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Pax

56 Ludlow Street Apt. 16

New York 2

June 14, 1962

Dear Tom,

This note must be typed in a hurry as I have some reading to do before I get back to work this afternoon.

Most important is just my feelings that, after the meeting of Tuesday night, there is a great deal more motion and life in PAX. Helen Iswolsky and Ed Egan both came in from pittsburg for it, Dorothy gave her strong endorsement, and we made progress. Two goals were decided on:

- 1) to act as a national agency able to act for CO's taking a valid position, of whatever sort, which a Christian can support - be it purely pacifist or what have you
- 2) and to distribute on a nationwide level publications dealing with the question of war, historical, contemporary, future as it ~~relights~~ relates to conscience, theology, sociology etc. - seen from various Catholic viewpoints.

We will work through the summer on making new ^{later on} contacts that will be of organizational value and then in the fall begin the program. This will open with a meeting on Labor Day in New York of all those who can come to discuss the future of PAX, here ^{on} speakers, raise funds and so on.

Enclosed is a quotation you may be interested in if you haven't seen it before/~~xxx~~

Any more translations of South American poetry??

In Christ the poor many

Jim

14 June 62

Whatever the anarchist's amiable dreams, the government of human society, of sinners and fools, cannot dispense with force. Force, however, has no legitimate place in a religion of divine love. To unite the Church, therefore, with the State is to defile her purity, degrade her dignity. It was the Church's misfortune that from the first the state was determined upon the ill-matched union. Ceasar must persecute or patronize Christ. No offerred on alternative. Henceforward the history of the Church will be largely an unceasing conflict waged with varying success between ~~Ceasar~~ claiming the things of God and God's representatives claiming the things of Ceasar. So intimate in fact became the union between Church and State that they were no longer reagarded as in the concrete two distinct societies. Catholic Christendom was a society of which the State, the kingdom of this world resting on force was one aspect, the Church, God's supernatural kingdom founded on faith and love, another. Under these conditions the Church could not operate solely with the spiritual forces of faith and love, could not refuse the force employed by the State. So long as the political society was identical in membership with the religious, because it members were Catholics, but far from Christian in its aims and methods the ideal enunciated when Our Lord told Pilate that His kingdom was not of this world, was in practice impossible. Even today it is only in some acheived. The Church could but make the best of what at best must be a bad job. Silk purses cannot be woven of sows' ears. The ideal was unattainable. When Catholic truth can be imparred to an entire population, Christian holiness be made accessible only by the patronage of the State, the Church cannot reject it despite the evils it will inevitably produce. This inevitability is her historic trgedy.

E. I. Watkin

The Church in Council