

# Scientists Ask Pope: Spread Dire News About Nuclear Winter

Vatican City (NC) — An international group of scientists has asked Pope John Paul II to add his voice to the chorus of concern over the dangers of a "nuclear winter," the phenomenon marked by darkness and cold, which scientists say would destroy much of the earth as a result of even a limited nuclear war.

The 17 scientists, following a meeting in January sponsored by the Pontifical Academy of Sciences, "asked the pope to make a pronouncement on nuclear winter as a warning," said Carlos Chagas, academy president.

He also indicated that the scientists might take their findings to world leaders as they did after a 1981 academy-sponsored meeting prepared a statement on the medical consequences of a nuclear blast.

The 1981 report, Chagas said, was hand delivered by papal delegations of scientists to the heads of government of the United States, the Soviet Union, Great Britain and France and officials of the United Nations.

President Reagan received the delegation on Dec. 14, 1981. Chagas said the docu-

ment was not well-received by the Reagan administration.

"Many newspapers in the United States and many high-level government people thought we were pleading for the pacifists," said Chagas, a Brazilian physicist. "That was not at all true. What we were trying to show was that mankind, and scientists in particular, have the obligation to fight for peace and that the most dangerous aspect of war is nuclear war."

At the 1984 meeting the scientists prepared a "nuclear winter" document which Chagas predicted will be "well received, although the hawks won't like it."

Chagas added that the academy is planning another meeting on nuclear winter, this time together with scientific institutions in the United States and the Soviet Union.

The meeting held in January, he said, was marked by good rapport among all the members. He noted that the Americans and Russians "were in perfect harmony," and added that the participants attended as scientists, not as representatives of nations.

# Sagan: More Dialogue Since John Paul II

Vatican City (NC) — Under Pope John Paul II there has been "a dramatic increase in dialogue between the Catholic Church and science," said U.S. astronomer Carl Sagan, author of the best-selling book "Cosmos."

(Sagan is a Pulitzer Prize winner and director of the Laboratory for Planetary Studies at Cornell University in Ithaca.)

He was at the academy for a Jan. 23-25 meeting on the "nuclear winter," the newly-coined term to describe nuclear war's long-range climatic and ecological effects, marked by darkness and sub-zero temperatures.

"There has been a very dramatic increase in dialogue since the election of Pope

John Paul II," said Sagan, an agnostic. The dialogue is reciprocal, he added.

But it is still too soon to say whether papal statements about the moral responsibility of scientists to work to improve life rather than to destroy it have affected science, he said.

On the other hand, "it is clear that science is having an effect on the church," he added.

Sagan, who does not belong to the 70-member academy, cited "the improved openness on the part of the pope and Curia to information provided to them by scientists, the increased prominence of the pontifical academy, and the fact that the pope shows that he clearly values the advice of scientists."



SAGAN

Sagan also mentioned the meeting on "nuclear winter" and suggested that the meeting would not have occurred in earlier pontificates. He indicated that the meeting was prompted by the discoveries of scientists about the long-range negative effects of even a limited nuclear war.

"A nuclear war using less than 1 percent of our present nuclear arsenals seems sufficient to trigger a 'nuclear winter,'" he said. "As bad as nuclear war seemed before, we now realize that the situation is much worse."

Sagan said a group of scientists recently concluded that in the event of a nuclear attack, clouds of dust from the explosion and the resultant fires would create a cloud which would block out the sun's rays. He also said that before now, scientists have underestimated the amount of nuclear fallout from an attack.

Sagan then discounted the likelihood that a nuclear war could be limited because "in the actual heat of battle, under realistic conditions, a nuclear war would be extremely difficult to contain."

"When you put all of this together and combine it with the grave assault on humans and other organisms, the argument that the United States and Russia can battle it out and the rest of the world will survive is simply untenable," he said.

"Moreover, it looks as if even a small nuclear war can create a 'nuclear winter,'" he said.

# 'Voices for Peace' At Nazareth Feb. 14

The Nazareth College English Department will sponsor an arts program entitled "Voices for Peace," at 7:30 p.m. on Tuesday, Feb. 14 at the Arts Center.

The program of poetry, story-telling and pantomime will feature poet-in-residence Francesca Guli reading from the newly-published "Voices for Peace Anthology," Patricia Tingley reading the children's book "Hope for the Flowers," and Eliot Fintushel of The Mime Workshop.

The program is free and open to the public.



FRANCESCA GULI

# USCC Moving D.C. Office

Washington (NC) — The National Conference of Catholic Bishops and U.S. Catholic Conference plan to move their offices from downtown Washington to a five-acre site near the National Shrine of the Immaculate Conception and the Catholic University of America, the NCCB-USCC announced Jan. 30.

An approximately \$1 million contract was signed with the Sulpician Fathers for land

on the campus of Theological College, which the priests operate near Catholic University. The income from the sale will be used to help maintain Theological College.

Construction of a building, which has not yet been designed, will begin after zoning approval is received, the announcement said. The conferences have retained the Washington-based architectural firm of Leo A. Daly to design the new facility.

# BOOKS

"Annulment: Your Chance to Remarry within the Catholic Church," by Joseph P. Zwack. Harper and Row (New York, 1983.) 129 pp. \$5.95.

Reviewed by Jerry Filteau  
NC News Service

If you are a Catholic in a broken marriage, if you would like to "get right" with the Church but have never tried for an annulment because you thought it was "hopeless," Joseph Zwack's "Annulment" may be just the book for you.

A plain-language guide to the grounds and procedures for obtaining an annulment in the Catholic Church, it is a long overdue book that dispels many popular myths — starting with the myth that you are out of the Church if you get a civil divorce.

Why such a book? From my personal experience I can say why.

Just because I am a journalist in the Catholic press, in the past decade or so I have been asked by dozens of people whether they (or more often a divorced relative or friend) have any chance of getting an annulment. Usually within five minutes of questioning I have uncovered at least one or two areas, and often more, which, if pursued, could very likely turn up solid grounds for declaring the marriage null. But to my frequent amazement — and here is the whole point — rarely does the person asking about an annulment have the barest notion that any of these factors might be legitimate grounds for receiving one.

In such cases I have often wished there was a book such as Zwack's that I could refer the person to, something that would take the mystery out of the Church's annulment procedures and help them gain the hope and courage to take that first step of bringing their case to a priest.

As Zwack says of the millions of American Catholics who are divorced, "a large number of these people, feeling there is no place in the Church for them, simply join the ranks of the 'fallen-away Catholics.' The purpose of this book is to show exactly how a large percentage of these divorced Catholics can have their original marriages set aside by the Church. If they have remarried, this means they can become practicing Catholics again."

Some will almost certainly object to this book as an attack on the sanctity of marriage, an effort to show people how to "get out of" a commitment they have made.

That, I think, misses the point. The Church does not accept annulment cases in this country before a civil divorce has been finalized. The people this book is aimed at are already "out of" the commitment in a very real, and almost always irretrievable, way. If in this situation of brokenness the Church's law can serve as an instrument of healing and reconciliation for the individuals involved, then it ought to do so.

One thing troubles me about "Annulment" and prevents an unqualified endorsement. Zwack laudably encourages the divorced-remarried Catholic to seek reconciliation with the Church and emphasizes the (very real) likelihood of success that will make the effort worthwhile. But in doing so, he at times goes overboard to the point of suggesting that every broken marriage could and should be declared null. This view — in essence, that every marriage which breaks up must have been invalid from the start — was popularized in the 1970s by Msgr. Stephen Kelleher, a New York canon lawyer from whose writings Zwack quotes freely, but it is a view roundly rejected by the mainstream of Catholic theologians and Church lawyers.

If we're all OK and whatever we do can get an ecclesiastical stamp of approval, then Church law evaporates into laissez-faire morality and the institution ceases to challenge us to live according to Christ.

Having registered my deep disagreement on this point, I must say that "Annulment" is the only book out in print that meets a real need of millions of alienated Catholics who are divorced and remarried and in need of reconciliation with the Church.

To many who have lived for years in unjustified despair it offers real grounds for hope and much-needed encouragement to take action — and until a better book comes along, I would recommend it to practically anyone in a second marriage who wants to set things straight with the Church but is afraid to try.

(Filteau, a staff reporter for NC News Service, frequently writes in the Catholic press about Church law and its effects on Catholic life.)

"Revolutionary Statesman: Charles Carroll and the War," by Jesuit Father Thomas O'Brien Hanley. Loyola University Press (Chicago, 1983). 448 pp., \$15.95.

Reviewed by Richard Philbrick  
NC News Service

"The most distinguished Catholic layman in American history," says Father Hanley of Charles Carroll of Carrollton, and in this biography he makes an interesting, strong case for his claim. Certainly Carroll was a member of the extraordinary band of patriots who led the American colonists to independence, and like them he was dedicated.

"I will either endeavor to defend the liberties of my country, or die with them," he once wrote with a fervor reminiscent of Patrick Henry.

But for all the enthusiasm he brought to the rebels' cause his major contribution to it, Father Hanley contends, was his wide knowledge and the products of his keen mind and boundless compassion. Added to all that was the wisdom accrued as a Catholic in hostile surroundings.

He and his father knew what it was like to be singled out because of one's religion for double taxation and restricted rights as a citizen. The slights and the aggravations went beyond those embodied in statutes. Unlike other Founding Fathers, Charles Carroll's support of religious liberty was more than a matter of philosophy.

To him religious liberty did not mean, however, putting religion aside on the periphery of affairs.

"The stability of a free republic must depend on the morality of the people," he wrote. "Immoral citizens will elect immoral representatives; or should they by chance select moral and wise ones and wise laws should be enacted, they will be disregarded by a corrupt people."

Carroll was convinced that just as the power of a republic came from those governed by it so its tone and attitudes came from its citizens.

Commenting on Carroll's declaration Father Hanley says, "it was for this reason that Carroll and the leaders of his generation believed that government could not legislate morality."

Marylanders knew Carroll largely for his great wealth and his contributions to the forming of their state's constitution. Outsiders knew him better for his service in Canada, which concluded with a perceptive report of our troops' efforts there, and for his role in setting up an efficient, honest system for paying and supplying the Revolutionary army.

In addition to extensive correspondence and other material Father Hanley used, he was assisted by the experience he gained in writing an earlier work on Carroll covering the patriot's youthful years. With the author's scholarly skills added, the result is a book of very high quality.

To most Americans, Carroll is known as a signer of the Declaration of Independence. Father Hanley makes him real as a learned man, an exemplary public servant, a devoted son, a loving husband, and a concerned parent. The picture is complex and not to be taken in at a glance. For those willing to study it there are numerous rewards.

(Philbrick is NC's book review coordinator.)

"Heart of Jesus: Symbol of Redeeming Love," By Father Bernard Haring. Liguori Publications (Liguori, Mo., 1983) 160 pp., \$4.25.

Reviewed by Father Jay C. Haskin  
NC News Service

Father Bernard Haring, the noted Redemptorist scholar, preacher, pastor and author, presents a small volume of meditations on the Sacred Heart. True veneration of the Sacred Heart is not characterized by excessive sentimentality or privatizing tendencies but is well-founded in sacred Scripture, the liturgy, the directions of the popes, especially Pius XII's encyclical "Haurietis Aquas," and the constant tradition of the Church as reflected in the lives of the saints.

Incorporated in the brief introduction is an overview of the history of devotion to the Sacred Heart which culminated in Pius XII's encyclical in 1958.

Each of the 30 meditations begins with a quotation from Scripture, followed by a reflection, and concludes with a summarizing prayer. Some of the prayers arise from the liturgy or are prayers of such persons as St. Alphonsus, Augustine or Cardinal John Henry Newman, but are principally the work of the author. They have a special ability of drawing the reader into the redemptive love of the Savior's heart.

(Father Haskin is episcopal vicar for administration and canonical affairs in the Diocese of Burlington, Vt.)