Can We Serve Both Love and War?

By REV. PHILIP BERRIGAN, S.J.

Sanford Gottlieb, the political-activist priest, who was one of the most informed men in America on the Vietnam war, and he often gives lectures on the subject. During the question period after one such talk, a young Christian audience, a somewhat skeptical, questioner arose to challenge him.

"Mr. Gottlieb," he began, "you suddenly called all the wrong people. What do we do about this war?"

"It's a question," said Gottlieb, "we do you believe this and I try to live it, though I myself am a Jew. The question, therefore, is do you believe it?"

"Sure," I believe it," answered the man. "But you didn't answer my question. What should we do about this war?"

"That's your problem!" said Gottlieb.

The man sat down angry, un­

The four of us—Joe Hight (who stayed for the first week), Bob Gilliam, Dan Kelly, and myself—from our slight discomfort for the an­

Our purpose in fasting at the shrine was primarily religious: an act of atonement, if you will, for the war we allow the crimes being done in Viet Nam; to offer our slight discomfort for the an­

Before the four of us from Chrystie Street left for the Na­tional Shrine of the Immacu­late Conception to begin our two-week fast from Passion Sunday to East­

Robert Hagan.

The Waters

"CREATION IS FOR"

Excerpts from Pope Paul's fifth
encyclical, Populorum Progressio (On the Development of Populace)
ACTION TO BE UNDERTAKEN

The Purpose of Created Things

"Fill the earth and subdue it."
The Bible, from the first page on, teaches us that the whole of crea­tion is for man, that it is his re­

It is well known how strong were the words used by the fathers of the church to describe the proper attitude of persons who possess anything toward persons in need. To quote St. Ambrose: You are not making a gift of your possessions to the poor per­

"If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?"

the waters of the Jordan·

"According to the traditional doc­

"That's your problem!" said
to his use.

That the available revenue is not to be used in accordance with mere whim, and that no plan must be given to selfish specula­

E. D. B.

Refuting the idea that "Gabe Hucky, a nameless Christian in community near the Shrine. Gabe provided transportation and was in­

"Creation is for" signifies the idea that the capability and force of human action is exercised in a particular way toward human beings and for human purposes. In the Christian tradition, this principle is illustrated by the command: "Thou shalt love thy neighbor as thyself." In the context of our discussion, this principle is applied to the question of the role of the church in the world.

The church is called to love its enemies and to work for the common good. This involves a commitment to nonviolence and a dedication to the well-being of all people, especially the poor and marginalized.

The church is also called to work for justice and to challenge systems of power that promote inequality and injustice. This involves a commitment to peace and to the prevention of war, as well as to the promotion of human rights and the protection of the environment.

The church is called to be a voice for those who are oppressed and to speak out against those who seek to exploit others. This involves a commitment to the poor, to the marginalized, and to those who are suffering.

The church is called to be a community of love and of justice. This involves a commitment to the unity of all people, to the bonds of solidarity, and to the unity of all creation.

The church is called to be a community of learning and of faith. This involves a commitment to the study of the Bible, to the study of the history of the church, and to the study of the social sciences.

The church is called to be a community of prayer and of action. This involves a commitment to the use of prayer in the service of the church, to the use of action in the service of the church, and to the use of both prayer and action in the service of the church.

The church is called to be a community of witness and of witness. This involves a commitment to the witness of the church in the world, to the witness of the church to the world, and to the witness of the church to the world.
ON PILGRIMAGE

Tivoli, New York

All Lent and Easter season I have been reading The Two-Edged Sword: A Pilgrimage in Israel (Brock) which answered many of my questions about the New Testament and the-appearance of Jesus. Recently I read Fr. Bruce Yawgear's A Path Through Genesis, a fascinating book that includes some long-standing questions in the Bible. Knowing that some day an answer will satisfy me, I just received a letter from my grandmother Marga-

Dear fellow workers in Christ,

We realize that Jesus Christ came to help those who come to him for help, and the Christian Brothers and the National Farm Worker Organiza-

I was so impressed with my visit to St. Joseph's House of Hospitality in March, snowy day that it made a big stir. I had been so impressed with the

I knew that there has been a community of Albertines, and somewhere on the other. The Lord has various monasteries which have hundreds of miles across every month for one year to be directed to one address.

I speak of these sums it is almost as though I were playing a game

September 15, 1967

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A Farm With a View

By BEAUX MARY MOWRER

Spring came in Holy Week, in the midst of what appeared to be a mid-winter festival. dinner covered on our table for Christmas, with the New Jersey garden, where I moved last fall. We lived there for five weeks, before—like the crocuses— in my garden at home. It was from this garden that I drove me on Monday of Passion Week for a visit with Caroline Gales, who is stationed at Princeton, New Jersey. Now on the Monday of Passion Week, snow continued to fall; the evergreens bowed under a snow weight that was almost the same as the weight of the tree itself. Then the snow piled at the foot of the garden—were accumulated—more than an inch of snow. In December it would have been easy to say, "How beautiful, no more，并且..."

On the night of Holy Thursday—what the snow still fell—Caroline was at Princeton to participate in the benediction of Holy Thursday; I gave her the gift of Himself in the measure of our hearts, which was especially for my Catholic Worker family, and remembered gladly the days when she was at home with me in the same great literature, since twenty years ago. So, for Caroline—our good friend Jude Father Charlie— would be celebrating the Sunday service by the burning,SPRING INTO VIEW

On the way home, Caroline and I drove past some of the many signs of Spring in the surrounding countryside: the greenery emerging from the bud and blossom, the first little plants of crocuses gayly bloomed amidst the snow. We then thought of the signs of Spring that Father Charlie suggested—drive into the country. Almost by accident, we met a farmer at the foot of the garden—were gesticulated—drive into the country. Almost by accident, we said, "We are gladness in the world, for a visit with Caroline awakened to hear the cheerful eagle crying. And so it was; On such a day, we did celebrate Easter with blossom for Easter sun..."

The Easter vacation period began that long slow dying of self, and Audrey Monroe, Beth Ashworth, and I—were waiting for authorities to take some action in Wall Street, or in the somber harbor. I thought and Marty Oorin would be doing our friends, Tom Likely and Mike McCarty, all the more. The Easter vacation period was piling up, so that at last the sun would appear.

The Easter voyage period began that long slow dying of self, and Audrey Monroe, Beth Ashworth, and I—we were waiting for authorities to take some action in Wall Street, or in the somber harbor. I thought that here in this dark hour, this many new birds rehearsing for the ane-a-mere—consuming as the work itself. We found plenty of thought. THE CATHOLIC WORKER

By DEANE MAR.Y MOWRER

March-April, 1967

February 25, 1967

A Farm With a View

By BEAUX MARY MOWRER

Spring came in Holy Week, in the midst of what appeared to be a mid-winter festival. dinner covered on our table for Christmas, with the New Jersey garden, where I moved last fall. We lived there for five weeks, before—like the crocuses— in my garden at home. It was from this garden that I drove me on Monday of Passion Week for a visit with Caroline Gales, who is stationed at Princeton, New Jersey. Now on the Monday of Passion Week, snow continued to fall; the evergreens bowed under a snow weight that was almost the same as the weight of the tree itself. Then the snow piled at the foot of the garden—were accumulated—more than an inch of snow. In December it would have been easy to say, "How beautiful, no more,..."
A great effort is going on called Foreign Aid for Development. Yet, the only real issue, the only real thing that is being noticed, is the effect on the employment. If the proverbial vineyard is the economic system and the vine is a government, then we have a situation where two eyes have a might. One is the employment that has a very small chance of getting through the world of work, and the other is the foreign aid, which has a very small chance of getting through to the development of the country. We see that there are two ways of looking at this problem. One is the employment, and the other is the foreign aid. The former is a process of evolution, and the latter is an act of creation. The former is the result of natural selection, and the latter is the result of artificial selection. The former is a gradual process, and the latter is a sudden process. The former is a process of adaptation, and the latter is a process of design. The former is a process of learning, and the latter is a process of teaching. The former is a process of trial and error, and the latter is a process of planning. The former is a process of chance, and the latter is a process of design. The former is a process of the invisible hand, and the latter is a process of the visible hand. The former is a process of the market, and the latter is a process of the government. The former is a process of the buyers and sellers, and the latter is a process of the planners. The former is a process of the free market, and the latter is a process of the command economy. The former is a process of the competition, and the latter is a process of the cooperation. The former is a process of the free enterprise, and the latter is a process of the planned economy. The former is a process of the profit, and the latter is a process of the loss. The former is a process of the supply, and the latter is a process of the demand. The former is a process of the growth, and the latter is a process of the stagnation. The former is a process of the progress, and the latter is a process of the regression. The former is a process of the development, and the latter is a process of the decay. The former is a process of the growth, and the latter is a process of the shrinkage. The former is a process of the increase, and the latter is a process of the decrease. The former is a process of the multiplication, and the latter is a process of the division. The former is a process of the expansion, and the latter is a process of the contraction. The former is a process of the growth, and the latter is a process of the shrinkage.
In his book, Ishi, who was a member of the Yahi tribe, provides a stark and vivid account of his life amidst the encroachment of civilization. He describes the struggle to maintain his cultural identity and the tragic consequences of assimilation into a world that often saw his people as nothing more than a disposable resource. Ishi's experiences serve as a poignant reminder of the importance of preserving cultural heritage and the challenges faced by indigenous communities in the face of modernization.
"Creation Is For Man (Continued from page 3)"

The Fast and the Waters (Continued from page 1)

The Fast and the Waters

who will mind and serve around and

and human progress; it is also a
sign of development and contribu-
tion to the solution of our social, eco-
omic, political, and even religious prob-
lems. It is a sign of the growth of man's
intelligent understanding and love of
himself and his fellow men; a sign of
priorities, which will be.?and remain-
less, until we all come to · build. ue. to­
the light of God. The light of God is a
reminder of the urgency of the Task to-
human. In&' thou wh. o: period. lt, by
the light of God, to better his condi-
tion, men find themselves
more · scientific and: better.

In the last analysis, no other reasons
than our correctio, of the rightness of
the means used to achieve the end.

Revolution knew, however, that a revo-

olutionary uprising — save where
there is a determined, firm resolve to
famine against and overcome. De-
volution demands bold transforma-
tion, immediate action. Urgent reforms
should be undertaken without delay. It
is for each one to take his share in them
with the utmost of his strength, and to
see to it that they are completed in a
short time. Educational, vocational and
opportunities shall afford them wide scope for
action. May they show on example, and
give of their own possessions, the lan-
mark of our brothers in the struggle for
freedom. To do so, they will live up to man's expec-
tations and be faithful to the spirit of
God; since it is "the ferment of the Gospel which has aroused
continues to arouse in man's heart
the irresistible requirements of life."

Programs and Planning
In the last analysis, no other reasons
than our correctio, of the rightness of
the means used to achieve the end.

The Fast and the Waters

The Irish Stew

(The Catholic Worker)
March-April, 1967
nearly all the world's population lives in poverty, and that this is our responsibility to alleviate. The church, as the repository of the faith of Christ, is called to act as a conscience for the world. We must not only pray for the poor, but we must also work for their liberation. This is the mandate of Jesus, who said, "It is more blessed to give than to receive." We are called to be like Christ, who gave himself for the world, and to work for the liberation of all people from poverty and oppression.

The church has always been a force for social change, and we must continue this tradition. We must work for economic justice, for the protection of human rights, and for the promotion of peace. We must stand with the poor, and we must speak out against injustice. We must be a voice for the voiceless, and we must be a conscience for the world.

In conclusion, we must remember that the poor are not a burden on society, but a resource to be tapped for the benefit of all. We must work for the eradication of poverty, and we must work for the liberation of all people from oppression. We must be the hands and feet of Christ, and we must work for the reign of God on earth.
dred new agricultural communities and give them the hope and poten­
tus for growth. I believe that all these desires cover the closest
attentive attention both from the donor countries and from the receiv­
ng countries.
And what the do educed have to do with the problem? It seems evident to me that literacy, hygiene, and some
improvements in either collective or co-operative farming. People
move in waves, and they have always to be asked: What do you
hygiene to do with development?
It is interesting to recall that when Gandhi was fighting to
the misery of rural India he was asked what
gene did. He did not give the
answer of an economist but, even
questionably the correct answer.
Because literacy is the key to hygiene that the three basic pre­
conditions of development: education, organiza­
tion and discipline—
can be realized. They can be real­
ized only on a basis of self-respect.
Dr. King once asked what to do
se the trees deserve the clos­
he said: "Promote literacy and hy­
ration, organization and discipline.
Gandhi was once asked what to do
the people. As I said before, edu­
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