

# Pope's Words Bridge Ideological Chasms



TO HIS ANGELS GOD HAS GIVEN  
COMMAND ABOUT YOU, THAT  
THEY GUARD YOU IN ALL YOUR WAYS

Text and Symbol, First Sunday in Lent.

By FATHER EDWARD DUFF, S.J.  
Special Correspondent

New York (RNS)—Stalin's disdainful question as to the number of divisions the Pope could command received a partial answer when more than 2,000 people from 20 countries gathered in New York February 17-20 to scrutinize the implications of the encyclical of Pope John XXIII, *Pacem in Terris* (Peace on Earth).

The occasion was the International Convocation to Examine the Requirements for Peace sponsored by the Center for the Study of Democratic Institutions. Stalin received a single disdainful mention during the four days of discussions.

The meeting was a massive demonstration of a will for peace in all countries and an avowal of the inadequacies of present day mechanisms to insure it. The chief significance of the Convocation, then, was that it occurred.

Nearly two years in the planning, the Convocation presented more than 70 celebrated personalities reading papers or engaging in panel discussions before a large and absorbed audience on a variety of topics more or less suggested by the encyclical. In the evening experts analyzed the implications of the day's proceedings for their bearing on U.S. foreign policies. The size of the Convocation imposed a certain passivity on the mass of participants. The selection of the experts reduced the amount of confrontation and conflict.

Issues discussed included nuclear proliferation, the German Problem, national sovereignty and its relation to a future world political authority, the rule of law in international life, economic aid to developing countries, its motives and modalities, the terms of coexistence, military confrontations and their consequences as well as the mechanisms of social and political change.

The roster of speakers was impressive: the Vice President of the United States, the Vice Premier of Belgium, the Deputy Prime Ministers of Italy and Israel, the Chief Justice of the U.S. Supreme Court and two judges of the International Court, a former President of Colombia, four U.S. Senators, a spate of ambassadors and former ambassadors along with such notables as—Madame Pandit, Henry Luce, Paul Tillich, Linus Pauling, a member of the Central Committee of Poland's Communist Party and a lady member of the Committee for Foreign Affairs of Yugoslavia's National Assembly.

The Convocation's opening ceremony, a solemn affair on the eve of the vote threatening the UN's continuing existence, took place in that body's General Assembly Hall with the Secretary General, U Thant, its President, Alex Quaison-Sackey, and the U.S. Vice President, Hubert H. Humphrey, warmly praising Pope John and his teaching. The appeal of his ideas in the Soviet Union was acknowledged subsequently by N. N. Inozemtsev, Deputy Chief Editor of "Pravda" as explaining the presence of three Russian government participants.

An agenda as crowded as was that of the Convocation jeopardized the coherence of judgment. Moreover, in the absence of anyone in a position to indicate with any authority what was the intention and thrust of any given section of the encyclical, speakers tended to use the document to sustain their own ideas.

Indeed, the opening remarks of Dr. Robert M. Hutchins, head

of the organization sponsoring the Convocation, may well have contributed to the confusion by his insistence that neither politics nor religion was the theme of the discussions, a basis that would surely have struck Pope John as novel. In the upshot there was no direct challenge when Dr. Adam Schaff, a Polish Communist professor of philosophy, declared that he could accept the core of "the recommendations of *Pacem in Terris* while rejecting its premises.

To be sure, the encyclical distinguishes between error and those in error, between ideologies and the economic systems ostensibly derived from them; it unabashedly advocates meetings and negotiations between believers and unbelievers in an atmosphere of mutual trust. However, *Pacem in Terris* does have all progress toward peace on a sincere devotion to truth, justice, charity and freedom. And unhappily "the truth is that in more than half of the world respect for human rights is unknown and governments derive their stability and their strength from this very phenomenon," as Alberto Lleros Camargo, former President of Colombia, felt compelled to say.

Nor did the West go unindicted. The Soviet Union's N. Inozemtsev saw no danger to peaceful coexistence either in Russia's foreign policy or in Marxist presuppositions, for "Marxists resolutely oppose the export of revolution." Tensions arise only from "counter-revolution" imposed by foreign powers. The litany of accusation included the Congo, the Caribbean, South East Asia.

The culprit was you know who, also blamed by 400 participants of the Convocation who signed a petition supporting U Thant's call for negotiations to end the war in Vietnam.

The Soviet editorialist wanted items familiar since we first heard them from the now forgotten Molotov: a German Peace Treaty, the banning of nuclear weapons, general disarmament. This time he wanted more: cultural contacts, scientific cooperation and, not least, expanded trade. He gave the impression of wanting to be loved. Imperceptively, he seemed to feel the hot breath of 600 million Chinese on his collar.

One could, indeed, find grounds for surmising that Marxism is being deluged in the Soviet world, its representatives seemed careerists rather than convinced exponents of a creed. The editor of the Central Committee of Poland's Communist Party pleaded for patience, promising "more democracy and liberalism" in their country, an evolution which he directly compared to England's experience in the centuries after "the Glorious Revolution." Was this part of the analysis of *Pacem in Terris* which Dr. Schaff announced he accepted? For the encyclical notes that "movements, working in constantly evolving historical situations, cannot but be influenced by these latter and cannot avoid, therefore, being subject to changes, even of a profound nature."

The posture of the Western powers and not least the foreign policy of the United States makes the hopes of *Pacem in Terris* unrealistic in the judgment of George E. Kennan. The underlying assumptions—the likelihood of Soviet military incursions, the unification of an armed Germany allied to the Atlantic Pact, the organization of a "little Europe" dependent for its protection on the U.S.—these are not only questionable in fact and in fulfillment

but productive of "pervasive suspicion and fear."

The policy changes recommended by the former Ambassador to the Soviet Union and to Yugoslavia would please General de Gaulle. His call "for something resembling a new act of faith in the ultimate humanity and sobriety of the people on the other side," a plea equally addressed "to our Communist contemporaries," would have delighted the heart of Pope John who extolled mutual trust as "something which reason requires... is eminently desirable in itself, and... will prove to be the source of many benefits."

Precisely here perhaps is found the unique and profound contribution of Pope John as sensed by the Convocation. His humane understanding, tolerance and sense of mission that saw the possibilities of good in every person, accepted all as his brothers and urged them to do the same.

Alex Quaison-Sackey read Pope John's meaning and message in this fashion: "In his unflinching wisdom, his clear mind never ceased to heed the message of his heart: that love is the saving grace of humanity, the only justification of society, the redeeming weapon against hatred and exploitation. Pope John saw love and understanding as the mechanism of a coherent international community." As another speaker at the Convocation noted: "by his profession of faith in human goodness Pope John incultured mutual trust and thus made negotiations respectable and, hence, possible."

But some common understandings must be brought to every negotiation table, Paul Henri Spaak, Belgium's Foreign Minister pointed out. We must be genuinely against all war whether it be called a war of "national liberation" or of colonialism, against all racism—whenever it comes in black or yellow, for honest support of effective mechanisms of peaceful change in the social and political orders.

The most concrete and realistic of the Convocation's discussions was the session devoted to aid to developing countries, chaired by Barbara Ward. The eloquent Chief S. O. Adebajo, Nigeria's representative at the United Nations, found support in *Pacem in Terris* for his view that all aid must respect the true needs, the real aspirations and the legitimate independence of the country aided, a point reinforced by Robert Buron, President of the O.E.C.D. Development Center and former Minister in 11 French cabinets, who warned against what he termed "intellectual colonialism," found frequently among the academic elite and international experts, and "social neo-colonialism," determined to impose its way of life on developing countries.

For Buron, as presumably for all at the Convocation, the ultimate goal is clear. As stated in the encyclical it is: "Public authority, having world-wide power and endowed with the proper means for the effective pursuit of its objective, which is the universal common good in concrete form, must be set up by common accord and not imposed by force."

Several speakers expanded President Johnson's vision of "The Great Society" for the United States to world dimensions. The challenge was most strikingly voiced by Abba Eban, Deputy Prime Minister of Israel, who proposed a week-long conference of the heads of all the sovereign states within and outside the United Nations to

consider problems not of any nation but of the human nation. His suggested agenda included:

(1) The prospect opened up by the new technologies—both the danger and the hope.

(2) The world will very nearly double in population within the next three decades. Is this a problem for our Presidents and Premiers in comparison with what exercises them now?

(3) Over 135 billion people suffer from malnutrition. There was a "campaign against hunger" conference a few years ago, but its participants were not heads of government with a capacity for action and commitment.

(4) In this golden age of knowledge there are 700 million adults entirely illiterate— one-third of the world's adult population—and a similar number at a low level of literacy. There is as yet an inadequate flow of scientific and educational skills from the advanced to the developing worlds.

(5) Amongst the 115 sovereign states, ostensibly equal in a vast disparity of income their rights and status, there are resources. There are groups of states where income is 2,000 per cent higher than that of others. Within a national community such disparities would lead to violent upheavals. Are we sure that the same is not true of the international community? There should be a blue-print of a Great Society in international terms.

(6) The fabric of our planet—its soil, water, minerals and air—face depletion or pollution or both. Our generation has no special right to hand the planet on to our children in a worse natural condition than in which we found it.

(7) The future of international organization—and especially in the problem of peace-keeping—needs long-term planning by those who have knowledge both of the central political realities and of technical developments. Disarmament is a vain discussion unless we devise instruments of security, beyond the national deterrents of sovereign states.

"In proposing that the heads of 115 governments give a week to the survey of these vistas, I do not delude myself by the view that a solution will be found. The world was created, according to Biblical reckoning,

in six days. It will take longer to repair the damage that we have been doing ever since."

The Convocation adjourned without formal conclusions. Its consequences are problematical. The papers prepared for it will be published, the proceedings taped during the sessions will be shown on educational TV stations. The participants had their convictions on the primordial importance of peace and the horrors of a nuclear war undoubtedly deepened. The emotional shock of the UN crisis was assuaged for many by confident assurance that the organization would emerge stronger and more flexible.

To say that the participants—and the speakers—were predisposed to accept perhaps too readily such a assurance would seem to betray cynicism alien to the spirit of *Pacem in Terris* and its revered author. It is quite possible, as Steve Allen asserted, that our national leaders have been hampered—"hobbled," he said—by the Radical Right. Many felt, however, that the unanimity of the Convocation was somewhat artificial and the instant applause for peace in any form rather revealing.

In the interest of an evolving consensus it would have been interesting to hear Edward Teller reply to Linus Pauling. Indeed, it would have been reassuring to have encountered other nationally identifiable Republicans beyond Charles Percy, the defeated candidate for Governor of Illinois. Pope John's gestures were always more inclusive than the range of the intellect and even the opinions at the Convocation. Perhaps all this is a small matter. His voice was heard. It was a direct and persuasive appeal to the conscience of all men as sharing a common humanity and so a common destiny.

## Papal Praise For CARE

Vatican City—(RNS)—Pope Paul VI, addressing CARE officials at an audience, expressed gratitude for the American relief agency's work in Italy following World War II.

The audience was granted in connection with the closing of the Italian headquarters of the Cooperative for American Remittances to Everywhere.

## Pope Appeals To U.S. Pupils

New York—(NC)—Pope Paul VI on Ash Wednesday appealed to this nation's five million youngsters in Catholic schools to help him "in caring for the needy brothers and sisters of the whole human family."

"Your little sacrifices during this Lenten season can accomplish much spiritual good for you, and at the same time they will assure bodily good to our needy children in other lands. Therefore make these sacrifices generously," the Pope counseled the children on a nationwide radio broadcast.

In recent years the Lenten sacrifices of American school children have totaled \$1 million annually. Coupled with the yearly \$5 million Laetare Sunday, March 28, collection taken up in parish churches throughout the country, the proceeds constitute the major support for Catholic Relief Services—National Catholic Welfare Conference, an agency maintained by U.S. Catholics for relief of the needy overseas.

As a result of last year's successful campaign, CRSNCWC was enabled to aid more than 40 million needy persons in 73 countries of the world.

### THE FULL TEXT OF POPE PAUL'S MESSAGE FOLLOWS:

Dear School Children of the United States of America:

This is the Holy Father speaking to you from Rome.

How very good that your Father in Christ can again share a few thoughts with you, his children in the United States.

You know that we visited your well-blessed land on two occasions, the last being only a few short years ago. We saw your great cities, steaming factories, fertile farmlands, lovely homes, comfortable schools and beautiful churches. We rejoice that your country and your parents, in particular, have been able to provide you with so many good things.

However, dear boys and girls, your Holy Father has also visited other places which are not nearly so rich and fortunate. Only recently we returned from an unforgettable visit to India, and we saw many children who had very few of the things which you possess. At one orphange, we shared a very simple breakfast with the poor children, and even though they had very little and few comforts, they did seem happy because someone was looking after them.

These are but a few of the thousands and millions of boys and girls who are cold, sick and hungry. Can you imagine how worried your mothers and fathers would be if you went to bed hungry every night, if you did not have warm clothing during the bitter cold of winter, if

you were seriously sick and there was no doctor on medicine to cure you?

Dear children, these are some of the worries of your Father in Christ who is now talking to you. Because all children in the world, in the United States and in every corner of the earth, are our children, and millions of them are very poor and have nothing—no parents, no homes, and sometimes not even a country of their own, we are saddened.

When one of your brothers or sisters is sick or in trouble, your parents want to give some special attention and care, and we are sure, so do you. As our children in Christ, we ask you once again to come to our help in caring for the needy brothers and sisters of the whole human family. You know that Our Lord Jesus Christ also asks the same of you.

How can you help us? This you can do again this year through Catholic Relief Services, the excellent organization which your good bishops have set up to help the poor throughout the world. This is a big task, and your bishops depend upon the generous assistance of you and your families.

Your little sacrifices during this Lenten season can accomplish much spiritual good for you, and at the same time they will assure bodily good to our needy children in other lands. Therefore make these sacrifices generously. Then offer the cost of this sacrifice by contributing to the Lent offering being gathered by your classroom and school between now and Easter Sunday.

Lent is also a time for special prayers, and we ask you to remember your poor brothers and sisters in your prayers. Beg Almighty God to bless them and to give all of them His richest graces.

Grateful for whatever you will do, great or small, for our less fortunate brothers and sisters, we ask for you, your parents, priests, religious and teachers the best blessings of Our Father in heaven and in pledge thereof, we lovingly impart our paternal apostolic benediction.



The writings of a man whom Vice President Hubert Humphrey called the "gentle, peasant Pope" brings together on a common platform the Deputy Prime Minister of Italy and the Governor of Maharashtra State, India, Pietro Nenni and Madame Vijaya Lakshmi Pandit, former President of the U.N. General Assembly, are shown in New York as they prepared to address a convocation on peace based on Pope John's encyclical "Pacem in Terris—Peace on Earth".

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