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bitter debate, the 1944 General Conference said, “We are sending over a million young men from Methodist homes to participate in the conflict. God himself has a stake in the struggle, and we will uphold them as they fight forces destructive of the moral life of men.” It continued to offer respect for conscientious objectors but said, “We cannot accept their position as the defining position of the Christian church” (Will 1984, 71-72, quoting MC 1944, 178-179). Yet as the historian Fredrick Norwood observed, despite this shift to unambiguous support for the war, “Relatively little of the emotional patriotism so noticeable in World War I found expression this second time around” (Norwood 1974, 411).

The Methodist Church was divided over the Vietnam War. Steadily, however, significant opposition to it emerged. In 1968 the General Conference of the now United Methodist Church called for the withdrawal of all outside military forces from Vietnam, and in 1970 the Episcopal address to the General Conference condemned the war strongly. The General Conference of 1972 declared that participation in the war had been a sin and referred to the actions of the United States in the region as a crime against humanity.

The Social Principles of the United Methodist Church approved by the 1972 General Conference rejected war as an instrument of foreign policy but stated at when peaceful alternatives have failed, warfare is preferable to “unchecked aggression, tyranny andocide” (UMC 1972a, para. 74).

ear Disarmament and In Defense of


in 1914, Methodists tended to support a policy of neutrality. After Germany sank the Lusitania, public opinion


**Middle East** See Assassins; Babi and Baha’i Religions; Byzantine-Muslim War of 645; Crusades; Deobandism; Fundamentalism in Egypt and Sudan; Fundamentalism in Iran; Hamas; Hizbullah; Iranian Revolution of 1979; Islam: Age of Conquest; Islam, Qur’anic; Islam, Shi’a; Islam, Sufism; Islam, Sunni; Islamic Law of War; Judaism: Biblical Period; Manichaeism; Palestine and Israel; Palestine: 1948 War; Palestine Liberation Organization; Shi’ite Rebellion of 815–19; Wahhabism

**Millenarian Violence: Latin America**

A millenarian is, in its simplest definition, someone who believes that the millennium will occur. The millennium is the thousand-year period in which Christ will rule the earth with his followers preceding the last or final judgment, as described in the New Testament in chapter twenty of the book of Revelation.

Christianity itself began in this tradition as the early Christians were looking in anticipation for the return of the Messiah. When the second coming of Christ failed to materialize immediately, the idea began to form among the early Christians that it would come to pass only after the gospel had been preached to all