

From the Office of:
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HUMPHREY HAILS BEGINNING OF MOST CONSTRUCTIVE ERA IN WORLD HISTORY

Senate Majority Whip Hubert H. Humphrey (D-Minn.) told a graduating class today that they are beginning their adult lives in "one of the most constructive eras in human history."

Humphrey spoke at commencement exercises at the College of St.

Teresa in Winona, Minnesota.

He said that the first half of the 20th Century was "a time of troubles for Western Civilization" -- years when the powers of self-destruction were being stockpiled.

"But the clouds of history have begun to clear," Humphrey said. "The goals we seek are somewhat distant on the horizon, but they are visible. The road we must travel will be long and difficult but we know the direction, and we know we can make it if we persevere."

Humphrey said the four main goals of mankind during the last half of the 20th Century are:

- * A social order built on justice and charity.
- * Peace.
- * An international authority able to control the rivalry of nation-states.
- * A recommitment to moral order.

Humphrey said that none of these goals is independent of the others and he added, "There is nothing new about these goals. They are as old as Scripture, but today we are in a better position to realize them than at any other previous time in history."

"We have the tools, we have the power to assault the ancient enemies of mankind--ignorance, poverty, disease and war itself," he said.

Humphrey said the goals of mankind were set forth with clarity and simplicity by the late Pope John XXIII in his two great encyclicals--Mater et Magistra and Pacem in Terris.

He said these documents "define the ground on which Western Civilization will survive or perish; they state the terms in which the peace of the world will be won in our time, or will be lost for an indefinite future."

(OVER)

"Pope John held forth a vision of the direction in which we must go to achieve the institutions and forms of peace," Humphrey said. "Since God has created men social by nature, individuals cannot live together without states, without the institutions of civil order. And Pope John pointed out that 'the same law of nature that governs the life and conduct of individuals must also regulate the relations of political communities with one another.' There must eventually be a world-wide 'public authority' capable of handling the world-wide dimensions of the human problems."

Humphrey said the "hope for the development of this 'public authority' is the progressive adaption of the methods of the United Nations to the 'magnitude and nobility of its tasks.'"

"I believe a new wind is blowing now in the world and men are recovering their ancient moral values with a new freshness for this age," Humphrey told the graduating class.

"You are graduating at a time when the world is moving into one of the most constructive eras in human history. I know it is commonplace to worry about the troubles young people face. But I am not a pessimist. I am an optimist. Your future will be a future filled with exciting and demanding challenges.

"The second half of the 20th Century will see man create a better and more just society on this earth. It also will see mankind reach out to the heavens to conquer space and, in a real sense, find new worlds in which to live.

"These are more than just hopes and dreams. They will become realities if we make our standard of human endeavor one of excellence. Peace requires the best that is within us. And this age of scientific revolution requires the best trained minds we can find, for science will settle for nothing less than excellence.

"I am confident your generation will apply these skills and this dedication to excellence--and in your lifetime you will see the elimination of poverty, hunger, disease and war itself."

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THE CHURCH AND THE SOCIAL ORDER

Commencement Address:

College of St. Theresa,
Winona, Minnesota

Bishop Fitzgerald

Bishop Speltz

Sister Carmela Pres.

Sister Emmanuel Sec.

Mother Colista

Sister of St. Francis

I am honored to speak to this graduating class. I am

Sister Frances Ann

also more than a little envious of you, because you are beginning

your adult lives in what I believe will be one of the great

constructive ^{and exciting} eras in human history. The first half of the 20th

century--~~and indeed up through World War II~~--was a "time of

troubles" for Western Civilization. The immediate post ~~World~~

War ~~2~~ years were years of shock over the fact that mankind

could be so self-destructive, and years of indecision on what

to do about it. But the clouds of history have begun to clear.

The goals we seek are somewhat distant on the horizon, but they

are visible. The road we must travel will be long and difficult,

but we know the direction and we know we can make it if we persevere.

I want to speak briefly on those goals which I believe are the prime objectives of the last half of the twentieth century.

They are four:

1. A social order built on justice and charity.
2. Peace.
3. An international authority able to control the rivalry of nation-states.
4. A recommitment to a moral order.

None of these goals is independent of the others. A just social order is a pre-condition of a peaceful world. Peace is also required to give ^{resources} time to solve the problems of the great inequities of the world. ^{and} It will not be possible to secure the peace of any order, unless a world public authority is capable of establishing a law of justice in the family of nations. But, at none of these levels are we dealing with mere plans, programs, or mechanical arrangements. Such plans and programs will work to the

ends of justice and charity only as they are conceived from ~~the~~

~~first~~ in a moral commitment of men to a moral order.

It comes down to one simple thought--mankind must be seeking "community". Community is another name for brotherhood, in which the infinite worth of every individual as a child of God is recognized; in which every man's potential is free to develop -- in which every man's rights are guaranteed.

There is nothing new about these goals. They are as old as Scripture, but today we are in a better position to realize them than at any other previous time in history.

We have the tools, we have the power to assault the ancient enemies of mankind -- ignorance, poverty, disease, and war itself. ^{you} The

means for victory lie in our hands, if we have the will to use

them. There is a searching spotlight on us. If we fail, we

^{NOT} can plead that we did not know enough or did not have enough

resources -- the excuses men used, with partial truth, in the past.

Man has always desired these goals. But he has ~~looked~~ ^{listened}

for a voice and for leadership. He has longed for

someone to state the issues and the demands with clarity

and simplicity. His desire was not in vain. In the

"fulness of time"--as a more ancient world might have

spoken of it--Pope John XXIII gave to the world two great

encyclical letters. Not long after the beginning of his

brief pontificate, he gave us Mater et Magistra,

striking document on justice and charity in the social

order. Shortly before the end of his life he published

Pacem in Terris, the greatest document on peace in our

time.

If I draw upon these documents in what I have to say here, I do so because of the great clarity of vision they

presented. I do so ~~and~~ because I wish to be one of those

"men of good will" to whom the Holy Father spoke across

the boundaries of many faiths and cultures. These documents

define the ground on which Western Civilization will survive or perish; they state the terms in which the peace of the world will be won in our time, or will be lost for an indefinite future. (Pause)

↳ The world today is one of stark contrasts. ^{we} ~~we~~ can draw the picture in many different terms: A small part of the world is rich; the rest is desperately poor. ↳ A small part of the world has high standards of health with a growing life expectancy; the rest is debilitated with malnutrition, disease, and early death. ↳ A small part of the world has high standards of literacy and a high attainment in knowledge, science, and technology; the rest is bogged down in illiteracy, primitive tools, a centuries out-dated agriculture, and no industry worth the name. ↳ A small part of the world is Caucasian, or white-skinned; the rest is colored--brown, black or yellow.

L The small part of the world that has the wealth, the knowledge, and the hope for the good things over a long life, is the United States of America and the nations of Western Europe, -- roughly the nations of the Northern and Western Hemispheres. It is the glory of the West to have achieved so much. It will be the shame of the West if it does not help its brothers of the East and South.

L As President Johnson has said, the world is now a "single community." Spiritually and humanly speaking it always was. In emphasizing that justice and charity must form the social order of the world, Pope John noted in Mater et Magistra that all men are children of the same Creator and merit equal treatment. If we have been slow in recognizing ^{the moral truth,} ~~that~~, we have been slower ^{even} in realizing politically that the world is a "single community." We cannot ignore either any longer. The shrinking distances in the world, the ready access to information, have made

every area of the world aware of every other area. ~~As~~
~~the President has said,~~ ^{yes,} the wall between the rich and the
poor is a window through which both sides can look. On
one side of the wall a few ^{hundred} millions of people have a
high standard of living. On the other side of the wall
~~several~~ billions of people live on little more than a
dollar a week. But since the wall is a window, the
depressed billions are looking through ^{AND} they know that a
better way of life is within human grasp. They know that
depression and despair is not the ordained lot of man.

^{have}
~~There,~~ We ~~are~~ ^{are} not only a spiritual duty, we are confronted
with a political necessity. As our late President Kennedy
said, "if a peaceful revolution is impossible, a violent
one will be inevitable."

The United States has its own model of the world
conditions on which to work. We have ^{an estimated} 40 million Americans ^{living}
in poverty in this land of abundance; and we have 20 million

colored citizens who have been denied equality of
opportunity and citizenship which should be the birth-
right of every American. I will not labor the facts

of these situations, ~~to an audience as aware as this one.~~ But,

I do believe that President Johnson is profoundly correct
in linking our war on poverty at home with "doing our
share" in the world. He has been right to identify the
cause of achieving Civil Rights at home, with our respon-
sibility to seek justice and freedom for all peoples
abroad. If we cannot respond to the brother we see at
home, we will never be ^{truly} aware of the brothers we do not
see overseas.

But, We shall win the struggle to eliminate poverty and
gain Civil Rights at home. And we will win the struggle
to lift the world to higher standards of living. We will
win the struggle because the spiritual conscience of the
West has been reminded of its duty. In his letter on the

~~Church as Mother and Teacher, Pope John recalled the words
of Jesus before a hungry crowd: "I have compassion on this
multitude". He went on to remind us that while the Church
is ultimately concerned for the salvation of souls, she
begins with solicitation "for the exigencies of life".~~

Churchmen of every Faith have been chided in recent years for being insufficiently concerned with the social order. Churchmen have been no slower than others, although perhaps we expect more from them. But the voice has been found. It is the churchmen today of all faiths who are turning the tide on Civil Rights legislation. The moral issue has been recognized; the responsibilities have been felt. After we achieve the law, the long struggle still ahead to change many hearts will also yield as churchmen continue to put their faith to work in their daily lives.

There will be no enduring peace in the world until its great inequities are moderated. To eliminate ignorance,

poverty, and disease, is a precondition to eliminating war. Yet before the ⁴great peace comes, we must restrain the use of the unholy instruments of war and reduce their stockpiles. Pope John put it simply in Pacem in Terris. He wrote: "Justice, right, reason, and the recognition of man's dignity cry out insistently for a cessation to the arms race. The stockpiles of armaments which have been built up in various countries must be reduced all round and simultaneously by the parties concerned. Nuclear weapons must be banned. A general agreement must be reached on suitable disarmament program, with an effective system of mutual control".

Because ~~of~~ this great voice expressed the ⁴conscience of men of good will ~~around the world~~ in a way that could be heard around the world, I am confident mankind will exercise the restraint necessary to get through these dangerous, transitional years. We have lived through the

fears of ~~our~~ disillusions which followed World War II--
fears which accelerated the arms race ~~race to the possession of~~
~~the ultimate in the means of mutual destruction.~~ We
have lived through the panic of fear that made us blind
instead of prudent. Now we are in a more sensible state
of being aghast at what we have wrought. We have come to
a point of restraint. It is not yet a detente or a thaw
in the Cold War. But I believe that both Russia and the
U.S. share a sense of restraint. There is hope ~~some~~
~~for~~ for a relaxing of tension that will permit us to
climb back down from the peak of the atomic mountain.

To make that hope a reality we must continue to
seek initiatives, for we must, as President Johnson has
said, be prepared to negotiate anywhere, anytime, any place,
for the conditions of honorable peace.

↳ We must win peace, not try to drift into it. Pope

John held forth a vision of the direction in which we must go to achieve the institutions and forms of peace.

~~Since God has created man social by nature, individuals cannot live together without states, without the institutions of civil order.~~ *He reminded us that* And Pope John pointed out

~~that~~ "the same law of nature that governs the life and conduct of individuals must also regulate the relations of political communities with one another." There must eventually be a world-wide "public authority" capable of handling the world-wide dimensions of the human problems.

~~This public authority must be instituted by common consent. It cannot be imposed by force.~~ Although it must work through the intermediaries of nation states, its "special aim is the recognition, respect, safeguarding and promotion of the rights of the human person."

The hope for the development of this "public authority" is the progressive adaptation of the methods of the United Nations to the "magnitude and nobility of its tasks".

yes L

Have compassion on the multitude, take care of the basic social needs of men, stop the arms race and turn it back, move through firm support of the present association of nations to that consensus which will permit the United Nations to ~~become world authority~~
Preserve ~~the~~ justice through law for all men -- that is the clear, simple, necessary prescription.

Keep

~~But while many plans are needed, and many initiatives are necessary, we will not simply engineer our way into the blessings of peace and human welfare in the single world community. Possibly the most fundamental sentence in Pacem in Terris followed the Pope's urgent appeal for disarmament. "Everyone...must realize" he said, "that~~

unless this process of disarmament be thoroughgoing and complete, and reach men's very souls, it is impossible to stop the arms race, or to reduce armament, or--and this is the main thing--ultimately to abolish them entirely."

Keep

In Mater et Magistra, Pope John took specific

cognizance of the belief in many quarters that by science and technology alone men can plan their civilization.

These disciplines do place gigantic forces at our disposal, but as they may be used for evil as well as for good, it is evident, ~~that moral and spiritual values must be basic.~~ that moral and spiritual values must be basic. Scientific and technical progress must serve a ^{moral} ~~moral~~ goal and spring from ^{moral} ~~usual~~ commitment.

I believe a new wind is blowing now in the world and men are recovering their ancient moral values with a new freshness for this age.

Can we do it? We can, because underneath the forces that separate and divide men there is a common human nature. There is a rational moral sense in all mankind that is capable of cooperation.

On the eve of the publication of Pacem in Terris, Pope John appeared on television to say that the doctrinal lines of his message belonged to the sphere of natural law. He appealed to the realm of natural theology, to which all mankind of whatever faith, pagan or Christian, Communist or not, have access. The terms of this doctrine as summarized by St. Thomas in the 13th century provide the ecumenical bridge in the 20th ^{century} to all men of good will.

h Protestant, Catholic, Jew, and others ~~in the West~~ have recognized the authenticity of spirit and motive in the messages of Pope John. They have recognized even more, that no special insights or requirements of faith

should mar or obscure the deeper unities of mankind.

There were even signs that the Kremlin was moved.

Start

You are graduating at a time when the world is moving into one of the most constructive eras in human history. I know it is commonplace to worry about the troubles young people face. But I am not a pessimist.

I am an optimist. Your future will be a future filled with exciting and demanding challenges.

you can turn Problems into Opportunities, + difficulties into Challenges!

The second half of the 20th Century will see man create a better and more just society on this earth. It

*War on Poverty
We can win*

also will see mankind reach out to the heavens to conquer space and in a real sense find new worlds in which to live.

These are more than just hopes and dreams. They will become realities if we make our standard of human endeavor one of excellence. Peace requires the best that is within us. And this age of scientific revolution requires the

Challenge

best trained minds, for science will settle for no less

than excellence.

I am confident your generation will apply these skills and this dedication to excellence--and in your

lifetime/^{you}will see the elimination of poverty, hunger,

disease and war itself.

Knowledge, fortified by dedication, and ^{to the common good} faith in God, can and will produce miracles

So I congratulate you. You are embarking on a whole

lifetime that is dedicated to a renaissance of man. You

will see its fulfillment.

*what a bold adventure
~~How fortunate to be~~ lies ahead.
I wish you God speed.*

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