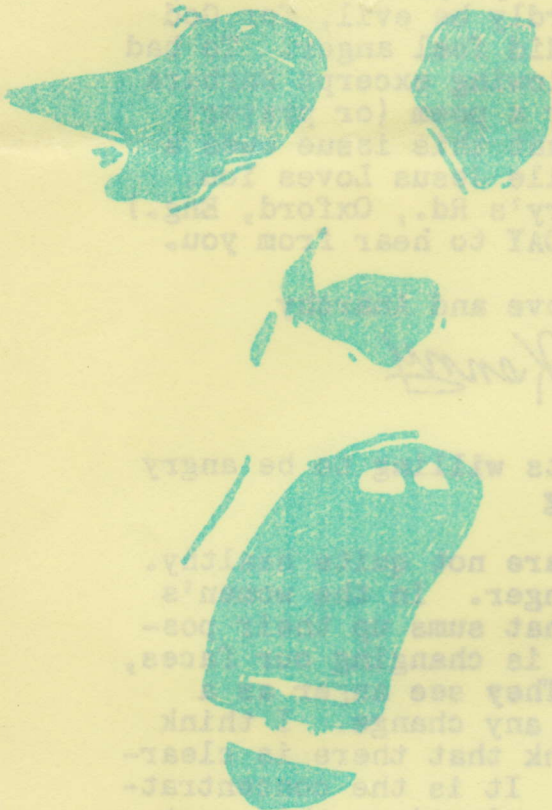


DIGGER @

MAY 1986 'FOR A CHRISTIAN COMMONWEALTH' No. 7

XX



"Happy are those who are persecuted because they are good, for the Kingdom of Heaven is theirs. When you are reviled and persecuted and lied about because you are my followers - wonderful! Be happy about it! Be very glad! for a tremendous reward awaits you, and remember the ancient prophets were persecuted too."

Mathew 5, 10 - 12

In the temple area He saw merchants selling cattle, sheep, and doves for sacrifices, and money changers behind their counters. Jesus made a whip from some ropes and chased them all out, and drove out the sheep and oxen, scattering the money over the floor and turning over the tables! Then going over to them he said "Get these things out of here. Don't turn My Fathers House into a market!"

John 2, 14 - 16

Satan took him to the peak of a mountain and showed him all the kingdoms of the world and offered them to Him if He would bow down to him and Jesus said "Get out of here Satan, scripture says "Worship only the Lord God. Obey only Him."

Mathew 4, 8 - 9

ISSUE ON ANGER

FROM ME TO YOU:

I've been feeling a lot of anger lately! About thirty-seven years I guess! Well you've felt it too. What do we do about it? You don't need a doctor to tell you it hurts. It hurts the angry one and the recipient of that anger. But is anger all bad? Can we feel anger without having to be full of remorse over it? Can anger have its uses? That is what we are talking about this issue. Already we see (per the cover) that our Lord felt anger, felt it often, as well as all the other emotions He was prey to as a fully human being. Jesus' anger could hardly be evil, for God cannot be, do, or feel evil yet He did feel anger. To bad for the money changers. In the following excerpt Barbara Deming comments on anger and further a poem (or prayer) dealing with anger. I must admit that this issue owes a great deal to 'A Pinch of Salt' (Smile Jesus Loves You, Community of Nonviolence, 89 St. Mary's Rd., Oxford, Eng.) Send me your comments, IT MAKES MY DAY to hear from you.

Love and Anarchy

Kenny

ON ANGER

from: 'On Anger: Are Pacifists willing to be angry
by Barbara Deming

...Many radicals feel that we are not quite healthy. They feel that there is health in anger. In the women's movement, a song has been written that sums up their positive feelings about it: 'Our anger is changing our faces, Our anger is changing our lives.' They see anger as a necessary emotion if there is to be any change. I think there is some truth in this. I think that there is clearly a kind of anger that is healthy. It is the concentration of one's whole being in the determination; this must change.

This kind of anger is not in itself violent - even when it raises its voice (which it sometimes does); and brings about agitation, confrontation (which it always does). It contains both respect for oneself and respect for the other. To oneself it says: 'I must change - for I have been playing the part of the slave.' to the other it says 'You must change - for you have been playing the part of the tyrant.' It contains the conviction that change is possible - for both sides; and it is capable of transmitting this conviction to others, touching them with the energy of it - even one's antagonist... It communicates.

Why do we who believe in nonviolence shy away from the word?

Well, because there is another kind of anger, very familiar to us, that is not healthy, that is an affliction, which by the way, is the first synonym for anger that is given in the big Webster's International Dictionary. This anger asserts to another not: 'You must change and you can change' - but 'your very existence is a threat to my very existence.' It speaks not hope but fear. The fear is: you can't change - and I can't change if you are still there. It asserts not change but :drop dead!

The one anger is healthy, concentrates all one's energies; the other leaves one trembling, because it is murderous...Because we dream of a new society in which murder has no place; and it disturbs that dream.

Our task, of course, is to transmute the anger that is affliction into the anger that is determination to bring about change. I think, in fact, that one could give this as a definition of revolution...

SATYAGRAHA - SOUL FORCE

To me it is a self-evident truth that if freedom is to be shared equally by all - even physically the weakest, the lame and the halt - they must be able to contribute an equal share in its defense. How that can be possible when reliance is placed on armaments, my plebian mind fails to understand. I therefore swear and shall continue to swear by non-violence ie., by satyagraha, or soul force. In it physical incapacity is no handicap, and even a frail woman or a child can pit herself or himself on equal terms against a giant armed with the most powerful weapons.

- Gandhi

Belief in non-violence is based on the assumption that human nature, its essence is one and therefore unfailingly responds to the advance of love... The non-violent technique does not depend for its success on the goodwill of the dictators, for a non-violent resister depends on the unfailing assistance of God which sustains him throughout difficulties which would otherwise be considered insurmountable.

Gandhi

THE DIGGERS SONG

In 1649 to St. Georges hill,
A ragged band they called the Diggers
Came to show the people's will;
They defied the landlords; they defied the laws;
They were the dispossessed reclaiming what was theirs

"We come in Peace" they said 'to dig and sow.'
"We come to work the land in common
And to make the wastegrounds grow,
This earth divided, we will make whole
So it will be a common treasury for all."

"The sin of property we do disdain:
No one has any right to buy or sell the land for
private gain."
"By theft and murder they took the land,
Now everywhere the walls spring up at their command."

"They make the laws to chain us well;
The clergy dazzles us with heaven
or they damn us into hell,
"We will not worship the god they serve,
The god of greed who feeds the rich while poor folk starve."

"We work, we eat together, we need no swords;
We will not bow unto the masters
Or pay rent unto the lords,
We are free folk, though we are poor.
You Diggers all stand up for glory, stand up now."

From the men of property, the orders came;
They sent the hired men and troops
To wipe out the Diggers name;
"Tear down their cottages! Destroy their corn!"
They were dispersed, but still the vision lingers on.

You poor take courage; you rich take care;
This earth was made a common treasury
For everyone to share;
All things in common; all people one.
"We come in peace."
The orders came to cut them down
And still the vision lingers on.

From Pinch of Salt

It would be atrociously dishonest and wrong to wait
for social improvement to follow man's moral perfecting;
we must work actively for the reform of society.

Nicholas Berdyaev

Jeremiah O'Callaghans Fight Against Usury

During his early career as a country priest in South Cork, Ireland, Father Jeremiah O'Callaghan had paid little attention to the question of usury, or the practice of charging interest on loans. Around 1819 however at the age of thirty-nine the practice began to trouble him. The further back in history he read in ecclesiastical law, the more firmly he found it stated that usury was contrary to the word of God.

Finally his conviction led him to refuse last rites to a wealthy corn merchant who practiced usury to great financial benefit. His argument convinced the man and he ordered his executors to make amends to all he had charged. The man later recovered but refused to change his mind and to his immense credit made restitution and joined the battle against loaning at interest. Such radical activity of course came to O'Callaghan's superiors and he was warned to drop the subject, which he refused to do knowing he was right in the eyes of God and this led him to be moved from pillar to post, to be shelved in the church hierarchy and to be disallowed from saying mass. O'Callaghan put his case to the Vatican, and receiving no reply he sailed in 1823 for America. The ban against him of course followed him and he was advised by the bishop of New York to move on to Canada where supposedly the church took a firmer stand against usury. He was ill and the harsh climate plagued him and worst of all he found very little solace from the church in Canada. He had to live on alms for survival. While sheltering in Montreal he wrote his book "Usury or Lending at Interest.. Proved to Be Repugnant to the Divine and Ecclesiastical Law and Destructive to Civil Society."

While in Canada he received word summoning him to the Vatican and having had a small run of his book published in New York, he sailed for Ireland with sixty copies. His reputation preceded him and branded as a radical he was detained on shipboard and not allowed to land for ten days. Later on his way to Rome he stopped in London and on impulse left a few copies of his book at the Fleet street office of the populist leader and publisher William Cobbett. His visit to the Vatican was a run around and a frame up. He was tied up for five months and in that time Cobbett who was delighted with O'Callaghan's book had published a second edition. He had never met O'Callaghan personally but advertised for him saying he would be glad to pay him his royalties.

Cobbett borrowed many points from O'Callaghans work in his own fight with the Philistines. In order to repay O'Callaghan for his references, he re-published his book in 1825 at his own expense. When O'Callaghan turned up in London penniless having had to borrow from fellow coach passengers to get there, Cobbett greeted him with a tidy sum of money and an invitation to dine with him and his family. There are many anecdotes to show Cobbetts nobility of spirit but as an example of timely, tactful aid given by one author to another, his treatment of O'Callaghan in this instance is uniquely attractive.

Still cut off from the church and his duties for his stand, O'Callaghan was once more saved by Cobbett who payed him to become classics tutor to his sons. In 1828 he brought out another issue of Usury adding the adventures of its author. O'Callaghan never forgot the influence of Cobbett and remained to the end of his days a keen pamphleteer. Again he emigrated to America and was sent out to be a missionary to Vermont where he could argue persuasively with the natives. He built a church at Burlington and when his enemies burnt it down, he built it up again. After a long and active career shepherding his little flock he died in 1861 at Holyoke, Massachusetts at the age of eighty-one

The Mosaic law on the subject of usury found in Deuteronomy 23.20 is firm and precise: 'Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury. Jews are therefore forbidden to take interest from their people but may from others. Of course as God's children we ought to follow this command as well. It is well to remember that usury really means lending at interest - period, not as it is taken to mean today - as excessive interest only.

As Cobbett perceived, the abolition of old customs and traditions from the time of the reformation, and the growth of central, secular power which followed it, weakened the native inhibition against usury. By the time O'Callaghan came along to challenge it, the practice had become so rooted in society that to preach against it was little more than a waste of breath. He was one of those people who are in the right, and know it, and can prove it, but have the bad luck to be born in an age when no one wants to hear about it.

from Eccentric Lives and Peculiar
Notions by John Michell, Thames and
Hudson Ltd., London, 1984.

LIBERATOR LORD

You are my liberator, Lord
You are my strength
You, Lord, are Liberator in Nicaragua
You, Lord, are Liberator in South Africa
In the midst of those
who meet to share, to learn,
To read your Word, and to make your Word flesh
You are their Liberator, Lord
You are their strength
This anger, Lord, inside me
has blown up like a storm
I never saw coming
- like wanting to make myself sick
- to purge my self-hate
You are my Liberator, Lord
You are my strength
So, liberate me, Lord
Make this anger whole

Make this anger yours
So heal me, Lord
Make this broken person whole
Make this broken person yours
You are my Liberator, Lord
You are my strength

I do want to see and show your love
to shout and sing your love to a ll
But the bloody oppressors do
torture and murder and mutilate
And the oppressed are oppressed
bloodily oppressed
and I do not know, sometimes, if I can love
So, liberate me, Lord
Give me your strength
Make this anger whole
Make this sadness yours
Make this person whole
Show me love's strength
Make my love strong
You are my Liberator, Lord
You are my strength

Stephen
(from Pinch of Salt)



ON VOLUNTARY POVERTY

Dorothy Day Editorial July 1939

... A priest asked us to write on the subject (voluntary poverty) for this issue of the paper. We could fill the entire paper with the discussion, but it would be useless. It is a simple truth that we are writing, and perhaps best understood by the 'little ones'. As the psalmist says, "Those who are in honor and without understanding".

Points to remember:

Poverty is holy (whether voluntary or involuntary) because our Lord shared it. He showed himself first to poor shepherds. He was a worker himself.

Poverty brings us close to those who Christ loved. We choose to live with the poor, eat with them, share our clothes, our means with them because we love Christ in them. If Christ loved them we must love them.

Voluntary poverty means that by taking less ourselves, others can have more. If we throw what we have in the common pot, many can be fed. "Let your abundance supply their want," St. Paul said. Some of us earn more than others, have more than others. "The coat that hangs in your closet belongs to the poor," one of the Church Fathers once said. We lower our own standard of living in order to lift that of others.

Voluntary poverty points out that a man is a man because of what he is, rather than because of what he has. It upholds the dignity of the person, the temple of the Holy Ghost. It is a protest against the materialism of the day.

We call upon our readers insofar as they are able to love poverty and embrace it. It is a sure way of showing our love for God, because we are thus showing it for his creatures.

NOTE: The spade uprooting the thistle which has till now adorned the cover of this paper has been changed to the Alpha and Omega. As Christian anarchists this is a melding of the circle $\text{\textcircled{A}}$ and the Greek letters for Christ. I will however be using the spade and thistle at different times.
WRITE to Digger, P.O.Box 2144, Peterborough, Ont.
Canada