

THE CATHOLIC HOUR

AS A WORLD CITIZEN

BY

DR. GEORGE F. DONOVAN

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The eleventh in a series of addresses by prominent Catholic laymen entitled "THE ROAD AHEAD," delivered in the Catholic Hour, broadcast by the National Broadcasting Company in cooperation with the National Council of Catholic Men, on August 18, 1946 by Dr. George F. Donovan, President of Webster College, Webster Groves, Missouri. After the series has been concluded on the radio, it will be made available in one pamphlet.

National Council of Catholic Men
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CAPAM

AS A WORLD CITIZEN

Today, one is accustomed to hear in conversation and over the radio, and to read in the press, frequent reference to one world, a single universe, to a United States of the World. It has been suggested that the two hemispheres, the eastern and the western, become one. All expressions are in the direction of peace among the nations.

Man now has an outlook that is very wide. War and the problems of peace have made this horizon a very extensive one. Material inventions, ending up with the atomic bomb, are leading people closer and closer together. The establishment, and the preliminary and early history of the United Nations as an international body, have also contributed to this general idea of world responsibility. Close contact with the Vatican on the part of countries and leaders all over the world and the apparent willingness of various religious groups to work together in the advocacy of world peace are signs of a broad and universal interest.

The same forces which encourage a man to become interested in his fellowman, both in the local community and in the nation's life, also operate on the

world scene. If the dignity of man benefits through right local and national measures then, too, the dignity of man should also be improved through the right international action.

A man declares with little or no difficulty that he is a citizen of the town, a citizen of this state of the Union, and a citizen of the United States. It still seems remote to many, however, to comprehend the idea of a citizenship that embraces the world. So much seems against it. In the past the term, world citizenship, has often been used as a literary and imaginary picture without much thought of realization later. The division in the world reflected in the wars and partisan trade agreements, have never encouraged the thought of a universal citizenship. The absence of a universally spoken language, the historical isolation policy of the United States, and the deep-seated selfishness of political and economic groups have often times risen up against and opposed the genuine and the true interests of mankind.

These reasons, however, are not insuperable ones. They merely delay the time for action. Now, more than ever before, are

the conditions ripe for cooperation among the nations of the world. The end of war as a means of control, the distribution of relief, emergency and otherwise, the trend toward international control of natural resources which might easily be employed in the prosecution of war, and the formulation of open treaties, all need immediate attention on the part of our citizens. To solve these obvious problems and associate them with a permanent program based on peace and justice is part of the natural and logical thinking of the individual man. Through peace, the dignity of man is recognized and strengthened and through war it is attacked and broken.

The approach to a world citizenship is naturally studied through a world organization. Right now the United Nations is that world organization and until a better one is produced, we should cooperate with it; with the definite understanding, however, that principles of justice and honesty should not be compromised under any circumstances in the deliberations and the procedures of this international society. This world citizenship will be a reality in the light of a platform of principles

which must be observed by the participants.

The program of peace must be permanent, that is, for all time, and yet the agreements leading up to such a program must speak in terms of limited periods—ay five years, ten years, or fifty years, thus giving room for improvement and necessary changes from time to time. Justice, particularly in trade relations, political life, and in religion, must be extended to all nations including the small countries, and to the vanquished states, especially to the latter after a probationary period has elapsed and a just punishment, not one of revenge, has been imposed.

Open relations, through conferences and agreements, which are known to the world must ever be a policy of the world organization. The man on the street must become familiar with the deliberations carried on by the leaders of universal peace. Individual freedom must be guaranteed and carried out, particularly in regard to the press, petition, assembly, worship, business, private ownership. Freedom of education must be granted, especially to minority groups. Economic liberty must be established. The right to trade

must never be restricted in the future by monopolies or cartels. No one nation or group of nations should control or restrict the production or distribution of such necessary products as quinine, oil, water, or any other economic goods necessary to the health and the welfare of the peoples of the world.

There should always be present the desire to help our fellowman not only here at home but abroad. Our interest in helping the starving Europeans and Chinese and our sympathetic support of the Filipino independence should be broadened and made into a permanent desire to assist the peoples of the world not only within our own generation but as a permanent policy.

In all these international discussions it is most important that the foundation of the family be kept in mind because world peace goes back to national peace and to the peace of the local community and, finally, to the stability and peace of the individual family. So it is urgent that in a world organization the same factors, which aided in preserving family life, should be recognized and protected, such as the institution of marriage, the religious character of matrimony, the proper education of

the children, and the construction of individual homes. Thus there would be less chance for divorce or breaking up of the family. Such stability would be comparable to a universal bond of peace among the nations of the world. The dignity of man, comforted by the happiness of the family, will likewise be strengthened and made into a power for tremendous good and peace among the various countries.

Education is a significant aspect of world organization. One means towards this end is manifested in a well planned program leading to the exchange of representative teachers, students, members of various other professions and occupations including business men and workers. The distribution should be on an equal basis so that no one nation should become the great educational reservoir to the detriment of the other powers. There should be an even exchange of such groups all over the world.

The matter of national sovereignty always enters a discussion of a world society. It is one thing to speak of world citizenship without the thought of influencing in any way one's allegiance to his town, to his state, and to the nation, but it is an-

other and more serious step to have world citizenship and to give up some of the responsibilities associated with other and less allegiances. It is possible, however, for a man to be a citizen of the world and at the same time to have other types of citizenship. There is no more conflict in the maintenance of American citizenship and at the same time in the identification of an American with world citizenry than there is in the possession of a local or state citizenship along with the national citizenship of the United States. One fact must be kept in mind. So-called national sovereignty with its emphasis on the country's position right or wrong is a statement from the past. National sovereignty that excludes participation and cooperation with other nations, national sovereignty that opposes a world organization based on the cooperation, interest, and responsibility of all nations, national sovereignty that defies the extension of peace and justice throughout the world, is not a proper and fit institution for our times. It is a relic of the past.

Individual man on the American scene then would have a world citizenship but, also, would possess local, state, and national

citizenship. He would have rights and obligations of an international character just as he has rights and responsibilities in his local neighborhood. Although the problems will be greater because the responsibilities are greater, nevertheless, the man on a world basis should be greater and, with the help of Almighty God, should be able to solve international problems on the basis of permanent peace and justice.

The dignity of man then would be three-fold — local, national, and international. Already have we witnessed the meaning and the understanding of a man with dignity on the local and national levels. An American citizen looking at the world from a universal point of view would treat the defeated Japanese in much the same manner he uses when he studies the people of our own states, especially when legislation is being proposed for the benefit of the people as a whole. Guilty leaders, of course, would be punished. The nation as a whole must be shown beyond any question of a doubt that the action taken in the last war was an unjust and futile one but, at the same time, the people should be made to understand that we are not content to remain as

mere enemies, with them placed under our heel, but that we are anxious to cooperate with them and, when they have proved themselves worthy of responsibility and trust, they will be given the chance to assume a leadership first at home among their own citizens and, later in the family of nations.

The American citizen as a world citizen, too, would look at the Polish situation and consider it not only as a problem but as a direct threat to world peace. Every assurance must be made that the Polish people will have the right to practice the fundamental rights of man, the opportunity to have self-government, and to conduct economic and religious enterprises free from the domination of an outside power.

When we think of suppressed peoples abroad and the denial of certain rights to them we must also recall in the same manner the rights that are denied in our own United States to minorities including the Negro, the Jew, the Mexican, the Japanese, and the Chinese. The more the dignity of man among our own American minorities is recognized, the more we will be able to express our position to the dispossessed and the disfran-

chised humans in other parts of the world.

May the day come when a citizen of Washington, our nation's capital, may talk in agreement on the fundamental rights of man and nations with a citizen of Berlin, of Paris, of Moscow, of Cairo, of Dublin, of Bogota, and of the Vatican City. The conversation and the laughter of such citizens might answer in unison to the appeals of men, women, and children of all nations for assistance and understanding. Such citizens, not only as natives of particular national capitals, but as international citizens as well, will expect, and with reason, that law, yes, even international law, will be for them the bulwark of justice and truth and that in this same law they and their fellow-citizens may find safe protection for those God-given human rights whose free exercise is fundamental in any world order, where peace may expect to take foundation. One such right is the right of every nation, small or weak, as well as great or strong, to its own life and independence, the right of every individual to worship God publicly as well as privately, and to serve Him according to the dictates of conscience.

A citizen of the world in the economic sense would understand the problems of the laborer, the consumer, management, and government. He would become vitally interested not merely in the framework of an international organization but in all the problems that are of tremendous concern to the working man of today, to the owner of property, to the housewife, and to the employee of government.

As God was called upon to inspire and assist the men and women in constructing the foundations of our own country so, too, among the nations of the world should He also be invited

in. Certainly no one knows the problems of the world better than He and no one is more capable of solving them than He.

The dignity of man is now almost complete. The town, the nation, and world order have lifted him from the wretchedness of routine and narrow points of view to the joys of justice and peace for his fellowmen. Man seeks not only a community dignity, a national dignity, and a global dignity but he also searches for a higher and more noble bearing—a spiritual life—and that combination—Man and God, will make citizenship a lasting and ever glorious one.

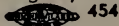
THE CATHOLIC HOUR

1930—Seventeenth Year—1946

The nationwide Catholic Hour was inaugurated on March 2, 1930, by the National Council of Catholic Men in cooperation with the National Broadcasting Company and its associated stations. Radio facilities are provided by NBC and the stations associated with it; the program is arranged and produced by NCCM.

The Catholic Hour was begun on a network of 22 stations, and now carries its message of Catholic truth on each Sunday of the year through a number of stations varying from 90 to 110, situated in 40 states, the District of Columbia, and Hawaii. Consisting usually of an address, mainly expository, by one or another of America's leading Catholic preachers—though sometimes of talks by laymen, sometimes of dramatizations—and of sacred music provided by a volunteer choir, the Catholic Hour has distinguished itself as one of the most popular and extensive religious broadcasts in the world. An average of 100,000 audience letters a year, about twenty per cent of which come from listeners of other faiths, gives some indication of its popularity and influence.

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