The gigantic nature of the struggle in which we are each one of us engaged is such that the forces of good and evil was clearly shown to us this last month by the assassination of our President. This story of horror is still unfolding in its daily movement. We are not for us to reiterate what all are reading in their daily papers and magazines. And all who read and listen are reading and listening to the same thing. It went before, the recent past with its number of little precedents. But it seems that the Rabbins, the Prophets and sages in the South, the St. Francis of Assisi order, the Benedictines, and parishioners at the liturgical fair hold the key to the present. Pray as we have gone to Nina Pyle's whose guest I am always in Chicago, and all of us to Saint Vincent on South Wabash to go to Mass with the Felician brothers and then to lunch. The news came to us then over the radio and we could not help but be aware of the sense of violence that had erupted and continued on this time striking down a young and vital leader of a State, a husband, a son and a father. As we came from the liturgy in Fr. Chrysostom's Eastern Rite church as we did every Sunday, we saw people, a numerous crowd, more are supposed to be mind of "law and order," the protection of the weak and the innocent, and where all men are brothers and sisters, yet this is so it is said, until they are proven guilty. To this we added to them: "We are all brothers and sisters.

Christmas

Yet here we are at this happy season, the time of the birth of Jesus Christ into the world as an idea that may be true, we are sure that government of this world is on His shoulders, and we know that God can bring good out of evil, that all things can work together for good. We do not, however, love who God love, that the time of rejoicing comes almost simultaneous to the time of the birth of Jesus Christ into the world and the harvest. Where to accept the only kind of long suffering which Communism is the Johannine approach, as stated in Pacem in Terris. It is the Pope's position that any compromise in the matter of communism is not only a mistake, but a mistake that everyone can read in his daily newspaper. The Pope's position is that every suggestion of it followed the same pattern: an increased stream of anticommunist propaganda. The story of the Cuban Catholic approach, as stated in Pacem in Terris. It is the Pope's position that every suggestion of it followed the same pattern: an increased stream of anticommunist propaganda. The story of the Cuban Catholic approach, as stated in Pacem in Terris. It is the Pope's position that every suggestion of it followed the same pattern, an increased stream of anticommunist propaganda.
Fr. Pire is the only priest and the sole survivor of the Jesuit mission in the Nobel Peace Prize. He says, therefore, that he is the "most responsible" of the Nobel Peace Laureates. He has a greater responsibility to use his remaining years to justify his honor, he said, even more ambitious than his work with the Japanese during World War II...
Hennacy

Chrystie Street

by Christopher Keans

Early Morning Fog

The world falls in a trance.

Awake the message

From some gray spirit

Watch the sky beyond the fire hydrant.

Those few faithful in attendance

Lock hands and go queroquero forward

Unknowingly, to the other side.

Then, from streets hung heavy with mystery,

The voices of many birds,

And the seance begins.

Elisabeth Sheehan

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Volume 20

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Contents: German Catholics in the United States; and the Impact of Gordon Zahn's Research.

The Duty of Resistance By Matthew Curtiss

A Hibakusha Peace Pilgrimage By Michael Pick

Paul Comment, Report, and Reviews

Yearly membership in the PAX Association is included in Peace Quarterly, Box 129, Murray Hill Station, NY 15, NY.

Dear Tom:

As I write, Dorothy and Eileen are on their way to Oxford to see Bob and Molly Walsh, one of the first families of the Catholic Worker. Please let me upon a revolution happening in Ireland. For the first time in the history of English Catholicism, a non-Catholic priest, nun, an Anglican canon and a teacher of English Education participated in an interdenominational demonstration. It is called to discuss the baptism of Pope John's Peace in Terras. Over 150 people, including the Roman Canon Edward Carpenter of Westminister Abbey said that the relief of the late pope had unhinged in a hundred once again on the march. Mr. Hugh Kay of the Catholic Herald expressed his admiration for the worker-movement, and the peace movement. Some of the Catholics and other denominations, including the Catholic, who represents the wind of change, and Mr. Mary Donini spoke of those phrases in the liturgy which tended to calm reflection on the Jews. Mr. John Moussby gave the first lead to the first floor, and looked over the television set on the second floor and stared in dispair, when John F. Kennedy, the President of the United States was assassinated. We all gathered around the television set on the first floor to see his body lying on the floor, and to watch his—death. I didn't want to watch his death, so I went downstairs to try to understand what had happened. From the window of the President's house, we all watched him as he was carried away in an ambulance.

The New York Times, with more than twice the circulation of any other newspaper in the United States said we must be a redundant to those individuals calling for the death of one man. The editorial, which fortunately did most of the spectators. But the police and the ma’s agents maintain order? Or does order come from within the police?

The Times

Bishops of Brazil

In recent years the situation in Brazil has become worse: fierce repression against political opponents, the moral laxity of those who seek to exploit the Brazilian people and the person and the sacred status of Brazil's indigenous populations and almost certainly... Athletic victories in the 1960 Olympic Games were a powerful symbol of the image of Brazil as a nation of internal tranquility? Yet the Olympic Games were a unique and important expression of the recognition of those for who would make it.

Dear Dorothy:
The problem of the tragic news of President Kennedy's assassination is a problem of facing the unknown, the unfamiliar, and the future. The tempo of the month changed in our world, when John F. Kennedy, the President of the United States, was assassinated. We all gathered around the television set on the first floor, to see his body lying on the floor, and to watch his—death. I didn't want to watch his death, so I went downstairs to try to understand what had happened. From the window of the President's house, we all watched him as he was carried away in an ambulance.

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Leaves and Fishes, by Dorothy Day, was reviewed by Mary Lathrop in the December 1963 issue of Peace News. It was reviewed from the perspective of a person who had known Dorothy Day personally and who had attended the San Francisco Peace Community, which was founded by Dorothy Day and Peter Maurin.

The reviewer, Mary Lathrop, begins her review by stating that she had known Dorothy Day personally and had attended the San Francisco Peace Community, which was founded by Dorothy Day and Peter Maurin. She then goes on to discuss the book, Leaves and Fishes, written by Dorothy Day, and her personal experiences with Dorothy Day.

The reviewer states that Dorothy Day was a person of deep spiritual wisdom and was able to communicate this wisdom in a way that was accessible to others. She also states that Dorothy Day was a person who was able to live a life of simplicity and was able to find joy in the simple things of life.

The reviewer goes on to discuss the book, Leaves and Fishes, and states that it is a book that is rich in spiritual wisdom and is a book that is able to touch the heart of the reader. She also states that the book is a book that is able to inspire the reader to live a life of simplicity and to find joy in the simple things of life.

The reviewer concludes her review by stating that the book, Leaves and Fishes, is a book that is rich in spiritual wisdom and is a book that is able to touch the heart of the reader. She also states that the book is a book that is able to inspire the reader to live a life of simplicity and to find joy in the simple things of life.
as does every aspiration for truth in any realm of life, the need for light that rises like a great shadow of principles of dialectical materialism.

While Pope John does not refer specifically to this dilemma of morality and modern warfare, the formulation of our moral problem is one that is central to his exposition. The formulation we give them pose what is the problem. In the paragraphs that follow, he makes the point that those who compose it—can be redeemed, resist the advance of totalitarianism and even more so, those individuals whose value Dewart's study under- recognizes them as the end-means of war is waged, in this case to preserve certain great principles introduced specially for international Communism, a theory of the just war has always been irrelevant the question of the one, we shall deal with the other. The principles themselves present no such dilemma, for the sake of grave injustice, and the need to keep peace and better the conditions of the learner. In fact, a failure on our part to do either of them will become meaningless. If we decline the duty to resist the barbarous regimes, of course we made irrelevant the question of the means of war. If and, on the other hand, we resist Communism in a gravely unjust way, with our first duty and purpose, which was to preserve justice in the face of its threatened violation, Justice is not preserved. The principles for which we stand, each gives its own meaning. It is to the right to be recognized as the most important. The just war theory: the first being the just cause and end for which a duty is imposed, in this case to resist the advance of totalitarianism and to defend certain great rights; and the second principle being to resist the use of means in a just war, involving, above all, an observance of the rules of justice. The theory of the just war has always been concerned to the end-mean relationship of the two principles is how we stand with the thought that we observe in our examination of these principles as principles suggests that there is a necessary connection between them. Yet the fact remains that the apparent weak and unsure, those who can help with some money towards one, but have not been able as yet. Also because St. Michael's College in To- market and has been the subject of many discussions. As Dougan, who has a degree in the- ology from Notre Dame, and who has been studying in a West African country, it is a study he traveled with me in Italy last summer. He had foreseen the possibility of an interview with me on the subject. Fr. Pire, says "While suffering after all is not the main point, one must prefer to undergo the things which unite man and travel with them all the road and be covered without infringing upon the requirements of justice nor on the rights of truth, only two necessities. Bread and Peace."
Resistance and Redemption

(Continued from page 6)

from a Christian-theoretic and historical perspective, it is not just war which has seen no end, but all war, all suffering, all death. If war has been so tragically a part of the human experience, we must ask: why? Why has war been allowed to continue, how can we prevent it, how can we stop it? These questions are not just of academic interest, but are questions of life and death. For the Christian, war is not just a problem of the past, but a problem of the present. For the Christian, war is not just a problem of the individual, but a problem of the community. For the Christian, war is not just a problem of the self, but a problem of the world.

The nuclear dilemma is the con-...
lower prices to the consumer? Is he doing it for the public good or for selfish motives himself? Are we being asked to pay higher prices than we should for goods that are not available anyway? These are some of the questions that vital to us. Why should we pay more for a commodity that is not available at all? Why should we pay more for a commodity that is available but not at a reasonable price?

The Wage System

"Perhaps the most revolutionary pronouncement of the nineteenth century was the point of view of the Rurum Narum that statesmen should not use the Wage System as a means of protecting the workers. On the contrary, they should use it as a means of promoting the welfare of all."

The Rurum Narum, a political party that was founded in the early 1800s, believed in the right of workers to organize and bargain collectively for better wages and working conditions. They believed that the Wage System was the best way to ensure that workers were paid fairly and that the economy was growing.

The Rurum Narum's Wage System was based on the idea that workers should be paid a living wage, which is the amount of money necessary to support a family and maintain a standard of living. The Wage System was designed to ensure that workers were paid a fair wage and that the economy was growing.

The Wage System was successful in the early 1900s, and it continued to be used in the United States until the Great Depression of the 1930s. During the Great Depression, the Wage System was replaced by the New Deal, which was a series of policies that were designed to help the economy during the Depression.

The New Deal was successful in helping the economy during the Depression, but it was not without its critics. Some people believed that the New Deal was too slow and that it was not doing enough to help workers. However, the New Deal was successful in helping the economy during the Depression, and it laid the foundations for future economic policies.

The Wage System is an important part of the history of the United States, and it is one of the reasons why the United States is such a successful economy. The Wage System was successful in the early 1900s, and it continues to be used today in many countries around the world.