritual realm we are powerless to do anything good, righteous or loving. We do not naturally fear, love and trust in God above all things. This is the source of all the wrong and evil in our world on every level imaginable, always leading to spiritual, physical and eternal death. In the earthly realm we can perform “civil righteousness” and appear to create order and happiness in life. However, the mystery of evil and sin breaks out in myriads of ways.

God has ordained the structure of society and given the power of the sword to rulers and governments to exert his will by force in this world to subvert the power of sin that wills to dominate, control, enslave, kill, maim and destroy our fellow human creatures. Thomas Hobbes describes the chaotic condition of the world without God’s ordaining of the tranquility of order (the original spelling and capitalization is used in the quote):

Whatsoever therefore is consequent to a time of Warre, where every man is Enemy to every man; the same is consequent to the time, wherein men live without other security, than what their own strength, and their own invention shall furnish them

⁶⁸ “And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience- among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.” Ephesians 2:1-3 (ESV).

⁶⁹ “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the desires of the flesh and the desires of the eyes and pride in possessions--is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.” I John 2:15-17 (ESV).

⁷⁰ Romans 1:18-3:20. The Apostle Paul sets up the charge sheet for all humanity. Romans 5:12-14. The Apostle Paul elucidates the reality of the universal nature of human sin, death, depravity and condemnation.

withal. In such condition, there is no place for Industry; because the fruit thereof is uncertain: and consequently no Culture of the Earth; no Navigation, nor use of the commodities that may be imported by Sea; no commodious Building; no Instruments of moving, and removing such things as require much force; no Knowledge of the face of the Earth; no account of Time; no Arts; no Letters; no Society; and which is *worst of all, continuall feare, and danger of violent death; And the life of man, solitary, poore, nasty, brutish, and short* (my italics).⁷¹

Only through the Gospel of Jesus Christ can we find release from the power of sin and death, evil and destruction in our lives, in the world and in eternity. Jesus Christ is the hope for the hopeless world, and the one who possesses and grants true life.

Doctrine #2: *Two Kinds of Righteousness*

Our Lord Jesus Christ told his disciples that they were to be in the world, but not of the world. Christians live in the world and are subject to the authority of God's order of creation. God has ordained natural law in the world for the proper functioning and prosperity of the world. However, the Christian serves a higher law of love, which is clearly laid out in the Ten Commandments. This love flows from the alien righteousness, Christ's own righteousness, the first kind of righteousness, granted to the one justified by faith. This is the passive righteousness that is the central message of the church's proclamation in the world.

We are declared righteous because of the death and resurrection of our Lord Jesus Christ. We have complete and free forgiveness of sins through his shed blood. We have the vertical relationship, which is primary, clearly laying out before us our relationship to God. He is our God and he wants us to find our life, security, happiness and meaning in relationship to him.⁷² God works by his Spirit to shape and mold us into the image of Christ.

⁷¹ Thomas Hobbes, *Leviathan*, 13.62. Quoted in Martin L. Cook, *The Moral Warrior: Ethics and Service in the U.S. Military* (New York State University of New York Press, 2004), 115.

⁷² Robert Kolb, *Teaching God's Children His Teaching*, 2-1.

The second kind of righteousness is derived from the first (Luther, *Two Kinds of Righteousness Sermon*).⁷³ It is the human actions resulting from the Holy Spirit's work in the believer. The one made right with God by his declaration through faith then strives to make progress aiming at Christ-likeness in conduct. The first table of the Law tells us that God is to be number one, above all things, without any competitors in our heart's longing and desire. He wants us to love him "with all of our heart, mind and strength."⁷⁴

The second table of the Law gives us his revealed will in regard to self and our neighbor. We are to love our neighbor as ourselves. The Law can be summed up in one word, love. This is the active righteousness that our holy and just God wants us to live out in our lives. In his created realm God wants our good works to show forth our faith and love for him. God sees faith in the heart; the neighbor can only evaluate the genuine character of faith by what we do. Contrary to Aristotle, a person is not made good by doing good works, rather, one who is good through faith then produces works in keeping with the God wrought faith within. We are to seek our neighbors good in every possible way. Luther also says in a Sermon on Philippians 2:5-6:

The second kind of righteousness is our proper righteousness, not because we alone work it, but because we work with that first and alien righteousness. This is that manner of life spent profitably in good works, in the first place, in slaying the flesh and crucifying the desires with respect to the self, of which we read in Galatians 5:24, "And those who belong to Christ Jesus have crucified the flesh with its passions and desires."⁷⁵

⁷³ Martin Luther, "Two Kinds of Righteousness," Sermon on Philippians 2:5-6. See also *Luther's Works*, Vol. 26 (St. Louis: Concordia Publishing House, 1963), 4-12. Quoted by Joel Biermann in "Two Kinds of Righteousness," *Tower* (St. Louis: Concordia Seminary, Spring 2005), 3-4.

⁷⁴ *Luther's Small Catechism with Explanation* (St. Louis: Concordia, 1991), 60.

⁷⁵ Martin Luther, "Two Kinds of Righteousness," Sermon on Philippians 2:5-6.

Love of God and love of neighbor seems to be at odds with serving in an institution that might require the Christian to not only hurt or harm his neighbor, but also terminate that neighbor's very life. The Christian warrior experiences the tension between safeguarding the neighbor's life and using coercion against one perpetrating evil. This tension will not be alleviated until this present age gives way to the one that is dawning in Christ.

Doctrine #3: *Two Realms (Kingdoms) Theology*

Luther's theology of the two realms, the realm of God's right hand and the realm of God's left hand, informs the Christian's life and conduct in this world. God created the world and established the rule and authority that is manifest in the institution of the governing authority. This governing authority in the world constitutes God's realm of the left hand.

Through the preaching of the Gospel and the mighty work of the Holy Spirit the reign and rule of Christ is established in his church in the world. Through the Word of God and Sacraments the Holy Spirit creates and sustains the faith of believers, guides them in God pleasing works and gives them the full assurance of salvation based on the life, death, resurrection, ascension and accession of Christ. The realm of the left hand of God uses the power of coercion, the sword, to enforce the functioning of human society. The Spirit through the Word governs the realm of the right hand of God, not by the coercive power of the sword.

The Christian is a member of both the realm of the right by virtue of baptism into Christ and a member of the realm of the left by virtue of physical existence in the world. The realm of the right hand is the one in which all believers belong and in which Christ rules by his Spirit through Word and Sacrament in the personal lives of his people. The kingdom or

realm of the left hand is called the secular sphere. All people are subject to the God ordained laws that govern it.

God is sovereign over both realms. The realm of the left is the way that God provides order in this world through his structure of government. Althaus gathers together Luther's meaning:

For Luther, secular government includes much more than political authorities and governments; it includes everything that contributes to the preservation of this earthly life, especially marriage and family, the entire household, as well as property, business, and all the stations and vocations which God has instituted. God ordains harmony and order in society through his kingdom of the left.⁷⁶

God ordained harmony and structure of society facilitates the church gathering around Word and Sacrament. This provides structure, setting and context for the Spirit to work in the preaching of the Gospel. The law is used in the realm of the right to identify sin and not to bring punishment on evildoers. Its purpose is solely to serve the transformation of the individual through faith and repentance. The realm of the left has the God granted authority and responsibility to maintain the structure of society, and has the "power of the sword" to enforce society's peaceful functioning.

The Christian is called (vocation) to serve his neighbor in the God appointed office in the realm of the left hand. "In the kingdom (realm) of Christ, Christ rules personally with his Gospel through his Spirit. Secular government has no need of Christ, his Gospel, or the Spirit. Here reason rules."⁷⁷ "Secular government rules with the sword; spiritual government rules with word."⁷⁸

⁷⁶ Paul Althaus, *The Ethics of Martin Luther*, 45-49.

⁷⁷ Ibid, 58.

⁷⁸ Ibid.

The Christian operates in both realms. By physical birth he enters the world. By virtue of baptism he is made a member of Christ's kingdom. In the kingdom of the right Christ rules by his love. There is no coercion in love. The marks of the Christian Church on earth are not the sword to enforce the Law of God or to force conversion. The marks of the church are the Word and Sacraments, through which Christ by his Spirit invites people into relationship with God. Jesus Christ issues the invitation:

Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.⁷⁹

There is no coercion in love. This love gives all for the other. It is without limit. Through Word and Sacrament the Holy Spirit transforms hearts and minds, setting people free to be all they can be under God's reign and rule.

Luther was bound to the Scriptural statements concerning life in the church and life in the world. He used the metaphor of the two realms or kingdoms through which God rules in the world. The first is characterized by Jesus' statements in the Sermon on the Mount, as discussed in Chapter 2 of this paper, and the apostle's statements about the Law of Christ: the disciples of Jesus never use force, do not resist evil, do not avenge themselves, but under all circumstances serve one another in love." The others are affirmations of the state in Romans 13 and I Peter 2:13-14, commanding Christians to obey the authorities. John the Baptist did not condemn soldiers, who were representatives of the state; rather he admonishes them to be just and moral in the exercise of their authority as representatives of the secular government.⁸⁰ "Scripture bound Luther to teach that the secular government, with all that

⁷⁹ Matthew 11:28-30 (ESV).

⁸⁰ Luke 13:14.

belongs to it, is in the world because God has willed and ordained it.”⁸¹ Gene Edward Veith summarizes this important doctrine:

Thus God has a spiritual rule in the hearts and lives of Christians; He also has a secular rule that extends throughout His creation and in every culture. God reigns in the Church through the Gospel, the proclamation of the forgiveness in the cross of Jesus Christ, a message which kindles faith and an inward transformation in the believer. He reigns in the world through His Law, which calls human societies to justice and righteousness.⁸²

Doctrine #4: *The Christian’s Vocation in the World*

The Marine recruit enlists in the military and becomes an agent of the greater community or nation by virtue of his call as a warrior in the office he holds. Marine recruits are also enculturated in the esprit de corps of the Marine Corps so they embody the military bearing, values and commitment to excellence encapsulated in the term “Marine.” In addition to God, country and corps, the Marine has a special bond with their comrades in arms. Those who sweat, bleed and risk life and limb together have a special bond forged in the crucible of adversity that they alone can understand and appreciate.

Pastoral care through catechesis of the Christian Marine warrior must be approached from the broader context of the Christian’s multiple vocations in this world. The duty of all Christians is to love one’s neighbor as himself. This spiritual calling of the believer is worked out as he continues to live and function in this world in his work as a called and sanctified child of God. “In the doctrine of vocation, spirituality is brought down to earth to transfigure our practical, everyday life.”⁸³ How the Christian is to love his neighbor is

⁸¹ Althaus, *The Ethics of Martin Luther*, 44.

⁸² Gene Edward Veith, “Two Kingdoms Under One King: Towards a Lutheran Approach to Culture.” *Christ and Culture in Dialogue*, ed. Angus J. L. Menzies (St. Louis: Concordia Academic Press, 1999), 137.

⁸³ Gene Edward Veith, *The Spirituality of the Cross* (St. Louis: Concordia Publishing House, 1999), 72.

worked out in the vocations that God has placed him in this world. God is the one who has placed us in particular relationship to one another.

In the same way, earthly life requires relationships in which some are superiors and others are dependent, in which some give commands and others obey, in which some rule and others are subjects—and these relationships are not restricted to political life in the narrower sense.⁸⁴

The structure of life in this world has been established by God to preserve and perpetuate life. Luther often would sum up the doctrine of vocation with three basic categories of stations or offices in life: the ministry (not the monastic life), marriage (which included family and everything related to family prosperity in life such as property, the economy and social support), and secular authority (government, military, judges, police, etc.).

A person holds many offices in life simultaneously. The Marine warrior may be married and have children, and function as husband and father in his own home, and at the same time be under the authority of the chain of command. God is hidden behind these “masks” to accomplish his purposes in the world. “All stations (offices of vocation) have a useful and necessary function in the life of the world. They serve as means by which God creates (through marriage) and preserves humanity.”⁸⁵ Gustaf Wingren comments on this truth:

In his vocation man does works which affect (effect in original) the well-being of others; for so God has made all offices. Through this work in man’s offices, God’s creative work goes forward, and that creative work is love, a profusion of good gifts. With persons as his “hands” or “coworkers,” God gives his gifts through earthly vocations, towards man’s life on earth (food through farmers, fishermen and hunters;

⁸⁴ Althaus, *The Ethics of Martin Luther*, 48. He has an interesting footnote: “Augustine felt the difference between rulers and subjects was based on the fact of sin.” *The City of God, book 19, chapter 15*. Luther believed that the structure of the world with government and vocations, stations, or orders, was set up from the beginning of creation.

⁸⁵ *Ibid.*, 37.

external peace through princes, judges, and orderly power; knowledge and education through teachers and parents, etc, etc).”⁸⁶

The Christian is not to separate from the world, but actively engage it. This is where the doctrine of vocation comes in. The Christian is to serve God in the secular sphere as well in the spiritual; but discriminate when conflict between faith and obedience to secular authority conflict. Christians are ruled by the Word, “it is more important to obey God rather than man.” Yet, the two kingdoms are not to be confused. Problems in the application of God’s Word to life arise when the two kingdoms are confused. Veith says:

People today who oppose the death penalty, for example, because we should *forgive* (author’s emphasis), would be confusing the two kingdoms as would pacifists who oppose all war because we are told to love our enemies...Christians must certainly express the love and forgiveness of Christ in their relationship with others, both inside and outside of the Church. But God’s secular kingdom operates in terms of power, coercion, punishment, and the sometimes harsh demands of justice. The lawful magistrate is “God’s servant, an agent of wrath to bring punishment on the wrongdoer” and “does not bear the sword for nothing” (Romans 13:4). As a citizen in both kingdoms, a Christian may thus operate in different ways in the two spheres. No Christian should take private revenge, but a Christian soldier, judge, police officer, juror may well have to bear the sword. Christians exercising their vocations in the secular culture must assess their activity in secular terms, which are also under God’s sovereignty.⁸⁷

It is not contrary to Scripture for a Christian to have a military vocation, because the Christian is called to be in the church and serve in the world according to their office. The New Testament does not condemn the governmental sphere and service within it. Rather, it implies that it is part and parcel of God’s ordering of his world. Jesus affirms the two kingdoms in his statement, “Render to Caesar what is Caesar’s and to God what is God’s.” Jesus commended the faith of the Centurion who desired healing for his servant, by

⁸⁶ Gustaf Wingren, *Luther on Vocation* (Philadelphia: Muhlenberg Press, 1957), 27. Quoted by Gene Edward Veith, *The Spirituality of the Cross*, 75.

⁸⁷ Veith, “Two Kingdoms Under One King,” *Christ and Culture in Dialogue*, 139-140.

indicating that he understood God's authority exercised in the world through a "chain of command" or derived authority.⁸⁸ The Gospel was first preached to the Gentiles by the Apostle Peter in the house of Cornelius, a Centurion in the Roman Legions.⁸⁹ Cornelius was not commanded to change vocations.

God is active in the world through his appointed representatives in the structure of creation. He uses these means to accomplish his purposes in the world. God protects us from evil through the vocation of police officer, judges and executioners and through the military vocation. Luther in his treatise *Whether Soldiers Too Can be Saved* shows why the military is a legitimate and godly calling an occupation:

The office of the sword is in itself right and is a divine and useful ordinance, which God does not want us to despise, but to fear, honor and obey, under penalty of punishment, as St. Paul says in Romans 13. For God has established two kinds of government among men. The one is spiritual; it has no sword, but it has the word, by means of which men become good and righteous, so that with this righteousness they may attain eternal life. He administers this righteousness through the word, which he has committed to the preachers. The other kind is worldly government, which works through the sword so that those who do not want to be good and righteous to eternal life may be forced to become good and righteous in the eyes of the world. He administers this righteousness through the sword. And although God will not reward this kind of righteousness with eternal life, nonetheless, he still wishes peace to be maintained among men and rewards them with temporal blessings. He gives rulers much more property, honor, and power than he gives to others so that they may serve him by administering this temporal righteousness. Thus God himself is the founder, lord, master, protector and rewarder (as translated) of both kinds of righteousness. There is no human ordinance or authority in either, but each is a divine thing entirely.⁹⁰

The Christian is not separated from being a citizen in society and participating in the blessings and responsibilities of citizenship. The Christians is to love and serve his neighbor

⁸⁸ Matthew 8:10.

⁸⁹ Acts 10.

⁹⁰ Martin Luther, "Whether Soldiers Too Can Be Saved." *Luther's Works*, Vol. 46 (Philadelphia: Fortress Press, 1967), 99-100. Quoted by Wingren, *Luther On Vocation*, 24.

in the vocation that God has placed him in the world. The military vocation is one way for the Christian to love and serve his neighbor in this world. It is vocation that is in fact one that is rooted and grounded in love because of the willing service and sacrifice to defend others. The duty to fulfill one's vocation in life as a Christian Marine may include the mandate to take life an enemy's life. If this is done in order to preserve life of another and as an authorized agent of a legitimate authority it is just action. This action to defend others is, in the final theological analysis, an act of love when the war is just.⁹¹

The Christian who serves as a warrior to defend the life and security of others has the core identity established in Christ. In Christ he is a new creation. The Holy Spirit through the Word has established his standing before God and measured out his worth by the sacrifice of Christ Jesus. He is not his own, he has been bought with a price. His identity has been established in the waters of baptism. The Christian warrior stands under the Gospel, and must always cultivate the perspective that forgiveness applies to all of life, not as a license to sin, but as the freedom from the guilt and condemnation of the Law in the conscience.

The warrior lives in the forgiveness of sins received daily by faith. His faith informs his activities in this world. He is called to do God's will in the world to maintain justice and peace in accordance with lawful order given to him in his vocation as a Marine. In the nitty-gritty daily struggle of working out how his faith informs his function as a Marine the tension points in his conscience teach the disciple how to apply the warnings and threats of the Law to himself. He learns to trust that his only hope of pleasing God is by faith. God's Law becomes the guide in forming moral action and making ethical decisions that will strive to

⁹¹ St. Thomas Aquinas. *Summa Theologica*. Part II, part 2, Question 40, Article One, <http://www.newadvent.org/summa/304001.htm>, (10 February 2004).

please God and love his neighbor. He learns to cry out to God for guidance and strength to do the right thing. He learns to conduct his life in accordance with his character in Christ and in keeping with his identity as a renewed and forgiven child of God.

Through catechesis the warrior develops the conviction that his core identity stems from God's creative and re-creative or forgiving Word that makes him the person he is. That is to be distinguished from his performance of God's will. He will try to perform God's will simply because he is God's new creature. The warrior must develop a rudimentary understanding of how to distinguish Law and Gospel in his own life even though he does not need to know and use the terminology.

The individual is to never act on his own authority. If a private person were to take the law into his own hands and avenges a criminal act by killing the perpetrator; that act is deemed murder. If a policeman must escalate the force needed to apprehend a criminal and uses reasonable lethal force, the killing of the suspect is not murder. He is not acting under his private whims and wishes, but is exercising the duties and responsibilities of his role granted to him by society to enforce the laws of the land.

The authority exercised is derived from the office or vocation in which the person serves others in this world according to God's order described in Romans 13.⁹² God has set up authority in this world for the preservation of mankind and the perpetuation of the Gospel among people. A person's moral thinking or ethical decision making are not only the result of internal intellectual assessment or emotional response, but are mandated by their office in society and informed by the Word of God.

⁹² Martin Luther. "Temporal Authority: To What Extent It Should Be Obeyed." *Luther's Works*, Vol. 45 (Philadelphia: Muhlenberg Press, 1962), 81-129.

Doctrine #5: *The First, Second and Third Uses of the Law*

The distinction between Law and Gospel is vital to maintain because sinful humanity wants to “do” something to earn, merit or deserve salvation. The Law of God reveals the futility of human beings saving self. The Gospel reveals that salvation is a gift, purchased and won by Christ, received by faith. The outward keeping of the commandments or creating an ethical or legal structure approved by human beings does not gain eternal life. The essential difference is function: the Law demands, while the Gospel bestows the gift.⁹³

The Gospel establishes the individual’s core identity and the Law gives the guidance on making decisions that are God pleasing. The Gospel gives the power to do what the Law demands, even though imperfect in this life. The Gospel provides the believer’s core identity and the Law specifies the performance that flows from the new identity in Christ. Joseph Stump, *The Christian Faith*, says:

The Law has three uses, the Political, the Elenchtico-pedagogical, and the Didactic. By the Political use is meant the use of the Law as a curb to hold in check wicked men, and to protect society against their aggressions. By the Elenchtico-pedagogical use is meant its use to convict men of sins and thus indirectly to lead them to Christ (Gal. 3:24). This use of the Law refers primarily to the unconverted. But there is an Elenchtico-pedagogical use of the Law even for the regenerate, inasmuch as the Christian’s life should be a daily repentance, and the Law enables him to see his daily shortcomings and his need of Christ more and more clearly. The Didactic use of the Law is its use as a guide for the Christian mind and conduct.⁹⁴

The Law of God functions in three distinct ways in the world and in the life of the Christian. The Law of God reveals the brokenness of our world and his wrath against the evil of men. The Law threatens punishment and divine retribution. The Christian warrior

⁹³ John Warwick Montgomery, “Law and Justice,” *God & Caesar: Selected Essays from the 1993 Evangelical Theological Society’s Convention at Washington, DC*, eds. Michael Bauman and David Hall (Camp Hill: PA, 1993), 332.

⁹⁴ Joseph Stump, *The Christian Faith* (Philadelphia: Muhlenberg Press, 1942), 309-310. Quoted by J. W. Montgomery, “Law and Justice,” *God & Caesar: Selected Essays from the 1993 Evangelical Theological Society’s Convention at Washington, D.C.*, 330.

operates under the first use of the Law, the curbing function, in its threats of punishment and its promise of reward. God restrains evil through this use with threats of punishment and acts of retribution through his authorized agents within the structure of his creation. However, authorization to participate in the taking of human life in the military vocation does not give license to indiscriminate murder of the innocents and defenseless.

The second use of the Law makes the warrior see himself as a sinner in need of God's grace in Christ. The Christian operates under Christ's reign and rule as one who is at the same time is justified by grace through faith and struggles against sin and the impulses of the Old Adam within. "The Cross is itself in the first instance the attack of God on the old sinner and the sinner's theology."⁹⁵ It is common knowledge that immoral human behavior stands condemned. But the cross crushes our best efforts. The old sinful self entertains the idea that our goodness has some merit in the presence of God. "It (the cross) constantly seeks to uncover and expose the ways in which sinners hide their perfidy behind pious facades."⁹⁶ The theologies (glory and cross) are mutually opposed and locked in mortal combat constantly: in current usage, "the narratives," which shape human existence and self-understanding are two different ways of being a theologian. The cross is God's attack on the old sinner who exalts himself to be god and the theology of glory of that pride-filled despicable creature who believes he can rise up to God's level. This is the theological use of the Law. Its purpose is to drive people to repentance by revealing their sinfulness and need for the Gospel of forgiveness and new life in Christ.

⁹⁵Gerhard O. Forde, *On Being a Theologian of the Cross* (Grand Rapids: Wm B.Eerdmans Publ. Co., 1997), 4.

⁹⁶ Ibid.

The Christian has a renewed heart, mind and conscience, informed by the Word of God. Jesus commands us to “love our neighbor as yourself.” The Law is the content of that command, and love is its substance. The Law for the believer becomes a guide and instructor in ethical decision-making. The Christian warrior, as all believers who live and function in their earthly vocations striving to please God and love his neighbor, is at the same time a justified sinner before God and engaged in the daily struggles against his old sinful nature. He daily needs to rely on the forgiveness and new life communicated to him in baptism. When in the very stressful and chaotic environment of combat the moral choices and ethical options before the Christian warrior may be very murky and confusing; sometimes the choices are between two goods or two evils. How does one decide? How does one live with that decision?

All three uses of the Law are at work in the life of a Christian warrior. The Law curbs the outbreak of unrestrained evil, in society and the individual, through the authorized functioning of the sword given by God to the state. The warrior does not function with private authority, but with that which is bestowed by the office held. The threats and the rewards of living within the parameters of the first use of the Law apply to the military vocation and are expressed clearly in the Uniform Code of Military Justice (UCMJ), which lays out the legal code and standards governing all military members and in international standards of conduct in the Law of War. The second use of the Law reveals the warrior’s daily need for repentance and forgiveness as a uniquely formed child of God. The third use of the Law guides the Christian warrior. What is the function of God’s Law in the life of the Christian warrior? The Law as guide gives the pattern for the believer to please God in the freedom that comes from Gospel and living under Christ in his kingdom. The emphasis in

Christian ethics is one of being who you are in Christ, doing good works, not in order to achieve eternal life, but as the product of the eternal life that is already his in Christ. The fear and love of God, in whom we have full security, find meaning and fulfill his purpose in our lives, expresses the believer's relationship to God by faith through the Gospel.

Doctrine #6: *Pacifism and Justice in the World*

Pacifism has been an ethical position expressed by theologians throughout church history. It is a stance that opts against the use of any kind of violence, including self-defense, to achieve one's political, social or individual goals. The power of the believer on the individual level is exerted through non-violent resistance over against the powers of the world. The pacifist would not start with the command or rule forbidding the taking of human life in the Fifth Commandment as proponents of just war principles (see Doctrine #7).

Lisa Sowle Cahill says that at the heart of Christian pacifism is an alternative interpretation that would begin with the radical community of discipleship that the Gospel preaching of the kingdom creates in this world. Out of that alternative radical community based on realized eschatology, the disciple then is to pattern his life to one that is consistent with incorporation into Christ.⁹⁷ The believer's commitment to follow the example of Jesus in a life of love for all and the eschatological vision of peace is manifested by living a non-violent, non-resistant way of life as an obedient witness to Jesus Christ until the fullness of the kingdom arrives.

Pacifists who see discipleship in terms of love of neighbor reflecting the love of God advocate a life of compassion and service, of which violent force would be a contradiction. At the same time, the ability to see the potential foe as a fellow human being, to be able to extend to him or her the inclusivity of the Gospel love command,

⁹⁷ Lisa Sowle Cahill, *Love Your Enemies: Discipleship, Pacifism, and Just War Theory* (Minneapolis: Augsburg Fortress, 1994), 13.

and to be able to regard even the enemy as the object of mercy and forgiveness, have been important to pacifism in most of its historic manifestations.⁹⁸

John Howard Yoder, a Mennonite theologian and writer, says Jesus is not apolitical. He is deeply concerned about the impact that his life and teaching has on his disciples' social behavior and how they engage this world's power, status and relationship issues. Yoder's watershed book, *The Politics of Jesus*, based on Luke's Gospel, paints a Jesus who is not unconcerned about engaging the world.

The model for Christian engagement with the world is the life and teachings of Jesus. His life and ministry has "direct significance for social ethics."⁹⁹ His life "is normative for contemporary Christian social ethic."¹⁰⁰ At the core this social ethic points to a pacifism based on the New Testament model of Jesus and governed by his cross. Through his cross he "disarmed the powers" of the fallen created world that subject us to slavery. Yoder says in *The Politics of Jesus*,

If our lost-ness consists in our subjection to the rebellious powers of a fallen world, what then is the meaning of the work of Christ? Subordination to these Powers is what makes us human, for if they did not exist there would be no history nor society nor humanity. If then God is going to save his creatures *in their humanity*, the Powers cannot simply be destroyed or set aside or ignored. Their sovereignty must be broken. This is what Jesus did, concretely and historically, by living a genuinely free and human existence. This brought him, as any genuinely human existence will bring anyone, to the cross. In his death the Powers—in this case the most worthy, weighty representatives of Jewish religion and Roman politics—acted in collusion...He accepted his own status of submission. But morally he broke their rules by refusing to support them in their self-glorification; and that is why they killed him...Therefore his cross is a victory, the confirmation that he was free from the rebellious pretensions of creaturely condition...His very obedience unto death is in itself not only the sign but also the first fruits of an authentic restored humanity. Here we have for the first time to do with someone who is not the slave of any power, of

⁹⁸ Ibid., 13-14.

⁹⁹ John Howard Yoder, *The Politics of Jesus: Vicit Agnus Nos* (Grand Rapids: William B. Eerdmans Publishing Company, 1994), 11.

¹⁰⁰ Ibid.

any law or custom, community or institution, value or theory. Not even to save his own life will he let himself be made a slave of these Powers. This authentic humanity included his free acceptance of death at their hands.¹⁰¹

John Howard Yoder believes he presents a strong case for peace being at the heart of the Biblical Gospel as it is enshrined in the creeds of orthodox Christianity in “The Anabaptist Dissent: The Logic of the Place of the Disciple in Society,” 1954, that “the Anabaptist-Mennonite tradition is not just a small aberration, but an entirely different view of what it means to be a Christian, to live as a Christian, the nature of the Christian church on earth, and most importantly the meaning of Christ’s work of redemption for his redemptive community.”¹⁰²

Jesus is the founder of a new social order called the church. Those who are his disciples are called out of the world. The church is an eschatological community that is to embody the ideals of Jesus’ call to love in the world. In Yoder’s theology the rejection of any violence whatsoever is a result of his Christology. Jesus has introduced a “now-not yet” eschatological tension into the world that is borne by his people, the church. This community of disciples bears this tension over against the “Constantinian” church, which has come to terms with the violence perpetrated by the worldly structures.¹⁰³

Yoder in *The Politics of Jesus* makes the point that the NT’s focus of teaching about the state is not Romans 13. He is opposed to the idea that the state is a part of God’s good

¹⁰¹ Ibid., 144-145.

¹⁰² Craig A. Carter, *The Politics of Jesus: The Theology and Social Ethics of John Howard Yoder* (Grand Rapids: Brazos Press, 2001), 29, 49.

¹⁰³ Constantinianism is the close association of Christianity and Western civilization. This subservience of the Church to the dominant culture has its roots in the Edict of Milan, A.D. 313, when Emperor Constantine made Christianity *legit religio* and the official religion of the empire. Constantinianism is defined by the arrangement under which all the major western institutions such as the political, medical, economic, military, and other social structures we presumed to be implicitly, if not explicitly, Christian.

ordering of creation, and that “its mandate to wield the sword and the Christian’s duty to obey the state combine to place upon the Christian a moral obligation to support and participate in the state’s legal killing (death penalty, war), despite contrary duties which otherwise would seem to follow from Jesus’ teaching or example.”¹⁰⁴ He claims that Romans 13 is written about pagan government.

In his interpretation of Romans 13 he says that chapters 12 and 13 must be taken as a literary unit. “Any interpretation in which God’s mercies (beginning with 12:1ff.) are not seen as overcoming hostilities through the creation of community...has covered over the meaning of the text.”¹⁰⁵ In 12:19 the Apostle says that we are to leave wrath to God, therefore, the function of the government is not the function to be exercised by the Christian. Wrath and vengeance are to be left to God and not exercised by Christians.

The government is not instituted by God, but is ordered by God, meaning that God uses government to achieve his redemptive purposes in the world. Neither Romans 13 nor Revelation 13 (examples of the good state and the evil state respectively) are calls to Christians to be active in support of the state or for its religious justification. The Christian, according to the proper understanding of the text, has the “call to a nonresistant attitude toward a tyrannical government. This is the immediate and concrete meaning of the text; how strange then to make it the classic proof for the duty of Christians to kill.”¹⁰⁶ Therefore, the Christian is not commanded or required by this text to do military service or police

¹⁰⁴ Yoder, *The Politics of Jesus*, 194.

¹⁰⁵ *Ibid.*, 197.

¹⁰⁶ *Ibid.*, 202-203.

service. The attempt to theorize about the “just war” as an extension of the justifiable police authority of the state is not, according to Yoder, in the scope and meaning of Romans 13.

Yoder points out that Romans 13 and Matthew 5-7 (Sermon on the Mount-“Turn the other cheek...” command of Jesus) are not in contradiction to each other. Both teach that Christians are to be nonresistant in all relationships. “They both call on the disciples of Jesus to renounce participation in the interplay of egoisms which this world calls “vengeance” or “justice.” They both call Christians to respect and be subject to the historical process in which the sword continues to be wielded and to bring a kind of order under fire, but not to perceive in the wielding of the sword their own reconciling ministry.”¹⁰⁷ Yoder, using grammatical analysis of Romans 13:6 says, “ministers of God” refers to Christians who pay their taxes and not to the authority exercised by the state to maintain peace and order. Christians who are “in the world, but not of the world” and who are to follow the words of Jesus, “render to Caesar what is Caesar’s and to God what is God’s,” are called to discriminate in obedience to the governing authorities.¹⁰⁸

Yoder has a social interpretation of the doctrine of justification. In a critique of the Lutheran emphasis that the Gospel of justification of the sinner by God by his juridical declaration of “not-guilty” by grace through faith, he says, in the context of Galatians 2:14, that “justification by grace is the setting in a right relationship between Jew and Gentile to live together acceptingly in one fellowship.” It is, “in the language of Galatians the same as “making peace” or “breaking down the wall” in the language of the Ephesians.”¹⁰⁹ This concept is a social phenomenon, bringing people together in a new community voluntarily. It

¹⁰⁷ Ibid., 210.

¹⁰⁸ Ibid., 206-207.

¹⁰⁹ Yoder, *Politics of Jesus*, 220.

has far reaching implications for the definition of the church, and for understanding redemption. Conversion is not the internal transformation of the individual from unbelief to faith, leading to good works in the life of the person. It is the bringing together of people into a new society of those who accept Jesus as the Messiah, not an individualistic event of faith that brings forgiveness of sins and new life.

In contrast to Yoder, Lutherans emphasize justification by grace through faith, which is the pronouncement of “not guilty” verdict on the sinner before God. “We confront the true God and his real deity only when we hear the Gospel of God’s spontaneous gift to the sinner: he gives himself to men as a gift in order to enter into a loving relationship with them.”¹¹⁰ Only when a person comes to a living faith through proclamation can we expect to see any change externally. The Holy Spirit who dwells in the heart through faith creates the change. Love for God and love for one’s fellow man is possible only because of the change in the believer’s heart from slavish fear and hatred of the hidden God to one of love for the known God in the face of Jesus Christ. The Holy Spirit, who creates and sustains the Christian Church on earth, guides the justified person in life’s decisions and actions.

For clarity purposes Lutheran Christians talk about justification then sanctification, in order to avoid any misunderstanding that the works of love, which are fruits of faith, are somehow required for the pronouncement of justification before God. But they are inseparably connected. There is no time sequence between justification and sanctification; they are two sides of the same coin. In the *Small Catechism*, Luther says that the source of all our activities, in love of God and love of our fellow human beings in striving to obey God’s Law, is faith in the crucified and risen Savior. Faith fulfills the First Commandment and then energizes the desire to fulfill the remaining nine.

¹¹⁰Alhaus, *The Ethics of Martin Luther*, 11.

Through the Gospel the church is created. The marks of the church are not focused in the individual Christian believer, but in the objective or external Word, which is the very means by which God creates and sustains faith by the Holy Spirit. The Apology says: “In accordance with the Scriptures, therefore, we maintain that the church in the proper sense is the assembly of saints who truly believe the Gospel of Christ and who have the Holy Spirit.”¹¹¹

Doctrine #7: *Just War Tradition and Justice in the World*

The discussion of the morality of a Marine’s action in combat against an enemy needs to be informed by the just war theory. The *Jus Ad Bellum*, principles leading to war, *Jus in Bello*, the conduct of war and the warriors in the midst of conflict, come down to us through Aquinas, Calvin, and Luther, and are useful as a response to the pacifist doctrines just outline even as they help to develop a cogent catechesis for the Marine recruit. A relatively recent addition in the just war tradition today, in light of the Phase Four operations in Iraq, is the discussion about *Jus Post Bellum*, establishing and maintaining peace and justice after the war.¹¹²

The rich heritage of the just war tradition in Western Christianity supplemented the catechesis of the Fifth Commandment (“You shall not murder!”) and facilitated discussion of justice in society, ordered and secured by God. God is active in his world through various means. He provides food through farmers and food manufacturers. He provides growth in knowledge through educators. He provides healing through medical practitioners, etc. In

¹¹¹*The Book of Concord: The Confessions of the Evangelical Lutheran Church*, trans. and ed. Theodore G. Tappert and others (Philadelphia: Fortress Press, 1959), 173:28

¹¹² Louis V. Iasiello, “Jus Post Bellum: The Moral Responsibilities of Victors in War,” *Naval War College Review* 74 (Summer 2004), 33. ProQuest Military Edition,

the church he has given us his Word and Sacraments as channels of his grace to create and sustain faith by the power of the Holy Spirit. In the secular realm he has created the institution of government and other stations or orders in life to sustain life through the maintenance of a peaceful and just society. God is the one who is active in us and among us to accomplish his good and gracious will. He is the God of history who will consummate the unfolding of the human drama at the end when Christ comes to judge the living and dead.

The just war tradition or doctrine in the Roman Catholic Church, as it has come down to us, is divided into two categories, justification to go to war (*Jus ad Bellum*), and how to conduct war in a just manner (*Jus in Bello*).

The decision to go to war, to be just, traditionally is evaluated on the basis of five principles:

1. **Just cause.** Any and all aggression is condemned in the just war framework. Defense of one's nation, allies, or other vital interests for the maintenance of a harmonious society over against unjust hostility is the only moral reason for the conduct of war.
2. **Just intention.** The goal of the war must be to establish a just peace for all, respecting the human rights of others, even the enemy. The ultimate greater good must be the intent of the war. Rejected is all aggression for economic, vengeful, or ideological supremacy reasons.
3. **Last resort.** All other means to achieve peace have been exhausted, including diplomatic and economic leverage.
4. **Formal declaration.** Properly constituted authority must initiate the actions leading to war. Only governments (Romans 13) can declare war. No individuals can declare war (James Turner Johnson makes the distinction between *Bellum* and *Duellum*, public and private conduct of war).
5. **Limited objectives.** Peace is the ultimate goal of any war. The cost of going to war must be outweighed by the ultimate goal of a just peace. This goal must be attainable. (Luther approved of and quoted Emperor Augustus "that war was like fishing with a golden net."¹¹³ The cost of war may be greater than the gains.)

¹¹³ Bainton, *Christian Attitudes Toward War and Peace*, 140.

The second category of just war (*Jus in Bello*) principles deal with conduct of war:

6. **Proportionate means.** Combatant forces of the enemy forces must not be subjected to greater harm than is necessary to secure victory and peace. This takes into account the selection of weapons needed to repel force, deter future attacks, and secure a just peace. For example, one does not detonate a nuclear weapon over Fallujah, Iraq, to roust out terrorists.
7. **Noncombatant immunity.** This respects human rights and dignity. When combatants lay down their arms they become noncombatants and lethal force against them is not authorized. Civilians, prisoners of war, and casualties are immune from intentional attacks. Mercy must reign supreme.¹¹⁴

The Christian warrior is concerned about right conduct in this world, especially in the fulfillment of duty and obligation in their vocation as servants of the order and peace in a just society. If love is to govern the action of a Christian in the military vocation, then lethal force in the execution of his duties to protect and defend the innocent and defenseless, and to establish and preserve a just peace, is not evil, but is good, and may be the most loving choice. St. Aquinas made the point that service in the military to defend the defenseless is a loving act. It is interesting to note that St. Aquinas in his *Summa Theologica* does not deal with just war in the section on justice, but in the section on love (charity), especially the love of God.¹¹⁵

The just war tradition in the church and the affirmation of the legitimacy of military vocations arises from the responsibility Christians have to love their neighbor as presented in the Fifth Commandment. Christians do not bear the sword to protect and defend self, but their neighbor's life and property. According to the law of love, a private person has the obligation to help "his neighbor preserve his body and life." How much more of an

¹¹⁴ David Wollenburg, "Is There a God-Pleasing Purpose to War?: An Introduction to *Just War* Concepts," *Concordia Journal*, Vol. 29, No. 1 (January, 2003), 65. Timothy J. Demy, CDR, CHC, USN, "Onward Christian Soldiers? – Christian Perspectives on War." Unpublished paper, US NAVAL WAR COLLEGE, Newport, RI.

¹¹⁵ Aquinas, *Summa Theologica* Part II, part 2, "Charity."

obligation to use coercion to protect his neighbor does one have who holds the office or vocation of a public servant, and in so doing maintains the greater order of society.

Doctrine #8: *Pastoral Care and Catechesis*

The challenge today to the Christian church is the postmodern mind set that no longer accepts the possibility of universals in truth claims. This relative approach to truth is not just seen in exceptions to the application of universal truth in real life moral and ethical decision-making. But it is an entirely different way of thinking and doing theology and ethics arising from a particular situation.

In this strain of thinking and speaking there is no such thing as a faith or truth statement that does not arise from the context of the person who is claiming it. All propositional statements making truth claims about Christianity are governed by the person's background, education, social status, gender, etc., in another word "the context of life." Post modernity believes that any attempt to universalize truth claims and to discern good or evil in cultures and context outside of our own leads to acts of coercion. In this vein of thinking the Allies defeat of the Axis powers in WWII would be judged as illegitimate.

The recruits manifest the postmodern characteristics that Chris Altrick, *Preaching to Pluralists*, presents as the "Seven Faces of Postmodernism." The faces are: uninformed Biblically, spiritually interested, anti-institutional, pluralistic, pragmatic, relational, and experiential. Even though most in the service are "confirmed," that does not mean that they are Biblically literate. "They do not know the stories, doctrines, and vocabulary of the Gospel and the Bible."¹¹⁶

¹¹⁶ Chris Altrick, *Preaching to Pluralists: How to Proclaim Christ in a Postmodern Age* (St. Louis: Chalice Press, 2004), 9.

I have discovered a “disconnect” in the recruits between their “religion” and their moral decision making process. This was illustrated to me, after teaching on the Sixth Commandment, when I was talking with a recruit who did not see any problem with living with and having sex with his girlfriend, because he cared about her. It was as though the 45 minutes of discussion and application of God’s guidance on marriage, family, sexuality and our relationship with God did not penetrate his view of life. The interview verbatim (Appendix Seven) illustrates the point that some of the recruits were completely incapable of moral reasoning. They had little training in critical thinking in assessing the correct and God pleasing course of action in discerning right and wrong in behavior. It was not part of the skill sets that they acquired in childhood, teenage years or in young adulthood.

Altrock says that pluralism is the dominant characteristic of postmoderns. “They do not believe in the existence of one absolute truth that applies to all people at all times.”¹¹⁷ Recruits with this mindset have a difficult time understanding moral distinctions because they have been thoroughly inundated in the American educational system relativity; truth is personal and subjective depending on the context. For example, some recruits could not see the difference between a policeman killing a criminal threatening an innocent and a terrorist driving a plane into a building. There is an unhealthy identification with the perspective of the terrorist who is compassionately understood as “just doing what he thinks is the right thing to do.” So we cannot judge the morality of what he chooses to do. The pluralist says that we cannot judge religious beliefs either. “When faced (with) the ultimate questions of life like “Is there a God” and “Why am I here?” pluralism says to take Buddhism’s beliefs or

¹¹⁷ Ibid.

Islam's—it really doesn't matter."¹¹⁸ Historic Christianity makes truth claims that transcend boundaries of time and culture, ethnic group and language. Veith comments on philosopher Michel Foucault's deconstruction of individual identity and universal humanity:

We must not assume that human beings have *anything* in common. To do so is innately oppressive, forcing others into our own molds. There are no universal principles. Yet he says that "we must embrace and promote every form of cultural diversity." Of course, he ignores the question of how there can be a culture without a "we" (which is based on collective individual identity). He also ignores how, by eliminating the concept of universal humanity, he has eliminated any basis for empathy, common understanding, or moral action.¹¹⁹

Just telling them what is right and wrong is not good enough. Preaching and teaching strategy and style should address the spiritual hunger of those who mistrust authority and who desire to see the pragmatic usefulness of the Gospel from a pluralistic and tolerant view of life. This spiritual hunger comes from the absence of a coherent view of what it means to be human that consciously sees God at the center of one's own existence.

Post modernity's respect for human dignity and rights are the fading echoes of the Gospel in our culture. Preaching and teaching them must inductively walk them through the Gospel implications of inclusiveness and tolerance. But the scandal of the cross, the uniqueness of Christ and the exclusive claims of the Gospel, as the only saving way, must be proclaimed and taught as core content of catechesis. Pluralism's false notions of the equality of all spiritualities and perspectives must be patiently dismantled.

To reach the postmodern person through preaching, teaching and worship, Altrock presented an acronym, GRE. Speaking in acronyms is a characteristic of the military culture. For example, "When the USMC (United States Marine Corps) deploys on the ESG

¹¹⁸ Ibid., 107.

¹¹⁹ Gene Edward Veith, *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Wheaton: Crossway Books, 1994), 78.

(Expeditionary Strike Group) ships the SOP (Standard Operating Procedures) for the MEU (Marine Expeditionary Unit) are established pre-deployment.”

The postmodern person is open to preaching and worship that is G-God encountering, R-Relational and E-Experiential. This is similar to Leonard Sweet’s acronym in *Post-Modern Pilgrims*, E-P-I-C, E-Experiential, P-Participatory, I-Image driven and C-Connected.¹²⁰ The postmodern person does not want just the correct facts of the Bible; they want to experience or encounter the living God of the Bible.

The desire for the experience of God was illustrated to me by a young recruit who came to faith at boot camp and while at home on leave before deploying to Iraq told his parents that he looked forward to being with the Lord, if he died in Iraq. He described the worship experience of singing the popular Christian worship song, “Imagine.” He told them how he was transported by faith in his heart and mind through the worship experience with other recruits. His parents cherish his experience at boot camp where he encountered the living God in the person of Christ, because he perished in combat in Fallujah, Iraq. Now they live with the sure hope of seeing him again in the future and joining him before the Lamb of God.

The word of life of the Gospel does not just talk about things that happened in the past. Its pronouncement brings those realities about in the proclamation. When the pastor pronounces the absolution: “I forgive your sins in the name of Jesus Christ!” the deed is done. Sins are forgiven. This is why the Office of the Public Ministry was given to the church, to pronounce the active Word of God that brings the reality about of what it

¹²⁰ Ibid., 127. Leonard Sweet, *Post-modern Pilgrims: First Century Passion For The 21st Century World* (Nashville: Broadman & Holman Publishers, 2000).

proclaims.¹²¹ It is not mere descriptive language; it brings about what it promises in the word of Life; “it delivers the goods.”¹²²

The catechetical instruction equips the Lutheran Marine recruit warrior for the spiritual battle that happens in the mind and heart over the issue of killing a human being. The care of the warrior’s conscience is a critical factor in preparing to go to war, the conduct of the individual in war and in the reintegration of the warrior into civilized culture on return and reunion with loved ones.

The catechetical instruction is not just conveying information, but it is transformational and power infusing by the Spirit through the Word to enable the warrior to be the person God wants him to be. God’s Word reveals the intentions of the heart and evaluates the warrior’s action in the performance of his duties. The doctrines of God’s Word, which lays out the way God’s world is, enables the Marine recruit warrior to understand, decide and act in accordance the will of God.

Catechesis of the Fifth Commandment has a pastoral care element, informing the conscience, and is transferable to counseling and support of the warrior in garrison and the fleet. Catechesis serves an interpretative function, helping the warrior understand and come to terms with the moral implications of imminent actions. And catechesis serves a diagnostic function, helping the warrior to evaluate the moral and ethical implications of actions taken in combat.

A deep theological understanding of evil, mankind, sin, repentance, atonement and reconciliation has a significant part to play in assisting the returning veteran (and recruit in

¹²¹*The Book of Concord: The Confessions of the Evangelical Lutheran Church.* Augsburg Confession, Art. V and XVI.

¹²² Gerhard O. Forde, *Theology is for Proclamation* (Minneapolis: Fortress Press, 1990), 93.

training) to find the cure for his soul. Those who have experienced the horror and deprivation of war, and who may carry the guilt of actions taken in war, need the healing that only God provides. The Holy Spirit through Word and Sacrament cures the souls of the afflicted and calms the conscience through the Gospel. God has given the authority to his people on earth to deal with the guilt of sin and the horrible memories of the past in his gifts of confession and absolution, arising from the pure Gospel of Jesus Christ. The reconciliation and forgiveness of sin that he communicates in his Word is his lasting way to deal with the troubled conscience and to experience a new life in place of the old.

Summary

St. Augustine formulated the just war principles to give guidance to Christian citizenship, but even more so to provide pastoral care to soldiers who struggled with the demands of their vocation as disciples of the Prince of Peace. Just war principles based on God's Word provide a strategic structure for presenting the moral reasoning behind the necessary use of lethal force. Christian doctrine is not just a standard by which we deem the one act evil and another good; its main function is the pastoral care and eternal life of the individual, glorifying our Creator and Redeemer.

Historically the Lutheran Church follows the just war tradition that acknowledges the God pleasing conduct of war to thwart evil in the world. In Luther's *On Temporal Authority* the doctor says:

No Christians shall wield or invoke the sword for himself and his cause. In behalf of another, however, he may and should wield it and invoke it to restrain wickedness and to defend holiness.¹²³

¹²³ Martin Luther, "On Temporal Authority: To What Extent It Should Be Obeyed," *Luther's Works*, American Edition, vol. 45, ed. Walther I. Brandt, trans. J. J. Schindel (Philadelphia: Muhlenberg, 1962), 103.

And, it is affirmed that a person in the military vocation can be in a state of salvation:

If the governing authority and its sword are a divine service, as was proved above, then everything that is essential for the authority's bearing of the sword must also be divine service. There must be those who arrest, acquit, defend, and save the good. Therefore, when they perform their duties, not with the intention of seeking their own ends but only of helping the law and governing authority function to coerce the wicked, there is not peril in that; they may use their office like anybody else would use his trade, as a means of livelihood.¹²⁴

The catechesis of the Fifth Commandment and the strategic structure of just war principles convey the reasoning process for justifying the role, function and actions of the warrior. It is right and proper for a Christian in the office of military warrior to fulfill all his duties and follow all orders, which includes killing the enemy. Through the military vocation God achieves his will and purpose of the world to counter anarchy and evil. God's will is accomplished in the world through his authorized representatives.

Luther's words about just war and being under authority to conduct that war apply to the Lutheran Marine recruit struggling with the question of the right (authority) to kill in combat:

In this matter subjects are in duty bound to follow, and to devote their life and property, for in such a case one must risk his goods and himself for the sake of others. In a war of this sort it is both Christian and an act of love to kill the enemy without hesitation, to plunder and burn and injure him by every method of warfare until he is conquered (except that one must beware of sin, and not violate wives and virgins). And when victory has been achieved, one should offer mercy and peace to those who surrender and humble themselves.¹²⁵

Werner Elert, *Eucharist and Church Fellowship in the First Four Centuries*, illustrates that the early church was concerned about the pastoral care of soldiers. Elert gives

¹²⁴ Ibid.

¹²⁵ Ibid, 125. Luther anticipates the current discussion among Just War theorists about the application of Just War principles to Phase IV (Stability and Reconstruction) operations, in which rebuilding is fostered in a war torn society. That rebuilding includes physical healing, construction projects, and avenues of reconciliation in society to move toward a lasting peace and move beyond the fear and hate that inevitably leads to revenge and a recycling of violence and destruction.

some insight into the pattern of pastoral care provided by the early church to soldiers through the window of Basil's writings. In his chapter on "Church Discipline and The Lord's Supper," he indicates that Basil recommended that soldiers who had killed in war should keep themselves for three years from Communion only (worship attendance was encouraged).¹²⁶ This pastoral care happened in the loving context of the church whose leaders served as guide and mentor in the restorative process.

Basil's example shows the early Christian church's concern about ministry to the military. This example is a window into the early church, but it is not prescriptive for the way we deal with returning veterans. We do not need a long period of time to having spiritual cleansing and restoration. It must be remembered that justification is not a process, as described by Basil; it is an event, based on the declaration "not guilty" by God in the Gospel. A penitential season and cleansing process are not required to prepare a returning warrior to receive forgiveness. The Law diagnoses the point of struggle in the conscience. The Gospel reassures the warrior that Christ has already purified him by faith.

Catechetical instruction is a solid base for *seelsorgerlichen* care of the recruit who has questions, qualms and dilemmas over the possibility of killing; this point cannot be overemphasized. It is a sign of moral strength to struggle with the issues of killing in combat and not a psychological disorder. It is critical for the warrior to talk about the struggle. Dave Grossman, retired Army Lieutenant Colonel, Psychologist, and author of *On Killing*, says, "You are only as sick as your secrets."¹²⁷ If the issues of conscience are not resolved through

¹²⁶ Werner Elert, *Eucharist and Church Fellowship in the First Four Centuries*, trans. N. E. Nagel (St. Louis: Concordia Publishing House, 1966), 95.

¹²⁷ Kilner, "The Military Ethicist's Role in Preventing and Treating Combat-related Perpetration-Induced Psychological Trauma," n. 16, quotes Dave Grossman, <http://www.killology.net> (14 December 2006).

the clear application of God's Word and kept within, it can lead to emotional, psychological and spiritual distress.

Those who have killed in combat need to be reassured that it is sign of moral strength to have deep concerns about ending another person's life, even if that person was the enemy. Warriors should be encouraged to talk to their spiritual leader or pastor about their concerns of conscience. A troubled conscience should not be ignored. The Fifth Commandment and just war categories can provide a guide to work through and identify specific areas of angst in the tender pastoral care of those who are forever changed because of their actions in war. Moral clarity and right action flowing from it is important in fulfilling one's vocation in this world in a God pleasing way. Warriors who have been in combat in a just war need to be reassured that actions they have been engaged in were "the right thing to do."

The historic just war tradition and instruction in Lutheran doctrine can assist the Lutheran Marine recruit in training for combat to work toward moral clarity and calm his conscience. The testimony of Scripture governs and directs the affirming and accusing function of the conscience, which is given by God as part of his good and beautiful creation. As Luther said, "it is neither safe nor advisable to do anything against conscience." Luther was referring to the Christian conscience as informed by the living and abiding Word of God.

The Holy Spirit guides and directs the Christian in acting and deciding in life through the agency of the mind, will and conscience enlightened and renewed by the power of the Gospel. Even among those who do not claim faith in Christ the conscience is not something to be dismissed or resisted. A good conscience is a source of great peace and joy, and an evil conscience creates pain and suffering, and it can lead to despair of life itself. The accusing

and affirming function of the conscience applies to the performance of one's vocation in the world in addition to private morality and ethical decisions.¹²⁸

The pastoral care provider can use the history and application of the various categories of the just war tradition to be a diagnostic tool to address the concerns of the warrior with a troubled conscience and work toward lucidity. Catechesis of the Fifth Commandment can serve as a scalpel in the hand of God to kill and make alive through facilitating repentance and directing faith toward the Savior. The warrior needs to be healed and restored in mind, emotions and spirit. The morality of certain individual actions in combat may not be able to be discerned. Memories of other experiences and actions may induce great remorse and facilitate despair. However, the Christian's ultimate ethic is grounded in the Gospel. A person does not earn or deserve anything from God. Only the conscience that is calmed by the promise of grace and mercy in Christ can live repentantly and confidently to face the future. Christ's righteousness is a wonderful gift of God, purchased and won by his suffering and death, and guaranteed by his resurrection.

¹²⁸ Romans 2:15, "Since they [Gentiles] show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now defending them."

CHAPTER 4

THE HISTORICAL CONTEXT AND LITERATURE REVIEW

The Historical Context

The Global War on Terror, which includes Operation Iraqi Freedom and Operation Enduring Freedom in Afghanistan, has spurred the current debate over the morality of war, and more specifically the act of killing another human being in the conduct of war. The discussion has revolved around public policy in a free and democratic society and the utility of the application of the traditional just war theses, going back to St. Augustine and subsequent Christian theologians. The sharp focus of the project will be the pastoral care of Marine recruits, giving them a clear scriptural and confessional foundation for moral thinking and ethical decision making about their personal responsibilities and parameters of action as Christians and warriors.

The just war tradition will inform areas of exploration with the Marine recruits assisting them see themselves as instruments of the government to care for the common good by ensuring the safety, peace and security of the citizens of the United States. Jean Bethke Elshtain says:

The just war tradition offers a way to exercise that responsibility. It attempts to steer a course between “anything goes” ethic of realpolitik often associated with thinkers like Machiavelli and Hobbes and between an ethic that forswears action if that action commits the country to the use of the armed force in a responsible way and limited way.¹²⁹

The basis for the formation of the moral thinking and ethical decision making in the Lutheran Marine recruit in the application of force to protect the innocent and resist evil arises out of Martin Luther’s explanation of the Fifth Commandment. In the praxis of ministry to recruits as a Lutheran Church-Missouri Synod Navy Chaplain I discovered confusion and angst when teaching the Fifth Commandment (“You shall not murder!”) over the issue of being a Christian and the morality of killing another person in combat.

The Christian’s consideration of the morality of war is an important topic in the theoretical realm. However, when one is a Christian and a warrior, the question of the morality of war can be one that causes great distress within the conscience for the very practical reason that one may be called upon to fulfill legal orders to use lethal force to take another person’s life. What is a correct Christian response to the questions of the morality of participating in war in light of the destruction, pain, suffering and devastation caused by the conduct of war? The history of Christians dealing with this crucial and ever contemporary issue of war gives guidance to help Christian warriors with the moral and ethical issues arising from their vocation. Is the violence demanded of a warrior in the conduct of war something that a good Christian must avoid to maintain a good conscience?

The history of the Christian Church has seen the development of three positions in regard to war: the rejection of war and all the implications of war in the nonviolent position

¹²⁹ “Just War Tradition and the New War on Terrorism.” *The Pew Forum on Religion and Public Life*. (A discussion of the origins and precepts of just war principles and their application to a war on terrorism. Panel participants are Jean Bethke Elshtain, Stanley Hauerwas and James Turner Johnson, October 2001), Washington DC, Pew Forum, 2, <http://pewforum.org/events/index.php?EventID=15> (03 February 2005).

of pacifism, the complete justification of war of the crusade as a means to achieve worthy spiritual goals, on each extreme, and the mediating position of the just war tradition.

Historical Roots of Pacifism

Modern day pacifists trace their history to the Reformation era. Menno Simons, a 16th Century Anabaptist, former priest and a protestant pacifist, believed that the regenerated child of God does not go to war, nor engage in strife. They are men and women who live in accordance with the Old Testament prophecy of the kingdom of God from Isaiah 2, “They shall beat their swords into plowshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more.” The weapons of spiritual warfare and resistance against evil and the kingdom of the devil are patience as the weapon of defense, Christ the fortress and the sword is Word of God. Menno writes in *Foundations of Christian Doctrine*, “Now is the time to arise with Christ in a new, righteous, and penitent existence, even as Christ says, The time is fulfilled, and the Kingdom of God is at hand: repent and believe in the Gospel.”¹³⁰ “Menno Simons is rigorous in his expectation that Christian persons will actually accomplish a sanctified life and realize the kingdom now, albeit in conflict with the world.”¹³¹

It is asserted by proponents of pacifism today, such as John Howard Yoder and Stanley Hauerwas, that the early church was strictly pacifist prior to Constantine. Any discussion of Christians participating in a just war as soldiers, or in any government position for that matter, was an accommodation to the culture and contrary to the New Testament

¹³⁰ Meno Simons, *Foundations of Christian Doctrine* in *The Complete Writings of Menno Simons*, c. 1496-1561, ed. John C. Wenger, trans. Leonard Verdun (Scottsdale, Pa: Herald, 1955), 108. Quoted from Cahill, 164.

¹³¹ Cahill, *Love Your Neighbor*, 176.

example and word of Jesus.¹³² Evangelical pacifists maintain the position that any use of force is contrary to the Christian life, even in this world, as we wait for the consummation that will come in the *Parousia*. Christians live in between the times of the present *aeon* and the one to come, so we must always turn the other cheek, not repay evil for evil and love and pray for our enemies.¹³³ This is how we can express the same love of Jesus for humanity seen in his active and passive obedience, which culminated in this sacrificial death on the cross.

In an increasingly secularized society conditioned by rationalism, exacerbated by post modernity, the most spiritually acceptable position for the church seems to be pacifism. The moral high ground seems to be held by pacifists who make the point that any use of military force is always evil, even in the pursuit of a mass murderer of innocent non-combatants like Osama Bin Laden. It is not surprising that some recruits arrive at boot camp confused about the morality of using lethal force in order to safeguard and maintain society. The recruits expressed confusion, guilt and fear about their eternal welfare if they killed in combat.

The Lutheran recruit's role in the United States Marine Corps is challenged by the themes of pacifism that call into question the morality of a Christian serving in the military or any other office associated with the political sphere that may require involvement in the killing of another person. The Global War on Terrorism has fed the debate among Christians about the way the kingdom of God looks in relationship to the dominant culture. Is it possible to be an obedient disciple of Jesus Christ and serve in the military? What should the Christian's attitude be toward participation in sanctioned or authorized violence? What are

¹³² Augsburg Confession, XVI, "On Civil Authority": This article is written to respond to the Anabaptist position.

¹³³ Sermon on the Mount, Matthew 5-7.

the Biblical guidelines in regard to justice and responsibility of the Christian and the church in a broader culture? How can we be in the world and not of the world, engaging our culture and living up to our responsibilities as citizens of America, while confessing our true citizenship is in heaven?

The Lutheran recruit must reconcile the fact that Jesus' call to personal discipleship is to peacemaking and non-violence with the challenge to demonstrate our fear and love of God by not hurting or harming our neighbor in his body. That love extends to the moral responsibility articulated in the Luther's meaning of the Fifth Commandment to "help and support our neighbor in his every physical need." This is not limited to food and clothes, but includes protection and defense of my neighbor against violence, harm and aggression. The recruit in training to be a warrior is faced with how to live the life of love, peace and forgiveness that the call of Jesus makes upon him as a disciple.

The idea of crusade, or Holy War, developed in the Middle Ages out of an attempt of the church to control the conduct of war among Christians in France and Germany. The rules of war developed out of the church's attempt to control the conduct of war among Christians. The concept of crusade developed in fact as a copy of and reaction to the conquest and forced conversion by military force most of the Christian Middle East, the whole of North Africa, and Spain by the time of the first crusade at the end of the eleventh century. Crusade is just imitation of those military efforts directed against Christians, historically speaking. The idea was that the conduct of war could be under the auspices of the church for a holy cause. Thus, you have the genesis of the Crusades, not fought for property or territory, but for the ideal of

the Christian faith, and led by the church.¹³⁴ When Beziers, a town in Southern France, was taken by French Crusader troops a soldier asked how they were supposed to tell the difference between Catholics and Cathari (heretics). The Papal legate said to the soldier, “kill em all, and let God sort them out.”¹³⁵ The development of crusades against pagans, especially the Slavs, and heretics, such as the Cathari, came largely after the first crusade to regain Jerusalem. It is true, however, Charlemagne did impose that baptisms after he had conquered some Germanic tribes.

This response is not a reasonable or acceptable moral position; even for those who are not sophisticated in ethical systems of thought. In an age of nuclear weapons we have the means to literally kill them all. However, we are constrained for moral reasons to have precision guided munitions that aim only to take out combatants and belligerents. In carrying out orders the Marine warrior (and all United States Military personnel) is governed by restraint even in the face of belligerents who feign surrender and then try to blow up their captors, or who use the guise of unarmed civilians to lure unsuspecting warriors to their deaths, or who use the cover of innocent civilian men, women and children.

Modern United States Military Joint Warfare doctrine, the Law of Armed Conflict, the Geneva Convention articles and international law emphasize the protection of non-combatants, detainees, prisoners of war and the wounded. The United States Military emphasizes the importance of restraint when using force in its military academies, in boot camps and in mandatory General Military Training (GMT). The measured application of violence and restraint is especially emphasized in situations where lethal force potentially

¹³⁴ Roland H Bainton, *Christian Attitudes Toward War and Peace: A Historical Survey and Critical Re-Evaluation* (New York: Abingdon Press, 1960), 14 and Chapter 7.

¹³⁵Ibid., 115.

may be used and is guided by the Rules of Engagement (ROE). The Marine recruit's formation into a warrior needs to include the instruction (catechizing) of the moral compass in their conscience through faith in the Lord Jesus Christ and informed by the Word of God.

Roland Bainton points out that the claim by pacifists that Christians did not serve in the military prior to Constantine is erroneous from a historical point of view.¹³⁶ The reason Christians tended to avoid military service prior to the legalization of Christianity was the requirement of soldiers to participate in pagan worship; burning incense in the Emperor cult worship was mandated. Even the New Testament does not condemn the military profession. Jesus marveled at the faith of the Centurion when he asked Jesus to heal his servant said, "Just say the word and I know it will be done."¹³⁷ The Scriptures do not condemn Cornelius, another Roman Centurion, who invited Peter to preach the Gospel to his household; Cornelius and his entire gathered family believed by the power of the Holy Spirit.¹³⁸

St. Augustine and Just War

The just war tradition, as mentioned in Chapter Three, within the church found its main genesis in the thinking and writing of St. Augustine (AD 354-430), Bishop of Hippo, North Africa. Augustine lived in the era of Constantine, the first Christian Emperor who declared Christianity a *religio licita* (legal religion) in A.D. 313. The Christian Church was emerging from being a small, persecuted sect into the dominant religion of the culture. The just war tradition predates Augustine in Greek philosophy and Roman law, but was

¹³⁶ Ibid., 115.

¹³⁷ Matthew 8:8.

¹³⁸ Acts 10.

developed and applied to the church's emergence in the social and political world of Augustine's day.

The writers and thinkers of antiquity longed for peace in their world. They recognized the best states of affairs for everyone is a condition of a just peace. Ways to peace ranged from elimination of the economic causes of war, to concessions made to appease an aggressive force, from mediation to a withdrawal from all involvement with politics and renunciation of the physical world, and lastly to achievement of peace by conquest and strength.¹³⁹

The Greeks believed that mediation was the most desired path to achieve peace with other Greeks city-states. The Olympics were established to be a forum to build relationships, settle disputes and make treaties. Peace was always the objective of war and violence was always to be limited only to the amount necessary to achieve the objective (Plato). "The restoration of peace was indeed the object of the just war, but it was called just primarily because its first object was the vindication of justice."¹⁴⁰ The idea of justice was incorporated into a system of natural law, a universal morality that was binding upon all people. Bainton says this idea was adopted and adapted into the Christian Church to support the political ethics of the Scholastic theologians and Protestant Reformers.¹⁴¹

Cicero transformed the just war idea of natural law and justice into a political ethic for the empire. He said that a just war must be conducted by the state. A soldier could not serve legally unless he swore an oath to the state, thus making his actions under the authority

¹³⁹ Bainton, *Christian Attitudes Toward War and Peace: A Historical Survey and Critical Re-Evaluation*, Chapter 1.

¹⁴⁰ *Ibid*, 38.

¹⁴¹ *Ibid*, 39.

of the state and not of private volition. He also said that one state must make formal declaration of hostilities in order to conduct war. In war and peace leaders and rulers were to be guided by the principle of *humanitas*.¹⁴²

The Christian just war tradition recognizes the reality of evil in this world as a result of sin. The function of the state is to preserve and perpetuate order or harmony in civic society; *tranquilitas ordinis* was a great good that must be secured and perpetuated. St. Ambrose (A.D. 340-397), who served as a Bishop of Milan (A.D. 374-397), never had any objection to a Christian serving in the military. He borrowed from Stoicism and the Old Testament in his development of two important principles: the conduct of war should be just and that clergy should abstain.¹⁴³ Augustine, Aquinas and Luther spoke against dual vocation clergy; one should not serve with a sword and at the altar. Ambrose relegated pacifism to the private Christian arena and not the public sphere.

Augustine picked up from Ambrose and developed the idea of just war as a realistic approach to the evil and corruption in the world as a result of sin. He wanted to promote order and harmony of the human community. Augustine's formulation of moral and social philosophy is based on the law of love. Love is the measure of our perfection individually and of every human society. He conceptualized two transcendent societies, which are measured by the law of love of their members; one is the City of God (Jerusalem), and the other is the earthly city (Babylon). Political societies by the choice of free will can tend

¹⁴² Ibid, 42. Bainton says, "The concept was based upon that which is congruous with the nature of man, himself a being endowed with excellence and dignity inspiring reverence. Decorum, civility, and refinement are becoming to him and should govern his deportment. In his dealing with others he should exhibit benevolence, magnanimity, and mercy. Harmony and concord should prevail in his society."

¹⁴³ Ibid, 90-91.

toward Babylon or Jerusalem, but will always be in this world a mixture of both. Donald Burt says:

If a state is dominated by the ideals of Babylon, it will seek only earthly good and will not hesitate to use any means available, be it deceit or cruelty or aggressive war, to achieve peace by domination and to gain prosperity by theft. If a state tries to mirror the heavenly Jerusalem, its members will be united by a love akin to friendship and, while seeking necessary earthly good, will yet live as pilgrims seeking their true good in that city of God only reached through death.¹⁴⁴

Donald Burt quotes Augustine's *City of God*:

All in the human community are driven by personal passions to pursue their private desires. Unfortunately the objects of such desires are limited and no one can ever be totally satisfied. As a result the normal condition of earthly society is one of conflict and war where the weak are oppressed by the strong.¹⁴⁵

There is a common bond of all humanity because we all come from one source. War, when it becomes a necessity due to the evil in the world, being violent and destructive to persons and property, still should be conducted in a way that promotes justice and strives to do no harm. This limiting of the violence of war is rooted in the fact that human beings are persons to be respected. Therefore, a just war is one that has justice as its goal, its authorization is just and the means by which it is waged is just.

The decision to use the tool of war to establish a just peace is not a private decision of the individual. It is a duty incumbent on a good ruler, who is in the leadership position in community to wage war in defense of the community. He does this with tears in his eyes. Augustine emphasizes that peace through negotiation is the best choice between violent conflict with sword and the destruction of violence with a word. However, it is the duty of the ruler to wage war in the face of the injustice of a hostile nation's attack, yet this is done

¹⁴⁴ Donald X. Burt, *Friendship & Society: An Introduction to Augustine's Practical Philosophy* (Eerdmans Publishing Company: Grand Rapids, 1999), 120.

¹⁴⁵ *Ibid*, 121.

as a last resort as a matter of principle, rather than to gain glory, assert power, increase wealth or make a name for one's self.

The authority of human beings over others in community is an authority that is derived from God. Therefore, the duty of the individual Christian is to obey the ruler, even a bad one, where it does not conflict with faith and morals. "Every person has the obligation to serve God in his or her particular capacity in life and no exception is made for one who has been legitimately chosen to rule the state."¹⁴⁶ In this world not all motives are pure and it is not easy to discern the correctness of actions taken in the political realm. In *Against Faustus the Manichean* Augustine says:

A great deal depends on the causes for which men undertake wars, and on the authority they have for doing so; for the natural order which seeks the peace of mankind [*ordo tamen ille naturalis mortalium paci adcommodatus*] ordains that the monarch should have the power of undertaking war if he thinks it advisable, and that the soldiers should perform their military duties in behalf of the peace and safety of the community. When war is undertaken in obedience to God, who would rebuke, or humble, or crush the pride of man, it must be allowed to be a righteous war; for even the wars which arise from human passion cannot harm the eternal well-being of God, nor even hurt His saints; for in the trial of their patience, and the chastening of their spirit, and in bearing fatherly correction, they are rather benefited than injured.¹⁴⁷

A Christian can participate in a war as an agent of the government. The violence used to secure and maintain the peace is under the God ordained legitimate authority of the ruler, who has the moral mandate to protect people and possessions along with promoting peace and harmony. Augustine makes a clear distinction between the act of killing to defend self and the act in defense of others, especially when fulfilling a divine office in the human community such as the state or family.

¹⁴⁶ Ibid, 179.

¹⁴⁷ Herbert A. Deane, *The Political and Social Ideas of St. Augustine* (Columbia University Press: New York, 1963), 163.

Only rulers and their institutional employees, such as soldiers or hangmen, are licensed, under strict rules, to kill...it is one of the sadder features of political and social life that in the *public* world consequentialist (the only consequence that mattered is the effect on the soul of the agent carrying out the deed) compromises have to be made in order to keep any order: a regrettable, even vicious necessity.¹⁴⁸

However, in the private sphere for the private individual the moral absolute to “not kill,” even in self-defense, prevails. As pilgrims in this world, we know that all things of this temporal life will give way to the most important eternal things of the City of God in heaven.

When a soldier is in service of the government, “Augustine leaves no room for disobedience based upon the citizen’s or soldier’s individual decision that the command he receives is unjust or illegitimate.”¹⁴⁹ Once the ruler is engaged in war there is no room for conscientious objection. The ruler is to be given the benefit of the doubt and is the culpable one if the reason for war is unjust, not the individual soldier. However, if a command is clearly against God’s Law then the only recourse is passive resistance in order to keep from breaking divine command. In the *City of God*, Augustine comments about actions taken under duly sanctioned authority.

The soldier who has slain a man in obedience to the authority under which he is lawfully commissioned, is not accused of murder by any law of the state; nay, if he has not slain him, it is then he is accused of treason to the state, and despising the law. But if he has been acting on his own authority, and at his own impulse, he has in this case incurred the crime of shedding human blood. And thus he is punished for doing without order the very thing he is punished for neglecting to do when he has been ordered.¹⁵⁰

And:

The note is worthy of complete review: He explains the saying in Matthew, “He that taketh the sword shall perish by the sword,” in the following way: “To take the sword is to use weapons against a man’s life, without the sanction of the constituted

¹⁴⁸John M. Rist, *Augustine: Ancient Thought Baptized* (Cambridge Univ. Press: New York, 1994), 185.

¹⁴⁹Deane, *The Political and Social Ideas of St. Augustine*, 163.

¹⁵⁰Ibid, note #32, quote from *City of God*, I, 26.

authority.¹⁵¹ There are exceptions made by God to His own prohibition against taking another man's life. "These exceptions are of two kinds, being either justified either by a general law, or by a special commission granted for a time to some individual. And in this latter case, he to whom authority is delegated, and who is but the sword in the hand of him who uses it, is not himself responsible for the death he deals. And, accordingly, they who have waged war in obedience to the divine command, or in conformity with His Laws have represented in their persons the public justice or the wisdom of the government, and in this capacity have put to death wicked men; such persons have by no means violated the commandment, "Thou shalt not kill." ¹⁵²

The interpretation of Roman 13:1-6 is the basis for the Christian doctrine that God created the political order in the world to maintain order and to protect the common good. Sometimes coercion is necessary in our world in order to express the command to love neighbor as self, especially "in acts of protecting the weak, preserving life, repelling aggression and restoring peace."¹⁵³ For Augustine the intention is the thing that matters most in judging the morality of an action. The real evil in killing comes from the motives of those who kill.

The real evils in war are the love of violence, the cruel passion for revenge, the blind hatred of the enemy, the sometimes, insane uncontrolled resistance to attack, the lust for power, and other things of this sort.¹⁵⁴

Therefore, the soldier is an instrument of the state and functions as the sword in God's hand to punish the evildoer and to protect the innocent.¹⁵⁵ This function is never

¹⁵¹ Augustine, *Against Faustus the Manichean*, XXII, 70.

¹⁵² Augustine, *City of God*, I, 21.

¹⁵³ William J. Danaher, "Pacifism, Just War and Limits of Ethics," *Journal of Lutheran Ethics* (June 2003, Vol. 3, iss. 6), 6, <http://www.elca.org/scriptlib/dcs/jle/printwindow.html> (21 January 2005).

¹⁵⁴ Augustine, *Against Faustus the Manichean*, XXII, 74.

¹⁵⁵ "In a war of this sort [a just war] it is both Christian and an act of love to kill the enemy without hesitation, to plunder and burn and injure him by every method of warfare until he is conquered (except that one must beware of sin, and not violate wives and virgins). And when victory has been achieved, one should offer mercy and peace to those who surrender and humble themselves. In such a case let the proverb apply. "God helps the strongest." Martin Luther, "On Temporal Authority: To What Extent it Should Be Obeyed," *Luther's*

personal, but always must be carried out under the authority of the government. It is a violation of the vocation of the minister or priest to use violence in the pursuit of goals for God's kingdom, because the sword of the Word is spiritual and not physically coercive. Thus the church never conducts war, and never issues the call to holy war, because it is the vocation of the governmental ruler to conduct politics, apply justice and conduct just wars.

The just war theory can be a helpful tool for the individual Christian warrior. It provides guidelines to advise rulers and those involved in statecraft about ways to limit the scope and devastation of war. It also provides a theoretical framework to engage our world as Christians in the discussion of the ethics and morality of war, before, during and after combat actions. And, most important for this project, the theory can supplement the teaching of the Fifth Commandment to provide an ethical framework for pastoral care of warriors as individuals who do not give up their moral agency when in service society in the military vocation. The General Orders No. 100 (The Lieber Code), of 24 April 1863, is quoted by James H. Toner; "Men who take up arms against one another in public war do not cease on this account to be moral beings, responsible to one another and to God."¹⁵⁶

Works. American Edition, vol. 45, ed. Walter I Brandt, trans. J. J. Schindel, (Philadelphia: Muhlenberg, 1962), 125.

¹⁵⁶ James H. Toner, *True Faith and Allegiance: The Burden of Military Ethics* (Lexington: The University Press of Kentucky, 1995), 7.

The Literature Review

The last century witnessed the horrors of war in dramatic ways with the millions of casualties of the First and Second World Wars, the technological advances of conventional weaponry and the threat of mutual assured destruction of thermonuclear holocaust. The debate in Western Christianity over the role of the Christian in society and the issues of war and peace can be seen in the growth and then decline of the social Gospel movement. How does the love of Christ show itself in the world? How does one see the reign of Christ in this world? How does a society see redress of economic inequities and injustice? The social Gospel expected the love of Christ and mutual cooperation to bring about transformation of society.

Reinhold Niebuhr did not entertain any idealist hope that love could change society. Any human interaction at every level is an interaction between sinners who can only achieve any sense of order and harmony by the grace of God. The Christian Church lives in reality and that is why the just war position of allowing the use of coercion to achieve political harmony and function has been part of the church's theorizing on war. Niebuhr says:

The Christian is freed by that grace (of God) to act in history; to give his devotion to the highest values he knows; to defend those citadels of civilization of which necessity and historic destiny have made him the defender; and he is persuaded by that grace to remember the ambiguity of even his best actions.

He also wrote:

Despite our conviction that most modern pacifism is too filled with secular and moralistic illusions to be of the highest value to the Christian community, we may be grateful for the fact that the Christian church learned, since the last war, to protect its pacifists and to appreciate their testimony. Even when this testimony is marred by self-righteousness, because it does not proceed from a sufficiently profound understanding of the tragedy of human history, it has its values.

It is a terrible thing to take a human life. The conflict between man and man and nation and nation is tragic. If men who declare that, no matter what the

consequences, they cannot bring themselves to participate in this slaughter, the Church ought to be able to say to the general community: We quite understand this scruple and we respect it. It proceeds from the conviction that the true end of man is brotherhood, and that love is the law of life. We who allow ourselves to become engaged in war need this testimony of the absolutist against it, lest we accept the warfare of the world as normative, lest we become callous to the horror of war, and lest we forget the ambiguity of our own actions and motives and risk we run of achieving no permanent good from this momentary anarchy in which we are involved.¹⁵⁷

Reinhold Niebuhr's younger brother, H. Richard Niebuhr, advanced a position of non-violence based on his cautious hope that human culture and society will be transformed by the sovereign grace of God, thus revealing his Calvinistic confidence in the Being who is active in human society. H. Richard Niebuhr in his watershed book, "Christ and Culture," presented five models to understand the relationship of the church to the dominant culture: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, and Christ transformer of culture. The Christ against culture model is seen in Tertullian, who protested against worldliness in the church. The Mennonites (*John Howard Yoder's theological heritage*) historically lean toward being an example of this model.

H. Richard Niebuhr believed that the transformation of culture and society depends on the eschatological presence of God. "The Kingdom of God is transformed culture, because it is first of all the conversion of the human spirit from faithlessness and self service to the knowledge and service of God."¹⁵⁸ Cahill says, "...pacifism for H. Richard is a form of eschatological Christian witness, not of social responsibility or even particularly of

¹⁵⁷ Reinhold Niebuhr, "Idealism and Realism" in *Christianity and Power Politics* (1948), chapter 1. Reprinted in *War and Christian Ethics: Classic and Contemporary Readings on the Morality of War*, edited by Arthur F. Homes (Grand Rapids: Baker Academic, 2005), 312-313.

¹⁵⁸ H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1951), 26. Quoted by Cahill, *Love Your Enemies*, 186. Referenced in the LCMS CTRC publication, "Render Unto Caesar...And Unto God: A Lutheran View of Church and State" (St. Louis: Commission on Theology and Church Relations, September 1995), 31-33.

compassion for one's fellow human beings."¹⁵⁹ It is a way that personal piety expresses trust in divine providence and the imminent nature of God's kingdom. According to Cahill the social Gospel and the Niebuhrs have this in common: "Securing justice by coercion is for the Christian a compromise for the interim to guarantee the humanly necessary conditions of social living."¹⁶⁰

Paul Ramsey, a Methodist, returns to an Augustinian focus with the just war theory and theological ethics based on the Biblical injunction to love your neighbor as yourself. Agape is the norm of right action from revelation and is affirmed by created reason, since God is the source of both. "Christian ethics is correlatively a deontological ethics, an ethics of the "right," of the present demand of love, rather than a teleological ethics of the "good" of some future goal to be attained."¹⁶¹ In agreement with Luther, Ramsey emphasizes the Biblical truth that faith is active through "in-principled love."¹⁶²

Ramsey in *War and the Christian Conscience* and in *The Just War* makes the point that love is at the basis of the formation of the political doctrine of just and limited war.¹⁶³ Justice and love are not mutually exclusive, but work hand in hand guided by reason and revelation. Cahill quotes Ramsey:

The change-over to just-war doctrine and practice was not a "fall" from the original purity of Christian ethics; but...a change of tactics only. The basic strategy remained the same: responsible love and service of one's neighbors in the texture of the

¹⁵⁹ Cahill, *Love Your Enemies*, 196.

¹⁶⁰ *Ibid.*, 197.

¹⁶¹ *Ibid.*, 199.

¹⁶² Paul Ramsey, "Faith Effective Through In-Principled Love," *Christianity and Crisis* 20 (1961): 77. Quoted by Cahill, *Love Your Enemies*, 201.

¹⁶³ Cahill, *Love Your Enemies*, 201.

common life...Christians simply came to see that the service of the real needs of all the men for whom Christ died required more than personal, witnessing action. It also required them to be involved in maintaining the organized social and political life in which all men live. Non-resisting love had sometimes to resist evil.¹⁶⁴

Ramsey is Augustinian in his just war thinking because lethal force used to coerce the enemy for the good of society and the protection of my neighbor is legitimized as an act of love. Love for one's neighbor moves to ensure that justice is served on behalf of my neighbor. However, this is not license to do whatever one would like in the name of loving my neighbor. War is always the last resort to preserve and perpetuate the well being of others. The danger is the ambiguity of life in a real world with limited knowledge of the past and present factors that play into human political processes and using just war categories as political justification for acts of war and violence that are rooted in hubris, greed or miscalculation of the intent of the opposition.

George Weigel, a Senior Fellow at the Ethics and Public Policy Center, who has contributed to *First Things*, and a Roman Catholic, wrote "Moral Clarity in a Time of War" in the scaling up to the initial invasion of Iraq in 2003.¹⁶⁵ Weigel wrote the article to help clarify the distortions of just war thinking that so dominated ecclesiastical and intellectual discussions of the last half of the Twentieth Century that divorced the theory from statecraft. He says in a debate with the Archbishop of Canterbury, Dr. Rowan Williams,

Thus, I take it as a very good sign for the future of the discussion that Dr. Williams agrees with me on four crucial points: that the just war tradition is not a free-floating casuistry of means tests; that just war thinking must function within a normative

¹⁶⁴ Paul Ramsey, *War and the Christian Conscience: How Should Modern War Be Conducted Justly?* (Durham, N.C.: Duke University Press, 1961), xvii-xviii. See Also *The Just War: Force and Political Responsibility* (Lanham, MD: University Press of America, 1983; first published 1968), 142-145.

¹⁶⁵ George Weigel, "Moral Clarity in the Time of War." In *War and Christian Ethics*, 2nd ed., ed. Arthur F. Holmes (Grand Rapids, MI: Baker Academic, 2005), 377-378. First published in *First Things*, no. 139 (February 2003). "Thus the just war tradition is best understood as a sustained and disciplined intellectual attempt to relate the morally legitimate use of proportionate and discriminate military force to morally worthy political ends."

understanding of the political task; that, in this very specific sense, “war” is a moral category—it is the use of proportionate and discriminate armed force for public ends by publicly accountable public authorities who have a moral obligation to defend those for whom they have assumed responsibility; and that “war” (*bellum*) must be rigorously distinguished from brigandage, piracy, terrorism, and other forms of *duellum* (this term is adopted from James Turner Johnson, and it means types of violence that are not sanctioned by a governing authority), the use of armed force by private persons for private ends.¹⁶⁶

Weigel, following the research of James Turner Johnson, a professor at Rutgers and Roman Catholic, rejects the claim of pacifists that both historic just war thinking and pacifist thinking start with “a presumption against violence.”¹⁶⁷ Weigel says:

If the just war tradition is theologically and historically embedded within a more comprehensive theory of statecraft—a theory which stresses the prior obligation of public authority to advance and defend the peace of right order (*tranquillitas ordinis*), which is composed of freedom, justice, and security—then just war thinking “begins” not with presumptions for or against war but with a context-setting moral judgment about the obligation of public authority to pursue the peace of right order—which includes the obligation of providing for the security of one’s people against aggression.¹⁶⁸

And, he continues...

Rather, the presumption against war has smuggled into the just war discussion a pacifist premise—armed force is wicked—that classic just war thinking rejects. As I suggested in “Moral Clarity,” the classic just war tradition does not regard armed force as inherently suspect morally; rather, classic just war thinking treats armed force as an instrument that can be used for good or for evil, depending on who is using it, for what ends, and how. That smuggled pacifist premise has made a hash of theological method, inverting the tradition by putting *ius in bellum* (bello) questions

¹⁶⁶ George Weigel, “War and Statecraft: An Exchange Between Rowan Williams and George Weigel” *First Things*, (March 2004). http://www.firstthings.com/article.php3?id_article=313 (03 February 2007). “Presumption against war” is a phrase invented and popularized by the United States Catholic Bishop’s 1983 pastoral letter, *The Challenge of Peace*. James Turner Johnson, “Just War, As it Was and Is.” *First Things*, no. 149, (January 2005), 18. Paul J. Griffiths and George Weigel, “Just War: An Exchange,” *First Things*, 122 (April 2002), 31-36, <https://www.firstthings.com/ftissues/ft0204/articles/justwar.html> (10 February 2005). Commenting on the debate over the war on terror and more specifically the war in Iraq, Weigel says, “The new Catholic “default position” is more accurately described as a functional pacifism that mistakenly imagines itself an authentic development of the just war tradition.” The traditional Roman Catholic moral position is the “presumption for *justice*, and for the rightly order public authority’s moral obligation to pursue justice, is what sets the horizon for moral analysis in just war thinking.”

¹⁶⁷ Ibid.

¹⁶⁸ Ibid.

ahead of the determinations that give those questions moral sense—the determinations of the *ius ad bellum*.¹⁶⁹

James Turner Johnson, professor at Rutgers University and a Roman Catholic, argues that Roman Catholic Moral Theology needs to return to the just war tradition as a sound basis for statecraft.

First and most basic is the substantive reason: looking to the tradition in its classic form will bring Catholic thought on just war back into engagement with the conception of the use of force as a tool to be employed in the proper exercise of government to combat evil and others forms of injustice in the service of the public goods of justice, order, and peace.¹⁷⁰

The morality of war is dependent on the moral choices of the people who fight wars.

Violence of war can be a means to a good end.

The American ethicist of Quaker background, James F. Childress, in a 1978 article in the journal *Theological Studies* makes the argument that “war is fundamentally problematic morally, as the killing in war goes against the prima-facie duty of benevolence, which rules out killing or inflicting harm on other persons.”¹⁷¹ He claims that the just war categories override the benevolence mandate by justifying the act of killing in war. He posits that just war thinking has a presumption against violence.

The debate continues in the Roman Catholic moral theology circles over the relationship between peace making and just war making. If all use of force or violence is morally unjustifiable, then the category of right intention, such as defending my neighbor, loses its moral foundation for action. Thus, James Turner Johnson argues for a return to

¹⁶⁹ Ibid.

¹⁷⁰ James Turner Johnson, “Just War, As it Was and Is.” *First Things*, no. 149 (January 2005), 15. James E Childress, “Just-War Theories,” *Theological Studies* (1978), 427-445.

¹⁷¹ Ibid., 19. Johnson quotes James E Childress, “Just-War Theories,” *Theological Studies* (1978), 427-445.

historic Roman Catholic moral theological categories of just war to deal with the contemporary challenge of legitimate response to terrorism and terrorists.

Keith Pavlischek, a Fellow at the Center for Public Justice, believes the just war theory provides the most reasonable and sound basis for guiding public policy and military response to the challenge of terrorism.¹⁷² He quotes James Turner Johnson (following Paul Ramsey) from the article “The Just War Idea and the Ethics of Intervention,” in *Moral Dimensions of the Military Profession*, emphasizing the utility of the just war moral argument:

- First, to provide a normative grounding for statecraft “that takes account of the connection between force and politics, establishing criteria for determining when the use of force for social goods is justified and when it is not, and setting limits beyond which the justified use of force ought not to go”;
- Second, it provides guidance to military commanders, placing their role and responsibilities within the larger context of statecraft and “locating their right to apply such force in relation to the ends rightly sought and the destruction of values to be avoided”;
- Third, it offers moral guidance for individuals as they conscientiously weigh the question of participation in the use of force and the degree of such participation;

And Pavlischek adds a fourth:

- Fourth, it provides guidance for individual Christians as they consider their responsibility as American citizens. The just war tradition places the political and policy decisions of political and military leaders within a broader historical and theological context of reflection and practice on the use of military force.¹⁷³

Richard John Neuhaus, a Roman Catholic priest, is a strong and articulate voice for conservative Christian involvement in culture and in politics. He wants to stop the moral decline of America and reverse the direction charted by liberal secularism. Religion belongs

¹⁷² Keith J. Pavlischek, “Just War Theory and Terrorism: Applying the Ancient Doctrine to the Current Conundrum.” (A Witherspoon Lecture delivered at the Family Research Council, October 26, 2001), 6. He makes the point that the Just War Tradition does not have a “presumption against war (force, violence),” as resurgent pacifists such as James Childress in *The Challenge of Peace* try to emphasize.”

¹⁷³ Ibid., 10.

in the public square. Christians must be active in public roles to influence America political and cultural mores to secure our future as a democratic nation. In a published interview Neuhaus comments on the question, “How do you defend the right of the state to protect its people? Where do you stand on the “just war” theory (tradition)?

Conscientious pacifism is to be honored, although I think it is on crucial questions wrongheaded. The Christian tradition teaches that war may sometimes be a moral duty, and the reasons for going to war as well as the conduct of war, must be kept within the boundaries of moral reasoning. That is the purpose of what is called the just war doctrine, which I strongly affirm. The first duty of the state is to protect its people.¹⁷⁴

In opposition to the close association of the church with the state, John Howard Yoder, *The Politics of Jesus*, calls the change in church history when Christians moved away from pacifism as the way to engage the world to the way that Christians in the West do social ethics, the “Constantinian-shift.”¹⁷⁵ This close association with Western civilization (and the various and sundry governments that were legitimized by the church) and its power economically, militarily, technologically, and culturally was (is) something the church wants to hang onto as the sole religious sponsor. The introduction of entanglement in, or close association with, the world and its institutions can be traced from before the life-span of Constantine to after his death, but bears his name because of his activity to institutionalized the church and use it as a unifying force that might bind and discipline diverse peoples. This entanglement, according to Yoder, has continued to our day, and in his assessment is illustrated by the position advocated by Richard John Neuhaus. Thus just war categories and the legitimization of violence and coercion as manifested in war is an accommodation to the world. “The significance of the symbol or concept of Constantinianism is to indicate that the

¹⁷⁴ John Richard Neuhaus, “An Interview with Richard John Neuhaus” by Bernard Chapin, web posted April 28, 2003, www.enterstageright.com/esrinterviews.htm (10 December 2006).

¹⁷⁵ Cf. note 103, 52.

pre-Constantinian church did not see itself as the sponsor of the world, with the “world” here meaning the fallen and rebellious creation.”¹⁷⁶ The church was no longer persecuted officially because the two realities of church and world were used. So to distinguish between true and false believers, Augustine coined the term “invisible church,” and faith in the Lordship of Christ had to be exercised against the evidence in the church of a lack of discipleship. The church became part of the power structure of Western civilization; thus becoming chaplaincy to the worldly structure.

Constantinianism, according to evangelical pacifists as Yoder, Stanley Hauerwas and William H. Willimon, is a heresy because it is not true to the witness of the New Testament to Jesus and his eschatology.¹⁷⁷ Contrary to Richard Niebuhr’s critique of pacifism, which says that the ideal of the Christian ethic of love simply cannot be realized in human history, Yoder says that it has:

The ideal of love has been realized in human history in the man Jesus and, because of the power of his resurrection blowing into the church through the ministry of the Holy Spirit, it is possible for admittedly sinful and imperfect people to bear a visible witness to the ideal of love, not in their individual piety or goodness, but insofar as they covenant themselves together into an alternative community that lives (and suffers) without resorting to violence.¹⁷⁸

One of the underlying assumptions of Stanley Hauerwas, and other theologians who perpetuate the social ethics of John Howard Yoder, is that American Christianity on the left and on the right are just two versions of the same heresy. Hauerwas says that we must give up a way of thinking about the Christian’s role in society if we are going to see clearly what a life patterned after that which Jesus would have us do.

¹⁷⁶ Rodney Clapp, *Border Crossings: Christian Trespasses on Popular Culture and Public Affairs* (Grand Rapids: Brazos Publishers, 2000), 25.

¹⁷⁷ Stanley Hauerwas, a United Methodist and Professor of Ethics at Duke Divinity School and William H. Willimon is a United Methodist Bishop in Alabama and formerly at Duke University Chaplain.

¹⁷⁸ Clapp, *Border Crossings: Christian Trespasses on Popular Culture and Public Affairs*, 45.

Constantinianism is manifest in America by those Christian ethicists and theologians who assume that Christianity and democracy are integrally related. Hauerwas states,

In effect, from Rauschenbusch to the present Christian social ethics has had one agenda: to show why American democracy possesses distinctive religious status. The primary subject of Christian ethics in America has been America.” This emphasis is not only a Protestant phenomena, but can be seen the work of Roman Catholic Theologian John Courtney Murray. “Murray argued even a stronger case by suggesting that American democracy, whose political substance consists in an order of antecedent right to the state, can only be sustained by the Catholic theory of natural law as the only alternative to the destructive individualism of Locke and Hobbes.¹⁷⁹

Contrary to the evangelical pacifist position, John Richard Neuhaus supports the cultural expression of morality in America through religion. Neuhaus encourages Protestant Liberalism to live up to its rightful commitment to sustaining democracy as the socially specific form that Christianity should take. Themes of justice, equality and sustainability of the social structures are a “Christianizing” the social order. Hauerwas says:

Since the turn of the century (20th), one of the dominant themes in Christian social ethics has been the Christians’ responsibility for societal affairs. Time and time again it is argued that faith and action cannot be separated. Our religious convictions cannot be relegated to one sphere of our lives and our social and political activities to another. Since the faith of Christians is a faith that does justice, there is no way we can avoid political activity...especially in the case of democratic society in which the actions of individual citizens can make a difference.¹⁸⁰

Contemporary commentators on the cultural challenges to the Christian faith such as Stanley Hauerwas, Rodney Clapp, and William H. Willimon, take their lead from the social ethics of John Howard Yoder, especially his eschatology and the meaning and purpose of the church in the world. These authors base their assessment of the cultural situation in America on Yoder’s concept of the “Constantinian-shift” in Western culture. This changed eschatology brought a change in ethics because one must aim behavior at strengthening the

¹⁷⁹ Stanley Hauerwas *Christian Existence Today: Essays on Church, World and Living in Between* (Durham: The Labyrinth Press, 1988), 178.

¹⁸⁰ *Ibid.*, 173-174.

regime. The distinctive character of the Christian life is now turned inward because by definition everyone is considered a Christian. Hauerwas says:

What is important about Yoder's depiction of the change in moral logic occasioned by the Constantinian turn is that the effects he describes are still with us. With the Renaissance and Reformation "Christendom" was replaced by the nation-state. Christians, however, did not respond to this change by maintaining the cosmopolitanism of the Holy Roman Empire, but rather now maintained that Christian societies could wage war on one another in the name of preserving their Christian culture. With the Enlightenment, the link between church and state was broken, but the moral identification of Christians with the state remained strong. This has been especially the case in America where "one the separation of church and state is seen as theologically desirable, a society where this separation is achieved is not a pagan society but a nation structured according to the will of God. For nearly two centuries, in fact, the language of American public discourse was not only religious, not only Christian, but specifically Protestant. Moral identification of church with nation remains despite institutional separation."¹⁸¹

The church, according to Hauerwas and Willimon in their book *Resident Aliens*, now lives in a post-Constantinian time where the culture does not prop up the church. As the title indicates, the church is on a journey through this world and is distinct from the rest of the culture as a unique society.

The confessing church seeks the *visible* church, a place, clearly visible to the world, in which people are faithful to their promises, love their enemies, tell the truth, honor the poor, suffer for righteousness, and thereby testify to the amazing community-creating power of God.¹⁸²

The confessing Christian Church is to live up to its pre-Constantinian model of witnessing to the power structures of the world through strong non-violence manifested in the community of faith over against the world that accomplishes its goals and functions in the world through coercion. "The non-violent response is rooted in a sense of compassion for fellow humanity, a sense of solidarity with all persons who share one's own humanity with

¹⁸¹ Hauerwas, *Christian Existence Today: Essays on Church, World and Living in Between*, 182.

¹⁸² Stanley Hauerwas and William H. Willimon, *Resident Aliens* (Nashville: Abingdon Press, 1989), 46.

its gladness and suffering, with all persons for whose sins Christ died and who are promised new life in Christ's resurrection.”¹⁸³

The modern day pacifists believe Christians and the church are to be totally separate from the institutions of this world. The Christian response to the pressure to conform is one of nonviolence and nonparticipation in the governing role of the power structures in this sin sick fallen world. John Howard Yoder, et al., does not believe that Romans 13 is a statement about political reality. “God is not said to *create* or *institute* or *ordain* the powers that be, but only to order them, to put them in order, sovereignly to tell them where they belong, what is their place.”¹⁸⁴

Dietrich Bonhoeffer, contrary to the pacifist's interpretation, emphasizes the traditional historic Christian position that the state does not arise from the nature of mankind, nor from sin, but is an institution created by God to restrain evil and to facilitate human flourishing in fallen world. “The sword which God has given to government is to be used by it in order to protect men against the chaos which is caused by sin.”¹⁸⁵ The government is to foster outward peace and use coercive power as a divine created entity in this world. The government has been also redeemed by the work of Christ and it serves Christ and the church. However the church does not rule over government, but is served by the government fulfilling its divine function of bearing the sword to promoted peace and justice.¹⁸⁶ The church serves the government by telling the truth about the life of God and morality. Both government and church exist for the well being of man in the world.

¹⁸³ Cahill, *Love Your Enemies*, 236.

¹⁸⁴ John Howard Yoder, *The Politics of Jesus*, 201.

¹⁸⁵ Bonhoeffer, *Ethics*, 335.

¹⁸⁶ *Ibid.*, 346.

The Lutheran Ethicist Helmut Thielicke has a very thorough discussion of the issue of the relationship between church and state in volume two of his *Theological Ethics*. The discussion addresses political ethics in modern world and covers issues of authority as manifested in totalitarian states and democratic states. In the section of borderline cases such as resistance to government authority, revolution, nuclear war and conscientious objection he lays out the justification for the legitimate use of war following the traditional just war paradigm. He says, addressing Luther's thought on defense of my neighbor, which avoids the chaos of this present *aeon*, "If one carries this interpretation of love over into the impersonal sphere of the orders (the way God has structure reality in the world), even the waging of war can take on the aspect of love."¹⁸⁷

Thielicke emphasizes that the waging of war to protect the community is a loving act of service and sacrifice. However, the conduct of war needs to be careful not to avoid making distinctions of who are combatants and the amount of force necessary to achieve an objective. If war is justified in principle for this *aeon* on ethical grounds, then we must be careful of restricting the need to kill, because killing is integral to the very nature of war.¹⁸⁸ "The true criterion for the rightness of war can be arrived at only where it is a question of life and death...(a threat to meaningful human existence)"¹⁸⁹ If the decision has been made to go to war, then the effort must be made to limit the violence to purely military purposes (following *Jus in Bello* criteria).

¹⁸⁷ Helmut Thielicke, *Theological Ethics*, vol. 2, "Politics" ed. William H. Lazareth (Grand Rapids: Eerdmans, 1979), 424.

¹⁸⁸ *Ibid.*, 468

¹⁸⁹ *Ibid.*, 469.

The authority of the individual to prosecute war arises from the derived authority arising from the oath. The military member is obligated and authorized by the oath to carry out duties on behalf of the state. The oath demands that the individual give all he has, his energy, his strength and maybe his life, in service of the supreme authority of the government in this world.¹⁹⁰ However, the individual is still a moral agent even in the extreme conditions of combat and must make judgments in accordance with his military training and ethical fitness. The individual's ethical decision making must struggle with determining the "right thing" that "ought" to be done in each situation. This internal spiritual conflict in the believer manifests the reality that we live in the eschatological tension between the old and new *aeons*.

The military is fundamentally concerned about the moral conduct and ethical thinking of the leaders and of the men and women who serve under their authority. In this part of the literature review I will review professional military ethics. The James B. Stockdale Professor of Leadership and Ethics at the United States Naval War College, Dr. Tom Grasse says, "in their professional military ethics, Americans have a complex, sophisticated, and quite comprehensive model to assess what is right or wrong in practice." He says, "Ethics is the study of what is the right thing to do, here and now, given the limitations of time and knowledge, all things considered."¹⁹¹

Ethics are all about the practical things to do in the here and now. Yet, we have to be open that more information may come our way that will influence an alternative choice. And in our decision making about courses of actions we have to take in all of the information,

¹⁹⁰ Ibid., 376-405.

¹⁹¹ Tom Grasse, "Ethical Theory and the Professional Military Officer." An unpublished paper presented at the Seventeenth Annual Professional Ethics Conference, "The Ethics of Insurgency and Counter-Insurgency," 14-15 November 2005, United States Naval War College, Newport, RI.

given the time and place. Ethical decision-making is about taking in the information and processing that information based on your principles, background, experience, education, role, and moral character.

Professor Grassey outlines three different approaches philosophers and ethicists have come up with to go about doing the right thing. The first is the *deontological* approach, which determines the right by sources of obligation from laws, orders, promises, contracts, commitments, etc. The second approach is determined by the outcome or consequences. Thus, this approach is termed *consequentialism*, and it factors in what is the best choice for everyone involved. The third is determined by the motive or intention of the heart. This is based on the internal character of the person. *Intentionalism* says that the motive must be known in order to determine if the right was achieved.

Grassey emphasizes the important point that behavior as a military professional will not be determined solely by any one of these approaches nor by what an individual knows or believes. “We all are familiar with behavior that contrasts with ideals, standards, and even convictions—passions, temptations, character flaws, and failures of self-control affect every human being.”¹⁹² The starting point in professional military ethics training is that fundamental character development has already occurred. He encourages the senior military officer to remember the role they fill. Grassey says,

...human beings often act in certain capacities, with socially specified power and responsibilities. As a senior military officer, you will make decisions not exclusively (perhaps not even primarily) on the basis of your personal beliefs about right and wrong, but in accordance with a host of explicit and implicit expectations created by your society...when you order a person under your authority to do or not do a specific thing, both of you (superior and subordinate) are related by your roles, rather than by personal affinities and private commitments or preferences.¹⁹³

¹⁹² Ibid.

¹⁹³ Ibid.

In *True Faith and Allegiance: The Burden of Military Ethics*, James H. Toner approaches military ethics from the perspective of Aristotelian virtue ethics. Ethics is derived from thinking through what “ought” to be done and then doing it. “Ethics derives from custom, from rules (deontology), from goals (teleology), and from circumstances (situationalism).”¹⁹⁴ Toner makes the important point about informing the conscience to guide ethical behavior:

Without serious, substantial education we will not have the conscience (“with-knowledge”) necessary to act as we ought. Military personnel must be capable of reflection about the nature of virtue and its implications for action. They must distinguish in word and deed between killing as a function of legitimate military necessity and the murder of innocents; they must separate the application of lawful military power from wanton, frenzied destruction.¹⁹⁵

Toner makes the point in his chapter on the “Profession at Arms: The Full Measure of Devotion,” that the soldier is the moral exemplar to the society at large. Much is expected of those who wear the uniform to defend our nation. He says,

The central burden of military ethics is that soldier who are taught to kill are asked to do so carefully; that men who use bayonets, bombs, and bullets are asked to think wisely and well before using them and while using them.¹⁹⁶

He believes that soldiers must be good people who know right from wrong and have the moral courage and fortitude to know when to disobey. Toner offers six tests for determining whether an action is right or wrong:

1. The Shame test: If this was publicized, would it shame, embarrass, discredit or humiliate me?
2. The Community test: Is this action in keeping with the expectations and traditions of your friends, teachers, neighbors?

¹⁹⁴ James H. Toner, *True Faith and Allegiance: The Burden of Military Ethics* (Lexington, KY: The University Press of Kentucky, 1995), 21.

¹⁹⁵ Ibid.

¹⁹⁶ Ibid, 129.

3. The legal test: If the authorities found out, would you be put on trial the action?
4. The situation test: Is peculiar or extraordinary action required, and could you explain to a jury of professional soldiers why the action was taken?
5. The consequences test: Is it good? Will the benefits of the action justify the costs?
6. The God test: What would the commandment be in this circumstances?
Does the golden rule apply? Is this action was universalizable; would you want everyone else to do this act.¹⁹⁷

The military training for combat competence must include the education of the military member in ethical thinking and decision-making. The military has codes of ethics that are part and parcel of the training, education and culture of the institution. It is imperative that training and education be ongoing and specific to address the challenges our young men and women face in the current war on terror and the ambiguities that arise in highly complex situations in the war zone.

The development of the Laws of War, which guide when and how the application of force is to be used by the military, has its roots in the Western world in the just war thinking arising from the early church. The “theory” evolved through the Middle Ages and came

¹⁹⁷ Ibid., 131-132. Toner draws on a number of different ethical systems in his development of these tests for making an ethical decision. The legal and situation test reflects the unique circumstances (Lutheran Theology uses “office” or “vocation” to describe the role of the officer) that a military officer finds himself in, making decisions that will inevitably be measured in human lives. The consequences test is also known as teleological, consequentialist, or utilitarian ethics and is associated with John Stuart Mill (1806-71), 157 n. 28. Deontological ethics, or “rules” ethics, is concerned with acting out of a sense of duty--regardless of consequences--and is associated with Immanuel Kant (1724-1804), 156 n. 27. Kant’s approach is very appealing to the military mindset because of the emphasis on fulfillment of duty. Kant theorized, in *Foundations of the Metaphysics of Morals*, two main principles for human acting. These categorical imperatives are at the core of ethics; they are good because they ought to be done and they are binding without qualification. The first is “an action has moral worth if its maxim can be willed as a universal law.” This is the way to genuine morality. The second is “we should always treat humanity, whether in ourselves or other people, as an end in itself and never merely as a means to an end.” Kant says, “Man is not a thing and thus not something to be used merely as a means; he must always be regarded in all his actions as an end in himself. Therefore I cannot dispose of man in my own person also as to mutilate, corrupt, or kill him.”

under philosophical and legal influence, so it is credible to talk about just war theories.

Anthony E. Hartle, *Moral Issues in Military Decision Making*,¹⁹⁸ Douglas P. Lackey, *The Ethics of War and Peace*,¹⁹⁹ and Martin L. Cook, *The Moral Warrior: Ethics and Service in the U.S. Military*,²⁰⁰ all use the just war categories to establish the moral justification for military service and as a guide to the ethical decision-making in the military profession.

Martin Cook, the Elihu Root Professor of Military Studies and Professor of Ethics at the U.S. Army War College, has contributed two articles to the Evangelical Lutheran Church in America's *Journal of Lutheran Ethics*, in 2006: "Ethical Lessons Learned in Iraq" and "Application of Just War Criteria to the War against Terrorism." In the second article he comments regarding the helpfulness of just war thinking:

The most fundamental point of the evolution of a just war perspective in the Christian church was a resolute embrace of the realm of practical politics as a locus of moral seriousness. The temptation to flee the world of moral ambiguity and shades of gray is, of course, a powerful one – a tug no morally serious person can avoid feeling. But it is, from the core of the just war perspective, a temptation to be resisted in favor of the hard, messy, and (as Augustine put it) "mournful" work of sustaining relative goods in the face of greater evil.²⁰¹

Military leaders have the moral obligation to explain to their warriors the moral justification for killing in combat before, during and after combat operations. "A combat leader who instills the skill and the will to kill has the moral obligation to ensure his

¹⁹⁸ Anthony E., Hartle, *Moral Issues in Military Decision Making* (Lawrence, KS: University Press of Kansas, 1989), 57-63.

¹⁹⁹ Douglas P. Lackey, *The Ethics of War and Peace* (Englewood Cliffs, NJ: Prentice Hall, 1989). This book is organized around discussion of pacifism and the application of just war principles to historical examples of military action.

²⁰⁰ Martin L. Cook, *The Moral Warrior: Ethics and Service in the U.S. Military* (Albany: State University of New York Press, 2004).

²⁰¹ Martin L. Cook, "Application of Just War Criteria to the War against Terrorism," *Journal of Lutheran Ethics* (2006)," <https://www.elca.org/jle/article.asp?k=405> (15 January 2007). From a lecture series on Religion and Violence at Stetson University, Deland Florida entitled "Ethical Issues in the Counterterrorism War.

subordinates are prepared to deal with the guilt associated with killing.”²⁰² Major Peter Kilner, a United States Army Infantry Officer and professor at Pennsylvania State University, says, “The argument was (is): since we recruit soldiers to kill, train them to kill, develop plans for them to kill, and order them to kill, we also owe it to them to explain why killing is morally justified, because if we don’t do this, there is a lot of evidence that many soldiers cannot live with having killed.”²⁰³ The warrior remains a moral agent in and outside of the combat zone. Shannon French, Professor of Philosophy at the United States Naval Academy, says:

In the peacetime world, we routinely recognize distinctions among different kinds of killing. There are times when killing another human beings is seen as morally permissible. Killing in self-defense is not the same thing as murder. Killing in war can be seen as a form of killing in self-defense. And just as the line between self-defense and murder can be crossed in the civilian world, it can be crossed in combat....”Murder” still has meaning, even in war. Similarly, placing them in the context of war does not alter the moral permissibility of rape, theft, betrayal, and other reprehensible acts...The warrior occupies the same moral sphere in Iowa as he does in Iraq.²⁰⁴

Dave Grossman, *On Killing*, makes an insightful comment that opens the door for the role of spirituality, religion and ritual in helping the returning soldiers deal with the rationalization or justification of responsibility in the act of killing. He says,

²⁰² Michael R. Nakonieczny, “Preparing for the Realities of Killing the Enemy and Taking Ground.” *Armor* (Fort Knox: Mar/Apr 2005. Vol. 114, Iss. 2), 5. <http://proquest.umi.com/pqdweb> (23 March 2006).

²⁰³ Kilner, “The Military Ethicist’s Role in Preventing and Treating Combat-related Perpetration-Induced Psychological Trauma,” 1-2.

²⁰⁴ Shannon E. French, “Warrior Transitions: From Combat to Social Contract.” *The Joint Services Conference on Professional Ethics (JSCOPE) Examines Pre-emptive War*, 27-28 January 2005. The same author says, “It is truly disturbing to consider how easy it may be for a person to rationalize the terrible transition from warrior to murderer. An individual may be persuaded to become a murderer by a single charismatic person, by a group or movement that answers some psychological need, or by the effects of traumatic event (such as witnessing the death of a close friend or family member). Here again I must stress that the line between a warrior and a murderer is profoundly important, but very thin. Once it has been crossed, the harm to the individual may be irrevocable.” *The Code of the Warrior: Exploring Warrior Values Past and Present*. (Lanham, Maryland: Rowman & Littlefield Publishers, Inc., 2003), 240.

Even the field of psychology seems to be ill prepared to address the guilt caused by war and the attendant moral issues. Peter Marin condemns the “inadequacy” of our psychological terminology in describing the magnitude and reality of the “pain of human conscience.” As a society, he says, we seem unable to deal with moral pain or guilt. Instead it is treated as a neurosis or a pathology, “something to escape rather than something to learn from a disease rather than—as it may well be for the vets—an appropriate if painful response to the past.”²⁰⁵

Pastoral Care and Post Traumatic Stress Disorder

Sometimes the memories of actions taken in combat can be very debilitating to the veteran. Participation in war, even just wars of defense, is destructive to both noncombatants and combatants. The physical scars are only part of the story; victorious returning veterans may have psychological, emotional and spiritual scars that last a lifetime.²⁰⁶ Research in the social sciences provides insights for the pastoral care of Marine recruits.

Since the Vietnam War extensive psychological research has been conducted to identify and treat Post Traumatic Stress Disorder (PTSD). This research has verified the psychological and emotional wounds of combat veterans, and has sought to find ways to assist their healing. Peter Kilner, in “The Military Ethicist’s Role in Preventing and Treating Combat-related Perpetration-Induced Psychological Trauma,” presented at the January 2005 *Joint Services Conference on Professional Ethics* (JSCOPE), says that killing in combat, more than just being exposed to the trauma of combat, is major factor leading to PTSD. Significant for this study is his reference to the research of Margaret Nelson-Pechota (2003), “that alienation from God and difficulty reconciling one’s faith with Vietnam experiences

²⁰⁵ Dave Grossman, *On Killing: The Psychological Cost of Learning to Kill in War and Society* (New York: Back Bay Books, 1996), 96.

²⁰⁶ Iasiello, “Jus Post Bellum: The Moral Responsibilities of Victors in War,” 49.

were related to higher levels of guilt and PTSD symptomology, and that religious worship is a mediator between combat severity and affective guilt.”²⁰⁷

Psychiatrist Jonathan Shay addresses combat trauma in two books, *Odysseus in America: Combat Trauma and the Trials of Homecoming* and *Achilles in Vietnam: Combat Trauma and the Undoing of Character*. He emphasizes the importance of trust in competent moral leadership in the military chain of command and the mutual support arising from a unit’s cohesion (what they have experience together they process together by talking about it with those who understand what it meant to be in combat zone with others trying to kill you).

Shay addresses the soldiers’ need for ‘purification’ after the shedding of blood for re-integration into society. The society bears responsibility for the acts of the individuals who have fought and killed in their stead.

What I have in mind is a communal ritual with religious force that recognizes that everyone who has shed blood, no matter how blamelessly, is in need of purification. Those who have done something blameworthy require additional purification and penance, if their religious tradition provides for it.²⁰⁸

It is critical that the spiritual formation of Marine recruits address the danger of losing respect for human life in the process of applying lethal force in combat. The catechesis of Marine recruits is aimed at helping them maintain their identity in Christ and deal with the possible emotional trauma of killing in combat. The catechesis of recruits should also stress the importance of confession and absolution in the life of the Christian warrior. The local Lutheran congregation is the community (communion of saints) where the returning veteran

²⁰⁷ Kilner, “The Military Ethicist’s Role in Preventing and Treating Combat-related Perpetration-Induced Psychological Trauma.” Margaret Nelson-Pechota, *Spirituality and PTSD in Vietnam Combat Veterans*. (2003). <http://www.usafa.af.mil/jscope/JSCOPE05/jscope05.html> (21 February 2005).

²⁰⁸ Jonathan Shay. *Odysseus in America: Combat Trauma and the Trial of Homecoming* (New York: Scribner, 2002), 245.

can receive the love, acceptance, support and cleansing needed to carry on and take hold of life after combat.

Pastoral Care in the Military Context

In the military context the Lutheran military chaplain functions in the eschatological context of the two walks of life, the church and the government. The Holy Spirit calls the chaplain through the church of Jesus Christ to apply Law and Gospel to God's people in uniform, providing pastoral care to men and women who have volunteered to serve the citizens of our nation. The ministry of the Gospel is a life and death matter; only in the Gospel of Jesus Christ, the narrative of the church that is passed on from generation to generation, do we have confidence that God's has forgiven and accepted us, freed us from sin, death and the devil. Ministry in the military context is acutely aware of life and death issues for the 18-25 year old military member, even more so than the general culture. The Lutheran chaplain is called to proclaim the good news in Jesus Christ, and to bring the comfort and healing of Word and Sacrament ministry to military members.

Pastoral ministry is conducted in accordance with the theological categories and presuppositions of the individual chaplain's faith group. A firm grasp of the nature of pastoral care heritage in the church is imperative, because the military culture has its own goals and aims, expectations and understandings of what a chaplain is to accomplish. Pastoral care and counseling using psychological categories and language is the expectation of many leaders. Clergy try to legitimize their role and function by pursuing credentialing (knowledge and skill are good things) as typified in other "helping" professions. The competency to counsel and provide pastoral care is often measured by contemporary

therapeutic standards and validated by the respect afforded in the soft sciences in society. Chaplains have much to contribute by virtue of their theological and pastoral training.

Thomas Oden, a Methodist theologian and the Henry Anson Buttz Professor of Theology and Ethics at Drew University, advocates a return to the historical roots of pastoral care, which in reality is the source of the human centered and empowered helping professions.²⁰⁹ Oden outlines maxims for effective pastoral counsel that applies to the military context of ministry:

- Do no harm. Make sure you do not lead the person into a state worse than before by either ignorance or malice.
- Respect the parishioner's right and responsibility to choose their own spiritual guide.
- Allow people time to arrive at long-awaited moments of insight in which their self-perception or interpersonal life elicits growth not previously thought possible.
- Do not woodenly assume that either quiet listening or active confrontation is always the obligatory way to engage in pastoral conversation.
- View spiritual formation not merely in terms of short-term crisis management, but rather in terms of the long-term development of the whole person.
- View the pastoral caring process as taking place within a community of caring, rather than just as an isolated interaction, as if the believing supporting community did not exist.²¹⁰

The emphasis on catechesis is required in pastoral care of recruits. The spiritual formation of the individual recruit needs to be guided by the leadership the chaplain. The value of the chaplain in the military context is based on the Lord of the church who has created and sustained his church through Word and Sacrament ministry. God calls ministers (chaplains) for the primary purpose to bring his saving Gospel and life-transforming Sacraments to his people and through his people to the world.²¹¹

²⁰⁹ Thomas C. Oden, *Care of Souls in the Classic Tradition* (Philadelphia: Fortress Press, 1984), 41.

²¹⁰ Thomas C Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco, CA: Harper Collins Publishers, 1983), 199-201.

²¹¹ C.F.W. Walther, *Church and Ministry*, trans. J. T. Mueller (St. Louis: Concordia, 1987), 66-76.

The military context is very subtle in its pressure to make the teaching agenda serve the aims and goals of the military and not the soul care of the individual recruit. Don Browning in *A Fundamental Practical Theology: Descriptive and Strategic Proposals*, points out that all theology is practical.²¹² He says all theologizing has to move from the practice of ministry to theory in an inductive process. Ministry has to start where the people are; their history and context determines the theology. Context is important for the confessional Lutheran and must be factored in, but the context does not drive our theology. The context of the history and experiences of the church throughout the ages also informs our pastoral practice. Context is important, but we have a clear confessional theology that guides and directs the pastoral care given to the recruits.

The catechetical instruction of the Fifth Commandment, and the authorization under the Fourth Commandment to participate in war, aims at serving the care of the conscience and not to make “killing” machines. A moral warrior is a more effective servant of the public good. The Marine recruit feels the tension between serving Christ and his church and some of the expectations place on him in his military vocation. For Christians serving in the military the model of Daniel in the land of the Chaldeans is a good one to remember. Daniel lived and worked in a dominant culture that was pagan and ruthless, yet he and his comrades were able to maintain their identity and their integrity through regular use of the means of grace and prayer. And God was with them to guide and direct, protect and defend them, granting them success in their witness to a worldly culture.

The Lutheran Confessional heritage has a wealth of wisdom that informs the pastoral care of Christians serving in public offices in society (e.g. AC XVI). Martin Luther,

²¹² Don S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis, MN: Fortress Press, 1996), 5.

throughout his writings, treats the relationship between being a private Christian and a servant of the public (*Whether Soldiers, Too, Can be Saved?* and *Temporal Authority: To What Extent it Should Be Obeyed*). His spiritually enlightened writing about the morality of a Christian serving as soldier provides a Gospel oriented basis for sound pastoral care of anyone with a troubled conscience concerning their role and responsibilities in the military. *Luther's Small Catechism* and the Western church heritage of the just war tradition provide a catechetical basis for pastoral care of the Christian serving as warriors based on Scriptural and Confessional principles.

CHAPTER 5

THE PROJECT DEVELOPED

Background

The project was conceived in the praxis of ministry to Lutheran young men in training to be United States Marines at the Marine Corps Recruit Depot (MCRD), San Diego, California. Every year MCRD trains approximately twenty-one thousand Marines. The transformation from civilian to become a basic Marine on graduation day is dramatic. The arduous process to become a Marine takes thirteen weeks and is demanding physically, emotionally, mentally and spiritually.

Many of the young men are recent graduates of high school and away from home for the first time. They are thrust into a strange and fear-inducing environment the moment they step off the bus and stand on the “yellow footprints” on the concrete apron outside of processing. Soon after arriving they are formed into training companies and meet their Senior Drill Instructor and his team of Drill Instructors who will guide them through the process to become confident irrepressible Marines who are motivated and dedicated to the pursuit of excellence.

The United States Marine Corps is a culture, which has a shared belief system, core values and attitudes that are inculcated in the recruit training environment and supported throughout the Corps with its history, tradition and values shared by all those who serve and who have served as Marines. The Marine Corps Recruit Depot, San Diego describes “Recruit Training”:

Marine Corps Recruit Depot (MCRD) San Diego is one of the birthplaces of basically trained Marines. It is here where America's young men are transformed into Marines. We believe that Marines are forged in a furnace of shared hardship and tough training. This shared, intense experience creates bonds of comradeship and standards of conduct so strong that Marines will let nothing stand in their way. This belief will continue to be the basis upon which we make Marines.

Holding on to the high character of the Marines of the past, we look for ways to inculcate the strong values that have become synonymous with the Marine Corps. Through MCRD's challenging recruit training the Marine Corps is preparing its Marines for the 21st century.

Marine Corps recruits are trained not only physically and mentally, but morally as well. Forming the bedrock of any Marine's character are the Core Values -- Honor, Courage and Commitment. By incorporating these values into recruit training, the Marine created is not just a basically trained, morally conscious Marine, but also a better American citizen who will return to society following his or her service to this country.²¹³

Marine recruit training recognizes the importance of training the new Marine to be a moral agent who takes responsibility for decisions and can evaluate their actions in the light of core values. The basic values of honor, courage and commitment and many related values that will guide the warrior such as integrity, discipline, teamwork, duty and esprit de Corps are inculcated during the training process in numerous ways. Drill instructors, recruit training officers and Navy chaplains teach specific Core Values classes (Appendix One: example of PPT presentations on ethical decision making). Drill instructors model and guide the recruits in one-on-one and small group discussions of Marine Corps history and the values illustrated by the actions of those who have gone before. In the various training events skill instruction and acquisition is interspersed with core values discussion. For example, courage is discussed when teaching recruits rappelling, illustrating that courage is not the absence of fear, but is the fortitude to overcome and control fear to achieve the task at

²¹³ Marine Corps Recruit Depot, San Diego, California,
http://www.mcrdsd.usmc.mil/recruit_training_links.htm (16 January 2007).

hand. Moral courage is the ability to do right thing in the face of opposition or great difficulty because of one's identity and character as a United States Marine.

The Lutheran recruit comes into this new and strange environment of transformation as a disciple of Jesus Christ with an identity established in baptism. The recruit needs to be re-affirmed, or should I say confirmed again, in his established identity in Jesus Christ and his calling to follow the One who died and rose again. The question, "What does this mean?" is a key contextual question for the Lutheran recruit. Some arrive in this new and strange environment with a firmly established set of Christian values based on their training and education in the context of the church. Others do not have the firm foundation and experience of interpreting challenges in new contexts in the light of their Christian faith. The integration of their Christian training and world perspective with the new cultural context of the Marine Corps is a challenge to recruits.

The first Sunday in boot camp recruits are led by Drill Instructors to worship services of their choice. On Sunday morning at 0800 Marine recruits gather at the Marine Corps Recruit Depot chapel in San Diego, California, for a Lutheran liturgical service. At the end of the service the chaplain invites them to stay for Bible study, or as it is called at MCRD, Religious Education. The catechetical program was designed to cover all Six Chief Parts of *Luther's Small Catechism* over the thirteen weeks at MCRD and Edson Range, Camp Pendleton. The group of young men (women Marines are trained at Parris Island Recruit Depot, South Carolina) consists of recruits ranging in age from 18 to 25 years.

Most of these recruits are within a year or two of graduating high school and have very little life experience. They have dedicated themselves to protect and defend the United States America by taking the Oath of Enlistment as United States Marines. In a short period

of thirteen weeks they are transformed from civilians into Marines. Yet, they still have many questions about God's purpose and God's plan for their lives and how they should go about finding his will for their futures. They are trying to find answers for the basic questions of human existence such as "Why am I here in this world?" or "Where have we come from?" or "Where am I going?"

Robert Kolb makes a very poignant comment about the commonality of human life in this world:

That we need to put our trust in someone or something outside ourselves should immediately tell us something about who and what we are—and are not. That someone or something else must give our lives foundation and framework suggests *we are not in ultimate control of our lives* (my italics). Deny that as we may, we always come back to putting our trust in someone or something, for we cannot exist without a sense of identity, a sense of security, and a sense of meaning. We must have a reliable and dependable source of identity, security, and meaning—or die.²¹⁴

Marine recruits in the formative years of late teens and early twenties are on a quest to know the answer to life's questions. That answer is found in no one else than the Creator of heaven and earth, of all things visible and invisible, their Creator who has appointed this time in this place to be born and to serve as his people in uniform.

The Marine Recruiters work the streets of America to bring in the brightest and best to serve as Marines. It is no surprise that Lutheran young men join from America's heartland and show up at MCRD to become Marines. Some have very stable homes with thorough Christian training in confirmation and others have some church background, having been raised attending a Lutheran Church (all backgrounds of Lutherans represented), but for some family reason were not able to complete the catechetical process as a youth. Then another group is the "seekers," who have a friend who attends the worship and Bible study and

²¹⁴ Robert Kolb, *Teaching God's Children His Teaching*, 2-2.

invites them to come along. Some decide to become a Lutheran through the catechetical process.

My anecdotal observation from interacting with this group of young men from broad and diverse backgrounds is that catechesis of Christian doctrine is at a low ebb in current cultural climate. Some recruits reported that confirmation was focused on building good relationships, the interactive interpersonal approach, vice the traditional doctrinal content approach. Catechetical renewal is mandated by the challenges the church faces in our cultural with the power of the media and the messages of secularism and materialism, along with the ubiquitous presentation of varieties of spiritualities, all deemed to be just a matter of personal preference and of equal value.

This assessment arises from a man-centric view of life, which has as a core value the false doctrine, that all that matters is spirituality, any spirituality, and the intensity of my personal belief. God has revealed a contrary position, showing the shallowness and deceit of a man-centric approach to reality and the universe. Christian teaching is God-centric. We believe, teach, and confess what God has revealed about the human condition and the perilous predicament human beings are in, and what God has done through his Almighty Word to rescue us from ourselves.

Marine Recruiters' field of work is an American culture, with young people who have been raised in the media and technology based lifestyles, which is, in the assessment of cultural commentators, a "post-Christian" society. The American news media promulgates the secular idea that faith and religion should be held and practiced privately, but should not be influencing public policy and the laws of our land. The separation of church and state case of Judge Roy Moore, who wanted the Ten Commandments to stay in his Alabama Court

House, illustrates the obvious effort to remove any mention of God or Christianity from the public square.²¹⁵ As young people who come from the culture it is imperative to be aware of their characteristics and preferences in addition to the Scriptural truth that they are sinners who need God's forgiveness and new life in Christ.

In terms of Leonard Sweet, they are "Postmodern Pilgrims." The book which bears that name is Sweet's "attempt to exegete today's culture by the light shed from the cross and to understand all of life in the light of the Christian tradition."²¹⁶ If we are going to effectively communicate the Gospel of Jesus Christ, then we need to speak in terms that members of the culture can understand, removing obstacles to effective hearing, such as insider lingo of the church that says nothing to those who are of the culture. This does not deny the power of the Word of God to transform hearts and minds. The Gospel is "the power of God to salvation, for everyone who believes." Our techniques and strategies for teaching need to take into account the cultural context of the learners so they will participate in the process. Communication techniques and educational strategies must take into account the unique context of Marine Corps boot camp and all of its attendant stressors, as well as the background of the recruits attending the catechetical instruction.

While this researcher was serving as the Deputy Command Chaplain from July 2002 through July 2005 our nation was involved in the Global War on Terror. Many of the young men who attended the Lutheran Divine Service and catechesis eventually found themselves in combat in Afghanistan and Iraq. While in boot camp some reported to me their struggle with the morality of killing in combat and the ethics of serving in the military.

²¹⁵ CNN Friday, November 14, 2003 Posted: 7:36 AM EST (1236 GMT).

²¹⁶ Leonard Sweet, *Postmodern Pilgrims: First Century Passion for the 21st Century World* (Nashville: Broadman & Holman, 2000), XVIII.

Contribution of Educational Theory to the Project

Since the project will utilize catechesis for pastoral care of Marine recruits a review of some educational theory and insights informing the process is necessary. The Fifth Commandment Module will use modern learning theory. The design of this course on the meaning of life in light of the Ten Commandments, entitled *God's Purpose for Your Life: A Catechesis of the Ten Commandments for the Marine Recruit*, and particularly the Fifth Commandment Module, is structured around the four steps in the natural learning process.

Marlene LeFever outlines the four types of learners in this natural process. Step one is Collaborative Learners, who know or feel that they can easily express what they already know from past experiences. This is important for adult learners who need to have affirmation about the value of their amassed learning and be respected by the teacher for it. Step two is the Analytic Learners, are those who are searching for something new, or a new perspective, to add to their toolbox. Step three learners are the Common Sense learners, who say, "So what!" This is connecting the new insight or knowledge or skill to real life, hands on experience. And the last group is the Dynamic Learners, who help the rest see how to carry this out to the everyday world.²¹⁷

The Marine recruits are motivated to learn because of the context of boot camp and the challenges their new vocation places on them as Christians. Raymond Wlodkowski, *Enhancing Adult Motivation to Learn*, makes the cogent case that motivation for learning is engendered from within the learner. His insightful treatment of the factors that establish the right atmosphere for adults to learn is applicable in many different types of adult education and is extremely helpful for chaplains teaching in the boot camp environment. Motivation to

²¹⁷ Marlene LeFever, "Learning Styles," in *Introducing Christian Education for the Twenty-first Century*, ed. by Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 133-136.

want to grow spiritually arises from the Gospel of Jesus Christ. It is not a “have to,” but it is a “want to” that is created by the Holy Spirit working in the minds and hearts of God’s people. The author’s treatment of creating motivation from within adults to want to learn and grow provides a framework for teachers of spiritual and eternal truths that can be utilized to motivate people with the love and mercy of God and not with threats of punishment, pain or fear.

Instead of being teacher focused, motivating learning is learner focused. This does not dismiss the role of the instructor, but does mandate that the instructor have a “realistic understanding of the learner’s goals, perspectives and expectations for what is being learned.”²¹⁸ Adult learners bring a wealth of experience and prior knowledge to class that must be acknowledged by the attitude and respect that the instructor affords the class. An egalitarian approach and facilitation rather than domination is prudent for the instructor who wants to motivate the learners in the task at hand. The class is not the time to demonstrate how much you know and how much they don’t know about a subject. The design of the teaching and motivational plan must put the learning within reach and then systematically cover the content to bring the learners along without insulting or boring them.

The core of Wlodkowski’s learner focused education is the “Motivational Framework for Culturally Responsive Teaching.”²¹⁹ This motivational framework is holistic and systemically interconnected with the four motivational conditions needed to enhance the experience of learning. The author names the essential conditions as: Establishing Inclusion; Developing Attitude; Enhancing Meaning; and Engendering Competence. The atmosphere

²¹⁸ Raymond J. Wlodkowski, *Enhancing Adult Motivation to Learn: A Comprehensive Guide for Teaching All Adults*. 2nd ed. (San Francisco: Jossey-Bass, 1998), 35.

²¹⁹ *Ibid.*, 80.

where teachers and learners feel respected and connected is inclusion. The disposition of the learner is motivated in a positive manner when the topic is relevant to their life experience and they have choice in the learning process. The instructor is the leader in the learning experience, but the learner's experience, values, perspective and wishes need to be factored in to establish motivation within to learn. The adult learner wants something that will add value and meaning to their life. It is critical to learn new material that will give them more satisfaction or more competence in their daily work and family lives.

The instructor is to trust his or her own perceptions of the learners' motivation throughout the process. Assessing the motivation "moment-to-moment" can help the instructor make adjustments to the unique situation of a particular group mix of individuals. The advice given not to focus on one individual, especially the negative one is pertinent. Overall, the question must be asked, "Do the learners engage in those behaviors that foster continued growth in knowledge?" The measurement of persistence, the volitional, is better than the emotional vigor of the learners.

The learning must be worthwhile and be filled with meaning for the lives of the people who are engaged in it. The instructor and the learners are co-learners in the entire process. The sense that our instruction in the church is transcendent and the awareness that we are part of something much greater than ourselves is crucial for continued growth in knowledge and discipleship. Wlodkowski says, "In learning, there is a unity among worth and meaning and joy."²²⁰ There is no better worth, meaning and joy than to know the Gospel and to continue growing in knowledge of our Savior.

²²⁰ Ibid., 337.

The Design of the Study

The research methodology used in this project was qualitative in nature and was conducted in the practice of ministry in the unique context of Marine Corps recruit training. Recruits come into this new context and are stripped of all external identity markers. Their personal choice of attire is replaced with camouflage uniforms. They all have their heads shaved. They move together in platoon formations to the chow hall and must finish their meals in twenty minutes or less. They are told when to sleep and when to wake up. They are told when to shower and when to use the head (bathroom in Navy terms). However, they retain their faith and the contents of their character. The integration of their Christian training and world perspective with the new cultural context of the Marine Corps is a challenge to recruits. The researcher also comes to this context with a set of values and mission goals as a Lutheran chaplain catechizing recruits, both to review confessional Lutheran theology for the confirmed and to introduce to the Christian faith to recruits desiring confirmation, based on *Luther's Small Catechism*.

In the catechetical process the recruits are given the opportunity to ask any theological question on their minds. The researcher has observed in the praxis of ministry that recruits struggle with the issue of taking another person's life. They experience angst deep in their souls about murder and their function and role as Marines. They understand the reality of the Global War on Terror and the mission of Marines to seek out and destroy the enemy.

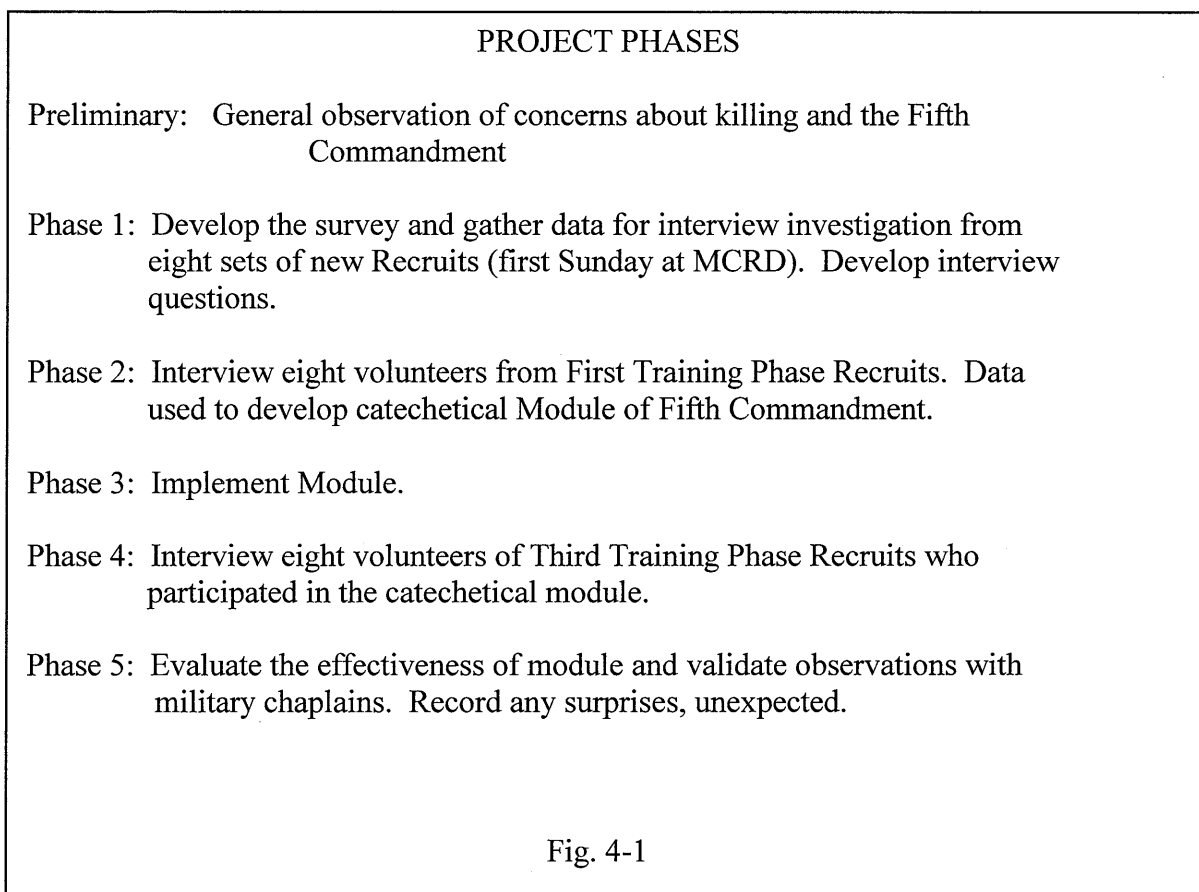
This study examined what the recruits' spiritual needs and questions are in regard to sanctified living of the Fifth Commandment. The catechetical question, "What does this mean?" must be applied to the specific context of recruit training and to the particular

vocation of being a Marine warrior. The researcher explored the practical results of utilizing the catechetical structure of Luther's explanation to the Fifth Commandment (as well as the other commandments), with contextually sensitive language and application, to be a tool to establish a firm foundation for the moral thinking and ethical decision making of Marines in boot camp and in the fleet.

Some questions that will help formulate an approach to answer the question about the utility of catechetical instruction of the Fifth Commandment for the spiritual formation of Marine recruits are: Does the confirmed recruit interpret his role and purpose in the new context and new vocation in light of the doctrines of the Christian faith? More specifically, does he apply Luther's meaning of the Fifth (and Fourth for that matter which also includes a proper understanding of the uses of the Law in the life of the believer) to himself as a warrior? Does he interpret his application of precise violence to protect and defend the life of his neighbor (in this case his fellow citizens) as an act of love in accordance with Luther's meaning of the commandment? Does the recruit understand his role as a member of the United States military in light of Romans 13 and God's use of the "sword" in this world? Does the spiritual formation of the recruit sufficiently address the need to be humble in his role as a warrior? Does his spiritual life inform and regulate the authority he has been entrusted with as one who bears the sword (the authority to use violence to achieve political ends)?

Methodology

The research appropriate methods were the surveys, interviews, ethnographic observations and personal journaling of the researcher's perceptions of the process. The phases of the project and the tools and methods of research for each phase follow, Fig. 4-1.



Data were gathered using a variety of evaluation techniques from qualitative research, focusing on the value laden subjective (their inner life of thoughts, feelings and decision making) world of the recruits. A survey was developed following guidelines in "Study of Congregations."²²¹ The specific survey used was vetted and adjusted in consultation with

²²¹ Nancy Ammerman, et al. *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998), 204.

other chaplains at MCRD in the same context of ministry, Fig. 4-2. Chaplains reported the same types of questions from recruits in their daily ministry, so they understood the contextual need to address the tension points highlighted by the questions of recruits in the Sunday morning catechesis.

The survey was given to eight sets of first training week recruits who attended the Lutheran catechesis on their first Sunday at MCRD. Basic demographic information was gathered to help the instructor validate impressions and observations about the learners in the class. The survey also determined the respondent's church background and extent of catechetical instruction, if confirmed, and other religious education experiences. The survey aimed at identifying the specific moral thinking on the taking and preserving of life based on the Fifth Commandment as well as any spiritual conundrums they felt as budding warriors. The results helped the researcher formulate interview questions for the next phase of the project.

A SURVEY TO ASSIST THE CHAPLAIN	
Today's Date _____	Training Company _____
1. What is your church background?	
2. Are you confirmed?	
3. How many years did you attend confirmation instruction?	
4. Did you use Luther's Small Catechism in your confirmation instruction?	
5. Did you learn the Ten Commandments in your confirmation instruction?	
6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder"?	
7. What are those concerns?	
Fig. 4-2	

The survey starts with the quantitative question of church background. Not all of the recruits attending catechesis were of Lutheran background and some had no church background at all. I expected a correlation between confidence in the morality of their vocation as warriors and spiritual formation and training in their home church. That confidence also may arise from other sources of support and identity such as patriotism or a family history of military service. Other questions that could have been added are the levels of involvement in regular worship and communion attendance, in youth activities, Bible study and prayer life.

The second through fifth questions of the survey were designed to find out how much instruction in the basics of Lutheran doctrine they had received, how many years they attended classes and if *Luther's Small Catechism* was included in the instructional materials used.²²² Question five focused on the catechesis background of the Ten Commandments. I did not ask if they had to memorize the Commandments and Luther's meanings. It became apparent in the process that confirmation instruction programs are not equal in value and content in Lutheran congregations.

The sixth question of the survey focused on the key issue of this project. The qualitative nature of the question aims at getting at the private interior thought life of the recruit and the voice of conscience within. The recruits are asked a direct and open question about any level of concern about the morality of killing as a warrior. In the chapel setting they had the opportunity to express their concerns in a safe place away from the stress of the training. Identifying the mental struggle or the qualms of conscience is important in the process of spiritual formation as a warrior and moral agent. To address the concerns a clear diagnosis of the pastoral need is required.

²²² *Luther's Small Catechism and Explanation* (St. Louis: Concordia, 1991).

The survey is aimed at finding out the moral reasoning of the recruit. The explicit answer to the question of the morality of killing an enemy in combat may be an unequivocal affirmative. However, the moral reasoning process and basis for the individual's internal voice of justification may be significantly different. The distinction is rooted in the internal motivation of the heart, their worldview, theistic factor in reality and their sense of morality in community. The distinction is also rooted in their larger view of reality, the place of God in it, the definition of love for the neighbor and justice for all. One is based in being a "duly authorized agent of the government fulfilling his godly vocation." The other may be motivated by revenge, self-preservation, patriotism or host of other reasons, maybe not even clear to the individual. Lt.Col. Dave Grossman (USA Ret.), *On Killing*, says that 98 % of human beings have to be psychologically conditioned to kill through combat training and will feel deep remorse or regret. Dr. Grossman says there is a 2 % segment of the population with the mental disposition to feel no remorse for killing.²²³

The recruits were not pressured in any way to participate in the interview. As a senior naval officer the researcher had to be sensitive to the dynamics of the military boot camp environment and the mindset of recruits in training who stand in awe of any officer, especially one equal in rank to their Recruit Training Battalion Commanding Officer. In Phase 2 and Phase 4 the recruits were fully informed in writing concerning the parameters of the interview and intended use of the data gathered in the final analysis of the project (Appendix Two, "MINISTRY STUDY CONSENT FORM"). The consent form identified who the researcher was and the reason behind the interview. The researcher told the interviewees that the information gathered in the interview would be used in partial completion of the Doctor of Ministry degree from Concordia Seminary, St. Louis, MO. The

²²³ Grossman, *On Killing*, 50 and 180.

practical reason for the study was to increase ministry effectiveness in the practice of ministry in the boot camp context.

The researcher explained that some recruits have reported qualms of conscience and struggled morally over the issue of killing another person as a United States Marine. The interview was one way for the researcher to explore their personal opinions and thinking on the issue of killing in the fulfillment of their duties as Marine. The researcher also asked permission to audiotape the interview to ensure accurate gathering of information. The recruits were assured that the audio recording would be erased after the material was gathered and put in writing, that confidentiality of the respondents would be safeguarded and no information is reported to the chain of command.

The recruits were also guaranteed that the information would not adversely affect their service as United States Marines or their ability to graduate from boot camp. They were told that the information gathered would be published in a paper, but none of their responses could be connected to their name. Again, they were told verbally and in writing that their participation was completely voluntary, and if at any time they wanted to not answer questions or participate any further, that decision would be respected.

After the first set of eight interviews a catechetical lesson plan of the Fifth Commandment was developed (Appendix Nine). This module was developed with insights from adult learning theorists. The leader of the catechetical module set the stage by demonstrating respect for the perspective and life experience of the adult learners in the class. The catechetical lesson plan was designed with sensitivity to the context and needs of the recruits in Marine training, giving the Christian Marine warrior the Biblical, confessional

and ethical framework to make God pleasing decisions in regard to participation in war and conduct within war.

The module was designed using adult learning theory and the familiar vehicle for communication and memory, the acronym. One model for teaching Christians about the elements of prayer is the word “ACTS.” This acronym sums up the movement and elements of prayer. Begin prayer with ADORATION, acknowledging who God is and his inherent worthiness to be praised. Then move to CONFESSIOIN, asking for forgiveness with an attitude of repentance, and trust that God has forgiven you in Christ. The next move is THANKSGIVING, first of all for his forgiveness and new life in Christ for self and others, along with all spiritual and material blessings (see First Article meaning). The last is SUPPLICATION, asking God to hear your requests and concerns for yourself, your family, and others.

In the lesson plans the researcher borrowed the acronym ACTS, building the structure in stages of ATTENTION, CONCENTRATION, TASKS and SUMMARY. This is an adaptation of Jane Vella’s four “I’s”: INDUCTION, INPUT, IMPLEMENTATION and INTEGRATION.²²⁴

The recruits know what ATTENTION means. This is not meant to create a stressful environment, but to gain their interest and create a hook to get them into the learning process. In this first level the approach is meant to tap into previous knowledge and experience (Sweet’s E in E-P-I-C).²²⁵ This will affirm their ability to gather knowledge, assess life, and make decisions. CONCENTRATION shifts to the body of cognitive knowledge of the

²²⁴ Jane Vella, *Taking Learning to Task: Creative Strategies for Teaching Adults* (San Francisco: Jossey-Bass, 2001), 37.

²²⁵ Leonard Sweet, *Post Modern Pilgrims* (Nashville: Broadman & Holman, 2000).

particular commandment utilizing various teaching methods that allow the class members to participate (Sweet's P). The section on TASK will be the hands on discovery of what various Scripture passages say in regard to the application of the commandment to life. The SUMMARY section will lift their eyes beyond the class session to focus on the integration of their daily lives and relationship with God through faith in Christ.

God's Word creates and informs our identity, security and meaning. They are capable disciples of our Lord Jesus Christ, filled with the Holy Spirit through Word and Sacrament, and able to discern the will of God for their life of faith as they anticipate the goal of faith, seeing Christ face to face. The module also provides a pastoral care framework from the catechesis of the Fifth Commandment to help Marine recruits in moral thinking and ethical decision-making. The structure of the module is intended to be transferable from the recruit-training environment to their life of service in the fleet and beyond.

Implementation

From January to July 2005 the project process was implemented at MCRD, San Diego, California. The military subjects of this study were under the authority of the Commanding General, Marine Corps Recruit Depot and Western Recruit Region, San Diego, California. A request for permission to interview the recruits for the project was forwarded up the chain of command 07 February 2005. Permission was officially granted in writing 07 March 2005 (Appendix Three). The Phase 1 interview process was conducted in March 2005, followed by the development of the Catechetical Module (Appendix Nine). The module was taught in April and May 2005. Interviews with eight recruits in the Third Phase of training at MCRD were conducted in May and June 2005. The interview process was guided by the insights and advice from Concordia Seminary Doctor of Ministry course

Research Methodology and Dissertation Writing (DM 996) handout (Appendix Four), “Some Guidelines on Interviewing and Reporting as Media For Gathering Education Information” and from *Studying Congregations: A New Handbook*, Sidebar 7.2, “Hints for Interviewing.”²²⁶

Since the researcher is a participant and observer in the survey, catechetical and the interview process, perceptions were digitally recorded immediately following the class to capture fresh observations and to assist in the validation of data. William Myers suggests that interpretative information gathered from interviews and observations be “reality-checked” with a focus group of individuals in the ministry context.²²⁷ The information and impressions gathered from the interviews and in the catechesis of the Fifth Commandment module were shared with colleagues to test the perceptions, assumptions and hypotheses of the researcher. Validation was conducted throughout the entire process by seeking the counsel and review of the interpretative conclusions from data gathered with chaplains engaged in the same ministry context. Casuistic conversation with colleagues provided a means to test hypotheses and impressions from reflective moments. The invaluable contributions of those conversations validated the worth of the project for ministry in the recruit-training environment. Catechesis in Christian doctrine is the solid basis for sound pastoral care of the person’s conscience and overall spiritual life.

In the next chapter the research results indicate that the recruits were assisted in their moral reasoning and ethical decision making with the catechetical instruction. The moral, ethical and spiritual formation of Marines is an important part the Marine boot camp

²²⁶ Nancy Ammerman, *Studying Congregations: A New Handbook*, 204.

²²⁷ William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program*, 3rd Ed. (Chicago: Exploration Press of Chicago Theological Seminary, 2000), 65.

experience. The boot camp curriculum wisely includes religious worship and religious education as a significant part of the formation of Marines. Some of the confirmed recruits did learn to interpret their role and purpose in the new context and new vocation in light of the doctrines of the Christian faith. The distinction between authorized killing and murder was helpful for the recruits who experienced the Fifth Commandment module designed in the study.

The recruits also demonstrated increased understanding about their role as a member of the United States military in light of Romans 13. The desire of the researcher was to help the recruits make the connection between their spiritual life and the performance of their duties. They learned that their faith guides, directs and regulates their awesome responsibility and authority as God's representatives in uniform.

CHAPTER 6

THE PROJECT EVALUATED

The evaluative process happens unintentionally throughout our daily lives and in the conduct of ministry in the context God has called us. We all are governed by our perceptions of ministry in a given situation. We try to structure our response to the community of faith that we are engaged with to meet needs and foster spiritual transformation and growth in God's people by faithfully using the means of grace and responding with prayer. In the delivery of ministry a systematic and intentional approach to evaluating the community of faith we minister to and the effect of the application of God's Word to the lives of God's people is mandated by the desire to please God and to strive for ministry excellence. A disciplined approach to testing observations and intuitions about the needs and desires of God's people in Marine recruit training arose in my practice of ministry as the Deputy Depot Chaplain and the Lutheran congregation's pastor at the Marine Corps Recruit Depot, San Diego, California.

Data were gathered using qualitative research methods and strategies and the findings and hypotheses were processed in conversation with other military chaplain professionals, reflected upon and weighed against the experiences of theologians ministering to warriors in church history. Pastoral care of recruits in training was critical to calm troubled and questioning consciences about the serious nature of their calling as Christians while serving as United States Marines, who are called upon to fight our nation's wars and who have the reputation of being some of the fiercest warriors to have worn the uniform.

Pastoral Care of the conscience happens by exploring the crux of the angst felt, and informing the mind and heart through the Word of God, leading one to repentance and faith, and affirming the constant need for confession and absolution in our spiritual journey. Catechesis of God's Word and the principles of discipleship for a Christian warrior arising from the teaching of his Word instruct the conscience and empower the heart through the enlightenment of the Holy Spirit, making the conscience a useful tool of the Holy Spirit's in shaping and molding the disciple into the image of Christ, fit for every good work.

The evaluative process began when I was first asked the question, "What does God think about our duty to kill in combat?" I wondered how many other recruits were struggling with the same issue. I discussed the question and its implications with a fellow Navy Chaplain and decided to focus a systematic study of the issues of murder and killing in the moral thinking and ethical decision making of the Lutheran Marine recruit. Pastoral care of recruits was provided by helping them work through the challenges in their moral thinking and ethical decision making as Christians serving in our nation's premier fighting force.

The evaluative process was a dynamic interaction of thought and discussion, reflection and testing of assumptions. As insights and hunches were discovered in the attempt to develop a hypothesis, in the data collection, in the instrumentation/tools development and in analyzing the data I found myself constantly reflecting on, making assumptions and drawing conclusions about the theological implications of the recruits' questions about the sanctified living of the Fifth Commandment. Collaborative discussion with competent ministry colleagues served to test my assumptions and guide the conclusions about the best possible approach of ministry. Conversation with colleagues helped me to develop the stages of the project moving from the survey, to developing questions for the

interview, to interviewing First Phase recruits, to the development and teaching of the catechetical module of the Fifth Commandment and testing the results with interviews of Third Phase recruits.

The exploratory survey was taken from August 2004 through January 2005, Fig. 6-1. A total of 175 recruits agreed to take the survey, of which 144 were already confirmed Lutherans. Lutheran denominations included the Lutheran Church-Missouri Synod (LCMS), the Evangelical Lutheran Church in America (ELCA), the Wisconsin Evangelical Lutheran Synod (WELS), the Evangelical Lutheran Synod (ELS), the Association of Free Lutheran Congregations, and independent Lutheran congregations. Other Christian denominations, including Episcopal, Catholic, Assemblies of God, Baptist, Methodist, Apostolic, Nazarene, or No Preference (of religion) made up the religious background of the recruits who participated in the survey.

SURVEY DATA						
Date	Company	Recruits	Lutheran	Confirmed	Christian	No Preference
01 Aug 2004	Hotel	25	21	19	0	4
29 Aug 2004	Kilo	22	18	16	2	4
12 Sep 2004	Charlie	20	18	13	1	1
19 Sep 2004	Fox	31	28	21	1	2
10 Oct 2004	Echo	40	29	12	7	4
07 Nov 2004	Delta	15	13	12	0	2
14 Nov 2004	Hotel	16	11	10	4	1
21 Nov 2004	Mike	17	15	12	1	1
TOTALS:		186	153	115	16	19

Fig. 6-1

One of the objectives of the survey was to discover an indication of a relationship between being a confirmed Lutheran and the moral thinking and ethical decision making as a warrior. It was expected that thorough catechesis about the meaning of the Fifth Commandment and a Christian's vocation in the world would provide the basis for calming the conscience and guiding the recruit's actions. The survey was not validated statistically to measure the degree of agreement between being a confirmed Lutheran and clarity in the morality of being a warrior. The data gathered were direct quotes from the survey participants. I attempted to develop a scale or a continuum to help plot the range of responses.

After analyzing the data I thought it would be advisable to place the raw data in the Appendix instead of "artificially" categorizing the comments or read meaning into the comments that the respondents did not intend (Appendix Five, Survey Raw Data). Please note the attempt to transfer the manner and form of the survey responses in the raw data in the Appendix. The grammar and spelling of the recruits were not corrected in keying their responses into a word processing program. The survey was a means to determine if the concerns about killing were wide spread among recruits the first Sunday at boot camp. It also provided a means to gather information that would assist in the development of the questions for interviews to explore what their moral thinking was and how the recruits reconciled being a warrior with obedience to the Fifth Commandment.

Another objective of the survey was to discover if the recruits were wrestling with the requirement to kill as warriors and the Law of God not to murder as they entered training at Marine Corps Recruit Depot. The questions arising from the survey would help guide the interview questions to be able to probe why they struggled. If they did not struggle with the

keeping of the Fifth Commandment I wanted to direct the interviews to find out what kind of justification or thinking process led them to believe that the commandment not to murder did not apply to the taking of human life in a combat situation.

The survey facilitated the development of questions for the interview process of eight recruits at the beginning of the boot camp experience. The original intent was to identify the recruits to be interviewed by randomly drawing from the group using a computer generated list of numbers and matched to specific numbers of their Social Security Numbers. However, due to the lower census of recruits at MCRD in the winter months I had to resort to asking for volunteers to be interviewed. In the high census months at MCRD the Lutheran catechetical class would have on average 65 to 80 recruits. In the low census months the average catechetical class attendance would be down to 20-35 recruits.

The denominational breakdown of each company is listed in the raw data of the eight surveys (Appendix Five). The following breakdown of responses to the Survey, Question 6, is a sample illustrating the yes and no answers, and the recruit's justification for a warrior killing in the performance of his duty or the recruit's expression of concern about killing as a warrior.²²⁸ Some of the responses also illustrate the angst felt by new recruits over the question of killing. Samples from the eight Companies surveyed (Fig 6-1) follow:

Hotel Company was surveyed 01 August 2004 with 25 recruits participating. Six confirmed Lutherans expressed "no concern" about the Fifth Commandment as a warrior.

Some comments:

1. "No, on the basis of the word murder can be defined differently than killing someone who will kill you if you don't kill them. Even though I'd rather not have to face that situation, but No. It doesn't bother me.

²²⁸ Survey Question 6: "As a military man, do you have any concerns about the Fifth Commandment ("You shall not murder!")?"

2. "No. I don't have any concerns when it is for our freedom and the well being of our country. Murder is for cowards who have no faith or strength to do what is right." (Meaning is unclear)

Eight Lutherans in Hotel Company did express concerns. Some comments:

1. "I am not sure if my duties will conflict with what the Lord says not to do."
2. "If I am protecting myself and my country is (it) still wrong?"
3. "What does the Lord do different for a military man compared to a civilian as far as murder?"
4. "Would it affect you going to heaven if you murder someone in battle or war?"

Kilo Company was surveyed 29 August 2004 with 22 recruits participating. Seven confirmed Lutherans expressed "no concern" about the Fifth Commandment as a warrior.

Some comments:

1. "It's hard to weigh love of country vs. God's Word. If I have to kill, I will."
2. "No, warfare is not murder."
3. "I believe there is a difference between to murder and to kill. Killing is not sin. Murder is. To slay out of sin ie. Cain/Abel. Killing your enemies in honored combat such as for your country is not wrong."
4. "No. But, (I) would like to know how that does relate to my faith being in the military."

Two expressed concerns:

1. "Will God forgive men for killing in times of war? Does being in war make it alright to kill?"
2. "That (is why) I would have one more sin on top the others I have. That (is) why I signed up as a mechanic."

Charlie Company was surveyed 12 September 2004 with 20 recruits participating.

Two confirmed Lutherans expressed "no concern" about the Fifth Commandment as a warrior. Some comments:

1. "No, I don't feel that war is murder."
2. "No, under military orders only."

Eight expressed concerns. Some comments:

1. "How does God see killing in a time of war and will I be forgiven?"
2. "I am concerned about shooting someone who is not the enemy."

3. "I have wanted to be a Marine all my life, and I have studied and know about war. But I am scared of having the power of being capable of taking someone else's life."

Fox Company was surveyed 19 September 2004 with 31 recruits participating.

Thirteen confirmed Lutherans expressed "no concern" about the Fifth Commandment as a warrior. Some comments:

1. "No, sir, for it shall be an order appointed to me by my government. The only concern I have if I am KIA, my sins for killing will not be forgiven"
2. "No, because in the Bible it says there is a time for peace and a time for war."

Eight expressed concern. Some comments:

1. "If I go to war and kill another man but ask for my forgiveness will I be saved or not?"
2. "I don't want to kill people, but I signed up for Data Systems so it shouldn't be a problem."
3. "I feel that the use of violence is a necessary tool in this world, but the idea of ending another man's life makes me feel that I am somehow betraying what it means to be a Christian."
4. "If I am ordered to "kill" an enemy soldier how will I be viewed while standing at the foot of God?"

Echo Company was surveyed 10 October 2004 with 40 recruits participating. Thirty-three confirmed Lutherans expressed "no concern" about the Fifth Commandment as a warrior. Some comments:

1. "I will not murder a man. I am defending my people and country."
2. "Murder is a bad thing. But if it's your life or a terrorist's, there's not much of a choice."
3. "I see myself protecting people."
4. "I don't see it as murder. I see it as if I kill one bad guy I am saving innocent lives."
5. "It is your duty to engage the enemy. Those are your orders."

Seven expressed concern. Some comments:

1. "That the military doesn't change my mind about Christ, and doesn't put the core (spelling "Corps") in front of God."
2. "Guilt."

3. "That being here for three months I will be changed in my faith. I don't want to be changed in my faith."
4. "I, being a member of the WELS, am not in fellowship with other Lutheran denominations such as the Missouri Synod." (Attending worship led by a LCMS chaplain caused more immediate concern than the question of killing.)

Delta Company was surveyed 07 November 2004 with 15 recruits participating. Ten confirmed Lutherans expressed "no concern" about the Fifth Commandment as a warrior.

Some comments:

1. "I think that if you need to kill in the line of duty, it is OK."
2. "It is not murder; it is self defense or work."
3. "I believe any orders given to me are given in the best interest of God and country and my way of life but I also believe I should still ask for forgiveness for my actions."
4. "No, in the Bible (it) says somewhere that wars were gonna to happen and bloodshed will for God's name and to help spread the Word of God."

Five expressed concerns. Some comments:

1. "It is heavy on my mind."
2. "I will be judged by God."
3. "I have been told before that it is wrong, but then told (that) God has granted power to the government to do everything to protect it."

Hotel Company was surveyed 14 November 2004 with 16 recruits participating. Ten confirmed Lutherans expressed "no concern" about the Fifth Commandment as a warrior.

Some comments:

1. "I will do what I have to do to defend my country."
2. "It is murder, not kill. Wars are unfortunate, but they do happen."
3. "We fight as peacemakers, not to kill in cold blood."
4. "I believe murder is pre-emptive or an action of desire, but killing someone in battles is an act of self defense, therefore not murder."
5. "This recruit does not believe that killing in war for the right reason is murder."

Three expressed some concern. Some comments:

1. "Is this thinking valid? (with an arrow to the question). Do our actions make us any better than our enemys?"
2. "Surviving."

Mike Company was surveyed 14 November 2004 with 17 recruits participating. Eight confirmed Lutherans expressed “no concern” about the Fifth Commandment as a warrior. Some comments:

1. “Killing in time of war to defend yourself or your comrades and country is not murder.”
2. “Murder is different than killing.”
3. “During the time of war it is not murder to kill in defense of one’s self.”
4. “I see it as self defense or fighting for god.”

Five expressed concerns. Some comments:

1. “If my life is threatened I will not hesitate to take someone else’s life however, I still believe it is wrong to kill but god forgives us for our sins so I believe he’ll understand.”
2. “That my country might go to war for no reason and then it really would be murder.”
3. “Does my desire to defend my country which is a man made ideal, contradict the “love thy neighbor” stance of Christianity?”

Analysis of the Survey Data

The survey had 135 responses from confirmed Lutherans: 89 recruits indicated “no” to the question if they had any concerns about keeping the Fifth Commandment as a warrior and 46 indicated “yes,” meaning they had concerns about keeping the Fifth Commandment. Twice as many confirmed Lutheran indicated that they did not have any concerns. Some comments reveal that the respondents had some idea that they were functioning in a role in the government and not as private individuals (see page 134, Fox Company, #1; Echo Company, #1, #3 and #5). They made distinction between murder and killing, and that warfare is not murder, even though it does involve the very serious business of killing (see page 132, Hotel Company, # 1; page 133, Kilo Company, #3; Charlie Company, #1, et al.). This also indicates that these confirmed Lutherans understood that the military occupation was not prohibited for Christians. Other bases to justify killing in war

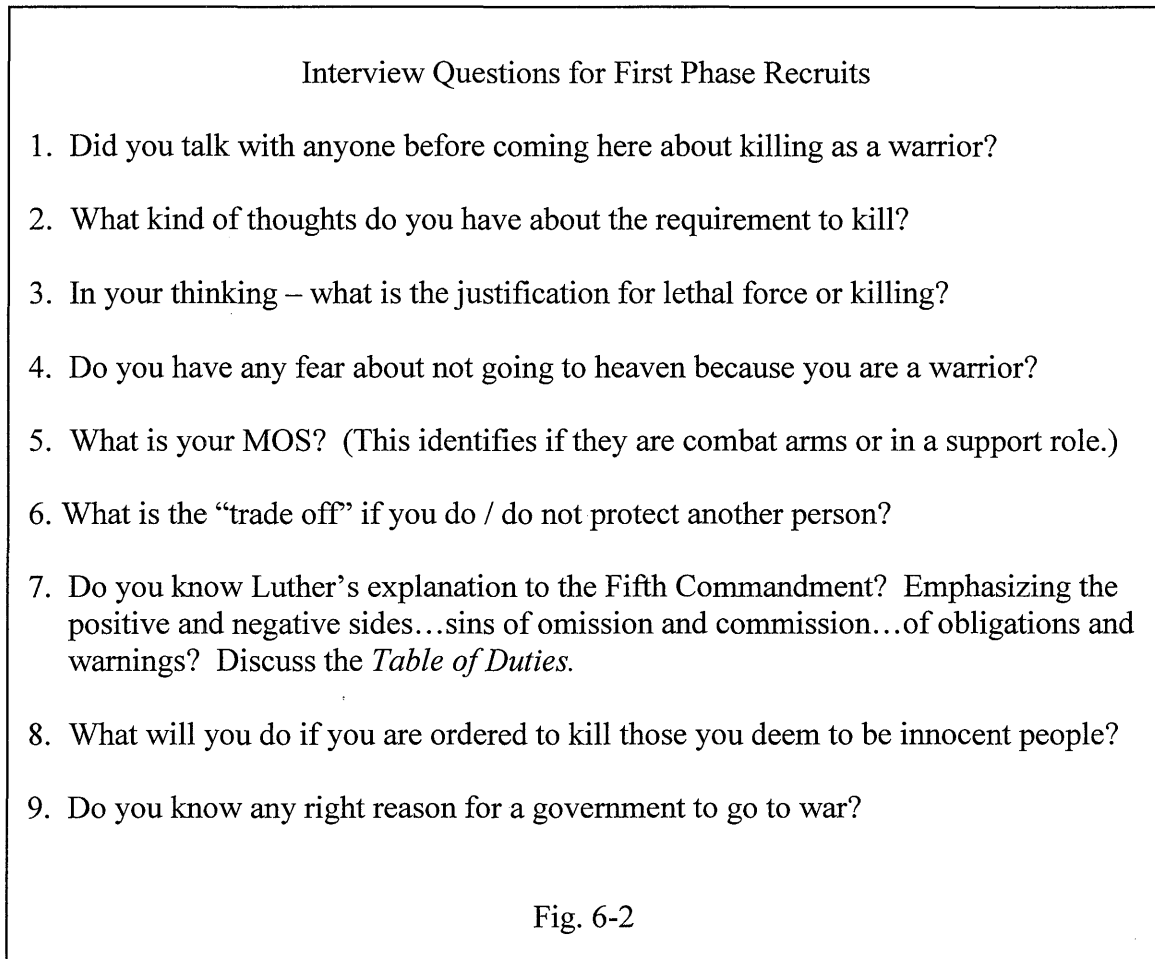
are self-defense and the defense of one's nation (see page 134, Echo Company, #3; page 135, Delta Company #2 and #3; Hotel Company, 14 Nov 04, #4). Some innocently thought that they would not have to face the conundrum of killing as a Marine. Others expressed almost a "crusade" idea that the war on terror is one major religion, Christian, against another, Muslim. This is a misunderstanding that frequently surfaced in the question and answer period of catechesis.

The confirmed Lutherans who expressed concerns demonstrated some confusion over the role and responsibility as warriors and their Christian faith. The requirement to kill evil people in combat is a necessary use of the tool of violence, but they would still need to seek God's forgiveness for the act of taking another person's life. The tension between killing the enemy and the Christian ethic of loving my neighbor was expressed (page 134, Fox Company, #3; page 136, Mike Company, #3).

There was genuine concern over the eternal destination of one who kills in combat. Will God reject the Marine who kills in combat (page 133, Kilo Company, #1)? Is it possible to have eternal life after engaging and destroying the enemy in combat (page 134, Fox, #2)? There was confusion about the legitimacy of their role as warriors over against their calling as Christians (page 134, Fox Company, # 3). Others had concern, but avoided the issue by signing up for a Military Occupational Specialty (MOS) outside of combat arms (see page 133, Kilo Company, #2 and page 134, Fox Company, #2).

The surveys did reveal that the boot camp environment stirred up the conscience of some recruits to ask the question if the killing in combat was a legitimate function for the Christian. Others had sufficient justification for their role as a warrior and a Christian, but still struggled with the gravity of taking life and whether or not they could have confidence to

face God on Judgment Day. The survey facilitated the formulation of questions to guide the interview of First and Third Phase recruits to discover their moral thinking and ethical decision making paradigms, Fig 6-2.



First Phase Recruit Interviews

The First Phase of Training (Appendix Six, “Recruit Training Matrix”) is a significant transition time from civilian to Marine in training. The first five weeks (from arrival at Receiving to T-23, when recruits travel to Weapons Field Training Battalion at Edson Range, Camp Pendleton, CA) includes regular physical training to increase the strength and endurance of the recruit, training in Marine Corps customs and courtesies which

inculcates Marine Corps culture, and events that challenge their courage and increase their confidence, such as the confidence course, Marine Corps Martial Arts Program training (MCMAP), Pugil Sticks and close quarter combat training. Boot camp is a warrior-training environment that forms Marines in the crucible of mental and physical challenges. It is also a time when the spiritual challenges of being a warrior are confronted by some recruits, as demonstrated in the survey results and confirmed in the First Phase interviews.

The interview conducted 06 March 2005 (Appendix Seven) demonstrated that one of First Phase recruit's thinking about the legitimacy of killing in combat was rooted in the basic idea of self-defense, the defense of comrades and patriotism. This was borne out in other interviews and general observations by the researcher after teaching the confirmation class on Sunday morning. Recruit J expressed a firm desire, a demand, to follow orders without question (Appendix Seven), and to not trust the current enemies on the battle field who use guerilla tactics, such as pretending to surrender, then detonating a bomb to kill themselves and Marines.

Recruit J expressed "mixed feelings" about going to heaven and what God would say to him if he killed in combat. The Marine cadences bothered him, because they seemed to always end with the idea that Marines don't go to heaven, they go to hell. It was important to him, innately, that the motivation behind killing, even in combat was significant as one looked forward to seeing God. He was confusing Law and Gospel by saying that the righteous acts done throughout life would somehow balance out the bad things; even using the term "karma." Because human beings are flawed they will take pleasure in killing, especially if a friend is killed and they want to get even or get back with revenge. Recruit M

was very morose as we discussed killing and the response to accidentally killing innocent non-combatants. He said that it would “sadden” him.

Recruit J expressed trust in leadership. When ordered to fire upon, what appeared to be innocents, he would do it. He did not have all of the information that the chain of command had, and so he would not hesitate. His job is to follow orders. When Recruit M said he would hesitate and not follow the order to fire upon innocents, Recruit J reacted antagonistically toward him, and said that he would not want that kind of person in his platoon. He couldn't trust him. The interview ended with an awkward tension in the air.

The interview conducted 13 March 2005 (Appendix Eight) was with two confirmed Lutheran recruits who had spent their entire lives in the church; a 26 year old, Recruit M, who was a policeman in the civilian world and Recruit H, who was 18 years old and away from home the first time. The younger recruit demonstrated the mental anguish, homesickness and feelings of having made a “big mistake” that many recruits struggle with during the first two to three weeks of training. A major portion of the interview was spent on pastoral care of the recruit who did not want to stay at boot camp. After much discussion it became apparent that it was not just homesickness, but the entire idea of becoming someone that he did not want to become. He did not want to become more violent and more aggressive. He did affirm that self-defense was a legitimate reason for the use of lethal force.

The older and experienced Recruit M clearly articulated that he dealt with the issues of taking life as a policeman over the last three years. As an agent of the government he has the authority and the responsibility to protect other people from evil in the world. He understood his vocation as a police officer placed additional responsibilities on him to protect others and to keep peace in society. Recruit M explained to Recruit H that you don't have to

become a more violent person. The Marine boot camp curriculum has classes on the proper use and escalation of force. As a policeman he was taught about the continuum of force. One only uses the force necessary to contain and detain the situation. The recruits are trained not only to know how to use violence to complete a mission objective, but also to control one's self, and to be able use their head in every situation.

Analysis of First Phase Interviews

The First Phase recruits did not have a clear understanding of the Fifth Commandment. The structure of the explicit prohibition on taking of human life was understood, but the implicit expectation of the commandment, articulated by Luther's explanation of defending and protecting one's neighbor as an act of love, was not present in the interviews. The only exception is Recruit M, the policeman, who articulated a clear understanding of his vocation as a servant of the public. It was not surprising that there was no evidence that they had any prior knowledge of just war thinking or Luther's Two Realms paradigm for a Christian's relationship to the governing authorities.

The only justification or rationalization for a Marine taking life in combat was rooted in the natural law expectation of self-defense. Recruit J (Appendix Seven) expressed that fact that human beings would not act for ideal reasons in combat, but would allow rage, revenge and hatred to be motivating factors in killing the enemy, especially when a beloved comrade is killed. Recruit J's comments about "just following orders" also illustrated the fact that he had not been exposed to the curriculum on lawful and unlawful orders, the Law of Armed Conflict, the Geneva Conventions and Rules of Engagement (ROE). Recruit J felt that the internal motivation of the heart was important when talking about accountability before God for actions taken in combat.

The researcher questioned the wisdom of interviewing recruits in groups of two after the 06 March 2005 interview (Appendix Eight) ended awkwardly and with great tension. The researcher was taken by surprise at the aggressive response of Recruit J toward his fellow recruit. The researcher could have done a better job of diffusing the tension, but quickly brought the session to a close and avoided the tension point. It may be advisable to conduct all interviews individual recruits and not in groups of two. However, the 13 March 2005 interview (Appendix Eight) demonstrated that one recruit potentially could help the other in the process of thinking through being a warrior and a Christian. Another argument for groups of two is the interaction of recruits brings out their feelings and perspective more freely, since all the focus (of the Senior Officer present) is not on one person.

The interviews were conducted in the practice of ministry. The researcher had to switch to pastoral care of one of the recruits in the process of probing his moral thinking and ethical decision-making. The immediate angst about becoming another person, loosing one's faith and being aggressive and violent had to be addressed. The researcher did set up a follow up appointment with the recruit for the Tuesday following the Sunday morning interview session. The demand for immediate pastoral care in the interview context was not an isolated occurrence.

Catechetical Module Development and Implementation

After the first set of eight interviews a catechetical lesson plan of the Fifth Commandment was developed (Appendix Nine). The Fifth Commandment module was one section of a lesson plan for the Ten Commandments entitled "God's Purpose For Your Life: A Catechesis of the Ten Commandments for Marine Recruits," and was placed under UNIT

II: Commandments 2 through 10, “The Diagnosis of our source for Identity, Security and Meaning.”

This module was developed with didactic and pastoral care goals in mind. It provides a structure to not only understand the meaning of the 5th Commandment, but also a structure for decision making and diagnosis of behavior in light of the 5th Commandment, along with insights from the 4th Commandment, Luther’s Two Realms doctrine and the just war tradition of the Western Christian church. This structure provides a strategy to guide the Marine recruits in analyzing their function and role as warriors in light of Biblical and confessional theology. It is a means to inform the conscience and guide the decision making of the Marine, while maintaining their moral agency. The catechetical lesson plan was designed with sensitivity to the context and needs of the recruits in Marine training, giving the Christian Marine warrior the Biblical, confessional and ethical framework to make God pleasing decisions in regard to participation in war and conduct within war.

The module was designed using the familiar tool for communication and memory, the acronym. The acronym ACTS provides a familiar and basic structure in the military environment to remember courses of action or knowledge. An acronym for teaching Christians about the elements of prayer is the word “ACTS.” This acronym sums up the movement and elements of prayer: ADORATION, CONFESSION, THANKSGIVING and SUPPLICATION.

In the Fifth Commandment lesson plan the researcher used the acronym ACTS, building the structure in stages of ATTENTION, CONCENTRATION, TASKS and

SUMMARY.²²⁹ The recruits know what ATTENTION means: eyes front, ears open and ready to obey commands. The golden thread throughout the lesson plan is respect for the sanctity of human life. God created human beings in his image, Christ Jesus became one of us to redeem us, and his sacrifice and resurrection demonstrate the great love that God has for every human being. As postmodern pilgrims the recruits are exposed to the messages of the dominant culture about the value of human life. The leader used a flip chart and had the recruits brainstorm on the images and messages of the culture that communicates, “life is cheap.” This draws on their experience and their ability to reflect.

CONCENTRATION shifts to Fifth Commandment and Luther’s meaning. The question is asked, “What is the difference between murder and killing?” The motivation of the heart is factored into the discussion of keeping and breaking of the Fifth Commandment.

The section on TASK examines the Scriptures, Lutheran Confessions and just war theory and their function and role as warriors and Christians addressing the question, “What does this mean?” in the boot camp context. With great power comes great responsibility. The Christian functioning in a government or public service role has been entrusted with authority that extends well beyond the private realm. The power or authority that a Marine exercises is not for personal goals, but for the good of others. It is crucial that Marine recruits see the need to continue in the Word and in prayer, so they will have the knowledge, wisdom and insight to function in a God pleasing way in the office entrusted to them.

The SUMMARY section allows them to evaluate messages from video clips in light of the catechesis of the Fifth Commandment, Confessions, and just war tradition. This phase

²²⁹ This is an adaptation of Jane Vella’s Four “I’s”: INDUCTION, INPUT, IMPLEMENTATION, and INTEGRATION, mentioned in Chapter Five. Jane Vella, *Taking Learning to Task: Creative Strategies for Teaching Adults* (San Francisco: Jossey-Bass, 2001), 37.

will lift their eyes beyond the class session to focus on the integration of their daily lives and relationship with God through faith in Christ. God's Word creates and informs our identity, security and meaning. They are capable disciples of our Lord Jesus Christ, filled with the Holy Spirit through Word and Sacrament, and able to discern the will of God for their life of faith as warriors. The module also provides a pastoral care framework from the catechesis of the Fifth Commandment to help Marine recruits in moral thinking and ethical decision-making. The structure of the module is intended to be transferable from the recruit-training environment to their life of service in the fleet and beyond. The module is not a recipe for every situation that could arise, but it does provide a diagnostic structure to weigh potential courses of action and to analyze actions taken.

Analysis of the Module

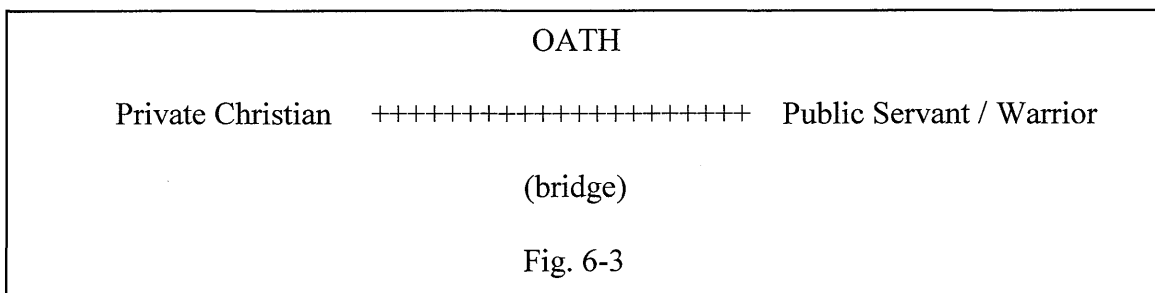
The catechetical module is very ambitious in content because of the limited amount of time allotted to the teaching of Lutheran Marine recruits on Sunday morning. The researcher had to be selective in emphasizing key points of the structure in the module. The interaction of the recruits with the leader and material is important in the adult education process. The recruits' questions had to be addressed and clarification takes time; the module was limited to 75 minutes of instruction. It would be helpful to develop a booklet with the content of the module so they could reference the material when reflecting on the lesson at a later time.

The module was part of a curriculum plan for the entire Ten Commandments. The teaching of Christian doctrine is an integrated process; no doctrine stands alone, but is supported and gives meaning to other doctrines. For example, in teaching on the warrior's role in keeping the Fifth Commandment, the meaning of the Fourth Commandment on God's

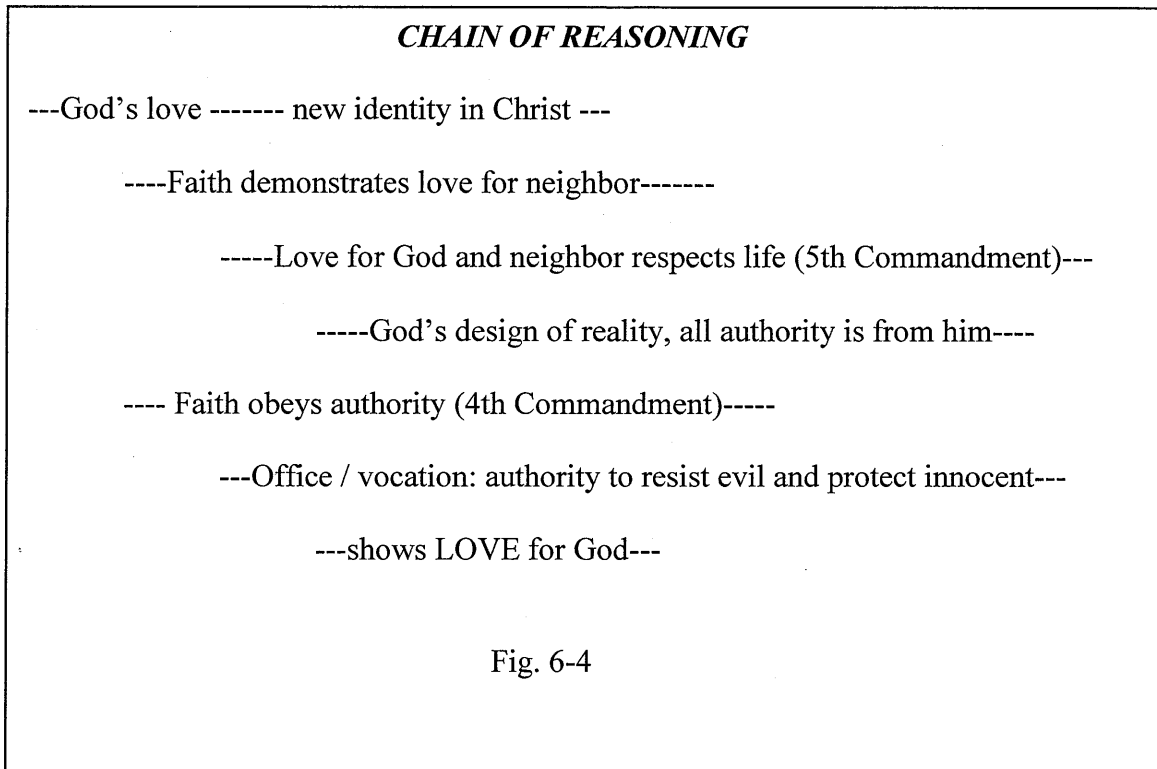
authority structure in the world, and the meaning of the Eighth Commandment, the proper use of oaths in the life of the Christian, both inform the warrior's keeping of God's intent for the respect of human life. The First Commandment is the fountain and source of all life as a Christian in this world, as we seek our security, identity, purpose and meaning in relationship to the one true God.

The original module did not emphasize the importance of the oath in the life of the warrior and Christian. In the praxis of didactic ministry the researcher discovered that the recruits were illumined about their role as public servants who function with the God-given authority of the government when the oath was explained as a bridge between the private and public spheres of service, Fig 6-3. The recruits realized that their status changed from private individual to public servant when they raised their hand and took the oath of enlistment. The public act of raising their hand and taking the oath transfers the individual into the office of their vocation.

When the recruits recalled the public taking of the oath, it dawned on them that they no longer were the young man from small town America who went by first name with every acquaintance. They saw themselves in a public role with public responsibilities entrusted to them by the people of the United States of America.



The following chain of reasoning in the catechesis assisted the recruits in the process of understanding their role as one conducted out of love for the neighbor as an expression of faith in Gospel, Fig. 6.4.



As I reflected on ways to present the reasoning process for the recruits, I decided that a chain of reasoning was not as effective as depicting the process as a cycle. This attempts to capture the dynamic and multifaceted nature of the process in real life. I developed a slide (Appendix Ten) on the “Cycle of Moral Reasoning and Ethical Decision Making” to convey the idea of the constant cyclic process moving from one’s identity in Christ, which informs

vocation, to discerning God's will, deciding on a course of action, evaluating the results and then being reassured of one's standing in Christ through Word and Sacrament.

Post Module Interviews

The researcher developed a set of questions for the post module interview of eight recruits. The questions were developed from the praxis of ministry in the catechetical classroom and in discussion with United States Navy chaplain colleagues from MCRD, San Diego, Naval Station, San Diego, and USMC base at Camp Pendleton, California. The following are the questions utilized in the interviews of recruits who experience the Fifth Commandment catechetical module, Fig 6-5.

Interview Questions for Third Phase / Post Module Recruits

1. Where does the authority that you function with as a Marine come from?
2. By what or whose authority does a Marine have to take another person's life?
3. Do you have any concerns about eternal life after killing in combat?
4. Do you see any difference between killing and murder?
5. What role does self-defense have in the authorization to use lethal force?
6. In your Core Values classes – what did you learn about the use of lethal/deadly force?
7. How are you going to deal with the use of lethal force...the decision to use it...and the potential self doubt, guilt and guilt feelings that may result from its use?

Fig. 6-5

The Third Phase recruits demonstrated a better understanding of their role as warriors than the First Phase or Pre-module interviewees. The catechesis of the Fifth Commandment helped some of Lutheran recruits in their moral thinking and ethical decision making as Christians in the military. In the 26 June 2005 interview (Appendix Eleven) Recruit W says that the catechesis has helped him to depend on God in his decision-making, and if he makes the wrong decision, like inadvertently killing innocents that he would turn to God in prayer to ask for forgiveness. Recruit R responded that it would bother him a lot, but it would have bothered him more before he came to boot camp. He understood that the military does not target civilians and innocents. Everything is done for a reason in the military to accomplish the mission (Appendix Eleven). The catechetical instruction helped Recruit R figure out the difference between murder and killing, and his role as a Marine warrior. The insight helped him feel more comfortable in his warrior role. Recruit N, 29 May 2005 interview (Appendix Twelve), clearly articulated the difference between murder and killing, and uses the example of his father, a policeman, whose vocation authorizes the use of deadly force to control or resist a criminal.

I discovered in the interviews that the discussion of the oath of enlistment helped the recruits see themselves as instruments of the governmental function of the sword. The recruits seemed to grasp the significance of the transfer of the person from private civilian sphere to public sphere as a representative in the military, who functions with the God-derived governmental authority. Recruit H, 08 May 2005 interview (Appendix Thirteen), wants to act in combat as one who is defending America and not from personal private motivations such as rage or revenge. The code of conduct would be his guide. Recruit R (Appendix Fourteen) expresses insight on the impact of the oath and the great cost of

protecting and defending private civilians, who don't even think about the sacrifices of the warrior. The image of the oath being a bridge between the private and public spheres seemed up help the recruits with the concept of being an agent of the governing authorities in light of Romans 13 (Appendix Fourteen).

In the interviews the recruits interpreted their job or vocation as a warrior as a God pleasing function in the United States government. In the 08 May interview (Appendix Thirteen), Recruit F and Recruit H both affirmed the importance of seeing their vocation or calling or job as something that is God pleasing. They have the responsibility to protect and defend others. It is not a personal vengeance role, but a job on behalf of others. Both Recruits N and G, 29 May interview, indicated that their role as Marines was to protect others and save many lives (Appendix Twelve).

The recruits were asked a question about the way they would cope with killing in combat, especially if they knew that they had inadvertently killed non-combatants. Recruit N, 29 May interview (Appendix Twelve) indicated that his father, a policeman was his best friend and he would talk with him to seek counsel and consolation. He also said that he would talk with his uncle, a Lutheran pastor and strive to continue in the Word. He depended on his faith to help him cope with the challenge of a troubled conscience; but it would take a long time. Recruit F, 08 May interview (Appendix Thirteen), indicates that the Christian is to have a trained conscience. He emphasized the importance of a rigorously trained Christian conscience and deemed the conscience to be very important in trying to figure out the right thing to do in difficult situations. Appendix Thirteen, 08 May, has an interesting description by a recruit of an accusing and affirming conscience.

In the interviews I learned that the moral thinking and ethical decision making of the recruits was formed by the curriculum in boot camp. Throughout the boot camp training experience the curriculum teaches the recruits the importance of Core Values, the Law of Armed Conflict, Geneva Conventions guidance on the treatment of non-combatants and prisoners of war, and the Code of Conduct. The Marine is to be a moral warrior and not an uncontrolled killer. Recruits W and R, 26 June interview (Appendix Fourteen) indicate the training at boot camp teaches them about controlling themselves and the measured use of force or violence determined by the situation at hand. The Laws of War and the Code of Conduct are drummed into their heads day in and day out, so they know that there are parameters on their behavior as Marine combat warriors. They are to be disciplined in the thinking and acting as warriors, only using lethal or deadly force when ordered to and in accordance with the Rules of Engagement (Appendix One, example of Core Values Training slides).

Analysis of Third Phase Interviews

The researcher found that Third Phase recruits had much more clarity about their role as warriors and as Christians. From the language used by the recruits in the Third Phase interviews it was evident to the Researcher that the catechesis of the Fifth Commandment, supplemented by just war categories, helped the recruits in their thinking about the relationship between their warrior vocation and their call to Christian discipleship. However, the interview process identified that the Marine boot camp training in Core Values, the moral conduct of war laid out in training on the Law of Armed Conflict and the training in the Code of Conduct, contributed to the recruits' understanding of themselves as tools of the

government. Their vocation laid additional responsibilities on them to use the authority and power of their office in a way that is moral and legal.

Marines are to function as disciplined warriors physically, mentally and morally under the authority of the chain of command. The catechesis emphasized the spiritual dimension of their calling and the importance of cultivating a rigorous spiritual life through daily use of the Word and Sacraments. The pastoral care of their souls and the amelioration of troubled conscience can only be dealt with through the application of God's Word, both the word of judgment and the word of grace.

It was also noted that none of the interviewees evaluated their role as warriors in the context of "loving their neighbor as themselves." When a Marine serves and sacrifices to protect and defend the life and limb of his neighbor out of love for God and his fellow man he is obeying the positive proscription of the Fifth Commandment. A private individual Christian expresses that love in a different manner than a combat Marine. The Marine has the additional responsibility of his vocation to use the "sword" of authority to keep the peace and defend the community; the individual does not.

Collaboration with colleagues in chaplaincy ministry assisted in the evaluative process throughout the conduct of the study. Commander Ken Counts, Presbyterian Church of America, Support Battalion Chaplain, Recruit Training Regiment, Marine Corps Recruit Depot, San Diego and I conferred regularly on the number of recruits who expressed qualms of conscience about the use of lethal force. He referred recruits from the Medical Recovery Platoon (MRP) who struggled with the morality of killing as a warrior and was present during an interview with two recruits who refused to go back to training due to a troubled

conscience. The chaplain must determine if the qualms of conscience are sincere, or if the recruit is trying to get out of their legal contract by claiming conscientious objection.

Chaplain Counts' approach to evaluating military service and killing in combat was in line with the historic just war principles.

LT Frank Munoz, Episcopal, Third Recruit Training Battalion Chaplain, also conferred with me over the recruits who struggled with the issue of killing as disciples of our Lord Jesus Christ. Chaplain Munoz had a Roman Catholic educational background and had taught ethics in the Catholic high school system. He was thoroughly acquainted with the just war principles and the justification for using lethal force established in church history. The non-Lutheran chaplains were not acquainted with Luther's framework of two spheres, but did interpret the warrior's role in light of God's sovereignty over all of life.

Fellow Lutheran chaplains were especially helpful in processing the responses to the module and information uncovered in the interviews because of their familiarity with Luther's two spheres. LCDR Mark Reschke, Weapons Field Training Battalion, and LT John Manila, Third Recruit Training Battalion until February 2005, both LCMS chaplains, were involved in the catechesis of the Marine recruits at the same time. They provided valuable feedback and collegial collaborative casuistry focusing on the catechesis of recruits.

Discussions on 28 June 2005 with the Command Chaplain, MCRD, Captain Tim Morita, Southern Baptist, and with Amphibious Group Three Chaplain, Commander Mark Steiner, LCMS, helped me see that unexpected outcomes are part of the evaluative process. For example, a Third Phase recruit, who had been confirmed just a few days before his graduation from boot camp, came and talked with me in my office. He had experienced the Fifth Commandment Module. I was confident that he had a firm grasp of his vocation as a

warrior in light of his Christian faith. To my shock and surprise he did not grasp the role of the Fifth Commandment in light of his function as a Marine warrior. The only justification he had for the taking of life was simple self-defense, much like the First Phase recruits. He did not understand the derived authority that he functioned with as a representative of the government. It was obvious to me that continued catechesis and submersion in the Word of God is essential for the spiritual training of Lutherans in uniform. Active involvement in the community faith, receiving the Word and Sacraments, interacting with God's people in Bible Study, and a life of reflection and prayer provide a holistic approach of spiritual training.

As the researcher I also struggled with the question of not removing the tension that recruits felt about killing in combat. It is a healthy in the life of the Christian in uniform to feel the tension between their calling as a disciple of Jesus Christ and the responsibilities that their office as a warrior places on their shoulders. When a child of God struggles with moral issues it is imperative that an accusing conscience not be ignored.

The catechesis module helped some recruits who struggled with the morality of their new vocation. The module helped them understand the exemption from being morally culpable for using lethal force, and also the mandate to use lethal force in a positive manner in service of others. The Christian's service in uniform flows from a heart filled with faith by the power of the Spirit and demonstrates love for God and love for the neighbor as self.

As warriors in uniform the Lutheran Marine recruits need to perpetually interpret their new role from the perspective of their faith. They are donned with robe of Christ's righteousness and equipped with the full armor of God's Spirit to do spiritual battle in confronting the difficult decisions warriors face. Luther's explanation of the Fifth Commandment provides balanced parameters of thought and action for the recruits in

cultivating a deep respect for human life and their vocational responsibility to protect and defend life as warriors. Pastoral care of recruits using catechesis of the Fifth Commandment is decisive for their spiritual formation as Christians in service of our nation.

CHAPTER 7

SUMMARY AND CONCLUSIONS

Contributions to Ministry

The United States government has the divine authority and responsibility to maintain the peace and order of society, and to protect and defend the citizens of our nation from international tyrants and aggressive nations that seek to destroy, through subjugation and intimidation, the freedom we enjoy under God's blessing. The Lord has given the "power of the sword" to the governing authorities, as Paul clearly maintains in Romans 13, to thwart the surging evil of humanity and to ensure the innocent and defenseless lead a peace filled life.²³⁰ The power of sword or the "authority" placed in God's creation is demonstrated in judges, lawyers, police and courts in our society. The military exists with divine derived authority under the civilian government to keep America safe and strong in a world that is filled with evil.

The governing authorities also serve the divine mission of spreading the Gospel of Jesus Christ. If chaos reigned in society, then the seed of God's Word would be restricted in its spread through the proclaimed and printed word. Augustus decreed that every person in the Roman Empire be registered in his or her own home town, thus the Messiah would be born in Bethlehem by divine direction and impulse fulfilling Micah's prophecy. The highways and byways of the Roman Empire were safeguarded by Roman legions, which built all weather roads to move their combat power to engage the enemy. Over these same

²³⁰ Cf. Chapter Two, 27.

highways the Gospel was spread and the church was established throughout the Mediterranean world. God's will and ways have been accomplished in the movement of human history. Military might has been a tool of God to accomplish his purposes and has played a significant role in the history of nations and will continue to make nations rise and fall until human history has reach its goal.

The military calling demands a total commitment to the highest standards of physical, mental and moral performance. Young men enter the United States Marine Corps to "protect and defend the Constitution of America from all enemies, foreign and domestic." The recruits from various backgrounds enlist in the Marine Corps to serve others in their newfound vocation. They need reassurance, based on sound doctrine, that the military is a God pleasing vocation for the disciple of Jesus Christ. They remain disciples of Jesus Christ, hungering and thirsting for righteousness, while they are being transformed into Marines at Marine Corps Recruit Depot, San Diego, California. The reassurance is communicated in Divine Worship and religious education, which are blocked out of the weekly training schedule (Appendix Six). Recruits are afforded the opportunity worship in accordance with their faith group and conscience; a freedom they serve to protect and defend and guaranteed under the First Amendment. The spiritual formation opportunities are part of their development as well rounded warriors.

In the conduct of ministry, as an Active Duty Navy chaplain, I discovered the pastoral care need to inform the moral thinking and ethical decision making of Lutheran Marine recruits to calm distressed consciences and to fortify faith through Word and Sacrament. They expressed desire to maintain the highest standards of discipleship in the church and in the world. And they wanted to serve honorably as warriors. Yet, the recruits expressed

grave concern over their combat role as warriors and the keeping of the Fifth Commandment. In the praxis of ministry I found that careful instruction based on the doctrines of God's Word helped troubled consciences understand the nature and function of their role as agents of the government to resist evil in the world. This instruction was presented in the format of *Luther's Small Catechism*, supplemented by the rich heritage of the just war tradition, and illustrated with video clips to communicate with the image driven mindset of a postmodern recruit.

The new context of Marine Corps boot camp generated a lot of soul searching for these young men, who had been raised to respect human life. As disciples of Jesus Christ the recruits understood the importance of loving neighbor as oneself as evidence of their faith in Christ and love for God. It seemed contradictory to some of them to have the command to love their neighbor, even the enemy, and then carry out legal orders as warriors to kill the enemy in war. The sanctity of life and the warrior's function to kill the enemy caused some of them anguish. Catechesis helped them in the new context of the military to interpret their life in light of God's Word, apply Law and Gospel to themselves, and to address the tension points in their moral thinking and to learn the parameters of scriptural ethical decision making as Marines. It was apparent to me from fellow chaplain's observations in the boot camp context that killing, even the bad guys, was a common issue that new recruits discussed with them in counseling and in conversations out in the field.

The 2005 *Joint Services Conference on Professional Ethics* (JSCOPE) conference presenter, Major Kilner, illustrated the requirement for warriors to have a moral framework to reassure them that their actions are not only legal, but also morally acceptable before

God.²³¹ My personal discussion with a Reconnaissance Marine, who had fought house to house in Baghdad in 2003, and who had, in his own words, “the last breath of the enemy on him,” was deeply troubled by the killing of other human beings, even though they were aggressively trying to kill him. Ongoing pastoral care for the spiritual health of our nation’s warriors in training before combat, while participating in combat and after returning home is an obligation of military and civilian leadership. Thus, this demonstrates the profound wisdom of America’s faith groups endorsing chaplains to serve alongside our men and women in uniform.

Catechesis informs the conscience with the content of the Word of God. God’s Law provides diagnosis of the condition of the heart and leads one to repentance. The comforting good news of Christ reassures that salvation is already purchased and won by Christ’s death on the cross and guaranteed by his resurrection. The Lutheran recruit is guided in the quest for holiness in his daily life by returning to the catechism and learning to interpret the challenges of life as a warrior in the light of his Christian confession. The Lord Jesus Christ used the metaphor of the vine and branches to depict the life of discipleship:

I am the true vine, and my Father is the vinedresser. Every branch of mine that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. John 15:1-7

Physical fitness is absolutely essential for the Marine to endure the physical, mental and emotional stress of the combat environment. Physical training for strength and

²³¹ Cf. Chapter Three, 66.

endurance, training in combat tactics and skills and general military training prepares the recruit for the rigors of Fleet Marine Force (FMF). The saying is, “You fight as you train.” The same kind of rigorous spiritual training is mandated for the spiritual life of the Lutheran Marine recruit. Catechesis gives recruits the solid Biblical and theological foundation for the life of faith.

When recruits graduate and join the Fleet Marine Force (FMF) the basic skills from boot camp are built on. Physical training continues and is even intensified to prepare the warrior for the friction and fog of war brought on by physical and mental fatigue. Even more so, the spiritual foundation laid in catechesis needs to be built on with a robust daily devotional life using the catechism, learning to pray specifically as a warrior asking God for wisdom and astute awareness to do the right thing, regular church attendance, reception of the Word and Sacraments, and fellowship with God’s people in the community of faith. Discernment is not a magical event in the life of the believer. Wisdom to know the truth and the moral courage to do the right thing comes from a will that is sanctified by Word and prayer. When the light exposes that a deed done was wrong or evil, and guilt, remorse and regret binds the heart, the recruit needs to know that God has provided confession and absolution as his means of dealing with the crushing load of sin.

The little camouflage Gideon New Testament, Psalms and Proverbs that the recruits received at the Military Entrance Processing Station (MEPS) was a much greater gift than it appeared. The written and inspired Word directs the believer to the Word made flesh who dwelt among, who is filled with grace and truth. The Word made flesh said, “If you continue in my Word, you will know the truth and the truth will make you free.” Lutheran Marine recruits are supported in their role of defending our nation by the spiritual care and nurture

they receive in the worship and catechesis at boot camp. The Sunday morning exposure to the Word enlightens the mind and strengthens faith to interpret their warrior vocation in light of God's truth.

The catechetical module of the Fifth Commandment, formed with the acronym A-C-T-S, helps the recruit understand their role in preserving their neighbor's life. The catechesis of the Fifth Commandment (together with all Six Chief parts of *Luther's Small Catechism*) provides targeted pastoral care to the recruits with troubled consciences over the requirement to kill in combat.

The conscience is an innate gift from God, but it needs to be informed with the doctrines of God's Word to be a reliable guide to present and future behavior, and to assess actions of the past. Lutheran recruit catechesis provides the doctrinal content to instruct the mind, shape the heart and fortify the conscience to seek God's will in the performance of their duties, whether that is to stand a post or to clear a house with insurgents in Iraq. It develops spiritually fit Marines, who have been rigorously trained in Christian doctrine (catechesis), who have minds and hearts filled with the knowledge of the grace of God in Christ and who are filled with the Holy Spirit who leads them into all truth.

Luther's distinction between the spiritual and secular realms remains a solid paradigm or pastoral care framework in which the warriors of today can learn to discern God's will and make moral decisions in keeping with their identity given in Christ. The distinction between the spiritual realm, where God takes care of his people by Word and Sacrament in the church, and the divine institution of civil government, in which God has placed the authority to

restrain evil, punish criminals, maintain peace and provide security clarified the thinking of Marine recruits about their warrior role.²³²

The Lutheran Marine recruits' consciousness of their core identity through faith in Christ provided a stable base from which to make moral assessments and ethical decisions. It was comforting for them to know that the core identity in Christ does not change as they fulfilled responsibilities mandated by their vocational role. The recruits recognized that they did not possess the authority in their person to use increasing levels of force. But God had called them to the office of being a Marine, in which he has placed the awesome responsibility to protect and defend the life of others, even to the point of legitimately taking of human life. Restraint in the use of force and the levels of escalation arise from the discipline established in the crucible of training. God has given Marine warriors a sacred trust through the governing authorities to fight our nation's wars to protect and defend the powerless, innocent and weak.

In the praxis of catechesis I discovered that recruits realized that they were no longer private individuals, who are not authorized to use deadly force (except in the case of self defense), but public representatives, who have been authorized to use deadly force in accordance with legal orders as a result of their public "Oath of Enlistment." The image of the transfer of the individual from the private to public sphere by means of the oath was helpful for some recruits. In the oath the recruit commits himself to the care and protection of his neighbor. This vocation is pleasing to God and one in which the Christian can serve with a clear conscience by God's grace. The best Marine is the spiritually fit, morally trained and ethically motivated Marine.

²³² Cf. Chapter Six, 140 and 149.

Contributions to Personal and Professional Growth

The Doctor of Ministry degree process has reinvigorated my pastoral ministry in the military context. It has given me the tools and the perspective to step back and address ministry challenges and opportunities in a systematic way. In every day life we constantly are assessing and drawing conclusions, making plans and testing results intuitively. This program has enabled me to take that natural process a step beyond, to be able to formulate a hypothesis about a particular aspect of ministry and test it with reality. The chaplain, like anyone else involved in ministry, has an entire toolbox of skills and knowledge, experiences and education, and perceptions and opinions along with the weight of psychological “baggage” and spiritual blind spots. The program fostered continued growth by guiding me in the development of a study that improved delivery of ministry to meet the spiritual needs of young men training to be United States Marines.

Ministry must be responsive to the context in which it is delivered. However, I experienced the catechetical imperative that content cannot be compromised. Only the clear doctrines of God’s Word are able to inform the moral thinking and ethical decision making of young men struggling with the morality of killing in their military calling. The catechesis built stronger disciples of Jesus Christ who were to use their freedom in Christ to believe the Gospel, live according to it and to do what Christians ought to do in the exercise of their office in the world. There may be some unbelieving in heart and corrupt in mind who want to twist the teaching of the Fifth Commandment to their own destruction and excuse indiscriminate and unauthorized killing. However, the Christian disciple in the exercise of his office in the world does so with a deep respect for life as a gift of God; even the life of the enemy is to be respected. Christ came into the world to redeem sinners and to turn enemies of God into friends of God.

C.S. Lewis, *Mere Christianity*, points out that the condition of the heart in the most important factor in dealing with the killing in war:

We may kill if necessary, but we must not hate and enjoy hating. We may punish if necessary, but we must not enjoy it...Even while we kill and punish we must try to feel about the enemy as we feel about ourselves—to wish that he were not bad, to hope that he may in this world or another, be cured: in fact, to wish his good.²³³

Catechesis emphasizes the way the world is in God's economy in creation and in redemption. Those who have been transformed by the Gospel need to hear continually the preaching, admonishing, persuasion and coaxing of the Word so they do not forget the precious and life sustaining power of the Gospel in their lives. Then they will strive to please God in accordance with the Ten Commandments. And when they fall short, they need to know where to go to confess and receive the absolution that is offered in the Gospel.

The study also affirmed the crucial need for Word and Sacrament ministry in the military context. Men and women in uniform need sound Biblical and theological frameworks to understand and guide their vocational endeavors. Ongoing catechesis is imperative for the spiritual nurture and care of God's people in uniform. Spiritual formation needs the competent leadership of trained military ministry professionals who are experts in the delivery of ministry in a pluralistic setting. In this regard, the military is a microcosm of the broader American cultural scene. The teaching ministry of the church increases its effectiveness when the mindset of young men who have been influenced by the image driven media based culture and its values is taken into account.

The Lutheran Church confesses the value and dignity of each person, created in the image of God and redeemed by the blood of Christ. This acknowledgement of the intrinsic worth of humanity also includes the "enemy" who may be actively opposed the church or to

²³³ C. S. Lewis, *Mere Christianity* (San Francisco: HarperCollins, Edition 2001), 120.

our nation's way of life. We are to pray for all people and turn the other cheek, but not the other cheek of our neighbor. We are to pray for all those in authority so they may perpetuate peace and prosperity in our lives. The Lord has given the government the power (the means), authority (the legal and moral right) and responsibility (the accountability) to defend the defenseless and to protect the innocent. It is a morally acceptable and God pleasing to serve honorably in our nation's military and strive to maintain obedience to Christ as his disciple.

To refuse to protect and defend my neighbor in his body and life as a private individual is contrary to the law of love expressed in the commandments. Even more so, God uses people, to promote the civil function of local communities and to defend the peace, prosperity and freedom of the nation. Marine recruits can rest assured that their divine vocation is God-pleasing and they can depend on him for the wisdom and strength of the Holy Spirit needed to carry out their duties in a God pleasing manner.

Military training is critical to the proper discipline and execution of their duties as Marines. Spiritual training, catechesis in the commandments, hearing the Word and receiving the assurance of the sacraments are absolutely essential to be able to discern the good and gracious will of God, and live under him in his kingdom now and in eternity, to love, serve, praise and adore him. God's children in uniform have been bought with a price and do glorify God in their bodies serving in the military vocation.

Recommendations

I believe it is a safe assumption that military chaplains in all branches of the United States Armed Forces answer the questions of men and women in uniform about the morality of killing. The project can be shared with military chaplains at Army, Air Force and Navy boot camps. Sharing the module with other chaplains will provide an opportunity to validate

and upgrade the module, incorporating insights from their ministry in a variety of contexts. I wondered if the recruits of other branches have the same questions and expressions of angst over the requirement to kill as combat warriors as Marines. What approaches to answering the questions of recruits do they take? Do other Lutheran chaplains use the *Small Catechism* or just war categories, or Luther's framework of the Two Realms, spiritual and secular, to explain to recruits and military members the scope and meaning of the military vocation?

The resurgence of pacifism in American theological circles, popularized by ethicists such as Hauerwas, et. al, calls into question the morality of Christians serving in the military and the role of the chaplaincy. Evangelical pacifism, as illustrated in the writings of Yoder, Hauerwas, and Willimon, is a challenge to be addressed from the just war thinking categories. The chaplains' pastoral ministry can use writings of Augustine, Aquinas and Luther to articulate the morality of serving in the military and even the serious nature of authorized killing. Military chaplains serving our men and women in uniform have a long and illustrious history in our United States of America, with roots reaching far back in Western history. In addition to responding to the challenge of pacifism, just war thinking can be applied to the Global War of Terror, ethics of intervention in sovereign nations, the use of the military in humanitarian interventions and a host of international challenges faced by our nation.

Military chaplains are key persons to develop resources to guide ministry to the military members who struggle with the moral and ethical implications of taking human life. Chaplains have a unique ministry perspective to defend the morality of Christians serving in the military. Lutheran chaplains have the confessional theological heritage that equips them to respond to the troubled conscience of a Christian disciple in uniform. The Christian

disciple can serve Christ and love his neighbor as an agent of the government whose purpose is to protect, secure and defend our peaceful society.

Lutheran theology is down to earth. In the carrying out of his vocation, the Lutheran Marine recruit functions with his faith in the sphere of activities in the secular realm that his Creator has established.²³⁴ Faith in Christ elicits a confidence that dares risk taking for my neighbor.²³⁵ The warrior is God's means of being present in the world to enforce justice; thus delivering in a very real way the love of God to the neighbor. The Christian warrior serves with trust in God and bears arms as a combat warrior to protect and defend the life of the neighbor. He serves and willingly sacrifices in training and in deploying, in sweat and sometime in blood. He endures the suffering of war and bears the burden of facing death for others. He is God's instrument to secure the neighbor's life, peace and security.

The Lutheran chaplain's pastoral care of our men and women in uniform is to be based on the principles of God's Word and not on psychological categories from the social sciences. Theological categories and theological language, clearly articulated in Article XVI of the Augsburg Confession, Luther's treatises (such as *Whether Soldiers too Can be Saved?* and *Temporal Authority: To What Extent Should it be Obeyed?*), and intellectual wealth in the just war tradition provides the chaplain in the military context the framework and power to calm troubled consciences and direct ethical action to the glory of God. It is a holy and righteous calling and an expression of faith for a disciple of Jesus Christ to dedicate himself to the service of others in the military profession.

Warrior transition briefs are given to returning Marine warriors to assist them in re-entry into the civilian world. The Department of Defense is actively engaged in ensuring that

²³⁴ Ibid., 11.

²³⁵ Robert Kolb, "God Calling..." *Concordia Journal*, 10.

returning veterans have the tools available to deal with combat stress and the psychological fallout from the trauma of combat. The current Post Traumatic Stress Disorder (PTSD) research mentions the important role that a person's spiritual life plays in the management of and recovery from PTSD. Ministry professionals have the background, experience and training to deal with the issues of conscience and debilitating guilt of those who have killed in combat.

Dave Grossman, *On Killing*, and Shannon French, *The Warrior's Code*, emphasize the importance of rituals for the returning veteran of war.²³⁶ The rituals allow the cleansing and the acceptance need for re-entry into society. They reassure the veteran that what they did was right and that they community welcomes them back. Rituals help set the framework for the continuation of life in a peaceful society. The church has the spiritual tools to help returning veterans deal with guilt through ritual, in confession and absolution, and in word and sacrament ministry in the context of a loving, caring and accepting communion of saints.

The community of faith and public servants of the Word have much to contribute to the assessment, treatment and understanding of Post Traumatic Stress Disorder (PTSD) from theological categories inherited within the history and tradition of the church. The project has given me a greater appreciation for our confessional heritage in responding to the cultural challenges and assumptions of pluralistic American society. We have the means to prepare young men as disciples of Jesus Christ for the challenges of the military profession. The time at boot camp is insufficient to instruct the recruits on the particulars of the Christian faith, and especially the implications of the Fifth Commandment, just war theory and God's Word of guidance for the warrior.

²³⁶ Cf. Chapter Three, 65.

The structure is important because it gives the Christian in uniform a skeleton on which to build their ethical and moral thinking. On the one hand, boot camp is a relatively short amount of time to try and press a lifetime of learning into a few hours on Sunday. On the other hand, where the time is short the motivation is strong.

Lutheran recruits yearned to know the truth of God's Word especially when they have anguish in the heart over the requirement to kill as Marines. The internal struggles with the moral and ethical implications of taking another person's life motivated their interest to seek out God's guidance, to think through, avidly investigate, carefully study and ardently pray over the issues. The words of Isaac Watts are a fitting prayer for any Christian disciple, especially the Lutheran Marine recruit in training to be a warrior in service to his fellow man and God:

“Oh, that the Lord Would Guide My Ways”

Oh, that the Lord would guide my ways, to keep his statutes still!
Oh, that the Lord would grant me grace, to know and do his will.

Order my footsteps by your Word, and make my heart sincere;
Let sin have no dominion Lord, but keep my conscience clear.

Assist my soul, too apt to stray, a stricter watch to keep;
If ever I forget your way, restore your wandering sheep.

Make me to walk in your commands, a most delightful road;
Nor let my head or heart or hands, offend against my God.²³⁷

Lutheran Worship #392

²³⁷ *Lutheran Worship* (St. Louis: Concordia, 1982).

APPENDIX ONE

MCRD CORE VALUES TRAINING EXAMPLE

HAVING A MORAL FRAMEWORK

FOUNDATION OF ETHICS

A CORE VALUES CLASS

WHERE DO ETHICS COME FROM?

Law

Religion

Family

Culture

Philosophy

ETHICS DEFINED

...the *ought* of what is right in relation to persons and their environment.

The art that seeks to bring sensitivity and method to the discernment of moral values.

RELATIVE ETHICS:

The denial of the existence of any universal moral standards or values.

MORAL DILEMMA

1. Any problem where morality is relevant.
2. Any topic area where it is not *known* what, if anything, is morally good or right.
3. A situation where an agent morally ought to do each of two acts but cannot do both.

HONOR

INTEGRITY, RESPONSIBILITY, ACCOUNTABILITY

COURAGE

DO THE RIGHT THING, IN THE RIGHT WAY,
FOR THE RIGHT REASONS

COMMITMENT

DEVOTION TO THE CORPS AND
MY FELLOW MARINES

A Model for Ethical Decision-making

STAR

Ethical Decision Making: *STAR*

Stop:

- What are the facts of the situation?
- Who is involved and who is not involved?
- Where does responsibility lie?

Ethical Decision Making: *STAR*

Think:

- Think of the consequences of the situation?
- What is the right thing to do?
- What values are measured against the situation?

Ethical Decision Making: *STAR*

Act:

- What are the alternatives?
- What are the unintended consequences of each alternative?
- Choose a course of action.

Ethical Decision Making: *STAR*

Review:

- Why did I make the decision that I did?
- Is my decision for the right reasons?
- Do my actions reflect integrity?

A Model for Ethical Decision-making

STAR

APPENDIX TWO

CONSENT TO INTERVIEW

MINISTRY STUDY CONSENT FORM

Dear _____
(Rank and name)

Date _____

I am currently the Deputy Depot Chaplain at Marine Corps Recruit Depot/Western Recruiting Region, San Diego. Every Sunday morning I conduct the Lutheran Worship Service and Bible Study for recruits in training to become Marines. I am also currently involved in a study program to earn a Doctor of Ministry Degree from Concordia Seminary, St. Louis, MO. The degree is focused to enhance and increase ministry effectiveness in the practice of ministry in the congregational or current ministry context.

In my teaching of Luther's Small Catechism I have discovered that many recruits in training have not resolved the issue of being a Christian and a Marine warrior at the same time. This inner struggle is especially zeros in on the moral thinking and ethical decision making of the use of lethal force and the taking of life in the performance of their duties.

In order to better serve the recruits as their pastor and chaplain I desire to find out the issues of struggle and to come up with a moral thinking and ethical decision making paradigm that can assist the recruits to evaluate their warrior role and its relationship to their Christian walk.

In order to insure accuracy of information gathering, I am asking permission to audio tape our conversation. Once the information is gathered, I will erase the tape. Your name will not be associated with the information at all. I will do everything in my power to ensure confidentiality in regard to your specific information. No information will be reported to the chain of command to identify you personally. If you decide you do not want to participate in the interview, I am still available to assist you in any way that I can.

Any study that affects people must show that the participants are fully informed of the risks, benefits, and expectations of those participating. By signing this document you indicate that you understand that participation is voluntary and that you may refuse to participate at any time.

The information gathered in this study will be published in a paper, but only general demographic information will be included along with the findings of the study.

Print Name _____


Date _____

Signature _____

Chaplain Signature _____

Date _____

7 Feb 05

From: Assistant Command Chaplain, MCRD/WRR
To: Commanding General, MCRDWRR
Via: (1) AC/S, Religious Ministries/Command Chaplain, MCRD/WRR 
(2) Commanding Officer, RTR, MCRD/WRR
(3) Chief of Staff, MCRD/WRR

Subj: REQUEST FOR PERMISSION TO INTERVIEW RECRUITS FOR MINISTRY STUDY

1. Sir, I have been working on graduate education in Pastoral Ministry through Concordia Seminary, St. Louis, MO. The purpose of the program is to increase excellence in ministry delivery. Every Sunday morning I have the privilege of leading Lutheran Worship and teaching Lutheran catechesis or religious instruction based on *Luther's Small Catechism*, which presents the Ten Commandments, Apostle's Creed, The Lord's Prayer, Baptism, The Lord's Supper, and Confession and Absolution.

2. In the practice of ministry I have discovered that some Recruits experience confusion about the relationship between being a Christian and a warrior. The catechesis of the Lutheran Recruit has taught him the Fifth Commandment prohibition, "You shall not murder." Some Lutheran Marine Recruits report confusion about the perceived conundrum of being required to kill another human being as a combat warrior and the moral obligation of following the Fifth Commandment as an obedient disciple of Jesus Christ. The ethical and moral issues arising from the Fifth Commandment have been key concerns of Recruits during the open question time period of the catechetical instruction.

3. Part of the requirements for the Doctor of Ministry program is to conduct an inquiry called the Major Applied Project. The focus of this project is practical and is to be done in the practice of ministry in the congregational parish or daily ministry context. My project focus is "Fifth Commandment Catechesis: A Pastoral Care Strategy for the Lutheran Marine Recruit." The goal is to develop a teaching plan that can be used as a strategy to provide pastoral care to the Lutheran Marine warrior (I expect this to have broader application later, however, the narrow focus of the Lutheran catechesis on Sunday morning will keep the project from being too broad).

In order to design a teaching module to answer the questions about the morality of killing as duly authorized warriors, I intend on interviewing, with your permission, eight First Phase Recruits to explore their ethical and moral reasoning arising from the Fifth Commandment. The Recruits will be strictly volunteers, identified randomly, and their rights and confidentiality will be carefully safeguarded. The interviews will be conducted during the block of time on Sunday morning.


A catechetical lesson plan will be developed to address the fact that it is moral and ethical to be Marine warriors, protecting and defending the life and liberty rights of others. After teaching the module on the Fifth Commandment, which will not only deal with the

Subj: REQUEST FOR PERMISSION TO INTERVIEW RECRUITS FOR MINISTRY STUDY

prohibition not to murder (categorically different than killing), but also will emphasize protection and defense of life, I intend on interviewing eight Recruits in the Third Phase of training to be Marines, to evaluate the effectiveness of the pastoral care strategy.

The results will be eventually written up on the final paper for the project. The goal is to provide timely and effective pastoral care to Lutheran Marine warriors, and others, arising from a proper understanding and application of the moral principles in the Fifth Commandment.

4. I respectfully request permission to interview two sets, of eight recruits in each set, for a ministry study arising in the Lutheran Recruit religious education on Sunday mornings. Your questions and comments are greatly appreciated. Phone extension: 524-8821.



M. J. LOGID
CDR, CHC, USN



UNITED STATES MARINE CORPS

Marine Corps Recruit Depot/Western Recruiting Region
1600 Henderson Avenue Suite 125
San Diego, California 92140-5095

1730
10
8 Feb 05

FIRST ENDORSEMENT on Assistant Command Chaplain, MCRD/WRR ltr dtd 7 Feb 05

From: AC/S, Religious Ministries/Command Chaplain, MCRD/WRR

To: Commanding General, MCRD/WRR

Via: (1) Commanding Officer, RTR, MCRD/WRR

(2) Chief of Staff, MCRD/WRR

Subj: REQUEST FOR PERMISSION TO INTERVIEW RECRUITS FOR MINISTRY
STUDY

1. Forwarded, strongly recommending approval.


T. T. MORITA



UNITED STATES MARINE CORPS
RECRUIT TRAINING REGIMENT
MARINE CORPS RECRUIT DEPOT
1500 IWO JIMA AVENUE
SAN DIEGO, CALIFORNIA 92140-5696

5040
S-1

SECOND ENDORSEMENT on Assistant Command Chaplain, MCRD/WRR ltr
of 7 Feb 05

From: Commanding Officer, Recruit Training Regiment
To: Commanding General, MCRD/WRR San Diego, CA 92140

Subj: REQUEST FOR PERMISSION TO INTERVIEW RECRUITS FOR MINISTRY
STUDY

1. Readdressed and forwarded, recommending approval.

A handwritten signature in black ink, appearing to be "W. M. Callihan", written over a horizontal line.

W. M. CALLIHAN

Copy to:
Files




UNITED STATES MARINE CORPS
MARINE CORPS RECRUIT DEPOT/WESTERN RECRUITING REGION
1600 HENDERSON AVENUE SUITE 238
SAN DIEGO, CALIFORNIA 92140-5001

IN REPLY REFER TO
5000
1A
MAR 01 2005

From: Commanding General, Marine Corps Recruit Depot/Western
Recruiting Region, San Diego
To: Assistant Command Chaplain, Marine Corps Recruit
Depot/Western Recruiting Region
Via: Commanding Officer, Recruit Training Regiment
Subj: REQUEST FOR PERMISSION TO INTERVIEW RECRUITS FOR MINISTRY
STUDY

1. Returned, approved.


T. W. SPENCER
Chief of Staff



UNITED STATES MARINE CORPS
RECRUIT TRAINING REGIMENT
MARINE CORPS RECRUIT DEPOT
1500 IWO JIMA AVENUE
SAN DIEGO, CALIFORNIA 92140-5696


5000
S-1
MAR 02 2005

FIRST ENDORSEMENT on CG, MCRD/WRR ltr 5000 1A 1 Mar 05

From: Commanding Officer, Recruit Training Regiment
To: Assistant Command Chaplain, Marine Corps Recruit Depot/
Western Recruiting Region

Subj: REQUEST FOR PERMISSION TO INTERVIEW RECRUITS FOR MINISTRY
STUDY

1. Forwarded.



W. M. CALLIHAN

APPENDIX FOUR

HINTS FOR INTERVIEWING

Sidebar 7.2 HINTS FOR INTERVIEWING

1. Schedule your interview well ahead of the meeting date. Confirm the time with the interviewee the day before you are to meet. Do not schedule an interview for longer than two hours. Arrive on time.
2. Allow the person being interviewed to select a place that would be most comfortable for him or her. Encourage the person to choose a location with as few distractions as possible; restaurants are seldom good for formal interviews.
3. If you use a tape recorder, check your tape, batteries, and sound levels before you start.
4. Be prepared with a list of issues you want to cover and an opening question. Otherwise, allow the direction of the conversation to be determined as you go along. Even if you use a tape recorder, make notes during the interview about what you have covered and those issues to which you wish to return.
5. Begin your meeting with informal and casual small talk. Wait for a lull, a question, or another verbal bridge into the formal interviewing. Describe the reason for the study, define your participation, and detail your use and protection of any recorded material. Then begin with your predetermined opening question.
6. Use photos and other concrete objects on occasion, if necessary, as stimulants to conversation.
7. Focus on events or specific experiences that have led this person to his or her beliefs or opinions. Rather than pushing the interviewing by using *why* or *what do you mean* questions, ask the *examples* or *for instances*, especially when trying to flesh out ideological issues or abstract ideas.
8. Listen, listen, listen. Do not give advice or argue, and interrupt only to clarify. Encourage the person with nods and smiles. Pay attention, be warm and personable, and do not overplay the researcher role.
9. Beware of asking questions that could only be answered by damaging either the interviewee's or other congregational member's esteem or social standing. Do not encourage gossip, but record it if it arises. Do not push sensitive issues if you perceive discomfort by the interviewee. Remember, this person is part of your congregation.
10. Use interviews to check out the information provided by others, but do not break confidences by relating what took place in other interviews. Let the person know what you already know, and ask him or her to tell you more, to fill in details only he or she can provide, or to correct misinformation.
11. Pay attention to what happens and what you see in the surroundings during the interview. For instance, note how the person responds to family members, whether he or she prays before meals, the prominence of religious symbols or literature in the home, and so forth. Likewise, record the interviewee's response to the interview process: Was the person outgoing or reserved, forthright or reticent with opinions? These characteristics may tell you much of the person's place and role in the life of the congregation.
12. If you are less familiar with those you will be interviewing, it is good to record a set of brief demographic facts (age, race, gender, occupation, approximate socioeconomic level, years of membership, and depth of involvement in church life) about each person you talk to. Often this information, once tallied, will help you check to see if those you interviewed adequately represent the congregation as a whole.
13. You will want to test your questions on a spouse, friend, or other study members prior to conducting the interviews. Your questions may need to be refined further as you begin the interview process.

Ammerman, Nancy, Jackson Carroll, Carl Dudley, and William McKinney, *Studying Congregations: A New Handbook*. Nashville: Abingdon Press, 1998.

Some Guidelines on Interviewing and Reporting
as a Media for Gathering Educational Information
(Handout in DM 995 "Project Research and Writing" Class, 25 June 2004)

Overview: Direct, systematic questioning of individuals is a recognized source of research data. Modern survey research technology has learned that dependable information can be acquired through questionnaires and interviews provided certain procedures are carefully observed.

Guidelines:

1. At the start of the interview, inform the interviewee that because of time limits, the interview will need to be short, and when sufficient information is gathered, politely terminate the interview.
2. Explain to the interviewee that his answers will be combined with the responses of others and that it will be impossible to identify him with his responses following the interview.
3. Explain that you will be talking with about 15 (or whatever number) persons during the day (the process) and that your memory is too poor to recall all that is said so you will need to write as he is talking.
4. Stress the research value of the interview as you introduce the purpose of the questions and strive to develop rapport with the interviewee.
5. Become familiar with the purpose of the study and the purpose of each question so that appropriate cues can be followed. Pursue a topic until you are certain that he understands the item and you understand his response.
6. When vague words or clichés are used, ask to have them explained. "We are, I guess old-fashioned at this school." You ask: "Why do you say that?" Learn what the term means and whether it is positive or negative.
7. The asking for examples is a useful technique when dealing with broad generalizations. "The teachers here are very cooperative," may be a response. The next question is: "Would you give me an example of cooperative teacher action?"
8. Keep in mind that these are information gather interviews; thus therapeutic or corrective conversation should be avoided.
9. Stay close to the Interview Schedule, use the exact words. Interpretation of a question is part of the response. Probe until you are satisfied that you have covered the intent of the question.
10. If there is a pause following a question, wait quietly. Record the pause. If interviewee counters with a question, reflect his question; do not answer or provide leads unless these are a part of the interview schedule. If it becomes obvious that interviewee is not going to respond, ask the next question without comment. Record that interviewee was asked but did not respond.
11. Never show surprise at a person's answer or evaluate it, even if asked to do so. Some interviewee will conclude with, "Is that the answer you wanted?" Your answer: "I want your frank response."

APPENDIX FIVE

SURVEY RAW DATA

Researcher Note: The following is raw data from eight companies of recruit surveys taken at Marine Corps Recruit Depot, San Diego, California. The transcription attempts to convey the manner and form of the recruits' responses in writing, including grammar and expression. Misspelled words and incomplete sentences are included to be as true to the original as possible.

A Survey to assist the Chaplain

Today's Date: 080104 Hotel Co. 25

1. What is your church background?

21 Luth 19 Confirmed (L.c.) 2 Not Confirmed (L. n.)

4 NP (No preference)

6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder."

What are those concerns?

NP -No, I am protecting many lives for a purpose, war is wrong but you can't prevent it from happening.

-No, because although it is a sin to do it God will forgive if it is done not of evil intent and if this recruit repents.

L, n. -No because I made sure I stay starecide (sp???)

-Ya, somewhat.

L. c. 6 No.

- Do what you are ordered to.

- No. On the basis of the word murder can be defined differently than killing someone who will kill you if you don't kill them. Even though I'd rather not have to face that situation, but No. It doesn't bother me.

- No. The tree withers and the tree grows. The Lord is my savior. Paul

- No. I don't have any concerns when it is for our freedom and the well being of our country. Murder is for cowards who have no faith or strength to do what is right.

L. c. -Yes. I am not sure if my duties will conflict with what the Lord says not to do.

- Yes. If I am protecting my self and my country is still wrong?

- Yes. It is wrong to kill no matter what but you ask for forgiveness and God will forgive you.

- Yes. What does the Lord do different for a military man compared to a civilian as for as murder? It is not something to be proud of but if you are instructed to by the President of the U.S. and that enemy is trying to kill you its rather your or him. I also think that God might not forgive me, but I'm trying to help my country and make it a better place.

- Yes. It all depends on the definition of murder.

- Yes and no.

Yes. For obvious reasons, the man on the other side of the battlefield is defending his country as I am.

No. I believe military service is a calling from God to defend his country.

- Yes. Only in self-defense.

- Yes. Would it affect you going to heaven if you murder someone in battle or war?

A Survey to assist the Chaplain

Today's Date: 082904 Kilo Co. 22

1. What is your church background?

18 Luth 16 Confirmed (L.c.) 2 Not confirmed (L.n.)

4 NP (No preference)

6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder."

What are those concerns?

NP 3 No, 1 Yes

L.n. – No. Because I don't think it should apply to defending your country.

L.c.

It's hard to weigh love of country vs. God's Word. If I have to kill, I will.

- No, because I feel I'm doing right.
- No, warfare is not murder.
- No, because the enemy is trying to kill you.
- No. Because I think that if good Marines do nothing bad Iraqis will kill innocent people.
- No. I feel fighting for freedom and weeding out bad seeds saves countless lives.
- No. But, would like to know how that does relate to my faith being in the military.
- Yes. Will God forgive men for killing in times of war? Does being in war make it alright to kill?
- Yes. That I would have one more sin on the top of others I have . That why I signed up as a mechanic.
- Yes. I believe there is a difference between to murder and to kill. Killing is not sin. Murder is. To slay out of sin i.e. Cain/Abel. Killing your enemies in honored combat such as for your country is not wrong.
- Yes. If you are protecting your own life and fighting for what you think is right, then no.

A Survey to assist the Chaplain

Today's Date: 091204 Charlie Co. 20

1. What is your church background?

18 Luth 13 Confirmed (L.c.) 5 Not confirmed (L.n.)

1 Non Denom.

1 NP (No preference)

6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder."

N.D. Yes. (ND.a.) ND.a. My concern is that I could be taking another man's life that before they were killed had hope of being saved.

What are those concerns?

N.P. I feel that if you fight to keep others safe and if you have to kill to do so then it may be forgiven.

L, not confirmed. 4 No.

L.n. - Yes. I think sometime innocent people are killed.

Lc: 4 No.

- No, I don't feel that war is murder.

- No, under military order only.

- Yes. How does God see killing in a time of war and will I be forgiven?

- Yes. I was raised that I shall not kill another.

- Yes. I am concerned about shooting someone who is not the enemy.

With all do respect, I believe that is "Thou shall not kill." It seems that words are being bent to meet needs. Yet, I find it necessary in some situations.

- Yes, Not to be a conspiratist, but it feels that the gov. or power that be may be instructing churches to put the fifth commandment in different words. Which is a little alarming.

- Yes Sir. I have wanted to be a Marine all my life, and I have studied and know about war. But I am scared of having the power of being capable of taking someone else's life.

- Yes. We need to protect ourselves from terrorism and the only way is to death it.

- Yes. How to know when it's right or even if it is right.

A Survey to assist the Chaplain

Today's Date: 190904 Fox Co. 31

1. What is your church background?

28 Luth 21 Confirmed (L.c.), 7 Not confirmed (L.n.)

1 Baptist

2 NP (No preference)

6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder."

What are those concerns?

L.n.

- No. I believe murder, and fighting for your country two different things.
- No problem.
- No, I talked to my pastor and he said that in the Bible it said to do what your government says.
- Yes.

Lc. 13, No.

- No sir. For it shall be an order appointed to me by my government.
The only concern I have if I am KIA, my sins for killing will not be forgiven.
- No, because in the Bible it says a time for peace, and a time for war. If it is a time for war I will oppose all enemies of America.
- Yes. Somewhat. You shouldn't kill unless you have to.
- Yes and no. If I go to war and kill another man but ask for my forgiveness will I be saved or not.
- Yes, little. I don't want to kill people, but I signed up for Data Systems so it shouldn't be a problem.
- Yes. I feel that the use of violence is a necessary tool in this world, but the idea of ending another man's life makes me feel that I am somehow betraying what it means to be a Christian.
- Yes, I do. I don't want to sin when ordered to "kill." I'm not one to look for someone to kill. I'm a helper.
- Yes I do. If I am ordered to "kill" an enemy soldier how will I be viewed while standing at the foot of God?

A Survey to assist the Chaplain

Today's Date: 241004 Echo Co. 40

1. What is your church background?

29 Luth 12 Confirmed (L.c.) 17 Not confirmed (L.n.)

4 NP (No preference)

1 Baptist (Southern)

2 Episcopal

1 Methodist

1 Apostolic

1 Nazarene

1 Non Denom.

6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder."

What are those concerns?

E. - Murder is in cold blood.
- We attack in self defense and self preservation. Neither of which are murder.
When will I be sent overseas and what will happen to me there.

N.P. -I feel it is OK if I believe I am doing the right thing. I feel like a hypocrite when I worship because I believe that a lot of individuals hear at boot camp sin more here than the average Joe.

-Not really sure yet. Hoping I will never need to. But it would be my duty to do so, so it is different from plain murder.

- In war it is self defense.

B: - War is not murder, as long as they are not civilians.

A: - I did feel it is [not] murder if I am defending myself.

M: - I am unsure.

N: - If you are doing it to defend your country. What does God say, when you go to Iraq in war and murder someone?

L.n.

- No. I don't consider it murder because it isn't like we are going out and doing it for fun. We are defending ourselves and our country.

- No. I don't look at it as murder.

- No. If someone is trying to kill me, I will kill him first.

- No. It is either kill or be killed.

- No. I will only kill if I have to, to survive.

- No. The job I will have I will kill and it scares me because I don't know if I am doing the right thing.

- Yes. That I need to know if god will except my for my sins. Yet I help everyone out who needs help. Also I don't forgive people who hurt my family or friends. I know that is a bad thing but I use to do that and people would walk all over me and I just can't take it any more.
 - Yes. I will not murder a man. I am defending my people and country. In my eyes it isn't me who is doing it, I am simply following the order of someone else. So in a sense it is not me.
 - Yes. Try as hard as this recruit can to be involved with deadly force.
 - Yes. Murder is a bad thing. But if it's your life or a terrorits', there's not much of a choice. I'm not sure of it's a sin in those terms. But we all sin. But it this time it wouldn't be by choice. That I may be put in a situation that would have to take a life.
 - Yes. I fell killing evil is actually a good thing.
- Lc.
- No. I believe in it but If I have to I think god will understand the circumstances.
 - No. Not sure yet. Guilt
 - No. I see myself protecting people.
 - No. I hold it in and try to take a depreath (deep breath) and forget about doing that sin.
 - No. I see myself protecting people not killing.
 - No. The Lord says to kill when the government calls you to.
 - No. I know when I get there.
 - No. I believe that because of my cause, it is justified to some point, as long as fire it opened on myself, it is alright to fire back, only to the point where you accomplish your mission, not excessively.
 - No. Killing in war is not murder to this recruit.
 - No. I have to fight for what I believe in. That the military doesn't change my mind about Christ, and doesn't put the core in front of God.
 - No. It's Ok for a just cause to protect more people.
 - No. God says you are to obey the gov't. If I am told to do something that is against God then I won't do it. Killing in war for protection is OK. I, being a member of the WELS, am not in fellowship with other Lutheran denominations such as the Missouri Synod.
 - No. I know the God knows what he is doing and he will lead me through life. And if one part of life means killing someone then I will do everything I can to not do so. (Concern) Yes... That being here for three months I will be changed in my faith. I don't want to be changed in my faith.
 - No. We are sinful men but if we keep our faith strong the Lord will shield and protect and forgive. (Concern) That my faith will hold in times of trouble.
 - No. I don't see it as murder. I see it as if I kill one bad guy I am saving innocent lives. (Concern) Keeping the faith through boot camp
 - No. There is a difference between murdering someone in cold blood, us doing it in a defensive state. Ie. Protection of country, self defense, and the life. (Concern) I hope that I can get a stronger different point of view on what I have.

- No. I see it as saving innocent lives to protect our county. If we blow it up, like house we rebuilt to show our respect. Just protect everyone. It is your duty to engage the enemy. Those are you orders.

A Survey to assist the Chaplain

Today's Date: 071104 Delta Co. 15

1. What is your church background?

13 Luth 12 Confirmed (L.c.) 1 Not Confirmed (L.n.)

2 NP (No preference)

6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder."

What are those concerns?

NP: - In Iraq I don't think it is right but that is the way the world is going and it will only get worse because of people hating people.
- I really have not thought about it but otherwise I am not sure.

L.n. - Fighting for your country and protecting the ones you love is not murder.

Lc: - No. I think that is you need to kill in the line of duty it is OK.
- No. In the bible (it) says somewhere that wars were gonna to happen and bloodshed will for God's name and to help spread the Word of God.
- No. I believe that killing one evil man would save a thousand good me.
- No. It is not murder its self defense or work.
- No. We fight for freedom.
- No. I will be judged by God.
- No. I believe any orders given to me are given in the best interest of god and country and my way of life but I also believe I should still ask for forgiveness for my actions.
- No. If I don't they may take over and prevent me from worshiping God and that can't happen.

-Yes. It is heavy on my mind...facing my judgment Day when it comes and dealing with the punishment (if any for my actions).
- Yes. It makes this recruit think of my priorities.
- Yes. Try not to murder unless I have to.
- Yes. I have been told before that its wrong, but then told God has granted power to the government to do everything to protect it.

A Survey to assist the Chaplain

Today's Date: 141104 Hotel Co. 16

1. What is your church background?

11 Luth 10 Confirmed (L.c.) 1 Not confirmed. (L.n.)

1 Catholic

1 AG

1 NP (No preference)

1 Baptist

1 Non Denom (N.D.)

6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder."

What are those concerns?

C: - Self defense is not murder; if classified as murder it is not shot to kill?? or is 5th commandment really against use as we go into to war.

B: - To protect my family and the country I love I believe that it's a worthy cause. Kill or be killed.

AG: - To kill and to murder are two different things.

NP: - I will do what I have to do to protect my family and my country.

N. D. It hard to say, if they are trying to kill me I guess its right.

L.n. - Unless forced to, I don't believe in it.

L.c: - No. I will do what I have to do to defend my country. Brother stays safe and can get out of Iraq to be at my graduation.

- No. Deal with it OK.

- No. Its murder, not kill. Wars are unfortunate, but they do happen.

- No. We fight as peacemakers, not to kill in cold blood. Is this thinking valid? (with arrow to above question) Do our actions make us any better than our enemys?

- No. I believe murder is pre emptive or an action of desire, but killing someone in battle is an act of self defense, therefore not murder.

- No. If someone is trying to kill me I do not consider it murder if I defend myself by any means necessary.

- No. This recruit does not believe that killing in war for the right reason is murder.

- No. This recruit feel that it's wrong but if your job ensure it you must do. In the faith of God.

- No. Its hard to explain. God himself commanded to kill. (Concern) Surviving.

- No. Evil people that do evil are taken care of.

A Survey to assist the Chaplain

Today's Date: 112104 Mike Co. 17

1. What is your church background?

15 Luth 12 Confirmed (L.c.) 3 Not confirmed. (L.n.)

1 C (Roman Catholic)

1 NP (No preference)

6. As a military man, do you have any concerns about the Fifth Commandment, "You shall not murder."

What are those concerns?

NP: That I will be forced to kill an innocent to stay alive.

NP: I wanted to ask you how I should deal with it.

C: I figure if it is a thing I have to do then I'm going to do it.

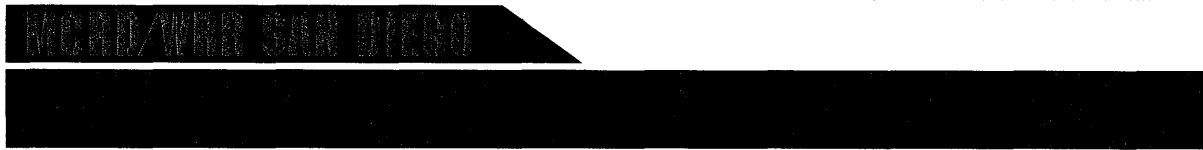
Lc:

- No. Killing in time of war to defend yourself or your comrades and country is not murder.
- No. Murder is different than killing.
- No. During the time of war it is not murder to kill in the defense of one's self.
- No. War is in the Bible as it was told me.
- No. I see it as self-defense or fighting for god.
- No. If my life is threatened I will not hesitate to take someone else's life however, I still believe it is wrong to kill but god forgives us for our sins so I believe he'll understand.
- No. Except in self defense.
- No. It's not murder; its self defense
- No. Killing in time of war to defend yourself or your comrades and country is not murder.
- Yes. I do not wish to kill another person but if I have to to preserve my own life for good of many I will.
- Yes. Hard to deal with; I don't want to kill.
- Yes. I won't murder.
- Yes. There is no man without sin and I am just a man. (6b)
- Yes. I don't know how to deal with it.
- Yes. That my country might go to war for no reason and then it really would be murder.
- Yes. Does my desire to defend my country which is a man made ideal, contradict the "love thy neighbor" stance of Christianity.

APPENDIX SIX

RECRUIT TRAINING REGIMENT TRAINING MATRIX

RECRUIT TRAINING MATRIX



WK	CO	MON	TUE	WED	THU	FRI	SAT	SUN
PR		RECEIVING 	RECEIVING 	RECEIVING 	RECEIVING 	 IST/PICK UP	P-2 IN HOUSE PROCEDURES	F-1 IN HOUSE PROCEDURES
PHASE I	1	F-2 INTRO PT	T-1 1.5 MILE RUN	T-2 PUNCHES	T-3 CUSTOMS AND COURTESIES	T-4 USMC HISTORY	T-5 BASES	H-1 RELIGIOUS SERVICES
	2	T-6 USMC HISTORY	T-7 PUGIL STICKS I	T-8 USMC HISTORY	T-9 STRIKES	T-10 COUNTERS TO STRIKES	T-11 CIRCUIT COURSE	H-2 RELIGIOUS SERVICES
	3	T-12 CONFIDENCE CRS I	T-13 LOG DRILLS	T-14 PUGIL STICKS II	T-15 FIRST AID	T-16 SPRINTS	T-17 INITIAL DRILL	H-3 RELIGIOUS SERVICES
	4	T-18 SWIM I	T-19 CHOKES	T-20 CCX	T-21 PUGIL STICKS III/BAC	T-22 SERIES INSPECTION	T-23 MOVEMENT TO WFTBN	H-4 RELIGIOUS SERVICES
PHASE II	5	T-24 MARKSMANSHIP PHASE I	T-25 5 MILE HIKE	T-26 MARKSMANSHIP PHASE I	T-27 MARKSMANSHIP PHASE I	T-28 MARKSMANSHIP PHASE I	T-29 MCMAP	H-5 RELIGIOUS SERVICES
	6	T-30 MARKSMANSHIP PHASE II	T-31 MARKSMANSHIP PHASE II	T-32 MARKSMANSHIP PHASE II	T-33 MARKSMANSHIP PHASE II	T-34 MARKSMANSHIP PHASE II	T-35 8 MILE HIKE	H-6 RELIGIOUS SERVICES
	7	T-36 INDIVIDUAL MOVEMENT	T-37 GAS CHAMBER	T-38 FIELD WEEK	T-39 NIGHT FIRE RANGE EST	T-40 MOVING TARGET	T-41 MCMAP	H-7 RELIGIOUS SERVICES
	8	T-42 CRUCIBLE PREP	T-43 CRUCIBLE	T-44 CRUCIBLE	T-45 CRUCIBLE	T-46 CRUCIBLE RECOVERY	T-47 MOVEMENT TO MCRD	H-8 RELIGIOUS SERVICES
PHASE III	9	T-48 UNIFORM ISSUE	T-49 UNIFORM ISSUE	T-50 MCMAP TEST	T-51 SWIM WEEK	T-52 MCMAP TEST	T-53 DEFENSIVE DRIVING SERIES PFT	H-9 RELIGIOUS SERVICES
	10	T-54 SMALL UNIT LEADERSHIP	T-55 SMALL UNIT LEADERSHIP	T-56 SMALL UNIT LEADERSHIP	T-57 SMALL UNIT LEADERSHIP	T-58 SMALL UNIT LEADERSHIP	T-59 SMALL UNIT LEADERSHIP	H-10 RELIGIOUS SERVICES
	11	T-60 SATO	T-61 FAMILY OF THE CORPS	T-62 2.0 MILE RUN	T-63 PRAC TEST/RAPELLING	T-64 FINAL PFT	T-65 CO CMDR INSP	H-11 RELIGIOUS SERVICES
	12	T-66 FINAL DRILL	T-67 BN CMDR INSP	T-68 PERSONAL EFFECTS	T-69 MOTO RUN/EMBLEM CEREMONY	T-69 GRADUATION		REV. 10MAY04

APPENDIX SEVEN

FIRST PHASE RECRUIT INTERVIEWS

Researcher Note: The interview was transcribed from a digital recording made in the Deputy Command Chaplains officer, Marine Corps Recruit Depot, San Diego, California. The transcription attempts to convey the manner and form of the recruits interviewed, including grammar and expression. Misspelled words and incomplete sentences are included to be as true to the original as possible in writing.

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Digital Recording First Phase Recruit Interview Excerpts

06 March 2005

Private J Delta Co.

Private M Delta Co.

C: Today is March 6. I am talking with DJ. What is your company and platoon?"

J: Plt. 1070, Delta

C: How about you?

M: The same.

C: I know you don't have much time. You have to get to chow, so I won't keep you too long. I thank you for talking to me briefly. Last week someone asked a question, I can't remember who it was. But someone asked a question about the Fifth Commandment and the Ten Commandments and being a warrior. Do you remember that?

Both recruits: Yes, Sir.

C: What I wanted to do is just ask you a few questions. Just to have an on going conversation with you, you can chime in whenever you want to. There are no right or wrong answers; nothing here will ever be used against you in any way. But I am very interested in your perspective. Are both of you confirmed?

J: Yes Sir,

M: No Sir.

C: I ask only because it may have some influence on your answers to the questions I have. Those who are confirmed may have a little different perspective than those who are not.

C: Before you came to boot camp, did you have any concerns about the commandment that says, "Thou shalt not kill," or "You shall not kill."

M: No Sir.

J: No Sir.

C: So you didn't talk to anybody about it because it was not your concern. And you Recruit J, you were motivated to be a Marine. What is your MOS?

J: Logistics Sir.

C: How about you Recruit M?

M: Open contract.

C: That means you are going to be a grunt then.

All laughed.

Two minutes pass in conversation.

C: Since someone brought up the question about killing in combat, have you thought about it at all?

J: No Sir.

C: How about you Recruit M?

M: Yes Sir, it is OK when you are defending yourself.

C: Self-defense is a legitimate reason to use lethal force, even to the point of talking someone's life.

M: Yes.

C: In your thinking right now when you look at the commandment that says, "Thou shalt not kill," what is your thinking about that right now, so you will do the right thing.

M: I pray that it will save more lives.

J: The life of one for the lives of many. So one dying to save the rest of my platoon, I think that is an even pay back, even it is one of your own. It is important to sacrifice.

C: As long as the trade off is that others are saved or protected.

J: Yes Sir.

C: What about the lives of the enemy? Let's say they laid down their weapons?

J: In this day and age with what's been reported, this recruit, will have to go off his gut feeling, if they still posed a threat, then he'd shoot. I know for a fact that they use guerilla tactics, which means they probably have C-4 strapped to em. Shoot first, ask questions later.

C: The operation of that in the actual context of battle, is do whatever is necessary to protect yourself and your platoon.

J: Yes, they have proved themselves that they are willing to sacrifice their own body to destroy others. To destroy and harm others. This recruit would take the safe route.

C: (To Recruit M, who is not confirmed, but working on it) What is your church background? Is it Lutheran?

M: Yes, I got baptized in the Lutheran church. And I have gone to a Lutheran church my entire life.

Advance to question about eternal life.

C: On the surveys I discovered with some people, that there was a concern, even if it could be justified, protecting their fellow Marines, even if that other person was aggressive, and they killed him, there was still some question if they would go to heaven, or what God would say to them, because they took that other person's life.

Have you thought about that? Do you have any concerns about what God is going to say to you?

J: This recruit has mixed feelings about that. In every march or what not you hear on base they usually end up with "Marines go to hell, because they kill." But Martyrs do too, that is they go to heaven. They emphasize that stuff they do through their life matters, it is kinda like karma, what you do in your life depicts what is going to happen before the Trinity.

M: I believe, that as long as you have faith, believe, that you weren't killing and enjoying it, killing like that.

C: OK. So the motivation why you are killing is a big part of that.

M: Right. You have to be doing it for a good reason.

C: So the intent is a big part of it. What's going on in your heart?

C: You mentioned that you have mixed feelings. Tell me about that.

J: There is a book at the exchange that has the Marine Corps dittys, and they say that if you are a Marine and think you've gone to heaven, that you have really arrived at hell for all of their sins and stuff. This recruit personally believes, that to be correct there, they have to look at their whole life, and not just the four years that they have been Marines.

Granted, it may have put a stain on the book, but, if you live a righteous life, then it should be outweighed. It depends on how you carry yourself.

C: You would think that a person throughout their entire life that they could live a righteous enough life that it would outweigh the fact, if they had too, take a life in combat.

J: Yes Sir.

More conversation....

C: Tell me if you need to terminate and get going here.

In Luther's Small catechism it talks about protecting, about taking life, not just murdering, but the responsibility of defending your neighbor. Do you see how this applies to the intent? How if you had to use lethal force, that would be on the side of protecting life, and not just murdering? Do you see what I am getting at?

M: Yes. (Coughing and jet noise in the background)

C: The negative side is that your intent is to just enjoy it, or to do it as revenge, or do it as a result of your own action, but that you are ordered to be in combat, that you are ordered to be there.

J: That's not necessarily true. Because humans are flawed. So they will take pleasure in killing another. They will take revenge. They will take....its human emotion; it will be taken whether or not. It is a matter if you ask for forgiveness for your human tendencies that will make you a better person.

C: What I hear you saying is that in the stress of combat that your human reaction to the stress, let's say like a buddy getting killed or something else, that will determine the emotions of your reaction.

J: Yes Sir, This recruit knows that if a fellow Marine fell, that he would fight with more rage. He'd with fight with anger, for revenge. And want to go out and beat the living P...out of everyone.

C: You are self aware that you know that you would do that.

J: Yes Sir.

C: How about you Recruit M...what would you do? Would you do the same?

Long pause...

M: I don't think so. I think I would be more saddened.

Recruit J expressed trust in leadership, when order to fire upon what appeared to be innocents he would do it. He is to follow orders.

When Recruit M said he would hesitate and not do that Recruit J reacted negatively to him and said that he would not want that kind of person in his platoon. He couldn't trust him.

The interview ended with an awkward tension in the air

APPENDIX EIGHT

FIRST PHASE RECRUIT INTERVIEWS

Researcher Note: The interview was transcribed from a digital recording made in the Deputy Command Chaplains officer, Marine Corps Recruit Depot, San Diego, California. The transcription attempts to convey the manner and form of the recruits interviewed, including grammar and expression. Misspelled words and incomplete sentences are included to be as true to the original as possible in writing.

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Digital Recording First Phase Recruit Interview

13 March 2005

Pvt. M, 3071 India Company (I)

Pvt. H, 1070 Delta Company (D)

Today is March 13th, 2005

C: I have Recruit EH and you are in which platoon and company?

D: Platoon 1070, Delta

C: Repeats

I: Platoon 1070, Delta

Then I have Recruit SPM?

I: corrects the pronunciation of his last name.

C: Ok great! I want to thank you for allowing me to take the time to talk to you a little bit about the issue of the 5th C. Did any of you, did either of you, fill out a survey form in the first week that you arrived here? I did that over a number of weeks but I am not sure that any of you experienced that.

M: I remember filling out a survey while we were still in receiving, but I don't remember filling out anything in a worship service.

C: No it would have been up here in a worship service. Ok, Well, what I have doing I am trying to find a good way, the best way, an effective way of teaching the 5th c that will address the cares and concerns that come here and are in training.

C: Now Recruit H, you are working toward getting confirmed

H: (begins talking at the same time) No Sir, I attended two years of confirmation and was confirmed.

C: Now, what part of the country?

H: I am from Iowa.

C: You are from Iowa, great!

C: How about you Recruit M?

M: I am from Nebraska, Sir.

C: And you were confirmed as a youth?

M: Yes, Sir.

C: Now, I know that both of you are very active in the class itself, very willing to answer questions, and provide answers to my questions. That tells me that you have a solid grasp of the Small Catechism; which you believe as a Christian.

C: A person decides to become a Marine and come here to boot camp. One of the things of being a warrior, of course, is being involved in combat, or potentially being involved in combat. Some go through their entire time and are never in a situation where they are shot at and don't have to shoot back at somebody. Given our present circumstances, with the war on terror, the possibility of being in combat and in that situation is much greater than it was 10 years ago; lets say 1995.

C: Before you came here did you have any thoughts about the 5th Commandment. About where it says, "Thou shalt not kill or murder?" How about you Recruit H?

H: Somewhat, just considering my MOS, I really did feel that it was really going to effect me to an extent. Now that I have here, and the things happen the way they are. I totally regret joining the Marine Corps. I don't want to put myself in a situation where I'd have to deal with that now. Now that I am That is really coming forth with my religion and such, even though I may have to in the future.

C: So, once you got here to boot camp it became more a reality, and the reality of the saying "Every Marine a Rifleman" has come to be real. (Trouble hearing because of jet noise.)

H: He acknowledged the statement as true.

C: How about you Recruit SBM?

M: It's something that I used to have to deal with on a daily basis before I came to boot camp as a policeman. It is something that I have thought about in the past. And I came to the realization that God has empowered our government to do what it needs to do to protect its citizens. And as long as I am just the means to protect cit. or myself then I don't have any problems with it.

C: OK. Great. Thank you. Now when you said that you dealt with it on a daily basis as a policeman, because you have given the authority and also the responsibility to protect innocent people as a policeman, what, as a Christian how did you square that with being a Christian.

M: at first it took a little while. Because if you take somebody's life there is a huge, I mean that is a big thing, and when I first started thinking about it I didn't know it was something I would be able to do. But then I realized that, like I said God has empowered the government to protect its people, and me being a police officer situation, I am an agent of that government and God has put me in that position to be able to make that decision, and I am sure that God would give me the strength to make the right decision when that time comes.

C: What I hear with that, and tell me if this is right, you saw that not just having a set answer was good enough for you, but that you needed to continually cultivate your faith so that you would have the wisdom in given situations to respond appropriately.

M: Yes Sir.

C: Ok, interesting insight. So that it wasn't, "Well, I've got an answer for every situation." But that a lot of situations can be pretty murky.... that is the same thing in combat, things can be pretty murky. In combat you may not know who is who, and who is doing what. And in combat you definitely need God's help to make the right decision.

M: Yes Sir.

C: And that is what I also hear you saying is that you want to make the right decision.

M: Yes, Sir.

C: You don't want to have to have found out that you made the wrong decision and have to live with that.

OK... What is your MOS? Are you 03? The infantry.

M: No Sir. I will be in refrigeration repair, 1161. I am actually going into the reserve and I will be returning to my job as a policeman after boot camp.

C: This is great. What I may do, is ask you at the end of your training before you graduate to interview you...

M: All right.

C: To see what you picked up in you time in boot camp the rest of your training to help you in the process of thinking through when lethal force is legitimate and when it is not and those?

M: Yes,

C: Great.

C: Now you said that having got here, what is going on here for you Recruit EH that have you kind of regret that you signed on the dotted line. What I heard you saying, you came here with the idea that "with my MOS I would not have to confront that issue." You did not want to talk about it. But you did not want to deal with it up front.

H: Well, everything has been kinda culture shock for me. Ah, yes, I guess this is, bein here, I am being force to realize, ahhh ahm, you know what the Marine Corps is a really all about. I guess about poor innocent looking from the outside inside and I really don't know what's going on. But the constant reminder and the constant reminder from the Drill Instructors of things going on in Iraq {makes me think about it. And being here and being a Christian I am not sure if I am able or truly capable, of putting myself in the position to have to actually do the things that they talk about. I am sad, and I search inside myself and truly found out that I

am not that type of person. I am not as military oriented as I thought I was. And If I could I would pursue other things.

C: Let me ask you. Let me give you something to think about. Long pause. Do you want to get married some day and have a family?

H: Yes sir.

C: And how old are you?

H: 18 Sir.

C: And how about you (the other recruit)?

M: 26 Sir.

C: Ah, you have a lot more time to think through these things, being an experienced police officer, I am sure these are things you have thought through in more detail.

M: Yes Sir.

C: Let me as you to evaluate me. I am married and I have children. I have a daughter who is 19. Do you think it would be legit or illegitimate for me, if someone was breaking into my house, I knew they wanted to harm my daughter, do you think it would be OK for me to protect to the point of using a gun to shoot somebody. Do you think that would be OK in the way that you assess things?

H: Yes.

C: I am not trying to set you up here. I am trying to get an understanding of how you see things. Do you think it would be OK, ah, to use lethal force to resist that kind of a person?

H: Yes.

C: Yes? At my age I know that evil exists in the world. Evil exists on the personal level. And I know that you know that evil exists on the international level because of the profession that you have chosen. (A lot of jet noise, hard to hear). You may or may not have first hand knowledge of it. You have seen it.

C: It is not a pleasant thing to have to resist evil to the point of taking someone's life, or injuring them to the point where you almost take their life. Self-defense would a legit reason to use lethal force in your eyes.

H: Yes.

C: What is happening in your exposure to the DIs and other things that are making you have those second thoughts.

H: Another thing is I guess I am not sure (trust level may be low, or the presence of the other recruit) At first I thought it would be great for me. To leave and do something else for a while, and be away from home. And now that I am here I totally feel different. I say a lot of people move but they always came back. I am at this point where I don't want to wait five years to go back. My parents are old. My dad is 62, and my mom is 56, in two weeks on March27, I think that's Easter. So, I just, I am at the point now where I don't want to quit.

C: You are still in the first phase the time that I mentioned last week, that it takes time to settle in.

H: I understand that.

C: I think that probably over 95% of people have thoughts that they say that they made a mistake, I don't want to be here, how can I get out of here. But that is something, if it is OK with you, we need to set up an appointment something this week so we can get together and talk about that.

H: Yes Sir.

C: I'll hunt ya down. You signed the list.

H: Yes Sir.

C: What I'll do is I will make a promise to you that I will pursue either Tuesday or Wed., whatever is good for you in your schedule in training, to set up a time to discuss what your views are and what

H: This recruit is being very honest. It is just that I don't want to do this. Everything about this is not about my personality at all. In MCMAP it's everything. It is just a huge mistake...I have had to deal with my best friend coming into the Marine Corps...he is coming later...I think that I was ready for college and I thought this was something. But I would much rather attempt college now. Because I don't feel I have the mindset or the making or such, to truly carry out, ah, missions and such. I don't agree with a lot of the things.

C: Can we talk about that more once we get together later on this week. All right?

H: Basically right now, I could do anything to get out. I know they say that you can't quit. I have heard of people leaving boot camp .I really can't go forward. There are just things. I know that I have a contract and such. But they can't do everything to us to until we walk across the parade deck and actually earn the title Marine.

C: We will talk about that. But I don't want you to give up. I want you give me a chance to talk to you more Tuesday or Wed. All right.

H: Is there any way I could just discontinue?

C: I don't have options for you to stop training.

H: This recruit was considering trying to talk to the Commanding Officer, and things like that.

C: Why don't you wait until Tuesday and let me talk to you on Tuesday. Then we'll talk more in depth about it.

H: One more thing I pray quit praying and then go to RSP and then go home in two weeks. If I did that then I could be home just before Easter before my mom's birthday.

I would be willing to take an NJP and the like to get out.

C: You really don't want to do that. It is not good to have an NJP on your record. If you want to be a policeman, with that on your record you could not be one, there is no way. It would follow you for the rest of your life.

You have to give yourself a break. This is an adverse environment. You are under a lot of stress, and you have to allow yourself the time to adapt. Another thing, they are not going to do anything to harm you physically, you are the most important asset in the Marine Corps. The individual Marine is the most important asset the Marine Corps has. If you quit, then you are going to cut yourself off from an opportunity; I believe it is not a mistake that you are here. Because I believe the Lord allows us to go through doors that he guides you, to allow you to grow. He wants us to go through experiences to help us grow. The Bible says, this is a paraphrase, "When life gives you lemons, make lemonade." Something growth is painful, emotionally, mentally, and sometimes physically.

H: I understand that. I feel that my growth that I have come to the realization of things that are really important to me, what kind of person I want to be, and what I don't want to become. And how important my family is to me and such.

The other recruit interjected:

M: This situation is only temporary man. When you really think about it man, it is only three months. It is like a semester in high school.

H: That not. Honestly it not that.

C: My point is, like you said, "This is not forever." The Fleet is not like this. I don't really

H: I understand that. I just want to go home.

C: Well, the DIs will tell you, you signed a contract. It is time to grow up. It is time to take charge of your life. And if you go home, not following through on what you agreed too then you are not being a man of your word. Not following through on the contract you made is your word, which is really an agreement you have made. Sometimes you make choices in our lives, if we back away from them, if we want to give up too early, what happens that can set a pattern for us that we will always be looking for an escape route to get out rather than facing up to our responsibilities in life. Do your parents want you to be that kind of person, that you do not follow through on your word and are a person of integrity?

H: I don't think that's what I will become though.

C: OK, but the greatest evidence will if you quit, or if you do something illegal to get kicked out, that will be a statement of your character. Do you want that to be part of your character?

H: Honestly, ahh..... I don't thinkit would be.

It's just; this is just not what I want. It is just not me. It is more important to me to be back home than it is to be in the fleet for the next five years. I know that boot camp doesn't last forever. I understand that completely. I know that the fleet is totally different, that they have a lot of fun and that they party. However, that's not going to happen. I know I am supposed to grow up. I know that I am not done till I cross that parade deck. This is an interview process. I know people that go home.

C: There are all kinds of people who go home, but there are illegal or immoral reasons why that happen.

Recruit interrupts and starts talking while I am still talking....

H: If people refuse training...

C: It is not super severe...but I would put that in the immoral category.

Other recruit interjects:

M: Just my experience applying for jobs...and applying to college, when they background check they are going to see, if they see that this guy quit boot camp for whatever reason, that employer is going to wonder if this person is someone I want to hire. Are they going to show for work everyday. They show up for the first couple of weeks, then decide to start calling in sick. They want to know they have someone they can depend on.

H: I understand that.

C: OK, we'll talk more about that on Tuesday.

C: There are just a couple of other things I would like to get through in this particular interview and I would like to proceed with that; is that all right?

C: Luther's explanation to the 5th Commandment: what is unique about it...is...he talks about do not wantonly murder because of revenge or hate. But on the positive side he talks about the obligation we have to protect and defend the life of our neighbor. So I think it is an insightful balance that comes into play, And...

C: (to M) You mentioned that before you came here you thought about this as a policeman. Did you talk to anybody, like your pastor at home?

I: I did not talk to anybody religious. I talked to my recruiter about it a little. But basically, by the time I decided to come to Marine Corps boot camp I had been working as an officer for almost three years. And it's just something... I thought about nearly every day. And it's something I knew I would make the right decision if the situation arose.

C: (to H) How about you? Did you talk with your pastor or your recruiter about these things before you came here?

H: Not any of these things. My parents are pretty religious. I didn't talk to them about his stuff though.

C: Did you have any passing thoughts about it at all? It wasn't really wasn't an issue, is what I hear you saying?

H: A lot of things haven't sunk in until now.

C: OK

C: Is it important to you that if you were in combat unit that was involved in a war, and even though you didn't make the decision to be there...ah is it important to you to know that it is a correct or right action.

M: I think it is important to know that...but at the same time we have to follow orders that are passed down to us. Um, just being on... there... is really not my place to say that it is right or wrong, but we do need to follow orders and the orders that we are following as long as they are lawful. Like to go and shoot unarmed civilians, no, I can't do that, but if we are protecting civilians, or innocent personnel, obviously that is the right thing to do, but whether or not to be involved in the conflict is not my choice or my decision to make. That's not my decision to make. I have to deal with what's right in front of me at the time, and I have to make sure that I am making the right moral decisions right there and now.

C: Thank you.

C: You said something Recruit H that I thought was interesting. I would like to pursue that if I could.

H: Uh uh.

C: You said, "That not the kind of person I want to be." What do you think is going to happen to you and what kind of a person are you kind of projecting yourself to be and what kind of person do you see yourself becoming from being here at boot camp and becoming a Marine.

H: A lot more violent. A lot less sympathetic. A lot less caring to an extent. I know that there are thousands of Marines that are married and have little kids and that. But after going through this you change to an extent. The fact that you know how to do things that other people don't know how to do as far as violence and such. Turning into a more aggressive person. You are just not going to be the same person. You will be more likely to get into fights, because you feel that you know this, and you could show it off.

C: But in the training here they do talk about honor, courage and commitment. You know, the proper use of force for a given situation, that is...how many weeks have you been here?

M: Three weeks.

C: I know that they talk about that (proper use of force and core values) more and more as you go along, in discussion about the Law of War and what is acceptable and not acceptable.

M: We just had a class about that last week. You are to know what is allowed and what is not allowed. And you'll get to that when you get to your Law of War class (I to D). We as police officers have something called the force continuum, if you are presented with a certain level of force or resistance, then you are allowed to give back and as it escalates it goes all the way up. You gotta know what's allowed for the situation. Obviously, you want to detain or contain a situation, but you don't want to overstep your bounds and use more than what is necessary. And like I said they talk about that Law of War class. Like you talkin about, being in fights, you gotta use your head and say this ain't right and just walk away. It's not like they are telling everybody to just go out and maim and kill, but they are teaching you this stuff to protect your life and then you know they are trying to instill that you need to know how to and when to use force over time to employ it.

C: Interjecting: the limits or safeguards. It that Law of War class, did you talk about the difference between murder and killing.

M: Yes. They talked about the difference between shooting unarmed persons or soldiers that are fighting back or continuing to resist.

C: That is a difficult thing sometimes in what they call "low intensity conflict" that goes on now, the individual squad leader or Marine on the ground needs to know what the rules of engagement (ROE) are and what the limitations are so that they do not create an incident and respond appropriately, because today with news cameras around it can become an world class incident in a matter of hours.

C: OK, what I want to do is bring this to a close. I really appreciate you taking the time to talk with me; both of you. And you (H) with your concern and your experience (I) will help me address the proper issues for individuals in training. The thing is... It is important that we as Christians be very clear on our moral and ethical principles so that in turn, which will inform the life of the warrior...So that our Christian faith does not become a justification for what we do, but so that we have clear reasoned ethical and moral processes to make those decisions; and to know what the right thing to do in those difficult situations. This is true in

every aspect of life, but especially it is true in something chaotic like conflict, like combat. Thank you very much. I appreciate it. Recruit (H) I will see your BN chaplain tomorrow, and I will see his RP and ask him to set up an appointment for Tuesday so we can talk more.

APPENDIX NINE

FIFTH COMMANDMENT CATECHETICAL MODULE

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UNIT II: Commandments 2 through 10

The Diagnosis of our source for Identity, Security, and Meaning

The Fifth Commandment: **“You shall not murder!”**
Exodus 20:11

Attention

Basic to life as forgiven and redeem children of God through faith in Christ is respect for human life.

Objectives:

- To apply Law and Gospel to themselves in light of the 5th Comm.
- Understand the fullness of the 5th Commandment’s meaning to preserve life in an evil world.
- Cultivate a deep and abiding respect for life in this world and to be instruments of the Gospel to bring the eternal life that Christ offers to others.

Exercise: Brainstorm ways that life treated as “cheap” in our society. Use Dry Erase or Flip Chart to list. Examples: Hip Hop Music message; Gang bangers; Terry Schievo (allowed to die after having feeding tube removed in Florida); The Pope’s Suffering (this was during the final days of Pope John Paul II).

Concentration

With one other person discuss this question: “What is the difference between murder and killing?”

READ: Luther’s meaning of the commandment.

Incorporate Matthew 5: Turn the other cheek; a willingness to suffer personally.

Scripture: Three forms of murder.²³⁸

Coarse:

Gen. 4:8 directly
2 Sam. 11:15 Through others
Exodus 21:29 Carelessness
Suicide Matt. 27:5
Euthanasia

Finer: Gen. 37: 23-25 Shorten or embitter life
Matt. 26:51 Malchus

Finest: I John 3:15 hate or envy
Luke 10:25-37

The Large Catechism: Excerpts from Martin Luther “Two Realms (governments): the Secular and the Sacred” and Vocation in this world.

We have now completed both the spiritual and the temporal government, that is, the divine and the paternal authority and obedience... Therefore God and government are not included in this commandment nor is the power to kill, which they have taken away. For God has delegated His authority to punish evil-doers to the government instead of parents, who aforetime (as we read in Moses) were required to bring their own children to judgment and sentence them to death. Therefore, what is here forbidden is forbidden to the individual in his relation to any one else, and not to the government.

Now this commandment is easy enough and has been often treated, because we hear it annually in the Gospel of St. Matthew, 5, 21 ff., where Christ Himself explains and sums it up, namely, that we must not kill neither with hand, heart, mouth, signs, gestures, help, nor counsel. Therefore it is here forbidden to every one to be angry, except those (as we said) who are in the place of God, that is, parents and the government. For it is proper for God and for every one who is in a divine estate to be angry, to reprove and punish, namely, on account of those very persons who transgress this and the other commandments.

But the cause and need of this commandment is that God well knows that the world is evil, and that this life has much unhappiness; therefore He has placed this and the other commandments between the good and the evil.

²³⁸ Erwin Kurth, *Catechetical Helps* (St. Louis: Concordia, 1971), 40-42.

Thus by the devil's incitement you will get many enemies who cannot bear to see you have any good, either bodily or spiritual. When we see such people, our hearts, in turn, would rage and bleed and take vengeance. Then there arise cursing and blows, from which follow finally misery and murder. Here, now, God like a kind father steps in ahead of Us, interposes and wishes to have the quarrel settled, that no misfortune come of it, nor one destroy another. And briefly He would hereby protect, set free, and keep in peace every one against the crime and violence of every one else; and would have this commandment placed as a wall, fortress, and refuge about our neighbor, that we do him no hurt nor harm in his body.

Thus this commandment aims at this, that no one offend his neighbor on account of any evil deed, even though he have fully deserved it. For where murder is forbidden, all cause also is forbidden whence murder may originate. For many a one, although he does not kill, yet curses and utters a wish, which would stop a person from running far if it were to strike him in the neck [makes imprecations, which if fulfilled with respect to any one, he would not live long]. Now since this inheres in every one by nature and it is a common practice that no one is willing to suffer at the hands of another, God wishes to remove the root and source by which the heart is embittered against our neighbor, and to accustom us ever to keep in view this commandment, always to contemplate ourselves in it as in a mirror, to regard the will of God, and with hearty confidence and invocation of His name to commit to Him the wrong which we suffer.

Therefore the entire sum of what it means not to kill is to be impressed most explicitly upon the simple-minded. In the first place that we harm no one, first, with our hand or by deed. Then, that we do not employ our tongue to instigate or counsel thereto. Further, that we neither use nor assent to any kind of means or methods whereby any one may be injured. And finally, that the heart be not ill disposed toward any one, nor from anger and hatred wish him ill, so that body and soul may be innocent in regard to every one, but especially those who wish you evil or inflict such upon you. For to do evil to one who wishes and does you good is not human, but diabolical.

Secondly, under this commandment not only he is guilty who does evil to his neighbor, but he also who can do him good, prevent, resist evil, defend and save him, so that no bodily harm or hurt happen to him and yet does not do it. If, therefore, you send away one that is naked when you could clothe him, you have caused him to freeze to death; you see one suffer hunger and do not give him food, you have caused him to starve.

Therefore God also rightly calls all those murderers who do not afford counsel and help in distress and danger of body and life, and will pass a most terrible sentence upon them in the last day, as Christ Himself has announced when He shall say, Matt.25, 42f.: I was an hungered, and ye gave Me no meat; I was

thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison and ye visited Me not. That is: You would have suffered Me and Mine to die of hunger thirst, and cold, would have suffered the wild beasts to tear us to pieces, or left us to rot in prison or perish in distress. What else is that but to reproach them as murderers and bloodhounds? For although you have not actually done all this, you have nevertheless, so far as you were concerned, suffered him to pine and perish in misfortune.

Therefore it is God's ultimate purpose that we suffer harm to befall no man, but show him all good and love; and, as we have said it is specially directed toward those who are our enemies. For to do good to our friends is but an ordinary heathen virtue as Christ says Matt. 5, 46.

Here we have again the Word of God whereby He would encourage and urge us to true noble and sublime works, as gentleness patience, and, in short, love and kindness to our enemies, and would ever remind us to reflect upon the First Commandment, that He is our God, that is, that He will help, assist, and protect us, in order that He may thus quench the desire of revenge in us.

Comment on Luther and apply to our day and age.

Tasks

How does the 4th Commandment and the 5th Commandment blend together in your vocation in the military?

Capital punishment: Matt. 26:52; Gen. 9:6

How are we to treat our bodies? Temple of the Holy Spirit.

How is serving in the military “helping and befriending you neighbor in his every bodily need?” See Abraham and Lot (Gen. 14:12-16).

The Augsburg Confession: Article XVI “Of Civil Affairs”

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

Discuss the just war theory:

1. Just Purpose
2. Just Intention
3. Last Resort
4. Formal declaration (legitimate authority to declare)
5. Limited Objectives (reasonable probability of success)
6. Proportionality
7. Discrimination

Background notes for the instructor:

The rich heritage of the *Just War Tradition* in Western Christianity will supplement catechesis of the Fifth Commandment to assist in the discussion of justice in society, ordered and secured by God. The Christian worldview factors in God's activity among us through his appointed means. In the church his means of grace are Word and Sacrament to create and sustain faith. In the secular realm he has created the institution of government and other stations or orders in life to sustain life through the maintenance of a peaceful and just society. God is the one who is active in us and among us to accomplish his good and gracious. He is the God of history who will consummate the unfolding of the human drama at the end when Christ comes to judge the living and dead.

Developments within the just war tradition have not been only from a theological framework, but have been systematized from a secularized point of view arising from universal principles of reason, natural law and the international legal tradition. The tradition as it has come down to us is divided into two categories, justification to go to war (*Jus ad Bellum*), and how to conduct war in a just manner (*Jus in Bello*).

The decision to go to war, to be just, traditionally is evaluated on the basis of five principles:

8. Just cause. Any and all aggression is condemned in the just war framework. Defense of one's nation, allies, or other vital interests for the maintenance of a harmonious society over against unjust hostility is the only moral reason for the conduct of war.
9. Just intention. The goal of the war must be to establish a just peace for all, respecting the human rights of others, even the enemy. The ultimate greater good must be the intent of the war. Rejected is all aggression for economic, vengeful, or ideological supremacy reasons.
10. Last resort. All other means to achieve peace have been exhausted, including diplomatic and economic leverage.
11. Formal declaration. Proper constituted authority must initiate the actions leading to war. Only governments (Romans 13) can declare war. No individuals can

declare war (James Turner Johnson makes the distinction between *Bellum* and *Duellum*, public and private conduct of war).

12. Limited objectives. Peace is the ultimate goal of any war. The cost of going to war must be outweighed by the ultimate goal of a just peace. This goal must be attainable. (Luther approved of and quoted Emperor Augustus “that war was like fishing with a golden net.”²³⁹ The cost of war may be greater than the gains.)

The second category of just war principles deal with conduct of war:

13. Proportionate means. Combatant forces of the enemy forces must not be subjected to great harm than is necessary to secure victory and peace. This takes into account the selection of weapons needed to repel force, deter future attacks, and secure a just peace. For example, one does not detonate a nuclear weapon over Fallujah, Iraq, to roust out terrorists.
14. Noncombatant immunity. This respects human rights and dignity. When combatants lay down their arms they become noncombatants and lethal force against them is not authorized. Civilians, prisoners of war, and casualties are immune from intentional attacks. Mercy must reign supreme.²⁴⁰

The Christian warrior is concerned about right conduct in this world, especially in the fulfillment of duty and obligation in their vocation as servants of the order and peace in a just society. If love is to govern the actions of a Christian in the military vocation, then lethal force in the execution of his duties to protect and defend the innocent and defenseless, and to establish and preserve a just peace, is not evil, but is good, and may be the most loving choice. It is interesting to note that St. Aquinas in his *Summa Theologica* does not deal with just war in the section on justice, but in the section on love (charity), especially the love of God.²⁴¹

Summary

What does the interaction of Jesus and the Centurion in Matt. 8:5-13 tell you about serving in the military?

Video Clip:

²³⁹ Bainton, *Christian Attitudes Toward War and Peace*, 140

²⁴⁰ David Wollenburg, “Is There a God-Pleasing Purpose to War?: An Introduction to *Just War* Concepts,” *Concordia Journal*, Vol. 29, No. 1 (January, 2003), 65. Timothy J. Demy, CDR, CHC, USN, “Onward Christian Soldiers? – Christian Perspectives on War.” Unpublished paper. Chaplain, US NAVAL WAR COLLEGE, Newport, RI.

²⁴¹ Aquinas, *Summa Theologica* Part II, part 2, “Charity.”

“Billy Budd” This movie takes place in 1797 on the British naval ship *Bellipotent*, just following two notorious mutinies at Spithead and Nore. Billy Budd, a sailor on the *Bellipotent*, is gentle and trusting and well loved by the crew. He is also uneducated and has difficulty speaking when he is upset. John Claggart, Billy’s superior officer, is a malicious and cruel man who deeply resents Billy’s kindly nature and popularity among the men. Billy is unaware of Claggart’s hatred until the moment he brings Billy before the ship’s master, Captain Vere, and falsely accuses Billy of plotting a mutiny. Billy, stunned by Claggart’s vicious lies and unable to speak, strikes out at him, accidentally killing him by the blow.

Video Clip:

The HBO series “Band of Brothers” scene where the 1st Lieutenant gives German POWs a cigarette and while they smoke he machine guns them...at least that was the story going around the men in the company. What principle/s of just war thinking was violated with that mistreatment of POWs? Is there a relationship between the Law of Armed Conflict, and other courses you have had here at MCRD that discuss the principles involved?

Video Clip:

The movie “Saving Private Ryan” has a scene where the men are walking along discussing the wisdom of sending 12 men out to find one man as the summer rains begin to fall in Normandy. The discussion revolves around following orders in the chain of command. The Captain says, “I don’t complain to you I complain to my superiors.” Complaints go up the chain and not down the chain of command. This illustrates that they were functioning under authority. What just war principles are operative in this discussion?

Discuss the clip in light of the 5th Commandment.

How was the cross a miscarriage of justice? How was the cross justice in action?

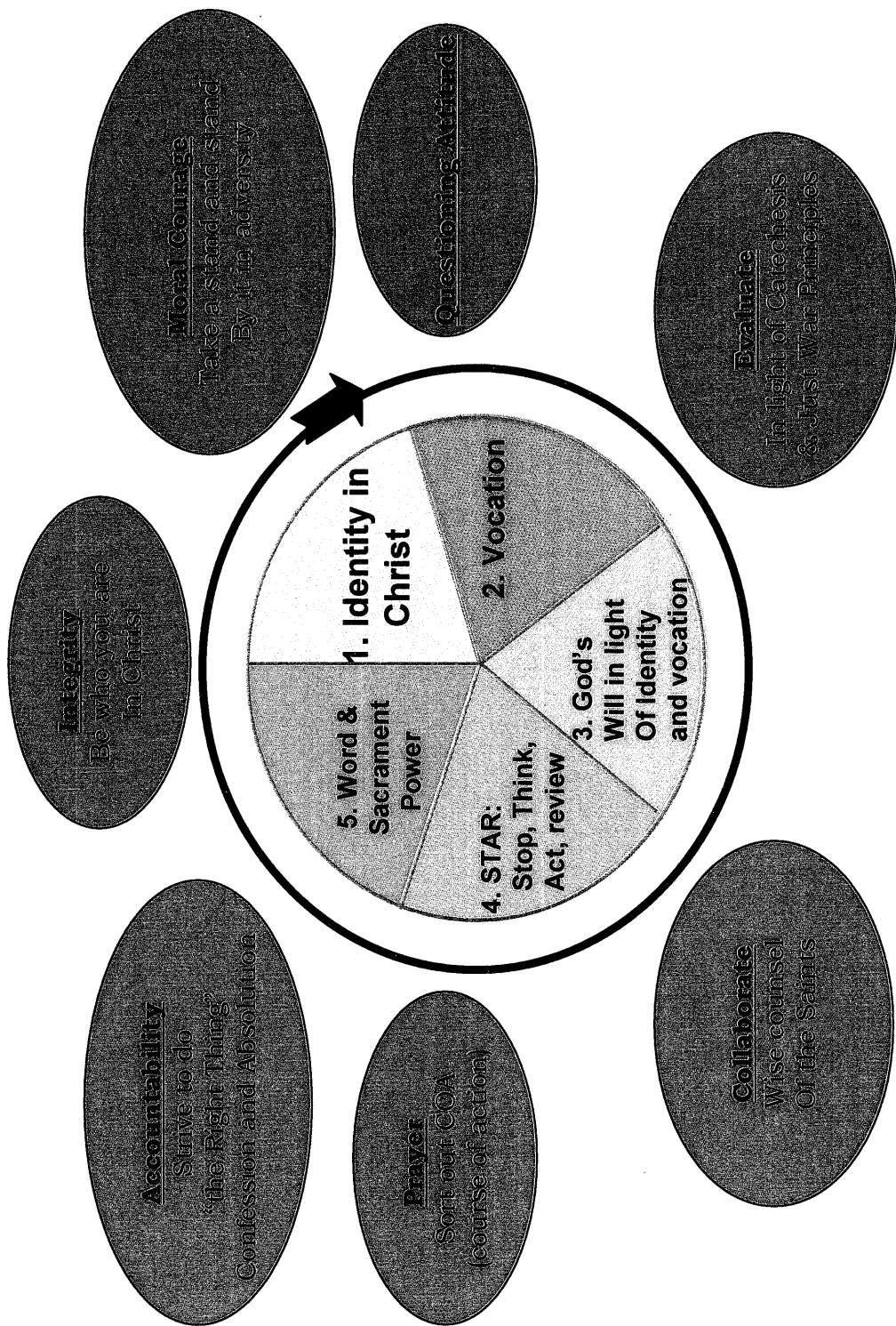
Closing Prayer

APPENDIX TEN

CYCLE OF MORAL REASONING AND ETHICAL DECISION MAKING

POWER POINT SLIDE

Cycle of Moral Reasoning and Ethical Decision Making



APPENDIX ELEVEN

THIRD PHASE RECRUIT INTERVIEW EXCERPTS

Researcher Note: The interview was transcribed from a digital recording made in the Deputy Command Chaplains officer, Marine Corps Recruit Depot, San Diego, California. The transcription attempts to convey the manner and form of the recruits interviewed, including grammar and expression. Misspelled words and incomplete sentences are included to be as true to the original as possible in writing.

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Digital Recording Third Phase Recruit Interview Excerpts

26 June 2005

Private W, Golf Co.

Private R, Golf Co.

The recruits knew that killing was part of their job as Marines. It was not something that they found great joy in, but they had come to the point where they accepted the reality that Marines participate in combat, potentially, and that means fulfilling orders to complete a mission, which includes finding the enemy, closing with him, and destroying him. The enemy is killed in combat or if he surrenders is taken prisoner and is to be treated in accordance with the Laws of War and the International Geneva Conventions.

Excerpts from the recruit's point of view:

C: Over the time that you have been here or before you came here, did you every have an issue with being a Christian and a combat warrior. The relationship between being a disciple of Jesus Christ, who says turn the other cheek, and then having to actually then have to squeeze the trigger on someone and kill them.

W: I had no problem with that. I don't want to have to do that.

C: It is not something that you cherish and that you are not anxious to go out there and do it. But if you were ordered to do it, if the order is given, you would do it.

W: Yes.

R: I kinda questioned it at first before I came, and I came to terms with it. I figured out the difference between killing and murder. Because, that was after I came here, with yourself...I wouldn't like to do it. But after I realized that it was God's road for me to come here.

C: OK

R: And become a Marine. In doing that, on that road I am challenged to pull that trigger, I wouldn't have a problem with it because that's what I was called to do. It would be for a justified reason.

W: But killing for a justified reason?...no one is supposed to kill anybody. You're in the Marine Corps and you're in war or combat is more justified than murder.

C: How is that so? What is the line? What are the steps that get you to that point? How does the thinking go that would justify that in your mind?

W: What we stand for in America...ah...for peace, for our nation...

C: OK.

W: Taking a stand...

C: Taking a stand...being willing to not just talk about it but to defend others in America?

W: Yeh.

R: I believe murder is more of a personal gain issue. If you murder somebody that you hurt that person for your specific reason... But as if, we go war, it is not for any one person it's for the whole country the entire nation for their people, peace, freedom. It's more of a bigger level, than if someone would go out and kill somebody, that's more of a personal level.

C: I appreciate that. Having clarity in your thinking and the way that you look at that progresses while you are at boot camp.

R: Yes Sir.

C: It becomes clearer.

R: Yes Sir.

C: Is there anything else besides the Lutheran instruction here at boot camp that has helped you deal with that.

R: I think the training in general has. The training does not teach us to go out and kill everybody. It teaches us to control ourselves. To apply ourselves appropriately.

C: Oh, yes.

R: To not act without thinking. To go out and do something strategically without you know, with least of harm necessary. In one of our operations, if our mission is to go and blow up a building, we are very well trained to go up and blow up that building and not harm anything else. In that way, in that aspect, it has taught me a lot about control. Controlling your temper. Controlling yourself. The training has helped in that.

C: That brings up something else that I did not even think about. It's interesting. So, instead of coming here and becoming trained killer, having license to kill whatever, actually the training has had the opposite effect, it's brought more discipline so that lethal force, whatever it is, like going to blow up a building is always measured, controlled, specifically focused, and not just willy nilly.

W: It's one of the Laws of war, ah, the mission is not just to go and do that (a lot of jet noise, difficult to hear) and to go crazy.

C: That's why personal discipline is so

W: Important..

C: Yes, important, because

R: We are trained and we have the ability to do great harm to anybody, but the discipline is to do it where it is appropriate, where we are ordered.

C: That's very interesting.

You both have addressed a number of questions I have written down here just in the process of talking about this. Pause. Tell me what else, Tell me what else you have learned about yourself, and what you have learned about what God expects of you from the worship and confirmation instruction, not just here, but from being raised and in your exposure to God's Word. What would you do, if you were involved in combat or involved in something you found out that innocents were killed? How would handle that? How would you deal with that as a Christian in uniform? Not that you made the decision, but that you were the means to carry out the decision and innocents were killed. How would you go about dealing with that?

W: I would cope with it the best I could knowing that the decision I made was the right decision and that God would watch over me and guide me to make the decisions in the immediate, or to carry out whatever order I was ordered to carry out. Yes, I would have a problem with it, but I wouldn't dwell on it and have it change my whole life. A person's going to look back and see reality. But I know with my faith in God that he would forgive me for the things done in doing my job.

R: If I was order to do something and innocents lives were taken it would bother me, but it would have bothered me a lot more before I came here, but now this has taught me that we do what is necessary, but that nothing we do is for a good reason, for a good reason, but for a big purpose. Something small at the beginning is really a big thing in the end. If I took an innocent life, it would make me step back and think about things. And, ah, I would have to just go for it, and pray to God that I make the right decisions. And that God would forgive me. I pray that he would give me the strength to forgive myself also.

C: That is a very important statement.

C: You know the Laws of war that says if someone is innocent, innocent civilians, noncombatants, they can be taken into custody and you cannot kill them. Even a combatant who lays down his arms, and surrenders, he should be taken into custody as well. (Band of Brothers clip) But sometimes, because of what do they call it, the law of double effect, or collateral damage,

R: Yes Sir,

C: then what happens that you don't know who is there in the combat operations and someone gets killed?

The story is told about the soldier standing the watch and safeguarding his entire company behind a wall, and a suspected suicide car bomber approaches the post and will not stop and you take it out. But it was an entire family. Innocents die. But the guard did not know, the car did not heed warnings, and the entire sleeping company was at risk. Much like the Marine Barracks bombing in Beirut.

The recording continued with discussion of killing and murder in the light of one's vocation in the military.

C: One of the things that I have observed, and just want your feedback on this...OK

Recruits: Yes Sir.

C: When somebody...and this comes back to the definition of killing or murder...and you used the term "calling" earlier in the interview, and that's an important term. Theologically we use the term "vocation," that a person has a vocation, a calling in life. When Jesus talks about turning the other cheek, go the extra mile, and don't have revenge, he is talking about personal discipleship. Then we talk about the government having the authority from God, the power of the sword, to defend the innocent and to punish the evildoer, you know. What I have discovered when Marines see that they are no longer a private individual, that they are functioning as an instrument of the government, they have an office, they have a calling or vocation, the thing that made the difference was when you raised your hand and took an oath to protect and defend the Constitution of the United States of America against all enemies, foreign and domestic, and that you will bear true faith and allegiance to the same, that actually changed your status then from a private individual from a private citizens to a public servant.

Recruits: Yes Sir.

C: That as a public servant you have duties and responsibilities that the private individual does have. And that is to fight America's wars, defend America against all enemies, to use lethal force to put down that threat and to protect and maintain peace and order for America.

Recruits: Yes Sir.

C: Do you see that as a helpful image, from private to to to... public service, bridged by that oath? The minute you took that oath that you had the duties and responsibilities, the calling, the vocation, to serve as a public official.

Does that help?

W: It puts more responsibility on your shoulders.

C: OK.

W: That you have to carry on your duties through training, and walk a little higher, and understand the full meaning of that oath.

C: OK

R: It's kinda like, as you go through, as you go to the end of it. Actually at the beginning you realize what it costs to have to be that private individual, who walks around every day and has the worries of just his personal life, and you take that oath, you have that calling, you have that vocation, to protect that private person, to protect the United States...it puts everything in perspective to, actually, what we have, and we take for granted, and stuff like that. People who have been in our shoes, and who have served our country, and how much they give up for those people. How much those people gave up for me to have the right and decision to become a Marine. This has made a lot more sense, and has become a lot more clear. The training has helped and made it much more clear what it means to a Marine.

The chaplain ends it with thanks and encouragement to continue with their spiritual lives.

C: I want to thank you gentleman for taking the time to do this interview. Also for your faithfulness every week to be in the service and in the class; I know the Lord has blessed you through that. One last thing I want to encourage you to do. Continue to cultivate your spiritual life, your devotional life. Have a rigorous devotional life. It is like PT, so that you

are physically fit and ready to do whatever mission you have a Marine. You are involved in spiritual warfare and you need to be spiritually fit to know what is right, and to have discernment of the Spirit to know what and what not to do. As you are trained in those things spiritually and when you are in difficult situations, God will give you spiritual discernment...
Recruits: Yes Sir.

C: Even the cry, "Lord help me." He will give you discernment and he will protect and defend you and give you the spiritual discernment to know what to do in difficult and cloudy situations. It all arises from your training, you spiritual training. Just as being a Marine arises from your training here, boot camp training and the follow on training. Again, thank you for your service and willingness to help me out in this Doctor of Ministry program, and I look forward to serving with you out in the fleet and also meeting your family this Thursday, the day before graduation.

APPENDIX TWELVE

THIRD PHASE RECRUIT INTERVIEW EXCERPTS

Researcher Note: The interview was transcribed from a digital recording made in the Deputy Command Chaplains officer, Marine Corps Recruit Depot, San Diego, California. The transcription attempts to convey the manner and form of the recruits interviewed, including grammar and expression. Misspelled words and incomplete sentences are included to be as true to the original as possible in writing.

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Digital Recording Third Phase Recruit Interview Excerpts

29 May 2005

Private N, graduates 10 June 2005

Private G, graduates 01 June 2005

Recruit N will be an Aviation Mechanic, was baptized Presbyterian, but raised and confirmed Lutheran. Recruit G is infantry, because he plans on being a policeman after his enlistment, following the steps of his father. He is a confirmed Lutheran; raised in the church his entire life.

Recruit N did not think about the implications of the 5th C. and being a Marine until he arrived at boot camp and came to the classes on Sunday morning.

Recruit G talked about it with his father, a policeman, who always emphasizes doing the right thing.

G: I thought about it a lot. Not so much the killing. But my father is a policeman. It is the thing behind why you are doing it. My father being a police officer for so long that you do the right thing. When you are told to do it. Then when I got here and we say "Kill" after everything; it really is more of a violent atmosphere. But really not in a bad way.

C: Tell me more about that. What do you mean after everything? Tell me more about that. After everything you say kill. And you (talking to Recruit N) were nodding your head in agreement.

G: When we PT or when we go to MCMAP, Marine Corps Martial Arts, or after Core Values, when someone answers a question instead of saying, or you know you clap, or you agree.

C: Or in church you say, "Amen."

G: Yeh, Amen. Instead we say, "Kill."

N: Or you say "Give em one."

G: Yeh, it means, "Kill."

G: And you see how it changes. When we went up North (Second Phase is land warfare at Camp Pendleton, CA) Most of the DIs (Drill Instructors) that have been in their entire lives, after they returned from Iraq, they don't like us to say kill. They want us to say...ah..."Marine Corps." They say they don't want us to say "kill," they want us to say "Marine Corps."

Saying kill, I think it makes ya more aggressive.

C: What did that do to you inside? Was it shocking to you?

N: At first you don't even realize that's what you're saying. Then you realize that you that you are saying "kill."

G: The reason is because that is what you are going to do when you get out.

Recruit G recognized the difference between the loud bravado Instructors, who had never really been in combat and killed, and the quiet demeanor of the Instructors, who had been there and killed. They held and carried themselves differently. It was much more sobering.

Later in the interview:

G: You know that you are going to kill. But you really don't want to do it.

N: Up north, the Corporals and the Lance Corporals who had just gotten back from Iraq and someone falls asleep in the class. They said that's the kind of person that's going to not do their job and be dangerous in Iraq and get people killed. They really get emotional about because they probably saw it happen, because other people get killed when people are lazy.

C: People see that you come to the Lutheran services and you are a Christian. And they asked you about killing and being a Christian.

G: (Garbled, but the recruit said he would answer it using Romans 13, about submitting to the governing authorities.) When you join up it is of your own free will. But you have to listen to the chain of command. But I don't know how I am going to react in combat. The enemy has a family too. I don't know how. Did that answer the question? Maybe I didn't understand the question.

C: Well, let's say someone who does not go to church asked you, "Hey you are a Christian, why are you involved in this (Marine training)? Doesn't it say in the Bible, "Turn the other cheek," and "Thou shalt not kill"?"

N: That's really difficult to answer. It is something really controversial. It's true that we should not murder. But you are ordered to murder by your government. But you are doing it to protect others and your family back home, and your country. A lot of the time you are fighting against terrorists. A lot of the people live under the terrorists and you are fight for them.

C: So what I hear you saying is, that you have a sense of vocation, that you are called to this, as we talked about this morning. You have a responsible to follow orders. But that it's not just that you are ordered by your Sergeant to do it...

N: That there is some higher moral reason...

C: That's right, that it is your moral duty to it because of the position you hold.

It is like me being a pastor, it is my calling, my vocation, to preach the Gospel and administer the sacraments, but being a pastor is not the only calling. To be a soldier, to be a Marine, or in the Navy a vocation, it's a calling. That's what I hear your saying. But I also get a hint, yeh, if I have to do something that results in taking someone's' life its not (deep growl), "Yeh!" (With great zeal.) But I saw in your face, both of your faces that's what I picked up from you.

N: I know that I am an aviation mechanic. But when I do over there I may have that changed and have to fight.

C: That's right. You know the saying, "Every Marine a rifleman."

N: Yes Sir.

Chaplain tells a story about a Radio Tech who had to fight to save lives.

G: Boot Camp prepares you to do it. But if I have to kill someone, especially for the first time, I don't know how I would respond.

C: How about you Recruit N, how would your respond if someone asked you how you reconcile being a Christian and a Marine? How would you justify it? It does say in Romans 13 that the government has the responsibility to protect its people.

N: It is kinda like super heroes when you are growing up. They are there to help other people...I feel that I can do something for those people...very garbled and hard to understanding.

C: That tyranny is what you see as wrong.

N: That's right, it's wrong.

C: So that strength you want to use it in a positive way?

N: Yeh. Killing and murder are in my mind two different things, like you talked about in the class. My Daddy's a police officer and he had a friend. He pulled over a truck and the guy was actually a drug dealer and he didn't know it, and the guy got into a gunfight. And it went on for an hour. And the guy (drug dealer was killed). That didn't bother him. But another police officer killed someone and he quit the force. I asked my Dad about it. He said that when you kill someone on duty you are protecting someone else's life. It is not for personal gain or for personal enjoyment. At least he should be. Like the terrorist they can get rich off of it. Like Saddam Hussein, he got rich off it. A Marine does get any more pay; he doesn't get rich. But I want to keep freedom of religion.

G: When you are going over there to combat you can't say that you are going over there to kill, you are going over to save lives. Cause if you go over there to take out the threat, the bad guys, you are basically saying that with 9/11 you take out a guy who may carry out killing 20,000 people.

C: So you are talking about your vocation. Your job as a Marine that it is not for personal, but on behalf of others...

G: Yeh.

C: that you are there to save them, protect them, to allow them opportunity to free. That's good. I like that.

Recruit G then explained how the Drill Instructors in Third Phase started to treat them like human beings; they talked to them differently and showed regard for them. It dawned on him that the Corps does have honor, courage and commitment...the core values. The terrorists don't have those values.

Then the last question was asked by the chaplain:

C: If you did kill in combat, what or how would you deal with the guilt of accidental innocent death? If you did use lethal force to take life, how would you deal with the guilt. Like a car rushing toward a checkpoint, and the car would not stop and obey the warning signs and shots, and you had to open up on it. And you discovered that it was a family and not a suicide bomber. How would you deal with that?

N: I would just have to talk with your family. I would talk to a pastor or a chaplain on base, and just have to discuss and realize, and find out that, it was kinda your fault, but you'd have to talk about it so you could still go on and do the right thing. I guess that I really don't know. I hope that it won't happen.

C: It is a tough situation.

G: I would do the same as him; talk with my family, with my Mom and Dad. My Dad is my best friend. I probably would talk with my uncle, he is a pastor. I would talk with him, when I had problems with my father. Because guilt, it would take time to deal with it and get forgiveness. You'd have to get into the word. Guilt can take a long time to get over.

N: I don't think it is something you'd ever get over. You'd have to learn to cope with it.

C: Like you said, talking is important, and you said getting into the word. That's why I said that today, it's so important, that you can't get answers for every potential situation. But as you said, you get into the word. Jesus said, "If you continue in my word, you will know the truth and the truth will make you free." Free from guilt and free from guilt feelings. Not that you would say, "They deserved it; they didn't stop." Those kinds of bad things happen and it is not going to close the door of eternal life. But those who have been in combat that the grace of God is still theirs.

APPENDIX THIRTEEN

THIRD PHASE RECRUIT INTERVIEW EXCERPTS

Researcher Note: The interview was transcribed from a digital recording made in the Deputy Command Chaplains officer, Marine Corps Recruit Depot, San Diego, California. The transcription attempts to convey the manner and form of the recruits interviewed, including grammar and expression. Misspelled words and incomplete sentences are included to be as true to the original as possible in writing.

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Digital Recording Third Phase Recruit Interview Excerpts

08 May 2005

Private First Class H
Private First Class F

PFC H, a Third Phase recruit observed that the First Phase recruits always came back to the same type of questions. They wanted to present scenarios and get a recipe of answers to help knowing what the right thing to do, the morality of particular actions, in combat situations.

C: Has your perspective changed (on the way to go about making moral decisions) from First Phase to Third Phase? What impact has your attendance at the Bible Study (catechetical instruction), or confirmation instruction had on that?

F: It has changed.

H: I can't say if it is the Bible Study or church, because after Second Phase I didn't have much time to go to Church, I kinda stepped away from church. So I don't know. It was during my free time and my prayer. My self-reflection and what have you. I don't know how to explain it. I think as far as the 5th C. as long as you are not holding a grudge you are carrying out an order and don't carry it over to or make it a personal thing, or you get some satisfaction, where you take it to another level, hey, and not just executing a command, then that's where it could be dangerous for your soul's sake.

C: I like the way that you said that. Pause. So that intent that a person has in carrying out their duties is important in your eyes.

H: You need to keep as an executing of a command, and not let it cloud your mind with evil thoughts. That's when it can be hazardous to your self.

Recruit H gives an example of a Marine in Iraq who had an argument with his wife on the phone. If he gets off the phone and then in anger kills someone in the combat zone that is wrong reason to use the power of deadly force. It is important, according to the recruits that

they have the right motivation in the heart. And keep clear that they not act according to rage, but according to the orders of the chain of command, following orders to do the mission. Do not make it a personal matter. Do not kill people for personal gratification if you do then that's where your soul is in trouble.

C: This morning in the instruction we talked about the oath. Does the discussion about the oath help to keep those things separate?

H: Yes, "I will defend the Constitution of the United States, and against all enemies, foreign and domestic," I would like to think in combat...I have not been in combat yet, but I would like to think I'd be able to concentrate on that, that I am defending my Constitution and our way of life...and the codes of conduct and think of that and not anything else (like rage or revenge) that it would make it easier. If I have to shoot somebody, I want to keep that in mind. I don't know how I would react.

C: Do you find that your Christian faith informs some of those decisions? Not just the training here, but also your Christian faith?

F: Your Christian faith plays into a big part of your conscience and your conscience will tell you what to do and what not to do. When this recruit was on the Crucible, just your instincts take over.

H: If you are fired on, you are going to fire back. The training makes you react. If you said "in coming" you would react and jump down on the floor without thinking. When we carry out a mission what we've learned will help. Our conscience...that's going to help us out.

C: So your conscience is an important thing to help guide you.

F: That's what First Phase is all about. Your conscience is riding over you; bad me, good me. The bad one says "do it, do it, do it!" The good one says that you probably should not do it. The thing in your head the things your Mom told you. "You are going to kill people?" "Our family does not do that." Some recruits families did not want them to come here because they didn't want them to kill people. That's all First Phase. I did know if I could kill people. The one says, yeh, you can kill people. The other says, "No, I don't want to do that at all."

C: That's interesting.

F: That's all I thought about. When I saw the First Sergeant and heard him talk, "Kill or be killed." I said, "I am going to die." Then all I thought about was my daughter and I must protect myself, and that I must learn these skills so I can see my daughter. Now that I am a basic rifleman. I am going to be a maniac out there to accomplish the mission the right way. There is another voice that says, "This is not the right thing to do, this is not the right thing to do." But one is saying, "It's the right thing to do."

C: How do you keep all those things in order... from your perspective of your faith?

F: My faith comes ...The First Phase recruits think from their mind and I have it coming from my heart.

H: It gradually moves from your mind to your heart. Right now, you gotta find. First Phase your thinking, "Gosh, I've gotta get through this." You are thinking of the physical part to get through. But now I am doing it for my daughter, for this country, and that's not going to change.

H: When I joined the Marine Corps my sole intent was to go into combat and start killing and capturing the enemy so this war will hurry up and be done. I wanted to be an asset on the battlefield. But as this has gone on and all of the stuff presented, as far as the Code of Conduct and everything else, and Laws of War and the Rules of Engagement were pounded into our brains repeatedly day in and day out, it became more than a physical thing that I wanted to do, it became more of a job, a career, more or less. I want to go over there and kill those bastards so I can bring my wife home, and be with my family, and get this job done. Ok, I am going there to get the job done and come home. It is not on the personal level, it is a job to be done.

C: That's interesting. You recognize....And you see the same thing (to Recruit F), that it's a vocation thing, that you have been trained...

F: Yes Sir.

C: ...this is what your mission is, and this is how your go about doing it so you don't have to wrestle with the rightness or wrongness of it. That you recognize that it is a proper vocation, a career, and that you do the mission and duties of that vocation, is that correct?

Recruits: Yes.

Recruit F talks about his motivation to keep his daughter safe in First Phase, but now that has expanded to keep America safe, and that includes his daughter.

C: Another question I wanted to ask you. Or maybe I'll make a statement. I think it is important for you to recognize that no matter where we are at we live under the Gospel. We live under Christ's forgiveness. There will come a point, whether its four years from now, or twenty or thirty years from now that you will put the Marine Corps behind you. You will stop being a Marine, but you will be back in the civilian world. But you never stop being a Christian as a baptized child of God in Christ. You are a person who has called upon to live for him, and to use that lenses as a way of dealing with everything. And I hope that from the perspective of a Christian that as a Marine warrior you have the authorization or authority, duties and responsibilities of a Marine warrior. And God is pleased with that.

Some discussion about those who want to give up in First Phase, and then they realize that they can do it.

H: When I first met you we sat there like this company did today. The first thing we talked about was the 5th Commandment. And we still talk about that. We talked about it again the second week. It comes up a lot. It something that they are not prepared. You're not thinking about that, and recruiters don't say anything about that.

C: And this is where your Christian faith informs you and keeps that clear. Your Christian faith informs your role as a warrior.

F: Yeh, when I signed up and went to MEPS, they said stand here and they gave us a Bible, the camouflage Bible. The Marine who gave it to goes, "put your name in it. Because if you are in combat and you get killed and they send it back to your parents, then they'll see that you devoted your life to God. Even though you were confirmed, it does not matter, this will show that you devoted your life to God. It does not matter what you do, as long as you

don't do it out of sin. If you do sin, and you say I am going to kill him...boom, boom boom boom boom, that you do that out of duty. And God will let you go.

The chaplain ended the interview expressing appreciation for their willing participation in the conversation and for their dedication to their role as warriors.

APPENDIX FOURTEEN

PRE-MODULE INTERVIEW EXCERPTS

Researcher Note: The interviews in Appendix Fourteen were conducted with a First Phase Recruit and a Third Phase recruit, before they experienced the Catechetical Module of the Fifth Commandment. The interview was transcribed from a digital recording made in the Deputy Command Chaplains officer, Marine Corps Recruit Depot, San Diego, California. The transcription attempts to convey the manner and form of the recruits interviewed, including grammar and expression. Misspelled words and incomplete sentences are included to be as true to the original as possible in writing.

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20 March 2005

Third (before 5th Commandment Module) and First Phase Recruit Interview

C: This is 20 March 2005, and I am talking with Recruit T and Recruit S.

I want to thank you gentlemen for taking the time to talk with me today. In the ministry study that I am engaged in I have discovered that a number of recruits at the very beginning of their time struggle with the issue of killing. There may be situations that you may be as a rifleman in the United States Marine Corps that you may be called upon to use lethal force to take another person's life. And a number of recruits at the beginning of training, and some later on as well, have that struggle or continue to struggle with how to deal with the 5th C. which says "You shall not kill."

C: Before you came here, Recruit S. to boot camp, is that the correct pronunciation?

S: Yes sir.

C: Recruit S did you think about the 5th C and your role as a Marine warrior over against the 5th C?

S: I put some thought into it, as how to deal with it. And if it would be against the 5th C? If I was called upon to use deadly force, if it would be against the 5th C to do that, and if in certain circumstances if it would be all right to use deadly force. In return their life for my life, as a way of looking at it.

C: Before you came here did you talk to anyone like your pastor back home, or your parents, your pastor, your friends, if you were called upon to use lethal force to take another?

S: I had a friend ask me about it at work. People talk about things a lot at work, a lot of things about religion, even though we were different religion, Roman Catholic I believe. They said, "Doesn't the commandment say, "Thou shalt not kill?" But I said, yeh, but there are certain times that it is OK depending on the situation. We had a small discussion on it, nothing big, because we were at work. They just wanted to know my thoughts on it. I said I don't know, but in certain situations it would be all right.

C: How old are you?

S: 18 Sir.

C: And how about you Recruit T? Did you think about it at all before coming to boot camp? Has this been a thought of yours at all?

T: This recruit kinds turned away from religion for a few years. And now in boot camp got much more involved in it. During boot camp this recruit has struggled with it.

This recruit still believes it is still wrong. It is a sacrifice you make, because someone has to do it. This recruit has a come up with has been given Scrip.. passages. But still believe it is wrong. This recruit is an 03 (infantry MOS). It is likely that we will be called upon to do it. In regard to lethal force this recruit believes that God will sort that out on Judgment Day; but I still believe it is wrong.

C: OK. So believing that it is wrong, do you believe that it will keep you out of heaven then?

T: This recruit thinks that God will, God's forgiven, we'll have to see Sir.

C: That's kind of a tenuous place to be isn't it.

T: Yes Sir. This recruit realizes that that a decision he'll have to make, Sir.

C: Spiritually that kind of like being, I guess, being from MN, being like out on thin ice, you know, not being sure which way to goon that thin ice, so you don't fall through. Thank you for that.

C: Is that something that has come up here at boot camp?

T: Yes sir.

C: The instruction that we've had in catechesis has that brought it up for you?

T: This recruit's fiancé is very religious and she sends letters with passages in it.

At this point the discussion was a little about his fiancé.

C: Killing is certainly something that a majority of people, religious or not have an aversion to. If put in a situation that they had to shoot somebody, blow them away, some even if they...were threatened themselves still have aversion to it?

Recruit S chimes in with Recruit T: Yes Sir.

After three minutes of discussion about the general aversion of human beings to killing another person the following question was asked...

C: In your thinking is there ever justification for lethal force?

T: Religiously I don't think so. On earth I think there is, if you are defending yourself, last resort, or defending your nation. There are certain things that some people will not do and others have to do, choose to do. I believe definitely defending your family.

C: As a father in a family?

T: Yes Sir.

C: As a father I can really relate to that. It bothered me a lot when I had to be away from my family on deployment. I was not there to make sure the doors were locked and things like that.

C: How about you Recruit S? Are there any situations where lethal force is justified?

S: I believe pretty much the same as Recruit T, defending you family, defending yourself, defending your comrades in combat. But there is really no positive way to look at it. If someone's going to die, I want to see tomorrow. It is either goin to be me or my friends. No one wants to kill any one ever. It is the last thing I every want to have to do. That's use lethal force against anyone anywhere. But it if comes down to it, either me goin home or someone else, the enemy. I want to go home. I believe that killing someone is not something someone wants to do, but in certain situations it has to be done. But it is not something that someone wants to do.

C: Let me change a word. Let me change the word from justification to authorization. Is there every authorization to use deadly force? It is the authority; it is not personal choice, revenge, anger, that kind of thing. There are certain situations or people have authorization to use lethal force.

VOCATION

T: This recruit thought about that actually before coming to boot camp. The conclusion that I came to myself, that being in the military you are conducting duties for other people, this recruit believes that you are not held responsible, meaning that their blood is not on your hands.

Some more comments: But you are basically a tool as far as the government concerned. And you look up the chain of command and who made the decision; the blood goes on their hands. It is between them and God as much as it is between me and God.

C: OK

T: And they are responsible even though I am pulling the trigger they have the authority to order..

C: Where do they get the authorization to give that order?

T: From the civilian world.

The chaplain walked the discussion back to God as the one who is the source of the authority.

C: Do you know where the US government gets the authority to maintain order and peace?

T: Constitution.

C: OK, then where does the constitution gets its authority? What does it say?

T: One nation under God.

The Marine is a tool, and those up the chain of command have responsibility to do the right thing.

C: Does that exonerate the individual Marine how he or she conducts himself or herself in combat environment?

T: This recruit believes no, as far as the Marine fault or responsibility, it is out of following orders, respect and discipline and you can suffer consequences if you don't follow the orders. If you are ordered to sin, or if someone is ordering you to sin, in my eyes it is telling someone else to sin for you. If someone orders you steal a car and you do it, you still are responsible.

C: You are complicit.

T: Yes Sir.

The chaplain then brought in the 5th Commandment.

C: In Luther's Small Catechism, may I use yours, Under the 5th C., remember today with the 2nd C. we were talking that God does not want us to use witchcraft, lie or deceive by his name or curse or swear, but we are to call upon God with his name, pray praise and give thanks. So there is a negative side of keeping the commandment, a prohibition to the commandment, but there is also the positive side. He wants us not to misuse his name, but he does want us to use his name. He wants us to use his name in prayer, praise and to give thanks. We just are not to misuse his name. The 5th C. also has the same, there is the prohibition, but there is an expectation as a child of God through faith in Jesus Christ, as a believer, there is something that is a fulfillment of the commandment on the positive side. It says, "You shall not murder." We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and support him in every physical need. It is that I am just not to hurt or harm my neighbor, but if my neighbor is hurt or harmed by a criminal, lets say, then I have a responsibility to help my neighbor. Then going back to lethal force there may be a legitimate situation when trying to keep the positive side of the 5th C and protect your neighbor in his body, so that he is not harmed or hurt, that maybe you are required to resist the evil of someone else,

T: Yes Sir,.... using deadly or lethal force.

T: Yes Sir, This recruit when he said that when it happens that it is between him and God....God will determine who the good guy is.

C: In a combat zone it is sometimes very hard to determine who is the evil person.

S: God will decide who.

C: Let's say in society, not even in uniform as a Marine. You have a neighbor and some criminals come up and go up to your neighbor's house and start hurting and harming your neighbor. Are you keeping the commandment by just closing the door and saying, "I am going to ignore it?"

S: No Sir.

C: There is a requirement to love my neighbor means that I help my neighbor, and not just avoid take his life, but that I protect him in his body and life. There is a relationship between the expectation that God has in that commandment and military service. Do you see the connection?

Both recruits: Yes Sir.

C: There is a positive side, ah, to using lethal force as well. Not just willy nilly, but that it has a distinct purpose of protecting the innocent. Protecting my neighbor in his body and life.

At the end of the interview the chaplain asked the question: “What would you do if you were ordered to kill innocent people?”

The recruits emphasized:

1. They are trained to follow orders.
2. They have trust in the chain of command above them, that the officers issuing the commands are moral people and have the desire to do what is right, that they can trust their judgment.
3. The officers will have to answer for their decisions.
4. In the Law of Armed Conflict, one called it Law of Land Warfare; they are taught that they are to trust the officers appointed over them.
5. However, individual Marine’s morality still comes into play.

There is a clear tension between following lawful orders, perception and one’s moral judgment arising from his perceptions of the situation.

APPENDIX FIFTEEN

THIRD PHASE RECRUIT INTERVIEW

Researcher Note: The interview was transcribed from a digital recording made in the Deputy Command Chaplains officer, Marine Corps Recruit Depot, San Diego, California. The transcription attempts to convey the manner and form of the recruits interviewed, including grammar and expression. Misspelled words and incomplete sentences are included to be as true to the original as possible in writing.

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Digital Recording Third Phase Recruit Interview

17 April 2005

Private P

C: The recording is on. This is Chap. L, talking with Recruit P, Bravo Co., who will be graduating in just about five days.

And ah, you have been in the confirmation instruction for the whole time that you've been here at boot camp. Last week we had the presentation of the 5th C. dealing with the issue of "Thou shalt not murder," or "You shall not murder." We talked about the issues of serving in the military. The issues revolved around the proper understanding of the 5th C. and its application to your life in light of being a Christian and a warrior.

There are just a few things I want to talk with you about. And just ask you a few questions. Basically just engage in conversation about what you saw or if what you learned last week clarified any thing for you or helped you in what you believe about the 5th c. and its application in your life.

C: So, was there anything that was clarified for you or anything new that you learned about the 5th C.?

P: No really. Just, obviously, you know that it is wrong to kill somebody. Nothing really justifies it. Maybe if somebody is threatening your life maybe that would make it more reasonable. But like you went over the difference between murder and killing that kinda clarified it for me. Either way it is still taking someone's life. In the Bible it is not that clear with guidelines and boundaries for it, like somebody's got a gun and wants to take your life, then its OK. Maybe your thinking about, maybe I can do something good for somebody. I don't wouldn't want anyone to kill me because I want to go home to my daughter. So if it comes between me and him, I would probably kill em. It wouldn't justify it. The difference

between murder and killing, killing is like defending yourself, murder is killing someone who is innocent and unarmed. Premeditated.

C: There is, ahh. The condition of someone's heart is important to determine if something is murder or not?

P: Yeh, I feel that murder is something that you're really not sorry for, you don't repent. Killing is like feeling sorry for what you just did. Murder is you kinda wanted to do it, you may feel remorseful later. Killing, you may not want to do it, but you don't have a choice.

C: In your course of instruction here and our conversation on Sundays... Was it last week that we talked about the oath that you take when you come into the Marine Corps? It is that you "will protect and defend the constitution of the United States of America against all enemies, foreign and domestic?" So that when you take that oath then, it is not you personally that is deciding and acting, let's say in a war zone, to take someone's life that you are following through on your responsibility as a military person.

P: There is another thing as a sniper. Let's say President Bush makes an order for you to go and kill this guy and you hide in a mountain and shoot him. Is that killing or murder? It is obvious that you did something wrong. But you go and do it without thinking about it, is that murder or killing?

C: So, the wrongness of a particular action, knowing about it is important.

P: Yeh, it could be that you just don't like the guy.

C: So it has to be something along the lines, of someone who is an enemy threatens the United States of America.

P: (Interrupts), Yeh, like he has his finger on the button. There is a reason for it.

C: Does any thinking along these lines make you feel uncomfortable about following orders?

P: To tell you the truth I really have never liked following orders from anybody.

C: Then you joined the Marine Corps!

Both laughed.

P: I joined because I wanted to join the hardest, but ah.. pause...

C: What does that say about you then?

P: I don't know...

C: Well really, it says that you recognize that there is something going on inside of you, you chose, no one forced you, you chose the military with the most respect and the most discipline.

P: Yes Sir.

C: Do you think that you joined because you thought you needed the discipline?

P: You don't need the Marines for discipline.

C: This is an environment that fosters discipline.

P: Yeh, but there are some that will graduate with any platoon, and they will be pretty much the same as before. They just pretend while here.

For me it was never a problem with discipline. When someone told me to do something that I didn't like then I asked what makes them better than me?

Paused audio recording for a moment.

C: OK, we'll resume right now. I have a couple of other questions. I know you have a lot of others things to do, and I'll let you get on your way.

C: In your core values classes or conduct of war or Laws of War, core values, what did you learn about the use of lethal force. Did you learn the parameters of that?

P: They stress the fact that lethal force should be the last resort; deadly force should be the last thing after you have tried everything else before resorting at that. Like a guy pointing a gun at you.

Actually, in a class a couple of days ago we had this scenario, that we have been given orders to not let anybody into this certain area. Like fifty meters square. If anyone enters the area you have to disarm. Then the teacher played like he was a Arabian guy, talking Arabic, and he has a gun in his hand walking toward you, not pointing it at you, in the air.

You should always try to disarm the person. Deadly force is always the last resort. Just because they have a gun in their hand doesn't mean they are threatening you. You should try to disarm them first. If they have a gun pointed at you, then you have justified reason. There are some places where everybody has a gun, like Somalia, but if they are not supposed to enter an area, like around an embassy, and they won't stop, then you have to shoot them; depending on the orders you are given. They give you parameters; it still comes down to your own judgment. But you are still responsible. Like a guy reaching for his wallet to show you a picture and you shoot him because you think he is reaching for a gun, you are still responsible. But if you are given orders to, it depends on the area and the people, but they always specify that it is only at last resort.

C: Have you thought about if you are in a combat and you have to shoot someone and they die, have you thought about how you would feel about that afterwards?

P: Yeh....pause...that depends on if I could justify it. Like if I killed a little kid that would bother me a lot. But if some guy was tyrin to kill me, I don't know their personal situation, but I know I don't want to die. Those people that we go to war with they don't care about our lives, they use suicide bombing and don't care who they kill. I don't know, it really depends. No one can really say until they actually do it. Everybody I have talked with, some people just deal with it. They act like it is no big deal, but I am sure it is.

C: That's a very insightful comment. They act like it's OK. But sometimes it's hidden behind bravado.

P: They can seem like its OK, but who knows what they think about when they are trying to go to sleep and how they deal with it.

C: Let's say you did do that, how would you deal with it?

P: Try to justify it, and make it the right thing to do at the time, that another outcome may have been worse.

C: One of the things I am trying to do with the lesson plan about the 5th C., if you are involved in taking someone else's life, where you had to kill somebody, it's not murder, it is authorized, it is using deadly force, and its authorized because you have been given legal orders through the chain of command, duly authorized through the government to carry out that command, that is something that's scriptural, in Romans 13, that if you still feel guilty

about it you still have your spiritual life. You have the avenue for dealing with that, not just in your own head, but that you have someone that you can go and talk to, like a chaplain, a Lutheran pastor, and talk about the situation. Your spiritual life can help you work through.

P: There is a lot of killing that goes on in the Bible, people are still forgiven for what they have done. War has been going on for God knows how long.

C: That certainly seems to be part of the human condition, doesn't it?

P: (Spoke, but could not understand what was said.)

C: Another thing, is that evil is real in the world, and sometimes the only thing that you can do is poke holes in it.

P: Yeh, kill it.

C: I really appreciate you taking the time to talk with me. And helping me how I can improve my teaching of the 5th C. Again, congratulations on your confirmation today; that is a significant step. And I pray that you have all of the success and happiness in life and in your family, not only materially, but also especially spiritually, that your growing and blossoming in your relationship with the Lord, because that is where true happiness is found.

P: Thank you.

C: Thank you.

APPENDIX SIXTEEN

RECORD OF RECRUIT INTERVIEW

First Phase Recruit interview on 15 May 2005.

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