

Are You a CO, and Can You Prove It?

REFERENCE HANDOUTS

Table of Contents

Overview of Selective Service and Conscientious Objection	p. 1
U.S. Supreme Court Rulings, Congressional Legislation, and Law	p. 2
Worksheet Form 22: Claim for Conscientious Objector	p. 3
Sample Questions a Draft Review Board Might Ask	p. 5
A Procedure for 18-Year-Olds Who Want to Indicate CO Status at the Time of Registration for Selective Service	p. 7
Selective Service System Registration Form	p. 9
Sample Letter to CCCO and CC&W	p. 10
Sample Letters to One's Support Community Requesting Support	p. 11
Letters of Support	p. 13
Suggestions on How to Build Documentation	p. 15
Selective Service System Western Mailgram, Report for Induction	p. 17
SSS Change of Information Form & Suggestion for Reply	p. 19
COs in the History of U.S. Law	p. 20
Will a Draft Be Reinstated?	p. 21
A Selective Sampling of Scriptural References on Peace and God's Law Hebrew, Christian, Islamic:	p. 22
Opening Exercises and Other Activities -	
Exercise #1: Meaningful or Inspiring Quotes	p. 27
Exercise #2: Could You - Would You? Some Real Life Decisions...	p. 28
Exercise #3: Could You Chant This at Boot Camp Then Do It Later?	p. 30
Exercise #4: Worksheet Form 22: Claim for Conscientious Objector	p. 31
Contacts and Resources (websites, addresses, and phone numbers)	p. 32
A Selected Bibliography on War & Peace, Conscientious Objection, and Peace Building	p. 33

Overview of Selective Service and Conscientious Objection

Introduction:

Currently, the U. S. has no draft, but it does have a Selective Service System where all 18-year-old men must register within 30 days of their 18th birthday. Failure to do so is a felony with a fine up to \$250,000 and five years in jail. Registration is also tied to college federal student aid, citizenship if not natural born, federal job training, and employment in certain federal jobs. In some states, it is also linked with auto registration and renewal, state employment, veterans' dependent benefits, state educational assistance, and enrollment in state colleges. Official procedures for filing as a CO at registration time do not exist; so other steps are necessary to lay the foundation now for such a claim.

In a declared state of emergency, a draft can be instituted at once. Should Congress pass a draft, however, implementation would more likely take about 180 days. Twenty-year-olds in a given calendar year probably would go first. An induction notice could give someone as little as nine days to declare a CO status. So anyone considering a CO reclassification should prepare ahead of time.

Nonregistration:

Some men decide not to register. They consider registration as participation in the war process. To them, the draft is a first step towards war, because it indicates a show of strength suggesting that, "We have a fighting force registered and ready to go."

What is a Conscientious Objector (CO)?

A CO opposes participation in war. This person, based upon deeply held moral, ethical, or religious beliefs, is opposed to personal participation in war in any and all forms.

The "Three Requirements" Under Current and Past U.S. Law:

1. The objection must be based upon *moral, ethical, or religious belief*.
The old law said belief in *Supreme Being* then to *religious training and belief*.
2. The CO must be opposed *to participating personally in any war and all war*.
Opposition is not political or selective. It is against any and all war.
3. The claim must be *deeply held* or, under the old law, *sincere*.
Not only must this position be truly you, but you must be able to document it.

Two Types of Conscientious Objectors:

In the military, *Class 1-A-O*, claims exemption **ONLY** from training and service as a combatant member of the armed services. Though inducted into the military, this person is exempt from training or using/carrying a weapon and might serve as a medic, chaplain, or other noncombatant function.

Not in the military, *Class 1-O*, claims exemption from **ALL** training and services in the military. This person would NOT be inducted into the military but would do two years of alternative service, such as working in a mental hospital, prison, etc.

Other *objectors*, not recognized by Federal Law, are: (1) conscientious objectors to paying for war, (2) selective objectors (no to 'unjust' war, but OK for 'just' war), (3) nuclear pacifists (against developing or using nuclear weapons), and (4) noncooperators with the draft.

U.S. Supreme Court Rulings, Congressional Legislation, and Law

Discussing one's beliefs, whether moral, ethical, or religious, is difficult. Some U.S. Supreme Court cases and their legal interpretations of conscientious objection have clarified a person's position as a CO. Remember that these rulings were from a Supreme Court more liberal than today's. New laws and interpretations could change everything.

Amendment I, Article I of the Bill of Rights to the U.S. Constitution

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...

Sicurella v. U.S. (1955): Violence in self-defense is OK

OK to believe violence may sometimes be justified in self-defense, or the defense of your family, or to protect a friend from attack.

You do not have to promise that your opposition to fighting in a war will ever change or that you would hold the same views in other circumstances or another era.

Previous Draft Laws: Belief in a *Supreme Being* is no longer necessary

In 1967, the *Supreme Being* clause was deleted from the CO application. The draft law prior to that defined religious training and belief as *a belief in a Supreme Being involving duties superior to those arising from any human relation*. It had originally been inserted in 1948 to narrow the provision for a CO.

U.S. v. Seeger (1965): Definition of *religious training and belief* is expanded

Within religious training and belief ... would come all sincere religious beliefs which are based upon a power or being, or upon faith, to which all else is subordinate or upon which all else is ultimately dependent.

A sincere and meaningful belief which occupies in the life of its possessor a place parallel to that filled by the God of those admittedly qualifying for the exemption comes within the statutory definition.

Does the claimed belief occupy the same place in the life of the objector as an orthodox belief in God holds in the life of one clearly qualified for exemption?

Welsh v. U.S. (1970): Doesn't even need to be *religious; moral & ethical* OK

Welsh crossed out *religious*; to him it was based on *moral & ethical* grounds.

If an individual deeply and sincerely holds beliefs which are purely ethical or moral in source and content... occupy ... a place parallel to that filled by ... God.

*... The law exempts from military service all those whose consciences, spurred by **deeply held moral, ethical, or religious beliefs**, would give them no rest or peace if they allowed themselves to become a part of an instrument of war.*

The belief upon which conscientious objection is based must be the primary controlling force in the man's life.

Gillette v. U.S. (1971): Can't be for political or situational reasons

*... must amount to **conscientious opposition to participating personally in any war and all war.***

Sample Questions a Draft Review Board Might Ask *

1. What beliefs have led you to claim conscientious objection to combatant military training and service or to all military training and service? (from *Worksheet Form 22, Ques. 1*)
2. How and when did you acquire these beliefs? (from *Worksheet Form 22 Ques. 2*)
3. What shows most clearly that your beliefs are deeply held? How do you think your beliefs affect the way you live? (From *Worksheet Form 22 Ques. 3*)

Some Challenging, and Sometimes Biased, Questions about Religious Belief:

4. Are you a member of a church, synagogue, mosque, or other faith community? How long have you been a member? If not a member, why not? How often do you attend?
5. What does your faith group or support community say about participation in wars?
6. Many faith communities, and their members, support participation in war. Why don't you agree?
7. Is there something in the Bible and/or Quran that forbids you to defend your country?
8. How do you explain these Hebrew Scripture sayings: *Fracture for fracture, eye for eye, tooth for tooth (Lev 24:20)*, or where Jacob's two sons, avenging their sister, *took their swords and came against the city unawares, and killed the males (Gen 34:25)*, or *You give chase to your enemies, and they shall fall before you by the sword (Lev 26:7)*? Or in the New Testament: *And the one who has no sword must sell his cloak and buy one (Lk 22:36)*, *Give to the emperor the things that are the emperor's (Mk 12:17)*, *Let every person be subject to the governing authorities (Rom 13:1)*, and *I have not come to bring peace, but a sword (Matt 10:34)*? Or in the Quran: *And slay them wherever ye catch them (2:191)*, *Tumult and oppression are worse than slaughter (2:217)*, *I will instill terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger tips off them (8:12)*? **

** Taken out of context, these verses are chosen knowingly to represent the opposite of each religion's loving essence.

9. What about your friends or peers, less spiritually led? Should they fight and not you?
10. Are you really expressing just a personal moral code, with nothing to do with religion?
11. If you think all human life is precious, what about killers like Saddam Hussein, Osama bin Laden, or other terrorists? Was there "that of God" in Hitler, Stalin, or Mussolini?
12. If you thought God was telling you to defend your country, what would you do? What do you say to those who believe they are answering God's call by serving in the military?
13. How about early Catholic doctrine, confirmed today, approving "just" wars? What about Islamic jihad?
14. How do you explain all the wars reported in the Hebrew scripture or in the Quran?
15. What good does it do just to pray for those who would attack us and do nothing else?
16. Why is it wrong for our military to prevent evil from happening to others?
17. Islamic terrorists like bin Laden want to rule the world. Will you let that happen?

*Tatum, Arlo, ed., *Handbook for Conscientious Objectors*, Central Committee on Conscientious Objection: Printed by PDQ Printing Co., Philadelphia, PA, 1971

Other General Questions:

18. Why didn't you put in a claim for CO before, instead of now when you are drafted?
19. Why did you register under Selective Service initially if its purpose is to raise an army?
20. Do you object to others being drafted, or just yourself?
21. Would you have fought in World War II to stop the genocide of Jews and stop Hitler from world domination? What about Rwanda, Darfur, Somalia?
22. This local board needs to fill 100 slots in the armed forces by the end of the month. What gives you the right to claim this CO exemption knowing that, if granted, we will just go one slot deeper to 101 and someone else will take your place?
23. If we cut you a deal for a desk job or other army position that keeps you out of combat, would you be willing to change your request from I-O to a I-A-0?
24. Are you against all wars, or only this war in Iraq?
25. If someone in your family had been killed on 9/11, would you feel differently?
26. If someone had a gun against your child's/mother's/father's head ready to shoot, and you also had a gun, would you shoot the criminal to protect your family member?
27. Do you have any duty at all to your community and nation? Is it wrong to defend your country's interests? Why? Why accept the benefits of a country you won't protect?
28. What do you think happens to people like you in Iraq, Russia, China, North Korea, etc.?
29. Should we let dictators oppress their people, build weapons of mass destruction, and practice genocide? If not, what should we do about them?
30. Do you think Israel should defend itself? How? Should the Palestinians defend themselves? How?
31. If a nation suffers unprovoked attack, should it not defend itself?
32. How can you restrain an army except by a more powerful army?
33. If everyone held your views, our country might be destroyed by chemical, biological, and eventually nuclear weapons. What do you think about that?
34. Do you realize that by not helping our army, you are, in effect, encouraging the terrorists?
35. If you don't believe in participating in war, how do you expect us to stop terrorism? What method would you use to resist evil?
36. What will you do if your CO application is denied? Are you willing to go to jail?
37. Do you play electronic games that are violent or warlike, forcing you to kill enemies? How do you reconcile this activity with your application for a conscientious objector?
38. If we could assure you that you could get a desk job, just doing administrative paperwork, would you give up this CO claim and just go into the military?
39. Why should you avoid military service when so many of other brave men and women have given their lives to protect your freedom?

A Procedure for 18-Year-Olds Who Want to Indicate CO Status at the Time of Registration for Selective Service

Currently, the Selective Service Registration Form for 18-year-olds does not have a place to indicate a claim for CO status. That has to be done manually with documentation and support from others. Described below is a way this can be done.

Steps for the 18-Year-Old Registrant:

1. Before your 18th birthday, start a record showing your beliefs, convictions, and/or religious training. Examples include: participation in ones support or faith community, being raised in a peaceful household, absence of violent actions in school or community, participation in non-violent activities, influential readings or persons, etc.
2. Write a letter to your support or faith community (see Handout, *Sample Letters to Ones Support or Faith Community Requesting Support*, pp. 11-12) declaring intent to register with the Selective Service System as a CO. This letter is both a request for support and a legal document declaring your CO conviction. The letter should state: a) that you are conscientiously opposed to participation any war, b) that it is based on moral, ethical, and/or religious beliefs, and c) that these beliefs are deeply held or sincere.
3. Pick up a Selective Service Registration Form from the Post Office. Do NOT register on-line or by phone. It will not allow you to add anything manually. After filling out the form in the appropriate boxes, write in a blank area in the middle of the form, "I am a conscientious objector" (see Handout, *Sample Selective Service Registration Form*, p. 9). Sign and date your statement. Do not write in the margins because they are cut off when Selective Service microfiches your form. Use this form even if your state automatically registered you when you applied for a driver's license, work permit, or other method.

NOTE: *Failure to register for Selective Service is a felony and carries other penalties. See Handout Overview of Selective Service and Conscientious Objection, p. 1 for specifics. Also, note that advising someone not to register is also a felony, while presenting options and their legal ramifications is permissible.*

4. Before sending the form, have two members from your support or faith community, preferably in a position like elder or trustee, sign the form as witnesses. See the sample Handout, *Sample Selective Service Registration Form*, p. 9. Sign, date, and consider notarizing. Again, don't sign in the margins of the form.
5. Begin collecting letters of support (see Handout, *Letters of Support*, p. 13) from teachers, friends, neighbors, or others who know of your convictions. These will demonstrate that your claim is deeply held.
6. Make copies of your documentation and keep it in safe locations. Keep the first set in your own CO folder and regularly update. Store another copy at your support or faith community along with its other secure documents. Send copies to the CCCO and CC&W with the sample cover letter on Handout p. 10, *Sample Letter to CCCO and CC&W*. See also local registries, like www.CORegistry.org.
7. Finally, send the form to the Selective Service System as required, but send it certified mail, return receipt requested. In addition, photocopy your form, fold it in thirds like a mailing, and address the outside to yourself. Then staple, stamp and mail it. This is

called TRI-FOLDING. When you receive it back, add it unopened to your personal CO file. This gives you a federal postmark that verifies the date of your CO claims.

8. The acknowledgment form sent back from Selective Service will include two portions: the bottom half is the *Registration Acknowledgment Card* (formerly called a draft card) and the top is a *Change of Information Form*. Tear off the top half and on the right side write, "This does not acknowledge my declaration as a CO noted on my Selective Service Registration Form dated _____" (fill in date). Again, send this portion of the form by certified mail, return receipt requested. Do the same photocopy, postmark, and trifold procedure as in #7. You will get back a letter from Selective Service saying that procedures for filing CO claims for registrants are not in place. Keep this letter! It is further documentation, now from Selective Service, that you asked for this classification.

Steps for Communities:

1. Teach your youth in peaceful ways. How do you nurture the seed of peace in your young people? How are the peace testimony, nonviolent conflict resolution, and the value of all human life inculcated in your youth? What is done programmatically in your Sunday School, or comparable programs, or through personal interactions with children that model peaceful methods? Parents or guardians may wish to start a scrapbook or file that documents their child's experiences or activities in this regard.
2. Give attention and describe how your support or faith community upholds the peace testimony. What peace programs does it fund? How does it nurture nonviolence in its youth, as well as the adults? How do individual members witness to peace? Are any members of the meeting COs from prior times and have they shared their experiences with the youth? Do you support parents and guardians as they nurture loving and peaceful environments to raise their children?
3. Set up a special committee or designate a person(s) to oversee this process. Send letters to young men and women who soon turn 18 years old offering support and guidance. Provide Sunday school, or comparable, lessons on conscientious objection. Monitor each young person as he/she moves towards Selective Service registration. Maintain contact as your young people come home from college and careers.
4. Meet with the young person during an official period of community worship or business. Listen to the young person's statement of belief and support the candidate's conviction. Provide, if requested, a type of clearness committee to help any candidate, either with logistics or with an opportunity to explore internal questions of conscience.
5. Witness the community's response to the COs declaration. Write a minute or official recording of the meeting's support. If possible, publish this minute and the applicant's letter in the community's newsletter. Ensure the candidate of ongoing support.
6. Keep copies of the registrant's Selective Service form, his/her request for the support, minutes or other official records, and other supporting evidence in a secure place, such as a lock box or safe.

Sample Letter to CCCO and CC&W

Mahatma Gandhi
4 Peaceful Way
Nonviolent Township, State 00001
Today's Month, Day, Year

Central Committee for Conscientious Objectors
1515 Cherry St.
Philadelphia, PA 19102

Center on Conscience & War (formerly called NISBCO)
1830 Connecticut Avenue, N.W.
Washington, D.C. 20009

To Whom It May Concern:

On (*indicate your birthday for age 18*), I will turn 18 years old and am required to register for the draft under the Selective Service code. Due to my beliefs, I wish to indicate a conscientious objector status. I have already declared this conviction to my faith community, where my statement is now on record. Enclosed are copies of my letter to them, which outline my beliefs, and of my Selective Service registration form, where I requested to be considered a Conscientious Objector.

I ask that you would keep a record of this letter, along with the enclosed documents. Any support you can offer would be greatly appreciated.

Sincerely,

Applicant's Name

NOTE: A new registry for COs has been set up in North Carolina at www.CORegistry.org. They accept letters from anyone regardless of home state, religious affiliation, and gender.

Sample Letters to One's Support/Faith Community Requesting Support

Sample #1: A Generic Letter Emphasizing Legal Points for Documentation:

7/04/07 (fill in appropriate date)

Dear Members of _____ (fill in name of ones support/faith community)

On _____ (date of your birthday), I will turn 18 years old and am required to register with the Selective Service System. On the registration form, I will indicate my status as a Conscientious Objector. Although the form does not ask for this information specifically, I need a record of my convictions. In this regard, I ask that two representatives of this support/faith community serve as witnesses to my testimony. I also request that you keep a copy of this letter and witness of my registration form in a permanent and secure manner.

While my beliefs continue to crystallize, I can state the following:

- I have a deep, firm, and fixed belief against personal participation to war in any form. *(Add a sentence or two explaining why.)*
- This conviction is based upon my moral, ethical and religious training and beliefs. *(Add a sentence or two documenting the kind of training you received, especially within your support/faith community and/or family household.)*
- I sincerely feel...*(Your claim must be sincere, not just a way to get out of military service. Write a few sentences to substantiate your sincerity, such as "I was not raised to harm others," "No person has the right to take another's life," "I do not act violently towards others and am known among my friends for acting in this manner." "I seek solutions that respect the rights of all others." "There is that of God in everyone.")*

Please accept this letter and a copy of my Selective Service registration form as record of my convictions. I sincerely hope our country will pursue peaceful means to resolve conflict and that a military draft and war will not be necessary. In the meantime, I thank you for your willingness to stand with me in witness of my beliefs.

Sincerely,

Your Name

Sample #2: An Actual Letter from an 18 year old to His Quaker Meeting:

Dear Chapel Hill Friends Meeting,

I'm writing this letter to let the meeting become aware of my personal decision regarding the Selective Services. I hope this letter to be documentation of my faith, beliefs and reasons for coming to the conclusion of recognizing myself as a consciences objector.

Throughout my life as a Quaker, and a member of the Chapel Hill Friends Meeting I have become aware of my personal faith, guided by teachings of Quakerism, that have helped shape my beliefs regarding my objection to warfare, and killing of other people. I strongly believe that violence is not the answer, and there are many other ways of conflict resolution that doesn't entail bloodshed. The idea that killing another human being will solve a problem or justify another wrong seems unmoral, and against the teachings of God. I believe all people have that

of God in them, and are to be treated with that respect, and viewed as equal under the eyes of God. And with that being the case, I don't feel I could justify killing against my faith as a mechanism of resolution.

Another option that I know many pacifists take when dealing with this situation is to declare themselves incapable of fighting in the Army, but to accept another non-combat position in the military. This is something I have considered, but realized it still undermines my faith and beliefs. To accept a non-combatant position would still be supporting the military in the greater scheme of things, and participating in the killing of others. I also feel that to accept a non-combatant position instead of fighting would be very hypocritical, and weak. I feel that my belief is strong enough that I must follow it the entire way, and not take the easy way out, by supporting the military in a non-combatant role.

This decision has come from a long process of deep thought, and inner seeking to find my true faith respecting this complicated and possibly life changing choice. I do truly believe though that this decision reflects my personal beliefs and faith towards an issue I strongly believe in. I will stand strong by my decision and endure all possible consequences that may come from it, but I will know I'm doing what I believe is right under my faith.

Sample #3: Another Actual Letter from an 18 year old to His Quaker Meeting:

Dear Friends,

I am writing this letter to inform the Meeting of my decision concerning the Selective Service. It is among my core beliefs that violence in any form is wrong, and because of that I am going to file for Conscientious Objector Status in the Selective Service. I ask that the Meeting support me in my decision.

I have believed in peace and nonviolence my whole life. Growing up in the Quaker Community, I was taught never to physically harm another person. Everyone has an inner light, and I have no right to hurt or take away that light.

As I have continued to grow, I have become aware of my own true beliefs. Taking into account both the ideas I have been taught and those that I have learned on my own have helped me to understand what I truly believe in. I hold true to the notion that there exists an inner light inside of everyone. It is this light that binds us together. Rather than separate individuals, we are small parts of a single entity. To harm another would be to harm myself. To kill another would be to kill a part of myself. I cannot bear to hurt the force that holds us all together, so there is no way I could participate in war of any kind.

As a conscientious objector, there is the option of participating in the military service as a non-combatant unit, such as a medic or mechanic. Although such duties are less violent than that of a soldier, they are still participating with the act of war. I cannot bring myself to be part of a war in any way, so I cannot be a non-combatant either.

It has taken me a full eighteen years to know myself well enough to truly understand my core values. I have put deep thought into my decision, and I know that I am making the correct one. As I try to picture myself in the possible future of the world, I cannot see myself taking the life of another in any situation. The act of violence goes against everything I believe in. If I am to go against my beliefs, then I am to go against myself. No matter how many people may disagree with it, I cannot go against myself. I request that the Meeting support me with my decision and that they aid me in filing to be a Conscientious Objector.

Letters of Support

Adapted from CCCO, 1981 and CC&W, 2005

If a draft is resumed, *Letters of Support* substantiating a CO claim will be vital. These letters attest to your sincerity. They can be as important to a local draft board as your responses at a hearing, and they may even be a deciding factor. *Letters of Support* that are consistent with your views and beliefs and that demonstrate your sincerity are difficult for a draft board to question or doubt. The person writing this reference does not have to agree with your position but should be able to say that you are honest and sincere in the views you have. Attesting to your honesty is what is important--not detailed knowledge about your claim, or even agreement.

A good *Letter of Support* should include the following four areas:

1. How long and in what capacity has the reference known you?
2. Does the reference believe you are sincere in your claim as a conscientious objector, and why?
3. Does the reference feel that your conduct since arriving at this belief is consistent with your claim, and why?
4. Does the reference feel that your claim is based on deeply held moral, ethical, or religious beliefs (however broadly defined), and why? If possible, the reference should describe influences or training in your life that have led to the development of your beliefs.

Letters of Support should be specific. Personal letters detailing your convictions are usually more convincing than general, impersonal ones. Consider giving your reference a brief statement explaining your position, for example your Worksheet Form #22 or the letter you wrote to your support or faith community. You may want to include some handouts or brochures--either from this curriculum or from CCW, CCCO, or other draft counseling agencies--which answer questions and dispel misconceptions about Conscientious Objectors and Selective Service. Spend as much time with your reference as necessary explaining your views, and be sincere. Developing a relationship with this person, where he or she understands the depth of your convictions, may prove valuable later as he or she might serve as a witness at a possible hearing. In the meantime, you are helping them understand what a CO is.

You can get supporting letters from teachers, clergy and other members of your support or faith community, friends, family, or other people familiar with you. If the reference has some standing in the community, the letter is stronger. The person should know you well, understand your position, and speak to your sincerity. Again, it is not necessary that the person agrees with your beliefs. In fact, some of the best letters are

written by persons who disagree with your CO position but who can say that you are truthful in your own stance.

Here are some other suggestions:

- Letters should be addressed to "Chairman, Local Board" but given to you, not sent to the local board!
- The letter should be as brief as possible. One page max; single-spaced.
- Typed letters and those on letterhead are more impressive. But a neatly handwritten letter is acceptable. Since your local board will consider other claims, it is important that yours be easy and quick to read.
- Selective Service will not accept *Letters of Support* or any material from persons seeking a CO claim until after a draft is resumed and a claim is made. So, keep your letters in your CO folder and be ready to submit them, if needed.
- Members of your community can be invaluable resources and references. They know you in special ways and can lend historical record to accounts that shaped your testimony for peace, nonviolence, and refusal to participate in war.
- Consider asking for a Clearness Committee, or small group of people to bounce off your views. Then ask them for documentation that described the process, its benefits, and its support for your convictions.
- Most good CO claims include four to ten supporting letters. Fewer than four will make your claim seem weak—as if not very many people are ready to stand up for you. More than ten letters often will not be read.
- Be proactive and collect some letters now! With so many transitions from high school, college and/or the workplace, as well as moves to different localities, you should ask people along the way. It is easiest for people to write letters and vouch for your beliefs when they know you, not several years later.
- If you receive a letter that is vague, inaccurate, or does not speak to the four main areas points listed earlier, either ask your reference to revise it or do not include it in your final file. It might prove detrimental.

Remember: Keep your letters in your CO file, send yourself a stapled, trifolded photocopy to get that U.S. Postal date on it. Update and add new references as needed. Do not hesitate to ask a significant person at any time in your life to write a *Letter of Support* for you. You will be surprised how many people are willing to help you.

Suggestions on How to Build Documentation

The third criterion for being a CO is that it must be deeply held or sincere. It is both who one is and how he or she acts in the world. For some, that might be quite vocal and extensive; for others it may be more internal or felt. In either case, the law looks at documentation, so keeping a *CO File Folder* is encouraged.

Each person is unique and, fundamentally, should not have to face war. Yet, Selective Service requires registration for 18 year olds, and making a statement at that time about CO status, however early in its development, is worth doing. This section provides examples of how to document beliefs. No one person is expected to do all these things, but each person may find a few examples that speak particularly to him or her.

- 1. Keep all past and current, ongoing documentation in a "CO folder."** Stay organized and vigilant. Continually update your folder with materials that are dated, signed, trifolded, and/or sent. Include your *Letters of Support*, and keep everything, even if your initial views changed or were not that strong. Showing a progression in thought is common. Here are some ideas of what to include:
 - ✓ Keep a journal with entries about your beliefs, the influences that affect you, how your values run against participation in war, etc.
 - ✓ Read peace literature, such as materials by Gandhi, Dorothy Day, M. L. King, Jr., Mother Teresa, Henry David Thoreau, Elise Boulding, Kenneth Boulding, Thomas Merton, Leo Tolstoy, Ang Sang Su Kee, and others.
 - ✓ Participate in peace organizations, demonstrations, and rallies.
 - ✓ Spread your convictions against war to others, either formally in presentations in school or your support or faith community, or informally in private discussions.
 - ✓ Describe how you "naturally" handle conflict, including specific incidents or actual situations.
 - ✓ Gather *Letters of Support* from people who can speak to your convictions, though they do not necessarily have to agree with you.
 - ✓ Document attendance at meeting (or other religious services) as influences on your training and beliefs.
 - ✓ Document participation in retreats, educational sessions, lectures, etc.
- 2. Revise, edit, and expand your answers to Worksheet Form 22.** The Church of the Brethren and the Center on Conscience and War give suggestions on how to elaborate on the three questions in this form:

Question 1: *Describe your beliefs which are the reasons for you claiming conscientious objection to combatant military training and service or to all military training and service.*

This question asks you to describe, in some detail and as honestly as possible, the basic principles which guide your life. You should describe values that are of utmost importance to you, such as God, love, truth, etc., and why these beliefs are in conflict with participation in the armed services. You are

asked to formulate your own statement against participation in war. You should begin by saying that you are conscientiously opposed to war, and then describe the beliefs that lead you to such opposition.

The second part of the question seeks to determine whether you claim noncombatant status in the military or a full exemption from military service. You should specify what it is about noncombatant service that would violate your conscience, if this is the exemption you seek.

Question 2: *Describe how and when you acquired these beliefs. Your answer may include such information as the influence of family members or other persons; training, if applicable; your personal experiences; membership in organizations; books and readings which influenced you.*

In answering this question, include anything of significance that helped you form your beliefs. Mention any formal religious training if it helped you arrive at your position. If you feel your beliefs were arrived at with no formal training, no need to mention it. Describe the way you were raised, especially if in a nonviolent household that resolved conflict in peaceful ways. Describe influences of parents and other family members, clergy, teachers, books, poetry, music, television, movies, and membership in organizations. Be specific. Show that strong influences in your life stimulated you to think clearly and seriously about participation in war.

Specific incidents can be mentioned (such as demonstrations, seminars, or assemblies you attended; experiences and courses in school and college; trips taken; contact with refugees, veterans, or previous COs) to show that your beliefs had substantial formation beyond an academic interest. Obviously, if you have experienced war, be sure to reflect on it.

Avoid giving the impression that your belief is primarily a matter of political consideration, expediency, or merely an arbitrary, personal moral code unrelated to higher values. Unconventional beliefs do qualify, but they will require careful statement.

Question 3: *Explain what most clearly shows that your beliefs are deeply held. You may wish to include a description of how your beliefs affect the way you live.*

This question seeks proof of sincerity to your beliefs. It may be a difficult question, particularly for young objectors who have had few experiences that demonstrate convictions. Select the best illustrations to show your deeply held beliefs.

Think about community service; church, mosque, or synagogue participation; clubs and sports; or relationships with friends. You can discuss how your future plans are strongly affected by a commitment to those beliefs. Describe kinds of employment you had, or plan to have, which reflect your commitment. Discuss any public expression, written or oral, of your beliefs. Describe your lifestyle, mention your life's goals, and show how they are an outgrowth of your beliefs.

SELECTIVE SERVICE SYSTEM
NORTH SUBURBAN, IL 60197

Western MAILGRAM
Union

GEORGE FOX
2 QUAKER WAY
ANYWHERE, USA 00001

(As an alternative exercise, give everyone a copy of this induction notice, each with a different random number between 1 and 366. Set 100 as cut off for induction. Discuss differences in emotions.)

ORDER TO REPORT FOR INDUCTION

DATE

SEL. SER. NO.

SOC. SEC. NO.

RSN

INDUCTION ORDER NO.

LOCAL BOARD NO.

STATE CODE

THIS IS YOUR ORDER TO REPORT FOR AND SUBMIT TO EXAMINATION AND INDUCTION INTO THE ARMED FORCES OF THE UNITED STATES. BY DIRECTION OF THE PRESIDENT, YOU HAVE BEEN CLASSIFIED 1-A (AVAILABLE FOR UNRESTRICTED MILITARY SERVICE) AND ARE DIRECTED TO REPORT, WITH THIS ORDER, TO THE MILITARY ENTRANCE PROCESSING STATION (MEPS) LOCATED AT:

(ADDRESS)

ON: (DATE)

AT: (TIME)

YOU MAY REPORT TO ANOTHER MEPS IF IT IS CLOSER TO WHERE YOU ARE NOW. MEPS ADDRESSES MAY BE OBTAINED FROM ANY SELECTIVE SERVICE AREA OFFICE, ARMED FORCES RECRUITING OFFICE OR MILITARY INSTALLATION.

IF YOU ARE FOUND QUALIFIED FOR MILITARY SERVICE, YOU WILL BE INDUCTED IMMEDIATELY INTO THE ARMED FORCES AND GO DIRECTLY TO TRAINING. WHEN YOU ARE INDUCTED, YOU WILL BE RECLASSIFIED 1-C (MEMBER OF THE ARMED FORCES). IF YOU ARE NOT INDUCTED, YOU WILL BE SENT HOME.

IF YOU BELIEVE YOU QUALIFY FOR A RECLASSIFICATION OR A POSTPONEMENT OF INDUCTION, CONTACT THE SELECTIVE SERVICE AREA OFFICE LOCATED AT:

(ADDRESS)

PRIOR TO THE DATE YOU ARE TO REPORT FOR INDUCTION. SEE PAGE 2.

THE TRAVEL WARRANT ENCLOSED IS TO BE USED ONLY BY YOU FOR YOUR TRANSPORTATION TO THE MEPS. IF NO TRANSPORTATION IS AVAILABLE, CONTACT THE AREA OFFICE LISTED ABOVE IMMEDIATELY.

READ THE IMPORTANT INFORMATION PROVIDED WITH THIS ORDER. IF YOU FAIL TO OBEY THIS ORDER, YOU MAY BE REPORTED AS A SUSPECTED VIOLATOR OF THE MILITARY SELECTIVE ACT AND, IF CONVICTED, SUBJECT TO IMPRISONMENT FOR UP TO FIVE YEARS, A FINE OF UP TO \$250,000, OR BOTH.

BY DIRECTION OF THE PRESIDENT:

DIRECTOR OF SELECTIVE SERVICE

SSS FORM 252

HOW TO TRAVEL TO MEPS

TAKE THE ATTACHED TRAVEL WARRANT TO A BUS OR TRAIN TICKET AGENCY WHO WILL ISSUE YOU A TICKET TO THE CITY WHERE THE MEPS IS LOCATED. WHEN YOU ARRIVE IN THAT CITY ASK THE AGENT FOR DIRECTIONS TO THE MEPS. IF YOU COME BY CAR, ARRANGE TO HAVE IT RETURNED HOME. RESIDENTS OF ALASKA ... TRAVEL BY LAND, SEA, OR AIR.... YOU ARE STRONGLY ENCOURAGED TO USE THE TRAVEL WARRANT AND NOT TRAVEL BY CAR.

WHAT TO BRING

COMFORTABLE CLOTHING AND TOILET ARTICLES FOR THREE DAYS WHICH CAN BE CONTAINED IN A TRAVEL BAG NO LONGER THAN 9" X 13" X 24" AND ALL OF THE FOLLOWING THAT APPLY TO YOU: BIRTH CERTIFICATE, SOCIAL SECURITY CARD, DRIVER'S LICENSE, LAST SCHOOL RECORD, DOCTOR'S STATEMENT AND HOSPITAL RECORDS IF YOU HAVE A HISTORY OF PHYSICAL OR MENTAL DISORDER, EYEGLASSES OR CONTACT LENSES, PRESCRIPTION DRUGS YOU TAKE, RECORDS OF COURT DECISIONS THAT AFFECT YOUR STATUS, PROOF OF MARITAL STATUS IF OTHER THAN SINGLE, CHILDREN'S BIRTH CERTIFICATES, PRIOR MILITARY SERVICE RECORD (DD FORM 124). DO NOT BRING FAMILY, FRIENDS, PETS, WEAPONS/KNIVES, NONPRESCRIPTION DRUGS, LARGE SUMS OF MONEY OR EXPENSIVE JEWELRY.

ATTENTION ALIENS

IF YOU ARE AN ALIEN AND HAVE LIVED IN THE UNITED STATES FOR LESS THAN ONE YEAR, THIS IS YOUR ORDER TO FURNISH PROOF OF YOUR STATUS. SEND THE PROOF TO THE AREA OFFICE SHOWN ON THIS ORDER WITHIN TEN DAYS FROM THE DATE THE ORDER WAS ISSUED AND DO NOT GO TO THE MEPS. IF YOU HAVE LIVED IN THE UNITED STATES OVER ONE YEAR, DISREGARD THIS PARAGRAPH.

POSTPONEMENT AND RECLASSIFICATION INFORMATION

YOU MAY FILE A CLAIM FOR POSTPONEMENT OR RECLASSIFICATION AT ANY TIME PRIOR TO THE DATE YOU ARE SCHEDULED TO REPORT FOR INDUCTION. INFORMATION IS AVAILABLE FROM ANY SELECTIVE SERVICE AREA OFFICE, OR THROUGH INFORMATION BOOKLETS FURNISHED FOR REGISTRANTS AT ALL U.S. POST OFFICES, CONSULATES AND EMBASSIES. DO NOT REPORT TO THE MEPS AFTER YOU HAVE FILED A CLAIM IN WRITING WITH YOUR AREA OFFICE. YOU WILL BE ADVISED BY THE AREA OFFICE OF ADDITIONAL INFORMATION YOU NEED TO PROVIDE IN SUPPORT OF YOUR CLAIM, AND THE PROCEDURES TO BE FOLLOWED FOR SUBMITTING DOCUMENTATION.

SSS Change of Information Form & Suggestion for Reply

Change of Information Form:

On the left side of the form, almost half way down, the card says, *If any information shown is incorrect, make corrections, sign, and remove this half of card.* If you indicated your claim as a CO on your SS Registration form, it probably is not on this card. To document this again, write in the top right hand corner something like, *This does not acknowledge my declaration, noted 2/28/07 on my SS Registration, that I am a conscientious objector.*

Make a copy, do the trifold procedure, and consider sending return receipt requested.

In a few weeks, you will likely get back from the SSS an official letter like the one below, complete with SSS seal and documented date, indicating your interest in a CO status.

Sample Reply To Change of Address Form

(Official SSS Seal)

Selective Service System

P.O. Box 94638, Palatine, Illinois 60094-4638

Telephone... 1-847-688-6888

<http://www.sss.gov>

April 1, 2007

George Fox
531 Kendal Way
Some City, Some State 99999

Dear Mr. Fox:

We are responding to your request for information about conscientious objection.

Classification for conscientious objection is an integral part of Selective Service law, but a person does not register as a conscientious objector. That classification is made only after registration, and only if inductions are authorized by Congress and the President.

One of the qualifications of classifications as a conscientious objector is that a registrant be sincerely opposed in war in any form.

In the event classification is resumed in the future, a registrant will be given instructions on how and where to submit a claim for classification as a conscientious objector. Determination of classification will be made by members of a local board in the registrant's area of residence.

Sincerely,

William F. Delaney
Director, Data Management Center

sno
L006

COs in the History of U.S. Law*

Massachusetts in 1661, Rhode Island in 1673, and Pennsylvania in 1757 passed laws to allow COs to perform noncombatant service. The Pennsylvania law said: “*Quakers, Mennonites, Moravians, and other conscientiously scrupulous of bearing arms*” were entitled, upon the call to arms, to assist by extinguishing fires, suppressing the insurrection of slaves and other persons, caring for the wounded, and performing other services” (pp. 82-83). (Note: scrupulous, though not commonly used today, was used during this time. Its definition is “extremely careful to do precisely the right, proper, or correct thing in every last detail.”

During the first United States Congress, debate over exemption shifted back and forth between “*no person religiously scrupulous of bearing arms shall be compelled to render military service in person*” and persons belonging to a “*religious sect scrupulous of bearing arms*” (p. 84).

The Civil War law had early debate about *persons scrupulously opposed to bearing arms* but the final law made no mention of Conscientious Objectors. Instead, a person, if drafted, could find a substitute or pay \$300 fine to the Secretary of War. Quakers objected to paying a fine that went to the War, so a compromise between the Quakers and the government, initiated by Secretary of War Edwin Stanton, allowed this money to go to a special Slave Fund for the benefit of freed slaves. CO language eventually was included Feb. 24, 1864. Ultimately, protection for COs came from Presidents, executive officers, and members of Congress—not the courts. (p. 87-91).

In World War I, a distinction was made between combatant and noncombatant service, and the CO exemption was based upon “*any well-organized religious sect or organization...whose religious convictions are against war or participation therein*” (p. 92). Eventually, alternative service was considered an option for COs (p. 91-97).

During World War II, reference to religious organizations was dropped; instead *individual conscience* was emphasized and included were the phrases *religious training and belief* and *a belief in a Supreme Being*.

See the Supreme Court rulings during the Vietnam era for recent interpretations (see Handout *U.S Supreme Court Rulings, Congressional Legislation, and Law*, p. 2)

*Notes taken from *Religious Liberty in America: Political Safeguards*, Louis Fisher. University Press of Kansas. Lawrence, Kansas, 2002.

Will a Draft Be Reinstated?

(June 1, 2007)

Rumors of a draft circulate. Our armed forces are strained with wars in Iraq and Afghanistan. Stop-loss orders keep soldiers in the military after expected discharge dates. And we threatened countries like Iran and North Korea with little reserve force to back it up. Recruitment goals are barely met despite huge bonuses and millions spent on marketing. On the other hand, in his previous tenure as Secretary of Defense, Donald Rumsfeld was adamant that a draft was neither necessary nor desired. He advocated all-volunteer armed services. Many in the military agree--a draft would ruin the professionalism and quality in the current force. Rep. Davis, R-Ky, said, "The nature of decentralized tactics today demands a level of professional experience and competence far above what it was 30 and 40 years ago."

Rep. Rangel, D-NY, is not convinced of this position and does not think it is fair or politically helpful. He has persistently pursued the re-instatement of a draft both to stir public opinion against war and to equalize the sacrifices of young Americans in warfare into the middle and affluent classes. In January 2003 (before the Iraq War), he introduced a bill to jolt Americans into realizing that a possible unilateral strike against Iraq, which he opposed, might occur. His bill would call for a more equitable representation of people making sacrifices. "I truly believe that those who make the decisions and those who support the United States going to war would feel more readily the pain that's involved, the sacrifice that's involved, if they thought that the fighting force would include the affluent and those who historically have avoided this great responsibility."

In 2004, he sponsored a bill requiring all US citizens and residents between the ages of 18 and 26, including women, to do two years of national service. It remained dormant all year. Then, prior to the November 2004 Presidential election, rumors circulated that Bush had secret plans to re-instate the draft. To squelch these rumors, Republican House leaders forced Rangel's bill to a last minute vote on the floor, but with NO DEBATE. It was defeated 402-2, with even Rangel casting a dissenting vote.

Rangel has persisted. In February 2006, he introduced another bill mandating military service for men and women ages 18 to 42. Deferments would allow for high school completion, health issues, or conscience/religious belief. Then, the November 2006 elections turned control of Congress to the Democrats and that put Rangel as Chair of the House Ways and Means Committee. His draft bill now involves universal service where young people serve either in the military or guard posts, work in schools or hospitals, or fill other public service roles—all with the promise of educational benefits. Whether a draft comes or not, it is wise to start documenting one's beliefs now.

A Sampling of Scriptural References on Peace and God's Law

Hebrew Testament

Genesis: 1:1 - 2:3, GOD CREATED ALL AND ALL OF CREATION IS GOOD

Exodus 20:1-3, 13, & 17, THREE OF THE TEN COMMANDMENTS

Then God spoke all these words: I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me....

You shall not murder (*some interpretations say "kill"*)...

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

Leviticus 19:17-18, ...you shall love your neighbor as yourself.

Deuteronomy 6:5, You shall love the Lord your God with all your heart, and with all your soul, and with all your might.

Psalms 34:14, Depart from evil, and do good; seek peace, and pursue it.

Psalms 145:9, The LORD is good to all, and his compassion is over all that he has made.

Isaiah 1:16-17, Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.

Isaiah 2:4, He shall judge between the nations, and shall arbitrate for many peoples; 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.

Isaiah 9:6-7, For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. His authority shall grow continually, And there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the Lord of hosts will do this.

Micah 6:6-8, ...and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

Zechariah 4:6, He said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my spirit, says the LORD of hosts.

Christian or New Testament:

Matthew 5:1 – 7:29 THE SERMON ON THE MOUNT (Also, Luke 6:20-26+)

Matthew 5:9, Blessed are the peacemakers, for they will be called children of God.

Matthew 6:24, No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth. (& Luke 16:13)

Matthew 7:1-5, Do not judge, so that you may not be judged. For with the judgment you make you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? Or how can you say to your neighbor,

‘Let me take the speck out of your eye,’ while the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye.

Matthew 7:12, In everything do to others as you would have them do to you; for this is the law and the prophets.

Matthew 22:15-22, ...Give therefore to the emperor the things that are the emperor’s, and to God the things that are God’s.... Also, **Mark 12:13-17 & Luke 20:20-26**

Matthew 22:30-40, ...Teacher, which commandment in the law is the greatest? He said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets. Also, **Mark 12: 28-34**

Matthew 26:36-56, JESUS PRAYS & IS ARRESTED, WITHDRAW YOUR SWORD

...Then Jesus said to him, Put your sword back into its place; for all who take the sword will perish by the sword....

Luke 4:1-13, THE TEMPTATIONS OF JESUS

...Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, “To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.” Jesus answered him, “It is written, ‘Worship the Lord your God, and serve only him.’”

Luke 6:27-36, LOVE YOUR ENEMIES

But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

Luke 6:37-38, JUDGE NOT, LEST YOU BE JUDGED

Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.

Luke 10:25-37, THE GREATEST COMMANDMENTS AND THE GOOD SAMARITAN

Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And he said to him, “You have given the right answer; do this, and you will live.” But wanting to justify himself, he asked Jesus, “And who is my neighbor? ... Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

John 8:7, (*The woman caught in adultery...*). When they kept on questioning him, he straightened up and said to them, “Let anyone among you who is without sin be the first to throw a stone at her.”

John 13:34, And now I give you a new commandment: love one another. As I have loved you, so you must love one another.

John 14:15, If you love me, you will keep my commandments.

Acts 5:29, ... We must obey God rather than any human authority.

Acts 10:34-36, Then Peter began to speak to them: “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all.

Romans 2:1, Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things.

Romans 12:2, Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

Romans 12:9-21, HOLD FAST TO WHAT IS GOOD AND OTHER COMMANDMENTS
Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, “Vengeance is mine, I will repay, says the Lord.” No, “if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.” Do not be overcome by evil, but overcome evil with good.

Romans 14:13-19, PURSUE PEACE & MUTUAL UPBUILDING

Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another. I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. If your brother or sister is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. So do not let your good be spoken of as evil. For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. The one who thus serves Christ is acceptable to God and has human approval. Let us then pursue what makes for peace and for mutual upbuilding.

Ephesians 6:10-15, THE WHOLE ARMOR OF GOD

Finally, be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace.

The Quran, with Sayings by Muhammad (PBUH) and Ali Ibn Abi Taleb

An Introduction adapted from *The Islamic View of War*, Professor Maqsood Jafri

The Quran severely condemns injustice, cruelty and bloodshed. It sets strict rules on the conduct of warfare and grants complete amnesty and acceptance upon victory.

Quranic Verses (all translations by Abdullah Yusuf Ali):

- ◆ Islam emphasizes peace and abhors war. Fourteen hundred years ago, the Quran invited the people of the Book to come to full peace through dialogue. Allah Almighty says: *But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is the One that hearth and knowth (all things).* (8:61)
- ◆ In Quran teaches religious tolerance and no compulsion in religion. In Sura “The Heifer” it says: *O ye who believe! Enter into Islam wholeheartedly; and follow not the footsteps of the Evil One; for he is to you an avowed enemy.* (2:208). Likewise, No one is permitted to kill anyone on religious differences. The Quran in Sura “The Woman” declares: *If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.* (4:93)
- ◆ But when war is thrust upon Muslims, then they are asked to defend themselves. However, Islam does not permit transgression or aggression in any case. The Quran says: *“Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.”* (2:190) In Sura Mumtahana (The Woman to be Examined) the Quran says: *Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out, of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.* (60:8-9)

Muhammad’s Sayings:

- ◆ The saying of the Prophet of Islam (PBUH) that: *the first thing that Allah will look at on the Day of Resurrection will be blood* suggests that all bloodshed is cursed.
- ◆ The Holy Prophet (PBUH) has said: *He who aids and abets in the killing of a believer has taken himself out of Islam.*
- ◆ About the non-believers the Prophet of Islam time and again said that their blood, life, property, and honor is as sacred as of the Muslims. The Holy Prophet (PBUH) said: *He who kills a man from the people of the Dhimma (non-Muslims under the protection of Islamic state) will be forbidden paradise. The motto, message, mission, and mantra of Islam is universal peace.*
- ◆ On different occasions the Prophet also said about war: *The emissary is not to be killed. Trees are not to be felled. The animals are not to be slaughtered. The houses are not to be razed and the supply of water is not to be cut off.* Islamic views on war teach us that Islam promotes peace and discourages war and bloodshed.

Hazrat Ali Ibn-e-Abi Talib says in *Nehj Al Balagha*:

- ◆ *People are of two types: either your brother in religion or your equal in creation.*

Additional References from the Quran Selected by this Author:

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things. Allah is the Protector of those who have faith: from the depths of darkness he will lead them forth into light...(2:256 &7)

Let there arise out of you a band of people inviting to all that is good. Enjoining what is right, and forbidding what is wrong: there are the ones to attain felicity. (3:104)

Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things. (4:85)

...And let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour; fear Allah: for Allah is strict in punishment. (5:2)

O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to make you swerve to wrong and depart from Justice. Be just: that is next to Piety: and fear Allah. For Allah is well-acquainted with all that ye do. (5:8)

For those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward. (5:9)

On that account: We ordained for the Children of Israel that if anyone slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land. (5:32)

We ordained therein for them: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (not better than) wrongdoers. (5:45)

...No burden do We place on any soul, but that which it can bear—whenever ye speak, speak justly, even if a near relative is concerned; and fulfill the Covenant of Allah: Thus doth He command you, that ye may remember. (6:152)

He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them. (6:160)

And follow not the bidding of those who are extravagant—who make mischief in the land, and mend not (their ways). They said: “Thou are only one of those bewitched! (26:151-152)

Nor can Goodness and Evil be equal. Repel (Evil) with what is better; then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint—none but persons of the greatest fortune. (41:34 & 35)

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. (42:40 – 43)

Those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home. (13:22)

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. (16:90)

Not take life—which Allah has made sacred—except for just cause. And if anyone is slain wrongfully we have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). (17:33)

Repel evil with that which is best: We are well-acquainted with the things they say. (23:96)

Those who involve not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause...(25:68)

EXERCISE # 1: Meaningful or Inspiring Quotes

Pick a quote and say why you picked it.

Some Sample Statements Young People Have Said:

“I couldn’t kill anyone.”

“I don’t want to be taught to kill. Killing in a war is still murder. I couldn’t do that?”

“The Army is a machine for killing and destroying. I couldn’t be a part of that.”

Camilo Mejia, Sgt. U.S. Army, upon serving in jail for refusing to return to Iraq:

“After being in jail, there is no higher freedom that can be achieved when we follow our conscience and that’s something we can live by and never regret.”

Desmond T. Doss, the first CO (Class I-A-O) to get the Medal of Honor during WWII:

“There were other important jobs to be done other than having to take life. I was willing to go to the front lines to save life but not to take life.”

Martin Luther King, Jr. in an address at SCLC Ministers’ Leadership Training Program:

“On some positions, Cowardice asks the question, ‘Is it safe?’ Expediency asks the question, ‘Is it politic?’ And Vanity comes along and asks the question, ‘Is it popular?’ But Conscience asks the question ‘Is it right?’ And there comes a time when one must take a position that is neither safe, nor politic, nor popular, but he must do it because Conscience tells him it is right.”

Kahlil Gibran, from The Prophet chapter on Laws, 1923:

“Then a lawyer said, But what of our Laws, master? And he answered:

You delight in laying down laws, Yet you delight more in breaking them. Like children playing by the ocean who build sand-towers with constancy and then destroy them with laughter. But while you build your sand-towers the ocean brings more sand to the shore, And when you destroy them the ocean laughs with you. Verily the ocean laughs always with the innocent.”

Elise Boulding, Cultures of Peace, The Hidden Side of History:

Current research on violence in contemporary societies suggests that high levels of aggression in the civil society are associated with recent participation of that society in war. The socialization for aggression involved in the preparation for and fighting of wars has subsequent effects on civilian behavior. In short, wars produce socialization for aggression as well as socialization for aggression producing war.”

Tolstoy, Letter on the Peace Conference and Letter to a Non-Commissioned Officer:

“Armies will only be diminished and abolished when people cease to trust governments, and themselves seek salvation from the miseries that oppress them, and seek that safety, not by the complicated and delicate combinations of diplomatists, but in the simple fulfillment of that law, binding upon every man, inscribed in all religious teachings, and present in every heart, not to do to others what you wish them not to do to you—above all, not to slay your neighbors.”

“And the will of God is not that we should fight and oppress the weak, but that we should acknowledge all men to be our brothers and should serve one another.”

The Golden Rule in Expressed in Several Faiths:

Baha’i: *Blessed is he who preferreth his brother before himself.* **Buddhism:** *Hurt not others in ways that you yourself would find hurtful.* **Christianity:** *Do unto others as you would have them do unto you.* **Islam:** *No one of you is a believer until he desires for his brother that which he desires for himself.* **Judaism:** *What is hateful to you, do not to your fellow man. That is the entire Law; all the rest is commentary.*

EXERCISE #2:

Could You – Would You? Some Real-Life Decisions in the Military

In the left column, write a number 1 thru 5, according to the scale or range below, to represent the extent of your feeling or value:

1	2	3	4	5
I would do this, and feel OK about it			This would be difficult, and I'd feel badly	

Then put an N in the right column for anything you could NEVER do, this despite direct military orders to do so.

Answer:	<i>Could You, Would You?</i>	Put N for anything you would NEVER do
1 2 3 4 or 5		

	1. Serve on active duty and be stationed in the United States or abroad* (either because of enlistment or possible draft).	
	2. Enlist for duty in the U.S. Army with the promise of a civilian skills bonus of up to \$5,000, a Thrift Savings Plan Matching Fund Program, technical training in one of more than 150 careers, up to \$72,900 for college tuition, and an education bonus of up to \$6,000.*	
	3. Elect for the two year enlistment option and be eligible for an enlistment bonus of up to \$15,000 and up to \$36,864 for College with the Montgomery GI Bill and Army College Fund.*	
	4. Serve in the Army Reserve, train near home and serve when needed, get a civilian skills bonus of up to \$20,000, participate in the Thrift Savings Plan Matching Fund Program, get technical training in one of more than 120 careers, get up to \$10,000 to repay qualifying student loans, and earn an education bonus of up to \$4,000.*	
	5. Give your life in the service of your country or fellow soldiers.	
	6. Go to boot camp for six weeks, getting forced up early each morning then to bed late; undergo rigorous physical, mental, and emotional conditioning and stress; march, obey all orders, and act on behalf of the unit first; and learn to use a gun, fight hand to hand, and execute other combat maneuvers.	
	7. Deliver food and medical supplies to Iraqi citizens suffering from the effects of the war.	
	8. Load supplies from a military base in the United States onto cargo planes headed for Iraq.	
	9. Learn Arabic to be an interpreter in Iraq or Afghanistan.	
	10. Fly a plane into a remote mountain outpost in Afghanistan to deliver needed food, clothing, and other supplies to troops stranded in their fight against the Taliban.	
	11. Fly, from a computer terminal on an aircraft carrier somewhere in the Indian Ocean, the <i>Predator</i> drone airplane, which provides aerial	

	surveillance and logistical support (overhead visual imaging) of suspected terrorist or insurgent ground movement of forces, weapons, or supplies.	
	12. Inventory supplies arriving at your post in Iraq from the United States and/or other foreign markets.	
	13. Repair a bridge over the Tigris River, linking vital supply lines for both military and civilians.	
	14. Guard a convoy of supplies driving from a port in Kuwait to a remote military strip in Northern Iraq.	
	15. Fly, from a computer terminal somewhere in Colorado, the <i>Reaper</i> drone airplane, which provides logistical attack support (fires weapons and drops bombs) during troop movement and engagement.	
	16. Load 500 pound bombs and cluster bombs onto planes and helicopters to be used on suspected insurgent areas.	
	17. Guard an entry post into Baghdad's Green Zone with orders to use your weapon on any person who does not stop for inspection.	
	18. Drive a truck load of ammunition and arms to be used in an imminent attack on a Sunni community, suspected of harboring Iraqi insurgents.	
	19. Not tell anyone that your best friend in your unit went berserk when he stormed into a house and killed five scared children hiding in a corner.	
	20. Open fire as a sniper, upon your lieutenant's order, to finish off a wounded Iraqi insurgent crawling from a car before it explodes.	
	21. Open automatic fire, along with the rest of your unit, spraying a group of houses suspected of being a source and refuge of insurgent gun fire, knowing that civilians might still be hidden within.	
	22. Barge down the door of a poor family's home in Baghdad along with a platoon of heavily armed soldiers ready to shoot anything that moves, corralling women and children into one room and men into another.	
	23. Execute three prisoners—all hooded, hands bound, clearly broken and kneeling at your feet—who are suspected of detonating a road side bomb that just blew up two of the best friends in your unit.	
	24. Shackle, by wrists between the legs and close to the floor, a hooded, 15-year-old Iraqi prisoner, stripped naked, for period of two days.	
	25. Drop 500 pound bombs and cluster bombs into insurgent areas.	

_____ Add right column numbers total

Add total number of N's _____

* taken from mailed promotional brochures, paid for by the United States Army, © 2007.

Examples from previous wars would be:

- ✓ Fly a helicopter under Viet Cong fire to rescue wounded or stranded troops, and lay down fire to secure entry and exit.
- ✓ Rescue 2,000 tortured Jews in a concentration camp in Poland.
- ✓ Provide medical services to troops wounded in Pacific Islands campaigns, often treating wounds that result in loss of limb or mental function.
- ✓ Deliver needed supplies to troops trapped in the freezing Battle of Bulge campaign, the last desperate stance of Germans against Allied troops.
- ✓ Drop fire bombs on Dresden, Germany, killing tens of thousands of people.
- ✓ Drop the atomic bomb on Hiroshima knowing it might kill up to 200,000 civilians yet believing it would save thousands of American soldier lives from invading Japan.

EXERCISE #3: Could You Chant This at Boot Camp Then Do It Later?

Every war dehumanizes the enemy with demeaning cultural slurs. For the Iraqi War, religion, family, the Arab world are ridiculed. This exercise, from a soldier's account of his boot camp experience as told in the DVD *Ground Truth*, exploits that feeling and may evoke strong reactions among participants.

While the exercise is not intended to offend, the chant definitely does. If people get upset, the exercise should be stopped, or perhaps skipped altogether. Let any person sit out or not participate because of the exercise's impact.

Forewarn anyone who might overhear the group of the context of this exercise. The facilitator will need to de-brief the group at the end.

Instructions: Have everyone, and as a full group, chant this actual marching cadence used during boot camp for the Iraqi War. If enough room space is provided, chant while marching.

The pitch and rhythm go like this, then each verse repeats the same:

Bomb the vil- lage; kill the people. Throw some na- palm in the square.
♩C ♩C ♩C ♩E ♩C ♩C ♩C ♩A ♩G ♩A ♩B

Here's the whole cadence:

Bomb the village; kill the people.
Do it on a Sunday morning
Ring the bell inside the school house
Lock and load with your 240

Throw some napalm in the square.
Kill them on their way to prayer.
Watch those kiddies gather round
Mow those little f'ers down.

Some Debriefing Questions:

1. What emotions did this exercise evoke from you?
2. Were you able to put aside the emotions and simply repeat the cadence in unison along with the group? What effect did this have on you while chanting with a group?
3. What did you think or feel about your fellow boot campers who were reciting this same chant? In what ways did you separate them from you?
4. How do you think this chant, over time and under severe conditions of training at boot camp, might mold your or your buddies' cultural opinions of the Islamic faith?
5. Why do you think this chant is used?

Exercise #4: Worksheet Form 22: Claim for Conscientious Objector

Adapted from Selective Service System Form 22

1. Describe your beliefs which are the reasons for your claiming conscientious objection to combatant military training and service or to all military training and service.

Check Either Box and Explain Your Reasoning:

- 1. I claim exemption ONLY from training and service as a combatant member of the Armed Forces (Class 1-A-O). **OR**
- 2. I claim exemption from ALL training and service as a member of the Armed Forces (Class 1-O).

2. Describe how and when you acquired these beliefs. Your answer may include such information as the influence of family members or other persons; training, if applicable; your personal experiences; membership in organizations; books and readings which influenced you.

3. Explain what most clearly shows that your beliefs are deeply held. You may wish to include a description of how your beliefs affect the way you live.

Contacts and Resources

Websites and phone numbers subject to change.

Some Organizations:

American Friends Service Committee Home Page, then go to Youth & Militarism

<http://www.afsc.org/youthmil/default.htm>

Central Committee on Conscientious Objection (CCCO)

1515 Cherry St.

OR

405 14th Street, #205

Philadelphia, PA 19102

Oakland, CA 94612

215-563-8787, toll free 888-236-2226

415-474-3002, fax 474-2311

fax 215-567-2096; info@objector.org, cccowr@peacenet.org, or ccco@libertynet.org

Center on Conscience and War (CC&W, formerly called NISBCO, National Interreligious Service Board for Conscientious Objectors), J. E. McNeil, Executive Director

1830 Connecticut Avenue, N.W.

202-483-2220, fax 202-483-1246

Washington D.C. 20009

www.centeronconscience.org

Quaker House, Chuck Fager, Director

Friends General Conference

223 Hillside Avenue

www.FGCQuaker.org. go to link on left

Fayetteville, NC 28301

column to *Peace*, then click on *Raising CO Consciousness Among Our Youth*

www.quakerhouse.org

GI Rights Hotline, 1-877-447-4487

Selective Service System

www.girightshotline.org

www.sss.gov

Committee Opposed to Militarism and the Draft (COMD)

PO Box 15195 (619) 265-1369

San Diego, CA

www.comd@comdsd.org

Other Organizations and Useful Articles from the Internet:

Church of the Brethren—On Earth Peace Assembly

<http://www.brethren.org/oepea>

Episcopal Peace Fellowship

www.episcopalpeacefellowship.org

Mennonite Church USA Peace and Justice Support Network

<http://peace.mennolink.org>

Christian Science Monitor--Questions and Answers about the Draft

<http://www.csmonitor.com/explainers/Draft.html>

Every Church a Peace Church (contains resources and events)

<http://ecapc.org>

Supreme Court Rulings on Conscientious Objection and the Draft

<http://straylight.law.cornell.edu/supct/index.html>

Who Is a Conscientious Objector?

<http://www.scn.org/ip/sdmcc/co.htm>

Chronology of Conscription in the U.S.

<http://www.teachervision.com/lesson-plans/lesson-5669.html>

Conscientious Objection and Alternative Service (from Selective Service System)

<http://www.sss.gov/Fsconsobj.htm>

A Selected Bibliography on War & Peace, Conscientious Objection, and Peace Building

- Andreas:** *Addicted to War: Why the U.S. Can't Kick Militarism*. Joel Andreas. Joel Andreas, Publisher. Canada. 2002, 2003.
- Bainton:** *Christian Attitudes Toward War & Peace: A Historical Survey and Critical Evaluation*. Roland H. Bainton. Abingdon Press, Nashville, TN. 1960 & 1990.
- Bible:** *The Harper Collins Study Bible, New Revised Standard Version*. HarperCollins Publishers, Inc. New York, NY. 1993.
- Bonhoeffer:** *Discipleship*. Dietrich Bonhoeffer. From Bonhoeffer Works, Vol. 4. Fortress Press, Minneapolis. 2003.
- Boston Research Center:** *Abolishing War: Dialogue with Peace Scholars Elise Boulding and Randal Forsberg*. Boston Research Center, Boston, Massachusetts. 1998.
- Boulding, Elise:** *Elise Boulding: A Life in the Cause of Peace*. Mary Catherine Bateson (forward) and Mary Lee Morrison. McFarland and Company. 2005.
- Boulding, Elise:** *Cultures of Peace: The Hidden Side of History* (Syracuse Studies on Peace and Conflict Resolution). Elise Boulding et al. Syracuse University Press: Syracuse, New York. 2000.
- Brown:** *Biblical Pacifism*. Dale Brown. Co-published by Herald Press and Evangel Publishing House: Nappanee, Indiana. 1986, 2003.
- CC&W (Center on Conscience & War), Cole:** *Bibliography on Conscientious Objection*. Dan Cole. Center for Conscience and War (formerly NISBCO). Can be downloaded from www.nisbco.org.
- CC&W (Center on Conscience & War), Galvin & McNeil:** *The Draft Counselor's Manual, 6th Edition*. by Bill Galvin and J.E. McNeil (Center on Conscience & War, NISBCO). 1989, 2002.
- CC&W (Center on Conscience & War).** See their other publications on line at www.centeronconscience.org.
- CCCO (Central Committee for Conscientious Objectors), Seeley:** *Advice for Conscientious Objectors in the Armed Forces, 5th edition*. Robert A. Seeley. Central Committee for Conscientious Objectors: Philadelphia, PA. 1998.
- CCCO (Central Committee for Conscientious Objectors), Tatum:** *Guide to the Draft, 3rd Edition, Revised*, Arlo Tatum and Joseph S. Tuchinsky. Beacon Press: Boston. 1969, 1970.
- CCCO (Central Committee for Conscientious Objectors),** *Handbook for Conscientious Objectors, 11th Edition*. Central Committee for Conscientious Objectors: Philadelphia, PA. March, 1971.
- Chernus:** *American Nonviolence: The History of an Idea*. Ira Chernus. Orbis Books, Maryknoll, New York. 2004.

- Church of the Brethren:** *Waging Peace: Strategies for Brethren Seeking and Working for Enduring Peace, A Six-Session Study/Action Guide.* Brethren Witness Office, Church of the Brethren General Board. 2002.
- Church of the Brethren:** *How the Draft Would Work and Conscientious Objection,* by John Hartsough, Manchester, Indiana. April, 2006.
- Church of the Brethren:** *It Really is a Matter of Conscience: Conscientious Objector Resource Packet.* 2005.
- Craigie:** *The Problem of War in the Old Testament.* Peter C. Craigie. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1978.
- Day, Dorothy:** *Dorothy Day: Selected Writings.* Robert Ellsberg, Ed. Orbis Books, Maryknoll. 2001.
- Day, Dorothy:** *The Long Loneliness.* Dorothy Day. Harper and Row, Publishers, Inc.: New York. 1952.
- Doss, Desmond T.:** *The Conscientious Objector: A True Story of An American Soldier* (video tape and DVD). Georgia-Cumberland Association www.desmondoss.com. 2004.
- Ellul:** *The Presence of the Kingdom.* Jacques Ellul. Helmers and Howard: Colorado Springs, CO. 1967, 1989.
- Fager:** *A Quaker Declaration of War.* Chuck Fager. Presented at Illinois Yearly Meeting, 7th Month 30, 2003.
- Ferguson:** *War and Peace in the World's Religions,* John Ferguson. Oxford University Press, New York. 1978.
- FGC, Marnie Clark:** *Lives that Speak: Stories of Twentieth Century Quakers.* Marnie Clark, Editor. Quaker Press of Friends General Conference: Philadelphia, PA. 2004.
- FGC, Torell & Carlton:** *Raising Conscientious Objector Consciousness among Our Youth.* Curt Torell and Alice Carlton. Quaker Press of Friends General Conference: Philadelphia, PA. 2003. (or download from www.FGCQuaker.org).
- Fisher:** *Religious Liberty in America: Political Safeguards.* Louis Fisher. The University Press of Kansas. Lawrence, Kansas. 2002.
- Gandhi:** *Non-Violent Resistance (Satyagraha).* M. K. Gandhi. Schocken Books, New York. 1951, 1961.
- Gandhi:** *The Words of Gandhi.* Selected by Richard Attenborough. New Market Press: New York. 1982.
- Gioglio:** *Days of Decision: An Oral History of Conscientious Objectors in the Military during Vietnam War.* Gerald R. Gioglio. The Broken Rifle Press, Trenton, NJ. 1989, 1993.
- Ground Truth, The:** DVD by Focus Features, LLC. Universal Studios Home Entertainment, Universal City, CA 91608. www.thegroundtruth.net. 2006.
- Harris & Morrison:** *Peace Education.* Ian Harris and Mary Lee Morrison. McFarland & Company, Inc. Publishers. Jefferson, North Carolina, and London. 2003.
- Hauerwas:** *The Peaceable Kingdom: A Primer in Christian Ethics.* Stanley Hauerwas. University of Notre Dame, Notre Dame, Indiana. 1984, 2002.
- Jafri:** *The Islamic View of War.* Maqsood Jafri. Islamic Research Foundation International, Inc., at www.irfi.org/articles/articles_201_250/islamic_view_on_war.htm. 8/1/07.

- Jewitt:** *Jesus Against the Rapture: Seven Unexpected Prophecies*. Robert Jewett. The Westminster Press, Philadelphia, PA. 1979.
- King:** *A Testament of Hope, The Essential Writings and Speeches of Martin Luther King, Jr.* Edited by James M. Washington. Harper: San Francisco, CA. 1986.
- King:** *Stride Toward Freedom*. Martin Luther King, Jr. Harper & Row, Publishers: New York. 1958, 1964. (Contains his “Six Characteristics of Nonviolence”)
- King:** *Where Do We Go From Here: Chaos of Community?* Martin Luther King, Jr. Beacon Press: Boston, Mass. 1967, 1968.
- Macgregor:** *The New Testament Basis of Pacifism*. G. H. C. Macgregor. Fellowship Publications, Nyack, New York. 1954.
- Mayer:** *The Pacifist Conscience*. edited by Peter Mayer. Henry Regnery Company: Chicago, Illinois. 1966, 1967.
- Meltzer:** *Ain't Gonna Study War No More: The Story of America's Peace Seekers*. Milton Meltzer. Random House, New York. 1985, 2002.
- Merton:** *Faith and Violence: Christian Teaching and Christian Practice*. Thomas Merton. University of Notre Dame Press: Notre Dame, Indiana. 1968.
- Methodist Church:** *Conscientious Objectors and the Draft*. Published by the General Board of Church and Society of The United Methodist Church in cooperation with the Center on Conscience & War. 2002.
- Mother Theresa:** *Mother Theresa: In My Own Words*. Mother Theresa. Gramercy Books, Division of Random House Value Publishing. 1997.
- Mother Theresa:** *Simple Path*. Mother Theresa. Ballantine Books, Division of Random House, Inc. 1995.
- Nardin:** *The Ethics of War and Peace: Religious and Secular Perspectives*. Edited by Terry Nardin. Princeton University Press, Princeton, NJ. 1996.
- St. Augustine:** *The Political Writings of St. Augustine*. Edited by Henry Paolucci. Regnery Publishing, Inc. Washington, DC. 1962.
- Tolstoy:** *On Civil Disobedience and NonViolence*. Leo Tolstoy. Bergman Publishers: New York. 1967, 1968.
- Yoder:** *For the Nations: Essays, Evangelical and Public*. John Howard Yoder. Wipf and Stock Publishers, Eugene, Oregon. 1997.
- Yoder:** *The Christian Witness to the State*. John Howard Yoder. Herald Press, Scottsdale, PA & Waterloo, Canada. 1997.
- Yoder:** *The Politics of Jesus*. John Howard Yoder. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. The Paternoster Press, Carlisle, UK. 1972.
- Yoder:** *What Would You Do?* John Howard Yoder. Herald Press, Scottsdale, PA. 1983.
- Yoder:** *When War Is Unjust: Being Honest in Just-War Thinking*. John Howard Yoder. Wipf & Stock Publishers, Eugene, Oregon. 1996.
- Yusuf Ali:** *The Meaning of the Holy Qur'an*. 'Abdullah Yusuf 'Ali. Amana Publications, Beltsville, Maryland. 11th edition, 2006.