

In March 2010 I submitted a second application for discharge from the military based on conscientious objection. This document contains the portions of that application relevant to explaining my convictions and how they developed. I have modified the application only so that other people's identities are not disclosed.

- f. I did not apply to the Selective Service System for classification as a conscientious objector prior to entry into the armed forces.

I applied for discharge from the Navy as a conscientious objector (1-0) in October 2009 while stationed at NPTU in Charleston, SC. I received the denial for my request for conscientious objector status on 28 Jan 2010. I have included all the documents in my possession from my first conscientious objector application (enclosure 1.2).

I am also including a summary of the hearing that was conducted by the first investigating officer (enclosure 1.1.4). The summary includes two interviews that were conducted by the investigating officer prior to the issuance of his report, and two interviews that occurred after the issuance of his report. I am including this summary because it gives a more complete presentation than what is included in the investigating officer's report, which omits much of the detail and explanation I provided to him in response to his questions about my beliefs. I made this detailed summary based on notes that I took at the time of the hearing. I believe it provides new and different evidence of the depth and sincerity of my beliefs that was not available to the Department of the Navy when it considered my first conscientious objector application.

- g. A description of the nature of my belief:

The nature of my belief has not changed since my first application. As I stated there:

I am a Christian. My Christian convictions preclude the use of violence: I cannot take someone else's life, nor can I aid others in doing so. Therefore, I cannot participate in war in any form.

I believe that Jesus Christ calls all men to love each other, under all circumstances. I believe his teaching forbids the use of violence. I take the sermon on the mount literally.

Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful.

- Luke 6:27-36*

* Some additional verses that influenced my convictions are:
Isaiah 2:1-5, Mathew 5:9-12, Mathew 5:21-22, Mathew 5:38-48, Mathew 26:50-54,
John 18:36, Romans 2:1, Romans 12:14-21, James 3:13-18, 1 Peter 2:19-23, 1 Peter

I believe Christians can effectively resist evil with nonviolent action and are called to do so.

If your enemy is hungry, give him bread to eat,
and if he is thirsty, give him water to drink,
for you will heap burning coals on his head,
and the LORD will reward you.

- Proverbs 25:21,22

I believe in the sanctity of all human life, including the enemy. I believe man is made in the image of God, but is fallen and sinful. I believe that Christ came that all might be saved from their sin.

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.

- John 3:16-17

I believe in the testimonies of the early church fathers and their nonviolent interpretation of the Gospel. I admire their faith and willingness to defend it peacefully unto death. The following excerpts from the early church fathers influenced my convictions:

We refrain from making war on our enemies, but gladly go to death for Christ's sake. Christians are warriors of a different world, peaceful fighters, but in fidelity to their cause and in readiness to die they excel all others.

- Justin Martyr

As simple and quiet sisters, peace and love require no arms. For it is not in war, but in peace, that we are trained.

- Clement of Alexandria

You cannot demand military service of Christians any more than you can of priests. We do not go forth as soldiers.

- Origen

Christians do not attack their assailants in return, for it is not lawful for the innocent to kill even the guilty.

- Cyprian

I am willing to suffer persecution or death for my beliefs. I cannot kill. I believe military service in any capacity is participation in war. My religious convictions forbid this.

3:9-17, 2 Corinthians 10:2-6, Revelation 13:9-10

h. Explanation of how my belief changed/developed:

My first application describes the original development of my conscientious objector convictions. Since submitting my first application, I have continued to live the life of a conscientious objector. I therefore have substantial new evidence supporting the firmness, depth and sincerity of my conscientious objector convictions. I would also like to provide further insight into evidence only briefly mentioned in my first application.

The development of my convictions, up to my first application, is as follows:

I grew up in a moderately religious household with an older brother and a younger sister. My father was raised Catholic, and my mother Episcopalian. As a family, we attended church only occasionally. In sophomore year of high school I started to take church seriously when I joined Pacific Coast Church. This is a nondenominational church that was popular with kids at my high school. I began to read my Bible and pray daily. I became involved in the youth group. My senior year I was part of the Upper Class Leadership Team, which helped plan the Easter and Christmas parties, as well as other church events. Junior and senior years, my friends and I volunteered at Saddleback Church. Saddleback is a fairly large church with a lot of computer infrastructure. My friends and I knew a lot about computers. Our job was to repair broken computers, which were then used in offices, or distributed to more needy churches and families. These experiences taught me the value of having a religious community, and volunteering my talents to help that community.

I wanted to be in the military from a young age. I grew up surrounded by military influences. Both my grandfathers served in WWII. My hometown, San Clemente CA, borders the Marine base Camp Pendleton. Many of my friends in school had Marine parents. I was six when Operation Desert Storm began. I remember watching the news and being impressed with America's capabilities; I remember when the soldiers came home, and watching them parade triumphantly through the streets; I remember being enamored with their courage and competence.

I was homeschooled in the fourth grade, and my mom assigned me to read a biography of Colin Powell. He became my hero growing up, largely because of his military service. I admired how he lived the American Dream, going from poverty to national hero, and his desire to defend that dream. We went on a field trip where I met him at his book signing. I still own the autographed copy of his biography that he gave me. I wrote him encouraging him to run for the presidency in 1996 and still have the response he sent me hanging on my wall.

I was a high school sophomore on September 11, 2001. I felt the call to serve my country and began looking at the military academies. The invasion of Iraq in 2003 solidified my desire to serve.

I did well academically in high school. I graduated second in my class of 600, had a very high SAT, and was a National Merit Scholar. I had my choice of top schools, many with full tuition

scholarship offers. I rejected these offers, deciding to attend the Naval Academy because I wanted to be a naval officer. I was enticed by the challenge the Academy presented, but mostly I felt the call to serve my country. The United States was at war and I firmly believed she needed my service. My family and religious leaders encouraged this decision.

At the Academy I continued my religious development through active involvement with church. Religious services were not mandatory. During plebe summer I sang in the chapel choir. Freshman year I attended the weekly Protestant services at the Academy chapel. I did not feel like I was being challenged to grow spiritually at these services, so I began attending different ones. I attended the contemporary Protestant services sophomore, junior, and senior years. I admired the faith and consistency in preaching of the chaplains I encountered. One of the chaplains was a Southern Baptist, and his preaching made me respect that denomination. Senior year, I attended Weems Creek Baptist Sunday mornings, and the Academy's contemporary service in the evenings. All these services taught that it was appropriate and necessary for Christians to engage in warfare.

I also began serious religious reflection outside of church. I continued to daily read my Bible and pray, but I also began reading other books about religion. The Academy made sure I was challenged to grow mentally and physically, and I made sure I was challenged to grow spiritually. I wanted to know why I should believe in the Bible. To this end I began reading Biblical commentaries, and looking into non-Biblical faiths. I read books arguing for atheism as well as histories of Islam, Judaism, and Christianity. I purchased an English translation of the Qu'ran to see for myself what Muslims believe. I was especially interested in the historicity of the Biblical accounts of Jesus. I read about Biblical archeology, non-canonical writings of the early church, and commentaries on those writings. This helped me understand the ideas of sin and salvation, and greatly strengthened my faith. I did not yet see a conflict between Christianity and war.

We were constantly surrounded at the Academy by the idea of warfare, but it wasn't until the last two years that I was formally introduced to its conduct. The first two years focused on teaching military discipline.

Junior summer I went on PROTRAMID, where I spent a week each with the submarine, air, and marine communities learning about their platforms and missions. This was the first hands on exposure I had to the fighting elements of the Navy. The technical capabilities of these communities excited and inspired me. I also went on a month long Yard Patrol Craft cruise which introduced me to non-combat watchstanding responsibilities at sea. Junior year I took a military ethics class. In the ethics class, we studied the ethical responsibilities of an officer and how we use just war theory to provide legitimacy to our warfighting. The emphasis was on preventing war tragedies such as My Lai from reoccurring.

Senior summer I did an internship with a security agency, learning about our nation's capabilities for electronic and

information warfare. I also trained the incoming freshman as a plebe summer cadre. Senior year I took a naval weapons class and a submarine practicum class. These classes taught me the basic capabilities and roles of modern weapons and how they are used to accomplish the Navy's missions. I saw formulas for calculating the number and types of casualties that would result from using each of our weapons systems. We calculated the extent of civilian casualties, and whether these numbers were politically acceptable for different types of targets. I accepted that this was the way things were done.

During my time at the Academy, I met and heard lectures by many people of all ranks in the military. The frankness with which people talked about killing surprised me, and I saw both good and bad in this. The good was that many people adopted a humble attitude towards killing: they regretted that it had to happen, but believed it was a necessary evil. Listening to stories of sailors and marines who had served in Iraq or Afghanistan, it was obvious they were deeply affected by their experiences, but also believed in the cause for which they were fighting. The bad was that I saw this respect for human life erode in many people as a result of our training. Training when conducted by marines emphasized a dehumanization of the enemy. The marine with the most confirmed kills in combat commands the most respect. Training when conducted by the other communities emphasized the ability of our technology. The people killed by an F-18's bombs were an afterthought to the challenges posed by maintaining an air wing. Everywhere, I saw a lack of respect for noncombatant casualties. I believed our profession was emphasizing the wrong things. This training did not respect the ideals of the just war as I envisioned them. This strengthened my desire to serve. I believed it was my responsibility as a Christian to make my service conform to the ideals of the just war, and in doing so bring others up to my standards.

I did well academically at the Academy. I tested out of many classes and finished the required course work by first semester senior year. I was selected to begin early graduate education through the VGEP program along with 24 other midshipmen. I began taking graduate classes at Johns Hopkins during my final semester at the Academy.

Senior year, we selected which community we would enter upon graduation. I chose the submarine community for three reasons. First, I believed its missions were critical to national security. Second, I wanted the technical challenge. Third, I respected the submariners I had met and wanted to work with individuals like them.

When I graduated from the Academy I was excited about my service. I believed it was my calling as a Christian. I wanted to have a positive impact on the world by having one on the Navy. My assignment upon graduation was to continue pursuing a masters degree at Johns Hopkins University. With the stresses imposed by Academy life suddenly removed, I had more time to pursue my studies and engage in other activities.

One of the first things I did was find a church. I chose First Baptist Church in Laurel, MD. I became actively involved in

church activities: I attended weekly Bible studies in addition to the main service and volunteered my free time doing general maintenance and tutoring math. My Academy friends had mostly gone off to their first assignment, so most of my leisure time was spent with friends I met through church.

I used my free time to undertake a rigorous religious study, including studying Hebrew. The summer before my senior year at the Academy, I saw an exhibit of the Dead Sea Scrolls at the National History Museum in San Diego. I was fascinated, and decided I wanted to learn Hebrew. I started while still at the Academy, but didn't have the time to get serious about it until after graduating. I set aside time every day to do this, and I soon had worked through every beginning and intermediate level workbook I could find. I continued by reading the books of Genesis, Exodus, Judges, Ruth, and Jonah in the original Hebrew. I purchased a 400 year old Hebrew scroll of Exodus from the Israeli Antiquity Authority which I diligently preserve.

I decided to read books that would make me a better naval officer. To learn about naval history, I read about the sinking of the whaleship Essex, the Shackleton expedition, and the mutiny on board the HMS Bounty. I greatly admire the loyal crews of these expeditions for the conditions they endured and their nautical skills. To learn about the war on terror, I read case studies from counterinsurgency operations in Malaya and Vietnam, the role of civilian contractors in Iraq and Afghanistan, and the problems of preserving sacred and historic artifacts during the invasion of Baghdad. I also read a first hand account of the civil wars of Sierra Leone, the story of an American conscripted into the Iraqi army during the Iran-Iraq War, and the story of an American who started an aid agency building schools in Afghanistan. This reading helped me realize how complicated war really is, and the unintended effects of war on civilian populations.

I decided to look into Christian perspectives on warfare. Reading the book Choosing Against War, by John Roth was a turning point in my religious life. This book presented the first Biblical argument I saw that Christians were called to nonviolence. Reading the book, I found that I already agreed with the author's basic premises: that all humans are flawed, that Christians are called to love their enemies, and that Jesus commands Christians to turn the other cheek when struck. He concluded that Christians should not contribute to war for any reason.

I resolved to reconcile my beliefs with Mr. Roth's. My initial reaction was that even if Christians are called not to participate in most wars, surely there must be some cases where it is allowed. Like most people, I felt intuitively that WWII was justified. I reexamined just war theory. I found that it can be used to justify practically any conflict, and usually both sides appeal to it. When I saw how it could be used to justify obviously evil acts, I had to conclude that it was not a legitimate moral theory.

By graduation from Johns Hopkins, I was not yet convinced that war was wrong in all circumstances. I thought that I could still

participate in war as a Christian. I planned to continue my military service.

When I arrived at NNPTC, a priority was to find a church. I chose Northwood Baptist church because I had friends there. I attended this church regularly from January to August, and I was as actively involved as my schedule allowed. Besides the main service, there are more in-depth Bible studies Sunday mornings and evenings, and Wednesday evenings which I attended when I could. In August, my friends and I decided to try a different style of worship and began attending Seacoast Church in Summerville. Attending this new church has allowed me to spend more time with my religious friends than I otherwise would be able to because of the demanding schedule at NPTU.

During indoctrination week at NNPTC I took the required psychological evaluation test. On the test I indicated that I would not launch a nuclear missile if given the order. While taking this test, I felt that I could not be responsible for a nuclear war. This flagged me for psychiatric evaluation. I met with the psychologist to discuss my answers on the test. I was scheduled for a follow up appointment.

The psychological test and interview bothered me. These events reminded me that my role in the military would be to directly contribute to warfare and killing. I began making sure that I could perform these obligations. I prayed, read my Bible, and consulted church leaders.

I met with the psychologist again. He cleared me for nuclear service, saying that I do not have a psychological problem. I still hoped that my beliefs could be reconciled with my military service. This hope continued for a considerable period of time. I now know, however, that my religious convictions prevent me from participating in war in any form.

Since submitting my first application, I have continued to live the life of a conscientious objector. I therefore have substantial new evidence supporting the firmness, depth and sincerity of my conscientious objector convictions. I would also like to provide further insight into evidence only briefly mentioned in my first application. I have grouped this evidence into seven areas:

1. New sources of spiritual support

Since being transferred to Groton, I have been able to gain additional spiritual support from two sources. First, I am pursuing religious and spiritual guidance from the Rev. Dr. Bernard R. W, a retired Navy chaplain who is Senior Minister of the Norfield Congregational Church in Weston, CT. I am benefitting from the counseling of Dr. W, and included a supporting letter from him in this application (enclosure 1.1.1). I am looking forward to continuing my pastoral relationship with Dr. W. Currently, he gives me material to read, and then we discuss it in relation to the challenges I am facing in my life.

Also, I have found a unique sense of religious community with the Religious Society of Friends (also known as the Quakers), which I have found nowhere else. Friends are one of the historic peace

churches. I looked for a Friends Meeting I could attend in South Carolina, but I could not find one. I have been attending the Westerly Meeting since being transferred to Groton. The meeting was the first place where I have felt free to speak openly about my convictions, without fear of judgment or rejection. I look forward all week to the fellowship of like-minded people.

The Westerly Meeting follows the traditional Friends style of unprogrammed worship. There is no pastor, music, or ceremony. Every Sunday, we gather at the meeting house for an hour of silent prayer. Throughout the worship, people may feel moved to break the silence with a message. These messages can be about any subject, but usually are related to how we can engage the world as nonviolent peacemakers. They focus on making peace globally, in our personal relationships, and in our own hearts. These messages take the role of a sermon in a programmed worship. Friends believe that all members of the church are called to leadership in this way.

Friends' worship style and beliefs also appeal to me because of their similarity with early church practices. Early Friends described their worship as "primitive Christianity revived." It continues to be important to me to understand Jesus's life and teachings in the context of His times. Worship with the Friends is one more way for me to deepen that spiritual connection.

Friends, and the Westerly Meeting in particular, have a long history of practicing peace. I am glad that they have shared with me their stories. Many were conscientious objectors during past wars, and they have been an encouragement to me. They have welcomed and supported me in this time when I am feeling isolated and alone. They have written a letter in support of my application (enclosure 1.1.2).

2. Changes in the depth and intensity of my religious practice

My spiritual life focuses on understanding Jesus's life and interactions in the world. This involves three distinct practices. It occupies most of my non-work time.

(a) Daily prayer practice

Prayer is a daily part of my life. It is difficult to describe because I do not fully understand it.

I pray before going to work. I consider the day's challenges and opportunities. I thank God for both. I ask for His strength and presence as I face the day.

I say small prayers to myself throughout the day. The conflict between my convictions and my work gives me plenty of occasion. For example, at prototype I was required to stand training watches in the submarine's nuclear reactor. These watches were designed to prepare me for future combat responsibilities. Before standing watch, I would say a prayer asking for courage and strength. I also prayed that the instructors would not try to relate my actions to their potential consequences for submarine warfare, but would instead focus on the civilian aspects of nuclear power. While at Submarine Officer Basic Course (SOBC), my responsibilities transitioned from operating

the propulsion plant to driving the actual submarine. I was required to participate in training about all aspects of submarine warfare. This training included academic discussions about strike warfare, anti-submarine warfare, anti-surface warfare, and nuclear deterrence. The focus was on tactical employment of the submarine's weapons and sensors. Many practical labs were involved, and culminated in our tracking an enemy submarine in a simulator. Before each of these tasks, I would pray that whatever skills I learned I would be able to later employ as a peacemaker.

Before going to bed, I read my Bible and say a final prayer. In this prayer I reflect on the day. I try to find things to thank God for. I ask God for guidance on how I could have done better. My idea of "better" has changed. It used to be limited to the quality of my performance and the relationships with my friends and family. Now, however, I focus on peacemaking. "Better" now means to me removing the causes of conflict, even if at only an interpersonal level. I want every aspect of my life to contribute to peacemaking because I believe every aspect of Jesus's did. By myself this goal is unachievable, but with prayer and God's grace I believe I can do it.

(b) Non-Biblical reading

Reading has continued to be important to me in sustaining my convictions.

I challenge my faith in order to make it more robust. I read CPT Craig Mullaney's The Unforgiving Minute. Mullaney describes his time in the Army at West Point, Oxford, and Afghanistan. He is a Catholic and intertwines his spiritual growth throughout the story. I sympathized with his struggles. In many ways his story is similar to mine. We shared similar calls to service, and his initial repulsion with killing spoke to me. His account has helped me understand how honest Christians can come to different conclusions about the justness of war.

One of the main differences between CPT Mullaney and me is that my job as a submariner is far removed from the killing. Ironically, that distance led me to a deeper introspection than I otherwise might have undertaken. In strike warfare, a submarine is simply given coordinates and is tasked with sending a cruise missile to the target. Everyone on board has a predefined task that they are expected to perform. No one, not even the captain, is expected to make moral judgments because someone else has already done that for us. This did not sit right with me. If I were going to kill people, I felt intuitively that I should have some say in whether or not they should die. This was a major catalyst in the development of my convictions because it caused me to explore more deeply the consequences of my participation in war.

I want to understand how non-Christian faiths approach conflict. I am currently reading Lao Tzu's Tao Te Ching. This book is important to both Taoism and Buddhism, and their peaceful understanding of the world. Understanding other religions' perspectives on violence and conflict helps me understand my own

as a Christian. It also gives me practical advice on how to practice peace.

I am also rereading Gandhi's autobiography, The Story of my Experiments in Truth. When I first read this book, I was trying to understand why Gandhi rejected Christianity. Now, my emphasis is on how Gandhi was able to use nonviolent force to effect change in the world. By understanding his techniques of satyagraha, I hope to also change the world for the better.

Dr. W recommended I read Max Lucado's Traveling Light about the 23rd psalm to help comfort me during my application process. I have read it, and discussed it with him. Talking with him is encouraging and uplifting. Based on his recommendation, I am starting a new practice of reading the psalm daily and meditating on it. This type of worship is new to me and I look forward to seeing how it shapes my growth.

Most of the Friends at the Westerly Meeting have recommended material for me to read, especially those who were conscientious objectors during past wars. They have given me material that they found helpful. This effort to reach out to me has made me feel welcome. They have given me Faith and Practice of the New England Yearly Meeting of Friends, which describes Quaker practices, beliefs and ceremonies. They have also given me The Handbook for Conscientious Objectors and Speak Truth to Power, which consider ways of responding to the world nonviolently. I am working to gain more understanding of the Quaker traditions of nonviolence and to deepening my ties to the Westerly community.

This reading goes some way to sustain and comfort me as I deal with the daily conflicts between my religious beliefs and my naval service.

(c) Hebrew language study

I have been learning Hebrew because I want to better understand the Bible. The Bible inspired my nonviolent convictions, and a deeper understanding of the Bible has deepened my convictions. Learning to read the Bible in Hebrew has challenged, tested, and deepened my faith. How could I know that the translations accurately reflected the intent of authors thousands of years ago? How could I even know that what's been passed down hasn't been modified? My study of Hebrew has helped me understand these difficulties, and how they have been overcome.

For example, names are very important in the Jewish tradition. Most Biblical names are really words or phrases in Hebrew. Jesus's name literally translates as "salvation." Now, every time I hear Jesus's name I am reminded that His life is the path to my salvation. It is a constant reminder that I must make my own life as like Jesus's as possible. I believe He lived nonviolently, so I believe I must live nonviolently as well. Jesus understood and spoke Hebrew. Learning Hebrew has drawn me closer to Him.

Mostly, I try to read the Old Testament in Hebrew. I also listen. I have the entire Bible on audio in Hebrew. I have been reading and listening to the 23rd psalm in Hebrew as part of the

prayer practice Dr. W recommended. I feel that this is helping me get closer to the psalm's original meaning, and therefore closer to God. Reading the psalm in Hebrew gives me much more, and much deeper things to meditate about.

The Bible was written in three languages: Hebrew, Aramaic and Greek. Many of the church fathers wrote in Latin. I want to understand how all these authors related to Jesus. Understanding these other religious languages would enhance my faith in a similar way to how Hebrew has. I intend to pursue this study.

3. Changes in professional and personal relationships

I am different from the person I used to be before my convictions crystallized. I am certainly different from the naval officer I used to be.

I feel profoundly isolated in the Navy for two reasons. First, my conscientious objector convictions are the central part of my life, and I am unable to speak with my fellow officers about this. I do not believe they would understand. I fear their rejection and condemnation. I fear that talking about my convictions might offend the Navy and get me in trouble. Chaplain F and my NPTU chain of command strongly advised my silence on this issue. I am doing my best to honor the Navy and my obligations as an officer. Second, I cannot have conversations about waging war and military tactics. In the environment that I am in, such conversations would imply my consent to those actions even though they are against my core beliefs. I used to enthusiastically pursue these conversations while at the Academy and immediately after graduating. Now, I cannot talk about the most important aspect of my life or the most important aspect of my peers' lives. This makes even small talk difficult. I accept this isolation as a consequence of adhering to my convictions.

Now, and for the last several months, I have been angry and frustrated with my work. I am doing the best that I can, but I do not believe in my work, and I lack motivation. This depresses me, further alienates me from others in the Navy, and makes me an ineffective officer. I worry that if placed on a submarine, I will not be able to focus on the technical details of my job. I worry that I will not be able to bond with my future wardroom. I worry that I will not be able to effectively lead a submarine division. I believe that my beliefs make me ineffective in any capacity as an officer in the Navy. I do not want to put others at risk because of my convictions.

My becoming a conscientious objector has also hurt my family. It has redefined my family relationships in ways that I never wanted, ways that make me sad and deeply regretful. The deepest hurt for me is the change in my relationships with my maternal grandparents. I feel that I have betrayed the memory of my late Granddad. This, in turn, has damaged my relationship with Granny.

Growing up, Granny and Granddad lived nearby and were very important to me. Granddad was in the Navy during WWII. He fought at Pearl Harbor and Midway, was an active member of the Pearl Harbor Survivors Club, and frequently talked about his experiences with us. I admired Granddad and saw the Academy as a way to follow in his

footsteps. He took great pride in me. He would talk about how I was going to be an admiral at the Pentagon one day.

Granddad died while I was a sophomore at the Academy. I was unable to attend his funeral because of my military responsibilities. At the time, I felt my work was a tribute to his memory. But now, Granddad's legacy makes my convictions and my continued work on this conscientious objector application especially hard for me. I feel like I've betrayed him, because I'm certain that's how Granddad would feel. Talking to my mother and to Granny, I know parts of them feel the same way. Telling Granny about my application was particularly hard on me, and something my parents initially discouraged me from doing. Whenever we talk or email, she reminds me she's praying extra hard for me; I'm not sure if that makes me feel better or worse. If I could change my conscientious objector beliefs to restore Granny's good feelings about me, and my feelings that I haven't betrayed Granddad's memory, I certainly would.

My relationships with my parents have also been strained. I have been very fortunate that, although they disagree with my beliefs, they have supported me throughout the process. I know they care for me and are worried about me. They have made many trips out to Charleston and Groton to support me in this process. I have enclosed a second letter from my dad in support of this second application (enclosure 1.1.3).

4. Changes in how I spend time outside work

My conscientious objector convictions have changed the way I spend time outside of work. I now devote more time to the continued deepening of my religious knowledge, prayer and reflection, at the expense of other pursuits that used to give me pleasure. For example, before becoming a conscientious objector, in the period of my senior year at the Academy and my year at Johns Hopkins, these are the activities I pursued in my free time: I restored and rebuilt an old battle used Romanian AK-47 from parts; I built a Kentucky long-rifle from a kit; I used that rifle to go bear hunting; I took up trapping; I brewed my own alcoholic root beer based on 17th century recipes; I spent many hours studying poker and playing with friends; I built a bookcase from scratch; and, I collected historic artifacts like swords and coins. These activities were an important way for me to relax, but I no longer participate in them. My efforts to be recognized as a conscientious objector and to lead the life of a conscientious objector take up all my free time.

5. Psychological screening test

On 03 Mar 2010, I was administered a psychological screening test. This was the same test that flagged me for screening at NNPTC. I was flagged again, and I met with a psychologist on 23 Mar 2010. I was diagnosed with adjustment disorder based on the stress caused by the conflict between my convictions and naval service. The psychologist recommended I be considered unqualified for submarine service. I have included his evaluation (enclosure 1.3.4).

6. Stress-induced illness

I have been experiencing excessive stress since I first crystallized my views as a conscientious objector. The stress comes from the

conflict between my conscientious objector convictions and my continued naval service. The stress intensified when I had to rebut the investigating officer's report in November 2009. Upon submitting the rebuttal, I initially felt relief, but that soon gave way to the fear and worry that my convictions would not be acknowledged by my chain of command or by the Navy.

Unusually for me, I couldn't stop worrying. The stress overwhelmed me. Over the following week, rashes and hives formed on my wrists, the back of my hand, neck, and eyelids. I self-treated with over-the-counter medication, but it did not work. The rashes persisted until I visited a doctor in Groton in February 2010. I was diagnosed with psoriasis, a condition often brought on by stress. I was given prescription medication. I was told the medication will control the symptoms, but will not cure the underlying condition. Because of the rashes and medication, I was not able to participate in required damage control training during SOBC. While the medication helped the rashes improve, my stress remains unrelieved. Before I became a conscientious objector, I had never before had such rashes or hives. I have included the doctor's evaluation (enclosure 1.3.3).

7. Declining promotion to LTJG

Because of my convictions, I cannot "without mental reservation" retake my oath of office. Therefore, I have declined my promotion to LTJG in May 2010. I have included a copy of this memorandum (enclosure 1.2.3).

i. Explanation of when and why these beliefs became incompatible with military service:

My first application describes when and why my beliefs became incompatible with military service. It is as follows:

My convictions evolved over time. I became a conscientious objector to war in early summer of 2009. I spent the months of January to April exploring the ideas of religion and war. I thought that I could reconcile the two, and I used every means available to me to do so. I prayed. I talked to many people during this time period: military chaplains, civilian religious leaders, and family. I was encouraged to explore the issues thoroughly, and to take my time to ensure that I came to the right decision. I read my Bible. I read about the history of nonviolence, the biography of a Christian soldier, about the types of just war theories, theological treatises on what the Christian lifestyle should look like, the effects of foreign aid on reducing war, political methods for reducing war, and case studies of nonviolent action.

I was exposed to the idea that I might be a conscientious objector in April when talking to the military chaplains. I was encouraged to begin writing down and clarifying my thoughts. I continued to seek guidance from religious leaders and family as I went through this process. By early summer I realized that I could not reconcile my religious convictions and participation in war. I realized that I was conscientiously opposed to participation in war in any form.

Since submitting my application, my religious beliefs and military service have become increasingly conflicting. I believe that I am called to live a life as close to Jesus's as I can. Therefore, I cannot participate in war and cannot continue my military service. As described above, I am attending a peace church and getting religious counseling from Dr. W; my daily prayer practice, reading, and Hebrew contribute to my nonviolent understanding of Christianity; my professional and personal relationships are suffering because of my convictions; I spend my non-work time developing and practicing my nonviolent convictions; the psychologist has recommended I be considered unqualified for submarine duty because of the stress created by the conflict between my beliefs and duties; I developed a stress-rash from this conflict; and, I have declined my promotion to LTJG.

My convictions are incompatible with military service, but I still desire to serve my country. I believe I can effectively do so nonviolently, as described below in section (k).

- j. Explanation of the circumstances under which I believe in the use of force:

I believe there is a difference between violence and force. My convictions are against the use of violence, not the use of force. For example, Dr. Martin Luther King Jr. used nonviolent force to effect change in the Civil Rights Movement. This type of force is both legitimate and necessary. I am not willing to sit by and watch as people do evil, but I will not repay evil for evil. As a Christian, I believe I am called to use nonviolent methods to fight evil.

In my interview with the investigating officer for my first conscientious objector application, I was asked about the use of force by police. His report did not accurately reflect my beliefs, so I want to clarify them here. Defending the Constitution, saving people's lives, protecting national interests, and reducing crime are all goals I support. However, I understand that in our society, the police are prepared to kill to defend those goals. Citizens expect this from their police. Because of my convictions, I could not serve as a police officer under these circumstances. Mr. A is my friend from the Naval Academy, former naval officer, and current law enforcement officer. He has helped me explore my beliefs in this matter and has written a letter describing this process (enclosure 1.1.4).

Peace, in all my actions, is my goal. I believe it is achievable and that Christians are called to pursue it. I also acknowledge that I am sinful and will fall short of this goal. Like Peter after the Last Supper, I will (unfortunately) deny Jesus and His power. Nonetheless, I must put my faith in Him. I must train my mind and body to respond nonviolently even though it is unnatural.

- k. Explanation of how my current lifestyle has changed as a result of my belief, and the future actions I plan to continue in support of my belief:

My first application describes how my lifestyle first changed when I became a conscientious objector. It is as follows:

My lifestyle has changed significantly. I pray about this subject daily. I read my Bible, and every religious text I can get my hands on. Everyday after coming home from NNPTC I would

spend the rest of the night reading these religious texts. I have consulted religious leaders, including military chaplains and civilian ones. The advice I received from the religious leaders and my family was to thoroughly explore the issue of conscientious objection. Almost all of my free time while stationed in South Carolina has been spent exploring and trying to resolve this issue. It is now clear to me that my convictions are firm and fixed and that I am conscientiously opposed to participation in war in any form.

These convictions have changed practically every aspect of my life. I have sacrificed a large amount of time exploring my beliefs. My beliefs are constantly on my mind and heart. This has been very stressful because my preoccupation with religious matters has adversely affected my opportunities for socializing. When I am with people in the military, practically all I can think about is my religious convictions. This has prevented me from developing close friendships with the officers I work with. I feel like an outsider, and that I cannot open up to them.

I cannot serve my country in a military capacity, but I still want to serve her in other capacities. In the future, I would like to continue this service by pursuing a job as either a UN weapons inspector or a smokejumper. I would most like to be a weapons inspector. It would enable me to use the nuclear training I have received from the navy to actively reduce the threat of violence around the world in a way consistent with my beliefs. Smokejumpers are an organization of firefighters founded by conscientious objectors during World War II. They can rapidly respond to fires that conventional firefighters cannot by parachuting onto the scene.

I also plan to do humanitarian work with either the Mennonite Central Committee or Christian Peacemaker Teams. These groups are nonviolent Christian ministries. Their primary mission is not to proselytize, but rather to respond to violence and evil around the world the way I believe Christians are called to do so: with love. Examples of what workers might do are: journalism in "hot spots" around the world, provide aid to nonviolent resisters, teach at foreign schools, academic research into nonviolence, provide disaster relief, or provide policy recommendations.

I also plan to continue my study of Hebrew and study the ancient religious languages, such as Aramaic, Greek, Latin and Arabic. I would like to more thoroughly investigate the effects of violence on the world and the effectiveness of nonviolent processes. I intend to further my studies in these areas whether I get the chance to do so formally or not.

Since submitting this application, I have continued to try to live the life of a conscientious objector. As described above, I am attending a peace church and getting religious counseling from Dr. W; my daily prayer practice, reading, and Hebrew contribute to my nonviolent understanding of Christianity; my professional and personal relationships are suffering because of my convictions; I spend my non-work time developing and practicing my nonviolent convictions; the psychologist has recommended I be considered unqualified for submarine duty because of the stress created by the conflict between my beliefs

and duties; I developed a stress-rash from this conflict; and, I have declined my promotion to LTJG.

My convictions are incompatible with military service, but I still desire to serve in a nonviolent capacity. I first submitted my application expecting that I would be asked to repay the Navy for my education. Either way, I intend to continue to serve.

I would like to serve in a way that maximizes peacemaking. The Obama administration has talked about reducing our nuclear weapons stockpiles. This is a move I strongly support. I hope to be able to use my nuclear training to help in this process. For example, I would like a civilian job with the Department of Energy, National Nuclear Security Administration, or Nuclear Regulatory Commission.

If I am discharged, I intend to continue to serve my country. I do not believe my convictions and effective service are mutually exclusive. Rod Barton's The Weapons Detective has helped me understand the role of weapons inspectors in international politics. He worked for both the Australian government and the United Nations. His work during the Cold War helped alleviate tensions between the Soviets and Americans about the alleged use of chemical weapons in Laos. This work may have helped prevent a "proxy war" and many deaths. His memoirs have reinforced my belief that weapons inspectors help remove the causes of war. If the world had more weapons inspectors, the United States may not have had the faulty intelligence which led to the invasion of Iraq. The possibility of future work along these lines has been a large motivation for my continued high performance in my military (especially nuclear) duties.

1. Explanation of what, in my opinion, most conspicuously demonstrates the consistency and depth of my beliefs which gave rise to this application:

The information in my first application is as follows:

The fact that I am giving up a promising and prestigious career demonstrates the consistency and depth of my conscientious objector convictions. I never wanted these convictions. In high school I decided I wanted to be a naval officer and accomplishing this has been my greatest goal and achievement. I am proud of the respect and honor that being a naval officer has earned me. Since reporting to NNPTC, I have been daily reminded about the courage and competence of US sailors. My training at NNPTC and NPTU has given me a greater appreciation for the technical and leadership responsibilities of a naval officer. I regret that I will neither have that type of responsibility, nor any of the other opportunities provided by a naval career. I am proud to have been part of the naval tradition.

I am now convicted, however, that as a Christian I cannot participate in war in any form. I believe submitting this application will be one of the most important moments of my life. I have prayed extensively, and I believe that seeking discharge is the only way to reconcile my convictions with my military service.

I have examined the issues of religion and warfare extensively. This is not a whimsical decision, but rather the culmination of many strenuous hours of prayer, study, and reflection.

I intend to refuse any order which goes against the convictions I express in this application against participation in war. I am willing to accept whatever negative consequences this may entail.

I have new information to support the depth and sincerity of my beliefs in addition to the material in my first application. First is the fact that I am pursuing a second conscientious objector application. My first application for conscientious objection was denied and not placed on my file. My orders were changed to the newest submarine in the Navy, the USS New Mexico. All the officers in my SOBC class were jealous when they found out about the change. It is one of the most sought after assignments. The Navy gave me the option of continuing with my naval career and enjoying my prized assignment. This would have been the easy path. My conscientious objector convictions, however, are too strong to allow me to go down this path.

I now strive for peacemaking in all my actions. For example, before I tithed directly to my local church. I was disappointed in how little of this money was directed towards real Christian charity. Much of this money was directed towards building expensive new buildings and buying expensive electronic systems. Now, I tithe directly to the American Friends Service Committee. The AFSC is dedicated to putting "Quaker values in action."

I submitted my first application expecting that I would be asked to repay money for my education. My first investigating officer told me I should expect to pay about \$183,000 if I am granted conscientious objector status. This is a heavy burden for me, but one that I feel I must accept. I hope to work with the Navy and the government to find alternative service consistent with my beliefs, as described in section (k) above. Whether I am asked to pay this money or not, I intend to continue to serve my country.

m. Prior service:

None.

n. The following information is provided regarding my religious sect or organization:

<u>Religious Sect/ Organization</u>	<u>Name & Location of Governing Body/Head</u>	<u>Name & Location of Congregation Attending</u>	<u>Level of Participation</u>
United Church of Christ	National Office 700 Prospect Ave Cleveland, OH 44115	Norfield Congregational Weston, CT	Meeting with Dr. W
Quaker	New England Yearly Meeting of Friends 901 Pleasant Street Worcester, MA 01602	Westerly Meeting Westerly, RI	As much as practicable

Baptist	N/A	Northwood Baptist Charleston, SC	As much as practicable
Nondenominational Christian	N/A	Seacoast Church Summerville, SC	As much as practicable

I am a nondenominational Christian. From January to August 2009, I attended Northwood Baptist Church in North Charleston, SC. I regularly attended church services, and two Bible studies. In August I began attending Seacoast Church because their scheduled services allowed me to spend more time with religious friends and was more compatible with my NPTU schedule. I moved to Groton, CT in February 2010. Since then, I have been attending the Westerly Meeting. I have also been seeking additional spiritual guidance from Dr. W.

o. Information on the pastor or leader of my congregation:

<u>Name</u>	<u>Title</u>	<u>Address</u>
W	Rev. Dr.	Norfield Congregational Church 64 Norfield Road Weston, CT 06883-2299
J	Clerk	Westerly Meeting 57 Elm Street Westerly, RI 02891-2136
H	Pastor	Northwood Baptist Church 2200 Greenridge Rd. North Charleston, SC 29406
S	Pastor	Seacoast Church 301 E 5th North St Summerville, SC 29483-6825

p. A description of the creed or official statements (if any, and if known) of said religious sect or organization in relation to participation in war:

I have been attending a Friends meeting. They have no official creed. Friends believe that creeds alone have no saving power. Rather than adopting someone else's words, Friends believe that each individual must find God themselves. Nonetheless, the Westerly Meeting has adopted a consensus opinion on "peace and reconciliation":

Every human being is a child of God with a measure of God's Light. War and other instruments of violence and oppression ignore this reality and violate our relation with God. Let us keep primary, therefore, Friends' concern for removing the causes of war. Let us seek, through God's power and grace, to overcome in our own hearts the emotions that lie at the root of violence. At every opportunity, let us be peacemakers in our homes, in our communities, and in our places of work. Let us take care that we who declare against war do not nourish the seeds of war in our possessions. Friends are urged to support those who witness to their governments and take personal risks in the cause of peace, who choose not to participate in war as soldiers. Let us support in all possible ways the development of international order, justice, and understanding.

- q. A description of my relationship with and activities in all organizations with which I am or have been affiliated (since age 16), other than military, political, or labor organizations:

San Clemente High School:

1. Varsity track (mile and two mile)
2. Varsity cross country (three mile)
3. National Honors Society
4. Pacific Coast Church
5. Saddleback Church

Naval Academy:

1. Crew (freshman year)
2. Fencing, épée (sophomore-senior years)
3. Chess team
4. Upsilon Pi Epsilon Computer Science Honor Society
5. Weems Creek Baptist Church
6. Naval Academy's Protestant Contemporary Service

Laurel, MD:

1. First Baptist Church, Laurel, MD

Charleston, SC:

1. Northwoods Baptist, North Charleston, SC
2. Seacoast Church, Summerville, SC

Currently:

1. US Chess Federation
2. US Fencing Association
3. US Naval Academy Alumni Association
4. US Naval Academy Foundation
5. US Naval Institute
6. Johns Hopkins Alumni Association
7. Norfield Congregational Church, Weston, CT
8. Westerly Meeting of the Society of Friends, Westerly, RI

2. I have enclosed a lot of new supplemental information in this application and all the documents that were given to me from my first conscientious objector application. To make this content navigable, I have called it all enclosure (1) and given it a table of contents.