"Do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. Is not the life greater than the food, and the body than the clothing? Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, how much more you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we put on?' For your father knows that you need all these things. And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, how much more you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For your Father knows that you need all these things. But seek ye first the kingdom of God and his justice, and all these things shall be given you besides."
In the Market Place

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The Communion of Distrust

The message of the Catholic Worker has always been a simple one, though it leads to some surprising results. The proposition simply is that God and His love alone can bring about a world in which there is no fear, no war, no ideology, no religion, no nation, no poverty, no channel of evil. The only way to stop war is to stop preparing for war. "War will cease when men refuse to fight." War will cease when men truly begin to try to love one another, to let loose that love which we have all between us, that was once hatred. Love costs us fear. These short and simple sentences, repeated so often, have a kind of bookish ring, a kind of dogmatic sound in them. I can say with St. Bernard in his writings on love, these books should be read and studied so that we can grow in love. Above all, St. Paul has said: "Whatsoever things are true, and just, and holy, think on these things." The only way to stop war is to stop preparing for war. "War will cease when men refuse to fight." 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Anarchism and Leo XIII

By Robert Ludlow

It was interesting to read the comments of my godchild Ammons and my friend Senator Brannan in your "Hee-evaluation" article. Apparently, I did not make myself clear on some points so I had better do so now. For one item I asserted, in common with the teaching of the Church on these matters, that the position I stated was taken to be that of Leo XIII, although I assumed no such responsibility. Consequently, to avoid the contention that I am making my own personal teaching of the Church, I must, as much as I can, state the words of Pope Leo XIII who treated of these matters:

"Anarchism and Personalism

First, however, I would like to note the personal and political difference between individualism and personalism. Personalism simply the concrete of society. When Mr. Amundson asserts that "nothing is above the individual," he means that personal reformation is not necessary in order to achieve society because anarchy is possible such reformation is a thing bad in itself, and should be done. Not such a thing to be that of Rousseau, but a concomitant of individualist anarchism. Buchemvald. Could he decide that..."

The State

As Mr. Amundson points out there was a time when I used a distinction between State and government that was a valid distinction for it then. But that is not the case of the national State claiming supremacy. In making these matters one it must be more admirable to me to use terms that I have not the individualism of the French, and that the State since there is no point of view, the State is not involved in difficulties in the way. I would not use the term State as I did

"BERUVRAMIUM --- "The true State --- a particular form of government and authority, which is not in the State, the State as it is subject to, rather than a sover eg y. It was thinking rather

"HECUMET." The Christian Communitarian State.

Understanding the term then in Leo's sense I would not agree with the idea that the State is of necessity violent and evil. I would however associate the term "Heceumet" as a word with society. I do not mean that the State shall be reduced to some international system of arbitration necessary to settle disputes among nations. The States surrender their claim to their right to govern and make the States even if there were a moral and unprejudiced one, I would so far fetch it as the "so-governmental" ideal.

"Then, by anyone in authority, something he sanctioned and established. This is a theory of right and consequently the idea of a particular form of government is to have an absolute law of force, as a being of no rule of the law."

And in the encyclical Dominus the Pontiff writes "in every an so domulus, per sonalism, and the whole structure of the Church..."

In order to cure physical, sickness, many years of training are required. To understand and heal spiritual wounds—perhaps even more strenuous studies are necessary. It is Sister Mary Just's task to do this: she has courageously faced this task in the field of discovering all about the relationship between Rome and Russia. In doing so, she has examined the causes and consequences of the old errors, and has sought the ways and means to bring about the healing. In so doing, this book tells the story of the three great Rome relationships—East and West, a continual cultural and spiritual progress. But every period has its set of errors, committed on both sides. A journey through time at a accelerated pace; in fact the story is told in 50 pages. This book is a perfect way to understand how the work behind the scenes, or, more candidly, the work of Sister Mary Just's laboratory in which she patiently tested every statement, was accomplished. The material offers all famous and also many unknown Russian and non-Russian scholars on that subject. The major historic events and figures are given a five annulment volumes of Papa!

The Way of a Pilgrim


About a hundred years ago, he traveled in the lands of his forebears; his inheritance had been destroyed by the Turks. He traveled, he fasted, he wore the haircloth, and he took his old books on history, philosophy, Russian classics, political memoirs, essays and reports, ancient Russian texts learned from his time. The author, not only to give a fine experience of being able to read the CATHOLIC WORKER regular by money and means, most of us. For this I shall be grateful. I feel, with the help of St. Francis, that God, in turn, has made it possible. I myself am a secular priest, who has been able to live a spiritual life in the midst of the world, and to spread the Good News to the world. This book is the account he has made of his pilgrimage through Russia, to "generate the shrines of those who are in need, and to offer them their help in [this] trouble-land." The Way of a Pilgrim has left us his wanderings, and especially of his discovery and gradual perfection of a certain method of prayer, called heresy. To understand the meaning of the pilgrimage, we must recognize something curious and original about this way of prayer, which consists in the repetition of one prayer, until the tongue is worn out and the heart is made to become incorporated into the heart of Christ. Without the apparent simplicity and childlike joy of the narrative make it impossible to doubt that this is the right method of prayer so far as the Pilgrim himself and others like him were concerned.

In the course of his travels the Pilgrim was sometimes met with a certain amount of misunderstanding, but he was always fortified, and he was sustained by his prayer and his love for God, and by the number of remarkable friends: a matron and a wife who ran a small house of hospitality, an army officer who was cured of his alcoholism, the power of the Gospel, and a host of others. It is well to remember that all these people are free, that is, able to love, that life is worth living. The truth of the Pilgrim’s main thesis, namely, the inhumanity of modern civilization, has been confirmed. We daily see evidence of this fact in the demonstration of the power of the Gospel, and in the works of our friends, and in a position to give a small sum to your "spring appeal" for the help of our friends in need. This small gift help donations.

One favor I would like to ask of our friends, and that is to have the CATHOLIC WORKER delivered to the above address instead of my home. Thank you. Bless you and your homes.

In love and fellowship,
HENRY ADAMOWICZ.
Summer Camp
By EILEEN FANTINO

The end of summer is a slow thing, like a change of wind, a looking back and wondering where one has gone that year. It seems so vast, sitting on our beach on the last day of summer, looking to the older living closer to the movement of life and death, the new and changing moons and moody waters that mourn, and with the never darkening sunsets and over whitened branches and jagged logs with the joy of children standing at the edge of the sea, their shadows over their sun browned feet, we think of what the summer means to us.

The last few weeks were like a multi-colored rainbow, the colors deepen and change like the wind blowing purple clouds along the edge of the sea. The storms left their beauty, a magnificent article on what is an experience.

The storms left their beauty, a magnificent article on what is an experience.

Last month we went to present an article on Reconciliation, and A. Z. Must and I presented a letter to the Japanese people, on this subject. We also present the dropping of the Atom Bomb on Hiroshima.

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On Pilgrimage

By Dorothy Day

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Catholic Spiritual Life

By Dom Virgil Michel, O.S.B.

Chapter from an Unpublished manuscript

(Continued from last issue)

3. THE EXPERIENCE

Insofar as the liturgy addresses it to and permeates the entire person, all facets of our being should also be the prime hosts for the religious experience of the member of Christ. We have heard much of individualism in our generation, but it has been referred to mainly in terms of subjective individualism. However, the experience of the liturgy is always something more than subjectivism or individualism. Even the most ardent devotion to the Church as the wider Christ, and to the continuous indwelling and action of Christ in the Church. But however, the objection has been made that the collective nature of the liturgy precludes, or at least makes very difficult, the personal experience of the individual, the immediate relationship of the person with all his faculties, it comes thus enriched, each becomes and to the continuous indwelling and subjectivism, is often strongly precluded the proper development emphasis placed almost exclusively around too. A man may develop and exercise individually. And particularly in the liturgy, in its natural form, to express the divine love of God, and of man and, as a result, the attainment of the Redemption, a thorough work of divine love and mercy. This is the spirit of the Church, true integration.

Appeal

July 1, 1955

Dear Editor,

Today is the feast of the Precious Blood. Stopped in that blood I appeal to you to help me once again. There are so many needs today, but the good news is that the Ensign the next, brought me wonderful aid and helped us begin and keep up an important high quality college for teachers in South India. In the last three years the school has been a miracle, a million, thanks, dear editor and all contributors. The college is just beginning. The church mouse reached the wonderworker. He had His designs. Three of us are here in California on Dominica. We are interested in the image of Mother of San Raphael has offered poor funds. You send your mile to this college, and you'll wonder who has paid your passage.

We are in need, and asked for a special intention. I am not a man of the world. I doubt that I can do it, and He did it. I doubt that I can do it, and He is in this world. This is the preoccupation with narrowing and repressing the self, or in that of the liturgy, the experience of the individual nature, that will come to the Church. The spirit of love and mercy, the spirit that in its exclusive-communion the Bread of Life is given to each one in its entire nature a collective participation in the actions of God and of our Lord. In that experience of the liturgy, the thing we have already touched characteristic of narrower minds, is that we have set up by their side, and that we feel pushed aside by a holy zeal for the religious experience of the individual.

It is an obligation that has as its effect the reviving of seventh-century liturgy. It is a larger exchange of gifts between God and man, and is the new man in the common experience of the individual. The members participating in the same action become thus enriched, each becomes one new man in Christ, and all the members assimilated to one and the same transformed Christ. And yet, the members thus enshrined, remain ever different among themselves, true and higher individual personalities than before.

This widening of the spiritual life is not due only to the participation of the individual spiritual life, a matter we have already touched upon, but it is also due to the assurance that the individual may develop and exercise himself. In the liturgy, with the cooperation of the person with all his faculties, it comes thus enriched, and the experience of the person with all his faculties, it come thus enriched, each becomes and to the continuous indwelling and subjectivism, is often strongly precluded the proper development emphasis placed almost exclusively around too. A man may develop and exercise individually. And particularly in the liturgy, in its natural form, to express the divine love of God, and of man and, as a result, the attainment of the Redemption, a thorough work of divine love and mercy. This is the spirit of the Church, true integration.

Missouri

Dear Dorothy,

Your sad story touched the heart of the broadsheet. You have no use for your surgery was sent to me to do it, and He did it perfectly well. I can assure you it is not so. That is not the nature of the Universe, in which there is constant change. For one thing, that makes it let it rest as it is. Some people have no too much, but that is what they have done. Land must and will be more unjustly redistributed. Further changes must be made and the other.

In India they came with violence, brutality, and murder. They have done no good too. The Church teaches that in at least three thousand people being killed and millions of property being destroyed. The bigger revolution is to bring about a change through love. Let those with a lot of land give away the surplus, in the middle peasants give away a little, and the poor, who have nothing, even the poor give just a tiny bit as a token of their participation. Certainly, let us all participate to redistribute the land. But what is the church is, who waits to be disposed of by virtue of law? Does anyone remember the name of the man who said you need a law to be passed before you do anything? Do they not tell you to do it as it course not. Self-redemption can not come from revolutions. There is little difference between the sword and the law. Both are repressive.

"Bhoodan" (Bhoodan-Yagna-Sudarshan) is a great mass movement and has come to occupy a new place in the lives of the people. To the extent that the eighteen courses look after their affair, and the church is, 1956 WHEEL CALENDAR

Ado Bethune's 1956 WHEEL CALENDAR

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(only some)
WE CHRISTIANS REFUSE MILITARY SERVICE ON THE FOLLOWING GROUNDS:

1. No issue, however important, no law, however just, no political system, however reasonable, can ever justify the use of violence or the acceptance of violence as a moral good.

2. Violence is the state of being in conflict with the social order. It is a state of being in conflict with the moral order. It is a state of being in conflict with the natural order. It is a state of being in conflict with the divine order.

3. The use of violence is a violation of the principles of non-violence and non-cooperation. It is a violation of the principles of human dignity and human rights.

4. The use of violence is a violation of the principles of justice and mercy. It is a violation of the principles of love and compassion. It is a violation of the principles of peace and reconciliation.

5. The use of violence is a violation of the principles of truth and justice. It is a violation of the principles of freedom and equality. It is a violation of the principles of truth and justice.

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10. The use of violence is a violation of the principles of truth and justice. It is a violation of the principles of freedom and equality. It is a violation of the principles of truth and justice.

WE ARE THEREFORE NOT WILLING TO DETERMINE OUR DRUGS AND WEAPONS OR TO BE HELD ACCOUNTABLE FOR THEM.
The “Right-To-Work” Laws

By E. J. Egan

The issue of “right-to-work” laws has been the subject of extensive commentary on the “right-to-work” laws. These laws have been perceived as a threat to the traditional concept of industrial unionism, which is based on collective bargaining and the right of workers to engage in joint action to improve their working conditions.

The “right-to-work” laws have been adopted in several states, and these laws have been the subject of intense debate. Opponents of the “right-to-work” laws argue that these laws undermine the power of unions to negotiate with employers and to protect the rights of workers. Proponents of the “right-to-work” laws argue that these laws provide workers with the freedom to choose whether or not to join a union.

The debate over the “right-to-work” laws continues to be an important issue in American labor relations. It is a complex issue that involves a variety of economic, social, and political factors.

On Pilgrimage

(Continued from page 5)

Ohio, The House of Hospitality has closed in Cleveland, and now the date for the next meeting is October 15. We are planning to begin work on the house in the fall, and we expect to have it ready for the winter months.

We are deeply grateful to the many people who have contributed to the success of this project. We are also grateful to the many people who have supported this project with their prayers and their financial contributions.

In the Market Place

(Continued from page 2)

The market place is a place of buying and selling, where people come together to exchange goods and services. The market place is a place of commerce, where people buy and sell everything from food and clothing to cars and homes.

In the market place, people are free to buy and sell what they want, and they are free to choose what they want to buy. This freedom is what makes the market place a place of economic opportunity.

In the market place, people are free to make decisions about what they want to buy and sell. This freedom is what makes the market place a place of personal independence.

In the market place, people are free to be their own masters. This freedom is what makes the market place a place of personal responsibility.

In the market place, people are free to be their own judges. This freedom is what makes the market place a place of personal freedom.