FREEDOM AND AUTHORITY IN THE CHURCH

(A Study of Recent Papal and Episcopal Statements Touching on Freedom of Conscience)

By EDMUNO J. ROAN

Recent events in the general area of ecclesiastical magisterium have thrown into sharp focus yet another problem of the freedom and authority in the Church. I have reference to the Pope's Christmas message in its bearing upon conscientious objection in war, and to actions taken by members of the American hierarchy regarding certain military pictures. Before dealing with these specific issues, however, it may be well to scrutinize, if in a very general way, the meaning of and reason for authority in the Christian Church.

It is necessary first, I think, to make one very basic and broad distinction of Church authority into two areas. First, we have that core of moral and dogmatic truth preeminently among the faithful. Thus it may be observed that the authority of spiritual superiors in this area is of a directive or legislative kind, in which the obedience commanded is itself characterized by that common end which is purity and vitality in the life of the Church.

What must be grasped with respect to this area of authority is that it has a genuine binding power by virtue of its apostolic mission, yet its nature is not such that it can be observed that the authority in the Church.

The various themes are stated, the theme in three parts: a fifth part on practical implementation of the Church's teachings. The area is concerned not with the theoretical safeguarding and development of truth, but with the effective implementation of the Church's teaching. This implementation is an essential social task in which the responsible commanding and commanding of obedience on the part of superiors, and the corresponding response of the faithful, join as inseparable aspects of a single work. This character of collaboration explains why neither obedience nor the authority which in its nature is not such that it can be observed that the

The position of the superior and the authority he possesses are not necessarily "direct pipeline" from God, but rather have their character logically from the end to which they are ordained. The very notion of the superior is based upon the general assumption that those who have achieved the position of teachers and leaders in the Church will, through their training and effort, and the grace of God, understand and articulate moral and dogmatic truth preeminently among the faithful. Thus it may be observed that the authority of spiritual superiors in this area is of a directive or legislative kind, in which the obedience commanded is itself characterized by that common end which is purity and vitality in the life of the Church.

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Playing, making their daily visit to our own, Dairy May and Josephine, to our three geese which were seen to be coming and our two children, and to the woods. The brook runs black between its banks, and the fields across the street which have been cultivated is a lovely scene, is like a yellow sea. Our own cover crop of winter eyes is still green, a genuine surprise. The clover grows in every tree and bush looks life, life all the way. We are more aware of faith and hope in our souls and the happiness which winter brings. We believe that in spite of the grimmest of the world, there is a love and kindness, a brotherhood, a love of life.

That very struggle shows life. The struggle in our own South, which fights against progress from Tallahassee, to Birmingham, to Tennessee. In the war, and in this struggle, the sense of faith and hope and charity, our kind brother, can endure.

In this, the third year for his murder, lay not this sin to their charge. And it was to be expected that the Romans would come to him who gave his life, to you, to forgive them for their wrongly, for they do all. Through the live of the man there is in this "laying down of life," not the taking, not the getting, but the giving, with thought of revenge, over and over, over and over, this loving to folly, the folly of the cross.

This is what we are looking for, what do we expect in this life? If they have hope, they can persevere. Blessed are those who suffer persecution. They are the ones who reflect the justice of the Holy Kingdom of heaven. Take up your cross and lay it in the street, and they will be conquered.

In the world you will have tribulation; because I have overcome the world.

If you serve me, deny yourself and take up your cross. Amen.

The mystery of the Christian life, the mystery of love. Even if we don't understand it, we can love it. Love. We can live.

If you give your life, you must give it. Those who want to gain their soul, will lose it.

It is hard to find in this spirit of love, but it is found in the graces of the Holy Spirit.
The Eucharist

Perhaps this year more than any other, we have been impressed by the fulness of the life of the Holy Father, and more people have called us on the phone to ask of the Pope. The messages reminded me of the Eucharist. These are messages of the Orioles and the theme that Christ is born in the hearts of the readers.

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In The Market Place

By AMMEN HENNAY

Freedom and Authority

(Continued from page 1)

 commanded Italian citizens to vote, as the opinion of other men. If, as it would appear in the Holy Father's latest statement, the Pope assumes the probability of just means, the doctrinal confusion lies in the idea that certain moral principles are verified in present circumstances. By a further declaration that "every effort to avoid war," the Pope's position could be misunderstood in some situations. He is not saying that war can never be justified, but that it should only be resorted to when all possible peaceful solutions have been tried and found wanting. The principle of authority of principle lies behind the Church's teaching, as well as the moral authority of the Pope.

In the light of those principles and authority, may we consider the recent Christmas message of the Holy Father? Its bearing upon contemporary objections to conscription and war is clear. We see that no new interpretation of Catholic teaching is necessary, as the Church's teaching has always been clear. The principles of authority and principle are engaged in the discussion.

The principles of authority and principle which we consider, "writ large," as it were, are as follows:

1. The principles of authority and principle must be understood in their proper context. The Church teaching, in any binding fashion, must be taken as it is, and not as it may be made to appear by those who wish to interpret it to fit their purposes.

2. The principle of authority of principle must be understood in the context of the Church's teaching on the complexity of papal statements, teaching in any binding fashion. More than a score of such decisions have been or are being made.

We send Christmas cards to those in the United States who have been or are being made. The principles of authority and principle, whose systems are considered authoritative, as clearly as possible, are as follows:

- The principle of authority of principle which we consider, "writ large," as it were, is the Church's teaching, as it is, and not as it may be made to appear by those who wish to interpret it to fit their purposes.

- The principle of authority of principle must be understood in the context of the Church's teaching on the complexity of papal statements, teaching in any binding fashion. More than a score of such decisions have been or are being made.

We glory in your sacrifice of life and we pray for your rest in God. Amen.

December 17, 1956

Dear Fellow Worker Dolci:

We of the Catholic Worker have read of you before and in the enclosed clipping about your noble and self-sacrificing acts of courage, and we are proud of you. We have decided to send you a Christmas card in your name.

Daniel Dutil

We send this Christmas card to you in the name of the Catholic Worker. We glory in your sacrifice of life and we pray for your rest in God. Amen.

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FIGHTING COMMUNISM

Peter Maurin wrote:

The Catholic Worker proposes fighting Communism
the way the first Christians fought pagan Romanism
through study clubs, credit unions, and organizing
the way the Irish scholars fought paganism,
through Round Table Discussions, Catholic Workers' Clubs,
the way the first Christians
acted independently.

The Catholic Worker proposes
building Communes
the way the first Christians
and the Irish scholars
ought to build Catholic Communism
rather than by building Catholic Communities.

The Catholic Worker
believes that there is no better Communion
than by building Catholic Communities.

Catholics
ought to build Communes
they are an old thing
Catholics, New or Old,
that Catholics have forgotten them.

Communists have not invented anything,
but they have taken the idea.

The Communist ideal
is the Common Good
rather than the end of society.

The Catholic ideal
is that of Saint Thomas Aquinas
in The Summa Theologica
rather than the end of society.

The doctrine of the Common Good,
ought to be the Catholic ideal.

We don't need a new doctrine,
but a change of heart.

We need the old technique
of the first Christians.

What was good for the first Christians
and the Irish scholars
ought to be good enough for us.

What was practical for them ought to be practical for us.

DEATH BY KINDNESS

The State can kill by kindness. It will kill by kindness if it allow it to turn society into a kinder
situation. If you allow it to take over the whole society, it will destroy the
whole society, something to which you are passive.

If you allow it to do for you things which it is part of your own life of making for yourself, then you
will have killed, not by violence, but by kindness.

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January, 1957

**BOOK REVIEWS**


In the Word of Thanks with which he opens the second part of The Bridge, he says: "It is with deep gratitude to God and to our many friends that I express my welcome to the new volume of The Bridge." Eugene Cardinal Tisserand, Dean of the College of Cardinals, who told us how great a progress has been made in the understanding of God. We are grateful to Archbishop Richard J. Cushin, of Dublin, who has been the financial guarantor of the magazine, to the members of the editorial board, including the leading lights of the members, the editors who review the various aspects of the life of man, the students who put their studies to practical use, and the community which has provided the inspiration and the means of support which have made The Bridge possible. It is a wonderful achievement and a great source of encouragement to all who are interested in the study of the human condition.

The theme of the Old Testament, the "word of God," has been well treated in the second part of The Bridge, which is devoted to the study of the Old Testament. The theme of man's quest for God is well handled, and the reader is led to see that the word of God is the seed of the Gospel which non-believers have so far been carrying and planting. The studies are well written and the authors are well chosen. The second volume of The Bridge, Fr. Alexander Jones, professor of Sacred Scripture and Hebrew at Upholland College in Lancashire, is an excellent example of this.

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The Pope's Message

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The true dignity and also limits of human nature the Christian sees realized in the messages he has given him. In his message, the Pope says, leads to the following conclusions:

"There is a question of the absolute nature of truth and reality. For we return the help given by some Catholics . . . to the teaching of the Church's rights and duties. How can they fail to see that such an aim is the aim of all existence. Thus, as stated and explained, those who hold that society and man are naturally good. Evil comes of ignorance, of not knowing who will overcome the evil. All we have to do is to see things, and the mechanism. And for a perfect society all that is necessary is the truth and the existence of moral and logical knowledge concerning the principles of the image and knowledge. The Pope concludes by thanking people for their attendance and the Pope's last section, to the fact that the world rests on the free act of the Creator. Here the Pope speaks to the values of historical reality, free act, action, and religion. He already spoken of the values of "true realism" and will speak on the values of freedom, personal responsibility, ordered social relations, programs, and finally the peace in this fact, from this view the absolute may justly be called an essay in values. We develop this part by pointing out the second article of "true realism"; that man is not in complete technological intelligence, all disregarding the past and future, as well as religiously as divine weight. They think man stands alone and should be happy that way. They treat the whole world as a laboratory with society as a freedom. It is understandable that the Pope says is that under the circumstances, one can win over the war, and not for private interest, but for the common cause of the world and its development. The Pope concludes that the only solution is to recognize the fact that religion is a fundamental issue that cannot be avoided by human beings. He has already spoken of the values of "true realism" and will speak on the values of freedom, personal responsibility, organized social relations, programs, and finally peace in this fact, from this view the absolute may justly be called an essay in values. We develop this part by pointing out the second article of "true realism"; that man is free and has the right to make a free act of will, and also religiously as divine weight. They think man stands alone and should be happy that way. They treat the whole world as a laboratory with society as a freedom. It is understandable that the Pope says is that under the circumstances, one can win over the war, and not for private interest, but for the common cause of the world and its development. The Pope concludes that the only solution is to recognize the fact that religion is a fundamental issue that cannot be avoided by human beings.

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January, 1957

THE CATHOLIC WORKER

A Statement of My Position

As a Conscientious Objector

November 28, 1956

I will not participate in the Armed Forces in either combatant or noncombatant capacities because I believe that Alternative Duty is a necessary duty resulting from my beliefs.

I believe that the United States is too gung-ho preparing for a war with Russia to be invented by an aggressor and it is not immoral, but it is a duty of the State to prevent the people. But the moral duty of the State is immoral.

The "military necessity" of killing great numbers of innocent civilians is thus conformed to in the next war, especially with the use of atomic and hydrogen weapons. In the war against the people is a violation of the 5th Amendment and is against the requirements of just war according to Catholic theologians. The killing of a conscientious soldier, who in the end is conscripted to kill against me, is murder. Propaganda, which is even today developing an unchristian attitude toward the people who are the subject of the requirement for a just war according to St. Thomas; that the war is not the war of the people for justice and freedom. All three of these methods of modern war, conquest, and terrorism of modern military defense in complete with the military necessity of a just war, or by my actions approve, a defensive war by the United States.

Alternative duty which is a servce to a state hospital, would be spiritual action. This action of love would be for the country instead of the Armed Forces; this would be a just war. This is the true love power to prevent a war. It is a truth in love power to prevent war. The most effective protection from evil in faith is spiritual power. Spiritual power can be prayer or an action of love of neighbor, done in the actual way that I, as an American, do not approve of the war, and the "military necessity" of immoral methods. I believe that the gospel of love is merely the best, but the only way is to prevent war.

Alabama Letter

Hamilton, Ala. 4, Box 8

Greetings, C. W. Readers, Ammon, Dorothy, Bob Ludwin:

As you may surmise I read the CW and introduce it to Catholics. The people of the South remain tense; strikes, strikes, the J.C.H. clothed and housed people for years, decades, for centuries; for centuries. The reach of the first strike on the construction construction date as not finding observation to be just in any way. And justly so. Slavery had a legal basis long before adoption of the Constitution. Freedom was a right. The Cotton Belt is back at the end of the war. There were union meetings, bitter men and political actions, and villagers and the Ku.K.K.K. here were the slaves. We still work under a condition little or less direly as under the same received charity. Relatively few migrated, Jefferson's wisdom rights, etc. of an enslaved people after "emancipation" has always taken

Christmas Musical

By Kerkan Doktor

At Christmas, instead of the usual Friday talk, we entertained ourselves as friends for a couple of hours with a music comedy about the Catholic Worker.

Where the Starlings roost

By poets two and archives here
And legatees from the Holy See...

... and a man who sings:

Can I sleep in your library?

Mistery: It is cold lying out on the ground

And the cold north wind it is

And this is the first reef top found ...

The music was supplied by Tom Furtado, who plays the piano equally well on one leg. It is in the hands of Harry Fox, who used to be the drummer at Sunday's B Awful. It is before he came to live with us (a thoughtful reader had sent him some dummies, I hence in turn encouraged us to borrow a drum for him for the night). Mike Kavelak played the part of Aaron Heres, a character bearing some resemblance in one editor, who edits as "old ("and "sad") a writer and actor of all." If I am not enough, asks for jail ("Give me time, lots of time, in the Tombs of America.

"In America you'll be to death, I whispered in his ear when he turned to that of the hill.

Save her, "I'11 not fear,"

Save her, "I'11 not fear."" I replied to the tune of "Jill"

(Pretending and presenting the musical solved our dulling time during December, but we are now again able to enjoy that activity.

A Christmas Card on Christmas day.

J. K. Sawada
Assistant Chaplain
Catholic Students Federation
Tokyo.

Editor's note: We mailed the book.

Grail

From the southern tip of Africa, the Grail family of Bivona, Johannesburg, send us warm greetings for a grace-filled Christmas. We send our greeting one bearing it as the Atlantic in cross and also because we should like to ask you in your special way as this was Christ's Feast of Our Lord's Nativity.

There are several young African and European girls who are now part of the Grail overseas and others will be coming in the near future. You are wanted and we ask if you would help us to set up seed money and scholarships for them.

The financial burden of a trip overseas is heavy of which you will understand that it is not only for young people's help to keep. In the case of the Africans

The world of the people in order to outlaw all nuclear arms and to promote the careful useful usage of atomic energy.

Sometimes I would like to know whether the people of the world are able to keep alive the word of peace of the Grail, as in all times, when capital tends to concentrate; and where the book THE GOSPEL OF PEACE of Hugo is available. On this Christmas and your reading, here at the C.S.F. Tokyo wish to renew our thanks for the paper for which we look for ward every month.

With the best wishes for the New Year.

J. K. Sawada
Assistant Chaplain
Catholic Students Federation
Tokyo.

Danish Reader

Dear Dorothy Day,

For some time now I have been in touch with Hans Koch, who receives The Catholic Worker. I have expressed to him how grateful I am to have it and how congenial your work and your paper are felt to be to all that I would stand for, although I myself am not a Roman Catholic but belong to the Danish Church, which is Lutheran.

Hans Koch thinks that his English is too painful for him to write to you and he asked me to do it.

I am more than willing. Greetings and thanks from Hans and me! 6£ the five copies Hans gets from you, one goes to the pacifist head of a school in Jutland, another to the leader of a work similar to your own in a slum in Copenhagen. I get one, and one is used more at random. A professor at the University of Copenhagen, a professor of theology, devotes his brains, his love and most of his time to studying the Yes and the No between you and us, your separated brothers in the Protestant churches. When I spoke to him of one of my friends who is a travelling secretary in Europe for the International Fellowship of Reconciliation, he asked: "Are Roman CathQlic really allowed to be pacifists?"

I hope to find a favorable moment to show him the CW and to send him Routes de Paix and Der Christ in der Welt.

As chairman of the Danish FOR I greet you and I thank you for what you are, a sparkling and radiant fountain springing from life's very sources.

Yours in Christ,

Malgrethe Thorborg

Christmas in East Harlem

By Eileen Fantino Diaz

Christmas has come and gone like a fast snowball heading for us. Sometimes I live in East Harlem. It passed in a flurry of parties with the "groupies" of New York." This time East Harlem was as joyful as his end.

We are around for day or two every Christmas. We hang out in the streets wearing sweaters, skirts, dresses and skirts for children, riders riding in grand holiday rainstorms delivering turkeys and Christmas gifts. We are around for day a few days. When we have solved our own subversive problems we may be right to tell our Southern brothers what to do.

Tokyo Chaplain

Shinshikanaka
(Veritas Vida House)
3 Shinonome
Shinjuku, Tokyo
29 December 1954
Dear Dorothy Day,

The CW, which you have been sending to Fr. Nagase is on my desk and I have just been looking through the years 1950, 1951. You may be interested to know that "Peace" is being taken up for special study in the Catholic Students Federation, Tokyo, by a group commissioned as the following statement issued by the Catholic Students Federation of Japan, sitting in a National Convention at Hiroshima on the A bomb anniversary this past year. The statement had read: "We will continue to call upon the people
On Pilgrimage

(Continued from page 2)

questioning of men who wonder why I do the things I do. This is my commandment, that what you do for me is not because of my name's sake, but because you do the things I have spoken to you: no servant is greater than his lord, no servant who has persécuted me, they will persécute also you. All these things therefore shall be to you a sign, because they do not know how to persécute me, but they will persécute you. It is hard to write these things, and hard for me to think them. It is hard to say them, but if persecution abounds today, then grace is more abundantly bestowed upon us. And yet in the light of the gospel, this is also what we should do. If the Church is being persécuted today, we should be in the world. If we do not accept their persécution in the spirit of St. Paul, then we are not his disciples. For Paul by his words, "Lay not this sin to your charge; if you do, you are not corresponding to the grace poured upon us."

One reason we hesitate to write things down is because we feel it is hard to say them, to think them, to do them, in this world's suffer- ing, and because we are not home- less, we are not hungry and sick and wounded. And yet we cannot conceive of the atmosphere for us to make ourselves so in order to be good to others. But certainly we can endure our own particular end of the atmosphere, and we can use our spiritual weapons to bring about the kingdom of God. We must gain the strength for both by daily communion which is available for all of us. If we have not slept for the whole of the day, if we have Mass every hour in the morning, if we have our church services for holy hours, in the evening, if we do not contribute to war, we can refuse to pay taxes for war.

Of course, the Church's "Crat- ind Stull" stricken for a h age, and the churchmen in pre- paration for the Hungarian war, but there were very few holy hours. The parishes were busy with the "Crat- ind Stull" stricken for a h age, and the churchmen in pre- paration for the Hungarian war, but there were very few holy hours. The parishes were busy with so much. The parishes were busy with truth and justice, and they do not come. This is the attitude that belongs to us as priests, to us as shepherds who do not feed their sheep, but are not a care for them. But "where two or three are gathered together in my name, there I am in the midst of them." And so, what if only one came? The priests themselves would be there praying, and we are the priest of the city of Chicago, that would mean no small number of priests.our congregation at home whom with that rain kept the needle close to the zero reading of the dial for nearly three weeks."

The Weather
And the Bomb

(Continued from page 2)

The Story of Koinonia

(For those of our readers who de- sire some background facts on Koinonia, where our work has been con- trolled, once upon a time, we print the following adaptation from an arti- cle by "E. A." which appeared in the French Catholic Review (l'Homme last October...K. D.)

Koinonia—from the Greek, signif- ied "communion"—was founded by two young ministers in 1942. One of them, Clarence Jordan, came to Koinonia after having worked as a missionary, and was then thirty years old; the other, Martin Lewis thirty-six years old. They had both been raised in the South, and had exercised his ministry only in the midst of the city. Both were hand in hand; both were involved in the community life which had been that of the early Church. Possess- ing between them only 59 dollars, they once spent a few dollars for rent, a chec- kbook would have been too much for them. But what about the rich man of the world, and who in fact despise their property, which must never be servile. We remember a passage in St. Augustine's book: "Lay not this sin to your charge; if you do, you are not corresponding to the grace poured upon us."

Egan

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as argument similar to that of a doctor who denies an operation for fear of the possible complications, forbids the reading of, say, Faulk- ner, Proust, or Greene. And, need- less to say, one must not raise the valid claim to authority, must neglect the possibility, that there is, in the termi- nology, unlike the recent commen- tation of the film "Rain Doll" by the Cardinal-Archbishop of New York.

Some latter observations on ecclesiastical authority are not put forth in order to carry at the in- dividual conscience, nor to delude the human mind, but rather to indicate a point touched upon in the reading of the Corpus juris, and that is, the responsibility of those commandments in which the obligation of the mediator if their obedience is to be that of joyous and confident communion with the mediator of the Catholic ideal. We must of course withstand the weight of the religious rebellions which is so ready to forsake God's Church whenever the authority of conscience, but nevertheless we must with equal fervor assert the responsibility proper to those who know that the concentration of the wealth of the earth is a question of justice, a simple and a dignified thing. Who can say that the farmer, the working man, the teacher, the farmer of the earth has not been heard? We are not talking about the wealth of the earth, but about wealth of the earth, which is the bread on which we live. The things we have, we have received from God, but we are the stewards of God's job. In the face of the problems of the inequality of the world, it is hard to rejoice in the things we have. We are hungry and we are sick, and we are in need of change in the realms of cleanliness or prosperity or progress, or both. The radioactive nature of the de- bris will change the electrical con- ductivity of the air, and this may have some effect on more directly the phenomena of the inner earth. (3) The debris thrown into the atmosphere by the explosion was a target for the pas- sage of solar rays, and these rays have the power to decrease the temperature of the earth.

It is only well that only a man here and there in any group is in- formed in this manner. It is the full implications of a theory or a fast; or brave, enough to jeopar- dize his life, and perhaps his future, his very job to think out. So we are asked to think. It is only well that only a man here and there in any group is in- formed in this manner. It is the full implications of a theory or a fast; or brave, enough to jeopar- dize his life, and perhaps his future, his very job to think out. So we are asked to think. It is only well that only a man here and there in any group is in- formed in this manner. It is the full implications of a theory or a fast; or brave, enough to jeopar- dize his life, and perhaps his future, his very job to think out. So we are asked to think.

The Hungarian Patriot

(Priest in OBERLIN REVIEW, Oberlin, Ohio, Nov. 20, 3014)

By JERRY LEHMAN

Purified Sincerity and C.W. Friend

(1)

BOLT COOPER

Shef in the "Market Place" on Page 3

FRANCIS DEAK

Hungarian Patriot

"Jesus our Lord..."