

NUCLEAR WEAPONS

WHAT CAN CHRISTIANS DO?

**A Guide for
the Churches**

**Church
Statements
inside**

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'Christians working and praying for a nuclear weapons-free world'

This guide replaces earlier editions, which were published in loose-leaf form as a ‘pack’ for the Churches. These were made possible by the generous sponsorship of the Jesuit Fund for Social Justice, the United World Education and Research Trust and the Allan and Nesta Ferguson Trust.

‘Campaigning’ pages are still included. They can be photocopied, as may the list of Church Statements against Trident. A list of Statements is also available as an A4 poster (useful for church notice boards). For free copies, contact our office.

Introduction

WHAT are nuclear weapons ?

Though some of us may not need to consider this question, there are many who seldom reflect on them. Older people remember those dreadful pictures of Hiroshima and Nagasaki. Whole cities destroyed, the civilian inhabitants not only killed but horribly burnt and irradiated. Nuclear poisons with atrocious and lasting harm to survivors and later generations. Mass destruction, perpetuating .

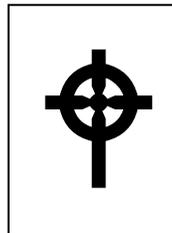
Many think that with the end of the cold war, nuclear weapons went away. In fact the British Trident missiles are much more powerful than the bombs used on Japan and are on call, deployed twenty-four hours a day. (Trident is described on page 5.)

WHY should Christians be concerned about this issue ?

Christians believe in a God
who is good and life-giving.

He lovingly created the world and all
and He desires their happiness.

Followers of Christ emulate Him.



it contains. He created people in His image,

They too seek to act in life-giving ways. Responding to God's love, they work to witness to the Kingdom, where all that threatens or oppresses is erased.

This broken world contains many evils, but nuclear destruction is so great, indiscriminate and pervasive, it seems to **epitomise blasphemy** against God and His plan.

HOW are Christians working to eliminate nuclear weapons ?

Are you aware of the **Christian** Campaign for Nuclear Disarmament? (Christians of all denominations working together.) This guide shows how they co-operate in effective and dignified ways, combining spirituality with imagination.

Just as there are people who pray but do not act, so there are those who act without remembering to pray. Work for God requires both. And it has to mean working with tact and respect for others. Remember, *'Peace begins with me!'*

It is hoped you will do whatever you can to support this vital cause and reinforce the stance of your church and community in the matter. In the last few years, concern over this grave moral issue has grown among the leaders of the various Christian denominations, with each issuing statements against nuclear weapons. (See pages 8 and 9). You can help fellow churchgoers and others to know about this so that the voice of the church can become stronger, be heard, and help bring about essential change.

Questions that are asked:

>Why shouldn't Christians accept nuclear weapons?

Great numbers of innocent people would die and even more would suffer horribly (see 'Effects' on page 3). Nuclear weapons cannot comply with 'Just War' criteria.

The environment would be seriously degraded and even those using them would be jeopardised. They are so dangerous, the obvious thing is not to use them at all. It would involve widespread murder.

>So they are an encumbrance?

A harmful encumbrance. In addition, keeping and maintaining them wastefully redirects resources when so many people are in need. They divert talent. Reliance on them can sap alternative positive effort. Accepting them can diminish our sensitivity towards other matters (see page 19).

>Can't we have them just as a deterrent?

No. For a deterrent to be credible it has to be understood that it would be used. The intention to use means those who condone them carry murder (usually unrecognised) in their hearts. They need to recognise this because murder is wrong.

>So what protection is there?

Nuclear weapons are a false protection. Christians believe that God is our help. This booklet contains both information and ideas on what may be done.

>Can the churches help?

Yes. Through the Gospel of the Prince of Peace, they can lead people away from error. In giving Christ's message, ministers, pastors and priests can point toward better ways of thinking, better ways of living. Stale attitudes can be abandoned and life can be transformed.

Hopefully, this booklet, its explanations and example, may trigger some change where the status quo reigns and new thought in otherwise moribund areas.

Every location is different in some way. Please spend a little time to examine these pages and think how they might be used to good effect where you are. You are likely to reflect on what the greatest challenges might be, but perhaps begin by trying something that is relatively easy and unlikely to fail. Nothing succeeds like success and it can be a way of revealing like-minded souls with good ideas and enthusiasm.

EFFECTS

Nuclear weapons are supreme weapons of mass destruction. Unlike conventional weapons which it is sometimes possible to use solely against military targets, they cannot be used selectively. They are indiscriminate. Because of the scale of destruction caused and the radioactive fallout that ensues, they will always kill and injure the innocent, often at large and unpredictable distances, and later on as well.

They affect succeeding generations. Pregnant women exposed to radiation from them miscarry or give birth to damaged children. Radioactive particles in the air and water cause cancers and the contamination of soil and vegetation lasts many years.

Nuclear testing in the fifties was done far away, yet casualties to innocent populations still resulted. The Chernobyl explosion and fire, though less intense than a nuclear bomb, did terrible harm. Fallout drifted right across Europe. For many years, Welsh sheep farms have had to be monitored for radioactive Caesium. The cancer rate among children in places far from Chernobyl soared. Hospitals could not cope. In 2012 we had a similar disaster at Fukushima in Japan, so big it affected nuclear power policies.

Results:

* Immediate: Over a wide area, heat flash vaporises human tissue. At Hiroshima, the only remains of most of the people caught in the open within a half-mile radius were shadows burnt into the stone.

* Near-immediate: Death from blast and lack of oxygen due to firestorm. Non-survivable burns, with skin peeling away. The collapse of buildings over a great area.. Even people with possibly survivable injuries die, since all rescue and medical services are overwhelmed.

* Short-term: Many survivors soon affected by radioactive fall-out and 'black rain'. Bleeding from mouth and gums, hair loss, haemorrhagic diarrhoea, vomiting, fever and terminal coma. No effective treatment, death ensues after a few days. At lower levels of exposure, death rate still remains high.

* Long term: Radiation induced cancers affect many, often twenty or more years later. Higher child leukaemia rates and birth abnormalities occur. Genetic defects handed on.

Hiroshima Day is on August 6th

Nagasaki Day is on August 9th

Fatal Attraction!

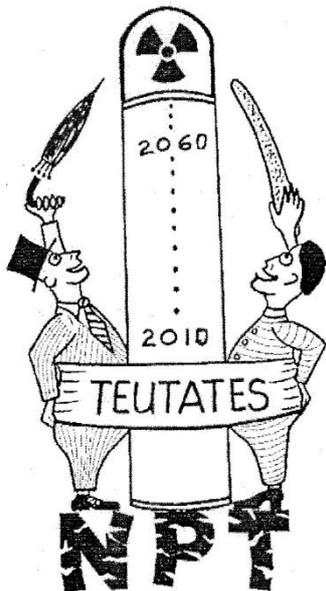
(or countries pushing ahead with more of the same)

In 1983, the Catholic Bishops of the United States, in their pastoral letter *The Challenge of Peace*, rejected nuclear deterrence as an adequate long-term basis for peace, yet here it still is as a permanent feature of military strategy. Articles on non-proliferation often focus on the desirability of non-nuclear weapon states not obtaining such capability but fail to mention the other half of the bargain. What is left out is the reciprocal commitment of the nuclear weapon states (which they signed up to in the Non-Proliferation Treaty) to eliminate their *own* nuclear weapons.

Steps that *are* taken to reduce stocks often focus on items that are already getting out of date. Indeed, warheads sometimes only transfer into storage. Meanwhile, new ones are developed and improved. Nuclear so-called 'bunker busters' cannot penetrate deep enough to avoid fallout. Attempts have been tried to develop 'small' or 'usable' warheads, but nuclear physics sets a limit to reduction in size. These weapons remain diabolical and those who might use them become war criminals or pariah nations.

The Atomic Weapons Establishment (AWE) at Aldermaston has spent billions on updating our Trident warheads. In 2010 our Prime Minister signed a treaty with France, 'A Teutates Treaty' (named after a Celtic god of war), to collaborate on nuclear weapons for 50 years! The French facility is at Valduc. One might say that Aldermaston is now 'twinned' with Valduc. This is not in the spirit of the NPT.

It is depressingly evident how determinedly countries which have nuclear weapons want to hold on to them. How too, this can cause other countries to ignore the spirit of the NPT. The ownership of nuclear weapons has not prevented wars or terrorism. The waste of resources just in terms of money spent on them, is a source of shame in itself. Their existence dulls whole electorates and holds back moral development. They can be thought of as symbols of false power, false status, fearful pride. Some sort of idols of our age, but with more menace than the idols of old and an ever-present threat to creation.



TRIDENT

Trident is Britain's submarine-based nuclear weapons system. There are four submarines. Each carries up to 48 nuclear warheads. There is always one submarine out on patrol, ready to fire its missiles. Every warhead is about seven times as destructive as the atomic bomb that annihilated Hiroshima. That one killed about 140,000 civilians. Many more have died from that one event since.

The submarines are based in Faslane, only 30 miles from Glasgow. They spend long periods under the ocean and come to Devonport in Plymouth for refit. Their warheads are manufactured at Aldermaston and transported by road to Coulport, near Faslane in Scotland.

How is it we still maintain these weapons when we are obliged to move to nuclear disarmament? How instead can we make plans to extend our possession of nuclear weapons?

As you read this, at a cost of over £1.5 billion per year, out at sea one of the submarines is hiding, waiting to launch sixteen multiply war-headed missiles. The bomb factory at Aldermaston constantly services those warheads. (There is special warhead transport between Coulport and Aldermaston.)

Trident is often called 'our independent deterrent'. Robin Cook said in 2005, "*Dan Plesch documents, in an impressive forthcoming report, that all levels of the Trident system depend on US co-operation.*" This informative report was published in March 2006 and is now available from the Foreign Policy Centre.

This means the UK is actually dependent on the US in regard to Trident. UK-US collaboration over all three aspects (warhead, delivery system and submarine platform) is conducted under the Mutual Defence Agreement (MDA), an agreement that was quietly renewed in 2004 for a further 10 years.

(We print a 'Meditation on Trident' on page 18.)

You may like to contact us for the published results of our Theology Conference on Trident, held in Oxford.

The immorality of nuclear weapons (and of nuclear deterrence) was examined. Key Speakers were: Gerard Hughes SJ, Peter Hunter OM, and Regius Professor Marilyn McCord Adams.

Where Now?

Replacing or updating Trident will prolong its life well into this century.

In 2012/13, before making a final decision, funds have already been secured by the UK Government to enable Britain to continue having nuclear weapons, either as a renewal of the existing system or in some other form. You will have heard several arguments against replacing them and perhaps noted that, valid as these objections are, the argument about basic immorality is often neglected. One can suspect that were they not to be renewed, the official reason given might be that they had become less relevant, with immorality not being given a mention. Christians and many others know, that valid as the secondary arguments are, the moral argument is paramount. In fact there can be a danger in leaving it out while employing the others: we would certainly rejoice at the success, but do we want to succeed only because of expedience? There is a Gospel to declare.

Teutates

In November 2010, our Prime Minister signed a treaty with France to collaborate on nuclear weapons for 50 years. Economic and safety reasons were cited. The atomic weapon research centres at Aldermaston in the UK and at Valduc in France are now linked. This move seems to go against the spirit of the NPT. This treaty is called the Teutates Treaty (after a Celtic god of war) and Christian CND took the initiative to highlight it internationally by having it discussed at an NPT meeting in Geneva in 2013.

The following will be useful for those interested in the legal arguments. It comes from an article supplied by lawyer George Farebrother of the World Court Project and secretary of the Sussex Peace Alliance..

He points out that choosing not to replace Trident in any shape or form would avoid the danger of signalling to would-be proliferators that nuclear weapons are an asset rather than a liability.

He refers to a compelling argument derived from law: under the 1968 Non-Proliferation Treaty the UK, as a Nuclear Weapon State, is committed to nuclear disarmament "at an early date". This is not something imposed on Britain from outside. It has been ratified by Parliament and is therefore part of UK law. A country which aspires to live under the rule of law must abide by its legal obligations.

In 2000, the NPT Review Conference was getting nowhere, when a group of countries (the New Agenda Coalition) proposed a *Programme of Action* for global nuclear disarmament which included "an unequivocal undertaking by the nuclear weapon States to accomplish the total elimination of their nuclear weapon arsenals leading to nuclear disarmament". "Nuclear weapons are to have a diminishing role in national policies and disarmament must be irreversible." Because these pledges are a natural extension of the original NPT they are not mere political aspirations: they are legally binding. The programme of action contains 13 steps (see page 21).

In 1996 the World Court unanimously ruled that there is an obligation to "pursue in good faith and bring to a conclusion negotiations leading to nuclear disarmament in all its aspects."

“Good Faith” has a very precise definition. It means sincerity in negotiating and not operating from entrenched positions. It also means achieving a result - global nuclear disarmament - and not just sitting around the negotiating table. The objective must be pursued consistently and involve real political will; spasmodic efforts now and again are not good enough.

George says, ‘How can Trident replacement fit in with this?’ [To this we can add, ‘and how does the Teutates Treaty fit in? How does its half-century time scale fit in with “at an early date”? How does that treaty comply with “in good faith”?’]

With regard to the extending of Trident, he says:

‘Of one thing we can be certain. Even if the government only decides to extend the life of the present system for another twenty or thirty years with "more of the same", it will violate the NPT. You cannot carry out negotiations "in good faith" whilst projecting nuclear weapons well towards the end of the century.

Bequeathing nuclear weapons to our grandchildren and their children cannot possibly count as eliminating them at an early date and is therefore a violation of good faith.’

THE CURRENT SITUATION

***Trident:** In Spring 2000, our government held a vote on replacing Trident. It became clear that many Labour and Liberal MPs would not support this. In an effort to make it more acceptable, the Prime Minister said the vote was merely about work on the concept or design of a replacement. Even so, he was embarrassed by having to rely on the votes of the Opposition. February 2007 also saw the General Synod of the Church of England voting against Trident replacement.

This is being written in 2013, with not much time remaining till the ‘full decision’. If resistance fails, there will be more decades of the UK holding nuclear weapons. At the moment there is a window of opportunity *not* to replace Trident and to give up nuclear weapons altogether.

***The Nuclear Non-Proliferation Treaty (NPT):** Progress in this vital international treaty often falters. A country deciding to give up its nuclear weapons could give a lead and be a stimulus to others. **The UK is now in a unique position to be that country.**

People often assume the NPT is just about limiting nuclear weapons to the countries that already have them (an impression which those countries seldom hurry to correct). It is, in fact, an agreement that the countries without them will not obtain them if the nations which have them will give them up.

Our country signed up to this.

THE CHURCHES SPEAK

Actions and extracts from some of the Statements by Churches and Church Leaders:

One of the **most recent** condemnations (at the end of 2012) has been published by the Joint Public Issues Team of the Baptist Union of Great Britain, The Methodist Church and the United Reformed Church, all of whom are outspoken in their opposition to replacing Trident. It is called 'Better off without Trident'. It outlines the Christian perspective and contains ideas for action.

The Church of England Synod has voted against Trident. (Feb 2007, Resolution GS 1644): "the proposed upgrading of Trident is contrary to the spirit of the United Kingdom's obligations in international law and the ethical principles underpinning them."

Pope Benedict XVI, - World Day of Peace, 2006: "What can be said, too, about those governments which count on nuclear arsenals as a means of ensuring the security of their countries? Along with countless persons of good will, one can state that this point of view is not only baneful but also completely fallacious." *And in 2007: "The fate of the whole human family is at stake!"*

Scotland's eight Roman Catholic Bishops, April 2006: "The Catholic Church has clear and consistent teaching on nuclear weapons. The use of weapons of mass destruction would be a crime against God and against humanity and must never happen." The Scottish Bishops have also said, "We are convinced that if it is immoral to use these weapons it is also immoral to threaten their use." Vatican Endorsement: Cardinal Renato Martino, when president of the Pontifical Council for Justice and Peace, said the Vatican appreciated the Scottish Bishops' Statement for the clarity with which it set out the Church's position on nuclear weapons.

20 Anglican Bishops, in advance of the 2007 Synod: "Trident and other nuclear arsenals threaten long-term and fatal damage to the global environment and its peoples. As such their end is evil and both possession and use are profoundly anti-God acts."

In Wales, all the bishops of the Church in Wales, all the Welsh RC bishops, the leaders of the Presbyterian Church of Wales, the Baptist Church, the Methodist Church, the United Reformed Church, the Union of Welsh Independent Churches and the Religious Society of Friends: "We believe the proposal to spend £25bn on replacement of the Trident system is a denial of our Treaty obligations and an encouragement to more non-nuclear states to develop their own weapons." - October 2006.

The Catholic Bishops' Conference of England & Wales: "By decommissioning nuclear weapons, the UK now has a unique opportunity to offer the international community an approach to security and legitimate defence without the unconscionable threat of nuclear destruction."

The Methodist Church, the Baptist Union and United Reformed Church: "Our churches urge the British Government to work tirelessly to rid the world of weapons of mass destruction. Replacing Trident would send the wrong message to aspiring nuclear powers. It flies in the face of commitments that the UK has made under the Nuclear Non-Proliferation Treaty."

The Church of Scotland plus the Catholic Church in Scotland's joint statement to the 2007 NPT PrepCom Meeting in Vienna: "This planned renewal of Trident is contrary to the objectives of the NPT – is contrary to the teachings of all the world's faiths. We are deeply concerned." Most Rev. Mario Joseph Conti, Archbishop of Glasgow Diocese, sent a message for the Christian CND 2007 Peace Pentecost Liturgy held at Faslane: "I share with all present the deep belief that nuclear weapons can never offer a guarantee of peace and justice in the world. I have made clear my opinion and that of the bishops of Scotland that the replacement of the Trident nuclear weapons system is a mistake. Once more I ask the Government to reconsider its position on this vital question."

Martin Luther King, Jr: It cannot be disputed that full scale nuclear war would be utterly catastrophic. Hundreds of millions of people would be killed outright by the blast and heat and by the ionising radiation produced at the instant of the explosion. All this leads me to say that the principle objective of all nations must be the total abolition of war and a definite movement towards disarmament – or the whole of mankind will be plunged into the abyss of annihilation."

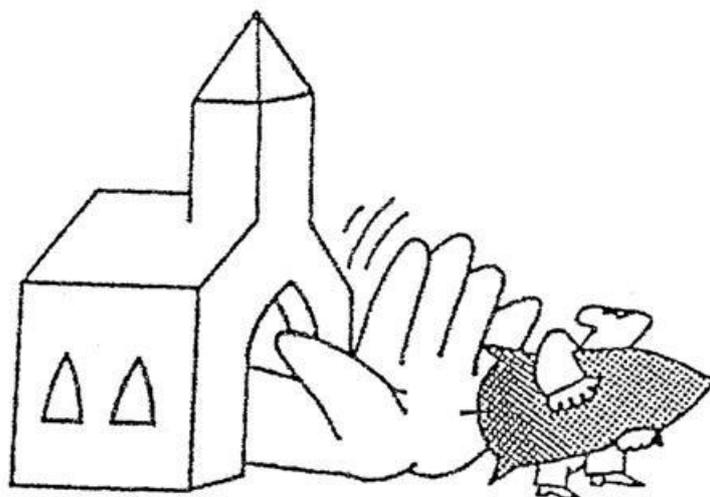
Archbishop Celestino Migliore, the Holy See's permanent observer to the United Nations (7 October 2004) "A clear result of such overspending on the instruments of death is that governments are much less able to meet long-term commitments to education, health care and housing."

In 1998 the Christian campaign for Nuclear Disarmament obtained signatures from over 100 Anglican bishops worldwide for nuclear abolition.

75 US Catholic Bishops (1998) "Nuclear deterrence as a national policy must be condemned as morally abhorrent because it is the excuse and justification for the continued possession and further development of these horrendous weapons. We urge all to join in taking up the challenge to begin the effort to eliminate nuclear weapons now, rather than relying on them indefinitely."

(We also have earlier statements from His Holiness the Dalai Lama, Rabbi David Saperstien, Dr Muzzamil H Siddiqi, President of the Islamic Society of North America, and from Pope John Paul II.)

*** To help provide information for parishioners, a Church Porch Poster (A4 size) listing Church statements, can be obtained free of charge from the Christian Campaign for Nuclear Disarmament.**



Where do Christians come in?

'Thou shalt not kill'. Christians, and others, accept this. Yet we have nuclear weapons of huge and indiscriminate power. *All* weapons of mass destruction are inexcusable.

It is immoral to use them and immoral to threaten to use them. Therefore it is wrong to make or keep them.

To agree to any of this is also personally damaging. As well as the risk of millions of others being killed, we harm ourselves. We impair our dignity as children of God.

So what should we do?

There are several arguments for getting rid of Trident and, thankfully, many groups helping to put them forward. The principal argument is, of course, the **moral** argument. As Christians, we need to put every effort into it. We cannot stand by. We are now at a crossroads with the problem of Trident's renewal/replacement. Time is getting short.

What YOU can do

- ✠ Keep tuned to the leadership of your church (Bishop, Moderator, etc). Thank them when they speak out against nuclear weapons and ask them to.(Let them know they are supported).
 - ✠ Let others know about the relevant church statements (see pages 8 and 9).
 - ✠ Copy or cut out the form on page 14 so that you can join Christian CND!
- Alternatively, use our website for this or tweet us.

Use Social Media !

- ✠ Many people are using **Twitter** and **Facebook**. This is an easy way to play your part in spreading important information. Do this when you tweet.

Also, use your keyboard, your phone or your pen!

- ✠ Contact the church press - see the tips on page 12, and contribute to your church magazine.
 - ✠ Formulate prayers of intercession for church services (and pray yourself, of course!).
 - ✠ Use the local newspapers - (carry on an informative correspondence).
 - ✠ Contact local radio. (Page 12 again). ✠ Tweet !
 - ✠ Communicate with the national papers.
 - ✠ Contribute on the internet. [OUR THEOLOGY CONFERENCE
BOOKLET (page 5) COULD HELP]
- & ✠ Get in touch with your MP, your Mayor or your Council.

IDEAS FOR ACTION:

Churches still can influence government policies. Remember the Landmines, 'Drop the Debt' and 'Make Poverty History' campaigns? Here are some practical suggestions that might be helpful. Just choose one or two to start with. (Perhaps you do a few already.)

- 1) Embed Peace and Justice in your parish. Rather than running the risk of a group of people being thought of as separate from the rest, start by listing all the justice and peace activities that are **already done**. Have them consecrated in a special service for the **whole parish** (perhaps during the main Sunday service) as a way of getting Peace and Justice accepted in its rightful place as central to the Gospel and not thought of as an optional 'extra'.
- 2) Include matters of peace and disarmament in the prayers of intercession. Advertise and hold prayer vigils in places of worship. Hold them in public spaces or outside nuclear facilities on days such as the anniversaries of Hiroshima and Nagasaki, or for the success of international negotiations. Distribute prayer cards produced by Christian peace organisations.
- 3) Think of ways to keep church membership informed. Input discussion groups during Lent or Advent, write for parish or diocesan newsletters, write to the Church press and local newspapers making links between the Gospel and disarmament issues. Also, link peace topics with current concerns such as the environment and poverty.
- 4) Write to your bishop, deanery, synod, etc. asking your church leadership to comment on nuclear weapons and disarmament treaties.
- 5) Write to your M.P. about Britain's obligations under the Non-Proliferation Treaty and particularly against renewal of the Trident programme. *Start a dialogue!* Ask your bishop or church leaders and Church members to do this too.
- 6) Find some simple things the congregation could do; signing a petition, sending a ready-printed postcard to a Cabinet Member, or saying the Universal Prayer for Peace daily. (You will find this in the Liturgy section.)
- 7) Encourage individuals to join a Christian Peace Organisation or affiliate as a Parish (see list on page 24). Apply for parish membership of the United Nations Association.
- 8) If you are involved in Christian formation, such as preparation for Confirmation, make sure that taking up the challenge of working for peace in the world is on the list of suggestions for the way forward with the Holy Spirit.
- 9) Feed your Parish or Deanery website and your local 'Churches Together' with information and ideas.

Also, staying aware of what is in the news can be a great help to you.

USING THE MEDIA

As well as making use of our mobiles and social media, another important way we can spread the peace message is by using the newspapers. The letters page is one of the most carefully read parts of our local, national and church press. It provides a forum that lets you deliver your message directly to a large audience.

Writing a 'Letter to the Editor'

- Your letter will be more likely to be printed if it is brief and to the point.
- Let the readers know you have a religious or moral reason for making a political point. Identify yourself and the interest you have.
- Type or email your letter. Respect the paper's guidance on this.
- Check your facts and figures.
- Remember, 'Peace is the Way', so remain courteous.
- Send it to the editor; include your name, address, phone and email.
- If your letter is not printed, keep trying. A number of staff will have to read it anyway and it helps them calculate public opinion.

You may want the Press to cover or advertise an event you are preparing:

Writing a Press Release:

- A press release is a maximum of two pages, typed in double spacing. At the end of the first page write 'MORE', at the end of the text write 'END', to mark the end of the release.
- Write a catchy title and first sentence to immediately capture the reporter's attention.
- Put the most important information first. Include who, what, where, when, why and how in the first paragraph.
- Put in 1 or 2 sentences to describe your organisation/church/group.
- Unless you have a scoop, mail your release about a week before you want the story to appear. Offer a picture.
- (You may ask reporters not to release your story before a certain date or time by writing on top; 'Embargoed for release until *date + time*.')
- Follow up with a telephone call to see if the reporter is going to cover your story or to thank him/her for its publication.

Using Twitter:

This public text-messaging service enables you to send a text of up to 140 characters at a time. Most of your messages can be read by all who follow you if they are logged in, or by all those searching for the subject you are writing about. These 'tweets' are quickly replaced by someone else's, so this powerful communication tool requires continual use.

If you tweet often, you can let many others know about Christian CND and what it does.

* Follow us on Twitter at: <http://www.twitter.com/ChristianCND> *

One of the quickest, easiest and least expensive ways to get an issue out to the public is:



Using a Call-in Show on Radio or TV

- The key concept of a call-in show is to 'talk'. It is a conversation between the host and the caller. Think of her/him as a friend you have to persuade to go to a function.
- Don't try to say too much. Identify two or three main points you want to focus on. Have them written down before you call.
- Call early in the programme. You will probably be put on 'hold'. Callers from mobile phones or payphones might get priority.
- You may be screened. Tell the screener generally what you'd like to say. Avoid getting too specific in case the show is trying to stack public opinion on the issue.
- Be knowledgeable about your subject. Prepare what you are going to say. You will probably only have about 30 to 60 seconds to make your point. Begin with what is most important.
- An interview on the radio is often pre-recorded. If so, you may ask the reporter to give his questions and to call you back ten or fifteen minutes later to give you time to prepare your answers.

CONTACTING POLITICAL DECISION MAKERS

(See also 'standard replies' item on page 15)

A letter is the most popular way to contact political representatives. Members of Parliament pay attention to their mail. They consider that one letter from one individual expresses the concerns of ten others. The public are potential voters!

How to Write an Advocacy or Lobby Letter:

- Letters should not exceed one page! Politicians are busy people. Keep your letter short and to the point.
- Be certain to include your name and address in the letter. If you are writing on behalf of a group, use your group letterhead and say who the contact person is.
- Be brief, factual and personal. Share your knowledge and experience. Describe how the issue affects you and others.
- Express appreciation for past support. Be specific (cite the name and number of the Bill or Early Day Motion in question) and state clearly what you expect the person, party or government to do.

Visiting an M.P. is the most direct way to make your voice heard. It can also be the most intimidating! However, most people are friendly and helpful.

Anticipating & being ready for standard replies!

Often officials appear to see no essential difference between one kind of armament and another. Do not be led into accepting the same kinds of reasoning as used for ordinary weapons. There is a difference of **kind**, not just of degree. These weapons are completely indefensible.

For example, in looking at the future of Trident, the Select Committee for Defence employs frames of reference similar to those which might be used for any other weapons system. One might be led to think, therefore, that there was nothing especially awful about this one.

Sometimes, it is put that considerations of morality are more to do with individuals, it being preferred, where the state is concerned, to argue on lines of 'value' and what is expedient. Insist morality has to be paramount, a priority for everyone, governments included. Real people are at risk of intolerable suffering.

As well as the immorality of keeping such weapons, point out how our foot-dragging does not match what we signed up to and how it detracts from the stature of our nation. Should we not be using the present opportunity responsibly? To demonstrate a way forward, our integrity, our genuine concern for the world and its people? -To give example?

You are likely to be told that the UK has reduced its arsenal as much as it can for the time being and that there is no actual timetable in the NPT for completing disarmament. Do not accept these excuses. We have an opportunity **now** to move forward and should use it before everyone becomes committed to many more years of the *status quo*.

Challenge the statement that Trident is 'our independent deterrent'. The word 'independent' is incorrect and misleading. [See page 5].

It can be useful to point out that reliance on armaments is not equivalent to effort spent on co-operation and constructive diplomacy. Such reliance can actually weaken the prospects of those who would otherwise gain greatly from using their resources to make real efforts in moving forward with others. Put simply, we would be better off concentrating on making friends and influencing people. Putting energy into rectifying perceived grievances and relieving inequality is incomparably better than relying on the power of destruction.

Do not be led away from the moral question by being kept busy discussing secondary reasons for getting rid of nuclear weapons, useful as these reasons are (i.e. expense, unlawfulness, etc.) These must be mentioned because they are valid things which concern people and are points that can be used to great effect, but at the same time do not concentrate so much on them that no room remains for explaining the principal moral objections.

You may find the sections in this pack on Liturgy and Media helpful.

✝ PEACE LITURGY – WORSHIP AND WITNESS ✝

CHRIST AT THE CROSSROADS

Peace liturgy has developed two interrelated parts, worship and witness. Worship is concerned with our relationship with God, witness is to do with communicating the Gospel message to our neighbour. We do not aim just to prepare ourselves for our witness by worship; rather we seek to develop a very special form of worship which in itself communicates the Truth to people around us.

Christ was not crucified in a cathedral between two candlesticks, but at the crossroads between two thieves.

Witness is communication, 'standing up to be counted'. It also helps us to affirm each other. We need to strengthen each other in the difficult task ahead. Are there ways of worshipping that help us to do this?

The people around us that we are trying to reach may not find traditional religion very meaningful. Often, symbolism can make a direct impact. It can speak more clearly than words, but has to be understood.

Do people understand our use of symbolic objects?

The way in which we use our bodies?

Why we choose a particular place?

The choice of a particular day or time of day?

Religious Festivals and special days.

Sometimes the festival itself suggests the message and the symbolic acts. Ash Wednesday at the beginning of Lent is a time of repentance, when we can express sorrow for our own part in the preparations for war and symbolise this by marking ourselves with ashes. At Pentecost we pray that the Holy Spirit comes down on us all and fills us with His message of love and peace: Tongues of Fire, not flames of destruction. Hiroshima Day is also the Feast of the Transfiguration. On the mountain Christ was Transfigured; at Hiroshima, Christ was disfigured.

Preparing a Liturgy

When we are preparing a service that is not to be held in our church, there are other aspects to consider, apart from the words we use. Some of these are very practical. If we are to be outside, will our words be heard? Is there a safe place to stand, away from traffic, but allowing passers-by free passage? If our group is ecumenical or inter-faith, are we sensitive to the needs of all participants? Have we obtained permission from the police or other authorities? If we have chosen to pray outside a nuclear facility or military base, we need to be aware of the feelings of the employees and their families. They are not the people we criticise. Peace is our method as well as our message.

Even if we are holding a prayer service in our own church, we still need to show sensitivity to people who are anxious about addressing the issues of peace and war in a sacred place; are we afraid to 'mix religion and politics'? We may have to be very gentle in our approach to begin with.

THE 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.

(Composed by Mother Teresa and Satish Kumar)

[For more peace prayers and the 'Creed for a Nuclear Age', see page 19]

MEDITATION ON TRIDENT

What is Trident?

Trident is a nuclear submarine

which will be able to destroy 408 cities or areas at one time,

each with a blast five times more powerful than the Hiroshima bomb.

Trident is 2040 Hiroshimas. One Trident can destroy any country on earth.

How can anyone understand that?

Begin with a meditation:

To understand Trident, say the word 'Hiroshima'.

Reflect on its meaning for a second. Say and understand 'Hiroshima' again,
and again, and again.

2040 times.

Assuming you are able to understand 'Hiroshima' in one second,
you will be able to understand Trident in 34 minutes.

That is one Trident submarine.

To understand the destructive power of the whole Trident fleet
would take you three hours,
devoting one second to each 'Hiroshima'.

Your meditation is impossible.

To understand 'Hiroshima' alone
would take a lifetime.

Jim Douglas ('Lightning East to West')

Some Prayers for Peace (see also page 17)

Lord God,

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. We pray for all-round nuclear disarmament that could be a step towards a world that is truly brave and new.

Amen.

Jesus, Son of God, we have heard your words, "Peace I give to you."

Make us witnesses to your truth, the truth of justice born of right relationships with all nations, the truth that will set us free to live under your reign as sisters and brothers of the God of life.

Instil in us the confidence that all will be well if we dare to disarm and follow the path of peace.

Amen.

Lord, help us in our desire to be peacemakers. You assure us of the Father's love. In that love you came to us, passionate about how things should and will be. Grant us your grace and remind us we are never alone in what we try to do, even should we need to burn as stars in the dark.

Amen.

THE NUCLEAR CREED

We believe in Jesus Christ, crucified, risen and ascended, who has battled with evil and won.

He has won with the power of His love, love which is stronger than all the evil and violence in the world.

We believe in the power of his love, power alive in his people today, power to overcome fear and suspicion,

And put our trust in his love alone.

And we turn away from all nuclear weapons that kill our innocent brothers and sisters,

For we cannot rely on the weapons of this world, when all our security, hope and life is in Jesus.

We believe in the power of the Risen Christ, for only He can give us true security.

And we turn away from the evil of mass destruction, of arming ourselves while others starve,

Of trusting the weapons of evil to safeguard the true and the good.

We believe in Jesus Christ, and we trust in his power of love and nothing else.

"The taproot of violence in our society today is our intent to use nuclear weapons. Once we have agreed to that, all other evil is minor by comparison. Until we squarely face the question of our consent to use nuclear weapons, any hope of large scale improvement of public morality is doomed to failure."

Richard T. McSorley, SJ

(*"Peacemaking Day by Day" ; Pax Christi, USA*)

ABOUT THE NON-PROLIFERATION TREATY:

The Non-Proliferation Treaty
is the 'binding umbrella'
of all the treaties about nuclear weapons

This Treaty (known as the NPT) became international law in 1970. Only 4 countries did not sign it, Israel, India, Pakistan and Cuba. Cuba has now signed it, but North Korea has withdrawn. (161 countries signed up to the Treaty, including Iran.)

Five countries were temporarily allowed to keep their nuclear weapon status. These "nuclear weapon states" (NWS) are China, France, Russia, the UK and the United States.

Other countries joined as "non-nuclear weapon states". In return for their commitment never to develop or receive nuclear weapons, these countries were given two promises:

- Nuclear disarmament commitment from the nuclear-weapon states.
- Access to the peaceful benefits of nuclear technology.

Most non-nuclear States have expressed frustration at the slow pace of nuclear disarmament. In 1995, a Conference was held to determine the fate of the NPT. Party States agreed to:

- Indefinite extension of the Treaty.
- A set of principles and objectives for non-proliferation and disarming.
- An enhanced review process.
- Hold Preparatory Committee (PrepCom) Meetings annually.

The Review Conference in 2000 was notable for a new agreement on steps toward nuclear disarmament. The success of this Conference was largely due to a group of non-nuclear states called 'the New Agenda Coalition'. It strongly urged India, Israel and Pakistan to sign the Treaty and the nuclear weapon states agreed to measures emphasising the goal of total elimination of nuclear arsenals through 13 progressive steps. Although there was no timetable, the thirteen steps provide a useful checklist on progress (or the lack of it).

The New Agenda Coalition (Brazil, Egypt, Ireland, Mexico, New Zealand, South Africa and Sweden) had its resolution passed overwhelmingly in the UN General Assembly with an impressive 154 votes, with only 3 against and 8 abstentions.

The Thirteen Steps

- 1) The importance of speedy ratification of the Comprehensive Test Ban Treaty.
- 2) A moratorium on all nuclear explosions before the Treaty comes into force.
- 3) The need to negotiate a treaty banning the production of materials for use in nuclear weapons, within a five-year time frame.
- 4) The need to set up a body to deal with nuclear disarmament.
- 5) The principle of irreversibility to apply to nuclear disarmament and related issues.
- 6) **An undertaking by the nuclear weapon states to accomplish the total elimination of their nuclear arsenals - leading to nuclear disarmament - to which all states are party under article six.**
- 7) The early take up of START II and conclusion of START III, while keeping the existing ABM Treaty.
- 8) The completion and implementation of the Trilateral Initiative between the USA, Russia and the International Atomic Energy Agency.
- 9) *Efforts by nuclear states:* to reduce their arsenals unilaterally; increase transparency between states; reduce non-strategic nuclear weapons; take concrete measures to reduce the operational status of weapons systems; employ a diminishing role for these weapons in security policies; -all nuclear states to engage in these processes.
- 10) To place all decommissioned nuclear material for international verification, and ensure it is used only for peaceful purposes.
- 11) To reaffirm that the objective is general and complete disarmament under international control.
- 12) Regular reports should be made by all state members.
- 13) Further development of the verification procedures will be needed to ensure that agreements are kept.

We are represented as a non-governmental organisation at both the Preparatory Committee meetings and the Review Conferences.



THE UNITED NATIONS

ADVICE and ENCOURAGEMENT for the individual:

Though Members of the Christian Campaign for Nuclear Disarmament are spread all over the country, locally it can feel as if one is plugging away on one's own. Public interest in the matter is seldom great and people don't often go to meetings these days. Even fellow worshippers may not give this agenda much room and we are socialised into a very militarised environment. Gerry Hughes SJ, at our Theology Day School, spoke of a 'split spirituality' (see page 5). Be assured, there are others who know precisely what you face!

It helps if we remember to work from a foundation of prayer to sustain our motivation. One's prayer life is essential.

Remember, peace starts with us. (We may have to do some work on ourselves!) Work for a better world is work for God.

Patience and tact is required, as well as persistence and resilience.

Try to obtain a fair understanding of the subject. Look at our website.

Make genuine personal contacts. Be interested in the actual person one meets, not to press one's topic but to listen to *them* and discover what *they* think. Be sympathetic to the reasons for their points of view. We need to become familiar with the way others think and, in any case, people can only be moved a small step at a time - and only if they are at ease in their relationship with us.

Contact Christian CND and use social media to link with others.

It's a way to make friends, of course, but it may not be too long before you find others who share these concerns. Ask them for their ideas. Groups do not have to be large. Our small Executive still manages to get a lot done. A little, informal group might best start with something small and achievable, otherwise confidence could wane. There is nothing like success!

When we come together to plan something, we always start with a prayer.

Become a Member of the Christian Campaign for Nuclear Disarmament (see page 14) and receive 'Ploughshare' to keep you up to date with developments. (If they wish, Members can ask to be put in contactable with other Members in their area.)

Do you happen to know any people of other faiths? (See page 23)

Thank you for your concern and for your prayers.

May God bless all you do for peace. Remember, Christ is risen!

Other Issues:

In most single-issue campaigning there is awareness of related issues and wider concerns. As time elapses, one cannot but become increasingly conscious of them. However, for effectiveness and efficiency, the central focus of the Christian Campaign for Nuclear Disarmament has to be maintained.

Related issues should nevertheless be kept in mind. 'Making the links' in our literature and in our discourse can increase support for our particular cause and bring more people 'on side'. For example, nuclear disarmament is ultimately a part of complete disarmament. Then again, people who campaign against poverty, say, or damage to the environment, are likely to see connections between these and the existence or use of nuclear weapons. Indeed, people often join more than one campaign and readily sign the petitions of others. (Look at the list of 'Link Leaflets' on page 25. They are useful for giving to people who are connected with other issues).

Other Faiths:

Desire for peace is by no means limited to one group of people and the Christian Campaign for Nuclear Disarmament is beginning to dialogue with people of other faiths. The following words of the Dominican, Timothy Radcliffe (from "What is the Point of Being a Christian?") are worth reflecting on:

"As a Christian I can also imaginatively enter the stories of other religious traditions. I can read of Islam or Jewish or Sufi encounters with God and find myself in their stories. They do not only teach me about God, but also about Christ. If I believe that Christ is truly the Word of friendship in which humanity is reconciled, then I must be a disciple of other religions so as to learn from them new words of the language of universal friendship that Christ is. Inter-religious dialogue is not a matter of being pleasant to one's neighbour for the sake of peace. It should be a part of my religious quest precisely as a Christian. A Muslim friend can open my mind, stretch wider my vocabulary so that I can draw near to Christ in whom God is reconciling all things to himself. So inter-religious dialogue is not about having some vague universal wishy-washy spirituality with a little bit of every religious strand stirred into the pot. When I am attentive to Muslims talking about their faith, then I want to be touched by the intensity of their convictions, the specificity of their faith, its difference, for it is that which will stretch me open."

THE NETWORK of CHRISTIAN PEACE ORGANISATIONS, (NCPO)

c/o The Fellowship of Reconciliation, England 01865 25071 ncpo@for.org.uk

Anglican Pacifist Fellowship (APF)	web=anglicanpacifist.com		enquiries@anglicanpacifists.com
Baptist Peace Fellowship (BPF)	(link on NCPO site)		ph005a4900@blueyonder.co.uk
Campaign Against Arms Trade (CAAT) Christian Network	web=caat.org.uk	020 72810297	enquiries@caat.org.uk
Christian International Peace Service	(web on NCPO site)	1491 577745	info@chipspeace.org
Christian Campaign for Nuclear Disarmament	web=gn.org/ccnd	020 7700 4200	ccnd@gn.apc.org
Christian Ecology Link	greenchristian.org.uk	0845 4598460	info@christian-ecology.org.uk
Christian Peacemaker Teams (UK)	web=cpt.org		nafziger@cpt.org
Church and Peace	{link on NCPO site}	+49 6445 5588	
Community for Reconciliation	(link on NCPO site)	01562 710231	cfrenquiry@ad.com
Ekklesia	(link on NCPO site)	0845 056 5445	info@ekkleisia.co.uk
Fellowship of Reconciliation, England	(link on NCPO site)	01865 250781	office@for.org.uk
London Mennonite Centre	(link on NCPO site)	- write in -	
Methodist Peace Fellowship	(link on NCPO site)	01262 679612	email the secretary
Northern Friends Peace Board	web=nfpb.org.uk/	01204 382330	nfpb@gn.apc.org
Pax Christi	(link on NCPO site)	020 8203 4884	info@paxchristi.org.uk
Peace School	(link on NCPO site)	0113 350 8671	info@peaceschool.org.uk
Quaker Peace and Social Witness	(link on NCPO site)	020 7663 1001	enquiries@quaker.org.uk
SPEAK	(link on NCPO site)	0208 981 9441	speak@speak.org.uk
St. Ethelburga's Centre for Reconciliation and Peace	(link on NCPO site)	020 7496 1610	
Student Christian Movement	(link on NCPO site)	0121 20 0 3355	
Third Order of St. Francis	(link on NCPO site)	0191 285 5131	jpica@tssf.org.uk and comms@tssf.org.uk
United Reformed Church Peace Fellowship	(link on NCPO site)	020 7916 2020	urc@urc.org.uk

This list is from the NCPO website in May 2013.

You may know of other Christian organisations which relate to this issue. ('Christianity Uncut', for example.)

Publications

From time to time the Campaign publishes various materials. Some are listed here and can be obtained by contacting our office.

'Waking the Sleeping Giant' is a booklet about the early history of the Christian Campaign for Nuclear Disarmament.

A booklet, 'Theology and Trident', records the addresses given by the principle speakers at our day school in Oxford on this subject.

Another was the result of an event where we invited the Christian Ecology Link to join with us along with members of other faiths, and enhanced by artwork from the pupils at several schools. Ask for 'Caring for Creation'.

In 2010 we celebrated our 50th anniversary with a two-day intensive programme in Coventry Cathedral. This is recorded in the booklet, 'Pilgrimage to Peace'.

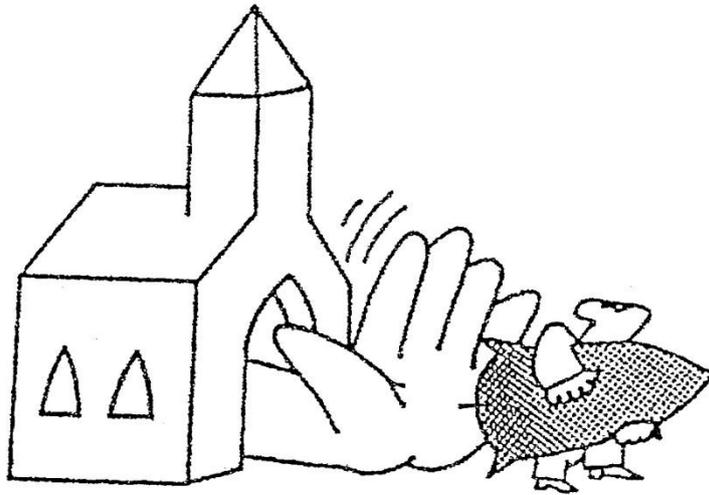
To show how the issue of nuclear weapons links with the concerns of other campaigns we have also produced **link leaflets** entitled:

'Nuclear Weapons and the Money Makers'
 'Nuclear Weapons and the Environment'
 'Nuclear Weapons and the Economy'
 'Nuclear Weapons and Nuclear Power'
 'Nuclear Weapons and the United Nations'
 'Nuclear Weapons and the Churches'
 'Nuclear Weapons and Poverty'

- (others are planned for this series)



We also help schools and pupils with their work and with the 'war & peace' element of the curriculum. Our journal, **'Ploughshare'**, is sent regularly to all our Members.



This **Guide for the Churches** is a publication of
The **Christian Campaign for Nuclear Disarmament, UK**

Christians working and praying for a nuclear weapons-free world

WHAT THE ORGANISATION DOES:

- † Helps Christians speak truth to power and shed false security.
- † Reports Church Statements on nuclear weapons and on Trident in particular.
- † Attends the Nuclear Non-Proliferation Treaty meetings at the United Nations.
- † Maintains contact with and visits the Embassies and High Commissions of the nuclear weapons-related countries and also the Foreign Office (FCO).
- † Regularly reports its activities in its journal, *Ploughshare*.
- † Witnesses against nuclear weapons.
- † Provides speakers for events and meetings.
- † Assists schools in the London area with preparing pupils for exams, etc.
- † Maintains a website.

Joining or becoming affiliated with the organisation is inexpensive and easy. Turn to page 14. - And/or use our website; or tweet us, (See inside front cover.)