

INFORMATION

FROM THE
PRESIDENT'S COMMITTEE
-ON-
EQUAL EMPLOYMENT OPPORTUNITY
Washington 25, D. C.

REMARKS OF VICE PRESIDENT HUBERT H. HUMPHREY
AT THE NATIONAL CONFERENCE OF CHRISTIANS AND
JEWS, OMAHA, NEBRASKA, MAY 2, 1965

We gather tonight to honor two great citizens of Nebraska: Governor Frank Morrison and Dr. Abe Greenberg.

Dr. Abe Greenberg, one of the founders of the local chapter of the National Conference of Christians and Jews, is known to all of you for his kindness, generosity, and strong character. His powers of healing have been devoted not only to the body, but also to the minds and hearts of his fellow citizen.

Governor Frank Morrison, my close and personal friend, adds the National Brotherhood Award to a long list of awards and recognitions he has received for his distinguished service to his fellow man, his city, his state, and his nation. You know him for his service, but also for his human warmth.

The common trait these honored men possess is their strong and active belief in the brotherhood of man.

For we are all brothers in this world. What each of us does affect someone else. No single action is isolated or unrelated to some other action.

On this day, in this week, we are all reminded of man's interdependence.

It was just 20 years ago this week that we witnessed the end of World War II in Europe. That war, as no other in modern times, testifies to man's potential for barbarism and inhumanity.

But it was also 20 years ago this week that man assembled in San Francisco at the United Nations Conference on International Organization to draw up the UN charter.

"We the peoples of the United Nations determined to save succeeding generations from the scourge of war..." began their preamble.

The 20th century can be enrolled in history as the century of war. Or it can be enrolled as the century of peace.

This century has been the first in which wars have been fought on a world scale.

But it is also the first century in which peace has been sought on a world scale.

We have perfected for the first time in history means by which man can finally destroy himself. But we have also, for the first time in history, argued that world peace can be achieved on a level of reality.

Some say that war is inescapable and inevitable. Some, such as Hegel, have said that war is a necessary purgative for the "corrosive influences of peace."

But we Americans, in this time, abhor such theory. We believe that corrosion stems not from peace, but from tyranny, hate and injustice.

Let us then be known in history as seekers of life and liberty and makers of peace. Let our government be known as the government Hobbes, Locke, Rousseau and the Federalists looked toward in their fundamental proposition:

"As anarchy leads to war,
government establishes peace, and just
laws preserve it."

Yes, we Americans as people, and we Americans as a force in the world must pursue peace. But what sort of peace shall it be?

Is it to be the peace of domination?

This peace is easy indeed to achieve, for it is based on control of the weak by the strong. It need not be based on any principle higher than that of "might makes right."

Is it to be the peace of permissiveness?

This peace too can be brought most cheaply. For it leaves the outside world to its own devices. It justifies sacrifice of the small and weak. It justifies aggrandizement of the powerful and greedy. It justifies international irresponsibility -- all on the premise that affairs not within our own borders are not our affairs.

Is it to be the peace of balance-of-power?

This peace has existed before. It depends on perpetuation of a delicate power relationship. It depends on the "status quo." It has often also meant in the past "dividing up the world" at pleasure of those at each end of the balance.

All of these peaces can and have been achieved, at least temporarily, throughout history. But they have never lasted.

For they have not been based on justice or humanity. They have not responded to the needs of men and women seeking fulfilment for themselves and their children. They have not taken into account the spark that burns in all men and says "Be free."

On this 20th anniversary of war and peace, I reaffirm this nation's determination to work toward true peace in the world -- peace with justice, peace with opportunity, peace with liberty.

In the United Nations we have established institutional framework which works toward such peace. But the UN alone will never achieve it. Its achievement will depend on the determination and will of free nations, and of all men.

There are today opportunities to buy an easier peace --- a peace of domination, or of permissiveness, or balance of power.

But we reject these.

We stand now, as generations of Americans stood before us. In the words of Jefferson:

"Honor, justice and humanity
forbid us tamely to surrender
that freedom which we received
from our gallant ancestors, and
which our innocent posterity
have a right to receive from us."

We Americans at home must make America live up to its heritage.

We must, in the world, defend the rights of others to perfect themselves free of coercion and tyranny.

With strength and patience, we will succeed.

When that day comes, this century indeed can be known as the century of peace.

John Kelligan

REMARKS OF VICE PRESIDENT

HUBERT H. HUMPHREY

(X) NATIONAL CONFERENCE OF CHRISTIANS AND JEWS
award dinner
OMAHA, NEBRASKA

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Human
Progress
COURTS
Elderly
Poverty
Educa
Health

(X) Citizenship
Head
Units

20 Yrs Ago

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Law Day

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- 7 -

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We Americans at home must make America
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and, We must, in the world, defend the right
of others to ~~perfect~~ ^{develop} themselves free of
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✓ With Power Comes Responsibility
 With Freedom Comes Duty
 With Prosperity Comes Sharing
 With Leadership - Comes Sacrifice!
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| <ul style="list-style-type: none"> ✓ Peace is Dynamic ✓ Peace is a Process - ✓ Peace the work of Generations | <ul style="list-style-type: none"> ✓ Econ. Stgth ✓ Military Stgth ✓ In Aid - Tech Assist ✓ Food For Peace ✓ Peace Corps |
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TRANSCRIPT

Address of the Vice President

Nebraska Conference of Christians & Jews

May 2, 1965

Thank you very much, Governor Morrison. I wish to thank you and your fellow citizens of this great state of Nebraska for this warm and generous reception that has been accorded to Mrs. Humphrey and myself. And indeed, I want you to know how highly honored we feel to be included on the program where you and Dr. Greenberg are singularly honored for service beyond the call of duty. First, let me say how enjoyable it has been to have these few moments of visit and of fellowship with Father Helleger (?). We have discussed most everything, and settled practically everything (laughter) so you can be of good cheer. And then I do wish to join with all of you, and I know now I speak for the audience, in expressing our greetings and thanks to Dr. Pitnam, and to Dr. Danberg, and indeed to Dr. Brown. All of them representing the National Conference of Christians and Jews, all of them representing a living force in American life for national unity and for human dignity. And before I move one moment longer, may I pay my respects and greetings to the distinguished Rabbi Tripsy (?) and to Rev. Foss (?).

An evening such as this is indeed a spiritual occasion as well as one of joy and happiness. It is an occasion where we're reminded of our duties as well as our privileges. For

we are reminded of our achievements as well as some of our limitations. But essentially it is one of good news. And I want to talk to you tonight just a little about that good news.

We are gathered here tonight for the one purpose of honoring two great citizens of your state, of this state of Nebraska: your distinguished Governor who has a list of honors, if we were but to recite them, that would take a full evening of his time and of yours -- Governor Frank Morrison, and secondly, Dr. Abe Greenberg.

Just a word now about this illustrious citizen, Dr. Greenberg, whose very countenance reveals a kindliness of his soul and spirit. Dr. Greenberg was one of the founders, as I have been told, of the local chapter of the National Conference of Christians and Jews. If he had done nothing else, he would deserve an honor for that. But he is known to you as one of the most outstanding physicians, as a man of kindness, of generosity, of singular spiritual and moral courage, and a man of strong and good character. Is it any wonder that he's been selected for this honor tonight. His powers of healing have been devoted not only to the body, but also to the minds and the hearts of his fellow citizens. I only wish that I lived in his community, so that I could come within the warmth of the light of his mind and of his heart. I know, Dr. Greenberg, that this great hall this evening is filled with people that look upon you with great affection and with profound respect. And I join them in saluting Dr. Abe Greenberg, outstanding

citizen of this state. (applause)

Now it's both easy and difficult to speak of your Governor. First of all, he is a man not only of respect within your own community but he is highly respected throughout the nation. He is truly one of the great Governors of the fifty states of this Republic. And I'm particularly happy to be here on the occasion of his receiving this award because I look upon him as my close friend and personal friend. He's been willing to share with me that precious gift of his friendship. And when you bestow a new honor upon him, and this honor of the National Brotherhood Award, it just adds to the long list of awards and recognitions that he has continued to receive through his many years of public service, for distinguished service to his fellow man, to his city, to his state and to his nation. You know him for his great public service, but I think you also know him for a quality that I was speaking of in Dr. Greenberg, for his human warmth. And I know tonight that his very lovely wife, Mrs. Morrison, is just as thrilled as she can be to know that once again her distinguished husband who's brought such honor to himself and his family and his state is receiving this highest award within the gift, I believe, of our nation, for work in promoting the concept of brotherhood and human dignity. I salute you Governor for your achievement. (applause)

~~Mr. Governor, Mr. Governor,~~

Now the common trait that these honored men possess is their strong and active belief in the brotherhood of man and

human dignity. These two gentlemen that you honor tonight in a sense honor you. Because these are the men that understand the value of human resources. We have many people these days that go about our country talking about our wealth, our power, our majesty, our potential. And they talk much about our resources. But the greatest resource that God gave to this earth was man himself, the potential that is in man to be released, the richest resource of all. And the men that you honor tonight understand the importance of the conservation and development and the adequate and proper use of human resources. These men have not only been working in the vineyards of brotherhood, but they've been advancing the cause of health. Because a person with a diseased body or mind is one who has wasted human resources. These men have advanced the cause of education, because the enlightenment of the mind, the development of intellectual attainment, is what we mean by human resources -- health and education, training and skill. This is the way we really develop the wealth of this nation.

Woodrow Wilson once said that America is not as rich as the money in its banks or even the corporate wealth of its corporate structure, but America is as rich as its people. And I think we could add tonight that America is not only as rich as its people but as strong as its people. When we landed this evening at Offett Air Force Base, I saw there young men, clean-cut, intelligent, trained, loyal, faithful -- that 's the power of

America, the men, not the machines. Because it was the men that made the machines. It is the trained mind that develops scientific knowledge. So it is human resource, or the human resources, that add to the wealth of our country. And it's for this reason, I might add, that today we are waging war upon illiteracy and disease. And let me digress just to say this word to you -- that it is nothing short of shameful that the richest nation on the face of the earth and a nation with more colleges, universities, schools, public and private, and parochial, should have a rising tide of illiteracy, which has been a predicament in this nation for the last twenty years. So we are determined that we will wage war on it, because as Thomas Jefferson said, you cannot be both free and ignorant. And freedom today is being tested everywhere. It's being tested in Omaha, it's being tested in Nebraska, it's being tested in Washington, it's being tested in Vietnam, it's being tested in the Dominican Republic, it's being tested everywhere. But one place where we can do something about freedom is here, right here, remembering what Jefferson said -- freedom, you cannot be both free and ignorant. So we are waging war on ignorance. I know there will be those who'll say that this is a costly enterprise, and my response is the cost of ignorance and illiteracy, of disease, physical or mental, those costs far outweigh any investment that is made to overcome them. The wisest investment that a people will ever make, and the wisest investment that a government can possibly make, a government of the people and by the people and for the people, is an investment in human

resources, in the health, in the education, in the happiness of the people of these United States of America. And the two men that you honor here tonight symbolize that investment and that commitment. (applause)

I believe it goes now almost without saying that we fully realize we're all brothers in this world. We've learned the story, long ago, that we are our brother's keeper. And what each of us does affects someone else. There isn't anything such as isolation, there is no way to withdraw. Even if you want to stop the world and get off, you can't, you're here. And sometimes it appears to me that a nation that seeks to put a man on the moon, and we shall in short time, ought to be equally willing to help mankind stand on its own feet on this earth. Therefore, we seek to divide or to use our resources to do both, pierce and pioneer, experiment in outer space, but also to develop man's inner qualities, his physical, his intellectual and his spiritual qualities on this space, the one space that we have at our command on this earth. So we can say, as the poet said, that man is not an island, but a part of the main. There is no way that we can disassociate ourselves from our environment or from our world. We are here, brotherhood is not the word of a poet, it is a fact of life. And human dignity is not a concept, it is a commitment of free people. And as I've said from every platform that I've been privileged to use, or every platform from whence I've been privileged to talk, the real struggle in this world today is not between merely the

forms of competition or production, important as that struggle is, recognizing our belief in free enterprise, but the real struggle in the world today is between one system that repudiates the dignity of man and the other, our way of life, the way of life ~~that~~ of the Judeo-Christian community that not only accepts but is committed by faith and by doctrine and by the life of each and every one of us to the dignity of man -- a man that was created by God, in whose heart, in the heart of that man, lives a divine spark. This is the struggle, this is what it's all about. And once we understand that then we'll have the will to win it. And until we do understand it, we will wander listlessly and aimlessly, with tactics and no strategy, with a little here and a little there, but no will to win.

Now on this day, in this week, I think we're all reminded once again of the importance of man's life and the importance of our faith. We're also reminded of man's interdependence. The fact of our time is that the only way that we can assure our independence is by an acceptance of our interdependence. The only way that we can really protect our individuality is through our national unity. The only way we can be sure of our freedom, is that others may be free too. It was just twenty years ago this week that we witnessed the end of World War II in Europe. That war, as none other in modern times, testifies to man's capacity or potential for barbarism, for destruction, and for inhumanity. Can we ever forget the inhumanity of man towards man, the gas chambers, the destruction of a whole people in the name of

racism? This is one of the reasons, may I say quite candidly, that I've been bewildered how anybody could embrace the doctrine of racial prejudice when we know what it has done to the world, when we know the terrible price that mankind has had to pay for this evil, for this consummate evil.

It was twenty years ago, however, this week that man also assembled in San Francisco at the United Nations Conference on International Organization to draw up the UN Charter, a charter which starts out by saying: "We the people of the United Nations, determined to save succeeding generations from the scourge of war..." and then onto the many articles of that Charter.

Twenty years ago this week war in Europe came to an end -- incredible bloodshed and destruction, from 1939 to 1945. Twenty years ago this week people weary of the war, sick at heart, seeing the unbelievable destruction that man could bring upon his fellow man, these people gathered in what was hoped to be the beginning of an era of peace. Now the twentieth century can be enrolled in history as the century of war. Or it can be enrolled as the century of peace. This in a large measure in our hands.

This century has been the first in which two wars have been fought on a worldwide scale, but it is also the first century in which peace has been sought on a worldwide scale. We have perfected for the first time in history the means by which man can finally destroy himself, and make no mistake about it, we have that power. If that makes you happy, gives you any reassurance, But we also have, for the first time in history, argued that world

peace can be achieved on a level of reality.

Now some have said ~~that~~ and they continue to say that war is inescapable and it's inevitable. I've heard it and so have you. Some have said that war is a necessary purgative for the "corrosive influences of peace."

But I happen to believe that we Americans in this time abhor such theories. We believe that corrosion stems not from the will for peace, but from tyranny, and from hate and from injustice.

Let us then be known in history as seekers of life and liberty, and the makers of peace. Not long ago in this month of February of this year I was privileged to address a conference in New York City at the United Nations, the conference dedicated to the late and beloved Pope John. It was called the Pacem in Terris Conference. And that great encyclical reminded us of our moral duty to seek a just and an enduring peace. I want our government to be known as the government of Hobbes and Locke and Rousseau and the Federalists who looked toward certain fundamental proposition that follows: "As anarchy leads to war, government establishes peace, and just laws preserve it." Yesterday was Law Day. Mrs. Humphrey and I were at Williamsburg, Virginia and Jamestown, Virginia. Law Day, U.S.A. in which we celebrated with people all over America this commitment to the rule of law and this respect for law that is just, recognizing that law is preserved and is enforceable only when it is just. Yes, we Americans as people and we Americans as a force in this world must pursue justice with a passion. And we must pursue peace. But I have to ask this question: what sort of a peace shall it be? Is it to be the peace of domination?

This kind of peace is easy to achieve, indeed, it could be done quite easily by ourselves, for it is based on the control of the weak by the strong. And frankly, there is no stronger nation on the face of the earth, now or for the foreseeable future, than our nation. It need not be based on any higher principle than that of "might makes right".

But is it to be the peace of permissiveness or appeasement? This peace too can be bought and bought most cheaply. For it leaves the outside world to its own devices. It justifies the sacrifice of the small and the weak. It justifies aggrandizement, yes aggression, of the powerful and the greedy. It's immoral and amoral, but it's workable. It justifies international irresponsibility -- all on the premise that affairs not within our own borders are not our affairs. You would have thought by now that most of the people would have forsaken that philosophy. But there are yet voices in this great learned nation that feel that we can have garrison America, live alone, withdraw from the world, and seek not to help others.

Is it to be the peace of what we call balance of power? Or one might even put it now, balance of terror, because there is a deterrent today of mutual terror through nuclear annihilation, one that was recognized by none other than Nikita Khrushchev.

This peace has existed before. In fact it is the classic type of limited peace. It depends upon the perpetuation of a delicate power relationship. Yes, it even depends upon what we call the arms race. Constantly evaluating the power structure

in the world. It depends on maintain^{ing}/a type of status quo. It's also been referred to in the past as dividing up the world, at the pleasure of those at each end of the balance. One part of the world to the Soviets, another part to the United States, another part possibly to Communist China -- divide up the world. I suppose there are even those that think that you could call that peace.

Well, all of these peaces, my fellow Americans, can and have been tried, and sometimes achieved, at least temporarily. History records that fact. But I submit they have never lasted.

And why? Because they have not been based upon justice or upon humanity. They have denied the moral and the spiritual tenets of the faith that we profess. They have not responded to the needs of men and women seeking fulfillment for themselves and their children. And these types of peace have not taken into account the spark that burns in the hearts and minds of mankind everywhere -- to be free. You know people do want to be free. No people have willingly forced themselves or voted themselves into slavery.

So on this 20th anniversary of the war and of peace, I reaffirm this nation's determination to work toward true peace, true peace in the world even as we battle in faraway places, peace with justice and peace with opportunity, peace with liberty.

In the United Nations we have established institutional framework which works toward such peace. There are many critics of the United Nations, in many places. Some people say the

United Nations is imperfect, and indeed it is because it represents the world, and the world is imperfect. Others see the United Nations dying. I see the United Nations in the pains of growth. But I submit that the UN alone will never achieve the peace. Its achievement will depend on the determination and the will of free nations and of all men. And I underscore the word will. Because what we will, what we determine to do, we can do. We can perform miracles in this day and age too.

Now there are today opportunities to buy an easier peace -- a peace of domination, or a peace of appeasement or permissiveness, or a peace on balance of power. But we reject these.

We stand now as generations of Americans stood before us. In the words of Thomas Jefferson, Jefferson was so wise, he could teach us so much. Jefferson said: "Honor, justice and humanity forbid us tamely to surrender that freedom which we received from our gallant ancestors, and which our innocent posterity have a right to receive from us."

Yes what Jefferson was saying is what in a sense I tried to say in my own feeble way, as quoted by Father Helleger (?) here tonight. Peace is like a mighty cathedral, the work of generations, and we have to add onto it block by block each day, each year, each generation. We Americans at home, we must make America live up to its heritage. Because precept and example are powerful forces. This is why I've long believed that the passage of the Civil Rights Act of 1964 was possibly more important internationally than it was domestically. Because we signified by the representatives

of the people in Congress assembled that segregation was to be abolished, that equality was to be embraced, and opportunity was to be the theme of our time. And the whole world was told, not by the President or by a single member of Congress, or by a great member of the clergy. The world was told by the Representatives of a government of the people, by the people and for the people that equal rights, equal rights were to be a fact and not a promise. That the Emancipation Proclamation was no longer to be merely a statement of purpose but rather an accomplishment. So I say we must, in the world as we do at home, defend the right of others to be free, to develop themselves free of coercion and tyranny. I know that's a heavy assignment, and this is where many people leave us. Because it is so difficult to have the forbearance and the patience that this kind of mandate requires. I remind you, my fellow Americans, that with power comes responsibility, with freedom comes duty, with prosperity comes sharing, and with leadership comes sacrifice. Leadership is not a pleasure, nor a luxury. Leadership is a burden, a demanding one, and in this day and age we have been cast into the role of leader. Whether we sought it or not is beyond the question. The fact is we have it. And that mantle of leadership is on our shoulders. And if we cast it off it will be taken up by someone else but for other purposes. I think we have to ask ourselves every day of our lives why is it that we have been so blessed with such prosperity, and prosperity we have. Our great economic system is the miracle of the productive

world, and it grows. And that prosperity is not merely to provide us with the luxuries of the soft life, but also with the sinews of the burdens of leadership. It gives us the means to do the job. What job? To extend the areas of freedom, to advance the horizons of opportunity.

I remember the great June 10, 1963 speech of the late and beloved President John Kennedy at American University. It was my view then and now that that speech along with the great papal encyclical that I've referred to, changed the course of the world. From that speech came the first opportunity for a test-ban agreement. There was a timeliness to it. There was a need of it. There was a wanting of it. And the thrust of that great message as is the thrust of *Pacem in Terris*, is that peace is not purely the absence of war. Peace is not static, peace is life, it's dynamic. And peace is the work of generations, but above all peace is a process. And we are contributing^{to}/that process. Little by little, and sometimes with great strides. And the only thing that can destroy this great hope of peace, which has been mankind's hope and prayer since the first cry of a baby, the only thing that can deny us the realization of this hope is if we weary in the task. Because mark it down tonight, my fellow Americans, if we have not the patience to defend freedom at home and abroad, if we have not the patience to help others to help themselves, I can assure you that the Communists, the totalitarian, has that patience. And to that force of evil and aggression, will then go the world. So our ~~task~~ task is not a light one. And I doubt that it will be one

that you and I will live to see fulfilled. But that does not in any way permit us to do less than our best. We have to expect the best of everyone. We have to insist that this process of peace will be carried on in our lifetime, the expansion of our economy, so that we can maintain this burden only a prosperous nation can do it. The maintenance of our military strength as a shield to protect us and others, because we're dealing with people who believe in force. We do not believe in force, we use it for defense. We believe in good works. Foreign aid and technical assistance, and we'll have to pay for it. As will others. So that other people may lift themselves. Food for the hungry from the bountiful production of this great and prosperous America, food for peace. The Peace Corps, the youth of our land taking the true spirit of America to faraway places. Each of these represents a step in the process of peace. The longest journey is the first step, and we've made some first steps. And those first steps are leading us closer to the day when brotherhood will not merely be celebrated by an occasion for the presentation of an award, but when brotherhood will be recognized as a necessity, and heralded as a blessing.

Well tonight I've taken this opportunity to share with you what I truly believe the commitment of this country. What a wonderful country it is. Be of good cheer about this country. It's good at heart, it's good in spirit, it's willing to do what needs to be done, if the leaders will but ask it. People will help if inspired. People will do the impossible if challenged. And tonight I, in my humble and limited way, offer that challenge -- help us to achieve the enduring and just peace that God wills for his people.



Minnesota Historical Society

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