

"In its penetrating analysis of today's great problems—of social welfare and human rights—of disarmament, international order and peace—*Pacem in Terris* surely shows that on the basis of one great Faith and its tradition there can be developed counsel on public affairs that is of value to all men and women of good will. As a Catholic I am proud of it, and as an American I have learned from it. It only adds to the impact of this message that it closely matches notable expressions of conviction and aspiration from churchmen of other Faiths—as in recent documents of the World Council of Churches—and from outstanding world citizens with no ecclesiastical standing. We are learning to talk the language of progress and peace across the barriers of sect and creed."

President John F. Kennedy
Boston College Centennial
Convocation address

"We applaud the position of Pope John XXIII in favor of peace.

"We Communists do not accept any religious concepts, but at the same time we believe that in the interest of the safeguarding of peace it may be necessary to unite all forces."

Soviet Premier Nikita Khrushchev
(Interview on April 20 with director
of Il Giorno of Milan)

"It is with a deep sense of gratification that I read the encyclical "Peace on Earth" issued today by His Holiness Pope John XXIII. . . .

"The contents of the Encyclical are certainly in harmony with the purposes and objectives of the United Nations. They come as a timely reminder that the fate of mankind still hinges precariously in the deadly balance of nuclear devastation and will contribute very significantly to intensify the efforts of all those who are confident that the human race has enough wisdom to preserve its own species, a species with a record of splendid achievements in the realms of art, science, literature and religion." United Nations Secretary-General,
U Thant. (Statement at press
conference, April 11)

". . . there may be some warrant for the thought that the spirit of confident hope which the Pontiff courageously embraces fails to take realistic account of the fundamental schism in the world today. On this difficult subject . . . I have only one suggestion to offer as a help toward an understanding of the encyclical. I think the Pope deeply understands the disastrous extent to which men today are gripped by the myth of history which the Marxists have so

diligently inculcated. . . . The conclusion is that history today is surely and certainly carrying man toward catastrophe with an inevitability against which man is helpless.

"I think that the Pope wishes to take a strong stand against this myth of history as the master of man. . . . We must not, he seems to be saying, feel ourselves to be trapped in history, unable to change its course, unable to control world events, unable to avoid the disaster that waits for us if the world continues on its present course. . . . All men who believe in God are agreed that He is the Master of history. Man, therefore, manifests himself as the image of God chiefly by his intelligent, confident efforts to master the course of historical events and direct it toward the common good of the peoples of earth."

John Courtney Murray, S.J., in America
(April 27, 1963)

"The significance of *Pacem in Terris* lies in the fact that, for the first time, Roman Catholicism has co-opted the modern theory of 'natural rights' as an extension of its natural law theory. Hitherto Catholic theologians regarded it as a 'corruption' of the natural law theory.

". . . He [Pope John] has woven them together by asserting that 'rights imply duties' and that 'it is the duty of men to claim their lawful rights.' . . . The difficulty with this impressive document is that the Church absorbs some of the voluntarism of the social contract theory, which underlies modern liberalism, and speaks as if it were a simple matter to construct and reconstruct communities, not by the organic processes of history but by an application of 'the sense of justice and mutual love.' The Pope speaks of the 'community of mankind' without making clear that this community is in one sense a reality and in another sense an ideal, since mankind is divided by a multitude of languages, customs, traditions and parochial loyalties.

". . . In this spirit John XXIII advocates disarmament but fails to consider the problems of immediate security that confront both sides in the horrible nuclear dilemma. . . . This idealism is a little too easy." Reinhold Niebuhr in Christianity and Crisis
(May 13, 1963)

"*Pacem in Terris* may be the most powerful healing word that has come from any source during the Cold War. We cannot predict its effect within Communist nations, but it is significant that in at least some of them it is being taken seriously. It calls Christians in the West away from the kind of anti-communism by which they have often been obsessed.

"Since American Catholicism seemed to give spiritual support to the kind of anti-communism that Pope John now opposes, his influence may have a profound effect on the Church in this country and through it upon the quality of American life. Indeed, one may hope that he will also spur the leadership of our Protestant churches to do fresh thinking and to give more significant guidance than they have been giving concerning the whole range of international issues discussed in the encyclical."

John C. Bennett in Christianity and Crisis
(May 13, 1964)

"... liberal beliefs not only have survived the punishment of the Church but now have been adopted wholeheartedly, and indeed with a vengeance, by John XXIII in his encyclical. The process that started with Leo XIII reaches its joyful, ultimate culmination in *Pacem in Terris*..."

"For those who believe in freedom it is good to know that the Church, at long last, is with them. Among liberals, true Catholics have always been in the forefront; now they are vindicated."

Max Ascoli in The Reporter
(May 23, 1963)

"... I confess that, even upon a third reading, I am left with a strange and uncomfortable feeling. My uneasiness derives not so much from disagreement on particular points; it derives, I should say, from uncertainty as to the bearing and direction of the encyclical and the ideas it puts forward. The document—or, perhaps more likely, my understanding of it—seems to me to suffer from a pervasive confusion of perspective. Principles are set forth which, in their *ultimate* bearing, indeed commend themselves to 'all men of good will' for their truth and value; but then, immediately, these principles are made to apply—in a simple unrefracted manner—to *short-range* problems of policy and program.

"... The highly complex problem of disarmament is dealt with as though it were a simple corollary of the principle of peace. But it isn't! Between the principle and the policy there is the distorting and refracting medium of the actual world situation."

Will Herberg in the National Review
(May 7, 1963)

"Pope John's *Pacem in Terris* must be counted among the greatest of modern encyclicals. It may also be one of the historical documents of our time, destined to shape the world to come. I can not recall any encyclical's being received with such widespread approval, and even excitement. It was taken as a kind of breakthrough to a new way of thinking about world order. Its basic principles, of course, are not new at all, but its effect will be revolutionary if, as the Pope prays, it releases new energy, by

refreshing faith in the possibility of peace, stimulating hope in the future of mankind, and eliciting the charity found among peoples the world over who want to live without the threat of war hanging over them but do not quite know how."

"... When in the document, John XXIII refers to himself as the Vicar of Christ on earth, even the skeptic must be momentarily tempted to accept the claim. The voice speaking is that Christ-like."

John Cogley in The Commonweal
(May 3, 1963)

"Beset by rivals who promise a new order of human life and demoralized by anxiety and unbelief and aimlessness, there is in many Western men a yearning for a statement of the meaning and purpose of a free society. Now they have one. The statement has been made in the Easter encyclical letter of John XXIII, that most Christian Pope. Here is a restatement for the modern age of the central philosophy upon which are based the institutions which we mean to preserve and intend to develop."

Walter Lippmann in The Herald Tribune
(April 18, 1963)

"Now that *Pacem in Terris* has been enthusiastically acclaimed by non-Catholic leaders, we have the task of getting Catholics to accept it.

"This extraordinary document must be brought to the attention of all American Catholics in such a way as to win their support of its principles. This, however, will be a colossal task. I suspect there will be even more American Catholic opposition to this encyclical than there was to *Mater et Magistra*.

John B. Sheerin, C.S.P.
The Catholic World

"Here is a profoundly anti-Marxist document, yet it has much that should appeal to the Communist world. The veiled references to communism are kindly. Nevertheless, this encyclical will steal Communist thunder on the peace issue, just as Christianity and Social Progress undercut the social and economic appeal of Marxism.

"Pope John made history by receiving in private audience Alexei Adzhubei, son-in-law of Premier Khrushchev. In the present encyclical... he widens somewhat the 'opening to the left.' But the basic tenor of the encyclical is totally different from the Marxist approach to peace and to history.

"To Marx and Lenin, the state is supreme. The individual does not enjoy rights, only privileges. By contrast, the encyclical states at great length and with profound eloquence the dignity, rights, and duties of the individual person. It bases these truths upon God and the moral law implanted by God in the hearts of men."

John F. Cronin, S.S.
in C.A.I.P. News (March-April 1963)