

RESOURCE GUIDE ON

nuclear disarmament

FOR RELIGIOUS LEADERS AND COMMUNITIES



Religions for Peace 



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“ **I am become Death, the shatterer of worlds.**

— **J. Robert Oppenheimer**, Director of the Manhattan Project, which created the first atom bomb, quoting the Bhagavad Gita as he witnessed the atom bomb test at Alamogordo, New Mexico, on July 16, 1945

“ **When scientific power outruns spiritual power, we end up with guided missiles and misguided men.**

— **Martin Luther King, Jr.**

Inside cover:

Baker Test, Marshall Islands, July 25, 1946. Photo: US Department of Defense.

“ **CATASTROPHIC IMPACT OF NUCLEAR TESTS ON HUMAN HEALTH.** Now we have this problem of what we call “jelly-fish babies”. These babies are born like jelly-fish. They have no eyes. They have no heads. They have no arms. They have no legs. They do not shape like human beings at all. When they die they are buried right away. A lot of times they don’t allow the mother to see this kind of baby because she will go crazy. It is too inhumane.

— **Darlene Keju-Johnson**, Director of Family Planning 1987–1992, Marshall Islands, on the impact of U.S. nuclear testing in the Marshall Islands

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Religions for Peace
777 United Nations Plaza
New York, NY 10017
United States of America
Website: www.religionsforpeace.org

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Cover graphic: Origami cranes (birds), folded from paper. In Japan, it is believed that folding 1000 origami cranes brings one a peaceful and healthy life. Following the nuclear bombing of Hiroshima and Nagasaki in 1945, origami crane folding become an action for peace, particularly for young people, and a call for the global abolition of nuclear weapons. It is now taught in schools around the world.



DESTROYED BY AN APPLE?

“Nuclear materials that could be sold or stolen and fashioned into a nuclear weapon exist in dozens of nations. Just the smallest amount of plutonium—about the size of an apple—could kill and injure hundreds of thousands of innocent people.

— U.S. President Barack Obama, April 2010

Image: Basel Peace Office

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Foreword by Ban Ki-moon

-- or --

the apple from p3.





Dr William F. Vendley
Secretary General
Religions for Peace

Introductory Message

Nuclear weapons present a unique existential threat to humanity. The number of States possessing nuclear weapons continues to grow. The possibility of terrorists making or acquiring nuclear weapons increases. The technology designed to manage these weapons cannot be made foolproof and the possession of these weapons thereby exposes the human family to potentially devastating accidents. The vast amount of money spent on these weapons robs genuine development. And a security framework that includes the threat of annihilating our neighbors eats away at our ethics and thwarts our efforts to build cooperative, human security.

Though governments have agreed to the complete abolition of nuclear weapons since 1945, political divisions have prevented its achievement and expanded the nuclear threat.

Religious believers can play a vital role in bridging those political gaps. We must remind policy-makers and public that we all share an inter-connected world that requires cooperative security based on our common concerns, share moral values and international law. The threat of annihilation is a false security. Nuclear abolition is a common global good which could foster peace by liberating billions of dollars for sustainable development, remove the 'Sword of Damocles' hanging over our heads, and foster the common search for collective security.

New opportunities for progress on nuclear abolition are emerging. High-level policy-makers, many formerly supporting nuclear deterrence, are signaling their support for a nuclear weapons free world. The United Nations Secretary-General has put forward a workable Five-Point Plan for Nuclear Disarmament that promotes a global treaty to prohibit and eliminate nuclear weapons (a nuclear weapons convention). The Secretary General's proposal is gaining traction around the world, and Governments are starting to discuss the pathways and possibilities to nuclear disarmament in the United Nations and other forums.

Religious leaders and communities can play vital roles in helping to achieve a nuclear free world. This Resource Guide on Nuclear Disarmament for Religious Leaders and Communities provides information on nuclear weapons stockpiles and policies, ethical and legal imperatives for nuclear abolition, and current proposals for nuclear disarmament. It also highlights the unique roles of cooperation among the religious communities, including their women and youth, to help achieve a nuclear free world. In addition to ideas for action, you will also find additional resources such as statements on nuclear disarmament from various religious backgrounds as well as contacts to key nuclear abolition campaigns.

I encourage you to use your own faith—in principled solidarity with believers of other faiths—to help end the danger and moral tyranny of nuclear weapons.





Nuclear weapons threaten to destroy what is most precious—human life and the ecosystem on which all life depends. The prohibition and elimination of nuclear weapons is, we believe, a deeply spiritual imperative.

— **H. E. John Cardinal Onaiyekan**, Archbishop of Abuja, Nigeria, and Co-Moderator, African Council of Religious Leaders-RfP



There is no moral justification for nuclear weapons and people of faith the world over cannot but reject them, including their possession and the threat of their use, as an affront against God and creation.

— **Honorable Ela Gandhi**, Founder, Gandhi Development Trust; Granddaughter of Mahatma Gandhi



From its founding in 1970, Religions for Peace has consistently been working to eliminate nuclear weapons. Their prohibition and elimination is a deeply spiritual imperative.

— **Rev. Gijun Sugitani**, Chair, RfP International Standing Committee on Disarmament and Security



As people of faith we understand that all of creation is a precious and sacred gift to us and succeeding generations. We acknowledge the sacred duty to nurture and preserve it, and we know of no greater desecration of God's creation than to assault it, or even threaten it, with the almost limitless destructive power of nuclear weapons.

— **H. E. Sheikh Shaban Mubajje**, Grand Mufti, Uganda Muslim Supreme Council, and Co-Moderator, African Council of Religious Leaders-RfP



The use of nuclear weapons and even their possession is not consistent with our religious values, moral principles, and the humanitarian law. We pray for us and for all humanity to find the wisdom and courage to banish for all time these instruments of destruction.

— **Honorable Mehrézia Labidi-Maiza**, Member of Parliament, Republic of Tunisia, and Coordinator, Religions for Peace Global Women of Faith Network



There is a growing convergence of ethical and religious perspectives on nuclear arms as a threat to humanity and life on earth. Themes like; “Maintain Life on Earth!” and “Eliminate Nuclear Weapons for the Future of Humanity” resonate well with theologians and lay people who interpret reformation heritage in contemporary language. The use of weapons mass-destruction violates the understanding of God as the Creator of the universe and of all human beings.

— **Bishop Gunnar Stålsett**, Bishop Emeritus of Oslo, and Member, Nobel Peace Prize Committee, Norway

1.

The nuclear threat: Forgotten but not gone



Trident II missile. Photo: US Department of Defense.

11 MINUTES TO ARMAGEDDON

Every day of the week, every week of the year, incidents like missile launches are assessed by the U.S. nuclear weapons command and control structure. Decisions on whether or not these are possibly incoming nuclear attacks requiring notification to the President have to be made in three minutes. The President then has between six and eight minutes to decide whether or not to launch a retaliatory attack. Several times in the past, innocent incidents, such as the launch of a weather satellite or confusion over a war-games exercise, have nearly triggered a nuclear exchange.

— **Bruce Blair**, former U.S. nuclear-missile controller (Risks Arising from Peacetime Nuclear Operations: A Report on a Presentation by Bruce Blair, Nuclear Abolition Forum, Issue 1, October 2011).

Nuclear weapons present a unique existential threat to all humanity. Yet, despite the grave, all-encompassing nature of this threat, the governments of the world are addressing it selectively, not comprehensively. The world is not just sleepwalking towards disaster. In truth, it is worse than that—we are asleep at the controls of a fast-moving aircraft. Unless we wake up and take control, the outcome is all too predictable.

— **Kofi Annan**, former UN Secretary-General, Princeton University, November 28, 2006

In the 1980s, the threat posed by nuclear weapons was at the top of the global agenda. The two superpowers, the United States and the Soviet Union, were amassing stockpiles of nuclear weapons, developing missiles that could rain devastation on each other's countries and on the territories of allies within half an hour. Religious and faith-based communities were seized of the issue. Were nuclear weapons needed to deter war between the superpowers, or were they an affront to humanity and civilization itself?

With the end of the Cold War at the end of the 20th century, and the rise of new threats to humanity in the 21st century—especially climate change and resource depletion—the nuclear threat has been largely forgotten.

Yet the risk of nuclear weapons use has, if anything, increased. Some 17,000 nuclear weapons remain in the arsenals of the original nuclear powers, many still poised to be fired within minutes.¹ New nuclear-armed states—such as India, Pakistan and North Korea—have emerged. And other states and non-state actors, including terrorist organizations, aspire to acquire nuclear weapons.

As long as nuclear weapons remain deployed, the world faces the very real threat of nuclear use by accident, miscalculation or intent. Former U.S. Senator Richard Lugar, in a 2005 survey of 85 U.S. national security experts, found that 20 percent agreed on the “probability of an attack involving a nuclear explosion occurring somewhere in the world in the next 10 years.”²

Arnold Schwarzenegger, former Governor of the U.S. State of California, noted that “a nuclear disaster will not hit at the speed of a glacier melting. It will hit with a blast. It will not hit with the speed of the atmosphere warming but of a city burning. Clearly, the attention focused on nuclear weapons should be as prominent as that of global climate change.”

Religious and faith-based communities have a responsibility to inform themselves and others, and to take action to address this existential threat to humanity, the environment and civilization itself.



2.

Who pays for the bomb: Economic, humanitarian and environmental dimensions



Reporter viewing destruction at Hiroshima.
AP Photo/Stamley Troutman.

HIROSHIMA—NO HELP FOR THE WOUNDED

“ Dr. Sasaki decided that all he could hope to do was to stop people from bleeding to death. Before long, patients lay and crouched on the floors of the wards and the laboratories and all the other rooms, and in the corridors, and on the stairs, and in the front hall, and on the stone steps, and in the driveway and courtyard and for blocks each way in the streets outside.

Many of Dr Sasaki's patients soon developed the devastating features of acute radiation sickness: uncontrolled bleeding, hair loss and extreme susceptibility to infection. With the city's medical facilities destroyed, effective care for the injuries caused by the blast, heat and radiation was virtually impossible.

— John Hersey, *Hiroshima*, New York: Vintage Books, 1989

The destructive power of nuclear weapons cannot be contained in either space or time.

— International Court of Justice, 1996

The threat and use of nuclear weapons is incompatible with civilized norms, standards of morality and humanitarian law which prohibit the use of inhumane weapons and those with indiscriminate effects. We say that a peace based on terror, a peace based upon threats of inflicting annihilation and genocide upon whole populations, is a peace that is morally corrupting.

— Parliament of the World's Religions, December 1999

Previous use of nuclear weapons—both in wartime (against Japan in 1945) and in nuclear tests conducted around the world—has been catastrophic for human health and the environment.

The nuclear weapons detonated in Hiroshima and Nagasaki created firestorms that destroyed the city centers and devastated surrounding areas. Hospitals were destroyed and medical professionals were among those killed—making treatment of injured survivors virtually impossible. Many of those who initially survived the blast later succumbed to a slow, painful death from radiation poisoning. Radiation also damaged survivors' DNA, causing genetic deformities in subsequent generations. The combined effects of blast, fireball and radiation killed at least 200,000 people.³

Since 1945, nearly 2,000 nuclear bombs have been detonated for testing purposes. Though they were detonated in remote areas, the effects of radioactive fallout from nuclear testing have been even more devastating than from the Hiroshima and Nagasaki bombs. In Kazakhstan, there have been over 2 million casualties from Soviet nuclear tests. These include radiation-induced cancers, genetic deformities and early death. Similar impacts have been experienced from tests in Australia, Algeria, China, the Pacific Islands and the United States. Biostatistician Rosalie Bertell estimates global casualties from nuclear weapons production and testing at between 10 and 20 million people.⁴

Climatic consequences

Recent research, using the computer modeling programs employed by the United Nations Intergovernmental Panel on Climate Change, reveals that even a limited regional nuclear exchange (of, say, 50 nuclear weapons) would eject so much debris into the atmosphere that it could cool down the planet to temperatures not felt since the Ice Age. This would have disastrous implications for agriculture, and threaten the food supply for most of the planet. Up to one billion people could die of starvation as a result.⁵

ARMS DOWN! CAMPAIGN

Religions for Peace Youth gathered over 21 million signatures for the appeal to abolish nuclear weapons, reduce military spending by 10 percent and use these funds to implement the UN Millennium Development Goals.



Arms Down Campaign

HOW ELSE COULD WE SPEND \$200 BILLION?

It is insane to spend hundreds of billions on new nuclear bombs and delivery systems to fight a long-past Cold War while ignoring our 21st century security needs and seeking to cut Medicare, Medicaid and social programs that millions of Americans depend on.

— **U.S. Congressman Ed Markey**, introducing the SANE (Smarter Approach to Nuclear Expenditure) Act

Economic aspects

The \$100 billion spent annually on nuclear weapons should be channeled instead towards meeting the UN Millennium Development Goals as well as the urgent climate change adaption funding needs of the most vulnerable countries.

— Resolution adopted unanimously in the **Bangladesh Parliament**, April 5, 2010

Against the backdrop of increasing budgetary austerity and widespread cuts in health and social spending, the U.S.\$100 billion spent annually on nuclear weapons systems is exorbitant and unnecessary, and also runs counter to the economic and social needs of nation-states and the international community. The biennial United Nations Core Budget, for example, is only U.S.\$5.1 billion—or 5 percent of annual global nuclear weapons expenditures.

Citizens of nuclear-armed countries are supporting this expense through their tax dollars. Citizens and religious communities in non-nuclear countries might also be supporting this expense through their banks, investment funds and public funds, many of which invest in corporations that manufacture nuclear weapons or their delivery systems.

A number of initiatives have been launched to curb nuclear weapons spending and redirect resources toward socially productive enterprises. For example:

- In 2008, President Oscar Arias of Costa Rica hosted a special session of the United Nations Security Council on implementation of United Nations Charter Article 26, which calls for the regulation of armaments in order to ensure the least diversion of human and economic resources from global needs.
- In 2009, Religions for Peace launched the Arms Down! Campaign, an appeal led by religious youth calling for nations to ban nuclear weapons, reduce the global military budget by 10 percent and use this funding to support the achievement of the United Nations Millennium Development Goals. Within one year the campaign secured over 21 million endorsements from religious youth.
- At least two non-nuclear governments (Norway and New Zealand) have taken action to bar their public funds (such as superannuation/pension funds) from investing in corporations that manufacture nuclear weapons or their components or delivery systems.
- In 2012, U.S. Congressman Ed Markey introduced the SANE Act (Sensible Approach to Nuclear Expenditure) which calls for drastic reductions in nuclear weapons spending in order to free up resources for social, economic and environmental needs.
- Also in 2012, a network of nuclear abolition organizations launched a global Don't Bank on the Bomb campaign, which identifies banks that invest in nuclear weapons and calls on citizens to shift their accounts to banks that don't invest in nuclear weapons.

Religious and faith-based communities should highlight and oppose the exorbitant financial costs of the nuclear arms race, consider actions to divest funds and withdraw from banks investing in nuclear weapons corporations.



3.

Ethical, legal and religious imperatives for nuclear abolition



RELIGION AND LAW

“ Law after all is based on the moral sense of the community and the moral sense of the community draws deeply from the reservoirs of morality that are present in religion. All legal systems at their formative stages of development drew heavily upon religious principles, not in the sense of the dogma, or shall we say the ritual, or the high theology of religion, but upon the basic principles of morality which were contained in that body of religious teaching.

— **Christopher Weeramantry**, former Vice President of the International Court of Justice

Religious basis for relevant international law

In determining that the threat or use of nuclear weapons would generally be illegal, the International Court of Justice (ICJ) relied primarily on customary international law, in particular the principles and rules of international humanitarian law. Such law, as noted in the Statute of the ICJ, is built up from the customs, practices and principles recognized by nations.

The major religions have contributed considerably to the development and shape of international law, through the establishment of custom, scholarly writings on norms and the direct engagement of religious authorities in legal philosophy and practice.

There are many examples of ancient religious laws or doctrines that are directly applicable to the humanitarian laws of warfare—the principle body of international law under which the International Court of Justice affirmed the general illegality of nuclear weapons.

In Christianity, for example, the crossbow was initially perceived as an inhumane weapon, given its capacity to kill many people across a distance, in contrast to the sword, which required hand-to-hand combat. It was thus rejected by Pope Innocent II in 1139 as “hateful to God and unfit for Christians.”

The Qu’ran also bans the killing of women, children and the old, as well as the blind, the crippled and the helpless insane. Moreover, “Muslims were under legal obligations to respect the rights of non-Muslims, both combatants and civilians . . . [and] the prisoner of war should not be killed, but he may be ransomed or set free by grace.”

Some religious tracts speak more directly on the use of weapons or tactics of mass destruction. For example, in the Ramayana (Hindu scripture) Lakshmana tells Rama that he has a weapon of war that could destroy the entire race of the enemy, including non-combatants. Rama clearly advises Lakshmana that destruction en masse is forbidden by the ancient laws of war, even if the enemy is unrighteous. And the Mahabharata forbids the use of hyper-destructive weapons. Indeed, Arjuna respects the laws of war and refuses to use the “pasupathastra,” a devastating weapon that was incompatible with morality, religion and the laws of war.

The legal prohibition against nuclear weapons thus finds deep roots in religious ethics and principles, and as such should be highlighted, promoted and implemented by religious and faith-based communities.

Illegality of nuclear weapons

The production and deployment as well as the use of nuclear weapons are a crime against humanity and must be condemned on ethical and theological grounds.

— **World Council of Churches:** Statement of Hope in a Year of Opportunity, Geneva, September 2, 2009

In 1996, the International Court of Justice (also known as the World Court) determined that the threat or use of nuclear weapons was generally illegal and that there exists an obligation to achieve complete nuclear disarmament.

The Court based its conclusion on international humanitarian law, which is universally binding and which prohibits the use of weapons or methods of warfare that:

- Are not proportionate to what is required to respond to the provoking attack;
- Cause unnecessary suffering to combatants;
- Are targeted against, or cause indiscriminate harm to, non-combatants;
- Violate neutral territory;
- Cause long-term and widespread damage to the environment.

The Court's decision has given legal weight to efforts by religious communities, non-governmental organizations and others to promote the abolition of nuclear weapons.

In particular, it has generated a United Nations resolution, adopted by an overwhelming majority of countries (including some nuclear-armed states), calling for multilateral negotiations to achieve a nuclear weapons convention—a global treaty to prohibit and eliminate nuclear weapons. It has also spawned a proposal to the International Criminal Court (ICC) to include in its jurisdiction any use of nuclear weapons as a crime against humanity.

Religious and faith-based communities should highlight the catastrophic humanitarian consequences and illegality of nuclear weapons as imperatives for their complete elimination.



UN Photo/Andrea Brizzi

WORLD COURT CONDEMNS NUCLEAR WEAPONS

The threat or use of nuclear weapons would generally be contrary to the rules of international law applicable in armed conflict, and in particular the principles and rules of humanitarian law...

There exists an obligation to pursue in good faith and bring to a conclusion negotiations leading to nuclear disarmament in all its aspects under strict and effective international control.

— **International Court of Justice,** Advisory Opinion, July 8, 1996

SANCTITY OF LIFE AND NUCLEAR WEAPONS



As churches, we believe in the sanctity of life. As members of international civil society, we want to emphasize the importance of societies and nations standing together and establishing common standards when it comes to protecting lives put at risk by indiscriminate weapons.

— **World Council of Churches**
comment on nuclear weapons and
cluster munitions, November 2011

Protecting life and ecosystems for current and future generations

We are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of Earth, the air, water and soil.

— Declaration: Toward a Global Ethic, **Parliament of the World's Religions**, Cape Town, 1999

The moral imperative and value systems of religions are indispensable in mobilizing the sensibilities of people toward preserving the environment for future generations.

— "Overview of World Religions and Ecology," **Mary Evelyn Tucker and John Grim**, Yale University, 2009

The concept of the sanctity of life is a core principle of all religious faiths. It holds that all life has an intrinsic value that cannot be arbitrarily violated. In some religions that intrinsic value derives from the belief that all life comes from—or is an expression of—creation or God. To violate life is thus to violate creation or God. In other religions the sanctity of life derives from the core principle of equity: that we are all born equal and that no one life has any higher or lower intrinsic value than any other.

The concept of the sanctity of life does not necessarily prohibit war. "Just war" theory, for example, holds that there may be times or situations when a military response to aggression may be required in order to protect the greatest number of lives. However, the sanctity of life demands that those not actively involved in the conflict—non-combatants—be protected. There is no justification for violating the sanctity of their lives. But nuclear weapons are inherently indiscriminate—they could not be used without impact on non-combatants—whether by the force of the blast, the effects of the firestorm created or the impact of radiation. Thus, nuclear weapons violate the basic religious principle of the sanctity of life.

A growing understanding worldwide of resource limits, the impact of environmental degradation on human health and the global interconnectedness of ecosystems has stimulated reflection within religious communities on the relationship between humanity and the environment. Religious teachings have evolved to incorporate an ethic of environmental protection as integral to religious thinking and practice. Nuclear weapons are the ultimate threat to the environment.

Religious principles also require protection of future generations. Islam, for example, espouses trusteeship of resources for future generations. Traditional African views of humanity embrace not only those who are alive today, but those who came before us and those yet to come; all three segments together comprise the human community. Some Native American ethical and religious principles hold that we must consider the next seven generations in our decision-making.

It is a danger of the highest order and a manifest crime to future generations to leave them with nuclear weapons capable of destroying human civilization and the natural environment.

Religious and faith-based communities have a responsibility to protect life, ecosystems and future generations and thus to eliminate the threat of nuclear weapons.



BLESSING THE BOMB

Father George Zabelka, a Catholic chaplain with the U.S. Air Force, served as a priest for the airmen who dropped the atomic bombs on Hiroshima and Nagasaki in August 1945, and gave them his blessing. Days later he counseled an airman who had flown a low-level reconnaissance flight over the city of Nagasaki shortly after the detonation of “Fat Man.”

The man described how thousands of scorched, twisted bodies writhed on the ground in the final throes of death, while those still on their feet wandered aimlessly in shock—flesh seared, melted, and falling off. The crewman’s description raised a stifled cry from the depths of Zabelka’s soul: “My God, what have we done?”

Over the next 20 years, he gradually came to believe that he had been terribly wrong, that he had denied the very foundations of his faith by lending moral and religious support to the bombing of Hiroshima and Nagasaki.

Zabelka’s evocative speech given on the 40th anniversary of the bombings is available at www.lewrockwell.com/2005/08/george-zabelka/blessing-the-bombs/.

Deterrence and the ethic of reciprocity

We must treat others as we wish others to treat us... We consider humankind our family... No person should ever be considered or treated as a second-class citizen, or be exploited in any way whatsoever... We commit ourselves to a culture of non-violence, respect, justice, and peace. We shall not oppress, injure, torture, or kill other human beings, forsaking violence as a means of settling differences.

— Declaration: Toward a Global Ethic, **Parliament of the World’s Religions**, September 1993

The principle of reciprocity—sometimes referred to as the “golden rule”—is found in all major religions. It obliges one to consider others as one would consider oneself. It comes in two forms: a positive obligation to treat others as you would have them treat you, and a proscription against inflicting on others what you would not want inflicted on yourself.

This concept describes a reciprocal or two-way relationship between one’s self and others that involves both sides equally, and in a mutual fashion. It refers not only to interpersonal relationships, but also to relationships between groups, communities and nations. The concept embraces the protection of human rights, the requirement to resolve conflicts in ways that respect both parties’ rights and needs, and the rejection of violence against others—as one would not want to be subjected to violence or human rights abuses. In particular it compels the rejection of policies of mass destruction—or the threat of such acts—against others, as such acts would be unacceptable against oneself or one’s own community/nation.

The principle of reciprocity thus precludes the possession, use or threat of use of nuclear weapons.



? IS NUCLEAR DETERRENCE IN ACCORDANCE WITH THE PRINCIPLES OF RELIGIOUS FAITHS AND PHILOSOPHICAL TRADITIONS?

Nuclear deterrence:

The threat to inflict massive damage on others (another country and its people) with nuclear weapons, the effects of which would cause indiscriminate harm to civilians and long-term and severe damage to the environment.

BUDDHISM

Hurt not others in ways that you yourself would find hurtful.

— Udana Varga, 5:18

A state that is not pleasing or delightful to me, how could I inflict that upon another?

— Samyutta Nikaya v. 353

CHRISTIANITY

All things whatsoever you would that men should do to you, do you even so to them.

— Matthew 7:12

CONFUCIANISM

Do not unto others what you would not have them do unto you.

— Analects 15:23

Tsi-kung asked, 'Is there one word that can serve as a principle of conduct for life?' Confucius replied, 'It is the word "shu"—reciprocity. Do not impose on others what you yourself do not desire.'

— Doctrine of the Mean 13.3

One should not behave towards others in a way which is disagreeable to oneself.

— Mencius VII.A.4

HINDUISM

This is the sum of duty: do not unto others which would cause you pain if done to you.

— Mahabharata 5:1517

IROQUOIS FEDERATION

Respect for all life is the foundation.

— The Great Law of Peace

ISLAM

No one of you is a believer until he desires for his brother that which he desires for himself.

— Hadith

JAINISM

A man should journey treating all creatures as he himself would be treated.

— Sutakritanga 1.11.33

Therefore, neither does he [a wise person] cause violence to others nor does he make others do so.

— Acarangasutra 5.101-2

In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self.

— Lord Mahavira, 24th Tirthankara

JUDAISM

...thou shall love thy neighbor as thyself.

— Leviticus 19:18

What is hateful to you, do not do to your fellow man. That is the law; all the rest is commentary.

— Talmud, Shabbat 31a

SIKHISM

I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all... As thou hast deemed thyself, so deem others.

— Guru Granth Sahib, p. 1299

TAOISM

Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss.

— Tai Shang Kan Ying Pien, 213-218

YORUBA WISDOM (NIGERIA)

One going to take a pointed stick to pinch a baby bird should first try it on himself to feel how it hurts.

ZOROASTRIANISM

That nature only is good when it shall not do unto another whatsoever is not good for its own self.

— Dadistan-i-Dinik, 94:5

PHILOSOPHERS' STATEMENTS

May I do to others as I would that they should do unto me.

— Plato, Greece, 4th century BCE

Do not do to others that which would anger you if others did it to you.

— Socrates, Greece, 5th century BCE

Treat your inferiors as you would be treated by your superiors.

— Seneca, Epistle 47:11 Rome, 1st century CE

Nuclear weapons: The soul of humanity and the principle of unity

The atom bomb brought an empty victory to the allied arms but it resulted for the time being in destroying the soul of Japan. What has happened to the soul of the destroying nation is yet too early to see.

— Mahatma Gandhi

The days are many, but the sun is one. The fountains are many, but the fountain-head is one. The branches are many, but the tree is one.

— Baha'i principle of unity

The advent of nuclear weapons introduced the capacity to destroy hundreds of thousands of innocent people instantly. The concept of nuclear deterrence, and the subsequent stockpiling of nuclear weapons, turned such a capacity into policy. We live with the knowledge that authorities are ready to undertake mass murder—and possibly the destruction of the planet—on our behalf.

While many disagree with this and would like to see a nuclear weapon-free world, we have generally accepted that these weapons are, for now, a normal part of the political landscape. The moral horror of such destruction has receded to the backs of our minds or deep into our unconscious psyches as we go about our daily lives. Yet the impact on our humanity—our soul—continues.

Gandhi noted, “So far as I can see the atomic bomb has deadened the finest feeling that has sustained mankind for ages.” Our compassion for, and connection with, others is severely damaged or even destroyed by the capacity for nuclear annihilation and by our entertaining the possibility that this could be done to others—

that is, unless we reject this possibility outright, unless we heed the words of President Kennedy that in a nuclear age we either “learn to live together or we die together,” unless we use the reality of nuclear weapons as a wake-up call to change our framework for security from one of us versus them to us together.

Such a framework is inherent in religious principle of unity, in the notion that we all come from one source and are thus connected, even as we manifest our lives in a myriad of ways.

Such a framework is healing to our humanity—to our souls—which have been divided and damaged by being pushed into opposing nuclear camps.

Such a framework is necessary to break the deadlock in nuclear disarmament diplomacy that has floundered for nearly 70 years.

Restoring the principle of unity to our religious and political frameworks in order to enable the elimination of nuclear weapons (and to allow a more secure world) is not an easy or soft option. It requires skill, patience, tolerance and dedication to learn to understand others' perspectives, and to communicate our perspectives effectively, in order to be able to reach mutually agreeable solutions to conflicts. On the other hand, we have a rich tapestry of religious tradition and other history guiding us in such outreach, engagement, conflict resolution and connection. Religious example can thus make a very important contribution to successful political and diplomatic approaches.

Religious and faith-based communities should uphold the principle of unity to enable effective diplomacy to achieve a nuclear weapon-free world.

“

THE HUMAN SOUL AND NUCLEAR DISARMAMENT

There are agencies and commissions and organizations throughout the world which work tirelessly for the abolition of nuclear weapons. So what is missing? We have to go deeper. Underneath the statistics, the jockeying, the politicking, the symposiums, the writings and the financial realities . . . underneath is the human conscience, a story, a value system, a myth, a spiritual instinct, a moral imperative, a collective shame and fear and hope. If we could somehow mine this rich mother-lode of authentic humanity, we could help the world move toward urgency and momentum in getting to zero.

— Bishop William Swing, President
of the United Religions Initiative





“ One of my priorities as Secretary-General is to promote global goods and remedies to challenges that do not respect borders. A world free of nuclear weapons would be a global public good of the highest order.

— UN Secretary-General Ban
Ki-moon, October 24, 2008

“ We, the representatives of diverse religious traditions, are committed to working together on the basis of shared moral concerns and shared moral conviction: We must all work together to eliminate nuclear weapons, reduce overall defense spending and invest in the common good.

— Religions for Peace Statement
on Nuclear Weapons, Morocco,
November 2011

Nuclear abolition as shared security and a global public good

Twenty-first-century security challenges are numerous, complex and—more often than not—interconnected. These include financial crises, civil wars, refugee flows, environmental degradation, food insecurity, disease epidemics, international crime, illegal drug trafficking, corruption and cyber-attacks.

Each of these pressing challenges—generally called human security issues—requires interstate or global cooperation and collective action. Although the world’s economies and businesses have long adapted to globalization and act globally, the world’s political and security structures and debates remain fixed too firmly in the nation-state frameworks of the past.

Persistent military competition and violence, along with a less-than-adequate international security infrastructure, set country against country and undermine efforts to cooperatively address human security challenges. Nuclear deterrence policies, in particular, are based on high-level threats (the threat of annihilation), secretive war plans and competitive arms races (including ongoing nuclear weapons “modernization”) that prevent or undermine positive interstate relations and thwart development of cooperative security systems.

In the environmental arena, there is an increasing understanding of global public goods, that is, goods or conditions that bring benefit to all—such as a stable climate, oceans with a proper balance of acid and alkaline, or rainforests that produce adequate oxygen. This concept is now expanding to include other public goods, such as a stable global economy and a functioning communications network. The elimination of nuclear weapons is a similar global public good. Reliance on nuclear deterrence is contrary to pursuing that good.

The concept of global public goods recognizes that security in a globalized world is no longer attained by competition among states, with some deriving benefit at the expense of others. In a globalized world, the diminution of the security of others through military threats or economic injustice is a threat to our own security. In a world where people, ideas and capital flow freely across borders, and where problems such as crime and climate change cannot be solved by states acting alone, security rests on cooperation for shared benefit. Nuclear abolition is part of the development of this shared benefit—we all stand to gain from a world where not only are nuclear weapons eliminated, but the cooperative mechanisms to enable such elimination will support security in general, and the excessive expenditure on these weapons can be transferred to social, economic and environmental needs.

Religious and faith-based communities should advance nuclear abolition as a global public good. Pursuing that goal will enhance cooperative security, bolstering human security and the achievement of other global public goods relating to the environment, development and human rights.

5.

Solutions: Opening the door to a nuclear weapon— free world



The United Nations General Assembly calls upon all States... to commence multilateral negotiations leading to an early conclusion of a nuclear weapons convention prohibiting the development, production, testing, deployment, stockpiling, transfer, threat or use of nuclear weapons and providing for their elimination.

— **UN General Assembly** resolution adopted annually on follow-up to the International Court of Justice opinion on the illegality of nuclear weapons

Chemical weapons, biological weapons, landmines and cluster munitions have all been prohibited by international treaties. Now is the time to negotiate a nuclear weapons convention (NWC)—a global treaty to abolish nuclear weapons.

The feasibility of such a convention has been demonstrated in the Model Nuclear Weapons Convention drafted by a consortium of lawyers, physicians, scientists and disarmament experts, circulated by the United Nations and highlighted by UN Secretary-General Ban Ki-moon in his Five-Point Proposal for Nuclear Disarmament.

There is widespread support for an NWC from the vast majority of the world's governments, 130 of which have voted in favor of the UN resolution calling for the immediate commencement of NWC negotiations. This includes the governments of some nuclear-armed states—China, India, Pakistan and North Korea.

Civil society is also strongly behind a nuclear weapons convention. Public opinion polls commissioned by Abolition 2000—the global network of over 2000 organizations campaigning for an NWC—indicate that more than 80 percent of citizens in the nuclear-armed states and their allies support a nuclear weapons convention.

Support for a nuclear weapons convention has also come from a number of influential organizations and people, including the Inter-Action Council (comprising 20 former heads of state from Canada, Germany, Norway, the United States and other countries), Mayors for Peace (comprising over 5,000 mayors and cities), the Nobel Peace Laureate Summits, Canadians for a Nuclear Weapons Convention (over 500 recipients of the Order of Canada, the country's highest award) and the 2011 Summit of Latin American Leaders.

A number of national parliaments, along with the European Parliament, have adopted resolutions supporting an NWC and/or the UN Secretary-General's Five-Point Proposal for Nuclear Disarmament. In 2009, the Inter-Parliamentary Union—representing over 160 national parliaments, including most of those from nuclear-armed states and their allies—also adopted such a resolution.

In 2010 the States Parties to the Treaty on the Non-Proliferation of Nuclear Weapons concluded, "All States need to make special efforts to establish the necessary framework to achieve and maintain a world without nuclear weapons," and they noted in this regard, "the Five-Point Proposal for Nuclear Disarmament of the Secretary-General of the United Nations, which proposes, inter alia, consideration of negotiations on a nuclear weapons convention or agreement on a framework of separate mutually reinforcing instruments, backed by a strong system of verification."

Negotiations on a nuclear weapons convention have been hampered by the fact that the world's primary body for multilateral disarmament negotiations—the Conference on Disarmament—has been unable to undertake any work for 17 years because of the veto of some of the nuclear-armed states. However, the UN Open-Ended Working Group provides a new process to take forward multilateral nuclear disarmament negotiations.

Religious and faith-based communities should call on their governments to increase their support for the UN Secretary-General's plan for disarmament and particularly for his call for states to commence multilateral negotiations to achieve a nuclear weapons convention or similar package of agreements to abolish nuclear weapons.



Opening the door to a nuclear weapon-free world: New approaches

Faced with continued resistance by nuclear-armed states to initiate disarmament negotiations, non-nuclear states and civil society are finding new ways to jump-start negotiations and pressure nuclear states (and their reluctant allies) to join.

One approach is for a group of “like-minded” nations to start an independent process of deliberations that can pave the way to actual negotiations. This was how the Anti-Personnel Mine Ban Convention (the “Ottawa Treaty”) and the Convention on Cluster Munitions (the “Oslo Treaty”) were achieved. In March 2013, Norway hosted a conference on the humanitarian consequences of nuclear weapons, with Mexico hosting a follow-up conference in 2014. Some civil society organizations are calling for these conferences to evolve into a like-minded process for a nuclear weapons ban treaty. However, the nuclear-armed states have declared that they will not join this process.

Another approach is for the United Nations General Assembly (UNGA) to establish a negotiating conference. This is how the Arms Trade Treaty was launched.

In December 2012, the UNGA established an Open-Ended Working Group on Taking Forward Multilateral Nuclear Disarmament Negotiations (OEWG).

In preliminary deliberations, the OEWG opened up new approaches to nuclear disarmament and bridged differences that have stymied the Conference on Disarmament—particularly the conflict between the step-by-step and comprehensive approaches. The OEWG has explored compromise approaches such as concurrent work on both building blocks and a roadmap or framework for a nuclear weapon-free world. This could indeed open the door to a nuclear weapon-free world.⁶



Ambassador Manuel Dengo, Chair of the UN Open-Ended Working Group on Taking Forward Multilateral Nuclear Disarmament Negotiations, with students from the World Peace Academy. Photo: Basel Peace Office.

UN SECRETARY-GENERAL RELEASES NUCLEAR DISARMAMENT PLAN—CALLS FOR A NUCLEAR WEAPONS CONVENTION.

UN Secretary-General Ban Ki-moon presents his Five-Point Proposal for Nuclear Disarmament. Speaking in support are Nobel Peace Laureates Mohamed ElBaradei, at the time the head of the International Atomic Energy Agency, and Henry Kissinger, former U.S. Secretary of State. UN Photo/Paulo Filgueiras.



Prohibition: Nuclear weapon-free zones

Nuclear weapon-free zones have helped prevent nuclear proliferation. They are a powerful example of what political will can achieve. They add weight to the arguments of governments and people around the world who firmly reject these weapons. They have helped to change attitudes. And it is only by changing attitudes that we will change the world.

— UN Secretary-General Ban Ki-moon, 2010

We invite and encourage all other denominational and religious bodies in North America and throughout the world to join us in declaring their properties Nuclear Free Zones.

— Unitarian Universalist Association General Resolution, 1985

Nuclear weapon-free zones (NWFZs) are defined areas where nuclear weapons are prohibited. The prohibition can be symbolic, as in the case of a home, university, church or workplace. It can be a legal prohibition adopted by a state or group of states in a region. Or it can be a semi-legal prohibition adopted by a city or university that prohibits nuclear weapons-related activities or boycotts corporations involved in the manufacture of nuclear weapons. However, such jurisdictions cannot prohibit the weapons themselves, as this requires action by the state.

In Japan, more than 400 cities (80 percent of the total) have declared themselves nuclear weapon-free. In New Zealand, a movement of local NWFZs in the 1980s led to a change in government policy to prohibit nuclear weapons.

Regional NWFZs

Six regional NWFZs have been established, covering Antarctica, Latin America, the South Pacific, South-East Asia, Africa and Central Asia.

In general, the NWFZ treaties prohibit the acquisition, possession, use, threat of use and testing of nuclear weapons by states parties to the zone, as well as the stationing of nuclear weapons within the zone. In addition, the treaties include protocols under which the nuclear-armed states agree to respect the zones and not to use or threaten to use nuclear weapons against the states or territories in the zones (Negative Security Assurances).

Nuclear weapon-free zones are an effective means of strengthening norms of nuclear prohibition, addressing non-proliferation issues and promoting cooperative security. Proposals for such zones have also been made for regions with complex and unstable security environments, including the Arctic, North-East Asia and the Middle East.

Religious and faith-based communities should encourage constructive new approaches to facilitate negotiations for nuclear abolition, and take action to establish nuclear weapon-free zones as steps to a nuclear weapon-free world.



“ FROM REGIONAL NWFZS TO A NUCLEAR-FREE WORLD

My goal – our goal – is to make the whole world a nuclear-weapon-free zone.

— UN Secretary-General
Ban Ki-moon speaking
at the Conference of
NWFZs, 2010

6.

Roles of women and youth

“

The General Assembly ... urges Member States, regional and subregional organizations, the United Nations and specialized agencies to promote equal opportunities for the representation of women in all decision-making processes with regard to matters related to disarmament, non-proliferation and arms control...

— **UN General Assembly** Resolution
A/RES/67/48 adopted December 2012

WOMEN'S INITIATIVE HELPS BAN ABOVE-GROUND NUCLEAR TESTS

Women Strike for Peace marches to the U.S. nuclear test site. Photo: Swarthmore Peace Collection



WOMEN

Women's participation

The participation of women in nuclear disarmament issues and processes is of vital importance. This is not because women are necessarily less belligerent than men, or more capable of resolving the myriad of issues relating to nuclear weapons policies in order to achieve a nuclear weapon-free world. It is because women comprise at least half of the world's population and are as affected by nuclear weapons development, testing and use as men, and thus they have an equal interest in participating in these processes and ensuring their success.

The active participation of women is important to achieve full public support for and implementation of disarmament agreements. In addition, women may have perspectives or ideas that can complement those of men involved in the issue, thus ensuring that the concerns of all sectors of the community are addressed.

In 1998, Religions for Peace, recognizing that “women of faith around the world have enormous capacities for leadership and effective action in all areas of human development,” established a Women's Mobilization Program to advance the role of religious women in international development, peacemaking and post-conflict reconstruction.

Women's role

In 2001, the United Nations Office of Disarmament Affairs noted that “statistics do indicate that women are less likely to be combatants or to engage in military planning, research and development than men” and that “many women peace and disarmament activists have drawn on their experience as mothers as both the justification and the motivation behind their activism.”⁷⁾

Some women-led or women-focused nuclear disarmament initiatives have been extremely successful. In the 1950s, for example, mothers in the United States collected their children's baby teeth and had them tested for radioactive strontium-90. The results showed that radiation from nuclear tests had spread to virtually the entire population. This initiative, Women Strike for Peace, created media interest and political traction that led the United States to negotiate a Partial Test Ban Treaty, which prohibits aboveground nuclear weapons testing.

In the 1980s, a women-led initiative in the United Kingdom—the Greenham Common Women's Peace Camp—protested the siting of U.S. nuclear missiles at a Royal Air Force base at Greenham Common, Berkshire. Over the course of a decade, the women organized a series of actions—including 50,000 women circling the base in December 1983—which ultimately led to the missiles' removal in 1991.

WOMEN PARLIAMENTARIANS COLLABORATING FOR NUCLEAR ABOLITION

“ We must end the outdated doctrine whereby a few States erroneously believe that their security can be achieved by threatening to destroy other countries with nuclear weapons.

As women representatives we are all proud of our home countries and our national identities. But we also reach across our national borders to recognize our common human identity and to collaborate on building a peaceful, secure and just world. We invite you to join us.

— Co-presidents of **Parliamentarians for Nuclear Non-proliferation and Disarmament**, May 24, 2008, International Women's Day for Disarmament

Women organizing together

In some societies women may find it difficult to participate equally in mixed groups, preferring to listen more in discussions than to speak. And men in mixed groups can sometimes dominate discussions and decision-making. There is thus sometimes a value to women meeting together in groups to discuss and organize for peace and disarmament—complementing and supporting efforts by mixed groups or official processes.

In addition, women meeting collectively from conflicting parties can sometimes build bridges across the divides by focusing on commonalities between women on both/all sides. The bitter divide between Catholics and Protestants in Northern Ireland, for example, was bridged by Women for Peace, an initiative of Catholic and Protestant women. Both groups had lost family members to the violence—and so focused on the common threat of the conflict to both sides.

To revive the stalled Liberian peace talks in 2003, women who were under-represented in the formal peace negotiations met and decided to undertake their own action. Women of Liberia Mass Action for Peace, comprised of more than 3,000 Christian and Muslim women, mobilized to promote a peace agreement; some 200 women staged a vigil around the venue of the peace talks, refusing to leave until the negotiators reached an agreement (see sidebar, page XX).

Women organizing together can also build bridges and forge international cooperation required to end reliance on nuclear deterrence and achieve a nuclear weapon-free world. In 2008, for example, the five co-presidents of Parliamentarians for Nuclear Non-proliferation and Disarmament—all women—released a statement at the Parliamentary Assembly of NATO (a nuclear weapons alliance) calling on nations to



Leymah Gbowee. UN Photo/Emma Simmons

WOMEN AND PEACE: THE LIBERIAN EXAMPLE

Between 1999 and 2003 a vicious civil war in Liberia claimed the lives of between 150,000-300,000 people – most of them non-combatants and many of them women and children.

In 2003 the warring parties commenced peace talks, but there was no evidence that any were prepared to compromise and the talks appeared doomed to fail.

Leymah Gbowee formed an organization called Women of Liberia Mass Action for Peace. The group secured a meeting with President Charles Taylor, and extracted a promise to attend peace talks in Ghana.

At the talks, a delegation of women organized nonviolent protests and continued to apply pressure on the warring factions. They staged a silent protest outside of the Presidential Palace, the venue of the peace talks, refusing to leave until the negotiators reached an agreement. At one stage, when the negotiators tried to leave, claiming that peace was impossible, the women threatened to rip their own clothes off. This persuaded the male negotiators to return and redouble their efforts. In Africa, it's a terrible curse to see a married or elderly woman deliberately bare herself.

The women were successful in achieving a peace agreement that ended the civil war and helped elect Ellen Johnson Sirleaf as the country's first female president. The story is told in the 2008 documentary film *Pray the Devil Back to Hell*.



rescind nuclear deterrence in favor of a reliance on the cooperative security mechanisms and approaches that are needed to resolve today's security issues—and to release much-needed funding for implementing the United Nations Millennium Development Goals (see sidebar, this page).

The action, undertaken on May 24, the International Women's Day for Disarmament, helped move NATO to adopt a policy in 2010 supporting nuclear disarmament and committing to the development of conditions to achieve a nuclear weapon-free world.

Women of religious and faith-based communities can meet together to discuss their role and develop actions to educate others and achieve a nuclear weapon-free world.

YOUTH

Our generation is the first one after the Cold War. In this context, we do not divide the world between West and East, them and us. We are global citizens. Nuclear deterrence does not make sense to us because it is based on the construction of states as enemies. We refuse to be enemies.

— Speech to the 2013 Conference of States Parties to the Nuclear Non-Proliferation Treaty Preparatory Committee by **BANg!, Ban All Nukes generation**, a coalition of youth from around the world.

Youth of today have inherited a global society created by past generations. This includes many benefits arising from values, laws, knowledge, technology and infrastructures (financial, health, communication, education and political). However, it also includes many problems and threats, including unresolved conflicts, environmental destruction, resource depletion and structures for war including nuclear weapons policies.

Decisions and actions taken today have immediate impact, and also help shape the future. Young people thus have a stake in decision-making on core issues for humanity, including nuclear disarmament.

Education about nuclear disarmament

A key part of this engagement is education for youth about the issue. Despite the continued (and possibly growing) existential threat of nuclear weapons to humanity, the issue is not well covered in mainstream media or public attention. Accordingly, all United Nations member states have agreed that nuclear disarmament education should be an integral part of the education curriculum.

The Final Declaration of the 1988 United Nations Special Session on Disarmament adopted unanimously recommended this, as did the 2002 Study on Disarmament and Non-Proliferation Education. Still, nuclear disarmament education is not yet the norm in all countries.

Education of religious youth by religious and faith-based organizations can fill this void and ensure that the spiritual dimension to nuclear disarmament is included. Religious youth can play an important role in educating their peers on this issue.

Youth organizing together

There can be a value to youth meeting to discuss and organize on nuclear disarmament issues. Sometimes in mixed-age groups, youth feel shy about contributing or overwhelmed by the deeper experience of older people. Also, youth sometimes bring new methods of action using emerging technologies and perceptions that are different from, but complementary to, those of more experienced campaigners. Youth can also advance their perspective in a fresh way that attracts attention and support from other youth, media and political decision-makers.

Religious youth can engage in secular youth initiatives and actions such as those of BANg! Ban All Nukes generation (see Section 11: Contacts below). Or they can organize with other religious youth for actions on nuclear disarmament. A very successful example is the Religions for Peace Arms Down! Campaign for Shared Security, which was launched in Costa Rica in 2009. Within one year, Arms Down! had secured some 21 million endorsements from religious youth for an appeal to ban nuclear weapons, reduce the global military budget by 10 percent and use this funding to support achievement of the United Nations Millennium Development Goals.

The Arms Down! Campaign was launched by the Religions for Peace Global Youth Network, which was established in 2006 to harness the energy and commitment of religious youth leaders around the world to stop war, end poverty and protect the Earth. With new political opportunities to establish a nuclear weapon-free world emerging, a reinvigorated campaign of religious youth engagement could play a very significant role in building success.

Religious and faith-based communities should enhance youth education and engagement in nuclear disarmament issues, including through youth-led discussions and action.



Graphic designed by Tim Wright

NUCLEAR WEAPONS— TIME FOR RETIREMENT?

“ Our generation was born after the Cold War. We had nothing to do with the creation and proliferation of these weapons. The Cold War is over and humanity is facing new problems. These 21st century problems cannot be solved by 20th century weapons. We are young and we have new ideas. We are growing up in a globalized world, where modern communication and technology connects so many of us. Today young people have friends all around the world. People in other countries are no longer distant and strange enemies to us. We speak to them every day. Therefore we are able to build trust. We do not have to fear foreign cultures and religions. Weapons are not protecting us from potential enemies—they are creating them. But communication gives us the ability to bring down borders. **Nuclear weapons are now 65 years old. Don't you think it's time for compulsory retirement?**

— **Youth statement** to the 2010 Conference of States Parties to the Nuclear Non-Proliferation Treaty

DISARMAMENT EDUCATION FOR THE NEXT GENERATION

“ It is striking for someone of my generation to think that an entire new generation of human beings is coming to maturity without an ever present terror of nuclear catastrophe. Yet it is so, and that is for the better. The downside, however, is ignorance of the real dangers that do exist, especially the legacy of nuclear weapons inherited from the last century. Moreover, the companion of ignorance is complacency: what we know little about, we care little to do anything about... Disarmament education seeks to inform and empower citizens to work with their Governments for positive change... [it needs to]... become an integral, and natural, part of the education of the next generation.

— **UN Secretary-General Kofi Annan**, Foreword to United Nations Study on Disarmament and Non-Proliferation Education, 2002

6.

Role of religious leaders



The great religions share noble values pursued by all humanity—values such as mercy, justice and peace. And yet mankind has created so many conflicts in the name of religion.

— **UN Secretary-General Ban Ki-moon**, Message to the Asian Conference of Religions for Peace, October 2008

Religious leaders are usually among the most respected and influential figures in their communities, nations and the international sphere. Leadership by religious figures on nuclear abolition can thus make a considerable impact on the perceptions, consciousness, commitment and engagement of the members of their religious communities, as well as those of the wider public and policy makers.

Religious leaders can be particularly influential by:

- Speaking to the faithful about the need for nuclear abolition;
- Participating in interfaith services and statements on nuclear disarmament;
- Appealing to their governments and elected representatives to exercise their responsibility to protect current and future generations by acting to eliminate nuclear weapons;
- Working with their religious communities to declare their places of worship and other properties owned by their religious communities as nuclear weapon-free zones;
- Working to ensure responsible investment of funds held by their religious communities, including non-investment in corporations involved in the nuclear weapons industry.

In addition, religious leaders can provide guidance and support to members of their religious communities who undertake non-violent action in support of nuclear abolition, including vigils, demonstrations, walks and public commemorations. Specific guidance and support is important for those undertaking conscientious objection (e.g., tax resistance related to nuclear spending or military personnel refusing to participate in nuclear weapons-related military activities) or for those undertaking non-violent direct action, to ensure that these actions conform to religious and ethical principles.

7.

Need for interfaith action

“ I’m very scared about the sentiment we have in India and Pakistan these days, that it’s a Hindu bomb versus an Islamic bomb. But a nuclear bomb has no religion; it’s kills everyone.

— **Dr. Thomas Mathew**, Chairman of the South Asian coordinating Council of the International Association for Religious Freedom

“ Religious leaders can unite people based on tenets and precepts common to all creeds, but at times have also stoked intolerance, supported extremism and propagated hate.

— **UN Secretary-General Ban Ki-moon**, at the opening of the International Centre for Interreligious and Intercultural Dialogue, November 2012

All the world’s major religions promote principles of peace and acceptance. However, in practice, the religions have often demonstrated intolerance to each other and exclusive claims to truth, thus contributing to tensions between peoples, wars and support for nuclear weapons.

During the height of the Cold War, leaders in the West, for example, often justified nuclear threats against the Soviet Union on the grounds that this was part of a holy battle against a Godless communist state. In such a good-versus-evil battle, even the mass extermination of civilians from the enemy state could be considered acceptable by military planners and political leaders. Similar polarized views of good versus evil, fueled by religious dogma, continue to stoke tensions between India and Pakistan, within the Middle East, and between the West and Iran, contributing to nuclear weapons threats from existing arsenals and increasing the possibility of nuclear proliferation.

In such an environment of animosity, negative perceptions and lack of trust of the other (religion or country), unilateral statements for nuclear disarmament by political or religious leaders have minimal impact—if indeed they would be possible. In order to build confidence and trust in the other, joint statements or agreements by political and religious leaders are required.

Interfaith statements and action, in particular, are vital in demonstrating tolerance, building trust, reducing fear and showing that conflicts and tensions can be resolved. Of course, trust, harmonious relations and the abolition of nuclear weapons cannot be achieved overnight. In regions with long-held conflicts and histories of mutual suffering from violence and oppression, such a trust-building process will take some time. However, where religions play a dominant role in thinking and social/political practice, religious leaders may have a greater capacity than political leaders to advance this process. The religious arguments of good versus evil, which are subverted to perpetuate intolerance and violence, and the counter calls from interfaith imperatives for peace and respect can be more influential than political rationales for peace. In addition, political leaders are often constrained—by nationalistic politics, reelection needs and special interest influence—from being able to exercise the creative leadership required to bridge the divide and forge true peace.

Religious and faith-based communities have a special obligation—and a unique opportunity—for interfaith leadership to break down prejudice and intolerance and build the trust and confidence required to abolish nuclear weapons and enhance cooperative security.



8.

Take action

Services on nuclear abolition

Religious leaders can offer services on nuclear abolition, either within religious meeting venues (church, parish, mosque, synagogue, temple or monastery) or in public at significant locations, such as a peace memorial. Either can provide a communal space for reflection on the divine spirit or the sacred in relation to nuclear issues.

When done in a regular religious meeting venue, the service involves members, family and friends of the congregation. A public event invites others to join. These could be members of the public invited to a special occasion (see commemorative actions below), or they might be people associated with a particular activity/venue, such as managers of a nuclear weapons production factory, parliamentarians who vote on nuclear weapons budgets/programs, or military commanders at a nuclear weapons base.

A public service offers a means of bearing witness, and a non-violent expression of opposition to nuclear weapons. As such, it provides an important way to raise issues for reflection and inspire personal and community change that could help achieve nuclear abolition. However, in keeping with the principles of tolerance, unity, reciprocity and non-violence, a public service should be accepting of all people regardless of their beliefs, respectful of differing opinions and aspiring to peaceful change.

Such public services usually include a presentation on the topic, reflections on relevant sacred texts and a prayer. To help people reflect and open to new ways of thinking, the use of stories, symbols, songs and symbolic actions can also be very effective.

In preparing a service on nuclear abolition, it is useful to pick a topic or theme that relates to everyone in your audience, engage with others in preparing the service (especially women and youth), and make available additional materials and action ideas for those who become inspired to take action following the service.

See Section 10 (Resources/documents) for sample statements and prayers.

Study groups and school presentations

Forming a study group within your religious community is a good way to develop a deeper understanding of the issue and provide guidance to services, events and actions on the issue. Resource materials for such study groups are listed in Section 10 below. Study groups could also prepare presentations for schools—particularly for religious schools. Guidance of a teacher in preparing school presentations is recommended.

Nuclear abolition campaigns

A number of nuclear abolition campaigns are listed below. Your religious community could join or support specific campaigns or take related actions (such as declaring itself nuclear weapon-free or deciding to divest from corporations making nuclear weapons). Alternatively, you can publicize campaigns to members of your religious community through newsletters and announcements and leave it up to each individual to decide whether or not to participate.

Youth and women's groups

It can be valuable for youth and women to hold their own study and action groups on nuclear abolition in order to focus on perspectives, aspects and actions relevant to them. Resources for such groups are included in Section 10.

Nuclear weapon-free zones

Declaring a religious community or place of worship (church, mosque, synagogue or temple) to be a nuclear weapon-free zone is a symbolic action that announces an ethical stand to the rest of our religious denominations, as well as to the public and the government. It's also an act of empowerment. Our religious communities may have only limited power by themselves to change policy of governments, but it is totally in our power to decide on whether or not our community/worship place will be free of nuclear

COMMEMORATIVE ACTIONS ON SPECIFIC DATES

The following is a list of commemorative dates relevant to nuclear abolition. These provide good occasions for services or commemorative actions. “(UN)” means that these are recognized by the United Nations as international commemorative dates. Religious faiths may also have their own dates that are relevant to services or actions on peace and nuclear disarmament.

- **January 1**, World Peace Day
- **January 20**, Martin Luther King, Jr. Day (United States)
- **January 27**, International Day of Commemoration in Memory of the Victims of the Holocaust (UN)

- **February 1**, World Freedom Day
- **February 20**, World Day of Social Justice (UN)

- **March 1**, Bikini Day: Anniversary of the most powerful nuclear weapon tested in the Pacific at Bikini Atoll
- **March 8**, International Women’s Day (UN)
- **March 20**, International Day of Happiness (UN)

- **April 5**, Global Zero Day: Global day of action for nuclear disarmament; anniversary of the historic Prague speech for a nuclear weapon-free world by U.S. President Barack Obama
- **April 22**, Earth Day (UN)

- **May 24**, International Women’s Day for Disarmament

- **June 4**, International Day of Innocent Children Victims of Aggression (UN)
- **June 5**, World Environment Day (UN)
- **June 22**, Interfaith Day

- **July 8**, Anniversary of the International Court of Justice Advisory Opinion on the Illegality of Nuclear Weapons

- **August 6**, Hiroshima Day: Anniversary of the nuclear bombing of Hiroshima
- **August 9**, Nagasaki Day: Anniversary of the nuclear bombing of Nagasaki
- **August 9**, International Day of the World’s Indigenous People (UN)
- **August 12**, International Youth Day (UN)
- **August 29**, International Day against Nuclear Tests (UN)

- **September 2**, Anniversary of the signing of the Peace Treaty that brought an end to World War II
- **September 21**, International Day of Peace (UN)

- **October 2**, International Day of Non-Violence (UN); also the birthday of Mahatma Gandhi
- **October 24**, United Nations Day (UN); the week in which October 24 occurs is Disarmament Week

- **November 6**, International Day for Preventing the Exploitation of the Environment in War and Armed Conflict (UN)
- **November 16**, International Day for Tolerance (UN)
- **November 20**, Universal Children’s Day (UN)

- **December 10**, Human Rights Day (UN)

weapons. The process of discussing and agreeing within our religious communities can be educational and engaging. By having to make a decision on the question of whether or not to be nuclear weapon-free, community members are less able to ignore the issue. As the number of symbolic nuclear weapon-free zones grows, so too does the political impact of this measure.

Responsible investment

Religious communities and their members often have investment funds, the returns from which assist in supporting their communities. Such investments also help the corporations/entities whose shares are held in the funds. Religious communities can pursue ethical investment strategies, ensuring that their funds are invested in corporations with good environmental and human rights records, and avoiding investments in corporations that manufacture nuclear weapons or their delivery vehicles (nuclear missiles, submarines and bombers). Some governments, including Norway and New Zealand, have taken action to ensure that their public funds are not invested in such corporations.

In addition, religious communities and their members can ensure that the banks in which they keep their accounts are not investing in nuclear weapons or other indiscriminate weapons such as landmines and cluster bombs.

Information on the corporations most involved in design, development, delivery, manufacture, modernization and maintenance of nuclear weapons, as well as information on the banks that invest in these corporations, is available at www.dont-bankonthebomb.com.

Engaging mayors, parliamentarians and governments

Over 5,000 mayors around the world have joined the call of Mayors for Peace for the abolition of nuclear weapons by 2020. Is your mayor a member? Mayors for Peace also facilitates joint statements by mayors, participation of mayors in international nuclear disarmament meetings (including United Nations and Nuclear Non-Proliferation Treaty meetings), and city actions on specific dates. Find out more at www.2020visioncampaign.org and encourage your mayor to be active.

More than 800 parliamentarians from 80 countries—many in key positions—have joined Parliamentarians for Nuclear Non-proliferation and Disarmament, a cross-party network that informs and engages parliamentarians in key initiatives. Is your parliamentarian a member? For more information, contact alyn@pnnd.org or visit www.pnnd.org.

Call on your government to take action to support nuclear abolition. This could include:

NON-NUCLEAR-ARMED COUNTRIES

- Adopting legislation to ban nuclear weapons in your country. This is a stronger position than membership in the Non-Proliferation Treaty but should be easy for most non-nuclear countries to do. So far, Austria, Mongolia, the Philippines and New Zealand have passed such legislation.
- Supporting the proposal to make use of nuclear weapons a crime under the jurisdiction of the International Criminal Court. This proposal has been put forward by Mexico and supported by New Zealand, the Philippines, Samoa and some others.

NUCLEAR-ARMED COUNTRIES

- Providing a plan to work with other nuclear-armed states to eliminate nuclear weapons. This should include a time frame for the achievement of each part of the plan.
- Reducing nuclear stockpiles and cutting nuclear weapons budgets by at least 50 percent pending complete elimination.

ALL COUNTRIES

- Promoting negotiations for a global treaty to prohibit and eliminate nuclear weapons—a nuclear weapons convention.
- Promoting the United Nations Secretary-General's Five-Point Proposal for Nuclear Disarmament, which includes a number of interim measures that could be achieved concurrent with negotiations on a nuclear weapons convention.
- Participating in good faith in the United Nations processes (UN General Assembly, Conference on Disarmament and the Open Ended Working Group) and the Non-Proliferation Treaty Review Conferences to achieve multilateral agreements and progress on nuclear abolition.

Non-violent action

Religious communities can organize non-violent actions to call for nuclear disarmament or to challenge a specific policy or practice regarding nuclear weapons. This could include a delegation (to public authority), vigil, commemoration, rally, flash mob, march/walk, or demonstration.

Careful preparation should be undertaken in planning any public event, to ensure that required permits have been secured, public authorities (police, city authorities) have been informed, participants understand the nature of the event, safety issues (road risks or other hazards) are considered and the public will not be inconvenienced.

Most non-violent actions aim to educate and inform and thus are organized so as not to disrupt the public or break the law. However, some members of faith-based communities may decide to undertake non-violent civil resistance actions that violate regulations or laws in order to “uphold a greater law.”

There may also be members of faith-based and religious communities who exercise the right of conscientious objection to refuse to participate in certain actions that are required of them by law, but which they believe to be in violation of their religious or ethical beliefs. This could include, for example, taxpayers refusing to pay to the government the proportion of their tax that would be spent on nuclear weapons and putting this money instead into a peace fund. Or it could include a naval officer refusing to serve on a nuclear-armed submarine on the basis that such weapons violate international law and his/her conscience.

There can be serious personal repercussions to acts of conscientious objection. One should engage in careful consideration, reflection, consultation and planning before undertaking such actions.

Using the media

Promoting statements and actions in the media is a vital component of a successful campaign for a nuclear weapon-free world. Media coverage will expand the impact of the campaign's actions and will draw public attention to the issue's religious, spiritual and ethical dimensions.

THERE ARE SEVERAL WAYS TO ENGAGE MEDIA

- Write letters to the editors of local, national and international newspapers and magazines. The letters to the editor section is one of the most widely read sections of any paper.
- Arrange radio or television interviews with religious leaders or other advocates in your faith community.
- Distribute press releases about events and campaigns.
- Organize press conferences.
- Meet with editors and request to submit feature articles or op-ed pieces.

PRESS RELEASES

- Press releases should be no more than one page long.
- Make sure there is contact information on the press release.
- Send by email and fax if possible.
- Write a catchy headline and first sentence to capture the attention of the news editor.
- Include key points in the opening paragraph: who, what, where, when and why.
- Include something about the group/organization/religious community.
- Include a quote.
- Call the press room after emailing/faxing to confirm receipt; ask if there is interest in covering the issue/event; offer to arrange interviews with key spokespeople and check if they require further information.

Social media

Promoting events, issues, statements and campaigns through social media is just as important as traditional media. If you personally don't use Facebook, email, Twitter and YouTube (for videos), ask young people in your faith community to circulate messages on social media.



9.

Religious statements and resolutions on nuclear disarmament

Below is a sample of excerpts from interfaith statements, official religious statements/resolutions and statements from religious leaders/authorities on nuclear weapons since 1945.

RELIGIONS FOR PEACE INTERFAITH STATEMENTS

STATEMENT ON NUCLEAR WEAPONS

We are representatives of diverse religious traditions committed to working together on the basis of shared moral concerns. We share a common moral conviction: We must all work together to eliminate nuclear weapons, reduce overall defense spending and invest in the common good... We urge governments to ... take sober steps toward the development of a universal nuclear weapons convention for all states ... we acknowledge with appreciation the many states that have voluntarily rejected the path to nuclear armament.

— **Religions for Peace International Executive Committee**, December 2008. www.religionsforpeace.org/news/statements/statement-by-executive.html

YOUTH CALL FOR ARMS DOWN

Youth call on the world's religious believers and all people of goodwill to abolish nuclear weapons, stop the proliferation and misuse of conventional weapons, and redirect 10 percent of military expenditure to achieve the UN Millennium Development Goals (MDGs) by 2015.

— Released by **Religions for Peace** in 2009 and **endorsed by over 21 million youth** from religious communities worldwide. www.armsdown.net

STATEMENT ON NUCLEAR WEAPONS

We believe that international law is essential to the maintenance of peace among nations. Nuclear weapons by their very nature cannot comply with fundamental rules of international humanitarian law forbidding the infliction of indiscriminate and disproportionate harm. We agree with those who assert that the threat as well as the use of nuclear weapons is barred by international law. We furthermore agree with those who assert that the unlawfulness of the threat and use of nuclear weapons calls into serious question the lawfulness of their possession by any state or non-state actor.

— **Religions for Peace International Executive Committee**, November 2011

HUMANITARIAN IMPACT OF NUCLEAR WEAPONS

Nuclear weapons kill indiscriminately. They destroy innocent human life, even as they destroy other forms of life such as animals and vegetation, cause irrevocable damage to the environment for many generations to come and cause human suffering and disease. As religious leaders of different traditions we firmly believe that these weapons are contrary to our religious and ethical principles. Those values include sanctity of life, human dignity, respect and solidarity.

— Statement by **European Council of Religious Leaders/Religions for Peace**, March 2013. www.rfp-europe.eu/index.cfm?id=395489

A MORAL CALL TO ELIMINATE THE THREAT OF NUCLEAR WEAPONS

The threat and use of nuclear weapons is incompatible with civilized norms, standards of morality and humanitarian law which prohibit the use of inhumane weapons and those with indiscriminate effects. We say that a peace based on terror, a peace based upon threats of inflicting annihilation and genocide upon whole populations, is a peace that is morally corrupting.

— **Parliament of the World's Religions, December 1999**

COMMITMENT TO GLOBAL PEACE

We, as religious and spiritual leaders, recognize our special responsibility for the well-being of the human family and peace on earth... to join with the United Nations in the call for all nation states to work for the universal abolition of nuclear weapons and other weapons of mass destruction for the safety and security of life on this planet.

— **Millennium World Peace Summit of Religious and Spiritual Leaders**, August 2000. www.millenniumpeacesummit.org/resources/mwps/Commitment%20to%20Global%20Peace.pdf

WE AFFIRM OUR BELIEF IN THE ONE GOD

Adopted by the Islamic Society of North America, the Managing the Atom Project of the Harvard University Kennedy School of Government, the Rockefeller Brothers Fund, and the Churches' Center for Theology and Public Policy, 2005

We believe that chemical, biological and particularly nuclear weapons do not discriminate between combatants and non-combatants and inevitably destroy innocent human life, even as they destroy other forms of life such as animals and vegetation, cause irrevocable damage to the environment for many generations to come and cause human suffering and disease. Therefore, we hold that these weapons are contrary to our religious and ethical principles.

— **Statement Regarding Muslim-Christian Perspectives on the Nuclear Weapons Danger**. www.isna.net/preventing-nuclear-weapons-danger.html

OFFERING AN ALTERNATIVE VISION TO THE NUCLEAR WEAPONS BUILDUP

The teachings of the Bible, the Qur'an and other sacred texts are clear that as people of faith, we must be committed to the task of peacemaking. We are to do everything we can to stop war and the preparation for war. We are also obligated to obey laws and keep our promises. The Nuclear Non-proliferation Treaty requires the nuclear states to negotiate in good faith to get rid of nuclear weapons... North Korea's recent nuclear test and the nuclear standoff with Iran show that the Non-Proliferation Treaty is in danger of unraveling. The U.S. plan to build new nuclear weapons plants will further undermine the nonproliferation regime. The U.S. policy of "Do as I say and not as I do" is hypocritical and will only make the world more dangerous... We call on all members of America's religious communities, as a testament of our common faith, to join Faithful Security, and to take action immediately to break faith with nuclear weapons.

— **National Religious Partnership Call to Action on the Nuclear Weapons Danger**, April 2008. www.ananuclear.org/Portals/0/documents/FaithfulSecurity.doc

CALL TO CONSCIENCE: A BAN ON NUCLEAR WEAPONS

We believe that the indiscriminate, destructive effects of nuclear weapons render them incompatible with civilized values and international humanitarian law. Our goal is to achieve the universal, legally enforceable, nondiscriminatory and verifiable elimination of nuclear weapons. Only by building bridges of cooperation and trust amongst peoples can we effectively address crushing poverty and adequately organize ourselves to protect the global commons... the living systems upon which civilization depends. A security system with nuclear haves and have-nots is incompatible with the achievement of this necessary global cooperation... Nuclear weapons are more of a hazard to our well-being than any problem they seek to address... People of religion and spiritual expressions must inspire moral and ethical action.

— **United Religious Initiative**, February 2011. www.uri.org/the_latest/2011/02/call_to_conscience_a_ban_on_nuclear_weapons



CHURCHES URGE NATO TO REMOVE ALL NUCLEAR WEAPONS FROM EUROPE

Letter sent to the leaders of NATO, the United States and Russia by the heads of the World Council of Churches, March 2011. The letter calls on NATO governments to implement their agreed goal of “creating the conditions for a world without nuclear weapons” by ending nuclear sharing arrangements, removing remaining U.S.-deployed nuclear weapons in Europe and committing to no use of nuclear weapons against non-nuclear states.

— www.pcusa.org/news/2011/3/18/churches-urge-nato-remove-all-nuclear-weapons-euro/

GIFT OF LIFE—HUMANITY IS ONE!

We are grateful for the gift of life. We are aware that today irresponsible uses of science, technology, and social organization are threatening to destroy the living systems upon which civilization depends. We have placed the health of the oceans, the climate, and even the very lungs of the planet, the rainforests, at risk. In the pursuit of security states still threaten global annihilation with nuclear weapons.

Every human being is blessed with an ineffable power which cannot be measured. Without this power the body decomposes. It is honored when we treat other lives as we wish to be treated. It is honored when we live in harmony with the natural world and respect and love one another. It is disgraced when we resort to the arrogant quest to dominate each other and exploit the natural world without caring for future generations who might also be blessed by this power. With these spiritual values we have the opportunity for higher levels of individual fulfillment, national stability, and global cooperation. These goods are required to pass on a sustainable future to our children.

— Vision statement adopted by the **World Spiritual Forum**, June 2012. www.astanaforum.kz/en/

QUOTES, STATEMENTS AND RESOLUTIONS FROM RELIGIOUS LEADERS AND AUTHORITIES

BAHAI

Split the atom's heart, and Lo! within it thou wilt find a sun.

— **Bahá'u'lláh**, Co-founder of the Bahai Faith, 1860

Scientific discoveries have greatly increased material civilization. There is in existence a stupendous force, as yet, happily, undiscovered by man. Let us supplicate God, the Beloved, that this force be not discovered by science until Spiritual Civilization, i.e. the Kingdom, shall dominate the human mind. In the hands of men of lower material nature, this power would be able to destroy the whole earth.

— **Abdu'l-Baha**, Leader of the Bahai Faith, Paris 1911.

We wholeheartedly support current steps to renew the Treaty on the Nonproliferation of Nuclear Weapons and to firmly establish a comprehensive test ban, as well as any further efforts to eliminate nuclear, chemical and/or biological weapons.

— Turning Point for All Nations, **Bahai International Community**, 1995

BUDDHISM

WISDOM FOR COOLING THE FLAMES

When you drop bombs on the enemy, you drop those same bombs on yourself, your own country.

— **Thich Nhat Hanh**, 2001

APPEAL FROM HIROSHIMA FOR NUCLEAR ABOLITION

There were two bombs, first in Hiroshima and then in Nagasaki... These two cities really must send a strong message that these types of weapons sooner or later have to be eliminated... globalization should be a wakeup call on the need to think of humanity's future... Now national boundaries are not so important... The whole world is one entity, one body. That is the new reality.

— **His Holiness the XVth Dalai Lama**, November 2006. www.dalailama.com/news/post/91-dalai-lama-appeals-from-hiroshima-for-nuclear-abolition



NUCLEAR ABOLITION PROPOSAL 2009

If we are to put the era of nuclear terror behind us, we must struggle against the real “enemy.” That enemy is not nuclear weapons per se, nor is it the states that possess or develop them. The real enemy that we must confront is the ways of thinking that justify nuclear weapons; the readiness to annihilate others when they are seen as a threat or as a hindrance to the realization of our objectives.

— **Daisaku Ikeda**, President, Soka Gakkai International (SGI), September 8, 2009. www.peoplesdecade.org/resource/proposals/proposal_10_nuclear.html

CHRISTIANITY

ATOMIC WARFARE AND THE CHRISTIAN FAITH

In developing and using the bomb we have sinned grievously against the laws of God!

— Commission Report of the **Federal Council of Churches**, March 1946

MILITARISM AND CONSCRIPTION STATEMENT

While we are confident that the ultimate destiny of the world is in God's hand, we cannot ignore humanity's apparent capability of annihilating God's creation via nuclear weapons. The church must plead and pray for reversal of the world's collision course in manufacturing and deploying the most destructive weapons in all history.

— **Mennonite General Assembly**, meeting in Waterloo, Ontario, August 11–16, 1979

NUCLEAR-FREE ZONE

BELIEVING that humankind is free to choose life, we denounce the blasphemy against life which is represented by the development, production, deployment and threatened use of nuclear weapons.

WE DECLARE all property of the Unitarian Universalist Association to be a NUCLEAR-FREE ZONE and we encourage all those who use these properties to denounce the use or threatened use of nuclear weapons by individuals, groups, or nation states.

FURTHER, we invite and encourage all other denominational and religious bodies in North America and throughout the world to join us in declaring their properties Nuclear-Free Zones.

— **Unitarian Universalist Association** General Resolution, 1985. www.uua.org/statements/statements/19759.shtml

DEFENSE OF CREATION: THE NUCLEAR CRISIS AND A JUST PEACE

We say a clear and unconditional No to nuclear war and to any use of nuclear weapons. We conclude that nuclear deterrence is a position that cannot receive the church's blessing.

— **United Methodist Council of Bishops**, 1986

CHRISTIAN OBEDIENCE IN A NUCLEAR AGE

The 200th General Assembly: Declares that since nuclear war cannot satisfy the criteria for just war, it cannot be understood to be in accordance with the provisions of the Book of Confessions of the Presbyterian Church (U.S.A.). (The Second Helvetic Confession (5.258), “The Duty of Subjects”; The Westminster Confession of Faith (6.128), “Of the Civil Magistrate.”); and Directs the Stated Clerk of the General Assembly to notify the President and the Congress of the United States of the 200th General Assembly's (1988) conviction that neither the participation of the nation in nuclear war nor the policy of nuclear deterrence as an end in itself can be justified by the traditional just war doctrine which is fundamental to moral discourse about war and embedded in international law and urging them to the energetic and unremitting pursuit of acceptable policy alternatives.

— Policy statement and resolution of the **Presbyterian Church** (U.S.A.), 1988. www.pcusa.org/get/resources/resource/11633/

THE HARVEST OF JUSTICE IS SOWN IN PEACE

We must continue to say No to the very idea of nuclear war. A minimal nuclear deterrent may be justified only to deter the use of nuclear weapons... Nuclear deterrence may be justified only as a step on the way toward progressive disarmament... The eventual elimination of nuclear weapons is more than a moral ideal; it should be a policy goal.

— Pastoral Letter of the **U.S. Conference of Catholic Bishops**, 1993. www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/the-harvest-of-justice-is-sown-in-peace.cfm

FOR PEACE IN GOD'S WORLD

The principles for deciding about wars include right intention, justifiable cause, legitimate authority, last resort, declaration of war aims, proportionality, and reasonable chance of success. The principles for conducting war include noncombatant immunity and proportionality... These principles are important in international law and in military codes of conduct. They are the basis for our church's unequivocal rejection of nuclear war and for its support for “selective conscientious objection.”

— **Lutheran Peace Social** Statement, August 1995. www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Peace.aspx



SAYING NO TO NUCLEAR DETERRENCE

We reaffirm the finding that nuclear weapons, whether used or threatened, are grossly evil and morally wrong. As an instrument of mass destruction, nuclear weapons slaughter the innocent and ravage the environment. When used as instruments of deterrence, nuclear weapons hold innocent people hostage for political and military purposes. Therefore, the doctrine of nuclear deterrence is morally corrupt and spiritually bankrupt... The implication is clear. If nuclear weapons cannot be legitimately used for either deterrence or war fighting, no nation should possess them.

— **United Methodist Council of Bishops**, 1996 (readopted in 2000 and 2004). <http://archives.umc.org/interior.asp?ptid=4&mid=1038>

RESOLUTION TO SUPPORT THE GOAL OF TOTAL NUCLEAR DISARMAMENT

[We] urge the Government of the United States to exercise leadership among the nations, especially the nuclear weapons states, by immediately initiating negotiations for an International Treaty on Comprehensive Nuclear Disarmament in all its aspects to include a deadline for the completion of nuclear disarmament.

— **Episcopal Church General Council**, 1997. www.episcopalarchives.org/cgi-bin/acts/acts_resolution-complete.pl?resolution=1997-D022

MINUTE ON ELIMINATION OF NUCLEAR ARMS

Churches are not alone in upholding the sanctity of life. One shared principle of world religions is greater than all weapons of mass destruction and stronger than any “balance of terror”: we must do to others what we would have them do to us. Because we do not want nuclear weapons used against us, our nation cannot use nuclear weapons against others. Since Hiroshima and Nagasaki there is uranium within the golden rule.

— **World Council of Churches**, February 2006. www.oikoumene.org/en/resources/documents/assembly/2006-porto-alegre/1-statements-documents-adopted/international-affairs/report-from-the-public-issues-committee/nuclear-arms

POLICY STATEMENT ON PEACE

We declare that the use or development of weapons which would damage genes or render the earth or portions of it uninhabitable is a sin against present and future generations and must be opposed. We call on all nations to abolish their nuclear weapons and to dispose of such weapons in a manner that is not harmful to either the physical or political environment.

— **American Baptist Churches**, June 2007. www.abc-usa.org/wp-content/uploads/2012/06/peace.pdf

IF YOU WANT TO CULTIVATE PEACE, PROTECT CREATION

One can only encourage the efforts of the international community to ensure progressive disarmament and a world free of nuclear weapons, whose presence alone threatens the life of the planet and the ongoing integral development of the present generation and of generations yet to come.

— **Pope Benedict XVI**, celebration of the World Day of Peace, January 1, 2010. www.vatican.va/holy_father/benedict_xvi/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace_en.html

THE NUCLEAR QUESTION: THE CHURCH'S TEACHINGS AND THE CURRENT STATE OF AFFAIRS

In the 18th and 19th centuries individuals fought for the abolition of slavery because they understood that every human being has the God-given right to live in freedom and dignity. In the end, slavery was brought to an end. In today's world, we confront an issue of even greater importance: the possible annihilation of human species and human civilization by nuclear explosion. So, together we should work to build a world free of nuclear weapons. A world without nuclear weapons is not only possible, it has now become urgent.

— **Archbishop Francis Chullikatt**, permanent observer of the Holy See to the United Nations, July 10, 2011. www.zenit.org/en/articles/archbishop-chullikatt-s-address-on-the-nuclear-question

DAOISM

DAOISM IN CHINA: NUCLEAR WEAPONS

The hi-tech wars that assume biochemical and nuclear weapons are especially threatening to both human life and its environment. Hence our Daoists advocate that (1) only by changing our attitudes to nature, recognizing the unity between man and nature, and following the way of nature can we realize sustainable development; (2) respect life, control our desires, not kill animals and expand our benevolence to all creatures; (3) stop any war and resolve disputes by negotiation, stop any damage to the environment and live in natural ways.

— **Min Zhiting**, President of the Chinese Taoist Association, 2004. Quoted in Daoism in China by Yi'e Wang, China Intercontinental Press, 2004, p 186



HINDUISM

NUCLEAR WEAPONS AND THE SOUL OF THE DESTROYING NATION

So far as I can see, the atomic bomb has deadened the finest feeling that has sustained for ages. There used to be so-called laws of war, which made it tolerable. Now we know the truth. War knows no law except that of might. The atomic bomb brought an empty victory but it resulted for the time being in destroying the soul of Japan. What has happened to the soul of the destroying nation is yet too early to see...

— **Mahatma Gandhi**, 1945

RELIGIOUS LEADERS JOIN HANDS TO ADDRESS GLOBAL WARMING, NUCLEAR ARMAMENT

Today, science is moving towards the path of destruction in the form of atomic power. In the ancient times, they used bow and arrow to destroy their enemies, but today due to science, the country is moving towards the path of destruction.

— **His Holiness Shankaracharya Swami Jayendra Saraswati**, Kanchi Kamakoti Peetham, November 2009. <http://fore.research.yale.edu/news/item/religious-leaders-join-hands-to-address-global-warming-nuclear-armament/>

ISLAM

MUSLIM STATEMENT ON NUCLEAR DISARMAMENT

We must say to ourselves first and then to the world that we want a total and universal ban on the possession and production of nuclear weapons. All countries, starting with those that have the largest amount of nuclear weapons, should destroy these weapons. There should be a total ban on their production and testing. Nuclear technology should be used only for humanitarian and peaceful purposes.

— **Dr. Muzammil H. Siddiqi**, President of the Islamic Society of North America, June 2006. www.icpj.net/2006/muslim-statement-on-nuclear-disarmament/

JAINISM

THE SOLUTIONS OF WORLD PROBLEMS FROM JAIN PERSPECTIVE

It is through firm faith in mutual credibility and non-violence that humanity can get rid of this mad race for nuclear weapons and thus can solve the problem of its survival.

— **Professor Sagarmal Jain**, Jainism Studies, Parshwanath Vidyapeeth. www.fas.harvard.edu/~pluralism/affiliates/jainism/article/worldproblems.htm

JUDAISM

TOWARD A NUCLEAR WEAPON-FREE WORLD

From the prophets' dreams of the time when nations would beat their swords into plowshares to today's aspirations of a nuclear weapons-free world, we have sought to avoid armed conflict and not yield to despair in the search for universal peace. The nuclear threats from Iran, North Korea, and terrorists can only be overcome through international cooperation. We call upon Congressional leaders and those worldwide to join together to ensure the fulfillment of these long-overdue initiatives and the achievement of a safer future without nuclear weapons.

— **Rabbi David Saperstein**, Director, Religious Action Center of Reform Judaism, June 2000. http://rac.org/Articles/index.cfm?id=3379&page_prg_id=10987

SUFISM

ELIMINATION OF NUCLEAR WEAPONS: A MATTER OF NATIONAL POLICY AND PERSONAL CONSCIENCE

We, as members of the human family, are responsible and accountable for our own intentions and actions towards the well-being of humanity. We cannot destroy lives and civilizations; we cannot remain indifferent to the security, safety and peace of present and future generations. The destructive effect of nuclear weapons is horrifying, and as a global family we must ban the production, possession and threat to use such destructive power. This is a matter of global, national and personal conscience.

— **International Association of Sufism**, Statement of 2013



10.

Resources/ documents

Videos

The following are short, inspiring video clips that can be used at services and events or circulated via social media:

- **The Atom Project.** A four-minute video about the catastrophic human and environmental consequences of the Soviet nuclear tests in Kazakhstan, and how this has stimulated the Kazakhstan government and people to abandon nuclear weapons (they inherited 1,500 nuclear weapons from the Soviet Union when they became independent) and take a lead in promoting a nuclear weapon-free world. In English, German, Spanish and Japanese. www.theatomproject.org/en.
- **What did you do to celebrate nuclear abolition?** This two-minute video, narrated by Michael Douglas, starts in 2030, the day the world's leaders abolish nuclear weapons and captures highlights of preceding years. Includes a call to take action now to help achieve this goal. www.globalzero.org/demand-zero/2030.
- **Parliamentarians for a nuclear weapon-free world.** Low-budget but inspiring video of parliamentarians declaring support for nuclear abolition and passing the iconic nuclear disarmament symbol from parliament to parliament around the world. In parliamentarians' own languages—subtitled in English and French (Spanish also available). www.baselpeaceoffice.org/article/nuclear-disarmament-promoted-inter-parliamentary-union-assembly#video
- **Bruce Kent on abolishing nuclear weapons.** Former Catholic Priest Bruce Kent, Vice-Chair of the Campaign for Nuclear Disarmament, speaks about processes for abolishing nuclear weapons and ending war. www.youtube.com/watch?v=OPDEGR2G5-A
- **Demand Zero.** U.S. celebrities cite the words of President Obama's historic Prague speech on nuclear abolition. www.globalzero.org/demand-zero/prague-speech
- **Global Voice. Goodbye Nukes.** A 10-minute video of voices from around the world, produced by youth. www.youtube.com/watch?v=UJDljCIrNow&feature=youtu.be
- **The Post-Atomic World.** A 20-minute presentation and discussion by Reverend Tyler Wigg-Stevenson on nuclear weapons and religious ethics. www.qideas.org/video/the-post-atomic-world.aspx

Resource books and teaching guides

■ **Nuclear Weapons: What Can Christians Do?** Published by the Christian Campaign for Nuclear Disarmament, this 24-page guide includes background information on nuclear weapons and the UK nuclear deterrence policy, plus a range of ideas for action and reflection within Christian churches, and in conjunction with disarmament organizations. It includes sample liturgies and action letters, as well as advice on using traditional and social media, contacting decision makers, and more. Available from Christian Campaign for Nuclear Disarmament, Vannunu House, 162 Holloway Road, London N78DQ, UK; phone 020 7700 4200; email Christians@ccnduk.org; website <http://ccnd.gn.apc.org>

■ **The Fire Next Time: Faith and the Future of Nuclear Weapons.** A recent collection of inspiring essays edited by Ray Waddle and published by Yale Divinity School as part of their “Reflections” series. Focuses on religious and ethical aspects of this “Second Nuclear Age” (post-Cold War) and on what should be the response of people of faith. Authors include George Shultz (former U.S. Secretary of State), Jonathan Granoff (President, Global Security Institute), Tyler Wigg-Stevenson (Director of Faithful Security), Jonathan Schell (renowned author of “The Fate of the Earth”), Sergio Duarte (UN High Rep for Disarmament) and others. Available at www.yale.edu/reflections/spring_09.shtml; hardcopy available from Religions for Peace, 777 UN Plaza, New York, NY 10017, USA

■ **Handbook for Parliamentarians on Supporting Nuclear Non-Proliferation and Disarmament.** Produced by the Inter-Parliamentary Union and Parliamentarians for Nuclear Non-proliferation and Disarmament, this handbook provides a superb background on nuclear weapons issues, examples of good parliamentary and government practice, and recommendations on what parliamentarians can do to help achieve a nuclear weapon-free world. A valuable resource for all religious and faith-based communities who are engaging with parliamentarians and governments to advance nuclear abolition. Available in English, French and Spanish at www.ipu.org/english/handbks.htm#nnp; hardcopy available from the Basel Peace Office, email alyn@pnnd.org; website www.baselpeaceoffice.org

SAMPLE PRAYERS

UNIVERSAL PRAYER FOR PEACE

Lead me from death to life,
from falsehood to truth.
Lead me from despair to hope,
from fear to trust.
Lead me from hate to love,
from war to peace.
Let peace fill our heart,
our world, our universe.
Peace, peace, peace.

PRAYER FOR NUCLEAR DISARMAMENT

Dear God/Allah... We bring you our deep concern for the fragile beauty of your world and for the vulnerable lives of your children threatened by the existence of nuclear weapons. Help governments and people to trust each other and to move away from reliance on a terror that blights the lives of the young and threatens future generations. We pray for the global abolition of nuclear weapons as part of bringing peace and security to the world.

RELIGIOUS & ECUMENICAL WORLD LEADERS INTERFAITH CONVOCATION

Below is the litany from a convocation held at the Interfaith Chapel to the United Nations on May 2, 2010, in advance of the 2010 Conference of States Parties to the Nuclear Non-Proliferation Treaty (NPT).

May we remember and mourn:

- Those who died in Hiroshima and Nagasaki
- Those who use their gifts to create weapons of mass destruction
- Those who have died of cancer and disease from exposure to nuclear tests
- Those who today suffer from these diseases and those not yet born who will
- Those islands that were destroyed in nuclear weapons tests
- Those who would sow fear by threatening to use nuclear weapons
- Those who fund new generations of weaponry
- Those who profit from the manufacture of nuclear weapons.



Religions for Peace statement on nuclear weapons

Below is the full text of the Religions for Peace policy statement on nuclear weapons adopted in Marrakesh, Morocco, on November 18, 2011. Excerpts of other key religious statements and links to their texts online are listed in Section 9.

The existence and proliferation of nuclear weapons continues to pose a grave threat to humanity and is an inherent moral contradiction. Nuclear weapons undermine the value of human life and threaten the global ecosystem on which all life depends. This grave threat and fundamental moral challenge concerns us profoundly. The indiscriminate devastating effects of nuclear weapons have led us to refute any justification of their actual or potential use. Deeply rooted in our reverence of the sacredness of life, our religious traditions call us to act to address this grave threat and fundamental moral challenge.

Past advocacy efforts have succeeded in limiting nuclear testing and have slowed proliferation, but have not resulted in significant progress towards comprehensive disarmament. However, religious communities can help to achieve this—the political and social momentum now favors for complete elimination of nuclear weapons. Hence we, the members of the International Executive Committee of Religions for Peace, urgently call on all states to work in solidarity for the elimination of nuclear weapons.

We believe that international law is essential to the maintenance of peace among nations. Nuclear weapons by their very nature cannot comply with fundamental rules of international humanitarian law forbidding the infliction of indiscriminate and disproportionate harm. We agree with those who assert that the threat as well as the use of nuclear weapons is barred by international law. We furthermore agree with those who assert that the unlawfulness of the threat and use of nuclear weapons calls into serious question the lawfulness of their possession by any state or non-state actor.

We categorically reject nuclear deterrence as a permanent component of any state's strategic policy, or as a means of projecting state power or protecting economic or political interest. In response to those who perceive nuclear weapons as a vehicle to national prestige or greater influence within the community of nations, we assert that there

is neither prestige nor honor nor dignity in developing or maintaining these monstrous instruments of indiscriminate destruction. On the other hand, we applaud states that have voluntarily dismantled their nuclear arsenals, discontinued efforts to obtain nuclear weapons, or chosen proactively not to develop such weapons.

We enthusiastically support UN Secretary-General Ban Ki-moon's Five-Point Plan for Nuclear Disarmament and urge all declared and undeclared nuclear weapons states to immediately begin the process to negotiate a comprehensive binding international agreement, or framework of mutually reinforcing instruments to eliminate nuclear weapons, backed by strong systems of international verification.

We urgently call upon all states to take the necessary steps, both unilaterally and in cooperation with other states towards the universal, legally enforceable and verifiable elimination of all nuclear weapons.

Moreover, we applaud the creation of nuclear-free zones in Africa, Central Asia, South-East Asia, Latin America and the Caribbean, and the South Pacific as well as single-state nuclear free-zones. We call on other regions to negotiate similar agreements and call on all states in the Middle East to participate actively and in good faith in the upcoming (United Nations) Conference on a Weapons of Mass Destruction Free Zone in the Middle East. As important as they are, we perceive regional nuclear free zones and WMD-free zones not as ends unto themselves, but as partial steps toward general and complete nuclear disarmament.

We, the representatives of diverse religious traditions, are committed to working together on the basis of shared moral concerns and shared moral conviction: We must all work together to eliminate nuclear weapons, reduce overall defense spending and invest in the common good. We can and must work together to build peace.



ADAPTABLE STATEMENT

Our faith celebrates peace and life. It calls on us to protect the innocent, the environment and future generations. It calls on us to treat others as we would want them to treat us. It calls on us to prioritize the meeting of basic human needs over military power and greed. It thus calls on us to reject nuclear weapons, the destructive power of which cannot be contained in time or space.

Nuclear weapons are not weapons which can be constrained by the laws of warfare, let alone the laws of morality. The very possession of nuclear weapons tears at the fabric of international law—and rips apart the principles of all religious faiths.

A travesty of history has left nuclear weapons in the hands of some governments, who continue to spend approximately \$100 billion annually for a security based on nuclear deterrence. Such security comes at a huge cost to the social and environmental needs and Millennium Development Goals that could be met with these funds. Such security is deceptive. A failure would catapult the world into a catastrophic and unprecedented humanitarian and environmental disaster that could lead to the collapse of civilization. Our religious principles require a security based not on the threat to destroy cities, annihilate innocent people and destroy the environment. We must build security based on respect, tolerance, understanding, agreement and mutual benefit.

In the 21st century, we have the capacity to eliminate nuclear weapons in a phased process through negotiated agreement supported by effective measures for verification and enforcement. We call on political leaders to allocate the necessary political commitment and resources for this task, diplomats to negotiate in good faith, and people of all faiths to provide support and encouragement to governments to take a leap of faith into a new framework for civilization. Eliminating nuclear weapons will not take us backwards to the turbulent world prior to their invention—but to a new world of cooperative security where our collective intelligence and resources will be dedicated to addressing human need and fostering harmony.

Nuclear weapons are not fit for civilization. Martin Luther King, Jr. said that “when scientific power outruns spiritual power we end up with guided missiles and misguided men.” As spiritual power and ethics catch up with science, we will indeed bring peace and wisdom back to Earth for all of humanity.

UN Secretary-General’s Five-Point Proposal for Nuclear Disarmament

On October 24, 2008 (United Nations Day), UN Secretary-General Ban Ki-moon gave a ground-breaking speech at the United Nations in New York on the “Contagious Doctrine of Nuclear Deterrence.” He used the speech to launch a Five-Point Proposal for Nuclear Disarmament.

The proposal brings together key initiatives that have general support at the United Nations—such as the call for a global treaty to eliminate nuclear weapons (nuclear weapons convention) and interim measures including establishment of nuclear weapon-free zones. The Five-Point Proposal has been supported around the world, including by the Inter-Parliamentary Union Assembly (representing over 160 parliaments, including most of those from the nuclear-armed countries) and by numerous resolutions in national parliaments.

For the full text of the proposal see www.un.org/disarmament/WMD/Nuclear/sg5point.shtml.

High-level statements

On January 4, 2007, four high-level policy makers from the United States—George Shultz, William Perry and Henry Kissinger (former U.S. Secretaries of Defense and State) and Sam Nunn (former U.S. Senator)—released a statement in *The Wall Street Journal* calling for a nuclear weapon-free world. These former advocates of nuclear deterrence argued that such a policy was necessary during the Cold War, but in a multipolar world it cannot guarantee security and creates more risks than it can prevent.

This inspired high-level policy makers from other nuclear-armed countries and countries under extended nuclear deterrence doctrines to follow suit. These statements from Australia, Belgium, Canada, France, Germany, Italy, the Netherlands, Norway, Poland, the Republic of Korea, Russia and the United Kingdom supporting the goal of a nuclear weapon-free world demonstrate that such an aspiration is not merely an ethical imperative, but also a political and security possibility.

For the full list and links to the statements see www.wagingpeace.org/menu/issues/nuclear-weapons/govt_statements.htm.



11.

Contacts:

Nuclear abolition organizations

Faith-based

CHRISTIAN CAMPAIGN FOR NUCLEAR DISARMAMENT

<http://ccnd.gn.apc.org>

Christian CND is a specialist section of the Campaign for Nuclear Disarmament. Christian CND provides a focus for Christians who want to witness on the basis of their faith against nuclear weapons and other weapons of mass destruction, while also positively campaigning for peace. Christian CND, Mordechai Vanunu House, 162 Holloway Road, London, N7 8DQ; email christians@cnduk.org

FAITHFUL SECURITY: THE NATIONAL RELIGIOUS PARTNERSHIP ON THE NUCLEAR WEAPONS DANGER

<http://faithfulsecurity.wordpress.com/>

Faithful Security is a multifaith coalition dedicated to raising the voice of U.S. religious communities toward a world free of nuclear weapons. Faithful Security's partners include Christian, Muslim, Jewish and interfaith groups.

INTERNATIONAL FELLOWSHIP OF RECONCILIATION

www.ifor.org

The Fellowship of Reconciliation is a faith-based international community of people who have joined together to celebrate the essential unity of all creation, oppose war and explore the power of love and truth for resolving human conflict. Founded in 1914 in response to the horrors of war in Europe, IFOR has taken a consistent stance against war and its preparation throughout its history. The U.S. affiliate of IFOR coordinates domestic and international disarmament and demilitarization campaigns. See <http://forusa.org>.

RELIGIONS FOR PEACE

www.religionsforpeace.org

Religions for Peace is the largest international coalition of representatives from the world's great religions dedicated to promoting peace. Respecting religious differences while celebrating our common humanity, Religions for Peace is active on every continent and in some of the most troubled areas of the world, creating multireligious partnerships to confront our most dire issues: stopping war, ending poverty, and protecting the Earth.

FRIENDS COMMITTEE ON NATIONAL LEGISLATION

www.fcnl.org

Founded in 1943 by members of the Religious Society of Friends (Quakers), FCNL's nonpartisan, multiissue advocacy connects historic Quaker testimonies on peace, equality, simplicity and truth with peace and social justice issues. FCNL fields the largest team of registered peace lobbyists in Washington, DC.

FCNL produces the Nuclear Calendar—a weekly calendar of key events and legislative developments on nuclear disarmament in the United States and around the world. For the nuclear disarmament program, contact David Culp, email david@fcnl.org; website <http://fcnl.org/issues/nuclear/>.

PAX CHRISTI INTERNATIONAL
www.paxchristi.net

Pax Christi International is the global Catholic peace movement and network founded in 1945. It works to help establish peace, respect for human rights, justice and reconciliation in areas of the world that are torn by conflict. It is grounded in the belief that peace is possible and that vicious cycles of violence and injustice can be broken. Pax Christi has more than 100 Member Organizations active in more than 50 countries on five continents worldwide. In the Netherlands, Pax Christi and the Dutch Interchurch Peace Council (IKV) conduct a nuclear abolition campaign: No Nukes, www.nonukes.nl/en.

WORLD COUNCIL OF CHURCHES
www.oikoumene.org

The WCC was established to develop harmony and unity between the Christian faiths. It brings together churches, denominations and church fellowships in more than 110 countries and territories throughout the world, representing over 500 million Christians and including most of the world's Orthodox churches, scores of Anglican, Baptist, Lutheran, Methodist and Reformed churches, as well as many United and Independent churches. WCC has a special program on nuclear disarmament under which it raises ecumenical concerns and advocates at various levels of national and international governance for nuclear disarmament, control of the spread of other weapons of mass destruction, accountability under the international rule of law, and fulfillment of treaty obligations.

Others

ABOLITION 2000
www.abolition2000.org
www.facebook.com/Abolition2000

This global network seeks to eliminate nuclear weapons. Over 2000 organizations—including religious groups, environmental organizations, labor groups, peace and disarmament groups—have endorsed the Abolition 2000 call for a global treaty to abolish nuclear weapons. Abolition 2000 advocates for a nuclear weapons convention at the United Nations, various treaty bodies (such as the Non-Proliferation Treaty conferences), in parliaments and interparliamentary associations, and among civil society.

BAN ALL NUKES GENERATION
www.bang-europe.org

A youth-run network for young people on actions to abolish nuclear weapons, BANg! Ban All Nukes generation offers youth a space to develop and implement their own strategy to achieve peace and nuclear disarmament in Europe and in the world. It is also a marketplace of ideas to exchange successful experiences, best practices and information. BANg! Europe has over 100 members from various organizations in a dozen countries.

BASEL PEACE OFFICE
www.baselpeaceoffice.org
www.facebook.com/BaselPeaceOffice

This Swiss-based organization brings together key international initiatives and networks to build collaboration for a nuclear weapon-free world. The Basel Peace Office serves as head office for Parliamentarians for Nuclear Non-proliferation and Disarmament. Other programs include the Nuclear Abolition Forum, Framework Forum, Peace and Sport, Nuclear Weapon-Free Zones, Open the Door to a Nuclear Weapon-Free World Campaign and Abolition 2000. The Basel Peace Office has a strong focus on collaboration with the United Nations in Geneva and New York.

GLOBAL SECURITY INSTITUTE
www.gs institute.org; <http://gs institute.org/bsg/index>

An international organization established by U.S. Senator Alan Cranston, the Global Security Institute brings together former heads of state and government, distinguished diplomats, United Nations officials, effective politicians, committed celebrities, religious leaders, Nobel Peace Laureates, disarmament and legal experts, and concerned citizens to pursue practical policies for cooperative security and international law with a specific focus on nuclear abolition. In the United States, the Global Security Institute has established a prestigious Bipartisan Security Group of former Republican and Democratic officials with experience in diplomacy, law, intelligence and military affairs.

GLOBAL ZERO
www.globalzero.org

Global Zero is an international organization of political, military, business, civic and faith leaders, backed by a grassroots campaign, which focuses primarily on steps the nuclear-armed countries could take now to pave the way for the global elimination of nuclear weapons by 2030. Global Zero produces inspiring videos to share via social media. The group also organizes events on Global Zero Day—April 5—the anniversary of President Obama's historic Prague speech.



INTERNATIONAL PEACE BUREAU
www.ipb.org/web

The International Peace Bureau is a global network of over 300 peace and disarmament organizations focusing on “Sustainable Disarmament for Sustainable Development.” By reducing funding for the military sector, significant amounts of money would be available for social projects domestically or abroad and lead to the fulfilling of real human needs and general development. The International Peace Bureau was awarded the Nobel Peace Prize in 1910, and many of its leaders have also received the prize.

INTERNATIONAL PHYSICIANS FOR THE PREVENTION OF NUCLEAR WAR
www.ippnw.org

International Physicians for the Prevention of Nuclear War is an international network of medical professionals working to prevent war and armed conflict and to achieve the abolition of nuclear weapons and the end to nuclear energy. IPPNW has 62 affiliates, which are national medical organizations with a common commitment to the abolition of nuclear weapons and the prevention of war.

INTERNATIONAL ASSOCIATION OF LAWYERS AGAINST NUCLEAR ARMS
www.ialana.net
www.lcnp.org

The International Association of Lawyers Against Nuclear Arms is a network of lawyers and lawyers’ organizations advancing legal approaches to ban nuclear weapons and achieve nuclear disarmament. The organization was instrumental in the World Court ruling against nuclear weapons and in drafting the Model Nuclear Weapons Convention, which has been circulated by UN Secretary-General Ban Ki-moon as a guide to nuclear disarmament negotiations.

MAYORS FOR PEACE
www.mayorsforpeace.org
www.2020visioncampaign.org

Led by the city of Hiroshima, Mayors for Peace is an international organization of cities dedicated to the promotion of peace and the abolition of nuclear weapons. Over 5,000 cities have endorsed the Mayors for Peace Vision 2020, a call for the negotiation of a nuclear weapons convention to abolish nuclear weapons by 2020.

NUCLEAR ABOLITION FORUM
www.abolitionforum.org

A joint project of eight leading disarmament organizations, established to facilitate dialogue between academics, governments, disarmament experts and NGOs on key issues regarding the prohibition and elimination of nuclear weapons under a nuclear weapons convention or package of agreements, as well as the process to achieving this.

PARLIAMENTARIANS FOR NUCLEAR NON-PROLIFERATION AND DISARMAMENT
www.pnnd.org
www.facebook.com/pnndglobal

Parliamentarians for Nuclear Non-proliferation and Disarmament is an international cross-party network of parliamentarians collaborating on initiatives to prevent nuclear proliferation and achieve a nuclear weapon-free world. The network includes many influential policy makers, including current and former heads of government, foreign ministers, and chairs of parliamentary foreign affairs and defense committees.

WORLD FUTURE COUNCIL
www.worldfuturecouncil.org
www.worldfuturecouncil.org/peace_and_disarmament

The World Future Council is a high-level group of recognized experts that highlights and promotes effective policies to safeguard the rights of future generations, and in particular to ensure a peaceful and sustainable environment and society. The Council confers the prestigious Future Policy Award for best practices. Its disarmament program highlights effective government policies, advances disarmament for development, informs about the climate/nuclear nexus and hosts the Nuclear Abolition Forum.





Imagine that the government announced that its scientists had developed a terrible bomb. This bomb was specially designed so that it would cause no physical damage whatsoever. Instead, its only consequence would be the immediate death of every child in utero within a one mile radius of the blast. Its developers called it "the abortion bomb," and believed that by destroying an entire generation to come, our country could shatter the adversary's morale and will to fight.

If, in such a circumstance, there were not an immediate, full-throated, and unconditional rejection of this new weapon from religious leaders, we would rightfully say that they were charlatans and morally bankrupt, for a bomb that makes war on unborn children would be an abomination before heaven. We should say of such a thing that it should not exist, that it may neither be used nor threatened by anyone of goodwill.

And yet: we tolerate and even sometimes embrace an international security system based around the threat of a bomb that not only kills the unborn, but their mothers, their siblings, their grandparents, and everyone else within its terrible radius. Why does the fact that nuclear weapons do more damage than this hypothetical "abortion bomb" make them somehow seem less morally troubling to so many?

— **Reverend Tyler Wigg-Stevenson**, author of *Brand Jesus: Christianity in a Consumerist Age* and *The World Is Not Ours to Save*

Religions for Peace

NO ORDINARY SUN

Hone Tuwhare*

Tree let your arms fall:
raise them not sharply in supplication
to the bright enhaloed cloud.
Let your arms lack toughness and
resilience for this is no mere axe
to blunt nor fire to smother.

Your sap shall not rise again
to the moons pull.
No more incline a deferential head
to the wind's talk, or stir
to the tickle of coursing rain.

Your former shagginess shall not be
wreathed with the delightful flight
of birds nor shield
nor cool the ardor of unheeding
lovers from the monstrous sun.

Tree let your naked arms fall
nor extend vain entreaties to the radiant ball.
This is no gallant monsoon's flash,
no dashing trade wind's blast.
The fading green of your magic
emanations shall not make pure again
these polluted skies . . . for this
is no ordinary sun.

O tree
in the shadowless mountains
the white plains and
the drab sea floor
your end at last is written.

***Hone Tuwhare** (1922–2008) was an indigenous (Maori) poet from New Zealand. He wrote this poem after seeing the devastation in Hiroshima as part of the British Commonwealth Occupational Force in Japan at the end of the Second World War. The poem was one of the emblems of the anti-nuclear movement in the Pacific region that led to the establishment of the South Pacific nuclear weapon-free zone. It is still taught in New Zealand schools as a powerful allegory of atomic apocalypse.