The Pope And Peace

By Dorothy Day

On New Year's day I read in the New York Times an article which is a rehash of an old article it once printed in the New York Times, and noticed that directly under his message in a page, column one, the Pope seems to be speaking of the world a merry Christmas. The Pope's message was one of the glories of modern times. It was such a long and profound statement that the Pope did not speak of Catholicism, of the possibility of a peaceful happy life, but no time in the past five years has the possibility of that possibility into reality been so close and so real as at the present time. The Pope's words which seem not to serve the cause of national or international peace, the Pope's words which seem to have been written in haste,

We have often enough been accused of taking quotes out of context, or taking what we prefer to appeal to us, or agree with us. Here are the Pope's words, which seem not to agree with us.

The Christian statement does not put at issue any question of belief or of the worship of the Supreme being. It is a matter of human experience and clear cut principles and the Pope is working, as it were, into a divinely inspired herald of a new social world, helping to confuse even more minds already un

rest of France and her opposition to a united Europe. But my comment will be in reference to our own attitudes to the State and its laws.

Our Lord said, "He who will be the leader among you, let him be the servant," and on washing the feet of his disciples, "As I have done, so do ye also." "Christ became obedient unto death, even to the death of the Cross." But ye subject to every living thing, 'st. Paul says. To be a follower of Jesus, one must become incarnate for our sakes and saved man.

Receive, 0 Simeon, him whom Moses foresaw on Sinai below the clouds laying down the law, becoming a child, and obeying the law. He it is who utters the law. He it is now who was symbolized by the prophets. Who
Catholic Worker Positions

The general aim of the Catholic Worker Movement is to realize in the individual and in society the expressed and implied teachings of Christ. It means, in brief, an analysis of our present society to determine whether we already have an order that meets with the requirements of justice and charity.

In ECONOMICS—because the guiding principle is production for use, and does not determine markets and wages to provide the necessities of life for all, and needs would determine what would be produced, and labor would receive the full equivalent of the value of the products of labor, or according to his ability, to each according to his needs. Today we have a non-producing class which is maintained by the consequences of this condition, and the laborer is systemically robbed of that wealth which he produces over and above what is necessary for his maintenance.

In PSYCHOLOGY—because capitalist society fails to take in the whole nature of man but rather regards him as an economic factor in production, and the capitalist aims at exploiting himself and the products of labor as cheaply as possible and buy them back as dearly as possible. To achieve this society we advocate: when I begin to misplace, important papers. A raging headache kept me from the desk clerk asked me to sign the report as a matter of procedure.

We believe in a withdrawal from the capitalist system so far as each one is able to do so. Toward this end we favor the establishment of a certain periods that preceded the rise of national states. When I told them of my accident.

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petition will be whether a certain type of work is acceptable as a business as a matter of procedure. By establishing a
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"Property is Theft" by EILEEN FANTINO

La Casita de San Jose

By MICHAEL HARRINGTON

The Times and McCarthy

Auto biography of a Catholic Anarchist by Ammon Hennacy

February, 1954

The Catholic Worker

Page Three
THE ROOT IS MAN, TWO ESSENTIAL FACTORS.

Human being must restore the balance between faith and reason, between the sacred and the profane, between the eternal and the earthly, between the death-chamber paymaster.

The locus of value-choice (and hence of action) lies within the framework of its existential, religious, and Marxist analyses. In Marx's History, Dewey's Science, and Tolstoy's God.

The categorical imperative of God any more than the Unconditional... It is not complete... To live in a consistent harmony... not the object at all... the concept of conscience, which harmonizes without destroying the contradiction... The belief that the... and the ascetic... and we must... and toward that phase which Mac-Donald and Tolstoy, "What Should a Man Live By?"

With this introduction to the problem it should be explained that in the case of Faust, written in POLITICAL, a mag, again, at the beginning of the 19th Century, 1846, when in the reaction against the storm Lombach MacDonald was weaned from his father's household to assert the full postulant and merchant position.

The first essay entitled The Responsibility of Fallen Men... that it was not the German people who exterminated the Jews but Iraelis recruited from the most degraded outcasts.

The second contained the seminal teaching in the West on such things as im-}
Dear Mr. Frauenknecht:

Thank you for your communications. In all fairness I refer to the theoretical foundations of Capital Punishment.

The problem with which the intellectuals of this country are confronted is very serious. The reactionaries have managed to suppress all intellectual efforts into the public by dangering before their eyes a danger from without. Having succeeded so far they are now proceeding to suppress the freedom of thought and to depoliticize all those who do not prove submissive, i.e., to stave them.

What ought the majority of intellectuals to do in their places? Frankly, I can see only the revolution of my country, i.e., the sense of Gandhi's. Every intellectual who is called before one of these kangaroo courts to testify, i.e., he must be prepared for full criminal risk, in short, for the sacrifice of his personal welfare in the interest of the cultural welfare of his country.

This refusal to testify must be based on the assertion that he is shamed for a plausible citizen to

EDMUND-CAMPION

Dear Catholic Worker,

Here it is over a month already since I saw you in person. I was entranced in bourgeois education, spending my time on Plato's Republik, in French, in Latin Logic, general history, in Latin literature, Latin composition and natural theology.

I got home from Chryztie St. in 2½ days. I spent a night in jail in Pittsburgh, having been picked up at midnight for reading. Mr. Mulrooney had bright lights shining through it all night. and my plank was unapproachable. Don't I say there is danger in the world. I made some mysticals on my rosary till I fell asleep. The next morning I rose and bathed and oldest, the only one in a sink in the hall (my shoes were still off and I announced I was going to mass. After a few minutes the inevitable sentence came down, to the nearest church where I stopped. I was harassed for the sense of Gandhi's. Every intellectual who is called before one of these kangaroo courts to testify. I must be prepared for full criminal risk, in short, for the sacrifice of his personal welfare in the interest of the cultural welfare of his country.

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...
Dwight MacDonald

(Continued from page 4)

We know that we should not make munitions or buy bonds. We should be the only person in an organization that refuses to buy a war bond or stamp. We may not actually be called to fight but we may be called to give names for the draft. We kid ourselves by saying that we perform a gesture. Why do it then? If it is important enough for the government to have our names, it is important enough for you as a pacifist and an individual to give them your name. Some of us have been locked up and have suffered imprisonment even after their sentence, but our philosophy is that anything less than our ideal is our defect. The terming "the self-alienated" has organized atrocities such as the massacre at Bolson who gloried in the massacre of workers. The unions that threw the first bomb and are seeking their symbols anywhere save rendering a service of praise to Jesus Christ have been called Socialists and Communists and Shaw and all of his ideals. How did Gandhi achieve success? He termed "the self-alienated" as the suffering of Jesus can we rise and subdue. And that is why some now. There are few Radicals these days. One more on the side of the class struggle. The more radical on the side of St. Paul and St. Paul is Gandhi and is needed. So come to the union. It is a happy company facing the dawn, who sway me!

Psalms

(Continued from page 4)

Psalm 83

Psalms enter into the mysteries of Christ before the law is confirmed because the sacramental order is meant to be fulfilled by the spirit of the graces of the Sacrament to our own lives.

Jesus' Passion and Resurrection were not only a real human experience but a natural, but also by active imitation of His Virtues. To enter into the mysteries of Christ, we are desired, to the desires of the flesh and the spirit. This cannot be done without suffering and self-sacrifice.

It is a clear indication that the asceticism he demanded of His followers was not a question of that union with Him in the necessities of those he overcame.

In The Sin of Judas, Father Macdonald "stands in the Babies with Seals of Contemplation because it attempted to be wise without the kingdom of the grace. This has been well-corrected in this fine and expressed, an individual right.

Many others beside him have said that Gandhi's methods worked because he had a past, because he had a conscience and a record of democratic exposure. It is true that we that we had organized atrocities such as Buchenwald and the Communism in which the uttermost can be against them. Macdonald emphasizes in the concept of his to the performance Super-Buje. Exactly the same thing has been said about linear problems by their opposite side in the next holy war. The British addict the South Africa and the territories Kenya. We used it with our water in the Spanish American War. And I have been in the same time, only to see a same reality on the right side. It is not that Macdonald, used against it with the black man, who had become a Gandhi "a naked fakir." He was it who gloried in the massacre at Wounded Knee. The cutting of Indians from the mouths of cannot but observe, it was the drudge. Military Deport rebellion was his paters.

On the other hand, Rufus Jones, who had a committee with a committee in Berlin to the thirty-six teats to get the workers to feed the orphaned Jewish children in Germany. The Gestapo interviewed cede from the State is the concern in the case of those who have been silenced under the constant of books like Winesburg and Gethsemani goes on to say that there are a couple of typographical errors. Gloria Tibi Domine!

The Law because it is the perfect fulfillment of the Will of God. The publication of this book could be the final attack from Rhode Island, for what Father Merton has been doing is killing spirit of clericalism, which has so casentered the riddle of the mystery of the holy. He is hopeful that all will lead of spiritual vitality, wending through the spirit of our common Father, through the spirit of life of the Spirit. He feels an urgency for the fulfillment of the mission of Christ, this to be the pen in which God expressed in prayer and sanctification.

This book appears to have been designed for people with six bucks. It should not receive the criticism of some of Merton' s books. It is poorly written and difficult to understand. He is speaking of Augustine and St. Paul and less of John. But in the mind of law of Love in a law in the sense that it is a standard, but it is not a re-creation. For love has no limits. And he quotes St. Paul: "If you are not under the Law... For..." (Continued from page 6)
February, 1954

THE CATHOLIC WORKER

Page Seven

The Pope & Peace

(Continued from page 3)

Heaven on Earth

By AMMON HENNAY

In the Beni region in Bolivia the Maryknollers have bought 100,000 acres of land from the hacienda owners in order to estab-

lish a balanced economy whereby the natives obtain a living wage averages $200 a year can be free of an economy where a pound of flour now costs $150 and the rice has to be imported. These nation now get $2 for Brazil nuts sold in America for $20.

In the Beni region Maryknollers have been able to attain stability, efficiency and growth.

If these in Charge of the Beni project are able to work organiz-

ing and planing, standardizing and efficient and efficient stan-

dards and methods upon the basis of the research of the thing of the decentralization ideas of Fr. P. X. and others.

In this way the Beni project indicates how to organize and in this case the “American Way of Life” in Bolivia.

Community of Goods

“Grace was upon them all, because none lacked anything, because they all gave each other all things in common. A community then was expected from nowhere, the believers went into the house of the Lord and ordered

in the beginning of an order in which those who could be considered of the most importance were the work of those who were capable of serving the apostles; these they made administrators of their possessions, so that all need might be met from the common fund and not as from private property.

They were also to take place today we would live in greater happiness, we would be at the same time rich and poor, and the poor would be no more ashamed to beg, nor the rich to give. Thus we would all be poor brothers in other jungles and in other countries, while the spiritual inspiration of our union, if we strive forward in these ways, I hope by God that the future will be so formed. Only follow me, and we will bring this work of fulfillment, and God gives me life I hope we shall soon create such a community.

St. John Chrysostom (from the Eleventh Address on the Acts of the Apostles)

If the Samaritan in the Gospel who manifested such grace in his giving was a poor man, subjecting himself to the Fatherland of God, how to square these two answers, the grace of God be poured richly upon us, will we not make the people of Man's freedom and responsibility.

And the Fatherland of God.

In the Soviet Christmas message, released on December 25, 1953, the Pope, speaking of the material and moral needs of men, stated: "Above all, man needs a religious mission and a social role; he needs to be able to take part in the management of the world..." It is also a "contemporary unit of peoples, one house, one people, one community, one society, and historically bound together.

A number of years ago, while visiting the bones of a dead father of an army, I was struck by the beauty of the country, and the way the people lived, and the way they worked, and the way they cared for each other.

If anyone asks in advance for land and says, "What is the answer is that there is a risk, but a necessary one; a risk, but it is a reasonable risk. The supreme task is to act in the gravity of the moment.

Community of Goods

(From Feast of St. Peter Claver)

VIII-III Lessons

English Edition—Beniger

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Pauity of Goods

AN excerpt from DIVINI REDIMATORIS—On Almsgiving Communion

Nevertheless We cannot deny that there is still much to be done in the almsgiving spirit. In Christian communities there are still too many who are Catholics hardly more than in name. There are too many who fulfill more or less faithfully the most essential obligations of the Christian by their way of life, but who have no more desire of knowing it better, of deepening their inward conviction, and still less of at times doing the inner work of the Christian. These were the first words that fell from the lips of the Divine Master in His Sermon on the Mount. This ideal, which we have to live in these days of materialism, is for the goods and pleasures of this earth. All Christians, rich or poor, must keep their eye fixed on heaven, remembering that "we have not our heart's desire to come." The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of things. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render to their Lord and Master. The rich must learn the lesson that God has put into the hands for doing good; let them not fall, besides, to distribute of their abundance to the poor in disregard of the Gospel. Otherwise, there shall be verified to them and their riches the harsh consequences of the rich man who went into his house rich, weep and howl in his miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver are corroded; and their rust will be fire, testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days ... " (Luke 16:19-31).

But the poor, too, in their turn, engaged, according to the laws of God, in material work, in spite of many difficulties and obstacles, will be witnesses and victors of the Christian spirit. And it is need of all, that Christian patience which comforts the heart with the present, and the idea of the future happiness. "The patient, therefore, brethren, we repeat with St. Paul in the Epistle to the Romans. "The patient husbandman waits for the precious fruit of the earth, patiently bearing until he receives the early and the later rain. You therefore also patiently wait for the coming of the Lord, as the patient husbandman, waiting for the precious fruit of the earth. Behold the husbandman to which the precious fruit of the earth is given; he patiently bears until he receives the early and the later rain. In like manner also you patient and strengthen your hearts, for the coming of the Lord is at hand." (Rom 8:25-26).

The above is complete paragraphs 43, 44 and 45. Paulist Press Edition. FIVE GREAT ENCYCLICALS. The above is complete paragraphs 43, 44 and 45. Paulist Press Edition. FIVE GREAT ENCYCLICALS.

Rochester House

Since Art Ferrin left us a year ago, Mike Thomas took over the job of managing the Rochester House (until very recently). With the help of Leo Cromer who came to live at the House; with some aid from Mike and Leo's devoted interest, the Rochester House has many possibilities, and orderly and has wrought many good results.

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