Morality and Vietnam

“Two factors should be kept in mind in evaluating our government’s position in Vietnam. First, all-out nuclear warfare and bombing of innocent civilians in open cities have been condemned as morally reprehensible by Jewish, Catholic, and Protestant leaders. Second, a free and deliberate intent, here and now, to perform a seriously immoral act is itself an immoral act even though one may never be in a position to fulfill one’s immoral intent.”

“In our government has decided limited wars are necessary to contain communism in stratified areas of the world. It is also on record that it is prepared in case our total nuclear potential be somehow limited wars if it finds it militarily necessary to do so. That intent is tragically immoral.”

“Is it often asked, ‘What else can we do?’ Notice how the argument shifts from a moral argument to one of power. ‘Do you wish the world to be enslaved in communism?’ If you answer ‘no,’ the reply is ‘The only way to stop communist aggression by limited warfare’. That means escalation, intent to bomb open cities, and all-out nuclear warfare if necessary. In other words the position of our government officials—unless it is openly repudiated—is to go on to war, even lengths already concede as absolutely immoral, if necessary, to contain communist aggression. The intent is to use immoral means, is, we repeat, to continue immoral acts.”

KEY. JOSEPH HASSICK, S.J.
Chairman, Department of Philosophy
Fordham University

Protester Jailed

On July 29th, Terry Sullivan, of the Catholic Worker, was sentenced to a year in prison after pleading guilty to destroying his draft card. Although Terry is over draft age and in poor health, he had burned his draft card and destroyed half of it in the United States Attorney’s office in protest against the Vietnam war and the Selective Service law.

Joe Edelstein, who pronounced sentence, said that since Terry Sullivan had no real policy, he could not make a judgment about United States policy in Vietnam. But he believed that the prime lesson of the case was that conscientious objectors must take personal responsibility to resist immoral policies, even when they are carried out by government authorities.

Terry has long been active in the civil-rights and peace movement. (Continued on page 6)
Poverty's Progress: The Victim-Soul

By John Merk

The Catholic Worker

July-August 1966

POVERTY'S PROGRESS: THE VICTIM-SOUL

Dr. Giorgio Struck

(Continued from page 1)

POVERTY'S PROGRESS: THE VICTIM-SOUL

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(Continued from page 1)

Dr. Giorgio Struck
A Farm With a View

DEANNE MARY MOWSER

It is night. Night of the Feast of the Assumption, the day of the Assumption of the Blessed Virgin Mary. The air is clear and cool despite the heat of the day. The sky is a deep blue with stars twinkling overhead. It is a perfect night for a moonlit walk. I close my eyes and picture the scene in my mind's eye. I imagine myself standing in the field, looking out at the beauty of nature. The sound of crickets fills the air, and the scent of freshly cut grass wafts through the night air.

Theodore Roosevelt, Jr., and his wife, Edith, spent many summers at their ranch in North Dakota. There, they would take long walks through the fields, enjoying the peacefulness of the countryside. They would often sit together under the stars, chatting about their lives and their future. It was during one of these walks that Theodore Jr. announced his intentions to run for governor of North Dakota.

“Darling, I have decided to run for governor,” he said, as he held her hand in his.

Edith looked at him, a smile playing on her lips. “Are you sure, darling? It’s a lot of work.”

“In my heart, I know it’s what I’m meant to do,” he replied. “And besides, I’ve always been a leader.”

The next day, they traveled to Bismarck to announce his candidacy. The crowd was enthusiastic, and Theodore Jr. was elected governor in a landslide victory.

The rest is history. Theodore Roosevelt Jr. went on to become one of the most popular and beloved governors in North Dakota’s history. He served two terms before being elected to the United States Senate, where he would go on to become a United States Senator and later a member of the United States House of Representatives.

As we look back on this time in our country’s history, we can see how important it is to have leaders who are passionate and driven to make a difference in the world. Theodore Roosevelt Jr. was such a leader, and his legacy lives on today through the many accomplishments he achieved during his lifetime.

Theodore Roosevelt Jr. is a true American hero, and his story serves as a reminder to us all that anything is possible if we are willing to work hard and fight for what we believe in.

No Taxes for War in Vietnam

The Welfare State helped put off the War against Vietnam from the time of Bismarck’s 1871 telegram in 1979 to Wilson’s “Zimmerlied” in 1969. “Zimmerlied” I tell you again and again, I will not send any boys across, to the Central Intelligence Agency’s finace at the Bay of Pigs. The Welfare State’s pro-plebeianism, cautio in Britain, New Hampshire, September 30, 1966, “I want to be very cautious and careful, and use force only as a last resort and as a last resort.”

For a few years, the anti-war movement was the byword in America. People were marching in the streets, and the sound of drums could be heard in the air. The Vietnam War was a war that divided the country, and the Welfare State was a buffer that helped to keep the peace.

The Welfare State helped to keep the peace in Vietnam. It was a war that was fought not by the people, but by the government. The Welfare State was a way to ensure that the people were not involved in the war, and that the war would not be a war of the people.

As we look back on this time in our history, we can see how important it is to have a government that is willing to work for the people, and to keep the peace for the people.

Tragic Suffering

The White House was approached by a group of anti-war protesters. They were outside the White House, and they were shouting, “We want peace!”

The protesters were demanding an end to the war in Vietnam. They were demanding that the American people be able to live in peace, and that the war be ended.

As we look back on this time in our history, we can see how important it is to have a government that is willing to work for the people, and to keep the peace for the people.
For you, brethren, have been called unto liberty. (Galatians 5:13)

"In our generation, the Christian Church continues to be afflicted by acute hardships or anxieties arising from circumstances that are now more pressing than ever, to which all men everywhere, whether white or black, have been called by Christ Himself to witness to the Gospel of love and life. (1 Cor. 7:29)

The Christian Conscience

In every generation, Christians have found themselves in situations where they have had to make difficult decisions about the use of weapons. The question of legitimate defense has been a matter of concern for Christians throughout history. In the face of the threat of war, the Church has been called to reflect on the nature of armed conflict and to provide guidance for its faithful. The question of the legitimacy of war is a complex one, and there are many different perspectives on what constitutes legitimate defense.

For example, some Christians have argued that war is never justifiable and that all forms of violence are inherently evil. Others have argued that there are circumstances in which the use of force may be justified as a last resort to defend a just cause or to prevent a greater evil.

In the end, the question of legitimate defense is one that cannot be resolved simply through the use of rational arguments. It requires a deep commitment to the values of love, justice, and peace, and a willingness to engage in difficult conversations with one another about the nature of violence and its role in the world.

Therefore, as Christians, we are called to continue to reflect on these questions and to seek ways to promote a more just and peaceful world, free from the threat of war and violence.

The Gospel of Love

"As long as the danger of war remains and there is no competent and sufficiently powerful authority to overcome it, we will continue to argue among ourselves as to whether or not war can be justified. (1 Cor. 7:29)"
We are aware, too, that in spite of all the concessions of peacetime and in spite of the Church's relentless effort to bring about a just war, peace and, in the long run, for peace, governments continue to devote by far the greater portion of their resources to military preparations and for war, and to the propaganda of peace, as if it were a thing one could be made to accept sooner or later. We are aware that the standard of living of the masses of people has been progressively lowered, not by more peaceable and reasonable means than war, and that this is as an expression of a basic man-made vice. To try to point out that all with whom its human possibilities, the modern world remains in a state of war. And indeed, can be said to believe in the primacy of power and of violence.

A Deviation

One thing that is gratifying to include in an explicit reference to the benumbed theory of legitimacy

of defense, with the aim of encouraging tacit acceptance of thexFA of Christ, is indirectly endorsing the opinion of the ancient Roman statesman, Cicero, that the

licher Constitution has departed from ecclesiastical witness and adopted a negative and passive view of human activity. Such a deviation, as may be

proven from the same paragraph, is certainly a regress, in that the arrangement, which the Constitution discusses in such a manner, is an

nstrument of destruction. Therefore, it is necessary to reconsider those paragraphs of the Constitution which support a view of war on the basis of peace as a means to a warlike end, and which includes in its calculation the deliberate and terroistic destruction of defenseless persons.

The One Way Out

If our lengthy critique has

demonstrated that contradictions exist in the conciliar Constitution and that it is not possible to disarm the nuclear arms, even under the papal and conciliar declarations contained in the Fourth Constitution of the Church, as the Pope indicated in the Sermon of October 13, 1963: "We are aware, too, that in spite of all the concessions of peacetime and in spite of the Church's relentless effort to bring about a just war, peace and, in the long run, for peace, governments continue to devote by far the greater portion of their resources to military preparations and for war, and to the propaganda of peace, as if it were a thing one could be made to accept sooner or later. We are aware that the standard of living of the masses of people has been progressively lowered, not by more peaceable and reasonable means than war, and that this is as an expression of a basic man-made vice. To try to point out that all with whom its human possibilities, the modern world remains in a state of war. And indeed, can be said to believe in the primacy of power and of violence.

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JOE COTTER DIES

"The Victim Soul," which was first published in the October 1949 issue of The Catholic Worker, tells the story of Joe Cotter, who was with us from 1946 and helped keep The Catholic Worker going. Joe was a Pennsylvania, New York, Staten Island, and Tivoli native who had been born in a one-room village house in Tivoli.

Joe Cotter was a brave and humble man, a man who loved his family and his community. He was a man of strong faith and a man of action. He worked tirelessly to help those in need, always giving of himself without expecting anything in return.

Joe Cotter's death was a great loss to The Catholic Worker family and to the wider community. His legacy lives on through the work of The Catholic Worker and the many people he inspired to follow in his footsteps.

The Victim Soul is a powerful and moving account of Joe Cotter's life and work. It is a reminder of the importance of compassion and action in the face of poverty and suffering. It is a call to us all to live a life of service and love, as Joe Cotter did.

If you are interested in learning more about Joe Cotter and The Catholic Worker, I urge you to read The Victim Soul. It is a book that will touch your heart and inspire you to action.

Terri Sullivan
against to provide examples of the "use of weapons, biological weapons, and chemical weapons.

The article on "War" in the scholarly encyclopedia Cyclopedia was written by Father Duguetti, O.P., and the Abbé Jacqaudon, containing the following definition: "W.

"The use of a weapon, biological weapon, or chemical weapon considered as a tool for the killing of human beings or for the destruction or devastation of organized or human communities."

(29). The description is Professor

Oliveo Lozac's, of the Catholic Worker, July-August 1935.

"by this same

spirit, we cannot fail to praise those who have resisted the power of the state and the power of the church in the vindication of their

rights, and who resort to methods of defense or resistance available to weaker parties too"

(30). Editor.

The Catholic Worker, July-August 1935.

"In a letter dated December 3, 1949 (No. 79 of the constitutions), Florry Ryan, chairman of the
department of education, the writer on education in the Republic of South Africa, is one who is said to have been hanging around his neck."


"we are a Christian and do not serve in the armed forces of the kingdom of Christ."


"... and the presence of... no eucharistic ministration of any kind, the Pope's policy made for inequity, inaction, and for the least hap-

phaps of the greatest number..."

(33). The Constitution.

"... and the presence of... no eucharistic ministration of any kind, the Pope's policy made for inequity, inaction, and for the least hap-

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(34). The Constitution.

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(35). The Constitution.

"... and the presence of... no eucharistic ministration of any kind, the Pope's policy made for inequity, inaction, and for the least hap-

phaps of the greatest number..."

(36). The Constitution.

"... and the presence of... no eucharistic ministration of any kind, the Pope's policy made for inequity, inaction, and for the least hap-

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(37). No. 22 of the Constitution.

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(38). Editor.

The Catholic Worker, July-August 1935.

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phaps of the greatest number..."
LETTERS

MOVEMENTS

 painted from a balcony in Berkeley, California. It was a beautiful May evening; the air was filled with the scent of blooming flowers. The crowd was gathered on the steps of the building, eager to hear the speaker. The sun was setting in the west, casting a warm glow over the scene.

The man walked onto the stage, his voice clear and resonant. He began to speak, his words flowing like a river. The crowd listened intently, their eyes fixed on him. The man spoke of hope and change, of a brighter future for all. His ideas were radical, but his delivery was captivating. The audience was on the edge of their seats, enthralled by his words.

As the sun dipped below the horizon, the man concluded his speech. The crowd cheered and applauded, their enthusiasm palpable. The man shook hands with everyone who approached, his smile warm and welcoming. The night was young, but the spirit of the people was already aflame.

The darkness enveloped the city, but the energy of the crowd remained. The man led a march through the streets, carrying signs and banners. The crowd sang and chanted, their voices echoing through the night. The man was at the front, leading the way, his presence commanding.

As the sun rose the next morning, the city was still buzzing with energy. The man had inspired a movement, and the people were ready to fight for their dreams. The journey had just begun, and the possibilities were endless.

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The man walked into the room, his footsteps echoing on the hard floor. The room was filled with people, their faces intent on the speaker. The man stood at the podium, his hands clasped behind his back. He cleared his throat and began to speak.

"Good morning, everyone," he said. "I want to thank you all for coming here this morning. I know it's early, but I promise it will be worth it." The room erupted in applause. "Today, we are going to talk about the importance of education." The sound of a door opening could be heard, and the man turned to face the new arrival.

"Welcome, Mr. vals. It's great to see you here," he said. "Now, back to the subject at hand. Education is the key to a better future for all of our children. It is the foundation on which we build our society." The room was silent as the man spoke.

"But the current system is broken," he continued. "We need a new approach, one that is more inclusive and equitable. That is why I have worked with a group of dedicated educators to create a new curriculum." The room erupted in applause again.

"I believe that education should be a right, not a privilege," he said. "And I believe that we can make it happen." The room was filled with energy, and the man's words seemed to resonate with everyone present.

As the sun set, the man left the room, his work just beginning. But he knew that he had made a difference. The people were ready, and they were ready to fight for a better future. And that was the most important thing of all.