

Chapter 1 : results in SearchWorks catalog

Dorothy Day ObISB (November 8, - November and served as its editor from until her death in In this newspaper, Day advocated the Catholic.

The Tuesday and Friday posts this month will feature women who lead lives that could serve as models for us in our Christian walk. It was difficult to narrow the list for the few dates in March but I did try to find some women you may not know very well and women writers. I wrinkled my nose and shook my head in disbelief as I read the life of Dorothy Day. This is going to be a very long two years studying the life of this woman so different from me. Maybe I should switch to another inspirational spiritual person. In the first year of my two-year program to learn to be a spiritual director, each of us chose someone from history to be our spiritual mentor. We studied their lives. Read books about them. Gave presentations about how they discerned God in their moments and how walking with someone of faith changed our own spiritual journey. My instructor suggested Dorothy Day to me. Please let me switch to someone else. As an eight year old, she and her family were in San Francisco during the great earthquake. She said later she began to learn compassion as she watched her mother care of others injured and homeless after that terrible disaster. She got pregnant and had an abortion. She walked in protests with women suffragists and was arrested. She later lived with another man and had daughter out of wedlock. Why am I spending time with this person? Have you ever read the Hound of Heaven? The poem describes how God continual searches for us throughout our lives and wherever we stray. Dorothy loved this poem and how the Hound of Heaven weaved His love into all the threads of her life. Her family rarely attended church, though she occasionally participated in some practices. She looked back and even in her darkest times, God still loved her and waited for her to return. The birth of her daughter changed everything and when she decided to have Tamar baptized, her common law husband left. Dorothy made the choice " she would live for God. Mmmm, maybe I could learn something from her. Always with a heart for social justice, she continued to work for the poor and for peace. After several other key transformational events, she and Peter Marin began the newspaper, The Catholic Worker and created Catholic Workers Houses to feed the poor and house the homeless during the Great Depression. Catholic Workers Houses continue even today in the poorest sections of major cities. Her writings made her well known. She met with popes and bishops and even Mother Theresa. She often would speak at large events during the afternoon and spend her evenings serving soup and scrubbing toilets. She lived a life of voluntary poverty. Dorothy committed to following Jesus by taking to heart the message in the Sermon on the Mount. She served others in poverty and loved the poor, rejected, marginalized in life and actually followed what Jesus taught. She measured her life in how she fed the poor, gave drinks to the thirsty, welcomed the stranger, clothe the naked, cared for the ill and visited those in prison. Loving your enemy and practicing non-violence are not always popular decisions. Many people disliked her stance for peace during World War II and her later protest against nuclear weapons and marches for civil rights. Yes, even in her later years, she spent brief times in jail for her protesting. Dorothy spent time in daily prayer, worship, fasting, and studying the Bible. In her later life she often went on retreats and encouraged others in this practice. Mmmm, I am learning much from this woman. Perhaps the greatest lesson I learned from Dorothy is love. She was fully devoted to God and followed His word with her whole heart, mind, soul and strength. She lived the greatest commandment. Additional quotes from Dorothy Day: Food for the body is not enough. There must be food for the soul. There is plenty to do, for each one of us, working on our own hearts, changing our own attitudes, in our own neighborhoods.

Chapter 2 : Day, Dorothy, - Correspondence

Dorothy Day (-) was born in Brooklyn, NY, and lived in San Francisco with her parents until the earthquake, and then in Chicago. Her father was a Journalist, and she was an avid reader.

She co-founded the Catholic Worker newspaper, which carries on her dedication to peace and the works of mercy. When Pope Francis addressed a joint session of the United States Congress on September 24, , he spoke about Dorothy as an example of someone who worked to build a better future and who shaped the fundamental values of the American people: Her social activism, her passion for justice and for the cause of the oppressed, were inspired by the Gospel, her faith, and the example of the saints. She loved the poor, she lived with the poor, and she lived as a poor person herself. It is the little way. It is within the power of all. Without poverty we will not have learned love, and love, at the end, is the measure by which we shall be judged. Mary Elizabeth, our foundress, met Dorothy in when they were both invited to speak at the Jesuit novitiate in Wernersville, Pennsylvania. I volunteered there for a short time while I was doing my studies at Mercy Hospital. So I knew about Dorothy and read about her and admired her very much. When she came to Loyola to speak I invited her to the house and she came. But my first meeting with her was at Wernersville. She never kept anything for herself alone. Wherever they have a Catholic Worker house around Washington or Baltimore they always had a room for Dorothy, but Dorothy insisted that her room be used for the poor when she was not there. She was so detached. A very detached person. Except from her opinions, which she had a right to stand up for. But she was extremely detached. But she did have a temper. I saw her one night put a priest in his place because he was speaking against the teachings of the Church. She really put him right where he belonged. She could handle any argument, anyone. But as I say she was simply, totally unattached to herself. She was a controversial figure so they did have bouncers, so to speak, for her talk. And they almost had to use them because one man stood up. I think these people were sent by her enemies to talk out loud and heckle her. She just was a woman of principle, at any expense to herself whatsoever. Yes, she was really a wonderful woman. The classroom in question. From an article in the Baltimore Evening Sun, May 17, We had a classroom upstairs. And she went to Mass. And when it was over, I had put her in one of the back bedrooms where she would be quiet. All my things were very poor, and she had a little poor rocking chair with no arms on it. And so I went back to see if she wanted anything before she retired, and she was sitting in the little rocking chair in her night gown, and rocking back and forth and preparing for the Mass in the morning. She was reading the prayers of the Mass for the next morning and was preparing for that. Extremely holy, very prayerful and just. Justice was a big thing with her. Mary Elizabeth, who was a lay person at the time and known as Mae Gintling:

Suffragette, Social Reformer. She was arrested and beaten for picketing on behalf of suffrage in and was imprisoned eight times in her life for championing her causes.

Temple University Press, Description Book â€” xxi, p. Michael Harrington An Interlude: Paper Cranes and Fighter Planes: Kathleen Rumpf of Syracuse, New York Doing the Work Larry Purcell of Redwood City, California The Logic of Grace: Frank Cordaro Tom Cordaro Virginia Druhe of St. Francis of Assisi in Chicago Fr. David Stein of Chicago Catherine of Genoa Washington, D. Spinning a Web Part V: The Catholic Worker The Worker and the Church: A Roundtable Discussion Fr. Abortion Marcia Timmel Fr. Feminism, the Worker, and the Church: A Roundtable Discussion Sr. Persons Interviewed Appendix B: Houses of Hospitality Appendix C: Nielsen Book Data This rich oral history weaves a tapestry of memories and experience from interviews, round table discussions, personal memoirs, and thorough research. In the sixtieth anniversary year of the Catholic Worker, Rosalie Riegle Troester reconfirms the diversity and commitment of a movement that applies basic Christianity to social problems. Founded in by Dorothy Day and Peter Maurin, the Catholic Worker has continued to apply the principles of voluntary poverty and nonviolence to changing social and political realities. Over interviews with Workers from all over the United States reveal how people came to this movement, how they were changed by it, and how they faced contradictions between the Catholic Worker philosophy and the call of contemporary life. Vivid memoirs of Dorothy Day, Peter Maurin, and Ammon Hennacy are interwoven with accounts of involvement with labor unions, war resistance, and life on Catholic Worker farms. It includes an author note: Nielsen Book Data Online.

Chapter 4 : Dorothy Day (1897 - 1980) | Turning Point Suffragist Memorial

Dorothy Day lived out her belief that works of mercy, which also might be called acts of loving kindness, are to be done out of a love sustained and nurtured by prayer. Over and over again she insisted that prayer is the foundation and motivating force of the Catholic Worker movement.

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Day, Dorothy - Summary Article: In , Day and Peter Maurin established a radical, pacifist organization rooted in the Catholic tradition that provides direct services to the poor and promotes social justice through nonviolent protest and activism. By her own recognition, her life was divided in two parts. Her early years were marked by her devotion to radical causes, as well as a bohemian lifestyle that included love affairs, an abortion, a common-law marriage, and the birth of a child out of wedlock. This phase ended with her conversion in to Roman Catholicism, an act that was the culmination of nearly a decade of spiritual searching, shortly after the birth of her daughter. Her extraordinary gifts began to reach their full fruition 5 years later when with Maurin she married her deep commitment to Catholicism and her radical beliefs by establishing the Catholic Worker movement. At the time of her death in , she was widely heralded both for her activism in service of the poor and for her singular contribution to American Catholicism in the 20th century. Although she was baptized as an Episcopalian, Day later actively rejected religion. She attended the University of Illinois for 2 years, but dropped out prior to graduation in order to move to New York City in to become a writer for a variety of socialist publications. While there, she met an orderly with whom she had a brief affair, resulting in a pregnancy, which she terminated. She drifted after this, traveling and working as a journalist. In Chicago, Day worked on a communist newspaper, and while staying in an IWW flophouse she was mistakenly arrested as a prostitute in a raid. She documented this experience, as well as other prison stays, in her writing, which to this day remains a vivid account of the indignities experienced daily by the poor in the criminal justice system. Although she did not mention her union in her own accounts of her life, recent biographies of Day establish that this period was followed by a very brief failed marriage when she returned to New York. It hardly lasted as long as her honeymoon trip to Europe. In she published a novel, *The Eleventh Virgin*, which was largely based on her own life, including her abortion. With the proceeds of this unremarkable book she was able to buy a small cottage on Staten Island near the ocean, in a colony known as the Spanish Camp. Here she lived a bohemian existence with Battenham, Cowley, Caroline Gordon, and others. Deeply happy, she determined to have her child baptized a Catholic. Her own baptism followed shortly after, an act that Day knew would result in the dissolution of her relationship with Battenham, who as an anarchist and an atheist would neither marry her nor accept her new devotion. Day herself gives the best reports of this spiritual journey in two books. The first, *From Union Square to Rome*, was an account of her conversion from the perspective of a former communist, as Paul Elie has noted published in . The second is a more candid and spiritual account, her autobiography *The Long Loneliness*, published in . In her autobiography, Day describes how in she found herself in Washington observing a communist march in support of the poor. From that point on Maurin was a seminal influence on her thinking. Maurin was a French Catholic peasant who believed that Catholic thought needed to be married to the radical commitment to the poor embodied by some social movements of the time. An itinerant preacher and philosopher, he proclaimed his truths on soapboxes in Union Square and by all accounts was a compelling if eccentric figure. He and Day conceived a movement that eventually would be founded on three pillars: From these beginnings, the Catholic Worker movement evolved under their tutelage to encompass steadfast advocacy of radical social justice. For Day, this meant undertaking a voluntary life of poverty with the movement as the center of her life. The movement stood for pacifism, even in the midst of World War II, for equality for all races, and most importantly as a voice for the poor and dispossessed of society. As she had indicated earlier in her life, Day looked to the saints not merely to help slaves, but also to end slavery. To comprehend fully the essence of Dorothy Day, one must take account of her Catholic faith and her lifelong commitment to what Paul Elie has termed the traditional piety of

devotions such as the rosary, the office, and the daily celebration of mass. Prior to her conversion, Day wrote in her autobiography that she did not know what she believed, though she had tried to serve a cause. With her baptism she embraced the simple and radical Christianity she found expressed in the work of another great convert, St. Augustine, in his *Imitation of Christ*. The connection of the Catholic Worker movement to her Catholic faith did not belie her dissatisfaction with the imperfections she saw in the institutional Church. But she remained committed to the sacraments of the Church until her death, despite her permanent dissatisfaction. Only through the Church could one receive the sacraments. In the 1930s and 40s, the Catholic Worker welcomed many who worked within the Church to promote radical change and to protest the Vietnam War, most notably the Catholic priests Philip and Daniel Berrigan. As her fame grew and she became the symbol for generations of young people who came to participate in the Catholic Worker in search of social justice, she was known to admonish admirers by saying that she did not want to be called a saint, because she did not want to be dismissed that easily. Despite her protests, others took up her cause for sainthood upon her death and a case for canonization is proceeding. The author of seven books, including two autobiographies and an account of the Catholic Worker movement, *Loaves and Fishes*, she was a frequent contributor to a variety of Catholic publications, including *Commonweal*, and a faithful correspondent to other writers and public figures of her day. Day and Merton were frequent correspondents, and she remained friends with him until his untimely death in 1968. In collected short pieces from this source and others published after her death, she emerges as an eloquent as well as passionate advocate for social justice, as an acute observer of her times, and as a transcendent voice for the spiritual life enacted day to day. Like her favorite authors Dickens and Dostoevsky, her writing made the daily plight of the poor a vivid reality for her readers. Dorothy Day died on November 29, 1980. Her funeral was attended by poor people served in Catholic Worker houses, as well as by the cardinal archbishop of New York. Buried in a simple wooden coffin in Staten Island, she is survived by her daughter Tamar Hennessey, several grandchildren, and the continuing legacy of the Catholic Worker. From *Union Square to Rome*. Original work published *The life you save may be your own: Daily reflections on saints, prophets, and witnesses for our time*. Living in her world: My life with the saints pp. Vatican to weigh sainthood for reformer Dorothy Day.

Chapter 5 : Dorothy Day – The Joseph House

Day, Dorothy () American pacifist and radical who founded the Catholic Worker newspaper and ran the movement's New York House of Hospitality.

Her parents were married in an Episcopal church in Greenwich Village. In , her father, who was a sports writer devoted to horse racing, took a position with a newspaper in San Francisco. The family relocated to Chicago. As a young child, she showed a marked religious streak, reading the Bible frequently. She was taken with the liturgy and its music. She studied the catechism and was baptized and confirmed in that church in . She was a reluctant scholar. When I read Tolstoy I was an Anarchist. My allegiance to The Call kept me a Socialist, although a left-wing one, and my Americanism inclined me to the I. Sentenced to 30 days in jail, she served 15 days before being released, ten of them on a hunger strike. Initially Day lived a bohemian life. In February , [28] after ending an unhappy love affair with Lionel Moise, and having an abortion that was "the great tragedy of her life," [29] she married Berkeley Tobey in a civil ceremony. She spent the better part of a year with him in Europe, removed from politics, focusing on art and literature, and writing a semi-autobiographical novel, *The Eleventh Virgin* , based on her affair with Moise. In its "Epilogue," she tried to draw lessons about the status of women from her experience: She lived there from to , entertaining friends and enjoying a romantic relationship that foundered when she took passionately to motherhood and religion. While she visited her mother in Florida, separating from Batterham for several months, she intensified her exploration of Catholicism. When she returned to Staten Island, Batterham found her increasing devotion, attendance at Mass, and religious reading incomprehensible. Batterham refused to attend the ceremony, and his relationship with Day became increasingly unbearable, as her desire for marriage in the Church confronted his antipathy to organized religion, Catholicism most of all. After one last fight in late December, Day refused to allow him to return. On December 28, she had herself baptized with Sister Aloysia as her godparent. A few months later, following the stock market crash, her contract was not renewed. She returned to New York via a sojourn in Mexico, and a family visit in Florida. Day supported herself as a journalist, writing a gardening column for the local paper, the *Staten Island Advance* , and features articles and book reviews for several Catholic publications, like *Commonweal*. During the hunger strikes in D. She writes in her autobiography: Maurin, a French immigrant and something of a vagabond, had entered the Brothers of the Christian Schools in his native France, before emigrating, first to Canada, then to the United States. Despite his lack of formal education, Maurin was a man of deep intellect and decidedly strong views. He had a vision of social justice and its connection with the poor, which was partly inspired by St. He had a vision of action based on a sharing of ideas and subsequent action by the poor themselves. Maurin was deeply versed in the writings of the Church Fathers and the papal documents on social matters that had been issued by Pope Leo XIII and his successors. Maurin provided Day with the grounding in Catholic theology of the need for social action they both felt. Years later Day described how Maurin also broadened her knowledge by bringing "a digest of the writings of Kropotkin one day, calling my attention especially to Fields, Factories, and Workshops. It was aimed at those suffering the most in the depths of the Great Depression, "those who think there is no hope for the future", and announced to them that "the Catholic Church has a social program It provided coverage of strikes, explored working conditions, especially of women and black workers, and explicated papal teaching on social issues. Day opposed its atheism, its advocacy of "class hatred" and violent revolution, and its opposition to private property. The first issue of the *Catholic Worker* asked: Day defended government relief programs like the Civilian Conservation Corps that the Communists ridiculed. The *Daily Worker* responded by mocking the *Catholic Worker* for its charity work and for expressing sympathy for landlords when calling evictions morally wrong. From the publishing enterprise came a " house of hospitality ", a shelter that provided food and clothing to the poor of the Lower East Side and then a series of farms for communal living. More than 30 independent but affiliated *Catholic Worker* communities had been founded by Day refused to follow the Catholic hierarchy in support of Franco against the Republican forces, which were atheist and anticlerical in spirit, led by anarchists and communists that is, the Republican forces were. Who of us if he

were attacked now would not react quickly and humanly against such attack? Would we love our brother who strikes us? Of all at The Catholic Worker how many would not instinctively defend himself with any forceful means in his power? We must prepare now. There must be a disarmament of the heart. She recounted her life story selectively, without providing the details of her early years of "grievous mortal sin" when her life was "pathetic little and mean". I will try to trace for you the steps by which I came to accept the faith that I believe was always in my heart. Procopius Abbey in This gave her a spiritual practice and connection that sustained her throughout the rest of her life. She was briefly a postulant in the Fraternity of Jesus Caritas, which was inspired by the example of Charles de Foucauld. When she withdrew as a candidate for the Fraternity, she wrote to a friend: We must renounce war as an instrument of policy. Even as I speak to you I may be guilty of what some men call treason. But we must reject war. You young men should refuse to take up arms. Young women tear down the patriotic posters. And all of you€"young and old€"put away your flags. Our manifesto is the Sermon on the Mount, which means that we will try to be peacemakers. Speaking for many of our conscientious objectors, we will not participate in armed warfare or in making munitions, or by buying government bonds to prosecute the war, or in urging others to these efforts. But neither will we be carping in our criticism. We love our country and we love our President. We have been the only country in the world where men of all nations have taken refuge from oppression. We recognize that while in the order of intention we have tried to stand for peace, for love of our brother, in the order of execution we have failed as Americans in living up to our principles. The circulation of the Catholic Worker, following its losses during the Spanish Civil War, had risen to 75., but now plummeted again. After several weeks, Cardinal Francis Spellman used lay brothers from the local Maryknoll seminary and then diocesan seminarians under his own supervision to break the strike by digging graves. He called the union action "Communist-inspired". She begged him to take the first steps to resolve the dispute: It is easier for the great to give in than the poor. Day wrote in the Catholic Worker in April: There is a temptation of the devil to that most awful of all wars, the war between the clergy and the laity. But he is not our ruler. She replied with a respectful letter that asserted as much right to publish the Catholic Worker as the Catholic War Veterans had to their name and their own opinions independent of those of the Archdiocese. The Archdiocese took no action, and later Day speculated that perhaps church officials did not want members of the Catholic Worker movement holding prayer vigils for him to relent: On June 15, , Day joined a group of pacifists in refusing to participate in civil defense drills scheduled that day. Some of them challenged the constitutionality of the law under which they were charged, but Day and six others took the position that their refusal was not a legal dispute but one of philosophy. In , instead of taking shelter she joined a group picketing the offices of the U. Muste , two veteran allies in the pacifist movement, she helped found Liberation magazine. In the first of these, she wrote: On the other hand, when that regime is bending all its efforts to make a good life for the people, a naturally good life on which grace can build one cannot help but be in favor of the measures taken. She enjoyed it when Abbie Hoffman told her she was the original hippie , accepting it as a form of tribute to her detachment from materialism. She described some she encountered in in Minnesota: She imagined how soldiers returning from Vietnam would want to kill them, but thought what the "flower-people" deserved was "prayer and penance". She recorded her frustration in her diary: Day informed her readers that: He is harassed continually, and recently his small cottage in the country has been vandalized and papers destroyed, and a friend of his who went to bring some of his papers to him was seized and beaten. The letter Solzhenitsin wrote protesting this was widely printed in the west, and I was happy to see as a result a letter of apology by the authorities in Moscow, saying that it was the local police who had acted so violently. Day visited the Kremlin.

Chapter 6 : Dorothy Day | www.nxgvision.com

Dorothy Day (), American pacifist, social activist, convert to Roman Catholicism, author, and advocate for the poor; founded the Catholic Worker Movement with Peter Maurin. From the description of Dorothy Day collected papers, (Swarthmore College, Peace Collection).

Women in World History: Was first jailed, after a suffrage march ; published autobiographical novel *The Eleventh Virgin* ; converted to Catholicism ; issued first *Catholic Worker* May 1, ; published *From Union Square to Rome* ; published autobiography, *The Long Loneliness* ; jailed with Mexican migrant workers, California But after her conversion to Catholicism, she became a different kind of radical, as dedicated as before to social justice but now in the context of strict religious orthodoxy. Many American Catholics in the early years of the Catholic Worker movement disliked and mistrusted her, but by the last years of her life in the s she was a widely acclaimed figure, taken by Catholic activists as a prophet and forerunner of the modern church. Day was born in November , the daughter of a journalist who wrote horse-racing columns and tried periodically to become a novelist. She was in San Francisco , aged eight, at the time of the earthquake and recalled later how the emergency had led people to work together for once as they recovered from the catastrophe. At age 12, having had no religious education but with an eagerly religious temperament, Dorothy Day began to study the Bible and attend an Episcopalian church with her sister Della. She attended the University of Illinois in Champagne-Urbana for two years but left college when the family moved to New York rather than staying to graduate. Under the influence of her college professors, she declared herself an atheist. She endorsed their sexual radicalism too and entered into a destructive relationship with a bullying writer named Lionel Moise, which led to her becoming pregnant and getting an abortion, only to be deserted by him. She may even have attempted suicide in the backwash of this humiliating affair. She later gave a graphic fictional account of it in her one published novel, *The Eleventh Virgin* , which she later regretted having ever written. She also volunteered for the Anti-Conscription League, which tried to prevent young men from being drafted to fight in the First World War. Always willing to join demonstrations and picket lines, Day was arrested in in a confrontation with Washington, D. She was sentenced to 30 days in jail and served 16 of them before President Woodrow Wilson pardoned her and her fellow inmates. Day was jailed again in , this time after a police raid on a house owned by the Industrial Workers of the World IWW , where she was wrongly accused of prostitution. She was released after a humiliating series of body searches and taunts. A person can start out aiming to be righteous and end up self-righteous; we can become so earnestly the doers of works of charity that we think the Lord has given us a special blessing. While she was there, her novel was published. She finally found a more durable relationship with Forster Batterham, a biologist, and lived with him as his common-law wife from until Batterham, a principled atheist, would have nothing to do with organized religion, and on this irreconcilable difference the couple split up. Day later described their intense relationship in *The Long Loneliness* and explored the irony that, through loving him, she came to love God, though that in turn took her away from the man she loved: Forster had made the physical world come alive for me and had awakened in my heart a flood of gratitude. The final object of this love and gratitude was God. No human creature could receive or contain so vast a flood of love and joy as I often felt after the birth of my child. With this came the need to worship, to adore. The breakup was stormy and painful; at one point, Batterham broke into the room where she was staying and almost strangled her after a raging argument. As the Great Depression worsened, however, she became determined to aid the suffering people of America directly, rather than simply writing about them. Until then, her mids, she had seen herself primarily as a writer. From this point on, she continued to write copiously but now most of her writing went into a new newspaper, *The Catholic Worker*, which she launched on May Day and sold for one cent per issue. Day also decided to live among the poor by running a House of Hospitality, always open, in which hungry men and women were fed, clothed, and sheltered, with no questions asked about their origins or experiences, and no effort to feed them religion before dinner as did the Salvation Army. As she wrote in *Loaves and Fishes*, her book about her work: We never ask people why they are here. They just come from the streets to eat, to wait, to find some

place for themselves, to have someone to talk to, someone with whom to share and so to lighten their troubles. Day ran her Mott Street House of Hospitality solely on voluntary contributions. Her monthly articles in the *Catholic Worker* were almost always directly autobiographical, many of them anecdotes about life in the House, and, although an inevitable aura of romance soon surrounded it, she tried to discourage sentimentality by insisting on the horribleness of some of the people she welcomed there. Her constantly repeated theme was that the hand of Christian love must be held out especially to the people who are most unlovable, even if they are dishonest, unkind, and physically repellent. She was robbed repeatedly by people she had helped. From the beginning, the *Catholic Worker* movement was influenced by Peter Maurin, a French immigrant from a peasant background the oldest of 22 children who preached and practiced an ascetic brand of Catholicism. An itinerant philosopher much given to cryptic utterances, Maurin published many of his thoughts in the *Catholic Worker*, but Day was careful not to surrender control of its editorial policy to him. Although the paper covered strikes and other issues of national and labor politics, it showed from the beginning a mystical tendency and carried "Easy Essays" by Maurin and philosophical ruminations by several other authors. She always claimed that he was the mastermind behind the operation, though most historians of the movement doubt it. As one of them, Mel Piehl, points out: As a link with a venerable tradition of European Catholic social thought, moreover, he was a genuinely important figure. Like Day, he had a vision of sanctification through suffering and failure; at a time when most American Catholics wanted nothing more than an end to the Depression and a revived prosperity, the two of them eagerly embraced the "privilege" of poverty and the chance to suffer a little of the pain Christ had known. In 1931, Pope Leo XIII had issued an "encyclical" letter, *Rerum Novarum* "The Conditions of Labor", which condemned many of the characteristics of industrial capitalism and outlined the need for a just society. The encyclical also condemned socialism and communism as atheistic systems, and it upheld the right to private property. These two features had made it unacceptable to the growing American left at the turn of the century, but Catholic trade unionists quoted it to show that theirs was not a "reactionary" church. The American Catholic bishops had also made a statement pledging themselves to "social reconstruction" at the beginning of the 1930s. This collection of official declarations gave Day and her followers ample justification for their work, though the pontiffs and bishops had not foreseen the kind of radical self-abnegation Day brought to her program. The *Catholic Worker*, then, was pledged to fight for social justice and against communism along papally approved lines. These priests, dismayed by the materialism and complacency of many American Catholics, saw in Day a true believer in their idea of salvation through suffering. Their ideals were so extreme that the church hierarchy itself censured them in 1934, arguing that they were taking a "Jansenist" position that condemned nature itself as corrupt. To Dorothy Day, however, they remained inspirational, and she wrote a massive collection of retreat articles based on their ideas. In the interwar years, most American Catholics were either themselves immigrants, or were descended from people who had migrated to America in the last hundred years, and whose ethnic identity was still strong—Irish, German, Polish, Italian, and Slavic. Typical Catholic laypeople were docile and deferential towards the church hierarchy so that lay Catholic movements usually accepted leadership and guidance from priests. Day was no immigrant she had Puritan ancestors and did not want priests telling her what to do. Spellman remarked to another priest that, despite her odd ways, she might turn out to be a saint. Rebellious against the republic, Franco posed as the defender of the church against bloodthirsty atheism. Day, however, was implacably opposed to war under any circumstances and refused to endorse Franco. She was still close enough to the American secular left to know that it had its own string of atrocity stories, of massacres committed by Francoists, and this knowledge hardened her determination to speak out for neither combatant. This pacifist-neutrality enraged mainstream Catholic editors, and Day became the object of their editorial wrath. Catholics who could tolerate her neutrality in that comparatively remote war had a more difficult time accepting her continued antiwar position during World War II when America was directly involved. The Japanese attack on Pearl Harbor and the news of Nazi atrocities in Europe convinced many *Catholic Workers* that they must fight in the war. Day coolly refused to move to a fallout shelter during trial runs and was prosecuted for her resistance in 1943 but given a suspended sentence. She and several sympathizers protested against these drills in each of the next four years, sometimes serving a few days in prison after having their

day in court where they condemned the immorality of a nuclear weapons -based military policy but more often released with suspended sentences right away. Day also condemned a declaration by Pope Pius XII in when he spoke in favor of the Catholic "just war" tradition and against the idea that a Catholic could be a conscientious objector or pacifist. The Second Vatican Council â€™65 and the social turmoil of the s transformed American Catholicism. Priests and nuns began to participate in civil-rights marches and anti-Vietnam war demonstrations, even to be arrested for civil disobedience. A young man named Roger LaPorte, who had worked occasionally at one of the Houses of Hospitality, burned himself alive in front of the United Nations in protest over the American escalation of the Vietnam War. As he lay dying, he declared that he was one of the Catholic Workers. She did not always see eye to eye with the Catholic left, however, especially when some of its members seemed less devoted to strict religious orthodoxy than she. For example, the Jesuit priest, writer, and activist Daniel Berrigan held informal celebrations of the mass at the Catholic Worker house but horrified Day by casually breaking ordinary bread for communion and letting crumbs fly even though priests were taught that every particle of the bread, transformed by transubstantiation into the Body of Christ, must be accounted for. She never endorsed the clamor of young Catholics for a relaxation of the papal prohibition on contraception; to her, indeed, the strict sexual code of Catholicism had beckoned her away from what she saw as a dissolute life. The Catholic Worker movement was still thriving when Dorothy Day died in By then, tens of thousands of Americans had been affected by it, some as recipients of food, clothing, and shelter, others as volunteers or temporary residents. Responding to critics of this kind, Day answered: We are impractical, as impractical as Calvary. For Day, participation in a community of suffering, which she often thought of and referred to as the Mystical Body of Christ, was certain to seem illogical to purely secular observers. To it, nevertheless, she dedicated the second and more successful half of her life. *The Catholic Counter-Culture in America*: University of North Carolina Press, San Francisco , CA: Harper and Row, *The Moral Vision of Dorothy Day*: Temple University Press, Dorothy Day and the Catholic Worker.

Chapter 7 : Dorothy Day | Sacred Heart University Connecticut

Servant of God Dorothy Day () was an American Catholic activist and founded the Catholic Worker movement, establishing houses of hospitality and advocating pacifism.

Newly elected President Franklin D. Roosevelt "served"; see entry had launched his New Deal legislation to attempt to begin to pull America from the depths. On May 1, Dorothy Day, a tall, slender, thirty-five year old, walked among people at Union Square in New York City distributing for a penny a copy the first edition of her newspaper, the Catholic Worker. The edition boldly proclaimed: For those who are sitting on park benches in the warm spring sunlight. For those who are huddling in shelters trying to escape the rain. For those who are walking the streets in the all but futile search for work. For those who think that there is no hope for the future, no recognition of their plight "this little paper is addressed. It is printed to call their attention to the fact that the Catholic Church has a social program "to let them know that there are men of God who are working not only for their spiritual, but for their material welfare. Beginning in the s Depression era, Day and the Catholic Worker became a ray of hope for the poor and hungry, a voice for the powerless, challenging the wealthy, churches, government, and employers who had ignored the needy. John Day was a horse-racing enthusiast, and his career as a sportswriter centered on the horse-racing circuit. He was a respected but distant father who demanded an orderly, quiet family life, free of visitors. Dorothy rarely mentioned him except to say that when she was an adult, her radical ideas displeased him. On the other hand, Dorothy was close to her mother, who had an optimistic, cheery personality. The two would be very close throughout their lives. Life was comfortable and uneventful for the family until April 18, , when the earth shook mightily underneath them. While Oakland was not drastically affected, the earthquake left half of San Francisco in ruins. Within days John moved his family to Chicago. They lived in an apartment over a saloon, and for the first time the family experienced economic difficulties. Religion was not a part of the Day household. John had been raised a Congregationalist and Grace an Episcopalian, but neither attended church in adulthood. Nevertheless, Dorothy always had an interest in "holy" things. An avid reader since the age of four, she came across a Bible in the house, spent several hours reading it, and experienced a "sense of holiness. Dorothy attended an Episcopalian church with her brothers and sisters after a pastor visited John, who was slightly drunk at the time, and convinced him to let his children attend church. By the time Dorothy reached her teen years, John had a good job as a sports editor for a Chicago newspaper, and the family was comfortable and happy in a large house near Lincoln Park. Dorothy also read books by Jack London " , who described slum life and class struggles; Upton Sinclair " , who was interested in socialism and wrote The Jungle about working conditions in the Chicago stockyards; and Carl Sandburg " , a socialist and supporter of the common people. She followed with interest the labor movement struggles in Chicago and admired the activities of powerful labor leader Eugene Debs " She was confirmed in the Episcopal Church in her teens and enjoyed reading about saints and religious teachings. She was deeply impressed by the formal prayer and psalms of the church. She continued to be a very introspective young person who centered her life around reading and writing instead of college parties and empty chatter. On her own for the first time and away from the watchful eye of her father, Day relished in attending or not attending classes as she saw fit. She always occupied a seat by the window during lectures. Day managed Bs and Cs but flunked biology, a subject that did not interest her. In her second semester at Illinois she met and became fast friends with Rayna Simons. Together they read and reread Russian writers such as Fyodor Dostoyevsky " and Leo Tolstoy " Rayna was destined to become a communist; Day, a Catholic. At the Call she reported on a variety of issues including housing conditions, evictions, labor troubles and strikes, and food riots. She also covered several groups opposed to the U. In she left the Call and went to work for Masses, a radical Socialist journal. Government authorities soon suppressed Masses, and Day was unemployed. Around this time she joined a group of demonstrators at the White House who were protesting the treatment of a number of suffragettes women who worked to attain voting rights for women. After the demonstration, Day ended up with a thirty-day jail sentence; in jail she experienced hunger and mistreatment. Bohemian wanderings After getting

out of jail, Day began a Bohemian, or unconventional, wandering lifestyle that lasted almost a decade. She moved to Greenwich Village in New York City and became friends with many literary and artistic individuals who also lived in the vibrant Village. Continuing her journey through life, Day met and married literary promoter Berkeley Tobey, then followed him to Europe. In she published a semiautobiographical novel, *The Eleventh Virgin*, and was offered five thousand dollars for the movie rights. Her circle of friends included socialists, communists, and anarchists those who oppose government structure and believe people can govern themselves. At this point in her life she began a common-law marriage with Foster Batterham, an anarchist from an established Southern family. A new Catholic In June Day learned she was pregnant. She described her reaction as "blissful joy," and she later recalled that after hearing the news, she began to pray again rather spontaneously and make visits to a nearby Catholic chapel. Day had her baptized into the Roman Catholic Church. Day began to explore joining the Catholic Church and was eventually baptized as a Roman Catholic on December 28, Shortly after her baptism, Day left Batterham and traveled widely, taking various journalistic assignments. She even tried her hand at writing Hollywood scripts, but frustrated with the meaninglessness of the job, she quit and went to live in Mexico City , Mexico. There she wrote articles about the poverty and despair she found at every turn. She submitted these articles to *Commonweal*, a mainstream and respected Catholic journal, and they were accepted for publication. Articles by Day would appear in *Commonweal* for many years thereafter. Day was constantly searching for a way to help the poor. She feared that the Catholic Church was not meaningfully addressing the problems of the poorest people in society. Day was actively trying to make sense of her own life and religious beliefs, but at the same time she was trying to figure out how she could improve the lives of others in a practical way. By almost 25 percent of the U. *Commonweal* sent Day to Washington, D. To her dismay, Christians were not leading the marchers; instead it was communists who had organized the event. Although she was devoutly religious, which goes against the communist way of thinking, and was never a member of the Communist Party , Day sympathized with the communist doctrine calling for a government and an economic system that promote human dignity and social justice. In a book she published years later in , *The Long Loneliness*: He had been sent by George Shuster, editor of *Commonweal*, because Shuster thought Day and Maurin had similar concerns. He became involved in *Sillon*, a radical democratic Christian farming movement that swept France in the early twentieth century. When the movement failed to take hold, he left France, moved to Canada, then arrived in New York in the late s. Maurin talked intently about voluntary poverty, service to others, and Christian reform. He believed that if each Christian individually performed acts of kindness, Christians could collectively change the social order. With his vision and her practicality, Maurin and Day established the Catholic Worker movement in Together Day and Maurin created the newspaper *Catholic Worker* to present the official teachings of the Catholic Church on social justice and to address hunger, labor concerns, and race relations. In the newspaper Day and Maurin suggested ways for Christians to address the social realities of the day. One of the suggestions, *Houses of Hospitality*, quickly caught on. *Houses of Hospitality* were started all over the country. By twenty-three houses fed and sheltered needy people—sometimes a few and sometimes hundreds each day. These Catholic Worker houses became the focus for a new Catholic social justice philosophy. The original *Hospitality House*, located in New York, moved to a larger house at Mott Street and remained home to the movement for the next fifteen years. The *Catholic Worker* had a circulation of over one hundred thousand. From the start Day oversaw all aspects of the paper. For decades she wrote a monthly column for the *Worker* and traveled up to four months each year to speak out against the inhumane working conditions many laborers had to endure. One was Dorothy Day, a journalist, a recent Catholic convert, and a friend of socialists, communists, and anarchists. The other, Peter Maurin, was an eccentric Frenchman and a Catholic intellectual without a penny to his name. Together they founded a movement whose philosophical cornerstones were Christian communal living doing individual work to help others within a community specifically dedicated to following the teachings of Jesus ; voluntary poverty choosing to reject material possessions ; and nonviolence and pacifism. They established a newspaper, the *Catholic Worker*, to explain and promote the philosophy and programs of the movement. From until her death in , Day was the editor of the newspaper. Within only a few years *Houses of Hospitality* were set up in cities across the nation to provide food, clothing, shelter, and welcome to those in

need. Rural self-sufficient Catholic Worker communities were also established. The Catholic Worker movement was never an official part of the Catholic Church but applied Catholic teaching by reaching out to the poor and the oppressed. The movement introduced a new form of Catholicism to America. Until the 1950s the U. Catholic population was made up entirely of immigrants intent on making a successful transition into American life and showing loyalty to their chosen country. The Catholic Worker movement, on the other hand, attracted more-liberal Catholics. They were involved in the labor union movement and social issues of the poor, both activities considered by the general public to be related to socialism and communism and disloyal to the United States. At first the movement was well received, but its unwavering pacifism—opposition to all military activities—lost it many followers during World War II. Nevertheless, its message endured. At the start of the twenty-first century, Catholic Worker communities still existed, and the Catholic Worker newspaper still cost one penny a copy. Besides clothing and feeding the poor, Catholic Workers support labor unions and civil rights and continue as pacifists during times of war. In the late 1930s tensions in Europe were building and would soon lead to the outbreak of World War II.

Chapter 8 : Dorothy Day : University of Dayton, Ohio

Day, Dorothy (-) Dorothy Day is best known as the cofounder of the Catholic Worker movement. In , Day and Peter Maurin established a radical, pacifist organization rooted in the Catholic tradition that provides direct services to the poor and promotes social justice through nonviolent protest and activism.

That person is in hospital, that person suffering a breakdown of nerves, the person lonely, far-off, watching for the mailman each day. It means loving attention to those around us, the youngest and the oldest the drunk and the sober. A Biography of Dorothy Day, remarks: Anyone can be saintly for a week or two, or even a year, but to persevere from youth through old age, to remain on the cross until death—that is a mark of true holiness. Whatsoever thy hand finds to do, do it with all thy might. Does the stranger have a bed to lie on, clothes to wear, food to eat and a job? Does he or she feel wanted, needed, loved? As a young woman, her face was beautiful. As an old woman, her face was beautiful. And in the in-between years her eyes were bright and determined. She knew who she was and where she was going. In her youth, she smoked, drank, swore, prayed, read, wrote and worked for the poor and the needy. My kind of woman, my kind of saint. Later in life, she prayed, protested, went to jail, read, wrote, raised a daughter, read to grandchildren and great-grandchildren, spoke out against injustice, internalized the Gospels, and worked for the poor and the needy. Kate Hennessy, author of *Dorothy Day: On the one hand, she has given so many of us a home, physically and spiritually; on the other, she has shaken our very foundations.* In reading Jim Forest, I learn other things: She makes me rethink my thoughts. There is no sentimentality in Dorothy Day. She reprimands her correspondent friend Thomas Merton for his idealist regard for the Beats and those who follow them: We must do penance for what we have done to our brothers. Martin Luther King, Jr. Her social activism, her passion for justice and for the cause of the oppressed, were inspired by the Gospel, her faith, and the example of the saints. A Biography of Dorothy Day. Novalis, US edition issued by Orbis.

Chapter 9 : Dorothy Day () by Joe Wise - Pandora

Dorothy Day was an activist who worked for such social causes as pacifism and women's suffrage through the prism of the Catholic Church. Synopsis Intrigued by the Catholic faith for years, Dorothy.