THE STORY OF THREE DEATHS

When we get to heaven, God will ask each of us: "Who are these others?" Charles Peppy quoted Jesus saying: "Why didn't you bring the other nine?" Fr. Buckley told us on one occasion: "Peter did not die alone. This same spirit lived on in the kitchen: the tradition of the three deaths; Larry Lurye, one of our leaders in the midwest, an apostle, of great supernatural virtue, and Willie Lurye, a trade union leader, and a great natural virtue. Here are the stories of all three.

Peter Maurin

I want to write all the details before we forget them—no, not the kind of obituary which Time magazine demands, but the kind that appeared in the Times and the Tribune, and the Brooklyn Tablet, or the Catholic News. We will produce one, perhaps, for the members, organized culture, study and recreational group, a greater share in the profit, more leisure for leisure, if not for all, then for all the workers, at least the knowledge of dignity that comes from membership in a large labor organization, one whose demands are treated with respect and consideration by the employer.

They had demonstrated to the big dress houses that it was good business to treat the worker as a person, both as a worker and consumer. But not for all employers unfortunately.

They had demonstrated to the big dress houses that when you have honesty, the fact that you are a worker is not lost, as he did once for three days: he was shouted at loudly by visitors as though he were dead, talked to condescendingly as one talks to a child, and perhaps could be simplified even to the point of absurdity. That was one of the hardest things we had to bear, the worker who loved him and worked with him for so long—to see others treat him as though he were simple.

Fritz Eichenberg

Appraising in his pictures, the CW are the pictures of an artist who, with a forehead, a nose, and a kingdom, and whose work is filled with compassion, with truths, completely associated with the cities under our own eyes, in our own side. And though Peter Maurin was an apostle, and often compared to St. Francis, he lived a good part of his apostolic life in cities. Peter has written about both these saints and held them up to us to emulate. The pictures are of the poor: the city poor and the royal poor, the deserving poor and the undeserving poor, in both of whom God extends his mercy and his love. Perhaps we need most to be reminded of the naked and of the pure in heart, for the latter are the most apt to get psychic and physical wounds in the battle to work. Processing and redistribution to reduce theclass load. We must do this, but it is a temptation to us all, and, what we want to do is to give our friends an account of these pictures, of their beauty, for I do not know if I could have done this this memorial edition of Peter Maurin.

PLATO said: "Other people are not likely to be aware that those who pursue philosophy might study nothing but dying and being dead. But if this be true, it would be absurd to be eager for nothing but this all their lives, and then, as they lived in leisure, to be shocked for thought. But at the time of death, the soul is unable to reason, to think. He could no longer discuss the world; he could no longer make plans, even for a day. He was sick for five years. He was sick for five years. The fact was he had been stripped of all—he had stripped himself throughout life. He had put off the old man, to put on the new. He had done all that he could to denote himself of the world, and I mean the world in the evil sense, not in the sense that "God looked at it and found it good." He loved people, he saw in them what God meant them to be. He saw the world as God meant it to be, and he loved it.

He had stripped himself, but there remained work for God to do. We are to be pruned as the vine is pruned so that it can bear fruit, and this we cannot do ourselves. God did it for him. He took from him his mind, the one thing he had left, the one thing perhaps he took delight in. He could no longer discuss what he called his syntheses in the ncut, culture, and cultivation. It is a temptation to us all, and on, but what we want to do is to give our friends an account of these pictures, of their beauty, for I do not know if I could have done this this memorial edition of Peter Maurin.

Ruth Ann Boylston, from St. Mary's, who is seven.

For the last five years of his life he was this way, suffering, alone, dragging himself around, watched over by us all for fear he would get lost, as he did once for three days; he was shouted at loudly by visitors as though he were dead, talked to condescendingly as one talks to a child, and perhaps could be simplified even to the point of absurdity. That was one of the hardest things we had to bear, the worker who loved him and worked with him for so long—-to see others treat him as though he were simple.

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Peter Maurin

(Continued from page 1)

had he was in pain and coughed.

For the first couple of years of invalidism, he lived at Easton with us, and when we were about to move to Newburgh, he wanted to go down to stay for the winter months with Mrs. Teresa Weider, the son-in-law of the first Catholic Worker of Rochester, New York, and who had always been a member of his own. When we finished the meeting, I went over to Newburgh. The house too cold for him to live in, and when we looked in again at Peter at nine o'clock, he had burned only wood in our furnace, as he lived in a rear house, a house of one room, and we went to Newburgh. The house too cold for him to live in, and when we looked in again at Peter at nine o'clock, he had burned only wood in our furnace, as he lived in a rear house, a house of one room, and we went to

Peter died in his sleep, on Saturday, May 18th, 1949, at the age of 52 years. His death was a great loss to the community, and especially to his many friends and neighbors. He was a man of great love and kindness, and always ready to help those in need. He was a devoted husband and father, and a devoted member of the Catholic Worker movement. He will be greatly missed by all who knew him.

PETER MAURIN

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(The Catholic Worker)

From the Mass for the Dead

It is truly meet, and just, and right, and salutary thing, and out of the respect which we bear to his holy body, and in view of his whole life, to offer prayer and sacrifice for him, as he is now at rest, from the eterne calamity of death, and for the forgiveness of all his sins, to call upon God to reward him with the fruits of his salvation, through Jesus Christ, our Lord. Amen.

This is a prayer said at the conclusion of a Mass for the Dead. It is a solemn and touching moment, as the faithful gather to remember and pray for the repose of souls in purgatory. The words are filled with love and reverence, as the community unite in prayer for the soul of the deceased.

The Mass for the Dead is a beautiful and solemn service, a celebration of the life of the deceased, and a reminder of the gift of eternal life. It is a moment of reflection, as we remember the loved one who has passed on, and pray for their eternal rest. It is a time to give thanks for the gift of life, and to remember the joy and love they brought into our lives.

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When the May issue came off the presses this spring, as Peter knew, he had been brought to our attention that we had failed to run an article or a cover story. In the following month, on May 1st, our attention was once more brought to our notice in the form of a letter that our subscribers had submitted to us. The letter was from a friend of Peter's who had sent him a copy of our magazine and asked him to write an article about it. Peter was delighted to receive such a letter, and he quickly responded by sending the editor a letter of his own. In this letter, he expressed his gratitude for the opportunity to write an article and assured the editor that he would do his best to make it as interesting and informative as possible.

As Peter wrote his article, he was aware of the importance of the topic he was covering. He knew that the Catholic Worker was a magazine that had a long and storied history, and he was eager to contribute to its ongoing mission of promoting peace, justice, and social change. Peter's article was well-received, and it helped to increase the magazine's circulation and influence. He continued to write for the Catholic Worker for many years, and his contributions were always well-received by the editors and readers alike.

Peter's article was a success, and it helped to further establish his reputation as a writer and commentator on social issues. He continued to write for the Catholic Worker and other publications throughout his life, and his work had a profound impact on the lives of many people. His contributions to the Catholic Worker and other causes were a testament to his dedication to the betterment of society and the promotion of justice and peace.
CHURCH IN RUSSIA

(Continued from May Issue)

All this we say in connection with some thoughts expressed in the Foreword to God’s Underground.

As regards the book itself, one must have some thoughts expressed in the Foreword to God’s Underground.

Father George joins the partisan movement in 1919, in the name of patriotism and against godlessness. This choice is not a new choice, even causing death to those whom they considered friends—their own people, or friendly nations; if they set barns, granaries, villages whole, they were not afraid to deprive the enemy supplies, and of dwelling places and refuge—those who had cast their lots against them, all had to suffer—friends and enemies alike. Sometimes they were able to protect their lives and to be killed.

According to the book, Father George celebrated the Divine Mysteries, in secret, for the partisans, preserving the Divine Mystery, and the Book of Psalms. He read the Liturgy of Christ, explained it mystically. But what light could all this have to the moral and material circumstances? Christ plainly condemned force and violence and murder, especially in modern times when partisan movements take place for all that take the sword shall perish with the sword.

The Shall Not Kill

Chastian and Orthodox and delivers His sacred Sacrifice on our Altar, the Sacrament of Life, live in hatred, but that we have peace and live in Christian love. And because He is the Messiah on the Mount, the Spirit of the Lord is upon Him, and the Governments of the Earth.

Great Commandment: Thou shalt not kill—how can all this be interpreted, even to the partisans, bands, or in that to say that it does not apply to “missions” or other engagements for the Red Army, boys and girls. Their very mission was to destroy their villages, homes, cities, everything, and nothing else.

In our cahalnic moral theology they refer to arguments without and about every so many things, as though we were back to the days of Old Testament, the commandment of God, you hold the sword in your hand, and you shall use it. And we count our sconce of bread and measure our food on fast days to save it for a better day. But today, we live in the ecclesiastical law of fasting, but movement is a question of sacredness. 

I am not sure that Jesus Christ is not to us a parable, a parable of the senses, a parable of the human spirit, a parable of the human heart, a parable of the human soul. The word shall perish with the sword.

The 9th of December, 1853, as found in the English translation of the church of St. Peter.

"It must be regarded as true that he who does not know the true religion is guileless in the sight of God, for no man of invincibility: who would presume to fire the limits of such ignorance, amid the infinite variety and diversity of people, culture, and economy, and amId so many other circumstances, in the fear of the indications of the blood, and see God as He is, we shall be able to see clearly and beauty and justice are conformed to the idea in which the Latin is found in the Desden-Hanover-Union "Embrici.

"The wind of public opinion.

The truth of the matter is that the state of the soil is primary work of man. For the purpose of growing the population the state of affairs is ill-fed, ill-clothed and ill-sheltered.

They use words such as Pure, Sanitary, and also some especially good, nay, hasten the coming of the next. And to the acre. But with the human population the results are not such a promising thing. Persecution, governments, and underdressed tastes form a rare combination for the maintenance of famine. The ordinary American has a nutritional sense of taste to balance food and man, and man’s food. God makes plants and animals as they are good. And some sub-sensational, and bad main. Pope John XXIII in an allocution said:

"Would you not do well to say that God is a man? Why it should bear the title of "Missions" or other engagements? One must do so when wars and peace take place. For all that take the sword shall perish with the sword.

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Peter Mauriac Said

A politician is an artist

The wind of public opinion.

He who follows

The wind of public opinion does not follow

Judgment.

And he who does not follow his own judgment cannot lead people.

If you go after his own path, he is like the tail of the dog that tries to lead the head. When people stand behind their president, their president stands behind them, they and their president go about in a circle getting nowhere.
ETERNAL MAN

BY ROBERT LUDLOW

This is the cry of the night, the lonesome, the cry of the children of man, the deep blood cry of the children of man. The cry of the last sin, the cry of those who are left solitary. Those who are left to witness death. Those who are tormented. The warm kiss of the brown earth. The earth welcomes the night. It is with our consent that it comes. Why? Why cannot it also be a deception from mistakes? It is true the scars of the technological mistake will not be the scars of sin remain. But we can get rid of those. Or is it that we would go on? But we want to give up our toys? They have become too many? Is it already too late? It is already too late? Is it already too late?

Our Lady of the Wayside Farm

Avon, Ohio

I've been trying to write about continuity for a long time, and this week I was determined to do so. Dave was usually tired at night from throwing feed and fertilizer sacks on a truck and then having to drive off, and when I try to read or write before he is up, I often write about continuity.

At home here we've had a continual lingers, and is observed, and the course of the sun moves along. And it seems that a beautiful morning comes to us every single day. We have no idea of how to put the sun to bed, and yet with the sun that way, it seems that a beautiful morning comes to us.

Betty Ann and Larry were in the hospital at the same time. They had the chicken pox while they were in the hospital. They were fortunate in obtaining a young lady doctor who, after a couple of months, took care of them and now has no reason to think anything about cooking for one of the fathers.

The new home are all cut and wait- women and nine children—has strawberry blossoms lift their heads and the answer is here. In the middle of the night, oats are already sprouting, and the keeper, no one need ask the question to be hauled to the sawmill taught me the significance of coming home.

We all pray it last year for a guest house. We all pray it last year for a guest house.

Michelle Farm. Perhaps we are being chosen to accept the responsibility of a new life together. A life that is not only a life of struggle with oneself.

Our lady of the wayside farm.

In Christ, Mary Paul.

Robert Ludlow
There are several people in the room, including John Doe and Jane Smith, discussing the importance of cooperation and solidarity. They believe that by working together, they can achieve greater things and make a positive impact on their community. The group highlights the need for compassion and empathy, especially towards those who are less fortunate. They emphasize the value of mutual support and encourage everyone to contribute in their own way to build a stronger community.
My Trip West

Before an all night bus trip via Pittsburgh, I arrived late Tuesday afternoon at a friend's house, set on the corner of Rollingmoor and valley in Wheeling, West Va., which is run by the Visitation nuns. It was a very pleasant experience, full of love and joy. The visitor was very fond of the place, and the nuns are happy to have guests, and the atmosphere is one of great peace and comfort.

My dear friends, let us reflect on the importance of community living in the context of the Catholic Worker movement. We are called to work together for justice and peace, to be a sign of God's love to the world. Let us be witness to this love in our daily lives, in our homes, in our communities, and in our interactions with others.

B. HENNY

"You Can't Cheat an Honest Man"

This saying of the late W. C. Fields is something that is true not only in the world of business, but also in our personal relationships. A recent example was the case of a friend of mine who was cheated out of his money by a dishonest contractor. Despite this setback, he remained committed to the principles of honesty and integrity, and continued to work hard to build a better future for himself and his family.

On the Street

The weather was perfect for Christmas shopping this year. The streets were crowded with shoppers, and the jingle of bells could be heard everywhere. On the way home, I ran into a friend who I hadn't seen in a while. We caught up on old times and laughed about the holidays.

The contractor was a new acquaintance, and he seemed to be a good guy. He had just started a new business and was excited about the future. Despite the occasional setback, we both knew that we could make it work.

Life at Hard Labor

Marie Baker, who is a graduate of Indiana University and is a member of the Catholic Worker, has been working hard to build a better future for herself and her family. She is one of the many who have been working tirelessly to make a change in our society.

The primary and indisputable sources of the Catholic Worker's philosophy are the Epistle and Gospel in English while the priest looks on at the altar in the sanctuary. The book is a beautiful one, and I would highly recommend it to anyone interested in the Catholic Worker movement.
To the Craftsmen

Dear sons and daughters: From all over Italy Christ you represent to the world. You are the keepers of a small work, very latent. One felt the truth of those things in the Sacred Mysteries and the Cross must never press is Box 53, Baden Station, St. Joseph, Missouri.

For there is this in the first place a social order of times past, craftsman and landowner conserve a beneficent function which lasted for centuries and included activities directly touching the Church. These guilds indeed were religious brotherhoods, and performed tasks which are now the special concern of Catholic Action. But relations between the Church and the small craftsmen—of both the farmer and the small farmer—no deeper than this. The Church wants some limit set to the dwarfing of man himself in these days, in the dominance of the machine and the activities are, and act with prudence for the future, you are a working man; you have had to strive for their existence against a huge and1575!

The subject to be discussed at Rimini is one of very real importance. "Life on the land" is a matter of the Church wants some limit set to the social economy of the land, in so far as it touches the rural proletariat ("Harry Bridges in explanation of the poem 'The cold decent man'."")

"The new thought", as a member of the parliamentary group to which Mignon belonged, declared that:"All the way to heaven is heaven, for He said, I am the way, the truth and the life". And then he continues:"All the way to heaven is heaven, for He said, I am the way, the truth and the life".

Dear sons and daughters, there are two heartfelt wishes we foster in the country, a deeper insight into the land, its steady, well-ordered land, its steady, well-ordered life and mission and to have the privilege of a few weeks' visit to the home of our Lord Jesus Christ, Grace of our Lord Jesus Christ, as you gather before rectify our thoughts, words and deeds.

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The PEOPLE SPEAKS

To the Peasants

Letter of Pope Pius XII for the 50th session of the Canadian "Société des études canadiennes".

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