CATHOLIC WORKER

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THE ROOT OF WAR
By Thomas Merton

The present war crisis is something we are responsible for and by ourselves. There is in reality not the slightest reason for war, and yet the whole world is plunging headlong into a nuclear holocaust, not as a result of the will of God, but as the result of the desire of man to destroy another man. And we are responsible for this desire, as responsible for the desire of man to destroy himself.

Only by doing great deeds of courage can we hope to break through our timidity and our wish to avoid risk. Only by doing great deeds of courage can we hope to break through our timidity and our wish to avoid risk. But only if we are courageous can we hope to do great deeds. And only if we are courageous can we hope to do great deeds.

In other words, if we are to be responsible for the present crisis, we must be responsible for our own timidity. For we are responsible for the timidity of our leaders, and we are responsible for the timidity of our followers. And we are responsible for the timidity of our own leaders.

But only if we are courageous can we hope to do great deeds. And only if we are courageous can we hope to do great deeds.

Co-operation

By Rev. George J. MacLean

(Continued on page 4)

Freedom Riders

By Felix Singer

The Freedom Riders of Mississippi are acting as cop-judge-prosecutor all in one in the appeal cases. They make, interpret and enforce the law and they twist it into pretzels: their purpose is to destroy the Congress of Racial Equality, chief spokesman of the most unbelievable distortions of the letter and spirit of the law.

The trick that is being played is the appeal bond. After the first appeal trial in Jackson, Miss. (which is automatically lost), the bond is raised from $500 to $1,500, although the offense is the same, the amount often the same, although the defendant has shown his good faith by taking two trips to appear in court. CORE has served notice that it cannot and will not supply this additional bond money.

We Riders are left with two horrible alternatives: either jumping bond and pleading guilty, or being put up to $3 a day. Without appeal bond cash, CORE cannot appeal in the case.

Co-operation

By Rev. George J. MacLean

(Continued on page 4)

Saint Francis

Mary Webster

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Co-operation

By Rev. George J. MacLean

(Continued on page 4)
ON PILGRIMAGE

By Dorothy Day

August is that time of year when all the world is shaken and moved to action, and when our readers will receive this paper we will proceed to mail it out. There are births, deaths, and sicknesses of one kind or another, and people to drive to the city in a hurry, and tothe hospital to visit them. In general we are

busy in the city. I am writing about living and not about the correspondence too. All this month I have written additional chapters on my new

book, and it is now finished, Stan

day, I would have expected the day to be fun, but the grocer

said to sell the horses. How hard it is to always be anxiously l.90king

for all who read the paper and write ' or the paper, for

consider yourselves well prayed for . St. Teresa said she was so

grateful a heart that she could be bought

and she said she was longing to

to wait with to bring

I wanted

the correspondence, too. Ammon

is doing valhnt work on

the Navy as a conscientious

I decided to join them. I was

unable to get across to them until

the end of the month . 'lt Holy

Cross College and at Clark Col­

age in Manchester, New Hampshire,

I will visit Jack Thornton and

the correspondence, too.

As usual we are going to press late, and when our readers will receive

the paper we will proceed to mail it out. There are births, deaths, and sicknesses of one kind or another, and people to drive to the city in a hurry, and to the hospital to visit them. In general we are busy in the city. I am writing about living and not about the correspondence, too. All this month I have written additional chapters on my new book, and it is now finished, Stan

by day . One more kind of war , that of the children and adults , will

be in the hands of the publishf'.

is

to tell the children the oil is used
to make margarine.

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To write of our neighbors is for us to tell the reader how we live, and always a very difficult thing to do when we do not enter into the spirit of the words. During the past few days, our Pu­erto Rican neighbors have had to move, and we feel sorry for them, for we know how much they have suffered. Evidently they have been able to help even though she is in her fifteen, mentally retarded and absolutely homeless and pend­ent, and the other, too, is left to sleep in any abandoned apartment if she cannot find one, she will usually sleep on the street in the alleyway, one of the tenements here on the East Side.

Desperation

She is not an isolated case; she is but one of thousands, all like her, who literally live out of a half dozen cardboard boxes which are all the hotels in the neighborhood will take her because of the desperate situation. We cannot let our bring her the New Y­oor. We have been told by everyone we meet that we evidently has not been able to help even though she is in her fifteen, mentally retarded and absolutely homeless and pend­ent, and the other, too, is left to sleep in any abandoned apartment if she cannot find one, she will usually sleep on the street in the alleyway, one of the tenements here on the East Side.

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friend Bishop Selipol, once head of the Austrian government, as long as we like capitalists and, in spite of ourselves we think, thereby sacrificing its theme of being a workman. He speaks of the decline of the association of body and mind, the burning off of the traditions, the taunt of riches, rigid as bars of steel, the pulsing life of the机器, the instinct of the people, till the great poetry of his imagery evokes a still figure, a portent of man and dragon, Perseus or even Jacob with some strange kind of divinity and the great solidity of three skilled workmen, as if Patrick, James and Henry, synthesized in their movements in perfect harmony. In finding there conquers the comprehension of language a bond in matter as great as the Christian one. He is tempted here to recall the writings of another Jesuit, who had much through the incomprehension of his age and died in this country, Father Tellard de Chardin. In a totally different, speculative sphere, he has shown us the conquest of matter by the soul, the spirit, and the human soul, in which the rational of the century.

Some of those maligned and wise ones did not come back with the feeling that there was just one way, they perhaps did not care that they had identified with him, till the sufferer was at a certain point and for a certain time, at a certain point and for a certain time, that is tense and cold greets him.

This is January 1947; in February Cardinal Suhard, first of his great pastoral letters: Growth of thought, whose blood, one might say, is that of the worker-priests. This is a question on the worker-priests' work, a question which proves to be very interesting; it shows another time the practice of the Middle-Ages where the low clergy was subjected to the high clergy. One wonders if this practice had been applied in the 12th century, the eternal enemy, armed once again by Western polemics, would a workman-priest or a workman-bishop; he did to a certain point and for a certain time, to a certain point and for a certain time, he was that said in Rome: Since when have the bishops shown their purple robes? "Since the Catacombs" was his answer.

Then History speaks again: France is born from the earth, from terrible ordeals and by sharing there have become a certain place. A new movement was going to divide it, this was the new movement, that is rejected by the Communist Party, the first of which a country ravaged by war and devastation satisfied the ambition of the masses, the eternal enemy, armed once again by Western polemics, would a workman-priest or a workman-bishop; he did to a certain point and for a certain time, to a certain point and for a certain time, he was that said in Rome: Since when have the bishops shown their purple robes? "Since the Catacombs" was his answer.

Cardinal Suhard dies in 1948. The whole of the French world, the whole of the Indo-Chinese war and the pacific Henry-Privat, failed on this se- crecy the conservative and middle-of-the-class - the bishops, the ordained and the masses of workmen. A campa- gning against the storm bomb is always less fetched by the great number of political Christians - the middle-class, the realists, among whom are many ecclesiastics. The noreferrer papers disapprove vociferously.

In 1951, a workman-priest, Michel Hofman, who was with his machine. The workers, deeply convinced of the injustice of the war he made his mortuary visit. The contractor was avenged. The contractor knew the man and had been warned several times. But he had taken part in a manifestation in war to Indo-China: a war that on the other hand, is morally and materially a disaster for the Western polimi- cists. The cardinals, the prelates, the Jesuits, the young, the ironical, the Jesuits, the prelates. A man who is not mentioned—protest in "Le Monde" against de- mands for reparations, pouring into Rome whilst the workers in France are the target of every criticism. He adds: "The imposition of these reparations would ruin the French. The Archibishop of Paris had to de- clare: "It is not possible."

May 29—The Peace Move- ment calls for a manifestation to say that the French withdrawal was due to the German occupation, and a certain type of pacifist: Not only a movement was going to divide it, this was the new movement, that is rejected by the Communist Party, the first of which a country ravaged by war and devastation satisfied the ambition of the masses, the eternal enemy, armed once again by Western polemics, would a workman-priest or a workman-bishop; he did to a certain point and for a certain time, to a certain point and for a certain time, he was that said in Rome: Since when have the bishops shown their purple robes? "Since the Catacombs" was his answer.
The CATHOLIC WORKER

October, 1961

Page Five

childhood. We do not ask to be sent to them as beneficiaries of the move, for they are not brothers and sisters to us. We only ask that they be given the same kind of help that we have been given. We know that this is not a solution to the problem, but it is a step towards a solution.

The Bishop of Rome does not have the power to make decisions about the future of the Church. He is only a moderator of the decisions that are made by the College of Cardinals. He cannot change the Church's teaching on any matter.

The Church teaches that all authority is derived from Christ, who is the Head of the Church. Therefore, the Church's teaching cannot be changed without a change in Christ's teaching. This is impossible because Christ is the same yesterday, today, and forever.

The Church also teaches that the magisterium of the Church is infallible when it speaks ex cathedra, that is, when it speaks in a solemn manner that it is authorized to speak.

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BERRY BUSINESS

A tractor association was formed and a tractor, plows and hoes were purchased with the assistance meeting one-third of the costs. The men were employed as pickers and as employees of landowners and were paid for their services. The produce was sold to local stores and the profits were divided among the workers.

The project was successful and the group decided to expand. They purchased additional land and now have a large variety of berries being grown. The goal is to continue expanding and eventually become self-sufficient in their berry production.

Agriculture at Truro Over seven days when the berries were harvested and sold, the job was completed and the workers were able to earn a living wage. The cooperative arrangement allowed the men to work together and share the profits of their labor.

The cooperative also benefited from a government grant that helped to fund the project. The group was able to purchase additional equipment and expand their operations. The cooperative is now able to provide for their families and plan for the future.

Cooperative

(Continued from page 1)

Farmer, 59, of New Buffalo, Mich., has been working for the cooperative for 20 years. He is a member of the cooperative and has been involved in its operations since its inception three years ago.

The cooperative is part of a larger movement to bring people together to work cooperatively and to improve the quality of life for all.

Agriculture

Agriculture is an important part of the cooperative's operations. Berries are grown and harvested, and the produce is sold to local stores. The cooperative also provides other services, such as equipment rental and repair.

The cooperative is committed to providing a living wage to its workers and to improving the living standards of its members.

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Farming Commune

By Allan Stahling

I have just returned from Mexi-
co, more expressly, from the state
of Michoacan which American
Christian Action has been able to
keep out of because of "Commu-
nist-instigated" hostility. I would
welcome every reader to see how
amoral this alleged communism
must be today in this lovely region
of lakes, once the emerald heart of
Mexican Christianity.

I was there, and the beautiful
Jesus, and the love for God and man
which made everything else a sec-
tary, for the kingdom of God, in
such a way that its

Jesus, and love for God and man,
for a time transformed the Tarascan
people, and global destruction by the mere
of workers and a certain amount of
the immovable destructive power of
modern weapons, the danger of
catastrophe will be imminent and
probably at every moment every-
where. Unless we can do something
immediately to this task, both as individuals and as a people, our political and religious groups, are
already too little; we are already
so very passivity and fatalism to co-
operate less, even the destruction is
that leading needlessly to war. It
will not be enough, as politics
plenty and magnitude, for which the
Church herself is not fully able or willing to do the job and decide upon it. Yet she must lead the way on the
road to peace. We must face the
difficulties and towards the gradual
abandonment of war as the great Christian task of our time.

It is the first job of everything.

I have even seen a few superstitious tendencies to associate
peace and war, mobilizing all their resources for
the one and neglecting the other. But all of this is secondhand, to
much be learned. Peace is to be
explained as a practical method,
and not left to be mocked as an
outfit for rooksters who want to
make a show of themselves. Pray-

cering... Thereupon the
effective spiritual weapon
-one in the war against war, and
like all weapons they must be used
with deliberate aim: not just with
the word. A large army of those
who are called pacifists and those
who are hell raisers are more
and more, and not just to calm
the warmakers, calculating how,
that they not only know and decide
in every single case what is good
for others that is dangerous but also
of evil, and by increasing our pr<>-
dency to feel guilt even for things
we are not even aware of. Perhaps
we will be able to feel guilt
about them or at least putting them
out of sight.

them or at least putting them out
of sight. It is easy to identify the
sin in the other, but in the same
way, we see our own evil in others
and in the world, but we are not
to do the one task which God has
ted . There is no need to identify our
with our selves and in the world for the kingdom of God, in such a way that its

whole State of Michoacan... They were
founded his first commune near
in a distinctive industry.

The Spanish lawyer, humanist
and ultimately Bishop, Don Vasco
de Quiroga, who founded the first
Farming Commune

The Tarascan Utopia.

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The Root of War

(Continued from page 27)

with which they desired, for their idea of peace was only another form of domination. And they never interred the simple and

sians and the Chinese but above all my own nation and myself. When I pray for peace, I pray not only that the enemies of my coun-

ty may cease to want war, but above all that my own country may cease to want war. I do not mean to imply that I expect peace when I pray; I do not mean to imply that I expect peace when I pray; but when I pray for peace, I pray for the end of war as

sarily and their prejudices, be abandoned to the slightest error.

Learning to Trust God

In the long run, we must all be fully to expect men to trust one another when they obviously cannot be trusted. At least they can learn to trust God. They can bring to bear on the situation the mysteri-
ous power of God, can, quite independently of human malevolence or propitiatory behavior, be in the first place good and altogether against themselves, and that is the only way to turn evil into good, though perhaps not always in a way that would be understood by the preservers ofisonable and up-

lit. If they can trust and love their neighbors, and if they can learn to love God above all, then perhaps there is some hope of finding God in the wisdom and the manipulation of men but on the intractable mercy of God.

Getting at the Root

For only love—which means hu-

tions, and ballistic missiles? This,

The Quest of Truth in Charity

man to pray for health and then

THE ROOT OF WAR

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Welcome to San Francisco to Moscow Peacewalkers

October, 1961

The TOTHE CATHOLIC WORKER

October, 1961

American, but I was not lectured, my recommended for devastation, as was David Price, and I was lectured by an American who was genuinely flailed for 28 days in another court. If I was to pay the fine and even thought I asked to start serving the time I was already behind, I was told I could not pay the fine, for a bed in the home of the Gliemers, who were in jail with me. So I spent 28 days in jail in an otherwise.

The Quest of Truth in Charity

CARDINAL OTAVIANI

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