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Dear Conscientious Objector Applicant,

I have compiled this packet of materials to be of help to anyone who is currently in the military and is considering going through the difficult and life-changing process of filing for C.O. Status.

Here is how I would suggest working through these materials...

1. Read *The Guide for C.O.'s in the Miltiary* (published by the Center on Conscience and War, downloadable in PDF format at:

[http://www.centeronconscience.org/images/stories/pdf/The Guide for COs in the Military.pdf](http://www.centeronconscience.org/images/stories/pdf/The_Guide_for_COs_in_the_Military.pdf)

2. Depending on the nature of your beliefs, you may need more time to think things over. Consider taking time to meet with close friends, your pastor/priest/immam/rabbi, or someone you trust. (Except in extraordinary situations where you already have a positive relationship with a chaplain, you probably should not talk to a military chaplain at this time. Sadly, most chaplains will discourage you from exploring your conscience.) It is important to discuss not only the nature of your beliefs, but also what you may choose to do if your CO claim is denied.
3. Go ahead and start working on the blank CO application (see attached). Express your feelings in your own words and try to be as real as possible, remembering the key criteria a CO applicant must meet: (1) sincerity, (2) opposition to all wars, and (3) opposition based on reasons of either conscience and/or religious belief.
4. If writing is hard for you, then find someone to help you with step #3. You might try answering the questions outline on a tape recorder or just have your friend take notes from you talking, and then you both work together to put this on paper. The key here is

we want this to reflect what **you** believe, not what someone else thinks you should believe. It is very important that this be in your own words.

5. The next step is the editing process. Ideally ask several trusted friends or family members to read your application, then question them based on what you wrote, to see if they understood what you were trying to say. After that, you'll need to work with either myself (assuming you have hired me as your attorney) or with an experienced GI Rights counselor. --- If you do not yet have an attorney or GI rights counselor to work with you, now is the time find one. A few places to look for one are listed in the resources section below.
6. At this stage, you may want to look at the sample CO applications in this packet. You do not want to copy those applications, but you could get ideas on how to better express your own views.
7. Now you need to be coached on the next steps --- your interview with the chaplain, your interview with a military psychologist and your actual CO hearing. To get ready, read through *The Guide for C.O.'s in the Military*, and then ideally do some role playing exercises with your attorney and/or GI rights counselor. It is also a good idea to talk to others who have successfully completed the C.O. process. (your attorney and/or GI rights counselor can help you find such people)
8. Finally, it is time to submit your application. Make at least 5 signed copies of your application. Keep one copy in a safe place. Send another copy to your attorney and/or GI Rights counselor. Give one copy to your commander. Keep the other two copies in the event of your commander blowing you off.
9. The coming days will be pretty busy. Some units process C.O. Claims pretty quickly, some do not. Your attorney and/or GI Rights counselor (along with your own reading of the regs) will help guide through this process.
10. If your command and/or your peers in your unit harass you or mistreat you in anyway because of your filing for C.O. Status, fight back. The way you fight back is to write everything down. Details like the names of those engaged in misconduct, who was present, what was said, etc. can make a big difference. Depending on the nature of any mistreatment you experience, you may be able to file an article 138 against your command, or get a congressional office or IG involved. You also could get "article 13" credit down the road, if your claim is denied and you refuse to deploy. (Article 13 of the UCMJ forbids a soldier from being punished prior to conviction. Command violations of article 13 often results in soldiers getting time knocked off any jail time, if they are still prosecuted.)

11. Finally, throughout the entire process, keep copious notes and copies of everything. If your CO claim get rejected, be ready to file a rebuttal. And if that gets rejected, consider either refiling or getting a civilian lawyer to challenge the denial in federal court.

This summary of events is very abbreviated. There are lots of details not explained above, but I thought it would be helpful for you to have a road map of what is ahead.

James M. Branum

P.S. Thanks to the Center for Conscience and War for the materials I am including in this packet from their website. Also huge thanks go to my past clients who gave their permission to reprint their applications in this packet.

Enclosures:

Blank CO Application

Completed essay section from the CO applications of Ryan Jackson, Josh H., and Jake Malloy

BLANK CO APPLICATION

Application for Discharge as a Conscientious Objector

The following application is submitted under the provisions of DOD Directive 1300.6.

E2.1. General Information Concerning Applicant

E2.1.1. Full name.

Your info goes here

E2.1.2. Social Security Number.

Your info goes here

E2.1.3. Selective Service Number.

Unknown

E2.1.4. Service address.

Your info goes here

E2.1.5. Home of Record.

Your info goes here

E2.1.6. Name and address of each school and college attended - (after age 16) together with the dates of attendance, and the type of school (e.g. public, religious organization, military, commercial, etc.).

Your info goes here

E2.1.7. A chronological list of all occupations, positions, jobs, or types of work, other than as a student in school or college (after age 16) whether for monetary compensation or not. Include the type of work, name of employer, address of employer and the from/to date for each position or job held.

Your info goes here

E2.1.8. All former addresses (after age 16) and dates of residence at those addresses.

Your info goes here

E2.1.9. Parents' names and addresses. Indicate whether they are living or deceased.

Your info goes here

E2.1.10. The religious denomination or tradition of both parents.

Your info goes here

E2.1.11. Was application made to the Selective Service System (local board) for classification as a Conscientious Objector prior to entry into the Armed Forces? To which local board? - What decision was made by the Board, if known?

N/A

E2.1.12. During conscription, when the applicant has served less than 180 days in the Military, a statement is required by the applicant as to whether he or she is willing to perform work under the Selective Service Alternative Service Program for Conscientious Objectors if the applicant is eventually discharged as a Conscientious Objector. Also required is a statement from the applicant as to whether he or she consents to the issuance of an order for such work by the local Selective Service Board.

N/A

E2.2. Training and/or Belief

E2.2.1. A description of the nature of the belief that requires the applicant to seek separation from military service or assignment to non-combatant training and duty for reasons of conscience.

Your statement goes here. You can use as much space as you need.

E2.2.2. An explanation as to how the applicant's beliefs changed or developed, to include an explanation as to what factors (how, when, and from whom or from what source training was received and/or belief acquired) caused the change in or development of conscientious objection beliefs.

Your statement goes here. You can use as much space as you need.

E2.2.3. An explanation as to when these beliefs became incompatible with military service or combatant duties, and why.

Your statement goes here. You can use as much space as you need.

E2.2.4. An explanation as to the circumstances, if any, under which the applicant believes in the use of force, and to what extent, under any foreseeable circumstances.

Your statement goes here. You can use as much space as you need.

E2.2.5. An explanation as to how the applicant's daily life style has changed as a result of the beliefs and what future actions the applicant plans to continue to support his or her stated beliefs.

Your statement goes here. You can use as much space as you need.

E2.2.6. An explanation as to what in the applicant's opinion most conspicuously demonstrates the consistency and depth of the stated beliefs that gave rise to the applicant's claim.

Your statement goes here. You can use as much space as you need.

E2.3. Participation in Organizations

E2.3.1. Information as to whether the applicant has ever been a member of any military organization or establishment before entering upon his or her present term of service. If so, the name and address of such organization will be given together with reasons why the applicant became a member.

Your info goes here

E2.3.2. A statement as to whether the applicant is a member of a religious organization or tradition. If so, the statement will show the following:

Your info goes here

E2.3.2.1. The name of the organization or tradition, and the name and location of its governing body or head, if known.

Your info goes here

E2.3.2.2. When, where, and how the applicant became a member of said organization or tradition.

Your info goes here

E2.3.2.3. The name and location of any religious organization, congregation, or meeting that the

applicant customarily attends, and the extent of the applicant's active participation therein.

Your info goes here

E2.3.2.4. The name, title, and present address of the pastor or leader of such religious organization, congregation, or meeting.

Your info goes here

E2.3.2.5. A description of the creed or official statements, if any, and if they are known to the applicant, of said religious organization or tradition in relation to participation in war.

Your info goes here

E2.3.3. A description of applicant's relationships with and activities in all organizations with which the applicant is or has been affiliated, other than military, political, or labor organizations.

Your info goes here

E2.4. References. Any additional information, such as letters of reference or official statements of organizations to which the applicant belongs or refers to in the application, that the applicant desires to be considered by the authority reviewing the application. The burden is on the applicant to obtain and forward such information.

Your info goes here

E2.5. Record of Hearing. As outlined in paragraph 7.4.2.4., a verbatim record of the hearing is not required. If the applicant desires such a record and agrees to provide it at the applicant's own expense, he or she shall make a copy thereof available to the investigating officer, at no expense to the Government, at the conclusion of the hearing.

My civilian attorney will make an audio recording of the hearing and will provide a copy to the Investigating officer at the conclusion of the hearing.

Additional Statements:

Include this here if you need to say other things that aren't addressed above.

I certify that the above application is accurate and complete to the best my knowledge.

Dated: _____

STATEMENT
(Counseling Concerning Veterans Benefits)

I have been advised of the provisions of 38 U.S.C. 5303 concerning possible non-entitlement to benefits administered by the Department of Veterans Affairs due to discharge from military service as a Conscientious Objector under certain conditions. I understand that a discharge as a Conscientious Objector, who refused to perform military duty or refused to wear the uniform or otherwise to comply with lawful orders of competent military authority, shall bar all rights, based upon the period of service from which discharged, under any laws administered by the Department of Veterans Affairs except my legal entitlement (if any) to any war risk, Government (converted), or veterans life insurance.

Dated: _____

COMPLETED ESSAY SECTION OF CO APPLICATION OF RYAN JACKSON

E2.2. Training and/or Belief

E2.2.1. A description of the nature of the belief that requires the applicant to seek separation from military service or assignment to non-combatant training and duty for reasons of conscience.

I believe that war is a crime, not a necessity to maintain a way of life. As cited by dictionary.com, the definition of religious belief is a strong belief in a supernatural power or powers that control human destiny; "he lost his faith but not his morality." I have come to believe that it is simply ignorant to approach resolution in a violent manner. It biblically states that thou shalt not kill. Interpretation leads to various degrees of personal conviction. I simply take it as it is, and believe that war is immoral and unjust. A moral obligation to follow your conscience supersedes any contractual agreement and it is your duty to free your mind. A man once said, "with having the intelligence and abilities to clone things and fly to outer space, there must be a better resolution to conflict than that of killing one another." Some of the greatest activists and heroic leaders of our world have proved through extensive means that we can either choose to make a difference or to be a mere product of our own ever so common ignorance. I do not have qualms with any specific war, incident, or minor conflict. I share the distaste I have for war and violence equally. To apply for noncombatant status would be a mockery of my whole belief system for I cannot bear within my own conscience to support an organization that condones war in any way, shape, or form. I do not wish to start a mutiny, or an uprising, or lead the next rebellion. I simply desire peace. I desire change and wish to implement logic and understanding to those who cannot comprehend that killing another human being while engaged in the act of war is wrong! My beliefs have not hindered me nor have they made me a bad person, they have liberated me.

E2.2.2. An explanation as to how the applicant's beliefs changed or developed, to include an explanation as to what factors (how, when, and from whom or from what source training was received and/or belief acquired) caused the change in or development of conscientious objection beliefs.

While I was stationed in Korea I started to read a lot of literature on heroic leaders such as Gandhi, the war resisters of the Vietnam era, current Iraq war resisters, and Martin Luther King. From there my journey took me through many documentaries and just a lot of soul searching. I began to implement logic, understanding, and a humanitarian approach to every aspect of my life. Through time I realized that war is not a solution but rather a crime. I cannot stand toe to toe with another individual I have no problem with and pull the trigger on command. The fear of not being able to live with myself is far greater than the fear of not living. Once you free your mind and realize it is ok to follow your conscience and it is ok to not be afraid, you come to a free place mentally. It starts to take a hold of you and just gradually progresses giving you hope that you can make a difference and that you can change what you are doing. That you can change it all into something positive and it is not too late!

E2.2.3. An explanation as to when these beliefs became incompatible with military service or combatant duties, and why.

My stance on war is that I believe it to be immoral, unethical, a crime, and flat out wrong. Even though I have never been to combat, my beliefs have evolved and took me to a place of spiritual enlightenment. This has been my solace and key ingredient leading to complete mental liberation. I cannot support any organization that condones violence and engages in the act of war to include serving on the sidelines. I respect everyone's beliefs and believe that they bear the right to follow their own conscience and mentally liberate themselves. "A man can be himself only so long as he is alone; ... if he does not love solitude, he will not love freedom; for it is only when he is alone that he is really free." Schopenhauer, "The World as Will and Idea," 1818. I do not feel free when I am alone as I feel ashamed every day for having took part in killing the lives of others and allowing my fellow comrades to in fact be killed themselves. Although this may be indirect affiliation, by me putting on that uniform, it shows my support and war and violence have become a crime in my mind. I am a greater risk to the Army than a benefit, and as I respect other's beliefs, I only wish to have mine be respected in the same nature. I'm at the mercy of those with beliefs other than mine and through the blatant incompatibility of our stances, I ask for compassion and respect. If you're not a part of the resolution, you're a part of the problem. And with that said, I can no longer be a part of the Armed Forces or any organization of a violent nature due to my religious beliefs.

E2.2.4. An explanation as to the circumstances, if any, under which the applicant believes in the use of force, and to what extent, under any foreseeable circumstances.

I believe in the use of force only when in direct, imminent, life threatening danger. If someone were to break into my home with a gun and was on the verge of killing my family or myself, I would condone violence or force to confine the individual. I would still try at all costs to refrain from killing him/her. I believe in self defense when being personally attacked for the sake of saving your life. I do not believe in going and looking for that danger. Only do I condone violence when it is in the act of saving your own life because you are personally being attacked and your life is in grave danger. Never do I condone war.

E2.2.5. An explanation as to how the applicant's daily life style has changed as a result of the beliefs and what future actions the applicant plans to continue to support his or her stated beliefs.

My daily life is much different since I have evolved into my current belief system. I actively follow the Iraq Veterans Against the War, Courage to Resist, and many other organizations that have similar beliefs. I plan to write a book in the near future and try to make a change in my community and offer people solitude and clarity. I write to different organizations and respond to message boards online frequently communicating with various military members around the world that share common beliefs but may be too scared to actually stand up and follow their conscience. My daily conversations with people whether it be at a gas station, in a mall, at a restaurant, or anywhere I try to inspire people to implement change and to realize that war or

violence is not the answer but yet to try to help one another and unite to build a united front for the greater good of humanity is the way we should all desire to live.. To be completely honest, I wouldn't be myself if I didn't mention that I hope you read this and are inspired yourself to if not conform completely to be against war, at least conform to implement change for the better good of people rather than using yourself to destroy them.

E2.2.6. An explanation as to what in the applicant's opinion most conspicuously demonstrates the consistency and depth of the stated beliefs that gave rise to the applicant's claim.

I had served two and a half years in the Army without getting into any trouble. Once my beliefs started to evolve and change, I became a different person. I knew I could no longer serve in the Army. I do not feel the conscientious objection packet is fair. I find it to be very immoral and unethical and therefore decided not to proceed with this process earlier and I've elaborated on this more in a statement below. I knew I had to follow my conscience and proceed to get out of the Army though. I started to build an administrative packet by basically just coming into work late, going home early, and things of that nature just to build-up counseling statements. With this intention, it allowed me to talk to the higher people in my chain of command and state my beliefs and advise them this would continue until I could be administratively discharged and repeatedly explained my beliefs and reasoning behind this. I was very close to being discharged. I have a company commander who deliberately told me that he was going to make it hard on me and that I signed up and so on and so on. I informed him again that a moral obligation to follow your conscience supersedes any contractual agreement and if you for one minute live your life below that standard, you have lost a sense of personal control, a sense of self-being and self worth. He did not care and would say things like, "I hope we go to Iraq sooner than later, so we can kill them all and get it over with." Having full knowledge of my beliefs yet still choosing to say these sort of statements is discriminatory and blatantly disrespectful to me as a person. I filed a Article 138 against my own commander requesting redress of grievances because he tried to deem me a flight risk and force undeserving punishments upon me, yet I heard nothing back from him on this matter. I gave him 48 hours to respond which is the same as I would get to seek legal advice should you impose UCMJ punishment upon me, so I figured the Army felt that to be adequate time to resolve issues. Numerous people in the chain of command understood my beliefs and completely agreed that I was no longer suited for the Army and it was in the best interest of the Army as well as the best interest of myself to be separated based on my beliefs against war. After my commander continuing to push and tell me he was not going to make it easy and deliberately continue to try to make it hard; I felt as though I was being singled out, harassed, and abused as a person. I went AWOL and remained that way for over 90 days. I now am trying to get this handled and put behind me so I can move on with my life and look at my whole army career as a big mistake but unfortunately I can't quite see it like that. Without coming into the Army, I may have never come to find myself and actually realize the things I should have known all along. By going AWOL or trying to get out of the Army I did nothing morally wrong, I was only aware enough to realize that everything the military stands for is wrong!

E2.3. Participation in Organizations

E2.3.1. Information as to whether the applicant has ever been a member of any military organization or establishment before entering upon his or her present term of service. If so, the name and address of such organization will be given together with reasons why the applicant became a member.

N/A

E2.3.2. A statement as to whether the applicant is a member of a religious organization or tradition. If so, the statement will show the following:

I am not part of an organized religious organization or tradition. I do believe in a higher power but do not have any set theology. I am seeking to find and understand the truth, but I do believe that all people have the power to know right and wrong with their conscience.

E2.3.2.1. The name of the organization or tradition, and the name and location of its governing body or head, if known.

N/A

E2.3.2.2. When, where, and how the applicant became a member of said organization or tradition.

N/A

E2.3.2.3. The name and location of any religious organization, congregation, or meeting that the applicant customarily attends, and the extent of the applicant's active participation therein.

N/A

E2.3.2.4. The name, title, and present address of the pastor or leader of such religious organization, congregation, or meeting.

N/A

E2.3.2.5. A description of the creed or official statements, if any, and if they are known to the applicant, of said religious organization or tradition in relation to participation in war.

N/A

E2.3.3. A description of applicant's relationships with and activities in all organizations with which the applicant is or has been affiliated, other than military, political, or labor organizations.

E2.4. References. Any additional information, such as letters of reference or official statements of organizations to which the applicant belongs or refers to in the application, that the applicant desires to be considered by the authority reviewing the application. The burden is on the applicant to obtain and forward such information.

I will be submitting additional references before my CO hearing takes place.

E2.5. Record of Hearing. As outlined in paragraph 7.4.2.4., a verbatim record of the hearing is not required. If the applicant desires such a record and agrees to provide it at the applicant's own expense, he or she shall make a copy thereof available to the investigating officer, at no expense to the Government, at the conclusion of the hearing.

My civilian attorney will make an audio recording of the hearing and will provide a copy to the Investigating officer at the conclusion of the hearing.

Additional Statements:

Here I am today expressing myself to you in a series of seven questions for you to look over my responses with relentlessness and find any way to prove me insincere or not to be genuine. I've come to realize that my beliefs are not valid or sincere based on what any person that reads this says or thinks. My beliefs are valid because I say they are and because they are my beliefs and they compel me to be a better person. The same as I would not ask you to prepare a response type questionnaire explaining why you are Christian, Catholic, etc... only to possibly come back and tell you I believe your beliefs not to be valid and recommend you switch religions. This whole process is immoral, unethical, and is wrong. I can only hope along with the change I so badly wish to see in this world, that if you're reading this you'll find it in your heart to at least understand this very simple, logical statement. This process is wrong and if you have a sincere passion for justice and equality you'll recommend a better resolution. Just like war, there is a better way!

I certify that the above application is accurate and complete to the best my knowledge.

Dated: _____

¹ IVAW admits servicemembers "who have served in the United States Military since September 11, 2001." - from IVAW.org

COMPLETED ESSAY SECTION OF CO APPLICATION OF JOSH H.

E2.2. Training and/or Belief

E2.2.1. A description of the nature of the belief that requires the applicant to seek separation from military service or assignment to non-combatant training and duty for reasons of conscience.

I believe morally and ethically that war is wrong under any circumstance and has no justification. We as People should try and preserve life not destroy it. I believe problems should be solved in non violent and non hostile manors never resulting in the loss of human life. Never is war acceptable. I believe to go to war with anyone is persecution. I believe it is wrong to kill anyone for any reason. I believe taking a human life is a sin and I don't have the right to take life from anyone. We as people should exhaust every method to resolve problems and conflicts with out involving war or killing. Innocent people die in every war and to kill an innocent person I believe makes you a murder. There is no justification for Killing. I believe two wrongs don't make a right if someone wrongs you I believe in forgiving them not retaliating against them. To retaliate against someone else's wrong doing is vengeance and that to I believe to be wrong. I believe seeking vengeance is a sin. I believe in compassion and unconditional forgiveness. There is always an alternative to war. There is always an alternative to hatred. I believe God created every person in this world in his image and every one is created equal. I believe no one has the right to take human life and no cause is worth even one human life because a life is something you can never get back and it is not ours to take. Taking human life should never be condoned and is never ok. I believe so strongly in the preservation of human life and I will not support anyone or any organization that condones otherwise. To support others killing would go against my belief and I stand strong to what I believe in. I will never compromise my belief system.

E2.2.2. An explanation as to how the applicant's beliefs changed or developed, to include an explanation as to what factors (how, when, and from whom or from what source training was received and/or belief acquired) caused the change in or development of conscientious objection beliefs.

My Beliefs have come from first hand experiences in my everyday life and in the Army. My beliefs came about by the things I witnessed and heard and the research I have done to grow as a person and better myself and walk the path and live the life god has laid out for me. As I got older and became a young adult and more knowledgeable and aware of how precious human life is my belief system became very strong and I believe every person needs to have strong moral fiber to be a good person. I also know that everyone knows right and wrong I believe you're born with that intuition of knowing what's wrong. Once I joined the army and was going through basic training I grew into a very non aggressive man and I see my self now as a pacifist. It wasn't until I saw how destructive man can be in the army did I realize I wanted to do everything in my power to never be like that. I watched guys argue over trivial problems and try to resolve them by hurting one another. In the Army I witnessed people interacting by threatening

others and inflicting pain on them. Seeing thousands of rounds of ammunition and shooting different weapons I came to the realization that there was only one purpose for them and that was to kill people and destroy lives. I came to the conclusion in my heart and in my mind through out my six months in the army that if I killed someone no matter who it was or for what reason it was I would never be able to forgive myself and live with myself. I stand by the statement do unto others as you would have them do unto you. So I try to live my life in that manner and treat everyone with love, kindness and compassion. I realized I didn't want to hurt anyone or kill anyone for any reason. I can't fathom in my head a good enough reason to cause destruction to another human being by hurting or killing them. It would go against everything I believe and I believe it to be a sin. I believe in treating everyone the same regardless of race, sex, gender, or nationality. I believe in treating everyone with love. And to kill someone would go against everything I stand for.

E2.2.3. An explanation as to when these beliefs became incompatible with military service or combatant duties, and why.

I believe if I kill anyone for any reason it is wrong and I will have to live with that the rest of my life. That is something I am not willing to do. I myself would rather die then have to take someone else's life and live with that pain and carry around that burden of having destroyed something so precious. I don't have the right to decide who dies and for what reason they die. The military asks of me to train to kill and to actually kill other human beings. The military tells me I might have to kill men women and children if put in a combat situation. This is something I know I am not capable of doing mentally or emotionally. I believe too much in the preservation of life and being a good person. If I where to kill someone I believe it would take away from everything I feel in my heart about showing love and kindness to others. It would ruin me as the person I am and want to be. I want no part in the killing of anyone and I cant change how I feel about it because it weighs so heavy on my heart that all life is special. I believe every person is one of God's children and everyone deserves a chance at life. I can not and will not ever pick up a gun as long as I live again I just can't bring myself to do it because I know in my heart the only thing that gun is there for is to take life. I have to live with every decision I make in my life and I stand by this decision to not ever take a human life or hurt another person. I see no point in me ever touching a weapon again and no desire to ever do so I believe it to be a catalyst to the death and destruction going on this world that I so strongly disagree with. I can not live my life with blood on my hands and thoughts of death, destruction, and war on my mind and in my heart. I believe for the military to ask me to go to war is wrong I believe for them to ask me to kill is wrong. Even by me being affiliated with the military its condoning others doing what I so strongly disagree with. For me to stay in the military will go against my belief system because not only will I not kill or take human life but I will not give in and support those who do. I will not support the destruction of human life in any way shape or form instead I will pray for those who do not see how precious even a single life truly is.

E2.2.4. An explanation as to the circumstances, if any, under which the applicant believes in the use of force, and to what extent, under any foreseeable circumstances.

I would permit the use of force only in a circumstance where your life is directly threatened and put in

immediate danger that would result in the loss of your life. I only would permit force or use of force if all others options were exhausted and it was the last alternative and a non violent approach was initiated first and was unsuccessful. When I say the use of force I do not mean violence. Even if someone tried to kill me I would try and protect my life but would not retaliate by trying to hurt or kill them, rather I would try to unarm or subdue the party trying to take my life. I would never kill or try to kill that person. In the rare case that my life was put in danger and threatened I would never try to hurt or kill anyone. I believe God has a plan for everyone and if someone did kill me then it was my time and that was part of God's plan and nothing I could or would do is going to stop that from happening. I believe only in using force as a last option when life is threatened and only if it was the very last option. However if no life was threatened then I don't believe in using force I believe in turning the other cheek. I believe in forgiving others of their wrong doings. The only person you are able to hold accountable for their actions is yourself and if you show others that instead of force it's a much greater and more powerful tool. Killing I believe is never an option as a way to resolve anything and if you choose to kill someone for their wrongdoings you are just as wrong as they are and you will be held accountable for your actions. I don't believe in repaying hatred with more hate. God says to love your enemy and pray for them. Just because others do wrong does not give me or anyone else the right to wrong them in return. You can't justify making a wrong decision by comparing it to someone else's wrong decision. Two wrongs never make a right. Never

E2.2.5. An explanation as to how the applicant's daily life style has changed as a result of the beliefs and what future actions the applicant plans to continue to support his or her stated beliefs.

As a direct result of my belief system I have found I communicate so much better with people. My parents and I have an even stronger bond. I try to do as much as I can to help my mother and father out to make them happy and show them compassion especially when things seem low due to my father's disease. I have seen my relationship with my girlfriend grow stronger and people are more personable around me. I feel better about myself I feel better about my life. I feel good inside knowing I'm making good decisions to not try and hurt others or bring others down. I feel strong that I'm able to stand up for what I believe and stand by my morals and ethics and listen to my conscience and do what I know is right. Doing the right thing is not always easy sometimes it's the hardest thing you can do. I know I have to make good moral and ethical decisions otherwise I am not being the person I know God wants me to be. I am not living my life the way God intended it. I try very hard to live the life of a good Christian and I will never turn my back on God or my beliefs.

I will continue to grow in my beliefs and I will actively peruse peace rallies and protest marches in the future. I have recently become a member of Veterans against the War in Iraq and I will continue to talk to and support them. Also I am in communication with Courage to Resist. I want to spread to the world my new found out look on life I want everyone to know that you reap what you sow, what you give to the world it will give back. I only hope others will here me speak about my beliefs and how I feel about war and killing and they will get the support they need and maybe I can help them through struggles in their lives that I to have gone through. Martin Luther King Jr. said the best words. He said "*Hatred paralyzes life; love releases it. Hatred confuses life; love harmonizes it. Hatred darkens life; love illuminates it.*" He wasn't just about African American rights like most people think he was about human rights. He

wanted us all to see if we light this world up with love it can be a great place to live. 

E2.2.6. An explanation as to what in the applicant's opinion most conspicuously demonstrates the consistency and depth of the stated beliefs that gave rise to the applicant's claim.

My beliefs have weighed so heavy on my heart I have changed my life I view people different. I view people as a whole and I think everyone has a chance to be a great person but we can't add to the hatred and destruction and sin already in this world we need to make it a better place and I can't be a better person being a part of an organization like the military that goes against what I stand for. The world will never be a better place if we keep destroying the people in it. There's enough pain and suffering in the world and I am not willing to add to it. I can't bring myself to be any other way but compassionate to others. I want to show others that if they took a step back and looked through my eyes they would see love could bring everyone together and make us so strong. To do anything violent or of a violent nature would only further perpetuate the downward cycle the world is slipping into. I want to make the world better not worse. I want to be a good person I want to be able to live with myself so I have to stand by what I feel is right in my heart.

E2.3. Participation in Organizations

E2.3.1. Information as to whether the applicant has ever been a member of any military organization or establishment before entering upon his or her present term of service. If so, the name and address of such organization will be given together with reasons why the applicant became a member.

N/A

E2.3.2. A statement as to whether the applicant is a member of a religious organization or tradition. If so, the statement will show the following:

Scottsdale Worship Center – Church (Christian Non – Denominational)

E2.3.2.1. The name of the organization or tradition, and the name and location of its governing body or head, if known.

Scottsdale Worship Center – Church (Christian independent non – denominational)

E2.3.2.2. When, where, and how the applicant became a member of said organization or tradition.

When I moved to Arizona in 1994, my family got me involved in the church

E2.3.2.3. The name and location of any religious organization, congregation, or meeting that the applicant customarily attends, and the extent of the applicant's active participation therein.

Address - 6508 E. Cactus Road Scottsdale, Arizona 85254

I was involved in my church youth group and participated in out reach programs such as feed the homeless, food drives and I went on a mission trip to Mexico with my family and church members to spread the word of god.

E2.3.2.4. The name, title, and present address of the pastor or leader of such religious organization, congregation, or meeting.

Senior Pastor

E2.3.2.5. A description of the creed or official statements, if any, and if they are known to the applicant, of said religious organization or tradition in relation to participation in war.

Mathew 5:21

Thou Shalt not kill and whosoever shall kill shall be in danger of the judgment

E2.3.3. A description of applicant's relationships with and activities in all organizations with which the applicant is or has been affiliated, other than military, political, or labor organizations.

I attended church as a child and all through my youth and participated in out reach programs such as feed the homeless, kids day camp Staff member and took part in a missions trip to Mexico with my family and church members

E2.4. References. Any additional information, such as letters of reference or official statements of organizations to which the applicant belongs or refers to in the application, that the applicant desires to be considered by the authority reviewing the application. The burden is on the applicant to obtain and forward such information.

See attached supporting letters. I may submit other letters before my CO hearing is held.

E2.5. Record of Hearing. As outlined in paragraph [7.4.2.4.](#), a verbatim record of the hearing is not required. If the applicant desires such a record and agrees to provide it at the applicant's own expense, he or she shall make a copy thereof available to the investigating officer, at no expense to the Government, at the conclusion of the hearing.

My civilian attorney will make an audio recording of the hearing and will provide a copy to the Investigating officer at the conclusion of the hearing.

COMPLETED ESSAY SECTION OF CO APPLICATION OF JAKE MALLOY.

b. Training and Beliefs

1. I am requesting status as a conscientious objector (1-A-0) non-combatant.

2. Though I personally believe that non-militant methods should be used in the extinguishing of evil, I am not morally opposed to all warfare at all times by all people. I am, however, by reason of conscience and moral standards, opposed to the possession of combat arms for myself. I am also opposed to my direct support of the carrying out of combatant missions, of which I can find no differentiation from my personal use.

3. Being always opposed to the killing of humanity, I entered the military at the age of nineteen with no intent to slay a human, but with a willingness to do so for the salvation of the oppressed.

Therefore, my position was always very close to that of a conscientious objector from the onset. I was at that time resolved that though I would not enjoy the task of taking a person's life, I could perform that duty when convinced of its necessity for the alleviation of oppression. Throughout my time in service I struggled much with this issue, often swaying from one side to the other. Because of the likelihood of my opportunity to bear arms seemingly increasing, I allowed myself significant time in prayer and meditation with the hopes of coming to a solid conclusion on the matter. Having come to that conclusion, I find myself now knowing that I could not in good faith take a life under any circumstances. Nor could I support another in the taking of human life in such a way as to not find any reasonable distinction in my conscience between that act and myself being the primary actor. I have come to the conclusion that I would be able to have a clean conscience providing support within the army in a capacity that I could perform without the military. I do not have a strong conviction against defenders of good and extinguishers of evil who can in good faith actively pursue those ends with physical force. I would, however, be willing to present my case to them, if they gave ear, for the purposes of expressing a non-violent alternative toward mankind.

4. As I have previously mentioned, my beliefs become incompatible with military service when I personally would be required to, or have opportunity to, use lethal force. This includes the situations mentioned previously when I would find no reason to think my actions separate from one who is actually using such force. As to why at these times my service would be incompatible with my beliefs, I believe I have addressed that as an issue of conscience. As to why it is an issue of conscience, I am not allowed to act without faith in anything, for it would be sin, according to Romans 14:23. I am in doubt as to the rightness of taking a human life primarily because of the nature of our loving God. He is patient with us, not wanting any to perish (2 Peter 3:9); I believe those having the Spirit of Christ should be likewise patient. We also are fallen and evil (Romans 3:23), and as such should not think our sins any less heinous (James 2:10-11). These instances give me sufficient reason to be weary of judging someone no matter how gruesomely evil their actions may seem, not to make light of their actions, but to properly view my own. In light of this, I cannot comply with military service that requires lethal force.

5. I am not opposed to the use of physical force for the extinguishing of evil and the protection of the oppressed to the

extent that the one on whom force is exerted has the capacity to recover to a responsive state, as to leave room for the transformation of his soul. As to those who feel it reasonable to use lethal or irrecoverably debilitating force, though I disagree, I cannot speak to their conscience. I, nonetheless, find no circumstances where such force is ever necessary or acceptable.

6. As with any belief I hold, I hope to consistently demonstrate my conviction of that belief by word and action. As to my beliefs in general, I arrange my life in accordance with them. I do not believe in compartmentalizing one's life. My understanding of God as revealed through His Word creates the hub from which I make all decisions, beside those which I make in sin. I feel, though I am certainly flawed, I desire, and occasionally possess, a devoutness to God that engages me in much prayer and study of the Bible. Hopefully, I exhibit the fruit of the Spirit, which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. If I succeed in producing these qualities, then surely I have evidence of consistency and depth of my beliefs in general. With regard to my specific conviction, which is at question, it flows from my general commitment to Scripture and the nature of God as viewed in the previous statements.

7. My daily life will little change with the onset of this belief, for I am not in the habit of possessing means designed to take life. Though in my military life I have previously possessed arms and been trained on their use, I would strongly prefer to desist in this practice without being disrespectful to my superiors.

c. participation in organizations

1. I have not been a member of any military organization prior to my enlistment in February 2001 as a freshman in college.

2. a. I am a member of Memorial Baptist Church in Jefferson City, MO, which is a Southern Baptist Church.

b. I became a member of this church in 2004 by transferring my membership from First Baptist Church of Potosi, MO, of which I became a member by baptism in 1991 shortly after becoming a member of the Church Universal by repenting of my sin and accepting the saving grace offered me through the death of Jesus. By Church Universal I am referring to all those who profess faith in Jesus as Lord.

c. I primarily attend Memorial Baptist on Sunday gatherings, but minister mostly in the Baptist Student Union on campus at the University of Missouri – Columbia. There I volunteer, teaching Bible studies, assisting staff, and providing technical and manual assistance when possible.

d. The senior pastor of Memorial Baptist is Ken Lumley. The offices are located on _____ Jefferson City, MO

e. I do not know whether or not the church has a creed stating the official position of the church relating to participation in war. However, the pastor himself is not opposed to war.

3. The primary organization I have been affiliated with is the aforementioned BSU. I have also held membership and limited activity in the University of Missouri Mathematics Teachers Organization and the Christian Educators Association International.