We come together with great joy to celebrate the send-off of the Cause for the canonization of DOROTHY DAY to the Congregation for the Causes of Saints in Rome

MASS in THANKSGIVING
with the
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DECEMBER 8, 2021 7:30 PM
Feast of the Immaculate Conception

ST. PATRICK'S CATHEDRAL
NEW YORK CITY

IN OUR TIME

Newsletter of the Dorothy Day Guild
Special Commemorative Issue
Winter 2021

Dear Friends,

All of our work together is beginning to bear fruit! We're reminded of St. James who counseled patience until the coming of the Lord: "See how the farmer waits for the precious fruit of the earth, being patient with it until it receives the early and the late rain." After years of patient and painstaking evidence gathering, seeking to lay bare the vast evidence of her heroic virtue, the Guild is transmitting the Cause for the canonization of Dorothy Day — all the 137 archival boxes and over 50,000 pages — to Rome's Congregation for the Causes of Saints. Oh, sweet rain!

It has been a long journey to this ending of the Cause's local, diocesan phase and the start now of the Roman, and final, phase. And you have been — and remain — a vital part of it. Dorothy liked to say that all is grace. To which we add — and will say at the commemorative Mass on December 8th at St. Patrick's Cathedral — all is gratitude.

Dorothy understood her life as being a journey toward God. She was "on pilgrimage," the apt title of her column in *The Catholic Worker*. And her pilgrimage was a distinctively human one, filled with twists and turns, joys and disappointments, gains and losses, good company and bad, laughter and tears. It was, in fact, with "tears and anguish" that she famously prayed in the heart of the Great Depression on the feast of the Immaculate Conception that some way would open up for her as a Catholic to wed charity with justice.

She was uncomfortable being described as a "Catholic convert" because, as she told biographer Robert Coles, it sounded so final and decisive. Instead, she saw her Catholicism as a lifelong venture and insisted that she had a long way to go. She equally insisted that the Sermon on the Mount was an eminently practical guide, foreshadowing Pope Francis's telling young people that to discover the Catholic "program" they need only read the Beatitudes and Matthew 25 "and nothing else."

Whether about herself or others, her Church or her world, Dorothy Day had an uncanny ability to see to the heart of the matter. She was as convinced of her own sinfulness as she was that all men and women are called to be saints. "We are all on the way," she often wrote. And she loved to quote St. Paul. "'We are all called to be saints,' — and we might as well get over our bourgeois fear of the name."

Somehow because of her witness, we take this prospect more seriously than we might ever have imagined. We risk taking our own pilgrimages, following the signposts Dorothy Day left behind, leading perhaps not to Rome, but to that abundant life she sought and ultimately embodied.

"THE SAINTS OF ALL TIMES ARE NOT SIMPLY SYMBOLS, DISTANT, UNREACHABLE HUMAN BEINGS. ON THE CONTRARY, THEY ARE PEOPLE WHO LIVED WITH THEIR FEET ON THE GROUND; THEY EXPERIENCED THE DAILY TOIL OF EXISTENCE WITH ITS SUCCESSES AND FAILURES, FINDING IN THE LORD THE STRENGTH TO RISE AGAIN AND AGAIN, AND TO CONTINUE ON THEIR JOURNEY."

~ POPE FRANCIS

**The "Ichthus" image ("the sign of the fish") was used by the early Christians as an easily recognizable symbol for Jesus. Dorothy Day's saintliness, we pray, will become increasingly recognizable — easy for all to see.*

DOROTHY DAY AS SAINT
HOLD FAST TO LOVE

by David J. O'Brien

(When Dorothy Day died in 1980, ***Commonweal*** *magazine knew immediately who to ask to write her obituary. Similarly, we too knew who to ask to mark this truly historic event — the transmission of the Cause for the canonization of Dorothy Day to Rome. David O'Brien has been writing, thinking and creatively wrestling with the meaning of the American Catholic experience for decades, most notably as Professor of History and Roman Catholic Studies at the College of the Holy Cross. He and his wife, Joanne, have opened their hearts and home to countless Catholic Workers, many of whom were David's former students. Now professor emeritus, David remains the kind of engaged in-the-world scholar Peter Maurin and the Catholic Worker extolled. We are deeply honored by his contribution to these pages.)*

Dorothy Day made more than a little history. Along the way she changed a lot of lives, mine among them. Some of her history-making was simply through her presence. The late John Cort, when a student at Harvard in the 1930s, went to hear her speak, then decided to join her movement in part because, while offering a challenging vision of Christian discipleship amid the wreckage of the great depression, "she seemed to be having fun." I first learned about her when I began graduate school in 1960 and by chance rented a room with a Day-inspired Catholic Worker couple, who introduced me to Christian ideas and practices I had not heard about in fifteen years of Catholic education ending at the University of Notre Dame (To be fair I may not have been listening.)

When I was young, people thought that Dorothy Day, who welcomed strangers, accompanied strikers, faced up to racism and antisemitism and opposed war, all war, was at the radical edge of the Church. In 1976 I was responsible for bringing her to a hearing held with two dozen American bishops. To my surprise, she was extremely nervous about facing bishops in front of television cameras. What she did not know was that the bishops on the panel were even more nervous about facing Dorothy Day, worried not that she was on the radical edge, but that she embodied the Gospel they preached and might ask them what they might do for the poor and for peace. When she died, I was asked to write a long obituary for *Commonweal* magazine. In part because of that experience, I wrote that she was not at the edge but at the center of our faith and our Church, living amid chaotic change, doing God's will and trusting in God's ever present love.

History Happens

The Context of the Cause

It is now over forty years since Dorothy Day passed from us. A lot has happened. The American people, Catholics among them, have changed since she left, the American church appears deeply divided, and our country's struggles with poverty, racism and war are still with us. Far more than in 1933, when she and Peter Maurin launched their movement, and far more than 1980 when she died, everything now seems up for grabs, shared American memories seem thinner and more complicated, and many of us hunger for new aspirations for our own lives and for our country, our Church and our world. Pope Francis says that we are not moving through "an epoch of change, but a change of epoch." Speaking to the United States Congress in 2015, he called attention to two American Catholics, Thomas Merton and Dorothy Day, who offered "ways of seeing and interpreting reality." Merton dove as deeply as anyone could into the Christian intellectual and spiritual tradition and emerged to seek God, and wisdom, everywhere, with everyone he met a potential companion on the journey. Dorothy Day's journey had its inner path, to be sure, but her vocation was not Merton's plunge into solitude but a lifelong and deliberate plunge into the world, the world as it is, not as we would like it to be, into conflicts over human dignity and solidarity, among broken people who were Christ among us. She does, indeed, in Pope Francis' words, provide us with "resources to move forward."

A Saint for Our Time

Love as Question, Answer, Decision

I still think that Dorothy Day was "the most significant, interesting, and influential person in the history of American Catholicism." I made that claim when she died and I was not alone. Garry Wills called her "The Saint

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of Mott Street," Notre Dame theologian Lawrence Cunningham ranked Day with Merton as our most impressive American spiritual guides, a judgment later confirmed by Pope Francis. The American Catholic bishops, led first by New York's Cardinal O'Connor, now by Cardinal Dolan, think she should be declared a saint. Day, once considered a "radical" for her pacifism and uncompromising advocacy on behalf of the poor, now is claimed as an inspiration by Catholics of all parties, and by non-Catholics worried about American character, like *New York Times* guru, David Brooks.

The movement to make Dorothy Day a saint received a major boost from the publication a decade ago of her diaries and letters where we engage her as an impressive journalist, Christian witness, and spiritual guide. In the letters we meet her again as a person very much like us, struggling with relationships, worried about her family, anxious to help the poor, moved by the generous faith of those who join the Catholic Worker movement. She accepts, sometimes reluctantly, responsibility for that movement and provides as best she can care for the poor and for the dedicated, sometimes disorderly communities who try to provide "food, clothing, and shelter at a personal sacrifice." If saints are people who, over a lifetime, try very hard to live out the Gospel message of love, in the first place with those they meet every day, then these texts provide a lot of evidence of Dorothy Day's saintliness.

But, as with all saints, holiness in action might make us all a bit careful about claiming to follow in her footsteps. "All the way to heaven" may be heaven, but it is far from easy, or clear, especially when you are keenly aware of your own weaknesses, as Dorothy surely was. She was profoundly grateful for the gift of faith, she began each day with Mass, and she prayed, almost always it seems. But she did not live in a settled household but within a movement, with scattered houses and farms, each filled with people wanting her attention. She was a prayerful leader and a very practicing Catholic, an organizer and administrator of sorts, a journalist, colleague, and friend. She loved to go apart to read, and pray, but, as many of her friends have said, she thrived on conversation and loved community.

Dorothy Day was a life-long letter writer. Her letters confirm much that we knew about her: that she was very smart and had thought about every question you might ask; that she truly loved to read. When she was exhausted by the needs around her or by the tensions in her local community, she would retire to her room, or take the ferry to Staten Island, and read. We are reminded of how tough-minded she could be, responding forcefully at any suggestion that she was an idealistic, sentimental woman, and equally sharply when self-appointed leaders dismissed her movement's opposition to violence against workers, to racism and anti-Semitism, and especially to war and all it demanded. And, as she eloquently insisted to Robert Coles a few years before she died, she and her friends were citizens, trying to practice the democratic disciplines of shared responsibility for one another required of all good citizens.

So it was a very human Dorothy Day we met in the journals and letters. Like everyone she changed over the years, she knew her own limitations and she freely admitted her disappointments and occasional discouragement. She spoke of her joy at the gift of faith, and she seemed convinced that following Jesus should make one happy. But often it did not. John Cort had a glimpse of a light-hearted Dorothy Day, and friends later reported on her sense of humor, her joy with her grandchildren, her love of God's creation, and belief that "the world would be saved by beauty," the title of a wonderfully warm and honest account by one of those grandchildren.

But she was not always delighted;

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the way to heaven was often hard, or unclear. Still, she never surrendered to self-pity. This was her vocation; others had theirs, and often theirs were much harder. Historian William Miller, ready with one of the first books on Worker ideas, chose as his title *A Harsh and Dreadful Love*. Dorothy objected, partly because she worried people would think the phrase was hers (it comes from Dostoevsky's *The Brothers Karamazov*).

A Staying Power

The claim of Dorothy Day's importance for American Catholic history turns, I think, on at least three points. One is freedom, which she treasured. Hers was a Catholic faith freely chosen, at a cost, and hers a vocation chosen with freedom. Voluntary poverty (not destitution) freely chosen could bring release from the multiple temptations of ordinary life and the freedom to live the love revealed in Jesus. For Dorothy love was "the way," that is why she was and remains at the heart of the Church. And all love, from hers for daughter Tamar and her grandchildren, to the self-giving love of the saints, all that love requires freedom. That is one reason she is so important. The "success" of many poverty stricken immigrant Euro-American Catholic families meant education, economic security and political and cultural acceptance. It brought with it freedoms unimaginable in the peasant worlds from which so many families came. Dorothy Day and the Catholic Workers affirmed freedom by using freedom to live the Gospel in new, interesting, and important ways. And they did so in truthful encounter with the suffering of so many whose hunger for dignity and freedom is denied, often by structures and ideas for which they, and we, share responsibility. As we think about Dorothy Day as a saint, how are we to live, those of us who are now Americanized Catholics, as privileged women and men who can ask such a question? Perhaps, Dorothy Day might suggest, by serving the poor, seeking justice, making peace, finding better ways to provide food, clothing, and shelter for one another, living to make "a new society within the shell of the old."

The second point to which Dorothy Day witnessed in every period of her life was that religion is serious. As historian Robert Orsi says, religion is about "what matters." Perhaps that is what lay behind reports that Dorothy was fierce. Her Catholic Christianity was not platitudes about salvation but truths about life and history. Then and now. Christians turned to learn about the Gospel to people who actually seemed to live it, priests, nuns, exemplary lay people like Peter Maurin. Maurin, Day and their Catholic Worker friends did that: they made clear truths the rest of us often forget, that the Christian vocation to love God and neighbor is serious. It makes personal and political demands. Perhaps we are right that we must earn a living, provide costly goods for our families, even occasionally use force to defend the innocent, as many Christians believe. But, Dorothy reminds us, when we do all that we depart from what the Lord expects: we are not yet in the Kingdom of God. Our temptation is posturing, offering moral pronouncements about life and justice and peace without actions to match them. If the Gospel is true, more is required; love and justice and peace must become verbs that describe how people live. As Robert Ellsberg wrote in his introduction to Dorothy Day's journals: "The Catholic Worker movement was not intended to resolve the problems of poverty and violence in the world but to provide a model of what it might look like if Christians truly lived out their faith in response to the challenges of history and the needs of their neighbors."

Her vocation was…a life-long and deliberate plunge into the world as it is, not as we would like it to be.

Finally there are "challenges of history" of which Pope Francis so often speaks. From her start as an American radical through her "long loneliness" and life as a Catholic leader, Dorothy saw her life as part of a great historical drama. Its meanings were often obscured by ignorance and sin, but Christian faith reaffirmed a narrative of expectation that love was indeed the way, not just for each person to find God but for the human family, together, to reach its destiny. The "duty of delight" arises from the gift of God in Christ and his Church, and in humanity's long historical struggle for dignity and justice and

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peace. "The way to heaven is heaven," and love, often "harsh and dreadful," is the most basic reality of all. Dorothy Day never lost her radical sense that the "big shots" were deceived, and that the truth would be found in out of the way corners where men and women in freedom practiced the works of mercy and justice. History is sometimes made a long way from Washington, Moscow or Rome. Dorothy Day is very important for American Catholics because she bore witness to the altogether Catholic idea that history matters, and so do we.

Dorothy Day's Legacy

Faith, Friendship,

Communion of Saints

Those were some lessons many of us learned from Dorothy Day's story. What more can be said forty years after Dorothy's going to God, as we send all that we know about her off to Rome? I can only offer my personal answer to that question.

First, there is faith, what Pope Francis calls "realistic faith," confidence that our deepest convictions are true, that men and women are of equal dignity, that we must always work for solidarity, the unity of the human family, and that love is the most important question and often the only answer, that these are not just figments of our imagination or life-saving assertions of desire but the very heart and meaning of our shared history. Dorothy Day's witness to such faith was realistic, forged out of often painful encounters at the centers of life. That faith, our faith, is about our histories with everybody, everywhere, and everything in this universe we share. God loves us, unconditionally, and for many of us our capacity to believe that has been enlivened by our graced connection to Dorothy Day and the Catholic Worker movement.

Then, second, intimately tied to faith, is vision — Dorothy Day's and Peter Maurin's confidence, trust, that someday, somehow, we will reach, all of us together, what Martin Luther King, Jr. called "the beloved community," what theologians call the Kingdom of God, and what my wife Joanne and I imagine as "the peaceable kingdom" portrayed by Quaker Edward Hicks in a painting hanging over our sofa. The Catholic Worker communities we have known, chaotic and sometimes conflicted, but in fidelity and persistence, at moments almost sacramentally, make that expected destination present, if just for moments. We Americans often speak of life as a journey, but Pope Francis gently suggests that a journey is undertaken to go somewhere — it has a destination — without it there is not a journey, but wandering. Abraham Lincoln and Martin Luther King Jr., with Merton and Dorothy Day selected by Pope Francis as American historical guides, understood that vision and aspiration give constructive meaning to our often violent and sin-filled histories. None have held the dream of a new and better society closer, and resisted its betrayal more courageously,than our African-American sisters and brothers. Recall Langston Hughes' "Hold fast to dreams/for if dreams die/Life is a broken-winged bird/that cannot fly." Dorothy Day dreamed like that, and she helps us do the same.

And third, with realistic faith and visionary hope there is a third legacy, community. Dorothy ended *The Long Loneliness* with community, and one always finds grateful, if amused, reference to community when Catholic Workers talk among themselves. Dorothy and many of the Catholic Workers I have known had "a genius for friendship." In literature and film visitors to the Catholic Worker notice an egalitarian connection of servants and served, while insiders speak of the profound gifts given them by those they meet in shelters and soup kitchens, evident in the most iconic image, Fritz Eichenberg's *Christ in the Breadline*. Dorothy Day's words and witness showed that personalism and community can be, should be, partners.

I still think that Dorothy Day was "the most significant, interesting, and influential person in the history of American Catholicism."

Faith, vision, friendship, all words that spring out when we encounter Dorothy Day and the movement she founded. Pope Francis warns us against indifference and asks us to care. Care, he tells us, is essential to peacemaking and justice seeking. Social activists encountering social injustices continually discover that, as they say, "it's all connected." For Day they were indeed all connected, the personal and the public, the sacred

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and the profane, the biggest questions and the most modest daily responsibilities. Dorothy Day in her work and witness touched things we all want: to live among friends who know us and care for us, and that hope grounds our desire for a world where such communities of realistic faith and friendship are part of the fabric of everyone's life. That's why so many people who do not share Dorothy's Christian faith find her story compelling. For those of us who are Christian that desire for faith and friendship is at least part of the content of our faith and trust in the God revealed and embodied in Jesus, and entrusted to all of us gifted with God's Holy Spirit. As Pope Francis said so beautifully in a Christmas homily, we are loved, without condition, and that "we" is all of us, and those among us who are Christians have no greater responsibility than to accept that love and pass it on. Dorothy Day experienced that love, God's love, and passed it on to everyone she encountered. And the Catholic Worker movement she founded, past, present, and future, helps us believe that this creed makes sense. Therefore, placing Dorothy Day at the center of American and Catholic self-understanding would be a genuine and timely contribution. As her less reverent followers would remind us, love in action "ain't easy." But it alone makes the only history worth living for.

(This article is part of a larger reflection available on the Guild's website. Please visit: www.dorothydayguild.org)

AT THE RISK OF GIVING HERSELF AWAY

For someone who treasured her privacy, Dorothy Day risked turning her reporter's eye inward and sharing her state of mind and spirit. She knew it was an act that rendered her very vulnerable. Some say it was her greatest generosity.

> *"Writing a book is hard, because you are "giving yourself away." But if you love, you want to give yourself. You write as you are impelled to write, about man and his problems….You write about yourself because in the long run all man's problems are the same, his human needs of sustenance and love.*

She sometimes likened her writing to going to Confession, the latter a discipline she practiced weekly along with daily prayer and Mass. She had a natural bent for life review, a task most people engage in later in life. But even as a young woman in her more profligate days in the Village, she recalled in her autobiography, *The Long Loneliness*, the sense that "sooner or later I would have to pause in the mad rush of living and remember my first beginnings and last end."

Remember she did, taking us with her, often into churches (over the years, she must have mentioned every Catholic church found in Manhattan!). She told her longtime friend, the psychiatrist and author, Robert Coles, that after one of her innumerable trips on the Greyhound to visit a Catholic Worker community, she would find a church near the bus station. "I just go inside and sit and try to settle a few things going on in my life."

> *"Sometimes I find myself in a strange church in a strange part of a strange city, and I feel God nearer than ever…. God, the meaning of things, a purpose, faith: all these words we use — and they sound so banal, I know, but in the heat of searching, the words take on life.*

In a diary entry in 1952, around when she was telling the story of her conversion in *The Long Loneliness*, she wrote:

> *"I believe You are a personal God, and hear me when I speak, even my petty trivial speech. So I will tell You personally over and over I love You, I adore You, I worship you. Make me mean it in my life. Make me show it by my choices.*

She told Coles that she wished to be remembered as "a member of a particular Christian community. as an ardent seeker after God who, with some devotion, had followed His example after a few false starts." After a retreat into silence, looking out the window, she quoted the great archbishop of Paris, Cardinal Suhard:

> *"To be a witness does not consist in engaging in propaganda or even in stirring people up, but in being a living mystery; it means to live in such a way that one's life would not make sense if God does not exist.*

In the end, she observed, "If I have accomplished anything in my life, it's because I wasn't afraid to talk about God." Perhaps because of her, even we are a little less timid.

DOROTHY DAY LIVED HERE!

ABOUT HER LIFE

Born in Brooklyn in 1897, the third child of Grace and John Day, her nominally religious family followed her newspaper reporter father's career first to the San Francisco Bay area where she witnessed the devastation of the great earthquake and the generosity of neighbors helping neighbors and later to Chicago, rife with the brutal abuses of immigrant workers that marked this country's early industrialization. She spent two years on scholarship at the University of Illinois at Urbana where she joined the Socialist Party before following her family back to New York where her education began in earnest.

Leading the hard-bitten life of a radical newspaper reporter, a rarity for a woman, Dorothy covered protests, participated in rallies, and developed close friendships with both some of the leading radicals and artists, writers, and intellectuals that flocked to Greenwich Village's bohemia. But she also experienced suffering and loss in these years, including a destructive relationship that led to an abortion, a rebound marriage ending in divorce, and an attempt at suicide.

It was her deep happiness with the man who later became the father of her only child — and her immense joy at learning she was pregnant — that led Dorothy to the Church. She had come to admire the predominantly immigrant Catholic Church as being the church of the poor, but her faith only took firm root with Tamar's birth in 1926.

Not without its cost. Her decision to have her daughter baptized along with her own conversion and baptism in 1927 led to the end of her common law marriage and the loss of many of her radical friends.

In 1932, while covering a Communist-led Hunger March in Washington, D.C., she prayed "with tears and anguish" on December 8th, the feast of the Immaculate Conception, that some way would open up for her as a Catholic to serve the poor and unemployed. Upon her return to New York, she met Peter Maurin, an itinerant French worker/scholar steeped in Catholic social teaching, who proved the answer to her prayer. He schooled Dorothy in a vision of a society constructed of Gospel social values. Soon they would launch a newspaper called *The Catholic Worker* that led to their founding a "house of hospitality" and ultimately a lay movement emulating the lifestyle of the early Christians — the daily practice of the works of mercy, the embrace of non-violence, and the living in community and voluntary poverty.

At the Catholic Worker, Dorothy Day lived a life faithful to the injunctions of the Gospel. Often the newspaper quoted G.K. Chesterton's famous observation that Christianity hadn't really failed — it had never really been tried. Day's life was spent trying — her actions so consistent, they were confounding. Regardless of the war, whether the great "good war" of World War II or the Vietnam War, she asserted pacifism. Always she stood by the worker, leading

to her last arrest in the seventies (and in her seventies) while picketing in support of Cesar Chavez's striking farm workers. Her long pilgrimage ended at Maryhouse in New York City on November 29, 1980, where she died among the poor in whom she always saw the face of Christ.

(For a bibliography of works by and about Dorothy Day and a detailed timeline of events in her life, annotated with her written reminiscences and documentary photographs, visit www.dorothydayguild.org)

ABOUT THE MEANING OF SAINTS

Sanctity is at the heart of the Catholic understanding of sainthood. Ultimately, the Catholic saint is a man or woman whose life reminds us of the holiness of Christ and, in turn, encourages our own. "It's better to know the lives of saints," Peter Maurin would insist, "than the lives of kings and generals." With great enthusiasm, he told Dorothy how the saints throughout history had impacted their times.

For Dorothy Day, the lives of the saints were never far from her consciousness. Her devotion was as intense as it was varied, even seemingly contradictory. She loved both Teresa of Avila for her reformer's zeal and Therese, the Little Flower, for her "little way." Francis of Assisi was especially revered for his embrace of peace and poverty, but she also at times had a statue on her desk of an armor-clad Joan of Arc because of her "fidelity to conscience."

A theology of saints, fostered by Vatican II, stresses the person's uniqueness. Christopher Dawson, the famed historian of Catholic culture, also recognized the saints' striking originality. "Nothing shows the catholicity of the Catholic Church better than the extraordinary range of human character and behavior on which the seal of her approval [i.e., canonization] has been placed." (He may well have added that it is placed not as some sort of posthumous honor for the dead but as a vital charge for the living.)

Nonetheless, laywomen like Dorothy Day represent a type of vocation not often seen in the canon of saints. Eileen Egan, a lifelong friend and colleague of Day's, saw her as someone who "shows that ordinary people can live by the Sermon on the Mount. She tried to relate the Sermon on the Mount to everything she did. This makes her a tremendous inspiration for lay people. Most saints appear to be hedged in by vows or life style, but Dorothy wasn't hedged in by anything."

ABOUT THE CAUSE

When John Cardinal O'Connor asked Day's close friend and Catholic Worker, Patrick Jordan, what Dorothy would think about being called a saint, he replied, "She would have none of it. She knew that some people during her life wanted to call her a saint. She thought it was a way of letting themselves off the hook — Dorothy could do these things because 'she's a saint.' But she really took seriously the idea that we are all called to be saints. She wasn't embarrassed about saying that. She often quoted Leon Bloy, 'There is only one sadness: not to be a saint.'"

Dorothy herself wrote,

We have not begun to live as…good Christians. We do not tithe ourselves, there is no year of jubilee, we do not keep the Sabbath, we have lost the concept of hospitality….There are, of course, the lives of the saints, but they are too often written as though they were not in this world. We have seldom been given the saints as they really were, as they affected the lives of their times — unless it is in their own writings. But instead of given that strong meat, we are too generally given the pap of hagiography. Too little has been stressed the idea that all are called.

In the end, few will be surprised when Dorothy Day is canonized. But becoming a saint, Jordan reminds us, would not be the important thing to her. "The important thing would be how well are we doing the work that we're supposed to be doing. How well are we living a Gospel life?"

ABOUT CANONIZATION

In the "cause" (or "case") for Dorothy Day, the first major steps have now been completed. After initiating meetings with people who had known and worked closely with her, John Cardinal O'Connor in February 2002 formally requested that the Congregation for the Causes of Saints in Rome consider her canonization. Upon the Congregation's approval, Dorothy Day was officially named a "Servant of God." In 2005, the Guild was established to support the cause by gathering the extensive evidence attesting to her holiness — a huge task only recently completed. Now, on the anniversary of Dorothy's famous prayer in the midst of the Depression to find her way as a Catholic to wed charity with justice, the Cause returns to the Congregation — officially closing the initial Diocesan phase and beginning the Roman and final phase.

GOOD TALK

with Colleen Dulle and Gabriella Wilke

(Dorothy Day and the Catholic Worker have always spurred conversation on core questions and moral challenges: good talk as essential as good bread. How timely it is, on the occasion of this special send-off of the Cause, to be able to sit down with the two youngest members of the Guild's Advisory Committee, Colleen Dulle and Gabriella Wilke. Both work for Catholic media and magazines that published Dorothy's articles; Colleen is an Associate Editor at ***America*** *and Gabriella is the marketing manager for* ***Commonweal****. But their relationship to Dorothy Day extends beyond this coincidence. We discuss the impact of her life on theirs and, by extension, on the lives of other young people today.)*

Dorothy Day has attracted young people for generations, going back to the Catholic Worker's founding in 1933. You are some of the newest in this long line. How did you learn of her and what first grabbed your attention?

Colleen: Growing up going to Catholic schools, I don't remember when I first heard about Dorothy Day; her name was one I must have encountered here and there, because I vaguely associated it with holiness and activism. I feel that I really got to know Dorothy through the Worker though, sitting with Jane or Martha at Maryhouse and hearing stories about her. Maryhouse also introduced me to Dorothy's writing: I attended a Friday night meeting where someone read her "Having a Baby" essay, and soon after that, a school donated several bags full of used copies of *The Long Loneliness*, so I took one home with me. For me, it wasn't so much Dorothy that caught my attention; it was her legacy being lived out every day at the Worker.

Gabriella: I loved Dorothy's radicalism. I grew up in a small town, in one of those places where the parish was still a cornerstone to everyday life. My siblings and I didn't go to Catholic school, but we lived across the street so, for better or worse, there was no excuse to not be involved. But I didn't learn about Dorothy until maybe the early 2010s. My memory's a bit imprecise, but I remember being at an age where I was starting to confront the ways my conscience seemed to clash with my understanding of Catholicism.

I was lucky to have our parish's faith formation director, another lay woman, draw my attention to a video segment on Dorothy. It was playing in the background on one of those old classroom TV carts while we dug around the church basement for supplies. And I was inspired. Here was a woman of conviction, a writer. Someone who was arrested for her activism, butted heads with clerics, and ended up on J. Edgar Hoover's watch list. And yet, she is also held up as an exemplary Catholic. As someone who was struggling to see myself in the Catholic tradition, I found Dorothy's story truly encouraging. While I didn't read her writing until years later, this first encounter always stayed with me.

Dorothy always appreciated what she called "the youthful instinct for the heroic." Many youthful activists of the 60s and the 70s knew her, admired her, and would recognize the iconic photo of her last arrest at the age of 76 in support of Cesar Chavez's United Farm Workers. What about young people today?

Colleen: I don't think as many young people at large are familiar with Dorothy today, which I'd attribute to the fact that Catholics are much less visible in the activist sphere today — to our detriment! I'm reminded of how, during the clergy march following the deadly white nationalist rally in Charlottesville, no Catholic clergy participated, so a young layman, Eric Martin, who volunteered at St. Joseph House, borrowed a stole from another minister and joined the march. Had such a march happened in the 60s or 70s, Catholics would have been out front.

The one cross-section of young people where Dorothy enjoys fairly widespread recognition (and appreciation!) is among young Catholics. It's my experience, I'm not sure if I could speak generally to Dorothy's reputation among young people, but my experience has been that most who know her are enthusiastic in their admiration. Furthermore, it seems many of us who have come to know her view her as somewhat of a unifying force. Young Catholics of every political stripe I've encountered find something to admire in Dorothy's radical commitment to the Gospel.

Gabriella: I'm not sure if I could address generally Dorothy's reputation among young people, but from what

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I've experienced, most, if they know her, are enthusiastic in their admiration. And that they learned of her through some kind of personal encounter. A mentor's book recommendation or a pamphlet from a protest or a quote of hers hanging on a friend's wall might've been a key entry point to learning more about Dorothy. And that seems totally fitting given her own personalist approach.

To me, our stories of how we came to know Dorothy suggest we all play a part in her legacy. The continued growth of the Catholic Worker houses at the time of her death to the nearly 200 today is a living testament to the power of sharing her vision. We can find similar homages on Catholic college campuses or in the pages of publications like *The Catholic Worker*, *Commonweal*, and *America*. While communities and institutions are still needed to uphold her work, we should always remember to use the smaller, individual influences we all have to introduce Dorothy to someone new.

With the continued "unchurching" of America, a concern sometimes raised is that Dorothy's legacy — rooted in faith — will grow increasingly hard to transmit to new generations. That "faith-in-action" will become "action only." Can you share your thoughts?

Colleen: I think this is a legitimate concern: Gen Z is even less religious than our millennial generation, and they tend to see religious institutions as hypocritical. I agree with them about the hypocrisy, and Dorothy did, too. When I was fed up with the Church and having a bit of a crisis of faith in college, reading the headlines about the death of Dan Berrigan and learning about him opened up for me a new type of Catholicism I'd never encountered — one where radical devotion to the Gospel meant doing the work of justice and peace, always rooted in prayer and community. My hope is that when Dorothy is (God willing!) canonized and there are eye-catching headlines about this radical saint flying around social media, learning about Dorothy might show young people who are skeptical about religion that faith can, in fact, spark a deep commitment to justice — and a healthy contempt for hypocrisy!

Gabriella: One of my favorite anecdotes about Dorothy is how, as a young woman in her communist days, she would corner people at bars and parties to talk about religion. I think, no matter one's professed religiosity, that's where a lot of people are at. The search for meaning, or how to live a good life, is a universal concern. And there's an openness in that search that I think Dorothy's story can adequately converse with. In that sense, it's not about transmitting a static understanding of her faith in action, but putting her legacy in dialogue with the signs of our time.

As for faith itself, our understanding of it may change, but I don't think it will disappear. Terry Eagleton described the problem in *Commonweal* as, "The Supreme Being is not quite dead. You can get rid of God only if you also do away with innate meaning." I think we've seen, even in an increasingly unchurched society, that we haven't entirely dispensed with meaning. In fact, even as new polls have come out to suggest further decline in church baptisms, funerals, and affiliation over the course of the pandemic, we know and clearly have seen how that picture conflicts with the ways many people — especially young people — have been invigorated in their work for justice and desire for prophetic leadership, both having deep theological roots. In that context, I think the concern to address may not be secularism, but perhaps a narrow understanding of faith-in-action today.

Has your own appreciation of Dorothy Day changed over time?

Gabriella: Yes, definitely. I shared at the outset of this interview that I was first drawn in by Dorothy's radicalism. Every strong-willed young person likes a firebrand. For both my sense of justice and identity at the time, her

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example was incredibly affirming. In my home church, for example, there are over a dozen large, beautiful oil paintings of the saints that decorate the ceiling. Only three of them are women. Between nuns and martyrs, I had felt my models of Catholic women were few. Figures like Dorothy, alongside the other mothers, grandmothers, activists, and unmarried lay women of my life, helped me see otherwise.

What began as simple admiration became complicated when I arrived at Dorothy's old stomping grounds of New York City. I was an intern for *Commonweal*, a magazine I knew she had written for, and later I would also go with a friend to some of the Friday night talks at Maryhouse. Like Dorothy, the sight of homeless men lounging on street corners next to billion-dollar buildings appalled me. I didn't acquire a copy of *The Long Loneliness* until maybe a year later, but I was scandalized by what I saw. Rural poverty, by contrast, is such a hidden phenomenon. I had been able to tell myself that my volunteer hours had helped, even as I didn't always see the recipients of my service. I was similarly able to acknowledge my complicity without connecting it to my daily life. In the city, though, every reality is exposed. I sought all I could read to make sense of it. As I joined the Dorothy Day Guild and began to read not just Dorothy's public works, but her personal writings, I was continually confronted by what I failed to do. Everything was a reminder of my participation in injustice. It was, rightfully, convicting. This has shaped my deeper appreciation of Dorothy Day. Through the public writings by and about her, Dorothy challenges me to center the works of mercy, to make myself a little poorer. Through the meditative grace and struggle of her diaries and letters, she reminds me this is a daily task.

Colleen: I think my appreciation of Dorothy has gone from being a distant one to a much more personal one as I've learned more about her and had to wrestle with her legacy and its demands. I remember, for example, during the racial justice protests in 2020, thinking about what methods of protest I thought would be best for achieving justice, and I realized that, without really intending to, I'd mentally crossed the line from non-violence into supporting violent actions. At that point I really had to grapple with Dorothy's non-violent approach and came to a much greater appreciation of it: how difficult and unpopular it can be, how radically Christian it is, and ultimately, how it is worth it. That appreciation was hard-won, but it really changed how I saw Dorothy, from seeing her as someone who espouses beautiful ideas to someone who was deeply committed to them and faced the sometimes painful consequences of that devotion. That same dynamic has played out in other ways too: I remember feeling very distant from Dorothy when I first saw pictures of her or read *The Long Loneliness*. I always thought I wouldn't have gotten along with her had I known her. It was only after reading much more of her writing and, especially, watching video interviews with her, that she really came alive for me and I felt more connected to her.

Dorothy once said (not referring to herself!) that becoming a saint is the revolution. You are both on the Advisory Committee of the Dorothy Day Guild, working towards her canonization. What particular significance do you feel Dorothy's formal sainthood will carry for young adults today, especially young Americans.

Colleen: I think that Dorothy's canonization offers young people an example of an imperfect saint in a time when "perfect" saints like Therese of Lisieux, who some said never committed a mortal sin in her short life, are so popular among American Catholics. I think it will be especially significant that Dorothy was someone who had an abortion, which until 2016 meant incurring an excommunication that could only be lifted by a bishop. In that way, her canonization will be a message that absolutely no one is beyond God's mercy. But even after her conversion, Dorothy wasn't perfect, and I think having a saint who lived with people who are still alive and can talk about how difficult she was to live with at times, who has such an interesting and complex political legacy, will really force Catholics to reckon with what holiness means — and it may challenge non-Catholics' understanding of whom the Catholic Church considers to be holy.

As I mentioned earlier, I have also seen the wide appeal that Dorothy holds for a variety of young Catholics and I see her as a unifying force. My hope is that her canonization might also help counteract the divisions in the U.S. Catholic Church and bring the People of God together.

Gabriella: That's an interesting question, especially because a criticism I've often seen is that Dorothy doesn't need official canonization. In some respects, that assessment may be right. Anyone who's known her, whether

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personally or through her writings, has seen her holiness. And there are meaningful reservations about the institutional Church's role in her legacy that should be addressed. However, we should remember that canonization is actually a grassroots-inspired process of recognizing someone's sanctity. It is a way for those of us who admire Dorothy to offer her witness not just to our friends or fellow Catholics, but to the entire world. As part of the Guild, it has been a gift to be involved in this process, and to see how hundreds of hours by dozens of volunteers have now promoted this lay woman's cause to Rome.

To the point, though, I believe Dorothy's formal sainthood will matter because we need new models of sanctity. Reflecting on the questions that preoccupied her student days, Dorothy asks in her autobiography, "Where were the saints to try to change the social order?" Haven't we all wondered that? For all who have felt limited by or unsatisfied with our current models of holiness, Dorothy presents a new way of being a saint. And, by extension, a new way of being churched. If canonization is meant to reveal some of the aspirations of the Catholic Church, then Dorothy Day's sainthood may embolden Catholicism toward a conversion of its own.

HOLY POVERTY

Dorothy Day was called to the poor long before she was called to Catholicism. While most of her politically radical friends lived in Greenwich Village, she chose to live among the newly arrived immigrant poor on New York's teeming Lower East Side. Part of her openness in her clearly providential meeting with Peter Maurin (following her famous, heartfelt prayer for a vocation to the poor, inspired by a Communist-led Hunger March her newly adopted Catholic faith would not allow her to join) stems from his being a poor man. Her later embrace of voluntary poverty rested on her love for, and desire to imitate, that other poor man, Jesus of Nazareth. She would write in *The Catholic Worker*:

> "The mystery of the poor is this: that they are Jesus, and what you do for them you do for him. It is the only way of knowing and believing in our love. The mystery of poverty is that by sharing in it, making ourselves poor in giving to others, we increase our knowledge of and belief in love.

Peter told her how the saints, over and over again, had emphasized poverty. From the beginnings of the Catholic Worker Peter and Dorothy deemed poverty holy, believing that we are only as close to God as we are to His poor, a conviction that would flow throughout all of Dorothy's writing.

> "By embracing voluntary poverty, that is, by casting our lot freely with those whose impoverishment is not a choice, we would ask for the grace to abandon ourselves to the love of God.

But she never romanticized poverty, knowing too well its noise, its smells, its violence, its precarity. She both condemned it and advocated it.

> "Poverty is an elusive thing and a paradoxical one. We need always to be thinking and writing about it, for if we are not among its victims, its reality fades from us. We must talk about poverty because people insulated by their own comfort lose sight of it.

And she was keenly aware that "holy poverty" was not everyone's vocation, that is was good "to accept one's limitations, not to race ahead farther than God wants us to go."

> "I do not know who said it, but it was a wise priest. 'Do not do any penance that you do not want to do.' In other words, pray for the desire, and even desire to have the desire for poverty. Most people do not see the sense of it.

Still, she couldn't help herself from wondering "what the world could look like if we took care of the poor even half as we do our Bibles!" How fitting that Dorothy Day died among the poor homeless women with whom she lived at Maryhouse — knowing, as she did, that her salvation depended upon them.

IT'S STILL GOING ON: DOROTHY DAY LIVES ON IN THE LIVES OF OTHERS

by Rosalie G. Riegle

(Truly the Studs Terkel of the Catholic Worker movement, oral historian and writer Rosalie Riegle has listened to and documented in several major collections the voices and experiences of hundreds of Catholic Workers across the country. To their experiences, she is able to add her own, having founded and lived for a decade in a Catholic Worker house of hospitality for unhoused women in Saginaw, Michigan. She gives a human face to what remains a colorful, stubbornly prophetic, and vital movement. How grateful we are to her!)

Yes, it's still going on. Dorothy Day influenced thousands by her life, thousands by her speeches when she traveled, and many more thousands by her written words. Such a plethora of words she wrote, not only in *The Catholic Worker* newspaper but in books and articles. And she lives on, not only in her words but in the lives of other Catholic Workers, both those who knew her personally and those who learned from them. There are also many books about Dorothy and all are valuable but as she often said, "Look at those who do the work."

Here are a few of the many. Some knew her directly and benefited from her wise words and listening heart; now the young people come because they read something or meet someone or perhaps because they listen to what God wills for them. Within the 187 Catholic Worker communities in the U.S. and around the world, the unhoused continue to be given a home and food and clothing, and justice and peace continue to be pursued in nonviolent protest.

Some Workers come and stay a week; some come and stay a lifetime, becoming members of a warm and crazy and spirit-filled and sometimes contentious extended community. They live in precarity, or at least in simplicity, and take personal responsibility for healing a wounded world, as Dorothy counseled.

Dorothy always said the Catholic Worker (CW) was a school, so most of those who move from living in a

house of hospitality or a CW farm weave the Gospel values of simplicity and sharing into their lives. They live as parents or religious, as teachers, health professionals, activists, poets, artists, farmers, counselors, doers for others in many professions, choosing for the most part to live in obscurity. A few take convoluted paths and become part of a national scene. Charlie Angus, now a member of the Parliament for Canada, found a biography of Dorothy in a used bookstore and brought it home to his wife, Brit Griffin: "This is the real radicalism of the Gospel! We've got to do this!" Three years later, they started the Toronto Catholic Worker. Charlie also became known as one of the principles in a Catholic social justice-oriented punk rock band. Later, the couple's concern for the indigenous of Canada took them north to Cobalt, Ontario, where they also became environmentally active. In 2004, Charlie won a closely contested election to the Canadian Parliament as a member of the New Democratic Party. Still living his Catholic Worker values courageously, he's been a political leader ever since with several victories for First Nation constituents. And he still plays punk rock.

Michael Harrington, credited with inspiring Presidents John F. Kennedy's and Lyndon Johnson's War on Poverty, came to the Catholic Worker in Manhattan for a time in the early Fifties when Dorothy was still very much on the scene, and then left for a life as a writer and leader of democratic socialism. All his books show how his "politics on the left wing of the possible" were influenced by the two years he spent with Dorothy Day.

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When he died in 1989, Ted Kennedy told *The New York Times:* "I see Michael Harrington as delivering the Sermon on the Mount to America."

Some come to the Catholic Worker after grad school, as Harrington did. One of these is Abby Rampone, who first heard of the Catholic Worker from a fellow grad student at Union Theological Seminary. She did her field education at Maryhouse in 2018-19, and then spent the summer there, walking 23 blocks each way to work as a chaplain at Bellevue, where Dorothy's daughter Tamar was born and where residents of Maryhouse have always been treated.

Now living in the Midwest, Abby attended her first Midwest Catholic Worker gathering at Sugar Creek, Iowa, in 2021. Located in rolling farmland near the Mississippi, it's a family reunion of sorts, where everyone is welcomed, with workshops and liturgies and homegrown entertainment. There Abby saw the diversity and changing nature of the movement. For her as for so many, "it's still going on."

Many come without any theological training but end up giving it. One of these early Workers who taught us the beauty of saints was the artist Ade Bethune, whose woodcuts still often illustrate the newspaper. Ade told me she was afraid of people in general so she was afraid of Dorothy at first. But she quickly got over it and said that Dorothy taught her a love of people. "Because that's what she had. She was able to see God in people. All people."

In the early years of the Catholic Worker, life at the New York house of hospitality was not for the faint-hearted. Money was tight, water was cold, heat was minimal, soup lines were long, and bedbugs were rampant, as they are now. There was much interest in the work, though, fueled by the growing circulation of the newspaper and Dorothy's travels, and many young people came to work at the fledgling New York house and at the other houses which soon grew up around the country.

The "pioneer" generation, those who knew personally co-founders Dorothy Day and Peter Maurin, often speak of the fun and excitement of living at the Worker and downplay any religious sentiment. Young Joe Zarrella was one of the early ones, coming in 1935 after he was leafletted with the newspaper in New York's Union Square. He was 19 and Dorothy was 48 and he stayed for five years. As he told me in 1989, "That was the beginning — when I was captured. And it was exciting! Never a dull moment."

Dorothy depended on him when she was away; Joe, for his part, adored her and called her "Miss Day" until the end of his life. He told me that "It was a formative age in my life, and Miss Day was growing, too. We watched her grow and we grew with her because she shared the things that became important to her."

After Joe met and married Mary Alice Lautner in one of the first of many Catholic Worker marriages, the couple moved to Indiana, where they raised a family and Joe unionized the factory Alice's father had managed. Dorothy visited them often, usually driving a clunker of a car someone had given her, and the Zarrella family continued to live Dorothy's ideas and ideals for their entire life. At the end of his interview, Joe repeated, "It was always, always exciting," and Mary Alice added wryly, "You already said that."

In contrast to Joe, Dorothy didn't hesitate to speak of God. She told writer Jim Forest, who spent several years at the New York Catholic Worker, "If I've done anything in my life, it's because I wasn't embarrassed to talk about God."

Other young people fell under Dorothy's spell and were able to articulate their yearnings. We can see this introspection in the voice of Robert Ellsberg, now editor of Orbis Books. Robert frequently writes and speaks of

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Dorothy's life and has worked tirelessly on the Cause for her canonization. He told me, "I came to the Worker with a lot of idealism and a…a kind of yearning for moral purity. And out of a sense of too much compromise in my life, too much tendency to intellectualize….I had this need to get my hands dirty." Dorothy recognized his gifts, however, and soon made him editor of *The Catholic Worker*, so much of his time was spent at the typewriter instead of in the scrub bucket. He has followed the will of God, as evidenced by his gifts, ever since.

I remember Fr. Tom Lumpkin, a founder of Detroit's Day House Catholic Worker, telling me that one can sometimes see the will of God in what one likes to do. Jim Eder had moved into St. Francis House in Chicago's Uptown. One day Terry [Gates] said to him, "God's telling me that we should start a soup kitchen." Jim told her, "Well, then you and God can start a soup kitchen. Because we can't! We can't even keep the doors open at St. Francis." But he did, and 39 years later, Jim is still the "temporary director" of the St. Thomas of Canterbury Soup Kitchen.

Catholic Worker houses outside of Manhattan seem to last longer when founded by married couples, such as Willa Bickham and Brendan Walsh of Viva House in Baltimore, Louise and the late Mark Zwick of the Houston Catholic Worker, Ed Lohring and the late Murphy Davis — Presbyterian ministers who shepherded the Atlanta Catholic Worker for years — and one of the longest-going Catholic farms, Strangers and Guests in Maloy, Iowa, founded by Brian Terrell and Betsy Keenan. Like Dorothy and many other Catholic Workers, Betsy and Brian are Benedictine Oblates, committed to the work and prayer that is the cornerstone of both CW and Benedictine life. In addition to the farming and cheese-making, Betsy is a weaver and Brian travels widely, working to rid the world of drone warfare.

> ***We have all known the long loneliness and we have learned that the only solution is love and that love comes with community.***
>
> ***It all happened while we sat there talking, and it is still going on.***
>
> **--Dorothy Day**
> **Postscript to**
> **The Long Loneliness**

Other married couples with long Catholic Worker histories include Jeff Dietrich and Catherine Morris from the Los Angeles Catholic Worker (LACW). Catherine met Dorothy when they were both arrested in Fresno for supporting Cesar Chavez and the striking farm workers. It was Dorothy's last arrest and Catherine's first. Catherine went on to join the LACW and while both she and Jeff are slowing down a bit now, she is still there. She and Jeff have mentored many young people in their summer intern program.

One of them was Renaye Fewless, who first came to the Saginaw Catholic Worker house as a student doing a directed study. After an internship in Los Angeles, she and I started yet another house in Saginaw. Today Renaye lives out her CW values as a housing advocate in Cadillac, Michigan, as does her sister, who also did an internship at the Los Angeles Catholic Worker.

Yes, Dorothy's life is still going on in the caring personalism of many social workers like the Fewless sisters.

Catholic Worker houses respond to specific needs in their many communities. Jim Douglass, whose book *The Non-Violent Cross: A Theology of Revolution and Peace* was first published in 1968, realized that a huge U.S. nuclear submarine base was headed for Kitsap Bay near Seattle, so he and his wife Shelley began the Ground Zero Campaign to try to halt it. They were supported by Bishop Hunthausen and hundreds of volunteers who joined them in nonviolent resistance to the submarines; many were imprisoned and suffered for their stance, but they persisted even though they were unsuccessful and the Pacific Life Community follows the Douglass ethos today. When the couple heard that the trains carrying nuclear weapon components had been diverted, they moved to Birmingham, Alabama, and founded Mary's House for homeless and indigent people in need of long-term care. Their yearly retreats with guest speakers such as Fr. John Dear and William Hart Benton, the iconographer, built a progressive Catholic community in that part of the South while Jim continued to write. Now they are retiring

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(Riegle, cont'd from p. 15)

for a well-deserved rest.

Serendipitously a young psychiatric nurse named Sarah Ball followed her intuition and what she knew by volunteering at Catholic Worker houses in Chicago and responded to an offer in the Mary's House newsletter. She has moved to Birmingham to take over the house and is busily getting to know the community so she can follow in Shelley's footsteps. When I asked her what appealed to her about Dorothy, she replied that she thought Dorothy was always trying to see things more clearly, always searching for truth.

In the old days, many who wanted to start a Catholic Worker in their home communities would first visit Dorothy. "Keep it small," she would say. Some did and some didn't. Peace House in Kalamazoo, Michigan has kept it small and personal. It was started in the early years of this century by two couples who had met at Kalamazoo College. Peace House lives out another version of CW community and doesn't do live-in hospitality, but is rebuilding its impoverished neighborhood by serving its youth. Molly Mechtenberg and Jerry Berrigan and Jen and Mike DeWael are raising their own five children in adjoining houses with a large back yard and play area. Daily homework and cooking sessions in the winter are complemented by a summer camp program for the neighborhood children. Their work attracts volunteers and support from throughout the area. This year, neighborhood teens were hired to help as counselors, fostering leadership skills and providing role models for the children who came to the day camp. As a Peace House tee shirt proclaims, "The future will be different if we make the present different."

Another young couple, Sean and Monica Dominic, learned of Dorothy Day first through reading *Loaves and Fishes* and then through friends in the movement. Dorothy's writings inspired them to begin another new model of Catholic Worker in Lancaster, Pennsylvania. The community — Holy Family Catholic Worker — offers traditional hospitality in the small way that Dorothy always recommended but central to its mission is deep clarification of thought. Sean does this through the podcast. "Tradistae," at https://tradistae.podbean.com/. "Tradistae" appeals particularly to people who see themselves as traditional Catholics but are disappointed in the lack of attention paid to Catholic Social Teaching. "Tradistae" is building an on-line community that discusses issues crucial to our future as Christians. Sean tries to continue Dorothy's apostolate of letter writing to those who respond to the podcasts. The Holy Family community reads Dorothy's and Peter's writings communally and prays a litany to them. Sean told me they find great comfort and encouragement in Dorothy's writings and are "guided by her intercession" to live a Catholic Worker life.

After Dorothy Day died… some people thought the movement would die with her, but instead it has tripled in size.

"After Dorothy Day died in the 1980s, some people thought the movement would die with her, but instead it has tripled in size," says Mike Miles, who with his wife Barb Kass practices regenerative agriculture at Anathoth Catholic Worker Farm near Luck, Wisconsin. "It's delightful to see how the message of the Catholic Worker movement continues to attract new people." These houses and the hundreds of volunteers who support their work show that yes, it's still going on.

Nina Polcyn Moore, an old friend of Dorothy's who often hosted her on visits to Chicago, once said the Catholic Worker network was a spider web. I've thought long and hard about that incongruous metaphor and I think she's right. Spider webs are both strong and fragile, often attached precariously to a structure, but quite capable of fulfilling their task if no one disturbs them and if they are damaged, can often be rebuilt. They can stretch over large areas and often exist in out-of-the-way places. When they're bright with dew in the morning sun, spider webs are beautiful, but they're hard to see unless the light is right and are sometimes disturbing if your hand touches one in the dark. It's hard to describe the difference between one part of a web and another, but each intersection is both distinct from and unified with the whole. Yes, the Catholic Worker movement is truly spiderwebby but strongly united by the words and wisdom of St. Dorothy of New York.

A LITANY OF THANKS

We at the Dorothy Day Guild have the proverbial village of people — and more — to thank for bringing the Cause to its current historic juncture. It seems it's almost as difficult to be officially recognized as a saint, as it is to be one! We can't even begin to mention everyone deserving of thanks even as the Church cannot begin to mention every saint in the beautiful litany prayed on Holy Saturday. We pray for blessings on each of you. How grateful we are!

Canonization always begins from the ground up. How grateful we are to the many people with whom Dorothy Day lived and worked who bore witness to her holiness. And how grateful to the Catholic Worker community for its continuing work: the ultimate witness as to why she and the Cause matter.

How grateful we are to the Claretians and to John Cardinal O'Connor who first posed the question of Dorothy's sanctity and for the commitment of Timothy Cardinal Dolan who will celebrate the Mass marking the transmittal of her Cause to Rome. How grateful to New York Catholic Charities for putting a roof over the Guild's head and providing the much needed administrative assistance of Donna Dairocas.

How grateful we are to Jeff Korgen, now assisted by Molly Swayze, who coordinated the formidable task of gathering the 137 archival boxes containing over 50,000 pages of evidence (including documents, interviews, publications by and about Dorothy) with a singularity of focus. (And how grateful we are for a new Staten Island ferry boat to be named for Dorothy! A distinction she surely would relish, not only because it will service her beloved Staten Island, the site of her conversion, but also because it will transport workers whose dignity she championed. We may well have to employ it first, however, not to transport masses of workers, but to transport the masses of evidence going to Rome.)

How grateful we are for the intensive, painstakingly careful review of all of the amassed material by the Postulator in Rome, Waldery Hilgeman, the theological censors, and the members of the historical commission. And for the dedication of Vice-Postulator, Msgr. Gregory Mustaciuolo, whose appointment to the Cause preceded even the Guild's creation, and to the Cardinal's delegate, Fr. Brian Graebe, S.T.D.

And how to express how grateful we are to the over 100 volunteer transcribers who worked so diligently to decipher Dorothy's handwritten journals and correspondence? To our Advisory Committee, many of whom knew Dorothy and have been with us from the very beginning. To our skeletal but indefatigable communications team. To the generous volunteers in the office, many from the Ignatian Volunteers Corp.

How grateful we are to all who have reached into their pockets so that ours would not be empty — ensuring the Cause stayed on track with the rigors of research and the cumulative collection of evidence we trust is irrefutable: Dorothy Day truly is a saint for our time.

All this work that has carried us to rejoice today we wouldn't have had the capacity to undertake without all of you members of the Guild who joined and faithfully, year after hopeful year, renewed your Guild membership. Your prayers, encouragement, financial and other support are what sustain and propel the Cause forward. Blessings and Deo Gratias!

WANT TO HELP ?

JOIN

The DOROTHY DAY GUILD

Together, we have come so far! St. Paul talks about running the good race, staying the course, completing the task given. Guild members help the Cause pursue its holy task, reach its saintly goal. With the recent turn to Rome – the start of a new and last lap – we can glimpse the end of the race.

The Dorothy Day Guild is the official body charged with forwarding her Cause. In turn, the steady growth of Guild membership points to the vitality of grassroots support essential to canonization. Members make an annual offering of dues (amounts located on Guild membership form below). **If you're not yet a member, please, won't you consider joining?** And if you are, please help spread the word and invite your family members, colleagues, and friends, in the pew and out!

In 2022, members will receive in their in-boxes the new digital edition of *In Our Time*, the Guild's newsletter. (Our growing number of members were met by growing costs for the hard copy edition.) Digitally, we hope to be able to come to you more frequently. And also with color on all our pages!

RENEW

YOUR GUILD MEMBERSHIP

Memberships are for one-year, subject to renewal.

Would you kindly look into when you last paid your dues and, if it's time, renew your membership? Thank you so much.

Dear Readers

Please, dear readers, continue to stay safe and well!
And continue to be patient with our still bulk rate mail delivery system.
If *In Our Time* is not "on time," it's coming!
And please do make sure we have your correct email address now that we will be more digitally connected. We don't want to lose you! Just send it along via the form below.

ADE BETHUNE

Rose L. Tannenbaum

graphic artist, colleague, friend

1953 – 2021

Dorothy Day loved beauty. Rose, you created it in these pages, in all your work, and in your life. Shalom!

In Our Time

Writer and Editor, Carolyn Zablotny
Copy Editor, Alex Avitabile
Graphic Designer, Melinda Steffen, www.mindyindy.com
Lettering, Linda Henry Orell

Our deep thanks to **Brother Mickey McGrath, OSFS** for his specially creating the front cover illustration, *The Abundant Life*, and for the use of his illustration on the back.

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To Contact:
c/o Dorothy Day Guild
1011 First Avenue, Room 787
New York, NY 10022
e-mail: cjzablotny@gmail.com

DOROTHY DAY GUILD MEMBERSHIP AND DONATION FORM

Just clip out and mail to the Guild address above. You may also submit online at www.dorothydayguild.org.

☐ **I would like to become a new member** ☐ **I would like to renew my membership** ☐ **I would like to gift a membership**

Name _____

Address _____

_____

Email _____ **Phone**_____

$ _____ Annual Dues: student $15; individual $25; family $40; church/organization $100

$ _____ Additional Donation (over and above membership dues; unlike dues, donations are tax deductible)

Thank you!

Dorothy Day Guild
1011 First Avenue, Room 787
New York, NY 10022
www.dorothydayguild.org

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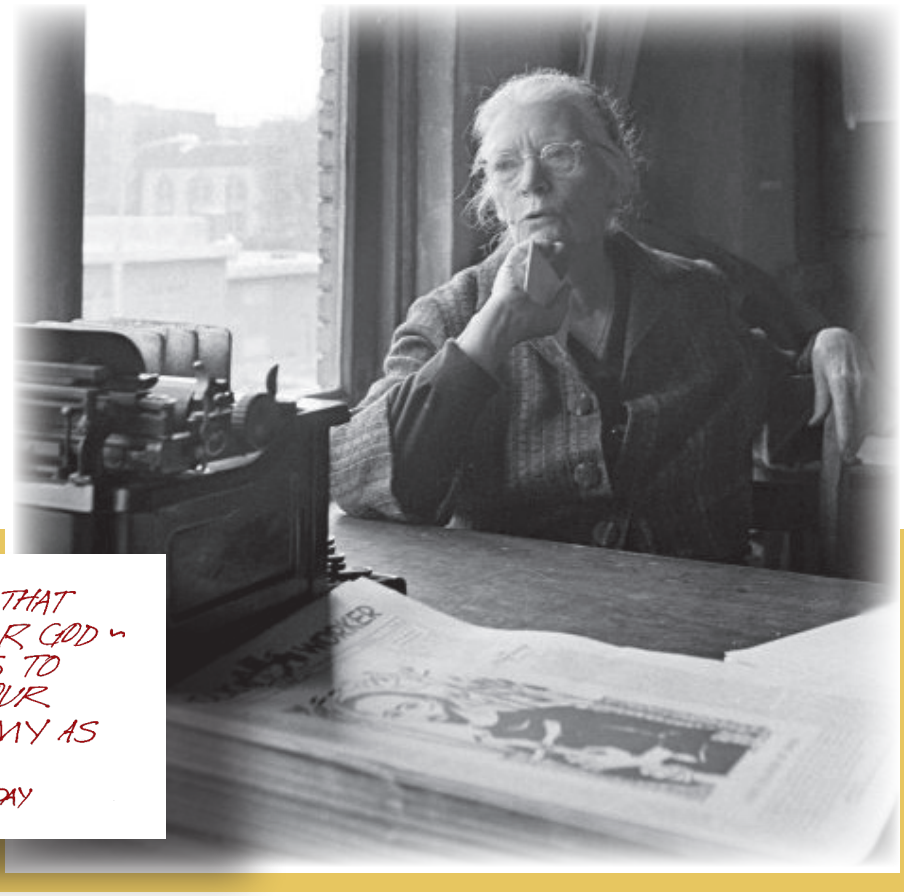

"WE REPEAT, THERE IS NOTHING THAT WE CAN DO BUT LOVE, AND DEAR GOD PLEASE ENLARGE OUR HEARTS TO LOVE EACH OTHER, TO LOVE OUR NEIGHBOR, TO LOVE OUR ENEMY AS WELL AS OUR FRIEND."

– DOROTHY DAY