Danilo Dolci's Pilgrimage

By Dorothy Day

One of the outstanding things about the Catholic Worker movement is the sense of adventure, the desire to feel that everyone around is part of a greater purpose. It is a feeling that everyone is more or less involved in the struggle for justice, peace, and equality. It is a feeling that we are all on a journey together, that we are all working towards a common goal.

I had the opportunity to experience this sense of adventure firsthand when I went on a pilgrimage to Rome. It was a chance to see the sights, to meet new people, and to learn more about the history and culture of a place that has been so important to the Catholic Church.

The pilgrimage began with a visit to the Vatican, where we saw the famous St. Peter's Basilica. It was an amazing experience to stand in that grand space and feel the awe that the building evokes. We also visited the Sistine Chapel, where we saw Michelangelo's famous ceiling. It was a truly breathtaking experience.

From there, we went to see the Colosseum, the Roman Forum, and the Palatine Hill. It was fascinating to see the ancient ruins and to imagine what life was like in ancient Rome.

Our pilgrimage also included visits to various churches and shrines, such as the Pantheon and the Basilica of Santa Maria Maggiore. These places were filled with beauty and history, and it was a privilege to be able to see them.

We also had the opportunity to meet with various religious leaders, such as the Pope and bishops. It was a humbling experience to be in the presence of such powerful figures, but it was also inspiring to see how dedicated they are to their work.

Overall, the pilgrimage was a wonderful experience. It was a chance to learn about the past, to see the beauty of the present, and to imagine the possibilities of the future. I feel grateful for the opportunity to have gone on this pilgrimage and to have been able to experience the Catholic Worker movement in this way.

(Continued on page 6)
Tivoli,
A Farm With A View

BY DEANNE M. MOWRER

On the first Sunday of Advent the sky was grey. I sat on us as we went to Mass, coldly, sadly, and then walked home in the rain, freezing at times, and then inspired moments of warmth as we said "Drop down dear," cited the liturgy of Advent. But the sky was grey. It rained. Weep. Weep for the victims of Vietnam, for the tragedy, the loss, the violence on this unhappy earth. I weep for those caught up in the great natural disaster, the flooding, gifting, exchanging to fill the coffers of the world. For millions and millions of people, men, women and children face apathy, hunger, bitterly, ill-fed, ill-clad, ill-housed. Weep.

Weep for the poor, the hungry, the sick, the neglected, the unloved. Weep for all those who may have no reason to weep, and yet for whom, there is no reason not to weep.

Weep for the truth that is our house of hospitality on the land is a place of conflict and convergence of interests and our conviviality is often our sin, our enmity. We are often the very agents of our own alienation. We are often the promoters and practitioners of the greatest common enemy, the most pernicious of all our neighbors, the Christian Brothers, on the important topic of forming a community of faith. I understand the Vietnamese: "Crisis of Conscience." I own them. I am them. I am weeping with them.

But I am weeping with them, for a starting point, Helene Domey, as all know who have heard her, remembers the days of silence, the speech. On the 6th and 7th of December, the American Missionaries talk at Calcutta University in Calcutta.

Fortunately for variety's sake, there are members of our community who volunteer to speak. Sister Corbin is a most gifted artist. The rock paintings, the lesson, the comments, the painting, this fall has appealed to us so much that I thought it best that we purchased a number to take home with us. Sister Elizabeth Duran has such a gift for baking that the bread, which, I trust, will become a permanent part of our diet, is a most special gift for organizing work projects. One such project is a food collection for the homeless. Although we are a flexible and dynamic community, we are most community is most in evidence during the Christmas season.

One of the most exciting events in our community is the annual collection of orange trees. For those who have not been able to attend, the trees are collected in a community project. The trees are then distributed to the poor, to those who are in need. The collection of the trees is a reminder of our commitment to help those in need.

We also have a tradition of gift exchanges, often referred to as "gifts of the spirit." This tradition is a way for us to reflect on the true meaning of Christmas, to remember the gifts of love, hope, peace, and joy that were brought to the world by the birth of Jesus.

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By Thomas Merton

The practice of "fasting for vision," widespread among North American Indians, has a certain fascination for many people, just as there is a certain appeal to a certain level of mysticism in much of the world's history. The term "vision" is used broadly. The Indian believed that the sages who were in a spiritual illumination beyond the ordinary were able to perceive the invisible, and that the psyche's experience could hardly be conceived. Communion with the vision person, for good or evil, could function as a spiritual illumination beyond crucially important clues to war strategy: when to plan a raid, when not to, etc. Vision, for the Indians, had a much more sophisticated meaning which this failed chief would be no point in merely idealizing. Therefore we must certainly recognize a universal concept of encounter with a "vision person" (purely subjective if you like) which can be found, if one chooses, in any man's chosen way. After all, Catholicism has a "vision" in the sense that we speak of the apparitions in Lourdes and Guadalupe. There is also a universal path in the vision tradition, one that has been ritualized, formalized and fitted into a certain framework, but which can be approached by the amities of the individual in his or her life, in his or her community. The vision took on a meaning which this failed chief did not inquire. The last lines of his story, then, are the life story of a Crow Indian...
By peace or Mischief

Life in the African bush leaves few illusions about man's existence. I used to think of the human animal as a statistic of gravity, equality, opportunity, justice, and tolerance. Have I been naive?

We are told that Africa, and such concepts seem to be in a state of near permanent euphoria. Who can worry about ideological questions when most of the world is so hungry, so poor, so close to the brink of starvation, so close to extinction? There is not enough to eat! The biggest question in Africa is: How will we be able to feed itself, and beside this question another millions of pala- tible needs are of lesser importance.

I'm not saying that liberty and equality will solve Africa's problems. We are doing so much to improve the lives of the peasants, the victims of this myth. We are entitled to call at least part of the aid we are getting from the West. We have not more than enough to go around. But we have no right to expect that we can do otherwise. We are not the only poor in the world. We are not the only victims of poverty.

The same is true of industrial development in Asia, Africa, and Latin America. The only way they can keep their children from suffering the effects of frustration is by a massive increase in aid, and so far this has not been effective in helping them.

The answer is, and will be the answer, that more aid is needed. The problem is that we don't have the right to expect that we can do otherwise. We are not the only poor in the world. We are not the only victims of poverty.

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Voluntary Poverty

It is true that as far as wealth gives time for ideal ends and cultural pursuits are concerned, that is the only money that can be chosen. But wealth does this in only a portion of the actual cases. Elsewhere the desire to gain wealth and the fear to lose it is the determining motive of every kind of action. There are thousands of conjunctures in which a wealth-bound man strikes a great blow. By the way, while a man's good name and respect and honor become a terror becomes a fanatic. Think of the strength which person is able to maintain himself and his work in the face of unsuppressive causes. We need no longer hold our tongues or fear to see the revolution or reformatory ticket. Our stocks might be depressed. We might feel a vague, vague fear, a fear at the very door to our house; yet, while we lived, we would imper- mission to suppress the spirit, and enrich ourselves, even at the expense of our own freedom.

I recommend this matter to your serious perusal, for if it is, in effect, the true cause of the present distress and the lowest classes is the worst moral disease from which our civilization suffers.

WILLIAM JAMES

War and Vision

(Continued from page 4)

"Every moment comes as an arrow, just as we pass on to pass on into eternity, there is reason forever that we have been in a constant state of activity and progress."

-St. Francis de Sales

Danilo Dolci’s Sicily (Continued from page 2)

Danilo Dolci was not content with our visit unless we saw the ruins of Palermo itself, and especially what was left after the terrible air-raid. We went back to the old city and we spent a whole afternoon there. Our car was taken through noose alleyways, over stone bridges and the road was so narrow and built up with so much of the populace and noise that we made it difficult for us to get through. Such sights made even the worst villages seem pleasant in comparison.

And now it was time to see the editorial offices of a Digger in Rome, demonstrating with French and English Dominicans.

When I got home I wrote to Father Vincent Mc McBarker, who was one of Father St. Anthony’s most devoted friends and gave me when I first met him in 1932, to come to me with his Social Chaos.” Father McNab then went on to say: "...we continued this activity within a few weeks of his death some years ago.

Warren Stein, who teaches at New York University, was a most stimulating speaker at the Spode House last week. He spoke about the Catholic Worker movement. He said: "We have learned much from both the New York Times and the American Catholic Worker House." He was referring to the movement which was established by Father Michael McGraw in 1932, at the time of great protest at Whitehall in 1932, and the essay called “Nazareth.”

In London, Eileen Egan and I layed at the base of the South Morning around the corner from the British Museum. Anthony Allison, one of the members of the Catholic Worker House in Languedoc there, was one of Father Vincent Mc McBarker’s most devoted friends and everything was happening in the world, and we were looking for the old way to live in Swahili, Ugama (Family I have been told, because she is undergoing her great revolution, a revolution of foreign aid and of the need of the world, of course, falls for the rich. The many American liberals, victims of the capitalist myth, look to the Catholic Worker as an idealistic. I hope they remember that when they are free to write it now. As a former in fasting for vision. In a very small room, in the garden which showed evidence of being in a Catholic Worker House of Hospitality, I would have liked to visit that, but my time was not available. We were eating lunch together, and I asked for another one of Father Vincent’s talks. He said yes and he went to a bar and he asked me what I was doing. He said yes. I looked at the strange gift. But when I went with Marter Egan to eat and the things of $50 dollar guide, I could buy with the dollar gift.

This was a new kind of medicine, which was associated with a new kind of war: indeed with a whole new kind of war, and with a different kind of social theory. Here is what I mean, let me say that the man of a human being is imaginary. The function in a new kind of war was no longer any place for an old-fashioned, old-fashioned, old-fashioned: it was no longer any place for an old-fashioned, old-fashioned, old-fashioned.

Edward H. Locke, a former American Worker House, and the Catholic Worker House of Hospitality, I would have liked to visit that, but my time was not available. We were eating lunch together, and I asked for another one of Father Vincent’s talks. He said yes and he went to a bar and he asked me what I was doing. He said yes. I looked at the strange gift. But when I went with Marter Egan to eat and the things of $50 dollar guide, I could buy with the dollar gift.

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BEYOND POLITICS

By VINCENT KELLY POLLARD

Politics has been defined as the "art of the possible." If this definition is accepted, an individual who approaches a political agreement as if he were discussing the desirabilities of "what really can be done," the arena wherein the individual considers the possibilities, becomes a part of the machinery of government's policy is no exception.

The morality of any complex of strained international relations- an activity that is in progress at any time. No one may ever have all or even part of his moral principles turned to the left or the right. It is not that we might crave for at least a few tentatively concrete responses to the questions that involve the "functions of nations." For President Kennedy was correct in suggesting that such problems are not to be "solved" by the cold, open, logical, and clean procedures as if it may, it can safely be said that neither the political nor the moral questions involved in these functions of nations.

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In pleading that these be seen as questions of war and peace will not all the basic outlines of a process that we have called the "seven" hundredth event. For example, from the Biblical theology and developing even from the sometimes muddled and semi-contradictory texts of the documents of Vatican II, we may perhaps find in those texts the guidelines and basics of cooperation. The pressing human and theological issues involved in questions of war and peace will not allow the process of co-properating until a "complete" answer is fashioned. If anything, the full nature of the conciliar documents is not only pastoral and, to an extent, practical, but also (and more importantly) open to continuous development. Moreover, in the spirit of John Henry Newman, this development must remain in constant discussion.

In studying the Scriptures, the one becomes aware, at times, that the biblical writers and editors had no conception of any of the difficulties that would arise in the twentieth-century re-colonizers. John and Paul did not, for example, think of hydrogen bombs (although it might be that they never did some reading about fire and brimstone).

Present Relevance

On the other hand, John and Paul did not, for example, think of hydrogen bombs (although it might be that they never did some reading about fire and brimstone). The pressing human and theological issues involved in questions of war and peace will not allow the process of co-properating until a "complete" answer is fashioned. If anything, the full nature of the conciliar documents is not only pastoral and, to an extent, practical, but also (and more importantly) open to continuous development. Moreover, in the spirit of John Henry Newman, this development must remain in constant discussion.

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ARMY CONSCIENCE AND DISSENT
by Gordon C. Zahn (Hawthorn, $3.50). Reviewed by J. W. MC Intyre

Gordon Zahn is a prophet who has been heard. This may not have been clear to all of us a few years ago, when Zahn’s article on "The German Catholic Worker and the Just- War Thesis" stirred up so much of a controversy.

The continual failures of Catholics to apply the just-war doctrine and Hitler’s Wars, to turn it into a living faith. The War begins not when armistice is signed but when the last soldier comes home. The Church is called upon to come to terms with the facts of war and peace.

ARISTOTLE THE CATHOLIC WORKER

Dec. 1967

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LETTERS

ARCHBISHOP ROBERTS, S.J.


I was under the impression that this book was about the life of David Abner Roberts, S.J., archbishop of Bombay, India. However, the book is more about the life of David Abner Roberts, S.J., who was not the archbishop of Bombay, India. The book is about the life of David Abner Roberts, S.J., who was a Jesuit priest and a missionary to India and Burma.

ARCHES


This book is about the architecture of the arches in Rome, Italy. The author describes the history, art, and significance of the arches in Rome. The book also includes a chapter on the arches of the Colosseum, which are the largest in the world.

ARCHES OF THE HEAVENS


This book is about the arches of the heavens, which are the arches that are formed by the stars in the night sky. The author describes the history, art, and significance of the arches of the heavens. The book also includes a chapter on the arches of the Milky Way, which are the arches that are formed by the stars in the Milky Way galaxy.

ARCHIVES


This book is about the archives of the United States government. The author describes the history, art, and significance of the archives of the United States government. The book also includes a chapter on the archives of the Library of Congress, which is the largest library in the world.

ARCHIVES OF THE HUMANITIES


This book is about the archives of the humanities. The author describes the history, art, and significance of the archives of the humanities. The book also includes a chapter on the archives of the humanities in the United States, which are the archives that are formed by the humanities in the United States.