

Joint Interfaith Statement Marking 80 Years Since the First Use of Nuclear Weapons

August 2025

We as people of faith join in solidarity, with our voices and our power, for disarmament, nuclear abolition, and ways of being that are in the right relationship.

On July 16, 1945, the United States detonated *the first nuclear* explosion in the Tularosa Basin of New Mexico—causing radioactive ash to rain down, contaminating the land, water, food, and air throughout the region. Just weeks later, Hiroshima and Nagasaki became the first cities to experience the hell on Earth of nuclear weapon attacks on August 6 and 9, 1945.

Since these early days of the nuclear age, countless survivors of the Trinity Test and of the attacks on Hiroshima and Nagasaki—the *hibakusha* and their descendants—have been joined in both their suffering and their survival by other communities who have borne the intolerable consequences of nuclear development, weapons testing, and accidents: from Shinkolobwe to Church Rock, from the Republic of the Marshall Islands to Semipalatinsk to In Ekker, from Three Mile Island to Chernobyl to Fukushima. The effects of these and many other disasters—some intentional, some accidental—have left legacies of sickness, sorrow, and resistance.

Hiroshima and Nagasaki were deliberate attacks, intended to result in mass deaths and total destruction, while the 2000+ nuclear weapons tests have been done with complete disregard to the consequences, in order to kill elsewhere and to demonstrate strength to enemies. The ongoing destruction and violence of the development of nuclear technologies and nuclear accidents demonstrate how dangerous we have made our world towards these ends.

Our spiritual traditions inform our perspectives: while humanity is capable of inflicting grave, even apocalyptic harm, humanity is also capable of collaborating in solidarity for life and well-being.

Today, as unbearable violence and conflicts plague the world, we as faith communities and organizations join with the rising movement of people—awakened to the intolerable nature of violence and greed—to call for peace, nuclear abolition, and justice in all their forms.

While the challenges are immense, this is a time to affirm that another way is possible: one rooted in solidarity, human dignity, and hope. The 80th anniversary of the atomic bombings offers a critical moment to reimagine our priorities. For example, by redirecting the approximately \$100 billion spent on nuclear weapons development in 2024 instead toward

health, education, human rights, and ecological well-being, we could make a profound difference in supporting the realization of the UN 2030 Agenda and responding to the crises of our time.

We honor the legacy of all who bear the wounds of nuclearism; who cry out midst the horrors of war; and who insist on the truth of our interconnectedness. We must co-create a peaceful and nuclear-free world, for the sake of all this planet's people and non-human beings.

While the detonation of a nuclear weapon promises the end of life as we know it, the entire nuclear fuel chain—mining, tests, transportation, production, use, storage, and waste—inflicts grave harm to people, land, water, air, and ecosystems for generations, most acutely in indigenous and marginalized frontline communities.

Throughout these eight decades, nuclearism has burdened humanity and all life on Earth by perpetuating unbearable power dynamics based on domination. These technologies and logics are characterized by, and accelerate, militarism and the pursuit of terrifying weapons of war; exploitation and ecological destruction through extraction and contamination; and the influence of powerful interests over the demands, rights, and pleas of Nature and civil society.

We lament the equating of nuclear weapons with technological, strategic, or political advancement, or with the assurance of safety. We reject the equating of the nuclear power industry as a symbol of decolonization or environmentalism. Despite what powerful institutions might insist, nuclear weapons and nuclear power are not sacred rights. Nor are they where we place our faith.

Our ethics and spiritualities insist that we join together for nuclear abolition; attend to the historic and ongoing harms of nuclear disasters; and lift up our sincere prayers and efforts so that all lands, communities, and beings may be safe, healthy, and peaceful.

We commit to joining the work of survivors, teachers, labor unions, family members, artists, schoolchildren, scientists, elected officials, religious folk, and so many members of civil society.

Such efforts include the 2021 Treaty on the Prohibition of Nuclear Weapons (TPNW), which is currently joined by 73 states parties, and which is inspiring grassroots movements and a growing number of nations, and hundreds of municipalities around the world to take a stand. From major capital cities like Athens to small communities, these local endorsements show that meaningful change does not rely solely on nation-states, but on the conscience and courage of people everywhere, as civil society and elected representatives influence global policy.

Indeed, such international agreements are made powerful by the efforts and the resolve of the people, who are organizing in the form of testimonies and economic activism, peace marches and civilian research; nonviolent direct actions and municipal resolutions; prayers, delegations and civil disobedience; lesson plans and countless thousands of peace cranes; and much more.

And so, as people of faith we bring our gifts, insights, and positionalities to forward efforts for peace, right relationship, and nuclear abolition—motivated and guided not only by the apocalyptic terror of nuclear weapons and the intolerable suffering caused by nuclearism, but also by the powerful collaborative work of justice and peace.

We commit to efforts that are local, regional, national, global, and metaphysical in scope—from the core of our organizations and communities, to interfaith collaborations and work with secular groups—as we recognize the power and importance of solidarity and cooperation.

The work for nuclear abolition vitalizes and prioritizes ethical ways of being that are based in truth, right relationship, and very real analyses of survival. We must rise to the occasion and act together, as called by our faith traditions, moral compasses, and spiritual commitments.

Endorsing Organizations (as of 29 July 2025):

To sign this joint statement on behalf of your organization, please obtain internal approval and enter your information via this form: <https://bit.ly/InterfaithAug2025-Form>. We will keep the endorsements open until the end of August.

1. ACT Alliance
2. All Souls Nuclear Disarmament Task Force
3. Alliance of Baptists
4. American Friends Service Committee
5. Anglican Pacifist Fellowship
6. Association Modeste et Innocent
7. Australian Religious Response to Climate Change (ARRCC)
8. beHuman
9. Bruderhof
10. Buddhist Council of South Australia
11. Buddhist Council of Western Australia Inc.
12. Cameroon Youths and Students Forum for Peace (CAMYOSFOP)
13. Catholic Religious Australia
14. Centro de Estudios Ecuménicos
15. Christian Campaign for Nuclear Disarmament (UK)
16. Christian Conference of Asia (CCA)
17. Christians for Peace Newcastle Australia
18. Columban Centre for Christian-Muslim Relations
19. Comisión General Justicia y Paz
20. Community of Christ
21. Community of Christ (British Isles)

22. Community of Christ - Western Europe Mission Center
23. Dominican Sisters ~ Grand Rapids
24. Dominican Sisters of Sinsinawa
25. Federation of Australian Buddhist Council Inc
26. Franciscan Peace Center, Clinton, Iowa
27. Gandhi Development Trust
28. Interfaith Council of Southern Nevada
29. International Fellowship of Reconciliation (IFOR)
30. International Peace Research Association
31. InterReligious Task Force on Central America and Colombia
32. Justice and Peace Office Sydney Archdiocese
33. Justice Peace and Integrity of Creation Commission Union of Superiors General and the International Union of Superiors General
34. Kerk en Vrede (Netherlands)
35. Loretto/ BVM at the UN
36. May Peace Prevail On Earth International
37. Maryknoll Office for Global Concerns
38. Mennonite World Conference
39. Mingala Thukha Buddhist Association Inc
40. Multifaith Voices for Peace & Justice
41. Namdhari Sikh Sangat UK (NSSUK)
42. Nevada Desert Experience
43. Norfolk (VA) Catholic Worker
44. North Carolina Council of Churches
45. Pace e Bene
46. Parliament of the World's Religions
47. Pax Christi Dallas TX
48. Pax Christi Flanders (Belgium)
49. Pax Christi International
50. Pax Christi Korea (PCK)
51. Pax Christi Long Island (New York)
52. Pax Christi New York State
53. Pax Christi USA
54. People's Federation for National Peace and Development (PEFENAP)
55. Presbyterian Peace Fellowship
56. Quakers Australia / Religious Soc'ty of Friends
57. Religious Society of Friends (Quakers) Australia Yearly Meeting
58. Rissho Kosei Kai of New York
59. Sant'Egidio Foundation for Peace and Dialogue
60. SEHLAC (Red de Seguridad Humana en América Latina y el Caribe)

61. Shepparton Interfaith Network
62. Sisters of St. Francis, Clinton, Iowa
63. Sisters of St. Joseph of Springfield, MA
64. Soka Gakkai International
65. Sri-Lanka Doctors for Peace and Development
66. Srs. of the Holy Names of Jesus and Mary/U.S. Ontario Province Leadership Team
67. The Peace Committee of the Swedish Society of Friends, the Quakers
68. The United Methodist Church - General Board of Church and Society
69. The Wellspring Community of Australia
70. Transformational Council
71. UPDDHE-Union pour la Promotion/Protection, la Défense des Droits Humains et de l'Environnement
72. Unitarian Universalists for a Just Economic Community
73. Uniting Church in Australia
74. United Church of Christ
75. Voices for a World Free of Nuclear Weapons (United Religions Initiative)
76. Wheaton Franciscan JPIC Office
77. World Council of Churches
78. World Yoga Community