

This is the attempt of a non-Catholic to set down his first thoughts on reading through the Encyclical Paxem in terris.

My wife and myself had read out aloud some parts, alternating for we are getting on in years. I am writing early in the following morning, when a night's rest lifted the veil of tiredness and I felt the impact of the intellectual event.

I had been for some time vaguely oppressed by a consciousness of being committed to an aim which, I had to confess to myself, was by all counts near impossible of achievement. There were at least a dozen reasons for which peaceful co-existence, as the term runs, should be unattainable. They are complex, on different levels and even their precise listing would be formidable.

It is easy to see why this is so. Nothing in our world to-day that is real, i.e., that is relevant to action, is what it was, only twenty years ago. It is new. Its very newness creates the urgency, and adds to the obstacles of peaceful co-existence.

The Encyclical is an encyclopaedia of all that is new, presented life-size. Almost in one breath a new approach follows. The answers are unexpected formulations of the techniques of tolerance - a tolerance just in reach of radical thinking, but not hitherto ~~was~~ uttered.

Not even if persisted in, is philosophical error a block to the future: Changing circumstances may remove its relevance. The pursuit of scientific knowledge and of technical attainment is an imperative of modern education, yet no splitting of our traditional values need occur for that, so long as religious thinking is further refined, which certainly is the case here.

Power is recognized as a social reality inherent in modern industrial organization. This bars the delusions of a utopianism nourished by sentimental moods. At the same time the Encyclical appears to warn of the daydream of a capitalist world community, ^{attained} ~~achieved~~ by force ^{and ruled by} ~~through the domination of~~ one super-industrial power. These answers to the newest dangers spring from an essential realism, the world of elevated thinking has long ceased to practice.

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Pontiff Assesses the Effects of New Technology on World Political Relationships

Continued from Page 18
The Evolution of Economic and Underdeveloped Countries

Development of all nations are judged together by reason of their common origin, their development by their own progress and their responsibility to the world. The evolution of economic and underdeveloped countries is a process which is not only a matter of national development but also a matter of world development. It is a process which is not only a matter of national development but also a matter of world development. It is a process which is not only a matter of national development but also a matter of world development.

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Dictates of Conscience: Easter sunrise service at the Hollywood Bowl in California last year. Pope John XXIII said that "every human being has the right to honor God according to the dictates of an upright conscience."

Pontiff's Advocacy of Reform Is Reflected in His Encyclicals

Goal Is Progress Without Tampering With Basic Doctrine—1961 Missive Urged Aid for Poor Nations

By SIDNEY H. SCHANBERG

These three by Pope John XXIII, "Pacem in Terris," "Mater et Magistra," and "Humanae Salutis," are the first three of the encyclicals that began with the first issue of the magazine in 1961. The first was issued during the four and a half years of his reign.

In every time, encyclicals were often written by popes. The first was written by Pope Gregory XIII in 1592. The last was written by Pope John XXIII in 1963. The encyclicals are a form of communication from the pope to the world. They are a way of expressing the pope's thoughts and feelings on various issues. They are a way of teaching the world about the Catholic faith and the role of the Church in the world.

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Part IV

RELATIONSHIP OF MEN AND OF POLITICAL COMMUNITIES WITH THE WORLD COMMUNITY

Interdependence Between Political Communities

Recent progress of science and technology has profoundly affected human beings and has led to a new world order. It has led to a new world order. It has led to a new world order. It has led to a new world order.

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Part V

PASTORAL EXHORTATIONS

Duty of Taking Part in Public Life

Once again we deem it appropriate to remind the faithful of their duty to take part in public life. It is a duty which is not only a matter of national development but also a matter of world development. It is a duty which is not only a matter of national development but also a matter of world development.

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Part VI

Constant Endeavour

We deem it opportune to point out how difficult it is to maintain the objective requirements of justice and concrete situations. It is a duty which is not only a matter of national development but also a matter of world development. It is a duty which is not only a matter of national development but also a matter of world development.

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Part VII

Technical Competence, Professional Experience

Nevertheless, in order to be able to take part in public life, one must have technical competence and professional experience. It is a duty which is not only a matter of national development but also a matter of world development. It is a duty which is not only a matter of national development but also a matter of world development.

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Part VIII

Apostolate of a Trained Layman

We desire to call attention to the fact that scientific competence, technical capacity and professional experience are not sufficient. It is a duty which is not only a matter of national development but also a matter of world development. It is a duty which is not only a matter of national development but also a matter of world development.

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Part IX

Relations Between Catholics and Non-Catholics in Social and Economic Affairs

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Part X

Integration of Faith and Action

It is no less clear that today in our modern world, faith and action are inseparable. It is a duty which is not only a matter of national development but also a matter of world development. It is a duty which is not only a matter of national development but also a matter of world development.

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Part XI

An Immense Task

There is an immense task incumbent on all men of good will. It is a duty which is not only a matter of national development but also a matter of world development. It is a duty which is not only a matter of national development but also a matter of world development.

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