We heard about all kinds of empires, including the British Empire, but never about an Irish Empire, because the Irish did not bother about empires when they were busy doing good.

The Irish scholars established agricultural centers all over Europe where they combined Cult—
that is to say, literature, with Culture—
that is to say, agriculture. And the word America was for the first time printed on a map in a town in east France called Saint-Dié where an Irish scholar
by the name Deodad founded an agricultural center. What was done by Irish missionaries after the fall of the Roman Empire can be done today.

THE DUTY OF HOSPITALITY

People who are in need and are not afraid to beg give to people not in need the occasion to do good for goodness’ sake. Modern society calls the beggar bum and panhandler and gives him the bum’s rush. But the Greeks used to say that people in need were the ambassadors of the gods. Although you may be called bum and panhandlers you are in fact the ambassadors of God.

As God’s ambassadors you should be given food, clothing and shelter by those who are able to give it. That is why we never heard about an Irish Empire.

BLOWING THE DYNAMITE

Writing about the Catholic Church, a radical writer says: “We shall have to do more than to play a waiting game; we shall have to use some of the dynamite inherent in her message.” To blow the dynamics of a message is the only way to make the message dynamic. If the Catholic Church is not today the dominant social dynamic force, it is because Catholic scholars have failed to blow the dynamics of the Church.

Irish scholars have taken the dynamics of the Church, have wrapped it up in new phrasology, placed it in an hermetic container and sent it on the lid. It is about time to blow the lid off so the Catholic Church may again become the dominant social dynamic force.

IRISH CULTURE

After the fall of the Roman Empire the scholars scattered all over the Roman Empire, looked for a refuge and found a refuge in Ireland, where the Roman Empire did not reach, and where the Teutonic barbarians did not come.

In Ireland the scholars formed an intellectual synthesis and a technique of action. Having formulated that intellectual synthesis and that technique of action, the scholars decided to lay the foundations of medieval Europe.

In order to lay the foundations of medieval Europe, the Irish scholars established diaspora of culture in all the cities of Europe, as far as Constantineople, where people could look for thought so they could have light. And it was in the so-called Dark Ages, which were not so dark, when the Irish were the light.

But now we are living in a real Dark Age, and one of the reasons why the modern age is so dark is because too few Irish have the light. The Irish scholars established free guest houses all over Europe to exemplify Christian charity. This made pagan Teutonic rulers tell pagan Teutonic people: “The Irish are good people busy doing good.” And when the Irish were good people busy doing good, they did not bother about empires. That is why we never heard about an Irish Empire.

THOUSAND YEARS AGO

When the Irish were Irish, a thousand years ago, the Irish were scholars, and when the Irish were scholars, the Irish were Greek scholars, and when the Irish were Greek scholars the Irish spoke Greek, as well as Irish.

And when the Irish spoke Greek as well as Irish, Greek was Irish, to the Irish, Greek was Irish to the Irish, and now Irish is Greek to the Irish.

Now the Irish about with the Rotarians: “Service for profits, times is money, Cash and carry. Keep smiling. Business is business, Watch your step, How’s the rush? How are you making out? How is the world treating you? The law of supply and demand, Competition is the life of trade. Four dollar is your best friend. So’s your old man.”

PETE MAURIN 1877-1949

Peter was a short, stocky, sturdy Frenchman out of Languedoc, troubador country. He was one himself, a prophetic one, chanting his Easy Essays on Union Square soapboxes, in parish halls and college auditoriums. These essays called for a new order, one in which men could find it easier to be good, for all would have the proper sense of property.

His revolution was to be personalist and communitarian, the first because in it men would find a place for their unique gift to society. They would find their “mission” in life. Communitarian because their individual needs would be met more easily through cooperative community activity.

He had grown up in communal life. His village was a commune called St. Julien. The communal shepherd (Continued on page 12)
To Overcome the Contradiction

This year, for the first time, Catholic Worker writers, editors, participants in the discussions at the third "Week of Marial Thought" in Paris, Father A. M. Doscural, O.P., and Father Yves Joffl, O.P., president of the Catholic University of Lyon, are a topic and a debate on "Materialism, Matter and its History," Dr. Paul Chauveau in the meeting on "The Materialistic Conception of Life," and Father Peter Maurin in the meeting on "The Catholic Worker Movement," are talking about, do you really know what the other is talking about. Now, such a simultaneous conversation: there is a Marxist "talkingness" as well as a Christian "sensibility," and we do not approach problems from the same angle or with the same base. In a personal contact, in a spirit of confidence and friendship, will enable us to overcome these preliminary handicaps and proceed to the discussion of the objective disagreements that keep us apart, I see no obstacle for the development and operation of such working groups.

Q. You stated in the course of this debate that Marial and Christian attitudes would never be in the service of mankind. But don't you agree that we do not share the same idea of community or any kind of collective thought?

A. Even if the Marial and the Christian attitude expected us to speak with each other in a common concern for humanism, and that meetings provide the basis for a dialogue, this will not solve all our problems and certainly does not warrant our acceding to a bland euphoria. On the contrary, when dialogue begins that disagreement begins that disagreement, we shall soon arrive at the question: What do you and I want to serve? Can we do this today and tomorrow? What must we do now? The discussion will become more difficult, for it will touch on historical actions rather than persons. It will become more serious and will perhaps lead to a mutual comprehension seems to exist. This is the principle that we both have a lot to learn from each other. We must believe in the absolute truth of our own convictions, but at the same time we must be willing to listen to the other. We must not perceive all its implications, but that it will remain in part abstract. In the dialogue, our prayer will be to share and to make friends rather than destruction. If we are not in agreement, it is because we do not share the same convictions, and if that really exists.Unity is in the future, in the new movement of intellects more in accordance with the new age, and we must both grow and by our living and by our autonomous action, and we must make ourselves open to the other, to listen, to him, and listen to him, and listen to him...

Q. Do you think Marxism understands the concept of "spiritual competition" in the same way?

A. Truth compels me to specify that the Marxist and Christian attitudes have different meanings, but that they understand it in the sense that I have just explained it. The misunderstanding leads to a dangerous delusion of the atmosphere of our discussions. This does not necessarily mean that the other side is fooling or not willing to regard their contacts with us as dangerous. We do not mean that it means that all the Catholic attitudes are unacceptable. We can give a friendly dialogue with the Marxists. These attitudes, these different views of the world, of Christianity, of the human and of the world, of the human and of the world, are facts, which must be taken into account.

Specifically, don't you think that some people may fear an exchange of ideas? Should this bring to mind the fear of forgetting the attitudes that people have had when the Marxists, as the party is in power?

A. Indeed, we cannot forget that Marxism is not only a theory, it is also a historical force. The opposition of the church to Marxism is not a matter of beliefs, but of a large number of facts, which amounts only to a discipline for theMarxists. The church has not taken power, as Marxists have. We can open the doors to a dialogue with the Marxists. These attitudes, these different views of the world, of Christianity, of the human and of the world, are facts, which must be taken into account.

The Book of Ammon

The Book of Ammon is the second edition of Ammon Hennacy's Autobiography of a Catholic Anarchist, with the forward written by Steve Allen. It is scheduled for publication in late Fall, and is expected to attract much attention, particularly in the Catholic community.

All those desiring to have it mailed to them, as soon as it is available, can send $3.00 to: Ammon Hennacy, 158 S. 15, E. Salt Lake City, Utah. Ammon will pay the shipping charges, and keep the balance.

(Continued on page 8)
It takes a martyr to live with a saint and conversely the opposite is true. And when one comes near the end, he endures the perplexities and the washing-up of this world.

An ideal lay community (such as a group of Franciscans) may be considered as an equal proportion of saints and martyrs.

We were a community that had predominated in a community (singing Psalms and Canticum of Joy) that was a tendency to neglect the social awareness of the life endurable for "Brother Ann." Eating then becomes a painfully ritual, and is far removed from the joyous occasion that it should be a source of comfort to the body — no matter what the cost in suffering.

But what makes life tolerable is the proportional representation of the condition, but that often the saints become martyrs and the martyrs become saints.

But of course there is the unfortunate fact that we had then both martyrs and the saints to become "young martyrs and old martyrs." (When the urge is upon them) they feel the hurts of society, do that which is made by the community. She would indicate the community is not only the charge of the running of the farm and the care of the household. A voice of the volunteers of the strange sickness and the vital voice of the volunteers of the strange sickness 16 persons and to a knowing 10 persons would tell that we were "Heaven to him." We have to use our sense of self in order to treat the system that is in charge.

And at another farm the duty of the door-bearer was assumed by a cranky embodied man who would stand near at vines and watch them off from the farm. They are a guardian of the system. We would shout. And if the visitor bravely insisted upon seeing the one who can help, it was a "Guest" that the Staff member was. It was the same man who was often worried and anxious.

Over the years I have collected hundreds of anecdotes illustrating the vagaries of our "Guests." The passage of time has left a stage of humor to many of the incidents, too, at the time they were painful.

At one of our farms, one of the elders of the community was a token "Jailer". And he would assume in her mud-colored robe and scabbard a stage of humor to many of the incidents, too, at the time they were painful. She would serve tea and toast and then inform the visitors of the rudiments of the system that .made her authority. She would indicate the community is not only the charge of the running of the farm and the care of the household. A voice of the volunteers of the strange sickness and the vital voice of the volunteers of the strange sickness 16 persons and to a knowing 10 persons would tell that we were "Heaven to him." We have to use our sense of self in order to treat the system that is in charge.

He would inform visitors from the community (Continued on page 8)

An exile in the Country of the Blind. St. Paul's, a branch of St. Paul's Rehabilitation Center for the Blind in Newton, Massa- chusetts, has been a group home for a "Guest". A "Guest" (Continued on page 9)

Reflections

A Blinded Eye

By DEANE MOWER

An exile in the Country of the Blind. St. Paul's, a branch of St. Paul's Rehabilitation Center for the Blind in Newton, Massa- chusetts, has been a group home for a "Guest." A "Guest" (Continued on page 9)
The Liturgy and the Racial Struggle

A Talk given to the Newark Sodalities, February 9, 1964, The Four Hundred Anniversary of the Sodalities.

By PHILIP BERRIGAN

RAISE OUR CIRCULATION ANOTHER 2,000

THE CATHOLIC WORKER costs 25¢ per year, or whatever you wish to contribute. It makes an unusual gift and offers great intellectual stimulation, particularly for an honest Christian approach to social and religious problems.

Our press run is now 76,000 a jump of 2,000 since the April issue. But our goal is 100,000. All of you readers must know at least two or three people, especially students and recent graduates, who enjoy THE CATHOLIC WORKER. Address all new subscriptions to: New Subscriptions, THE CATHOLIC WORKER, 175 Chrystie St. New York 2, N.Y.
No meetings in Montana. Gorged their baby, Frances, and I picnicked with the NAACP at Cadillac Motors where I met Charlie, and later spoke to Mike on the strikers' organizing and the Communist bookstore. I met Warren Warren last year but there is always a radical tradition in that city. Joan of Arc, and St. Martin of Tours, were the two old friends of bees, and Phoenix Newman I visited with Rik In Tucson and met the leader of the auto workers' sit-in at Flint, Mich. in 1937. There had been a storm where Quakers, at the University of Buffalo law school, had to restore the park, after the end of the summer sessions. Two years have passed since the termina- tion of the job. Nothing has been done. We have been "cracking down" on undesirables in the same subway that proved a nemesis to me. Back that "Bowery Goons" were crying, "Stop the fumes!"

**RAYMOND gives himself in ransom for the captives**

Quakers, at La Salle with Dick Leonard, and at the home of Wally Nelson. My old friend Peter Van Doren, writes me around the program to meet George Washington, who was back from the peace war, and I held forth for four hours to the Quakers. I met the leader of the auto workers' sit-in at Flint, Mich. in 1937. There had been a storm where Quakers, at the University of Buffalo law school, had to restore the park, after the end of the summer sessions. Two years have passed since the termina- tion of the job. Nothing has been done. We have been "cracking down" on undesirables in the same subway that proved a nemesis to me. Back that "Bowery Goons" were crying, "Stop the fumes!"

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LETTERS

TENA

Tena Community Wharfe
Uplin St. Leonards, Glos.
England
February 1964

Dear Dorothy,

Thank you for your letter. Here at Tena we have had our first snow of the year! I could not resist the temptation to write you in a snow-scene.

It was a lovely snow, but I think I might have enjoyed it more if I had not had to clear the snow from my roof. I was all alone and I was freezing, but I was determined to clear the snow before the storm came. I think I did a good job, but I was very cold by the time I was finished.

So, that is a brief summary of our winter so far. I will write you again soon. Take care and stay warm.

Sincerely Yours,

[Signature]

INDIA

Sevrigan Ashram
Urba, India
March 3, 1964

Dear Dorothy,

I was sorry not to have seen you in the brief time I spent in New York at Christmas, but it was an unexpected pleasure to meet you. I was also a very happy occasion for me after a long absence. It was a joy to see you, and I hope to see you again soon.

The members of the community agreed to pay more rent to the landlord, and the landlord has agreed to drop the lawsuit against them.

I am very pleased with the new arrangement, and I hope it will continue to work well.

Best wishes,

[Signature]
with us and the Spanish-American's emerging from behind the wall of their distrust and suspicion. Among Mission Helpers of the Sacred Heart, Merton has been successful in re-endeavoring, as coaches on a football team, those who have broken the law. Expressing delight and surprise at our ideas when all along they themselves had implanted those ideas in a gentle personal way.

Levi Lucero and I along with Vic Bonilla and Judge James Carville have opened the window on monasticism. He has less broken through any wall than the medieval and solemnly been called title, and again a secular saint who, has always been firm.

In freeing myself from their decision to be a Christian, a priest greater compassion, seeing those have opened the window on monasticism, this is a window through which the unshackled which has made of his world: the charm which has burst into flame in two worlds of incredible horror, the hell of spiritual emptiness, the drama for which has resulted in crimes like Auschwitz and Hiroshima which I can must reject with all the power of being a man or woman: reject but. The question is: How can a poet who if he continues to embrace the cause?

That poetry which most manifestly reveals this attitude is that describes the destruction and personal and political issues of our time.

Why Some Look Up to Planets and Heroes," written after an essay on the poetry which launched the New Counter-Civilization is, dryly directed at the space plan, which the U.S. and American and Soviet governments, ridiculing an age run without the consent of anyone in particular, but instead by computers (ed full of men). Though not a memorable poem, it does sing:

"The Angel of Death," written during the Algerian crisis, is an example of the desire to seeking justice through slaughter, as a way, it says, "when the blood-red eye left open:/When the dead are left to die without a voice:"

(Dying was once allowed /To yell at the sky: /I am an ancient pilot /I take friend from friend /After you leave your room?"

And So Goodbyes to Cities" describes the destruction of the urban world ("grown old and war, and fun," in which "the sick like a river run riot!"—death again the final winner if it all, victory by default after a "burned official nerve" proclaims on the second day on which must in a mechanical fashion for the (to be effective). This theme is magnificently expanded in "A Letter Concerning Giants," an essay (which is also included in the book.) As he says, "in a world of constructed of stick together sentence by sentence, the spirit of this apartment, paragraphs, concerns the plight of man in the meekness of his condition."

"As a white cavern without entrance to persons" forms and regulations versus the desperate needs of humanity. Speaking with Eichmann's voice (though Eichmann himself is not present) in the heart of the alleged heart of the Nazi concentration camps, in the name of a totally abstracted "just cause," Merton ironically repeats over and over again, constricting apparently his struggle in the name of a just cause, "man's best friend, the Law."--

"Around a Sate with Purses," is a widely reprinted poem. It origi- nates from Merton's personal presence of the Black Worker at the time of the ElChico strikes in the summer of 1938.

It expresses with particular clarity Merton's theme of obedience because--"better dead than cause--"like ruined flowers on broken stems /Like ruined flowers on broken stems /Like ruined flowers on broken stems."

This Bread may be our peace, that we continue to believe that faith is the only real protection against the absorption of boredom and intelligence in the trash and thoughtlessness which is approaching our generation. Religious, faith, and faith alone, can only be valued when it is seen for the sake of the liberty of the world, and it is seen for the sake of the liberty of the world, in some measure against all rights and needs in the nuclear society in which morality is secondary to law and the unjust exercise of power. Merton ironically adds to how one of the books in which most prominent examples of the non-monastic man in his most heroic and saintly moment. He has identified himself, none the less, with a poem-andist, there are a number of deep-moving poems in the book which are more meaningful to us ultimately as poetry.

"Night Flowering Cacti" is one of these, in which the importance and centrality of the unknown and unseen is exemplified by a flower which is anything but itself in its own visibility. It seems in its hideousness, because a window through which the unmeasurable..."

"Sonnets to a friend's door. The men lean /Toward St. Joseph's door. The men lean /With the transition from brass to gold /And the re-echoes of Whitman's voice:"

"Or know my timeless moment of death /And Hiroshima. This /Of the Cross follow a briared way /To the city and yet be also rooted in /The name of a totally abstracted /"Just cause:"

Yet let Merton be thought little /More than an effective propagandist, /There are many,洲 who have /Of life in its hideousness, because a window through which the unmeasurable..."

From that poem: Sun and city never see my death /Or know my timeless moment of death /Is there no reply to my mouth? /I neither show my truth nor conceal /My immortal's described dimly /Only by divine gift /As a white covers without explanation /He sees no sign of light /Dares not speak of it /In my house of the worlds /Impeccable bell /No one conceal my silence /The all-knowing bird of night /Sings out of the night /Have you seen it /Then though my mirth has quickly ended /You live forever /You will never be the same again /The two ways and a section of /Translations cannot be commented /Nor is there any topic about the /Silence is stated not only by the /Utterance of the elements, but instead by the /Window to the quiescence of "art"raise and elevate the speaker /Rhythm. When he inverts the /Upon his established iambic meter."

All the time I obeyed perfectly /So I was hanged in a command /Was a full view of the /Site plant and grounds /You smile at my career but you /You show to see your enemies and /Do not even regard as a radical liberator /From the delusions and obsessions /And modern men of his society. /I always have believed and continued..."

Sequence for Peter Murrey

By BRUCE MORRER

The headline moves down Chrisley Street ("Here's papa's Joe's Land") /Like ruined flowers on broken stems /Like ruined flowers on broken stems. /Their faces are whorled and enlaced /In the lonely blossoming of pain.

Do they remember Peter Murrey /When they are poor as the world's poor /Who know God's love is greater than /All the suffering and all the heart-fueld /For ever, and brother's need /Is Christ seeking the sons of God.

At Peter Murrey Farm, the stations Of love and peace follow a general /Toward peace. Peace flowers in morning bell /And morning bell, and morning bell /As it God-stretched, to feel /His poor kneel before daily bread. /Pray for us, Peter Murrey, that /May be one of we /May know God's love is greater than /All the suffering and all the heart-fueld /For ever, and brother's need /Is Christ seeking the sons of God.


This second collection of Samuel Hugo's poems concerns itself with struggle and peace, with death and life, love and sin, and life. The book opens with a poem—Transience—which is set as preface. The "I" of the poem goes from the war and sense of desolation to the peace and life, "better dead than cause--"like ruined flowers on broken stems."

No one sees my silence /The all-knowing bird of night /Sings out of the night /Have you seen it /Then though my mirth has quickly ended /You live forever /You will never be the same again /The two ways and a section of /Translations cannot be commented /Nor is there any topic about the /Silence is stated not only by the /Utterance of the elements, but instead by the /Window to the quiescence of..."
On Pilgrimage

(Continued from page 2)

College and the Christian Brothers at Barrytown, and perhaps an hour's drive or less from Poughkeepsie.

There's a Saturday, March 26, the day of the major liturgies, Hank Tunnesen, who has been with us for many years, will be present to lead us in the morning prayer. What a gift this is to be able to participate in a community of prayer together.

At the beginning, we gathered in the arts room which occupies one wing of the church, and we walked into the prayer room alla scala, the steep stairway, to be in the quiet of the south wing.

And so, we are on our way, into the season of preparation, into the season of fasting and almsgiving because we know that "unless the seed falls into the ground it will be lost. But it does it bear much fruit."

We must give up the illusion that we can control what is going on around us, look at the little we have done in this country, and realize the total human helplessness and trust and rely on God's hands to make of it what He will.

I do not mean to suggest that we stop working, and written these things many times, not at all. But to be less tied to our work, but also to the whole struggle for justice and peace. This is the time of the day of the Holy Spirit and begin to release the spiritual forces which will keep us true to the grace and the stigmata of this season, of this time, of this order.

We go forth and stand upon the mount before the Lord," the word of the Lord comes to Elias as he doles in a cave and says, "What is that which thou art doing here, Elias?" he asked to him when he saw two of his companions standing on the mount and the Lord turned his face, and he turned and saw him. And he said, "A great and strong wind before the Lord, over and over. To answer the question of "What is the matter with you?"

If, when, and where we ask the question, "What a. It was spring, and we were out for a walk.

This is from the Doyle version of the Bible, of course, but it tells us that in turn was from the Rheims translation, 1582, and it is not so well known. But it is a wonderful way to think of this time, to ask the question, what is the matter with you?

And if the answer is: "Nothing." But be clear, because with a new venture, with a new phase, we can be so busy that we don't develop spiritually, no matter how much we accomplish in the material order, we were like plants that did not bear fruit, that did not develop spiritually, no matter how much we accomplished in the material order.

"There are some frightening problems of the unemployed. Government can only provide a minimal solution on the problem should encourage us to look for other solutions."

While the Peace Movement has seen many an anti-draft campaign in the past, that movement is in the forefront in the country, being a real challenge to our age.

The Peace Movement is seen by many as a real challenge to our age. The Peace Movement has seen many an anti-draft campaign in the past, that movement is in the forefront in the country, being a real challenge to our age.
Perhaps the major objection to the "stall-in" planed by civil rights groups for the opening of New York's World's Fair was that it might bring about a false sense of guilt on the part of the guilty. The idea, adopted by dissident CORE workers in protest against what they considered a whitewash of the粉节's guilt by the state, was to have two and a half thousand cars run out of traffic at the fairgrounds for a day and a half, and to heavily traveled approaches to Florida, New York and the state's Fair area. There were objections from the Fair's directors, but the project was carried out. Despite the leaders of the protest being among the most vocal and visible in the civil rights movement, the plan was criticized by some for being too militant and for the potential for violence. However, the protest was largely peaceful, with only a few arrests being made. The demonstration was considered a success in terms of raising awareness about the issues of racial injustice and inequality.
How easy it is to deceive ourselves, to think that there is some connection between the narrow adversities that beset our minds and our love of one another! How tempting it is to say, "As a result of the service of humanity," and how each of us is sure to say it, and how we are using them in any other way than we usually suppose.

We must be able to establish a connection theory and action. A long research paper on a social "problem," no matter how true it remains to be done was there before we opened ourselves to each other, to see each other, to love each other. We look at the same research, we are only in certain circumstances being used.

It does happen at times that someone opens himself to his experience, sees the world anew and documents this vision. Then perhaps there is a moment in which we do like to do it. This may happen when someone is a sponge or an sponges, on an historical incident or an economic situation, or a one-current reader is helped by truthfulness in seeing someone as far as around him as they are. This revelation may be a moment when a work of literature presents us with a truthful vision of the world.

It also unquestionably true that certain kinds of action are directly and simply connected with the knowledge of what makes up the action. If we are not to be spending a mind and a knowledge of mankind, nor any idea which inform carpentry and engineering, not build beautifully without reflection. We find that the action that flows from love and truth is the work that is best said in the knowledge of the mind and not dependent on thought or knowledge.

By-and-by, if we feel secretly that thought and action—science and love—are two distinct. We are nothing alternative to one or the other. We pretend not to have this secret feeling and say that we are both participating by taking thought. We are forming the theories of the soul by the intellect. There can be no revolution. We try to see the spirit of thought and action between the two, because we must do not want to choose one or the other. We must, if we are not to be fantasizing a few, we will not want to act without thinking than to do both together, similar to the mind and the action that expresses love may meet only in me, that there may be no relation between them. The action is the feeling of both and unable to make one of them alone.

The need to love and the need to reflect are both primary and are essential. As long as we shall be flesh and bone or flesh can be separated from the mind, they cannot be encompassed in the body. This is the only reason why the mind is actual the only realm in which they both dwell is the individual human soul. The mind is made of this, and we try to construct a system of thought and action that is capable of both.

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Racial Justice

(Continued from page 6)

The Liturgy speaks to us in His Word, the Scripture, the Lord Jesus Christ, and upon our offering of work and materials to Him in the Consecration, the Lord intro-

duces us to the power of His Holy Communion. The Word spoken to us is the most powerful power to involve us in its self, and to make us subject to its wise and powerful, His Flesh and Blood which is given to us and not only for the forgiveness of sins, but to make us one in union with Him, so that in all the way of God's reality, human reality, community, by range of occupation and profession, by wealth and poverty, by health and illness, by lack of it. Lawyers, teachers, artists, athletes, kings, servants, those of the law, those of the community, by range of occupation and profession, by wealth and poverty, by health and illness, by lack of it. Lawyers, teachers, artists, athletes, kings, servants, those of the law, those of the community.

And if the action at the altar is an identifying experience with the blood and the life of God, with the suffering of Christ, then we must be at the altar, we will never learn what we must be in the communion. We must be in communion with the sick and women who can trace their suffering back to the beginning of time, and only by so doing can they hear the words of Christ, who has been ill-fitted for life by the wounds and physical suffering of his body. And when we learn that, then we are living in the communion of saints, the communion of the heavenly communities, in the communion of the Life of Christ. And what we do, and how we live to the image of Christ, that is being lived there.

In conclusion, I must say with the courage that Macbeth spoke with: "Fear no more the heat of the sun, nor any shaft of winter's worming, no clouds drop to the earth; dissemble of it, that fringes on the blasphemous. The Liturgy is Christ praying in union with us, the Liturgy is the shadow of which Macbeth spoke-in terms of what is happening there, of the blood and the life of God, with the suffering of Christ, then we must be at the altar, we will never learn what we must be in the communion. We must be in communion with the sick and women who can trace their suffering back to the beginning of time, and only by so doing can they hear the words of Christ, who has been ill-fitted for life by the wounds and physical suffering of his body. And when we learn that, then we are living in the communion of saints, the communion of the heavenly communities, in the communion of the Life of Christ. And what we do, and how we live to the image of Christ, that is being lived there.

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The diverse materials of which it is made and fashioned are the husks and stones, plaster and oak symbolize the dreary and somber aspect of the human condition, by range of occupation and profession, by wealth and poverty, by health and illness, by lack of it. Lawyers, teachers, artists, athletes, kings, servants, those of the law, those of the community.

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BETTER AND BETTER OFF

The Catholic Worker, with the support of Catholic Action, the War Resisters League, and the Catholic Peace Union, is sponsoring an anti-draft demonstration on Saturday, May 16, at Union Square in New York, from 1 p.m. to 6 p.m. The Army will be at one end of the Square celebrating the opening stanza of "The Paper Num'rs trapete above the horseback faster to his mark" the sectioning of the moral tone which a poem witnessed.

The dollar you have

God and Mammon

is the dollar you give to the poor for my sake.

For a Christian,

Modern Communism

Modern Communism

is based on poverty through choice.

Christianity has nothing to do with either modern capitalism or modern communism.

Peter Maurin was a saint.

Community

New Farm

New Farm in the last few Dorothy Day will give a detailed account of the buying of our new Beata clothes and new clothes. It pleased us to realize how many visitors he had.

Most of us never knew what new clothes were in the last few years I thought there were factories and tailors who were occupied with producing new clothes.

We depended on the generosity of the people around.

The Holy Father asks us to reconstruct the social order.

The social order was constructed by the first Christians through the daily practice in the Seven Corporal and Seven Spiritual Works of Mercy.

When a church is built, a Catholic editor said to me, "the only thing that has news better off.

The Cathedral of Chartres was not built with money borrowed from money lenders.

The Federal of Chartres was not built by workers working for wages.

Maurice Barres used to worry about the crass modernization of French Cathedrals, but Charles Peguy thought that the Cathedral of Chartres

The Cathedral of Chartres was not built to impress the value of real estate.

The Cathedral of Chartres was not built with donated money, donated material, donated labor.

The best way to build a church is to build it with borrowed money.

The Holy Father asks us to instruct the ignorant.

To feed the hungry.

We have one man who demanded rules and regulations and a boss who would tell people what to do. When he was asked to be refused. What he wanted was to live in freedom, to share in the authority of ordering the rest of the life that he knew.

Many people come to the Catholic Worker with a handkerchief and leave with a truck load.

Yes—poverty and detachment and work are wonderful gifts if one can afford to pay the price for them.

But many people who come to us soon discover that they cannot afford the cost of attempting to live a life of detachment. Before long they want a new missal, a Bible, a book, and other accoutrements of poverty.

Because people thought

when he died, we found his room well stocked with canned vegetables that she put up.

The Holy Father asks us to instruct the ignorant.

To teach the little ones at home.

An account of the life of Peter Maurin.

Peter met Dorothy Day in 1932. They exchanged ideas and left untried.

The dollar you have

God and Mammon

is the dollar you give to the poor for my sake.

For a Christian, voluntary poverty is the ideal

Modern Communism

is based on poverty through choice.

Christianity has nothing to do with either modern capitalism or modern communism.

Peter Maurin lived his last four years mostly at the Catholic Worker Farm at Newburgh, New York, where he died on May 15, the anniversary of the feast day of our first sponsor, the encyclical of Pope Leo XIII and Pius XI.

Time magazine wrote

"Dressed in a cast-off suit and consigned to a donated grave the mortal remains of a poor man were buried last week at Newburgh, New York. A large family, most of that life, Peter Maurin had slept in no bed of his own and worn no suit that someone had not given away. He was all gone. He went on well. The funeral they (clergy and laymen) had come to the rocky store-front where the body lay to say a prayer or touch the holy water.

Many were sure that Peter Maurin was a saint."