

(Address given by the Rev. Theodore M. Hesburgh, C.S.C., President, University of Notre Dame, at the 25th Anniversary Commemorative Meeting of the Pugwash Movement, Pugwash, Nova Scotia, on July 16, 1982)

I appreciate the invitation to be present here today to help celebrate with you the twenty-fifth anniversary of the Pugwash Conferences on Science and World Affairs. At a time when not many people in the world were listening to what Bertrand Russell and Albert Einstein and their associates had to say about the necessity of peaceful solutions to world problems in a newly nuclear world, the Pugwash Movement led the way. Through the cold war, Pugwash brought great scientists and scholars from both sides together to forge new links of understanding and common resolve across a thermonuclear chasm. During détente, <sup>the</sup> Pugwash Movement built on the foundations <sup>of the Pugwash Movement</sup> it ~~built~~ during the cold war period. Now, at a new period of confrontation and denunciation, Pugwash's voice of reason is still heard, especially during this twenty-fifth anniversary year.

I can bring only one small voice and perhaps one unique message to this assembly. If I do so in autobiographical fashion, I trust you will forgive me, for there is no other way I can tell my story.

A little more than a year ago, a friend of mine, an officer of the National Academy of Sciences in Washington, D.C., called me about one of his concerns. He said that a recent meeting of the International <sup>Council</sup> ~~Conference~~ of Scientific Unions, it became apparent

that there was unanimous support for the removal of the nuclear threat to humanity. The same was true of our Academy and probably of most Academies of Science. However, despite quasi unanimous resolutions from scientific bodies everywhere, nothing seemed to be happening among political leaders, and all too little (at that time) among the public at large. His query to me: Is there not some way of bringing together, possibly for the first time since Galileo, the scientific and the religious leaders of the world opposed to nuclear war?

As a Roman Catholic priest, I thought first of my own religion of three quarter of a billion members worldwide and a very articulate Pope. For fifteen years, from 1956 to 1971, I had represented the Vatican at the International Atomic Energy Agency in Vienna. There I had associated with Franz Cardinal König who spoke of the peaceful uses of atomic energy at an annual Mass in Stephansdom for all of the delegates to the General Conference. He was later associated with meetings of Nobel Laureates in Europe and developed a special interest in the relationships of science and religion. I had sent him many books on the subject.

As a first response to my Academy friend's question, I invited Cardinal König to visit America and arranged for him to meet concerned people in New York, Washington (at the Academy), Chicago, San Francisco, Los Angeles, and Dallas. It was obvious to him from this trip that there was great concern for the nuclear threat to humanity, especially in the scientific community.

A few weeks later on November 11th, 1981, there was an all-day teach-in at over 150 U. S. universities. At mine, Notre Dame, I offered Mass for the faculty and students and preached on the morality or immorality of nuclear war. Following this, one of our alumni, Dr. James Muller of Harvard, Secretary of the Physicians for Social Responsibility, spoke on the medical effects of a one megaton bomb exploded over a large city. The picture was devastating. As I walked back to my office, I experienced something almost like a religious conversion. For thirty years, I have been deeply engaged in trying to create a better world, in the face of extreme poverty in Asia, Africa, and Latin America, working to alleviate world hunger, to oppose the denial of human rights at home and abroad, working against tropical diseases afflicting hundreds of millions of humans, against illiteracy and for education -- and suddenly it dawned on me -- if we do not eliminate the nuclear threat, all of these other problems will be irrelevant, for there will be no more humans on earth to have problems, or if a few do survive a probable nuclear holocaust, their problems will be those of the Stone Age.

As a result of this newborn conviction, I decided to redirect most of my worldwide efforts to one immediate effort: to bring prominent scientists and prominent religious leaders together worldwide to denounce the nuclear threat and to promote specific steps to eliminate it.

Six months and six trips abroad later, I can report today that we are well on our way to accomplishing this. Cardinal Kónig and I met in Vienna during three days of February, this year, with the Presidents of the Science Academies of Japan, India, France, England, and the Pope's Pontifical Academy of Sciences. We also had with us the Vice President and Foreign Secretary of the Russian Academy, the Representative of the President and Foreign Secretary and other members of the United States Academy, a distinguished German physicist as well -- eight nations in all. The Chinese delegates invited could not come at that time, but expressed interest in future meetings.

Following three days of discussion and unanimous agreement in Vienna regarding the dimensions, the context, and the step-by-step possible solutions to the nuclear threat to humanity, four more meetings were planned for the immediate six months. <sup>of which</sup> Two are already completed. A statement of our Vienna consensus was elaborated at the Royal Society in London by USSR, U.S., U.K., French, and Indian scientists. The draft was then discussed and approved at a meeting of these scientists with members of the Pontifical Academy in Rome in June. The draft was then sent to the heads of some fifteen National Academies -- all the nuclears, <sup>with Pontifical Academy members</sup> who will meet to discuss, possibly amend, and then present the statement to Pope John Paul II in Rome in September.

Following that, Cardinal Kónig and I hope to meet during October in Vienna with world religious leaders and the scientists involved in this endeavor.

Religious leaders are almost always accused of being naive when passing moral judgment on nuclear war. This time, they come armed with the best information that the scientific community can provide. Together, they form a powerful alliance. The religious leaders can raise the consciousness of billions of their religious constituencies, Muslims and Jews, Hindus and Buddhists, Confucianists and Christians.

The ultimate solution to this problem is, of course, political. My hope is that once the universities, students and faculties united, the physicians, the artists, the writers, the journalists, and the worldwide scientific and religious leadership join voices and make common cause against the nuclear threat to humanity, the politicians will have to listen and to act or they will find themselves suddenly replaced by those who will listen and act.

The hour is late. Only <sup>by</sup> working together <sup>with Persistent Passion,</sup> can humans of all nationalities save our common humanity.