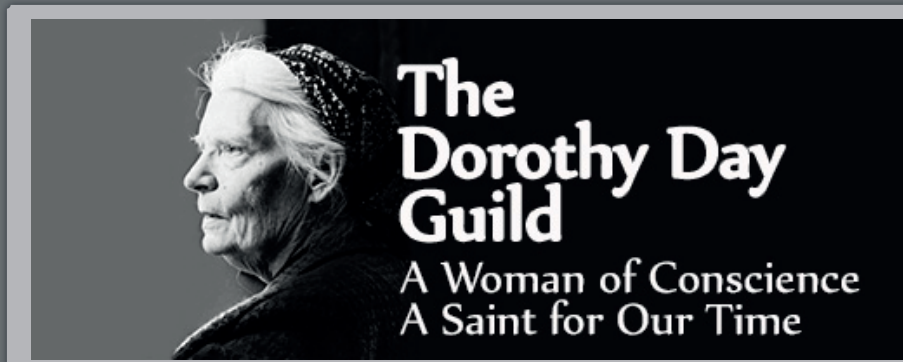


IN OUR TIME

Newsletter of the Dorothy Day Guild

Volume 2, Issue 1 Spring 2016



Dear Friends,

Joyous greetings from the office of the Dorothy Day Guild! As Eastertide approaches, how glad we are to reaffirm – proclaim! – our shared hope that, in our time, Dorothy Day will be named a saint. Since our last newsletter, much has been done to forward that cause. Nothing, of course, more momentous than Pope Francis instructing the United States Congress about Dorothy’s “social activism” and “her passion for justice, and for the cause of the oppressed.” Many of us listened with tears of happiness and even disbelief. Oh, we of little faith!

Clearly, a mirror held up to the deepest convictions of both Pope Francis and Dorothy would reveal the faces of the poor: he, the Argentine pontiff who chose the name “Francis” for the latter’s love of Lady Poverty; she, the American convert who was drawn to Catholicism because of its love of the immigrant and the working poor.

Even as a young woman journalist on Socialist newspapers in New York City, Dorothy chose to live among the poor of the Lower East Side. After her baptism, her solidarity with them was rooted not in an idea but in the person of Jesus. In the April (Easter) 1964 *Catholic Worker*, recounting the anguish of Mary Magdalene (“They have taken the Lord out of His tomb, and we do not know where they have laid Him”), Dorothy unabashedly asks, “How do we know we indeed have faith? Because we have seen His hands and His feet in the poor around us. He has shown Himself to us in them.”

For Dorothy, like Pope Francis, to encounter the poor person is quite literally to encounter Christ. It is the wellspring of her spirituality. Everything flows from it: the practice of hospitality, the works of mercy, voluntary poverty, and nonviolence. This issue of *In Our Time* will explore this wellspring and commemorate the Pope’s visit.

Never did Dorothy imply that meeting Christ in others would be without difficulty: “It is most surely an exercise of faith for us to see Christ in each other.... There are wars and rumors of war, poverty and plague, hunger and pain. Still, the sap is rising, again there is the resurrection of spring, God’s continuing promise to us that He is with us always, with His comfort and joy, if we will only ask.”

We deeply thank Timothy Cardinal Dolan and Msgr. Gregory Mustacioulo for their tireless work in hosting Pope Francis in the city that saw the birth and growth of the Catholic Worker movement. Most especially, thank you, dear friends, for holding fast to your belief in this cause for Dorothy Day. Together, let us continue to ask that her witness be recognized, and that when we dare to say “we believe,” her example will show us what this means in both love and in action.

WE CHRISTIANS ARE CALLED
TO CONFRONT THE POVERTY OF
OUR BROTHERS AND SISTERS,
TO TOUCH IT, TO MAKE IT OUR
OWN AND TO TAKE PRACTICAL
STEPS TO ALLEVIATE IT. POPE FRANCIS

IF ANYONE SAYS "I LOVE GOD" BUT
HATES HIS BROTHER, HE IS A LIAR;
FOR WHOEVER DOES NOT LOVE A
BROTHER WHOM HE HAS SEEN CANNOT
LOVE GOD, WHOM HE HAS NOT SEEN.
THIS IS THE COMMANDMENT WE HAVE
FROM HIM: WHOEVER LOVES GOD
MUST ALSO LOVE HIS BROTHER. 1 JOHN 20-21

GOOD TALK

(We thank Sr. Brigid O'Shea Merriman, OSF, for her generously giving *In Our Time* this interview. Author of *Searching for Christ: The Spirituality of Dorothy Day* [University of Notre Dame Press, 1994], Sr. Brigid is the formation minister for the Sylvania (Ohio) Franciscans and is on the theology faculty of Lourdes University.)

IOT: Dorothy Day's spirituality has been described as "incarnational." What does this mean?

Sr. Brigid: I believe that even as a young child Dorothy intuitively grasped the interconnectedness

between loving God and loving neighbor, the great commandment. Though her parents were not regular churchgoers, they did live out their Christian beliefs.

As a nine year old, Dorothy was very impressed by her mother's quiet, steady care for people who were devastated by the 1906 San Francisco earthquake.

At that time, the Day family was living in Oakland, across the bay. Dorothy remarked on the fact that the neighbors joined her mother in serving food to the homeless and in giving all available clothing to them. That, to me, was *love in action* – said another way – that was *love incarnated*.

It is with the voice of our contemporaries that he speaks, with the eyes of store clerks, factory workers and children that he gazes; with the hands of office workers, slum dwellers and suburban housewives that he gives. It is with the feet of soldiers and tramps that he walks, and with the heart of anyone in need that he longs for shelter. And giving shelter or food to anyone who asks for it, or needs it, is giving it to Christ.

– Dorothy Day
(*Catholic Worker*, Dec. 1945)

Later as a teenager – and beyond that too, Dorothy wanted everyone to be of loving service to others, to have every home open to the lame, the halt, and the blind. Said one way, the Catholic Worker movement's mission was/is: to make it easier for people to be good. That's a paraphrase of one of Peter Maurin's sayings.

You wrote that Dorothy's vocation was essentially "a lifelong quest to put in order a great capacity for love."

Dorothy relates in *The Long Loneliness* that she was haunted by God all her life. She did not see this as frightening but as a description of her seeking after Christ, "him whom her heart loved" [cf. Song of Songs]. She wandered a bit in early adulthood, though all along she was learning to love.

Talk more about Dorothy's early life.

Shortly after the 1906 San Francisco earthquake, the Day family moved from Oakland to Chicago. There Dorothy made friends with a Mary Harrington, a Catholic girl who was four years older than Dorothy, and the

eldest of nine children. They spent time together in the evenings, talking and dreaming about possibilities. One evening, Mary told Dorothy about the life of “some saint.” Later, Dorothy recalled that at times like this she could feel her heart enlarged, swelling in love and gratitude to God, for her friend, Mary, and such conversations as they had. In her account, Dorothy quotes Augustine’s *Confessions*, “Enlarge Thou my heart, O Lord, that Thou mayst enter in.” Later, as a teenager, Dorothy read the *Confessions* for the first time.

So much has been made of Dorothy’s “preconversion” years.

In another reflection, made during the early 1950s, Dorothy looked back at her adolescence, college years, early experiences as a journalist, and the men she loved as a young woman. Her experiences were prior to her formal conversion to Catholicism in December 1927. Dorothy rightly considered that she had long believed in and had been drawn to what she called the common union of humanity. She believed and felt that the human heart longed for this communion. Key here, is Dorothy’s longing to love and to be loved. Her preconversion romantic relationships tell us much about this. In several of these there was a strong religious dimension as well.

With Eugene O’Neill?

O’Neill was major. [Roughly 1917-18]. Dorothy remarked upon and was inspired by his repeated recitation of Francis Thompson’s *Hound of Heaven*, which is a story of being “pursued” by God and eventually being found by the long reach of God’s love. Dorothy also reached out to O’Neill in his early struggle with alcohol.

But also with Lionel Moise [1918-19]. Dorothy fell in love with this quite selfish man and moved in with

him and conceived a child with him. Hoping to hold on to him [he wanted Dorothy, but no pregnancy], she aborted their child. This is a very difficult, confused period for Dorothy, yet it ultimately brought her to a greater focus and realization of the difference between love lost and reciprocal love. When she took up with him again for a short time in 1921, she also found herself moving toward reading Scripture again and also to reading Dostoevsky’s *Crime and Punishment*, which also affected her spiritual journey.

And with Berkeley Tobey, too [1920-21]. In some sense, he was a father-figure, though she did marry him. She traveled to Europe with him, discovered their incompatibility, and experienced an extended loneliness. The loneliness was instructive for Dorothy, but subtly so. She divorced Tobey when she was back again in the U.S.

Dorothy writes so lyrically of her later love for Forster Batterham.

Dorothy entered into a common-law marriage with him [1924], conceived, and then, in March 1926, gave birth to their much loved daughter, Tamar. Dorothy’s religious deepening grew greatly during their time together; they shared a great love for nature and lived very simply in a cottage on Staten Island.

Dorothy recognized during their time together that she “was happy but my very happiness made me know that there was a greater happiness to be obtained from life than any I had ever known.” Dorothy and Forster separated sometime after Dorothy became Catholic in December 1927. An agnostic, Forster could not fully comprehend Dorothy’s spiritual journey. Dorothy did seek the possibility of marriage with him, though this was not possible, given the circumstances [Forster did not



believe in marriage as an “institution”]. Dorothy made the difficult decision of placing hers and Tamar’s faith ahead of living with Forster.

That always kind of takes one’s breath away...

In later years, Dorothy reminisced with several people, including Dr. Robert Coles, about her earlier life. She shared with them that by the time of her religious conversion, she more fully wanted, quoting St. Paul, “to put on Christ.” “I loved, in other words, and like all women in love, I wanted to be united to my love.” The love to whom she referred was Christ.

Was there anything special or distinctive about Dorothy’s spiritual practice?

I believe that Dorothy was a person who tried to do what was immediately necessary while trying to make things better for others in the future. She was the woman of action, while Peter Maurin was more the theorist at the outset of the Catholic Worker movement. But Dorothy was no intellectual slouch.

(Cont’d on p. 8)

Dorothy Day can be an inspiration to us because she did the right thing for the right reason. Dorothy's commitment to the poor arose not out of guilt, or neurosis, or anger, or bitterness towards society, it arose out of gratitude.

She's a saint for our time. She showed us how we can serve God and the poor in a very complex world, and how to do it with love and color.

— Ronald Rolheiser, OMI

SAINTLY MATTERS

(Gratefully used with permission of the author, Oblate Father Ronald Rolheiser. Currently, Father Rolheiser is serving as President of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website, www.ronrolheiser.com).

Sometime soon we will witness the canonization of Dorothy Day. For many of us today, especially those who are not Roman Catholic, a canonization draws little more than a yawn. How does a canonization impact our world? Moreover, isn't canonization simply the recognition of a certain piety to which most people cannot relate? So why should there be much interest around the canonization of Dorothy Day who in fact protested that she didn't want people to consider her a saint and asserted that making someone a saint often helps neutralize his or her influence?

Well, Dorothy Day wasn't the kind of saint who fits the normal conceptions of piety. Many of us, no doubt, are familiar with a basic sketch of her life. She was born in New York in 1897 and died there in 1980. She was a journalist, a peace activist, a convert to Christianity, who, together with Peter Maurin, established the Catholic

Worker movement to combine direct aid to the poor and homeless with nonviolent action on behalf of peace and justice. The movement remains vibrant today. She served too on the newspaper she founded, the *Catholic Worker*, from 1933 until her death.

Her person and the movement she started have powerfully inspired Christians of every denomination to try to more effectively take the Gospels to the streets, to try to bring together Jesus and justice in a more effectual way. She is invoked today as the primary role model for virtually everyone, Christian and non-Christian alike, working in the area of social justice.

The honor is well-deserved. She, perhaps better than anyone else in her generation, was able to wed together the Gospel and justice, Jesus and the poor, and take the fruits of that marriage to the streets in an effective way. That's a rare and very difficult feat.

Ernst Kasemann once commented that the problem in both the world and the Church is that *the liberals aren't pious and the pious aren't liberal*. He's right. Politics and religion
(Cont'd on p. 11)

At Root...

As Pope Francis repeatedly reminds us, concern for the poor is rooted in the Gospel and in Church teaching. "If I repeated some passages from the homilies of the Church fathers, in the second or third century, about how we must treat the poor, some would accuse me of giving a Marxist homily," he lamented. Dorothy, steeped in Church teaching, freely sprinkled the *Catholic Worker* newspaper with such passages as below, arousing the conscience of American Catholics.

Great care and concern are to be shown in receiving poor people and pilgrims, because in them more particularly Christ is received....

St. Benedict

We cannot be sure if we are loving God, although we may have good reasons for believing that we are, but we can know quite well if we are loving our neighbor.

St. Teresa of Avila

When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt in justice....

St. Gregory the Great

You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich.

St. Ambrose

The bread you hoard belongs to the hungry; the cloak in your wardrobe belongs to the naked; the shoes you let rot belong to the barefoot; the money in your vaults belongs to the destitute.

St. Basil the Great



VOX POP

The Church names a saint in part because “the people” first recognize someone’s holiness. In fact, the root of the word “canonize” is the same as for the word “recognize.”

The Guild initiated petition – asking that Dorothy be named a saint – continues to make its way across the country, like one of Dorothy’s innumerable Greyhound bus trips.

(The petition is available online at www.dorothydayguild.org and is also available in bulk from the Guild office. Please sign, return, and share with others!) Here is some of what we’re hearing:

We named our daughter (born November 7) Dorothy Day to remind us that we only love God as much as the person we love the least.

Kate McGee, Nashville, TN

Her life gives me renewed energy to live out the Gospel. She is one of us...and one of God’s!

Brenda Conyers, Joplin, MO

DISPATCHES !

Pope Francis’s historic recognition of Dorothy Day before Congress naturally triggered speculation that it would generate new and dramatic momentum behind her cause. According to veteran Vatican reporter John Allen, papal support is one of the decisive factors that sets apart “fast-moving” sainthood causes from other, more traditional ones. Remarkably, in the case of Dorothy Day, the support of two recent popes can be cited. In addition to Pope Francis, Pope Benedict XVI pointed to her in his second-to-last General Audience before retiring from the papacy in February 2013.

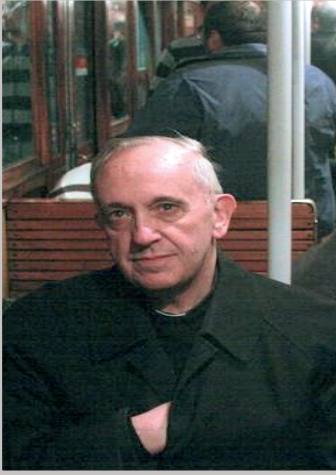
At this auspicious time, here is a brief overview of Dorothy’s cause to date. It began in 1997, when the late Cardinal John O’Connor began to promote her canonization, following meetings he had conducted with some of the people closest to her. He designated Monsignor Gregory Mustaciuolo to serve as Postulator for her cause. On March 10, 2000, the Archdiocese of New York received the “*nihil obstat*,” a decree clearing the way for the cause to go ahead, and declaring Dorothy a “Servant of God.” On June 7, 2005, the Dorothy Day Guild was instituted by Cardinal Edward Egan, Cardinal O’Connor’s successor, to press the cause forward; a Guild advisory committee was formed, coordinated by George Horton, organizer of Cardinal O’Connor’s initial discernment meetings. By November 2012, Cardinal Egan’s successor, Cardinal Timothy Dolan, was able to obtain a unanimous endorsement for the cause from the full U.S. Conference of Catholic Bishops. Then, in October 2014, the Archdiocese hired Jeff Korgen as coordinator of the “diocesan” phase of the inquiry – a further indication the cause was gaining significant momentum.

Critical to the completion of the local or “diocesan” phase is conducting interviews with eyewitnesses who can attest to Day’s holiness, to how she lived a life of “heroic virtue,” etc. For more than a year, the names of witnesses have been diligently gathered. Of the 256 names received, 50 have been selected for interviews. Starting this April, these canonical interviews will be conducted and transcribed. At the same time, all of Dorothy Day’s considerable writings are being assembled for theological review. Following the completion of this “diocesan” phase, the second and final “Roman” phase will commence.

New York City’s newly renovated St. Patrick’s Cathedral continues to welcome all to the celebration of a monthly Mass for Dorothy Day. Join us in Our Lady’s Chapel on the second Saturday of every month at 9 in the morning.

The Guild continues to invite your sharing of special intentions for which you are praying and will join its prayers to your own.

Keep checking the “news and events” section on the Guild’s website, www.dorothydayguild.org, to stay abreast of Dorothy Day related events taking place across the country. Talks and symposia abound. Proceedings from one such gathering, *Dorothy Day and the Church: Past, Present, and Future*, a conference hosted last May by the University of St. Francis in Fort Wayne, IN, are now available for purchase from Amazon.



To encounter the living God it is necessary to tenderly kiss Jesus' wounds in our hungry, poor, sick and incarcerated brothers and sisters.

- Pope Francis

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.

- Dorothy Day



How I would like a Church that is poor and for the poor.

Everything a baptized person does every day
should be directly or indirectly related to
the Corporal and Spiritual Works of Mercy.



We do not love concepts or ideas; we love people.... Commitment, true commitment, is born of the love of men and women, of children and the elderly, of peoples and communities... of names and faces which fill our hearts.

The Gospel takes away our right forever
to discriminate between the deserving
and the undeserving poor.

*You can't speak of poverty without
having experienced the poor.*

While there are slums, we must live
in them and share the condition
of the poor.

*I appeal to the parishes, the
religious communities, the monasteries
and sanctuaries of all Europe to
take in one family of refugees.*

A custom existed among the first
generations of Christians, when faith
was a bright fire that warmed more
than those that kept it burning. In
every house then a room was kept
ready for any stranger who might
ask for shelter; it was even called
“the stranger’s room.”

*There is an inseparable bond
between our faith and the poor.
May we never abandon them.*

We remember how Peter Maurin would
say that when we die, we carry under
our arm what we gave to the poor.



Dorothy looking at a property in Harlem that would become housing for the poor.

(Cont'd from p. 3)

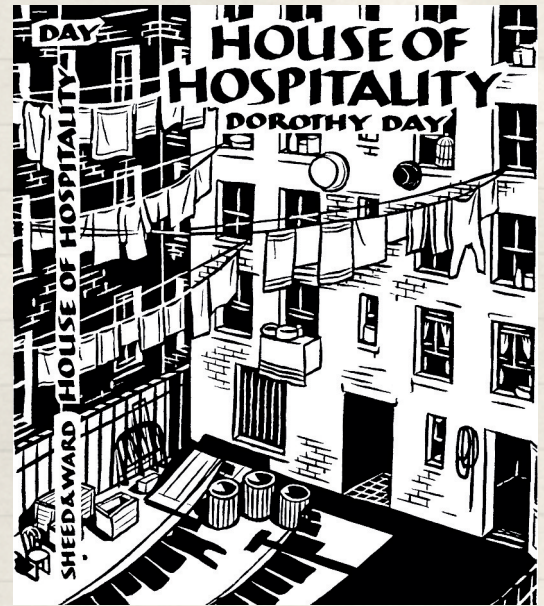
With Peter, Dorothy started the first of many “houses of hospitality.” Is there a tradition of Christian hospitality?

Yes. That tradition can be traced to the message of Christ Jesus, and later expressed as the spiritual and corporal Works of Mercy. The core of Jesus’ teaching in this regard is wonderfully expressed in the gospels of Matthew’s Sermon on the Mount (Mt 5: 1-12) and Luke’s Sermon on the Plain (Luke 6: 20-26). They are further enlashed in Matthew 25: 31-46.

Dorothy inherited more of the Christian tradition of hospitality through the Benedictine tradition. *The Rule of Benedict* is very strong on hospitality, especially Chapter 53: Let the guest be received as Christ.

In light of the importance Pope Francis places on the poor, some people say that he could well be a Catholic Worker! What connections do you see between him and Dorothy?

Let’s keep our dear Pope Francis as pope! Both Dorothy had and Pope Francis has a deep love for God and human persons, rather than for an abstract “humanity.” Their life experiences taught them early on about God’s love for the *anawim*, which inspired Dorothy and Francis to have a preferential love for the poor. Neither of them ignored the dignity of any person – rich or poor. When I first began research on Dorothy Day, I was especially struck by Dorothy’s December 1945 *Catholic Worker* article, “Room for Christ,” stating that Christ is disguised “under every type of humanity” that walks the earth. I believe that Pope Francis also sees Christ in His many human disguises. ◇



We cannot love God unless we love each other, and to love we must know each other. We know Him in the breaking of bread, and we know each other in the breaking of bread... Heaven is a banquet and life is a banquet too, even with a crust, where there is companionship.

– Dorothy Day

An Appeal

Dorothy Day called the publication of the *Catholic Worker*, as well as going into the streets, carrying picket signs and posters, and giving out leaflets, a “talking” the good news, and thus one of the spiritual works of mercy. We couldn’t agree more! We also want to add that sharing with others, as best we each can, the story of Dorothy’s life can be a similar good work.

So, please, won’t you help spread the word about Dorothy’s life and witness? Not only is she a saint for our time, but also this is a significant moment for advancing her cause. Start wherever you are (Dorothy’s advice): at the dinner table or the office water cooler, in the car or the pew (or out of it!).

And a reminder: if you haven’t already done so, please join or renew your Guild membership (form on p. 11; also available online at www.dorothydayguild.org). Thank you!





BREAKING BREAD

Sharing Stories



*(We are grateful to Patrick Jordan for these personal reminiscences. They are excerpted from an article, "The Gospel Is Hard": A Friend Remembers Dorothy Day," originally published in **Commonweal** [January 25, 2013]. A member of the Catholic Worker community in New York City in the late 1960s and early '70s, Pat and his wife, Kathleen, serve on the Guild's Advisory Committee.)*

In his *Tales of the Hasidim*, Martin Buber tells the story of a young man who left home and journeyed far to meet the famed preacher of Mezritch, Rabbi Dov Baer (d. 1772). He did so, the tale recounts, not to "learn Torah" (the study and interpretation of the Sacred Law) from the great seer, but to see how the rabbi "unlaced his felt shoes and laced them up again." When I first arrived at the Catholic Worker house in New York as a volunteer in 1968, I could never have

imagined it would be to learn how Dorothy Day tied her shoes.

Seventy at the time, taller than I had expected, Dorothy had pale blue eyes masked somewhat by her heavy-rimmed editor's glasses. She wore a bandana that only partially concealed a magnificent crown of braided white hair. The new First Street house (St. Joseph House), just off Second Avenue a block from the Bowery, was in a teeming ghetto of older Italians..., newly arriving Puerto Rican and Dominican families, and the off-scouring of the city – the unemployed and the alcoholics and drug addicts who lived in the alleys and flophouses nearby....

When I arrived at the new St. Joseph House, it was still empty, awaiting an occupancy permit from the city. Dorothy was sitting at a spare desk on the ground floor of the five-story walkup....She

was talking with two young draft resisters....With the seasoned ease of someone who had been welcoming strangers for generations, she quickly welcomed me and included me in the conversation, inquiring about mutual friends on the West Coast. A lifelong reporter and editor, she could unobtrusively find out more about a person in fifteen minutes than I would in a month. Rather quickly, she then shifted the discussion and told me where I could locate a bed on the floor of a Catholic Worker apartment six blocks away.... After leaving my bag there, I could retrace my steps a few blocks to the existing Worker house on Christie Street and pitch in serving the evening meal. It was the shortest interview/job orientation of my life, and the most significant. As one of Dorothy's granddaughters wrote later, but I was yet to learn, "to have known Dorothy means spending the rest of your life wondering what hit you."...

But you might never know that from meeting Dorothy herself, although I did experience occasions when an entire roomful of people would fall silent even though she had entered unobtrusively. While not generally one to put herself forward, when praying and fasting in Rome for ten days in 1965, she wrote to the bishops at the Second Vatican Council that she would be praying the Holy Spirit might "enlighten your minds and inflame your hearts with the courage to proclaim peace and love to the world. Hear the voice of suffering people, starving while billions are being spent for armaments."

What Dorothy did convey unabashedly in person was an uncommon intelligence and complete attention to whatever was at hand. Her look could be so focused that many thought her severe or unsmiling, but that was not the case. She had a
(Cont'd on p. 10)

(Cont'd from p. 9)

youthful voice, a lilting, if reticent, laugh, and her blue eyes could sparkle. There was in her a modesty that was nearly elemental. I think it had to do with an always near-to-hand self-awareness about past failures – personal, moral, and spiritual – and about the daily, ongoing failures of the Catholic Worker movement as well. (She liked to quote G.K. Chesterton to the effect that if something was worth doing, it was worth doing badly.) Once, after a particularly horrendous week at the new First Street house (bedlam, drunkenness, and a full moon), she told me pointedly, “The Catholic Worker is madness,” but then added immediately, “There is so much suffering in this place I cannot help but think it is redemptive.”

“Where there are slums,” she had written, “we must live in them and share the conditions of the

poor.”...But for all that, as her granddaughter Kate observed years later, Dorothy “turned the life of poverty into something dynamic, full of richly simple moments for those who have nothing.”...

Goodness and beauty attract. I used to go up mornings to visit with Dorothy in her room on the third floor of St. Joseph House. Often she would still be in her robe, her long hair uncombed and hanging down to her waist, her feet in slippers or bare. She would have already said the morning psalms, had her cup of coffee (both essential to starting her day).... The conversation was unhurried and instructive: points of history, insights into theology, family stories, editorial directives.... “As breath is to the body, prayer is to the soul,” she reflected. As for faith itself, she said often, “Every act of faith increases your faith.” Faith, like love,...must be sought after,

suffered for, put to the test, deepened, renewed, and taken joy in.

...Will I find faith on earth? Jesus asks. And clearly he is looking for the real thing: passionate, practical, thoughtful faith – the only kind worthy of the living God. Where to begin to find and nurture it? Perhaps with how we lace and unlace our shoes. And from there? Perhaps with how we bathe the feet of our brothers and sisters. ◇



Dorothy Day Center, St. Paul, MN

“Dorothy Who?”

During and after Pope Francis’s address to Congress – when he cited Dorothy and Thomas Merton, and linked the two with Lincoln and Martin Luther King Jr. – people googled Dorothy’s name in huge numbers. (The Google “interest index” uses a scale of 1 to 100; the interest rate for Dorothy shot to 100, and to 71 for Merton – the monk a little better known than the laywoman.)

They might have appreciated having a copy of Patrick Jordan’s brief new book (issued just after the pope’s visit), *Dorothy Day: Love in Action*. Published by Liturgical Press, it’s an introduction for those who don’t know much about Day. The opening chapter provides a chronology of Dorothy’s life, and the entire book is animated by her voice. Jordan relies on ample quotations from Dorothy’s autobiographical memoirs (*From Union Square to Rome*, *House of Hospitality*, *The Long Loneliness*, and *Loaves and Fishes*), her newspaper columns for the *Catholic Worker*, and her selected diaries and letters (*The Duty of Delight* and *All the Way to Heaven*). Jordan’s own unique voice and insights also come through (see “Breaking Bread,” p. 9), ultimately making this newest contribution to the study of Day’s life not just accessible but special.

(For an extensive bibliography of books by and about Day, and for other resources about her, the Catholic Worker movement, saints and saint-making, please enjoy checking out “To Learn More” on the Guild website, www.dorothydayguild.org. “Work and pray,” St. Benedict liked to say, and Dorothy often quoted. Perhaps we could add, “Read and work and pray!”)

(Cont'd from p. 4)

are both generally impoverished because the pious won't be liberal and the liberals won't be pious. You normally don't see the same person leading the rosary and the peace march. You normally don't see the same person championing both the pro-life movement and women's choice. And you don't normally see the same person scrupulously defending the most intimate matters within private morality and having the same moral passion for the global issues of social justice. But that was Dorothy Day. She was equally comfortable leading a peace march and leading the rosary. Someone once quipped: if you drew out what's deepest and best within both the conservatives and liberals and put them through a blender, what would come out is Dorothy Day.

A second feature which characterized Dorothy Day and her spirituality was her ability to simply act, and to act effectively. She not only had faith, she acted upon that faith. She was a doer, not just a listener; and she was able to institutionalize her faith and embed it into an institution, the Catholic Worker, which not only was able to minister directly to the poor but was able to form itself into something larger and more permanent than the faith, vision, and power of a single person. Dorothy was able to act in a way that was bigger and more effective than her own person. There's an axiom that says: *Whatever we dream alone remains a dream, but what we dream with others can become a reality.* Dorothy dreamed with others and made that dream a reality. Today, most of us struggle both to act on our faith and, even more so, to embed our faith concretely into effective, sustained community action.

Finally, Dorothy Day can be an inspiration to us because she did the right thing for the right reason. Dorothy's commitment to the poor arose not out of guilt, or neurosis, or anger, or bitterness towards society. It arose out of gratitude. Her route to faith, Jesus, and the poor was rather unorthodox. In the years prior to her conversion she was an atheist, a communist, a woman ideologically opposed to the institution of marriage, and a woman who had had an abortion. Her turning to God and to the poor happened when she gave birth to her daughter, Tamar Theresa, and experienced in the joy of giving birth a gratitude that seared her soul. In her autobiography, *The Long Loneliness*, she describes how, at seeing her baby daughter for the first time, she was so overcome with gratitude that a faith and love were born in her that never again left her. Her passion for God and the poor were fueled by that.

She was also an earthy saint. She will, no doubt, be the first canonized saint whose photographs show a woman with a cigarette in her mouth. She's a saint for our time. She showed us how we can serve God and the poor in a very complex world, and how to do it with love and color. ◇

VOX POP, cont'd

She's a natural! Her canonization should almost be "an automatic."

T. S., Belleville, IL

I have admired Dorothy Day since first learning about her in high school (1949-53).

M. J. P., Guthrie, KY

My 13 year old daughter did an extensive research project on Dorothy Day. She was inspired by her courage and by Day's path to holiness by living the works of mercy.

Karin Freilhammer, Roseville, MN

The world needs more role models of true Christian charity.

Olivia Boughton, Rutland, VT

She gives hope to us as ordinary people.

Sr. Mary Canavan, Jersey City, NJ

In Our Time

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c/o Dorothy Day Guild
1011 First Avenue, Room 787
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E-mail: cjzablotny@gmail.com

DOROTHY DAY GUILD MEMBERSHIP 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.

Name _____

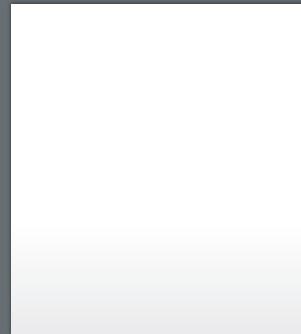
Address _____

E-mail _____ Phone _____

\$ _____ Annual Offering: (suggested offering: student, \$15; individual, \$25; family: \$40; organization, \$100)

Circle other ways you might like to help: serving as a Guild representative, office volunteer, arranging educational events.

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"HOW CAN YOU SEE CHRIST
IN PEOPLE?" AND WE ONLY
SAY: IT IS AN ACT OF FAITH,
CONSTANTLY REPEATED.
IT IS AN ACT OF LOVE,
RESULTING FROM AN ACT
OF FAITH. IT IS AN ACT OF
HOPE.

