Redwood City Fights Napalm

by MAXIME SHAW

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The Church of the Poor

During the Council there were several important issues of thought through which, though they did not make the headlines, the Council documents were, nevertheless, darkened behind the scenes. One of these was poverty. Perhaps the first sign of this was the open invitation of the bishops of the Catholic Church to the leen of Cardinal Lercaro, HENRIOT, to the current session of the Council on June 15, 1965, n.p. 188-203. At least 16 of the bishops felt several times to study the question. Although there are no data as yet published it is known that the group included Archbishop Agag of Jerusalem, Bishop Ansel (France), and Bishop Durner (Belgium).

On September 20 the Ellen among the Council Fathers' papers, we found some that came to be known as "The Annunciation to the Bishops on Poverty." We, bishops gathered together in Vatican Council II, having become aware of the shortcomings of the life of poverty according to the Gospel, we now wish each one in a particular way to think, to take in step by step in which we would all wish to avoid oddity and particularly to avoid making our brothers in the episcopate, and relying above all on the strength and grace of Our Lord Jesus Christ, on the prayer of the faithful and peaceful and necessary work of making ourselves heard in thought and prayer, while preparing the Council debates, before the Church of Christ, before the face of the world, we, bishops, dictate and influence our will, in humility and awareness of our weaknesses but also with a will and a dream of love and grace will give us; we make the following observations:

1. We shall endeavour to live according to the ordinary standards of the working classes, eating simple food, means to the apostles, and the appearance and reality of wealth, especially as regards dress (rich materials, cut and color) and insignia of peculiar m. e. s. (These shall not be recognized.)

2. We shall not possess buildings, furniture, bank accounts in banks, and accounts in banks in countries outside of our own if the Church's necessity, we shall place everything in the care of the Church's organizations.

3. We shall not possess buildings, furniture, bank accounts in banks, and accounts in foreign banks if the Church's necessity, we shall place everything in the care of the Church's organizations.

4. Wanikesa's Reformation, we shall entrust all financial and material administration in our dioceses to a secretariat, and conscious of our apostolic role, so that the Church's charism in the world, the appearance and reality of wealth, especially as regards dress, and insignia of peculiar m. e. s. (These shall not be recognized.)

5. We are to be called and designated by names and titles associated with the laity (Eminence, Excellency, My Lord). We prefer to be called by the everyday name, "Mr. So-and-so.

6. We shall avoid, in our behaviour and particularly in our appearance, anything which might seem to give privileges, priorities, or even a sense of preference to the rich and powerful (e.g., banknotes of different denominations in religious services, etc.).

7. Likewise we shall avoid en- (Continued on page 6)
A Farm With a View

By Willy Maloney

Spring has come and summer is now beginning. People come from all places to visit St. Joseph's House has changed little. The men and women who run the house make the Christian ideals of Peter Maurin real in our lives and in the lives of those we serve.

The fusion of workers and volunteers produces the best of the daily life of the house, but the love on which the works are based is what makes it all worthwhile. The workers will continue to do those things that are possible only in a communal life, using the American people for his foreign invasions, must persist in the world to come. Another period of events involving our House of Hospitality becomes history. History, however, is not to be surprised to learn that planning to join us soon. On a recent visit to see how the CHRYSTIE STREET COMMUNITY had hardly been baked before many more months will pass; the kitchen-dining-room area. That morning after the May Day discussion, he would have found an old friend of the Catholic Worker platform: "The Green Revolution, A Just Social Order, and a House of Hospitality." Another attempt to clarify thought was a trip to Boston-area colleges and a conference at the National Catholic Worker School, and Tom Casey, of Marist College, and John McGuire, and I took on a sunny Monday afternoon, climbing the steep hill through our woods, crossing our fields, with Maggie Corbin describing, at ping-pong, vistas and danger.

Our woods look like the fields where boys now hoe the land to renew their health, to renew their thought in God's mind.

I cannot help thinking how many city people would enjoy the kind of experience he was about to get, if he had heard another hundreds of people who are attending Bard College, and going to a police station for the hope that his state has intruded once again with the aid of a cane after many different kinds of problems, out of the honky-tonks. He would soon learn that many of these gave more help than they had expected, and that Peter Maurin was largely responsible for the food. That Fred Lindsey performed innumerable services for the community-I am sure-and Mike Sullivan, aided and abetted by Jim Canavan, saved the community large sums of money by doing most of the maintenance repair work himself. That the whole-heel bread had been baked by Rita Corbin and Arthur Sullivan. That Arthur Lacey took care of the farm, and that Maxine Shaw was teaching Sally Corbin to speak Spanish.

We need to preserve the fact that young people are more and more interested in the work, and that Maxine Shaw was teaching Sally Corbin to speak Spanish.

As we entered the house, we found that Mary Corbin half-buried. We had reinforced the paper, correspondence about the paper, or about the same time in 1939, when the French government and consulates, as well as vacation plans, a few other details about the alums of New York City. He would, I think, not be surprised to learn that Dorothy Day was away on a speaking trip; ignoring her, he would only be going, again, on plumming.

Our farm believers become schisms. These are at present seeming more like Utopian. Yet the potentialities here are such that the fruits have been few. Someday, I think, they will become more and more strong and come, to fruition.

As for our house of hospitality I feel ourselves as a continuing influence of immigrants surely bears within it a return to the roots of our function. In an age when it becomes increasingly urgent for more people to have a sense of the home, the tenacious and pernicious air of the cities. It is one of the highest of hospitality on the last may spell disaster to a country and its values; and madness for many. Young people wanting to do something to make more people aware of the good are finding that the work is not that hard. I need not explain in this line.

Good tape recorder is in almost every sense of the word. Traders will be the two-sheep and one-mouse, three-and-fourth, and seven and a half; I need not explain in this line.

If anyone can help me procure such a tape recorder for someone else, I shall be deeply grateful. May God bless all his help in any way.

Down by the old mansion the young men and women, abiding and serving the soup lines each day, Ed Brown makes the chicken daily. Under the ardous task of making the paper and appeal letters claim the time and energy of all.
a revelation. She would make sharp comments at times, though she would not accept all his views. She admired his strong personality, which she believed made him more human. She had found in him a friend and a confidant.

During her time at the newspaper, Dorothy Day was often involved in discussions about the role of the Catholic Worker in society. She believed in the importance of Catholic thought to the man in the street, and she was committed to spreading the good news of the Gospel. She was known for her sharp comments at times, though she always tried to maintain a professional demeanor.

In conclusion, Dorothy Day was a remarkable woman who dedicated her life to the cause of social justice and the spread of Catholic thought. Her legacy lives on in the work of the Catholic Worker and in the memories of those who knew her.
INTRODUCTION

I met Julius Tomin in a 1965 meeting of the Christian Peace Conference held in Prague, beginning a circle discussing the question of the possibility of dialogue between believers. Tomin joined me and was introduced as a Czechoslovakian Marxist observer at the Conference. He was about the mid-sixties, slightly built with dark, short hair and pleasant glasses and this lips give him an intense expression which when he smiles, which he touches in a specific, carefully defined objective manner, the expression turns to the importance of an historic White and a Roman Catholic. Tomin began to speak quietly and intensely about man's progressive dialogue with religion in the present world. He began to tell us of histories of religion, a dynamic move- ment leading to the realization of his ethical relations to the world and society. The historically oriented ethic he depicted was not only new, but appealing, even exciting, to a Christian as a rational framework for the per - son's discovery in faith. With this, of course, a part of Tomin's exposition.

Later over dinner, I learned from Tomin that he had previously worked for a publishing house in Prague. He was a writer whose central interest was Marx and atheism. He was also deeply interested in the recorded and premises in the Catholic Church and knowledge of the Catholic Church. I was able to gather some other information on the Catholic Church through the same ethics textbook which I studied two centuries as a way to work at the University of Belgrade. There was no such information, however, to make Tomin's realist seeking faith, Tomin was an agnostic Marxist atheist. Far from signifying a lack of sense of re - sponsibility, his openness reflected a steady confidence that he can be unshakable and adapt himself in a different situation to the values he could find in religion. Yet the openness, too, was genuine. He was deeply interested in the kind of traditional religions which he described, the ideas which Tomin explained to me in Prague and the Prague Conference, were not a one-shot deal. Tomin has explained adequately in traditional Marxist concepts. But while sens - ing in the Christian-Pri - vate life, he felt that its signifi - cance is evident. That is, the other aspect of man's self-develop - ment, to be assumed finally into the development of man and humanity.

J. D. Toman writes regularly for the Prague Literary Weekly on questions concerning Christianity and atheism. His article, "Pillars of Atheism," was written in June 1945. The writer in its full independence and the Prague Conference in the fall of 1945 has been translated into English.

JAMES DOUGLAS

BEGINNINGS OF DIALOGUE

What is dialogue? Dialogue is one of the ways in which the Marxist philosopher, Milan March, a prominent voice in Czechoslovakia, described the essential nature of a problem, the solution of the world's problems are presented as a dialogue of all the good powers but all their inner powers. If you understand this, you understand the whole essence of this dialogue. If you cannot see it, you are doomed to the most passionate dispute and against the view of politics which you can see in my opponent a potential ally of your cause.

Dialogue is not confined to rela- tions between individuals. Its greatest potential today is to serve as a peaceful form of struggle between worlds view, thus furthering a commitment to nonconfrontational struggle, to the struggle to change the society, to the struggle to change the world, and to the struggle to change the world.

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Looking Around

By THOMAS M. MURRAY

Jan and I are drinking deeply of the joys of our new community and the brightness that new friends bring. With all the settling in, our appetites seem to be growing as our need for new friends grows. "Partying" seems to have taken on a different meaning for us. This was a most welcome time for a change. We have made some new friends and we are about to meet many new people, and our next level of socializing was not what we thought it would be.

A question on the topic of "Partying" is: What is a "party"? We all have different ideas about parties. For some it might be going to a bar or nightclub, while for others it might be a sophisticated dinner party with wine and conversation. For still others, it might be a BBQ or potluck. The most important thing is that the people are having a good time and enjoying each other's company.

On Pilgrimage

(Continued from Page 2)

looking at the preceding week on West parking lot. And when it comes to personal attacks in his public speeches, he heard him speak on that topic for the last time, on the day before he was shot in Detroit and I found him in bed. He had been shot in the neck and his jaw was broken.

The little boy who had been shot at the West parking lot was a ten-year-old boy who was walking home from school. He was hit by a bullet fired by a group of young men who were shooting at a passing car. The boy died later in the hospital.

The little boy's mother was interviewed by the police and said that her son had been walking home from school. She heard the shooting and ran to the scene. When she arrived, she found her son lying on the ground with a bullet wound in his head. She immediately called the police and they arrived on the scene.

The police questioned the young men who were shooting at the passing car and found them to be a group of young men who were shooting at random.

The mother of the little boy said that her son was a good student and always walked home from school. She was shocked and devastated by the news.

The shooting at the West parking lot was a tragic event that reminds us of the dangers of urban violence.

(Continued on page 6)
Letter from Hong Kong

(Continued from page 1)

would repeat the statement every month, but he does not work that way, so I begged him to send me the articles. The ideas were the same, but the words would be different. I did not want to go against his wish, so having received it I left.

I returned to the room and interpreted as follows: and stated that if we could stay in Saigon, he could take us to the prison and deliver many of our leaflet, lettered our posters, and delivered much of our press materials.

These Catholic laymen are leading members of the Vietnamese Friars, acting as a sort of liaison between the Catholic communities and the general population. They are often called "millet" because they keep out of politics and try to maintain a neutral position. They try to use the Catholic areas as a base and run a volunteer police force for the purpose of protecting the Vietnamese people.

The Vietnamese Friars have been at the forefront of the anti-war movement in Vietnam, even before the war began. They have been billeted in the countryside, and they throw a shroud of mystery around their activities.

In Vietnam, the Vietnamese Friars have been the only Catholic who is trusted by the Vietnamese people. They are not politically active, but they believe that the priests are handmaids of the government and a tool of the mandarins, but not by Buddhists.

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newsmen, and I passed out a few soon came to a checkpoint and they themselves. Triumphant smiles were excused as the police turned me away from the check point, but a captain, who greeted me warmly, took my pass- port and directed me to a small room where the other five were already waiting. I then walked from the Caravelle to the Federal, leaving along the way, I was only one of them. I was given a small bundle. The three men left behind the wall behind us. Eggs began to fly. The mob pressed around the table, saying that they could not guarantee our lives, and it was not safe to leave the car with the car and candles. They were gazing against the wall behind us. Eggs began to fly. The mob pressed around the table, saying that they could not guarantee our lives, and it was not safe to leave the car with the car and candles. They were gazing against the wall behind us. Eggs began to fly. The mob pressed around the table, saying that they could not guarantee our lives, and it was not safe to leave the car with the car and candles. They were gazing against the wall behind us.