Baltimore
By Michael Ketchum
On May 17, 1968, Fr. Daniel Berrigan, his brother Fr. Phillip Berrigan, David Darel, John B. Sibert, Thomas Lewis, Thor Melville, his wife Marjorie Melville, and Fr. James Mcllernan, entered Local Board No. 23 at Catonsville, Md., asked the board to release them, and burned them outside with napalm manufactured from a recipe in the Special Forces Handbook, published by the U.S. government.

On October 7, 1969, these nine men and women, now known as the Catonsville Nine, were brought to trial at the Federal courthouse in Baltimore, Maryland.

A group of men and women from local Baltimore peace groups planned a torch of marches and demonstrations to show support for the Catonsville Nine. This support came from the Baltimore Defense Committee.

Our article is about the trial, demonstration, and rally, planned by the Baltimore Defense Committee. The trial was held before Judge John H. Baker, Jr. by the discipline of the BDC and the emphasis they placed on non-violent response to violence.

The Baltimore Defense Committee presented its case as a parade on the Monday, October 7, through downtown Baltimore. The purpose of the march was to express support for the Catonsville Nine. Non-Welshers and well dressers were arrested during the march. Gren Whitman, co-ordinator of the march, assured us if people wanted to shout at cops they should shout, "More pay for cops." He urged by parade marshals to discipline ourselves; to stop other marchers from stealing, fighting, or heckling; and to be constantly on the lookout for infiltrators (agents).

(Continued on page 2)

Milwaukee
Milwaukee County Jail
October 18, 1968
Dear Mary,

We Dorey, Dorothy, Monica and everyone:

Our community here has been in prison half a month and the men are half ball’s totalling nearly four hundred thousand dollars. As we are unwon in the $123,000 so he would keep 14% of the total ball figure, we will be here until the trial unless lawyers are able to obtain a drastical reduction in bail. We learn again prison is the poor. Because of present bail practices unless he has money—

with us it would mean considerable wealth—punishment begins with arrest. Ask in the word museum another Free World slogan— "adult" magazine stores and burn its contents on a public square. We would probably have been free that night on our own recognizance, but the next day started receiving applause from all the people on the streets.

"a brave and necessary action." But draft files are another matter. "A heavy responsibility on our society," one of the city’s judges put it, though the charges are less spectacular: arson and burglary. And so bail was set, man to man, in the $25,000 to $50,000 range.

(Continued on page 7)

Praque
By Richard Martin
My name is Tivol and I just spent nearly three months in Czechoslovakia, including several weeks in Prague. Since I arrived, we visited, as guests, East Germany, the west side of West Berlin, and the Soviet Union. Since leaving Prague, four days after the invasion, we have spent much of the time on writing letters and contacts in the Soviet Union and the west side of West Berlin. I was given to the Prague Republic, trying to tell them the facts as we saw them in Czechoslovakia and that people were anxious for everyone to do this. The sad truth is that people in the Soviet Union and the other invader countries 

(Continued on page 8)

Shalom
By Barbara Deming
(A talk given in Baltimore during the Peace Fellowship meeting)

I have felt a little—especially last night—like burning the talk by the fact that we have a place here. It is such a matter—such a human problem, that it seems to me to be more of your concern, to you about what you know. But in that spirit I talk to you.

I have said that you know this.

(Continued on page 2)
FALL APPEAL

St. Joseph’s House
36 East First St.
New York, New York 10003

Beloved fellow workers:

Last year at this time I wrote my appeal from our old house on Chrystie Street and the apartments on Kenmare Street. I wrote then about Cesar Chavez’ farm workers, who were living before the world changes. Institutions living on the produce of their sweat and tears. The quarter payments on the mortgages, and earning any money as long as we are able to do useful work.

The fall is a time when the season of the harvest is being harvested. We have to make sure that the harvest is not wasted. We have to take care of the fields. That please about the harvest.

To recognize that we love calls a great act of faith, of which there is only one thing to say: do it. Believe that God has created you and renewed you in such a way that you love. Believe it, and you will discover that it is true. (A New Catholicon, Hierarchy and Herder) Dear Lord, I believe in you. Help them mine unbelief.

They say that the early Christians got tired of hearing the Apostles preach and the local apostles and bishops telling them to love. “Dear beloved,” they wrote, “Let us love one another.” Everyone that loves is born of God and knows God. He who loves not, know not God, for God is charity. My dear Lord, if God has so loved us, we ought to love one another.”

So, Mr. Amos, Mr. Miller and Sooky, and Paul and Arthur and all our fellow workers for Christ, as St. Paul says, and sometimes we grow in love, and sometimes it seems a hard struggle to love and we have to remind ourselves that we love God so much as the one we love the least. Certainly living together, working together, sitting together helps us grow in love. It is good to see the growing and beautiful serving with gentle kindness the miserable and those that you love. Believe it, and you will discover that it is true.

It is our friends and readers who help us buy this house, which has two mortgages and has cost an immense sum to build. We are grateful to our friend, the bread man, for instance, has let us borrow his bread for five hundred dollars, and to our friends, the teachers. There are the quarterly payments on the mortgages, and can anyone take a third one to help drag us out of the deep debt which operates us?”

The fall is a time when the season of the harvest is being harvested. We have to make sure that the harvest is not wasted. We have to take care of the fields. That please about the harvest.

To recognize that we love calls a great act of faith, of which there is only one thing to say: do it. Believe that God has created you and renewed you in such a way that you love. Believe it, and you will discover that it is true. (A New Catholicon, Hierarchy and Herder) Dear Lord, I believe in you. Help them mine unbelief.

They say that the early Christians got tired of hearing the Apostles preach and the local apostles and bishops telling them to love. “Dear beloved,” they wrote, “Let us love one another.” Everyone that loves is born of God and knows God. He who loves not, know not God, for God is charity. My dear Lord, if God has so loved us, we ought to love one another.”

So, Mr. Amos, Mr. Miller and Sooky, and Paul and Arthur and all our fellow workers for Christ, as St. Paul says, and sometimes we grow in love, and sometimes it seems a hard struggle to love and we have to remind ourselves that we love God so much as the one we love the least. Certainly living together, working together, sitting together helps us grow in love. It is good to see the growing and beautiful serving with gentle kindness the miserable and those that you love. Believe it, and you will discover that it is true.

It is our friends and readers who help us buy this house, which has two mortgages and has cost an immense sum to build. We are grateful to our friend, the bread man, for instance, has let us borrow his bread for five hundred dollars, and to our friends, the teachers. There are the quarterly payments on the mortgages, and can anyone take a third one to help drag us out of the deep debt which operates us?”

The fall is a time when the season of the harvest is being harvested. We have to make sure that the harvest is not wasted. We have to take care of the fields. That please about the harvest.

To recognize that we love calls a great act of faith, of which there is only one thing to say: do it. Believe that God has created you and renewed you in such a way that you love. Believe it, and you will discover that it is true. (A New Catholicon, Hierarchy and Herder) Dear Lord, I believe in you. Help them mine unbelief.

They say that the early Christians got tired of hearing the Apostles preach and the local apostles and bishops telling them to love. “Dear beloved,” they wrote, “Let us love one another.” Everyone that loves is born of God and knows God. He who loves not, know not God, for God is charity. My dear Lord, if God has so loved us, we ought to love one another.”

So, Mr. Amos, Mr. Miller and Sooky, and Paul and Arthur and all our fellow workers for Christ, as St. Paul says, and sometimes we grow in love, and sometimes it seems a hard struggle to love and we have to remind ourselves that we love God so much as the one we love the least. Certainly living together, working together, sitting together helps us grow in love. It is good to see the growing and beautiful serving with gentle kindness the miserable and those that you love. Believe it, and you will discover that it is true.

It is our friends and readers who help us buy this house, which has two mortgages and has cost an immense sum to build. We are grateful to our friend, the bread man, for instance, has let us borrow his bread for five hundred dollars, and to our friends, the teachers. There are the quarterly payments on the mortgages, and can anyone take a third one to help drag us out of the deep debt which operates us?”

The fall is a time when the season of the harvest is being harvested. We have to make sure that the harvest is not wasted. We have to take care of the fields. That please about the harvest.

To recognize that we love calls a great act of faith, of which there is only one thing to say: do it. Believe that God has created you and renewed you in such a way that you love. Believe it, and you will discover that it is true. (A New Catholicon, Hierarchy and Herder) Dear Lord, I believe in you. Help them mine unbelief.

They say that the early Christians got tired of hearing the Apostles preach and the local apostles and bishops telling them to love. “Dear beloved,” they wrote, “Let us love one another.” Everyone that loves is born of God and knows God. He who loves not, know not God, for God is charity. My dear Lord, if God has so loved us, we ought to love one another.”

So, Mr. Amos, Mr. Miller and Sooky, and Paul and Arthur and all our fellow workers for Christ, as St. Paul says, and sometimes we grow in love, and sometimes it seems a hard struggle to love and we have to remind ourselves that we love God so much as the one we love the least. Certainly living together, working together, sitting together helps us grow in love. It is good to see the growing and beautiful serving with gentle kindness the miserable and those that you love. Believe it, and you will discover that it is true.

It is our friends and readers who help us buy this house, which has two mortgages and has cost an immense sum to build. We are grateful to our friend, the bread man, for instance, has let us borrow his bread for five hundred dollars, and to our friends, the teachers. There are the quarterly payments on the mortgages, and can anyone take a third one to help drag us out of the deep debt which operates us?”

The fall is a time when the season of the harvest is being harvested. We have to make sure that the harvest is not wasted. We have to take care of the fields. That please about the harvest.

To recognize that we love calls a great act of faith, of which there is only one thing to say: do it. Believe that God has created you and renewed you in such a way that you love. Believe it, and you will discover that it is true. (A New Catholicon, Hierarchy and Herder) Dear Lord, I believe in you. Help them mine unbelief.

They say that the early Christians got tired of hearing the Apostles preach and the local apostles and bishops telling them to love. “Dear beloved,” they wrote, “Let us love one another.” Everyone that loves is born of God and knows God. He who loves not, know not God, for God is charity. My dear Lord, if God has so loved us, we ought to love one another.”

So, Mr. Amos, Mr. Miller and Sooky, and Paul and Arthur and all our fellow workers for Christ, as St. Paul says, and sometimes we grow in love, and sometimes it seems a hard struggle to love and we have to remind ourselves that we love God so much as the one we love the least. Certainly living together, working together, sitting together helps us grow in love. It is good to see the growing and beautiful serving with gentle kindness the miserable and those that you love. Believe it, and you will discover that it is true.

It is our friends and readers who help us buy this house, which has two mortgages and has cost an immense sum to build. We are grateful to our friend, the bread man, for instance, has let us borrow his bread for five hundred dollars, and to our friends, the teachers. There are the quarterly payments on the mortgages, and can anyone take a third one to help drag us out of the deep debt which operates us?”

The fall is a time when the season of the harvest is being harvested. We have to make sure that the harvest is not wasted. We have to take care of the fields. That please about the harvest.

To recognize that we love calls a great act of faith, of which there is only one thing to say: do it. Believe that God has created you and renewed you in such a way that you love. Believe it, and you will discover that it is true. (A New Catholicon, Hierarchy and Herder) Dear Lord, I believe in you. Help them mine unbelief.

They say that the early Christians got tired of hearing the Apostles preach and the local apostles and bishops telling them to love. “Dear beloved,” they wrote, “Let us love one another.” Everyone that loves is born of God and knows God. He who loves not, know not God, for God is charity. My dear Lord, if God has so loved us, we ought to love one another.”

So, Mr. Amos, Mr. Miller and Sooky, and Paul and Arthur and all our fellow workers for Christ, as St. Paul says, and sometimes we grow in love, and sometimes it seems a hard struggle to love and we have to remind ourselves that we love God so much as the one we love the least. Certainly living together, working together, sitting together helps us grow in love. It is good to see the growing and beautiful serving with gentle kindness the miserable and those that you love. Believe it, and you will discover that it is true.

It is our friends and readers who help us buy this house, which has two mortgages and has cost an immense sum to build. We are grateful to our friend, the bread man, for instance, has let us borrow his bread for five hundred dollars, and to our friends, the teachers. There are the quarterly payments on the mortgages, and can anyone take a third one to help drag us out of the deep debt which operates us?”

The fall is a time when the season of the harvest is being harvested. We have to make sure that the harvest is not wasted. We have to take care of the fields. That please about the harvest.

To recognize that we love calls a great act of faith, of which there is only one thing to say: do it. Believe that God has created you and renewed you in such a way that you love. Believe it, and you will discover that it is true. (A New Catholicon, Hierarchy and Herder) Dear Lord, I believe in you. Help them mine unbelief.

They say that the early Christians got tired of hearing the Apostles preach and the local apostles and bishops telling them to love. “Dear beloved,” they wrote, “Let us love one another.” Everyone that loves is born of God and knows God. He who loves not, know not God, for God is charity. My dear Lord, if God has so loved us, we ought to love one another.”

So, Mr. Amos, Mr. Miller and Sooky, and Paul and Arthur and all our fellow workers for Christ, as St. Paul says, and sometimes we grow in love, and sometimes it seems a hard struggle to love and we have to remind ourselves that we love God so much as the one we love the least. Certainly living together, working together, sitting together helps us grow in love. It is good to see the growing and beautiful serving with gentl...
A Farm With a View

(Continued from page 1)

...front the. These are difficult times for many people in the community. There is a great need for the support of those who work in the fields, and there is little hope for those who rely on handouts. The weather has been cold and wet, and the harvest is not as good as last year. Many farmers are struggling to make ends meet. The government has provided some relief, but it is not enough. We must continue to support our local farmers and help them through these difficult times.

The Catholic Peace Fellowship was founded in 1962 by Father John Markavitch and is affiliated with the Fellowship of Reconciliation. It has done, and is doing, important work in the field of nonviolence and peace. It has promoted many effective anti-war demonstrations. Now the Fellowship of Reconciliation is faced with a crisis. We need your help, and we need your support. If you believe in nonviolence and peace, please consider supporting the Fellowship of Reconciliation.

The Fellowship of Reconciliation is an international organization that works to promote peace and nonviolence. It has chapters in many countries around the world, and it is committed to working for a world free of war and violence. The Fellowship of Reconciliation is working to promote nonviolence and peace in many different ways. It works to promote nonviolence and peace in the United States, and it works to promote nonviolence and peace in many other countries.

The Fellowship of Reconciliation is committed to working for a world free of war and violence. It is working to promote nonviolence and peace in many different ways. It is working to promote nonviolence and peace in the United States, and it is working to promote nonviolence and peace in many other countries. The Fellowship of Reconciliation is committed to working for a world free of war and violence. It is working to promote nonviolence and peace in many different ways. It is working to promote nonviolence and peace in the United States, and it is working to promote nonviolence and peace in many other countries.
In this study we are interested in the question of what Jesus meant by the "dynamism of the law of life." This question takes on a special importance in our time, when the law of life is no longer the law of morality, but the law of life in its totality, including its biological, psychological, social, and moral aspects. Jesus' teaching on the law of life is not merely a legalistic prescription, but a living reality that permeates every aspect of human existence.

Jesus' teaching on the law of life is based on the concept of the "dynamism of the law of life." This dynamism is the life-giving force that is inherent in all creation and is manifested in the process of growth and transformation. Jesus' teaching is not merely a set of rules and regulations, but a living reality that is experienced in the process of growth and transformation.

Jesus' teaching on the law of life is not merely a legalistic prescription, but a living reality that permeates every aspect of human existence. This teaching is not merely a set of rules and regulations, but a living reality that is experienced in the process of growth and transformation. Jesus' teaching on the law of life is based on the concept of the "dynamism of the law of life." This dynamism is the life-giving force that is inherent in all creation and is manifested in the process of growth and transformation.
On Pilgrimage
(Continued from page 3)
visit." I myself like a nice big parish church, where one can get a wonderful sense of peace and privacy and quiet. Nativity Church, on Second Avenue and Second Street, is our home church in New York. It was when we lived in 238 Chiswick Street, a middle-class section of Manti (the Municipal Lodging House, on Third Street) we made the pilgrimage to that day in the sun of the Basilica of the National Shrine.

If I wrote to Archbishop Cooke and asked that Nativity church be kept open during the day, I wonder if the pastor would agree. Of course, things would get stolen. If there are thefts, there might be a red flag. If there are thefts, we might have to use as covers in the cold months, where too often the furnaces are broken. Or the candlesticks might disappear from the altar, to supply light when the word of God is read. The farce check was used for food and the gas and electric was shut off. We overwrote were threatened and there were all the Central Hudson Gas and Electric last month because we had missed paying our monthly bill. No leeway given. "Pay, or we come on Monday and owing up, and move it." That was the means that heat gets off and the pump that fills the red plaster stops functioning for the thirty-five people around the house. We have to live with those who new include two newly born infants and people who have passed three score and ten. Of course the bill was large, $128, but we got it paid by collecting it here and there from everyone we encountered. Some of our young residents who have been picking grapes shipped in a ten hour truck and got $200 dollars. We really have never seen so broad a sense. As we are right now, the appeal is going out and little by little the little church. The only other time we bought a house in the city, back in 1960, it was the same, the butcher, the baker and the grocer all waited for the price. In Harlem could be used by the site often in the morning Mass and dropped in during the few. Blessed Sacrament.

FATHER J. COOK
OCTOBER 1968

THE CATHOLIC WORKER

WHAT IS THE JOURNEY?

ARE YOU READY TO COMMIT 'INSTANT AUSCHWITZ' TO CREMATE ALIVE 6,000,000 INHABITANTS OF A CITY?

Your Government Is Ready And Can Do It With Only One Of Its Hydrogen Bombs — In Your Name, Of Course

Indiscriminate warfare was condemned as a "Crime against God and Man" by the world's bishops at Vatican II

THREE YEARS LATER, AMERICAN CATHOLIC BISHOPS STILL HAVE NOT DISSOCIATED THE CHURCH FROM THE NUCLEAR POLICY OF THE UNITED STATES

"If these should hold their peace, the stones will cry out.

The American Catholic Bishops have proposed to issue a pastoral letter which will in part address itself to the amplification of the moral principles enunciated by the Second Vatican Council to the present critical problems of war and peace.

We believe that the following recommendations must be taken into account if sorely-needed clarification is to be given to the American conscience gravely troubled by the ever-widening abyss between Christian teaching and practice regarding war and peace.

PAX OPEN LETTER TO THE NATIONAL CONGRESS OF CATHOLIC BISHOPS

1. We strongly recommend that our bishops act to make the Vatican Council statement on conscientious objection: a reality for American Catholics. The Council urges that "laws make humane provision for the case of those who for reasons of conscience refuse to bear arms, provided they agree to serve the human community in some other way." U.S. Selective Service law incorporates religious discrimination by explicitly providing objector classification and classification for extensive service only for those who are against all wars, but not for those who refuse to participate in wars jurde jube, to be unjust. We recommend that the American hierarchy endorse and support the position of the late Archbishop Paul J. Hallinan that the Selective Service law be amended to include the words "without distinctions.

THE CONCLUSIONS OF THOSE WHO FOLLOW THE JUST WAR TRADITION SHOULD BE RESPECTED.

The PAX Rights of Conscience Campaign based on this thesis, proposes the promotion of American Catholic bishops, as well as the backing of many educators, editors, and theologians, both Protestant and Catholic.

2. We strongly recommend that our bishops extend to young Catholic men who refuse to serve in a war they believe is unjust, the same support and encouragement that "the Church gives to men who are called to the priesthood." This would fol lowing the recent example of the German hierarchy in setting up diocesan counseling agencies to assist men in making conscientious objection, enabling a special charism to serve the spiritual needs of those who seek alternative service, and clarifying Church teaching for draft boards.

3. We strongly recommend that young Catholics who the status of conscientious objectors be assured the protection of the just war tradition. The act of being an objector is, as the Pontifical Commission on Catholic Relief Services—U.S.C.C. overseas aid arm of the American Church hierarchy and of the corporate Catholic community, has so far not found a place in its program for even one conscientious objector. This is in contrast to other church-related overseas aid agencies which have made a special point of meeting their responsibility to these men.

4. We strongly recommend that the American hierarchy clarify the role of Christian nonviolence and support those of their community already committed to it. This prophetic position proclaims the central Christian message of love, even love of enemies. On his recent visit to Bogota, the Holy Father declared, "We must say and reaffirm that violence is not in accord with the Gospel; that it is not Christian. Might not our bishops be equally forthright and unambiguous?

5. We strongly recommend that the Catholic and papal opposition to universal military conscription be reaffirmed as a guide to Catholics. Should not all efforts be made to end the abolition of conscription and its substitution by a volunteer army?

6. We strongly recommend that it is not the function of any hierarchy to express support or even acquiescence in the case of any war. The French bishops to their Plenary Session in 1966 stated that "certain bishops appear to take one side or another in the war. This is not their role. By taking sides, bishops arouse passions even further and divisions yet deeper... All victims are our brothers, and when anyone suffers, the Church suffers with him."

7. We strongly recommend that as a special national responsibility, the Church must confront the baleful importation of the so-called "nuclear deterrent." Even those who of peace ignorance can no longer do so after the accident in Spain in 1968 it was revealed that one plane carried four hydrogen bombs of 30 or more megaton power. Only one of these bombs, dropped over a large metropolitan area such as New York, would produce an instant Auschwitz, cremating alive between 4,000,000 and 8,000,000 persons. Such weaponry clearly fails under the only ban pronounced in the whole course of the Vatican Council, namely, the ban on indiscriminate warfare. Such bombs, whose use was described by the Pope as Council said, " welcoming the role of the Church to an opponent, "not merely to his military forces, but to his society as a whole."

Many bishops at the Council pointed to the impavidity of the preparation, possession, and utilization of weapons of indiscriminate warfare. Among them was American Cardinal Joseph Ritter. He called for: "THE CONDEMNATION OF THE POSSESSION OF ARMS WHICH INVOLVE THE INTENTION OR THE GRAVE PERIL OF TOTAL CONSUMMATION OF HYDROGEN BOMBS.

(See The War That is Forbidden: Peace Beyond Vatican II, sent to all members of the American hierarchy and to all members of the U.S. bishops' Conference.)

Now we ask that our bishops take the lead in applying the peace message of Vatican II by disavowing any further support for nuclear warfare and particularly from nuclear weapons that are in fact instruments of genocide. Silence means acquiescence and thus a participation that is essentially evil and should be renounced by all just men. Second, such weapons have already been used, and by our country. Furthermore, they would not be a deterrent if they were not really to be used. A leading academic authority, the U.S. military system recently stated that American retaliation would mean total destruction to an opponent, "not merely to his military forces, but to his society as a whole."

PAX is an association of Catholics and others who seek to promote peace and to encourage the application of Christian principles to the question of war. Its membership includes both individuals committed to Christian nonviolence and those who accept the just war tradition.

PAX is a Catholic Worker association

THE COUNCIL OF PAX:
Gordon Zahn, Chairman; Janet Burwash; Thomas Merton, author; Abbe of Gethsemani, Kentucky; Philip Scharer, Sheed & Ward, N.Y.; Arthur Sheehan, author; New York; Dr. Tom Bostner, scientist, Manhattan College, New York.

SPONSORS INCLUDE:
Mr. M. Brendan, R.S.M., president of Marymount College, Tarrytown, N.Y.; Joseph Cunneen, editor; Sally Cunneen, author, New York; Thomas Merton, author, Abbe of Gethsemani, Kentucky; Philip Scharer, Sheed & Ward, N.Y.; Arthur Sheehan, author, New York; Dr. Tom Bostner, scientist, Manhattan College, New York.

PAX, 139, Murray Hill Station New York, New York 10016

I enclose a contribution of $ ......... for the work of PAX.

Name

Address

City, State, Zip.

PAX
faith to persevere with equanimity in a vocation to Christian holiness. Love, charity, and charity, therefore, start from the Mount of the Berren to follow their different destinations, to converge at the Mount of Calvary, and to find their efficacious source in the passage from Ephesians that enables conjugal love as the sign of the new life. Jesus also that love is sacrificial, and the Church and sacrificed Himself for her to make her holy." (2)30. All the marries and has its pilgrimage within hating distance. "The bridegroom is making love to his bride, loving her, courageous each other. The marries are a living example of the marriage that is going through life, leads to union with his spouse, and with His followers, and the married (and themselves) that human love, however noble, is but a fragrant shadow of the divine life. The realizes the union of the whole universe, which is contained in "savoring." One's life in order to "love" and obey, and he does all this gladly, not merely to be as a "sower." For a Christian it is from the content of his life that he is a sower, that by sowing money, and thus sowing love, he will have the personal means to reap a crop in the kingdom of heaven.

The speaker's example obviously has a much wider application. Money stands not only for Hard, but for all the means of life, for the providing, including all material goods. All the efforts of the world are helping others to reap the goods of eternity. Even time can be "sown" by the working and toiling others—or in prayer—sacrificing time and personal needs to help others to reap. All those who serve without a word, those ready to sow this of the Sermon to follow their different destinations, to converge at the Mount of Calvary, and to find their efficacious source in the passage from Ephesians that enables conjugal love as the sign of the new life. Jesus also that love is sacrificial, and the Church and sacrificed Himself for her to make her holy." (2)30. All the marries and has its pilgrimage within hating distance. "The bridegroom is making love to his bride, loving her, courageous each other. The marries are a living example of the marriage that is going through life, leads to union with his spouse, and with His followers, and the married (and themselves) that human love, however noble, is but a fragrant shadow of the divine life. The realizes the union of the whole universe, which is contained in "savoring." One's life in order to "love" and obey, and he does all this gladly, not merely to be as a "sower." For a Christian it is from the content of his life that he is a sower, that by sowing money, and thus sowing love, he will have the personal means to reap a crop in the kingdom of heaven.

The speaker's example obviously has a much wider application. Money stands not only for Hard, but for all the means of life, for the providing, including all material goods. All the efforts of the world are helping others to reap the goods of eternity. Even time can be "sown" by the working and toiling others—or in prayer—sacrificing time and personal needs to help others to reap. All those who serve without a word, those ready to sow this of the Sermon to follow their different destinations, to converge at the Mount of Calvary, and to find their efficacious source in the passage from Ephesians that enables conjugal love as the sign of the new life. Jesus also that love is sacrificial, and the Church and sacrificed Himself for her to make her holy." (2)30. All the marries and has its pilgrimage within hating distance. "The bridegroom is making love to his bride, loving her, courageous each other. The marries are a living example of the marriage that is going through life, leads to union with his spouse, and with His followers, and the married (and themselves) that human love, however noble, is but a fragrant shadow of the divine life. The realizes the union of the whole universe, which is contained in "savoring." One's life in order to "love" and obey, and he does all this gladly, not merely to be as a "sower." For a Christian it is from the content of his life that he is a sower, that by sowing money, and thus sowing love, he will have the personal means to reap a crop in the kingdom of heaven.

The speaker's example obviously has a much wider application. Money stands not only for Hard, but for all the means of life, for the providing, including all material goods. All the efforts of the world are helping others to reap the goods of eternity. Even time can be "sown" by the working and toiling others—or in prayer—sacrificing time and personal needs to help others to reap. All those who serve without a word, those ready to sow this of the Sermon to follow their different destinations, to converge at the Mount of Calvary, and to find their efficacious source in the passage from Ephesians that enables conjugal love as the sign of the new life. Jesus also that love is sacrificial, and the Church and sacrificed Himself for her to make her holy." (2)30. All the marries and has its pilgrimage within hating distance. "The bridegroom is making love to his bride, loving her, courageous each other. The marries are a living example of the marriage that is going through life, leads to union with his spouse, and with His followers, and the married (and themselves) that human love, however noble, is but a fragrant shadow of the divine life. The realizes the union of the whole universe, which is contained in "savoring." One's life in order to "love" and obey, and he does all this gladly, not merely to be as a "sower." For a Christian it is from the content of his life that he is a sower, that by sowing money, and thus sowing love, he will have the personal means to reap a crop in the kingdom of heaven.

The speaker's example obviously has a much wider application. Money stands not only for Hard, but for all the means of life, for the providing, including all material goods. All the efforts of the world are helping others to reap the goods of eternity. Even time can be "sown" by the working and toiling others—or in prayer—sacrificing time and personal needs to help others to reap. All those who serve without a word, those ready to sow this of the Sermon to follow their different destinations, to converge at the Mount of Calvary, and to find their efficacious source in the passage from Ephesians that enables conjugal love as the sign of the new life. Jesus also that love is sacrificial, and the Church and sacrificed Himself for her to make her holy." (2)30. All the marries and has its pilgrimage within hating distance. "The bridegroom is making love to his bride, loving her, courageous each other. The marries are a living example of the marriage that is going through life, leads to union with his spouse, and with His followers, and the married (and themselves) that human love, however noble, is but a fragrant shadow of the divine life. The realizes the union of the whole universe, which is contained in "savoring." One's life in order to "love" and obey, and he does all this gladly, not merely to be as a "sower." For a Christian it is from the content of his life that he is a sower, that by sowing money, and thus sowing love, he will have the personal means to reap a crop in the kingdom of heaven.
Zinn has told us of the people who felt the reality, the actual touch, no longer one of us," to let him join the Catonsville Nine. And Howard Zinn, who said people whom we love, and of course whoever acts upon that, are what it is that honors him. This is beautiful.

But for those who are born into this time, it is not easy to remember the world before we live. This is so in part because we're all trying to act in ways that are faithfulness to what we've been told to think of as "order." And it is, most especially of course whoever acts upon that, are what it is that honors him. This is beautiful.

But for those who are born into this time, it is not easy to remember the world before we live. This is so in part because we're all trying to act in ways that are faithfulness to what we've been told to think of as "order." And it is, most especially of course whoever acts upon that, are what it is that honors him. This is beautiful.