

REMARKS

VICE PRESIDENT HUBERT HUMPHREY

Father Thomas Reddy

Father Provincial
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Father Provincial

OBLATE COLLEGE

WASHINGTON, D.C.

DECEMBER 8, 1965

It is a pleasure to join you during the 150th anniversary of the founding of your Order and on the Golden Anniversary of the Oblate College.

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I understand that one of the principal purposes of your order is "to preach the Gospel to the poor." For 150 years, hundreds of Oblate Fathers have gone out to bring hope and help and healing to the poor in every corner of the earth.

When Charles de Mazened Mazened founded the Society of Oblate Fathers in France 150 years ago for the purpose of ministering to the poor, there was little competition -- even among religious orders -- in this field. Today the impact of the Society's work is felt throughout the Church, and throughout the world.

Today, a principal thrust of the activity of the entire Church is ministering to the needs of the poor of the world-- which means to the two thirds of the world's population that is hungry, ill-clothed, ill-housed, and ill-educated. Today the Church gives high priority not only to serving the spiritual needs of the poor-- but to transforming human societies so that all men may have an opportunity to live a fully human life, free of the oppressing burden of poverty. In this effort, the members of your society have played and are now playing an important role.

(Our War on Poverty)

I am personally familiar with one of the many projects which the Oblate Fathers are now engaged in around the world. I refer to the housing project in the slums of Recife, ^{Bay} Brazil, in which the Minnesota Province of the Oblate Fathers is now participating. I have discussed this project with the Provincial Father William Cooverts and his colleagues-- and am confident that their work will bring health and hope to the impoverished slumdweller of northeast Brazil.

What the Oblate Fathers are doing in Brazil is illustrative

of the Church's social mission in the International field today,

This mission was well defined by Pope John XXIII in his encyclical

Mater et Magistra. Speaking of the obligation of the rich nations

toward the poor, he said:

" The solidarity which binds all men and makes them

members of the same family requires political communities

enjoying an abundance of material goods not to remain in-

different to those political communities whose citizens suffer

from poverty, misery and hunger, and who lack even the

elementary rights of the human person. ~~##~~

This is particularly true since, given the growing inter-

dependence among the peoples of the earth, it is not possible

to preserve lasting peace if glaring economic and social

inequality among them persists. "

He concluded:

We are all equally responsible for the undernourished
peoples. Therefore, it is necessary to educate one's
conscience to the sense of responsibility which weighs upon each
and everyone, especially upon those who are more blessed
with this world's goods.

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GARP

This obligation to seek what Pope John called the "international
common good" is an obligation for all, for governments as well as
for private institutions. We in the government have responded to
that obligation in a number of ways. In 1961, President Kennedy
formally acknowledged that we could no longer ignore the revolutionary
challenge of an unjust social order in the Latin American continent.
We could no longer ignore the shocking social and economic inequality
between privileged and impoverished, between glittering capitals
and festering slums, between booming industrial regions and primitive
rural areas. The result was the Alliance for Progress which in the

past four years has made an impressive beginning in meeting the social and economic ills of this hemisphere.

h We have in the past five years expanded and streamlined our foreign aid program -- which provides economic and technical assistance to 80 countries in Latin America, Asia, and Africa. (We have expanded our food for Peace Program so that today over one hundred million ^{children} ~~people~~ around the world now benefit directly from America's

Food for Peace

agricultural bounty. (We have harnessed the idealism of our youth through the Peace Corps -- which now has devoted skilled young men and women serving around the world.

Peace Corp

h These are some of the things we are now doing through government to heed the Pope's plea to assist those political communities whose citizens suffer from poverty, misery and hunger and who lack even the elementary rights of the human person.

h We must do this out of compassion -- for we are our brother's keeper. And we also do it out of self-interest as well- for our lot

is their lot, our future their future, our peace their peace. *[This*

planet is simply too small for the insulation of the rich against

turbulence bred of injustice in any part of the world.

[We recognize ~~however~~, that however successful our governmental programs are, they can never supplant the activities of non-governmental groups, of Churches, religious orders, foundations or universities. *]*

[The work that your and hundreds of other groups are doing both at

home and abroad -- is essential to the "common good" both at

home and abroad,

Your work among the poor of your negro community is just the key

h But the "common good that we seek cannot be achieved if we

fail in the statesman's highest mission-- that of keeping the peace.

h People on earth, Good will to all men

As President Johnson said a year ago in addressing the United Nations:

"All that we have built in the wealth of nations, and all

that we plan to do toward a better life for all, will be in

vain if our feet should slip, or our vision falter, and our

hopes ended in another world-wide war. If there is one
commitment more than any other that I would like to leave
with you today, it is my unswerving commitment to the
keeping and to the strengthening of the peace.

and
Our commitment to strengthening the peace has not weakened.

We seek a peace that is more than a pause between wars. But our
knowledge of ourselves tells us that we can expect no sudden epidemic
of peace, that we have far to go before as President Johnson says
the "greatness of our institutions" matches the "grandeur of our
intentions." The pursuit of peace is a gradual process.

But Peace is too important to be the exclusive concern of the great

powers. It requires the attention of all -- small nations and large, old
nations and new.

The pursuit of peace requires time-- but we must use time as a
tool and not as a couch. We must be prepared to profit from the vision

of peace left by great men who came our way.

↳ This is the foremost challenge to us all today. It is the duty of our generation to meet it.

↳ We esteem Pope John XXIII not because he demonstrated that perfect peace can be achieved in a short time. We honor him because he raised our hopes and exalted our vision.

*Pope Paul the 6th
Visit to U.S. + Peace*

↳ He realized that the hopes and expectations aroused could not all be satisfied in the immediate future. ↳ What can be accomplished in a limited time will always fall short of expectations.

But This should not discourage us. ↳ What is important is that we be prepared to give some evidence that progress toward peace is being made, that some of the unsolved problems of peace can be met in the future.

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DECEMBER 8, 1965

On this occasion -- the Golden Anniversary
celebration of the Oblate College -- it may be truly said:

Si monumentum requiris, circumspice.

And because we are ecumenical-minded these days,
I shall translate: "If you seek a monument, look
about you."

Your monument on this anniversary is the
hundreds of Oblate Fathers who have gone from this
institution to bring hope and help and healing in every
corner of the earth.

We are entering the happiest and most hopeful time of the year -- the celebration of Christmas. Yes, another Christmas has come, and with it, a heightened anticipation for realizing mankind's dream of peace and good will among men.

A few days ago we observed a very different commemoration: the second anniversary of the assassination of our beloved President Kennedy. This was a day of sad remembrance for all Americans. Yet, it was also a day to reflect upon the ideals and courage that John F. Kennedy brought to the world.

November 22nd and December 25th inspire us to reaffirm our determination that there is no room in America for haters or bigots or men of violence.

Generations of Americans have had to cope with a variety of extremist groups and far-out political parties. We have dealt with Know Nothings and Nazis, the Klan and the Communists. There have been times when hate groups seemed to be gaining, but in time, their goals have been rejected by a vast majority of Americans dedicated to greater causes and higher goals.

We Americans are committed to moderation and justice and share a common revulsion for extremism in all forms. We know that the haters and bigots would destroy the fabric of our social order.

Today, we enjoy more freedom than ever before: freedom of choice, freedom to get a better education, freedom to find a better job, freedom of access to more information through better systems of communications, freedom from the entrapments of prejudice and fear.

President Kennedy believed in this kind of America . . .
an America where reason and the rule of law prevailed . . .
an America proud and free and strong.

President Johnson shares this vision and dedication
to the cause of peace and human progress.

And through the leadership of these two great
Presidents, we can celebrate Christmas 1965 in the
knowledge that we possess -- for the first time in
history -- the means of extending mankind's benefits to
more of mankind.

We can celebrate this Christmas knowing that we
have the opportunity of making tomorrow better than
today. And we can rejoice in the fact that we Americans
are more united than ever before in our history.

We are united in our determination to realize President Johnson's goals for a Great Society where every child can obtain an adequate education; where every American, regardless of race or creed, can realize fully and completely his freedom and opportunity; where every parent can be secure in his old age; and where every citizen can go as far as his talents and abilities will take him.

But, most of all, we are united in sharing humanity's plea for peace.

Pope Paul dramatized this plea during his historic pilgrimage to the United Nations. And he spoke for all mankind when he told the UN delegates: "War never again . . . If you wish to be brothers let the arms fall from your hands."

President Johnson has said the most important word in the world is "peace." We must pursue peace to the end of the earth or face the end of the earth.

But we cannot have peace by retreating from our commitments and obligations. We cannot obtain peace by delivering up the people of small or weak nations to tyranny and terror. We cannot have peace by walking away from Communist threats or acts of aggression.

Certainly, by now, we should have learned the lessons of the past. In the 1930's we witnessed the sacrifice of whole countries in a vain effort to satisfy totalitarian appetite -- and only succeeded in whetting that appetite. The result was that war was not averted -- it was made certain.

I believe that peace can be realized in the world. I think that nations can come together to settle their differences around a conference table rather than on a battlefield. But the way to peace -- the way to avoid the awful alternative of nuclear destruction -- can never be to placate aggressors or to fail to live up to our commitments.

The pursuit of peace is an act of courage and resistance to aggression is the duty of free men.

Without peace there can be no progress, no opportunity for a better life, no chance for freedom or human dignity. Peace for mankind is the bedrock of our hope for the future.

A utopia? A dream? I think not. We have acquired the genius to soar free of this planet, to move far out into the reaches of space. But we are also discovering new ways to reach out to our fellow men, to bring them new discoveries and new hope.

In the next twenty-four hours, the research that comes forth from around the world would fill seven sets of encyclopedia. In the next ten years, the sum of human knowledge will multiply tenfold.

Our scientists are developing new energy, new foods, new resources. Our doctors are finding new ways to cure disease and keep people healthy and strong. Our agronomists are discovering new means to improve crop yields and make harvests more bountiful.

Today we have our best chance in history to better the human condition. We have only to note the statistics of the world's human wants to realize that there can be little security in a world where 83 per cent of the people are underfed, more than 60 per cent are illiterate, and 70 per cent are sick or poorly fed.

Yes, human suffering still far outweighs human joy. And on the great continents of Latin America, Africa and Asia men are demanding a place in the sun -- a chance to escape from the grinding forces of poverty and disease.

Today we see clearly the great movement of our age: the striving by all men, in all countries, toward a life of greater individual freedom and greater individual happiness.

We must recognize this common striving -- and we, who possess the means, must act to create conditions of human betterment and happiness.

In the words of the great and good Pope John XXIII:

"The solidarity which binds all men and makes them members of the same family requires political communities enjoying an abundance of material goods not to remain indifferent to those political communities whose citizens suffer from poverty, misery and hunger, and who lack even the elementary rights of the human person . . . it is not possible to preserve lasting peace if glaring economic and social inequality among them persist."

Pope John emphasized "the sense of responsibility which weighs upon each and every one, especially upon those who are more blessed with this world's goods."

America is so blessed. And I am proud when America steps forward and says to the less fortunate of the world:

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"We are our brothers' keeper."

We hear many voices these days saying that America is overextended in the world . . . that other people's problems need not be our problems . . . that we ought to close up shop overseas and enjoy our fruits here in the good old U.S.A.

My friends, when that time comes, this nation is doomed. Who in the world will work for democracy if we do not? Who in the world can preserve the peace if we do not? Who in the world can set the example, can offer the needed hand, if we do not?

We live at a time when everything is complex, when there are no more easy or rapid answers. We live at a time when we must exert our patience as never before.

We must be firm without being belligerent. We must be resolute without being arrogant. We must be humble without being weak. We must be strong without being domineering.

We stand for something not seen before in the world. And in this Christmas season of hope and promise, it might be well to remember what this "something" is.

We stand for dignity and fulfillment of individual man and woman. We stand for the chance for each man to make something better of himself.

We stand for free speech and government of the people.

We stand for the belief that others, too, in less fortunate places should have the opportunity for the blessings of abundance and the freedom from tyranny.

We stand for the belief that the world need not destroy itself by war, and that we Americans can help others to find a better society.

We must, in this time of danger, devote ourselves to converting man's hopes for peace, for progress, for social justices into reality -- despite discouragement, d espite dissatisfaction, despite weariness.

Man must be free.

Man will be free.



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