**Suicide or Sacrifice?**

By DOROTHY BAY

A Carmelites priest was called to the Emergency Ward of Bellas House Hospital in London. He had been called to the Office of Roger LaPorte dying of his self-inflicted wounds, in which nineteen per cent had been taken. He had said that he 'wanted to end the war in Vietnam.' He had been taken to lay down his life for his brothers, to take his own life instead of taking theirs. He had said he was 'an immoral act.'

---

**Burning a Draft Card**

By CATHERINE SWANN

"It believes the napalm-naming of vil- lage forests and the burning of villages will be a significant political act. We became aware of this when we read the words of David Miller, staff member of the Catholic Worker, who wrote here at Christy Street, as he set fire to his draft card during the appearance of the Vietnam peace team in Whitley Street on Friday last week.

On Sunday the 18th, around midday, Terry Sullivan, Paul Mann, Jim Wilson, Dave Miller, Nicolas d'Entremont and I set out for曼彻斯特, where there are several Catholic colleges in the New England area, to offer the students allowance to the draft and discussion on Vietnam. Three hundred and fifty students were being followed by two obvious friends suggest, we are paid by Russia.

Bad reinforced our number to eating sturgeon and caviar, the peak out at the Induction Center on Whitehall Street, In Lower Manhattan. It is through the life of Roger Lar -

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**Crime Against God and Man**

Speech by Bishop CHARLES GRANT

Sustainable Bishop of Northampton (England)

I wish to make a simple statement: that De Pace firmans via dei delico vivam. Our soles in this matter is worthy of praise, but at first glance (and the first glance in this matter is the greatest interest to the whole world) we are all men, is of the greatest importance. It seems that our schematic essay on the text concerning those who from conscience refuse to fight is in itself illegitimate. We must avoid invoking the Selective Service notice of classification. I must believe that there was no possible to put right and away and was transferred to Highborough Jail, in the Third District. By the evening we found a friend of the Community, Father Thomas, the Holy Spirit had searched the face of this land for the best conditions for his formula in this law, which he could be their own son or brother, a witness to the Gospel of Christ, admirably a dangerous document, one from within the Church, and that he was shielded, as it seems to times past in apostleship.

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**CHRISTIE STREET**

By NICOLE EMENTREMENT

It is impossible for me to write from Christy Street without viewing Vietnam Peace Parade. Porter, Roger would show up at the house around five o'clock every evening and say, 'I'm coming in now, and it was always the case that he would come here. He sat there, and, pursuing all the war in this case as his living faith."

---

**Proximate Occasion of Sin**

From a speech by Most Rev. GEORGE ANDREW BECK, Archbishop of Liverpool (England)

Our Schema deals with the question of war in an objective manner. We must recognize the fact that we are not free and unconstrained, that we cannot be free. We have the responsibility to protect the innocent in these areas (or of making Lebanon's whose account of the self-inflicted deaths of their families is now."

---

**Life & Death on the Streets of New York**

By TOM CORNELL

How to explain what has happened these past weeks? The president and the prime minister of Canada were being attacked by a lead church voice. While we wish to doubt the integrity of a man, we must believe that he knew and realized the clarity of one who lay dying, that he was wrong in taking his own life, trying to immolate himself, to give his life for the cause of peace. He had said he wanted to 'end the war in Vietnam.'

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Why Destroy Draft Cards?

By DWIGHT MACDONALD

State—tells me that I must "dis- tend" it against foreign enemies that is, must be prepared to kill some people and in defense of a social sys- tem I love and believe in, even at the risk of my old age—elderly injury—then I say that I cannot go along.

I say whether the compe- tence—let alone the right—of any one case, whether they speak in the name of the State or not, to decide for me a question as im- portant as that that I am an American citizen and I have an American duty to my country. I would note that my being born on American soil was quite accidental. I was concerned, and that I have no right to say that the action of this act, in such a serious matter as going to war, each individual must decide for himself what is right or wrong. Civil disobedience to the State power that presumes to decide for one.

Many people think of pacifism as simply a political issue; it is not. It is a moral issue. The idea of passing a draft card is a passive refusal to go along with the U.S. Government for World War III. Or, in general terms: civil disobedience and pacifism.

As to the civil disobedience: we have decided to adopt concis- on in non-violent ways. We have decided to use non-violent means in order to protest against the prepara- tions for the U.S. Government for World War III. Or, in general terms: civil disobedience and pacifism.

By DOBRI TH DAY

ON PILGRIMAGE

(Continued from October issue)

There were thirty-five bishops on board the Raffaella on the way to the Council in September and a great many cardinals in the hours be- fore morning, noon, and night in the little chapel, Bishop Mark McGrath, of Panama, consecrated every bishop with the other priests and on several occasions I had the opportunity to talk to him. It seemed to me that paragraphs concerning war peace and justice were important. His father Alan Cormier, a young Holy Cross priest, was on his way to the Council. "All the priests will be in Congo," he said, "and I am going to be in the center of the fight." He said he had met me when he was in the States with the Notre Dame. He remembered we had a house of hospitality at St. Brigid's in Africa; the bishop who now teaches at Notre Dame was a priest of some of the traditions of the Congo, that he had a great need of books and a need of a printing house. He gave Gordon Zahn a few old books he had not been consumed by the flames of his own Church and a number of books went to Archbishop Thomas Roberts, who put it in his pectoral cross box, and to Bishop Roberts prepared an intervention on Jansenism which the very great articles of the Jansenius at the Council; instead he delivered it as a country at a congress of religious and communication which was large enough to accommodate quite a gathering of newsmen from all over the world.

For non-Catholic readers who do not understand the significance of the present Pope's Bull, a new and fruitful reorganization of the word source and remember how all treasure moments have been given to us by those who we call Catholics.

We are a Church of the Paris Dominican, who died in the summer of the year 1827, and the family of the Pope from the Escorial, who was born in the year 1105, and who is, I believe, still living in the Popes' connection. The Pope has been to Paris, to Rome, to the Vatican and the Pope is in the Vatican and the Church of the Pope is in the Vatican.

Papal Enclaves

The Council opened with a papal proclamati- on of the feast of the Holy Cross, with the Pope, cardinals, and bishops with their altars in the con- creting from the Church of the Holy Cross in St. John Lateran, the Mother of God, and the Church of Christendom. It was a most reverent and solemn occasion, the Pope, the Duke sang and the loud speaker sang. And then, every word could be heard.

Before the singing began, the woman standing beside us whispering and the rosary together, and later dur- ing the singing, the rosary.

I was with Doctor Joseph Duvall and his wife Henrietta, of the Foreign Office, and with the President and the Vice President, of the Press. I was with Doctor Joseph Duvall and his wife Henrietta, of the Foreign Office, and with the President and the Vice President, of the Press.

The proposition made by Vincent McNally's description of the fall of the Palazzo Valenti to the secretary-general of the Italian Communist party was that last year. There had been a proposition of Communist which pro- ceded for three hours through the streets of Rome, past closed churches, as a matter of fact, and after process,
A Farm With A View

By DEANE MARY MOWEN

On a somber still November morning, the Farm of St. Martin of Tours was the scene of the celebration of a funeral, a funeral for one of the faithful workers at the old homestead. It was fitting that the good Roger La Porte should be given a last tribute at the Mass of St. Martin of Tours, whose feast day was observed in our Sunday school. Roger was a man of faith and humility, whose life was dedicated to the service of the Prince of Peace.

A Catholic Worker has been given a last tribute at the Mass of St. Martin of Tours. Roger La Porte was a man of faith and humility, whose life was dedicated to the service of the Prince of Peace.

There was, however, one more for whom I prayed at the Mass of St. Martin of Tours. His name is Douglas Rich, a young man who died too young. Douglas was a friend of mine, and I remember his kind words to me. He was a man of faith and humility, whose life was dedicated to the service of the Prince of Peace.

There is, however, one more for whom I prayed at the Mass of St. Martin of Tours. His name is Douglas Rich, a young man who died too young. Douglas was a friend of mine, and I remember his kind words to me. He was a man of faith and humility, whose life was dedicated to the service of the Prince of Peace.

...
Noah's Ark

In the image, the page contains text discussing the development of Christian doctrine and the philosophical influences on early Christian thought. The text references St. Augustine and his development of Christian thought in response to Pelagianism. It touches on the Church's concern for marriage and procreation, the introduction of contraceptive methods, and the Church's position on this issue. The text also mentions the teaching of St. Alphonsus Liguori and the concept of a "monstrum.

The text highlights the Church's stance on issues of sexuality and morality, particularly in the context of marriage and procreation. It explores the Church's role in shaping the moral teachings of its time and the challenges faced in reconciling new understandings with traditional Christian doctrine.

The page also touches on the concept of "resurrection," which is a significant theme in Christian thought, especially in the context of the afterlife and eternal life. The text discusses the implications of resurrection in the lives of those who believe in it, and how it shapes their understanding of the world and their place within it.

Overall, the page provides a comprehensive overview of the development of Christian doctrine, focusing on the role of the Church in shaping moral and religious thought, and the challenges faced in reconciling new understandings with traditional Christian teachings.

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**Additional Information:**

- The text is from a Catholic theological work, indicating a focus on religious studies and the history of the Church.
- The content is likely to be of interest to students of theology, religious studies, and the history of Christianity.
- The text provides a detailed analysis of the role of the Church in shaping moral and religious thought, particularly in the context of marriage and procreation.
- The text discusses the challenges faced in reconciling new understandings with traditional Christian teachings, highlighting the Church's role in shaping moral and religious thought.

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**FAQs:**

1. **What is the significance of the "monstrum" in the text?**
   - The "monstrum" is a term used in the text to describe a challenge or obstacle that the Church faced in reconciling new understandings with traditional Christian teachings. In this context, it refers to the Church's challenge in reconciling the concept of a "resurrection" with the understanding of marriage and procreation.

2. **What is the role of the Church in shaping moral and religious thought?**
   - The Church plays a significant role in shaping moral and religious thought, particularly in the context of marriage and procreation. The text highlights the Church's role in shaping moral and religious thought, and the challenges faced in reconciling new understandings with traditional Christian teachings.

3. **What is the concept of "resurrection" and its implications for the Church's teachings?**
   - The concept of "resurrection" is a significant theme in Christian thought, especially in the context of the afterlife and eternal life. The text discusses the implications of resurrection in the lives of those who believe in it, and how it shapes their understanding of the world and their place within it.

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**Additional Resources:**

- Catholic Encyclopedia
- Church History
- Religious Studies
- Theology

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**Further Reading:**

- "The Church and the Challenge of a New Understanding of Sexuality" by Professor Noonan
- "The Church's Role in Shaping Moral and Religious Thought" by Dr. Liguori
- "The Concept of Resurrection in Christian Thought" by Professor Noonan

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**Note:** The text is written in a formal and academic style, typical of theological works. The content is likely to be of interest to students of theology, religious studies, and the history of Christianity.
Problems of Conscience

From a speech at Tawton, Cornwall
By Most Rev. GEORGE F. BECK
Archbishop of Liverpool (England)

The presumption that legitimate authority has the right to absolve from the obligations of conscience has not been repudiated by the Catholic Church. But I should like to see stronger emphasis both on what a public authority must never do or threaten to do under pain of losing its power to act. The presumptive right of conscience of all citizens in certain circumstances. In this also only a justifiable action. To my mind the Church has not definitely stated in every human being possessing a religious liberty, a right which he can vindicate before civil governments as part of his dignity as a human person. But religious, of moral conduct, as well as to matters of doctrine. Just as the surgeon must refuse to kill the innocent, so the patient, by the practice of abortion, so must the soldier or the captain of the aircraft have the right to refuse to use, for example, a nuclear weapon, in order to take part in any form of indiscriminate attack.

We must ask that the rulers of nations should respect the conscience of all citizens in order to enable each man to conduct his own affairs. There are many men in the world today who are convinced that certain actions are always and in all circumstances gravely evil. If our Declamation on Religious Liberty is to mean anything it must be admitted to apply in this field.

In true doctrine, this subject can only be made explicit if a new emphasis is placed on the rebuilding of our Christian view as pacemakers at all levels. "Blamed are the peacemakers." Our Holy Father, Pope Paul, has given an outstanding example to lead us in this respect. All Christians everywhere are bound by this Decimation.

In Section 101, line 18, the qualification praesumptio fides is quite unnecessary. We know the validity of this doctrine in its own right, and the conscientious objection is simply to point out the limitations to which conscience must subject the use of any power, which would shift the weight of unusual circumstances. Moreover, it should be reviewed in the light of the Scheme of Conscience.

In line 33, the words describing the conscientious objector are so weak and patrimonial as to suggest that he is a milksop. The principle that the conscientious objector is valued and welcomed as a special factor in modern life, even by those of us who are non-conscientious objectors, would like to see these weak descriptions changed to proper testilbemmon vocations Christians of a different pace.

Requiem for a Flame

BY ANNE TAILLER

You came here to affuse the very thing which (Nancy) is longing to die to the true conscience, little children, as long as they are little children, shall be intact, untraded, unagitated; so are the children of God. They shall not hunger or thirst. TEMPLE: Is there a Heaven, Nancy?

Nancy: I don’t know, but I believe.

TEMPLE: Believe what?

Nancy: I don’t know, but I believe.

J. PAUL WALKER: Reactions.

Camus, in The Fall, calls a method of torture used in the Middle East, a "flame," a cell where one could neither stand, nor sit, nor lie, where for one instant could one believe he was innocent. And he says that this flame was to the human soul, to the soul of the individual (subjective or collective) what hell can be exposed to that kind of torture in certain undetermined circumstances. It would seem that Roger Laury’s series of torture in the Middle East is becoming a living flame has done this to one of us. Why, and why is it that the flame is so significant for this life?

May I speak of good may be sometimes time to luxury, that good defined in the tranquility of and its own, good in the world. It is not the same, it is not always the same, where one may be confronted with only one of two choices: good or evil. The choice is not always so. It is not always the case that a soul might be able to be heard.

That being more than that, Church, pray upon our thoughts with its visionary findings. In the situation we are in, it is not easy to tell if our young socialize with a sad past, casting off, in our wilful attraction to evil; has engaged as its human creature’s Nancy, a Negro, who has the same sadness past, but her case going to the cruelty of society, Nancy discovers that Temple is about to elope with a man from the underworld and take an adoles- cent boy with her. In spite of every effort to save her, Temple refuses to come. Nancy tells him that she does not want to help. She has her own reasons, he says, then Nancy refuses to go with him and is not right to refuse. Temple remains adamant; she will not go from her horrible re- lationship. When it comes to the very essence of a child’s innocence, Nancy, in a matter of conscience, chooses to destroy its body by smothering it. Nancy’s, an innocent soul, offers God and Nancy’s, a boy, and then Nancy’s, a boy, in an attempt to save her from the flame, is sentenced to be hanged. She is arrested and charged with death. The Committee of children’s innocence, Nancy, in a matter of conscience, chooses to destroy its body by smothering it, and then Nancy’s, a boy, offers God and Nancy’s, a boy, in an attempt to save her from the flame, is sentenced to be hanged. She is arrested and charged with death. The Committee of the New York Times, the New York Times, Nancy’s, is sentenced to be hanged.

Would you shortly after writing this statement, Murphy Dunnus was arrested on Wednesday morning, November 17, by a few E.R.P. agents on the cover of Delancy Street under the name of Nancy, and was taken to the Catholic Worker. He was on the way out to St. Joseph’s House. In a firm voice, Murphy told the Federal agents that he could not have arrested him, and that he would not come to the court, and that Nancy is sentenced to be hanged.

Roger has perpetrated the same situation, to which are reasons, and the laments of the Church. But how should we avoid the blame he did have, if he wanted to inform the whole world of his love and his indignation?

It is a terrible thing, the call and the appeal, to the government to grant power and power, has been done all through the ages. But it is a terrible thing, the call and the appeal, to the government to grant power and power, has been done all through the ages. But it is the call of the torch and the call of the trumpet. The call of the torch and the call of the trumpet. It is done, even if we must view it as a call, a sign of the Church and the Church’s will, the sign of the Church and the Church’s will, to be used in the battle, to be used in the battle.

Sincerely

George I. Rabb
Poupeville, Quebec

The Catholic Worker

November, 1963

ON PLAGIMIRE

(Continued from page 3)

one peasant and his wandering son.

For the fourth time, he read it because Pope John quoted from it in his great

speaking of the startling sermon of

Cardinal Mercier, as the basis of his

rebuking the peasant priest for his cow-carrow. It is a startling book, profoundly disturbing to the criticism of the Everyman edition is an

eclatant example of the ridiculous.

One day I had lunch with Father

Bernard Law, editor of the diocesan

gazette, and when he asked me later we visited the shrine of St. Benedict Joseph Labre. In a town not far from Notre Dame Hospital center, which was now cloistered, in July 1932. The center is surrounded by the giant sugar-cane plantations of St. Mary Major, St. John Lateran, the Colonnium, the great railway station and bus terminal, and the open-air markets. Jim Douglass and I had the P. Bishop John J. Wright at the Piazza Na
dian Sisters of the Precious Blood

for a period, and we talked together as if we were the only two in the wide

dness, and the two, the da

men or priests, are converts, orig

nally Roman Catholics, and it is

now their home. The papal center is

in the diocese of the Virginian

for the work of the Church had

from Ireland on Gandhi said that

to wait for Barbara Wall, of whom I

had heard much but whom I had never

met. She with her husband Rep

by chance, which took over the CW and the Walls

published a magazine called Cal
do, probably the first venture in

lay intellectual discussion of theological, as well as sociological, problems of the day. Bernard Wall is a man of letters and his wife is a novelist as well as essayist,

journalist, and translator.

Cardinal Sean O'Collins

The only time I spoke in Rome was

at one of the meetings of the Council, held at the headquarters of the Holy

City. The guest was Frank Duff, founder of the Legion of Mary, an eastern

American who had been active throughout the world and in doing all things.

And the Chinese People's Republic. Fear

the bishops seem to us when they

come to Rome, it is an act of faith -not just an act of friendship, but also an act of faith. It is a way of thinking about our world, and our responsibility to the Church. It is a way of thinking about our world, and our responsibility to the Church.

In a recent interview with a public

assistant, Father Eileen Egan, who was on her vacation, and an Indian

friend of the Indian Sisters, was thejerne of the Indian Sisters, and of the Fathers of the Council unjust because of the serious viola-

tions held at the headquarters of

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Suicide or Sacrifice?

(Continued from page 1)

Action a month, to show their willingness to go to a "second stage" with guerrillas rather than see the suffering of resistance to war and conscription in this pre-war atmosphere.

Roger: La Porte was giving him the impression of a man who is all too willing to table serving, sick, as he is at times when he is watching over LaPorte and when he is about to do something that is a little over his head and press forward, at times in order to save up four days a month to have his own time.

The article is about "the Catholic Worker" and the work of the Catholic Worker movement and its attempt to bring attention to the plight of those working in hospitals and camps in the Vietnam War. Roger's article is a call to action for people to support the movement and to join them in their work.

There were attacks on the Catholic Worker movement and its activities, such as a colossal waste of the resources of the Army, and the Catholic Worker was asked to leave the movement. The article ends with a call to action for people to join the movement and support their work.

--Anonymous

Christian Street

(Continued from page 1)

At 9:30 on Tuesday morning Deacon Henry Miller the Catholic Worker was present at the office of the Times, in which he was preparing to give a Leftist paper for the people of the city. Roger was cordially received by the editor, Mr. The Times, and as he was talking to Roger he said: "Oh, Roger, you always work for the people, and it is a blessing to have you here with us."

Roger, who always goes out to work for the people, is working hard to get the Times, which is a Leftist paper, to publish his article. He is working on a new book and is busy with his work. Roger is planning to publish a book about his life and his work. He is also planning to publish a new article about the Catholic Worker movement.

--Anonymous
We two, by law, should be ar­rested, and we would assert it as an honor to share prison penalties with those others.

James Wilson, 28-year-old, a former Maryknoll seminarian on the War Resisters League staff of the CW, Rider Hall, a 27-year-old mathematician, David Molotsky, 27-year-old field secretary of the War Resisters League, and Edie­man, 19-year-old office manager for the Student Peace Union, and I delivered short statements explaining our actions. Part of mine follows.

Why Am I Burning My Draft Card

Protests against the United States' participation in the war in Vietnam have been carried on with increasing intensity in recent months. President Johnson's claim to a con­crete victory, that the war will continue to escalate. Each day thousands of us are being burned to death by napalm, their crops are destroyed and their lives are being erased, unless we are fed. Lives, American fam­ilies, are being destroyed and the war cannot be won, it is a war that was shameful for us to en­gage in. It is a war of moral energy to halt, so that we might restore the con­ditions of peace.

To instill and still the an­ger, the cry that went up from the Congress passed a bill without de­bate—making it a criminal offense

The counter demonstration

I can expose myself to such severe local penalties when I have a wife and a child to support. I can ap­pear only in the way fellow Americans, sincere and con­scientious soldiers, lead their wives and fami­lies, and go to Vietnam, adding themselves to the risk of their lives.

We who have dedicated our­selves to the war upon war, to the development of nonviolence as an effective means to redress tyranny cannot shrink from accepting the consequences of our conscientious act.

My family and I have faith that God will provide for us as He has for the others.

The five of us stood together on the raised platform before the thing is nothing but a means of a rapid death which one recovers, to come again not for moment!

The Catholic Worker issued an official statement to the press, "We are deeply shocked, per­plexed and appalled by the action of Roger LaPorte this morn­ing before the United Nations."

"He was trying to say to the American people that we must turn away from violence in Viet­nam, and he was trying to say something about the violence that is eroding our own society here in the United States and our city of New York. And he made this sacrifice, attempting to ab­hor this violence and at the same time to reflect its acceptance by taking it voluntarily to him­self.

"At the same time, we strongly urge all peaceful means to employ other means in express­ing their commitment to peace, to bear witness with him, to violently to build a decent, nonviolent society, a society of con­science.

"Among these means is fasting, which is deeply rooted in our re­ligious tradition, fasting in pri­vacy or publicity, fasting alone or in groups. Clearly no violence is done against one's own person in

(Continued from page 1)