

Revolution of the Heart: The Dorothy Day Story

Film Discussion Guide

I. Dorothy Day and The Catholic Worker Movement

The Catholic Worker Movement began on May 1st, 1933, when Dorothy Day and her close colleague Peter Maurin began selling the first edition of the *Catholic Worker* newspaper in Union Square in New York City. Addressing the exploitation of labor, the plight of the poor, racism and anti-Semitism, peacemaking, and other issues, the *Catholic Worker* was intended to affirm the Church's concern for the marginalized. Within three years, over 150,000 copies of the paper – sold for a penny - were being distributed, and Catholic churches and seminaries were ordering it in bulk. Before long, the paper's ideals were put into action when the first Catholic Worker soup kitchens and houses of hospitality were established, soon followed by communal farms. Eventually, the movement's signature focus on hospitality and care for the marginalized would expand to include participation in public protests against war and nuclear weapons and demonstrations for workers' rights.

Questions to Consider:

1. What do you see as the primary legacy of the Catholic Worker movement today? To what extent has the movement impacted wider society?
2. What was the essential role of the Catholic Worker houses of hospitality? Do houses of hospitality change or serve different functions in different contexts? Do you think their role has changed or should change over time? Why or why not?
3. What was the purpose of the Catholic Worker farm communities, such as Mary Farm? Was it a workable vision or a very naïve one? Do the Worker farms have anything to teach us today about economy, self-sufficiency, or ecology?
4. A fundamental idea behind the Worker movement in all its manifestations is that “we are our brother's keeper”---that, in essence, we are responsible to and for each other. Do you agree with this sort of thinking? Do you think it is reflected in much of contemporary American culture? Why or why not?

5. In the film, scholar Mark Massa asserts that “the profound theological truth [Dorothy] saw was that we should do something for the ‘other’ because that changes us.” Do you agree that one of the central effects of helping others is that we are changed in the process? Does that shift the focus away from the person being helped? Have you experienced this sort of transformation in your own work on behalf of others? If so, when and where?
6. Why was Dorothy Day so opposed to an institutionalized approach to charity? Do you agree with her? Is there a distinction to be made between charity and service, or charity and justice?
7. What role did Peter Maurin play in the founding of the Catholic Worker movement? In Dorothy Day’s life? Is there someone in your life who has played a similar role for you--- offering spiritual guidance and direction and suggesting an outlet for your talents? If so, how have they influenced you? How important is it to have a spiritual role model or guide?
8. Review the major tenets of Roman Catholic Social Teaching. (You can do so at the website of the United States Conference of Catholic Bishops: <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>) How did the Catholic Worker movement come to embody these principles? In what ways did Dorothy Day’s own life and work embody them? Are there aspects of these teachings that she or the movement did or do not embody? How might Day be a good model for a person attempting to live out these tenets?
9. In her memoirs and in interviews, Day suggested that many of the services the movement came to provide, such as the houses of hospitality, were the result of an almost spontaneous response to represented need. What is the advantage of this sort of flexibility and openness--of responding to need when you see it? And what are the disadvantages in terms of planning, support, and sustainability?
10. From its origins, the Catholic Worker movement has always been staunchly pacifist. Day and Worker colleagues were involved in many anti-war and anti-nuclear weapons protests and acts of civil disobedience from the 1940s to the 1970s (Day’s death). Do you consider demonstrations and acts of civil disobedience appropriate? What sort of parameters would you draw around what acts of civil disobedience are or are not appropriate? Do you agree with those Catholics who accused Day and her fellow Workers of undermining war efforts and of not being patriotic (particularly during World War II)?

Related Dorothy Day Quotes

In the first issue of the paper we dealt with Negro labor, exploited as cheap labor by the War Department, We wrote of women and children in industry and the spread of unemployment.... The next issues were stories of textile strikes, farmer’s strike in the Midwest, child labor and

combating anti-Semitism... (*The Long Loneliness*, 205)

*Many times we have been asked why we spoke of Catholic workers, and so named the paper. Of course it was not only because we who were in charge of the work, who edited the paper, were all Catholics but also because we wished to influence Catholics. They were our own, and we reacted sharply to the accusation that when it came to private morality the Catholics shone but when it came to social and political morality, they were often conscienceless. Also Catholics were the poor, and most of them had little ambition or hope of bettering their condition to the extent of achieving ownership of home or business, or further education for their children. They accepted things as they were with humility and looked for a better life to come. . . . (*The Long Loneliness*, 210)*

[On Peter Maurin's influence, central to founding the Catholic Worker movement.] *Peter made you feel a sense of mission as soon as you met him.... He always reminded me that we are our brother's keeper... that we must have a sense of personal responsibility to take care of our neighbor at a personal sacrifice. It is not the function of the state to enter into these realms. (*The Long Loneliness*, 171) He stressed the need for building a new society within the shell of the old – a society in which it was easier for people to be good. (*The Long Loneliness*, 179)*

27:46 But we are living in these times of tremendous failure...of man's sense of responsibility to what he is doing. He relinquishes it to the state. He is not obedient to his own promptings of conscience... (from Bill Moyers film).

4:15 if your brother is hungry you feed him. You don't meet him at the door and say "go be thou filled" or wait for a few weeks and you will get a welfare check. You sit him down and feed him. And that is how the soup kitchen started. (from The Christophers program).

0:20 One day writing about hospitality in the paper...and this girl came in, it was during the Depression and she had nothing but a shopping bag with clothes in it. And she came and said "I understand you have a House of Hospitality. And I said "No, we have been writing about it. And she said, "Well, why do you write about it if you don't have one?" ...We went right out...we rented a seven-room apartment. We had our first house of Hospitality. (from RTE interview).

Related Quotes from Interviewees

KATE HENNESSY

34:17 She didn't know any Catholics, and she didn't know that the church had teachings on social justice. She had not heard anything about this, no one had mentioned this to her. So here

she was trying to figure out how to combine this newfound faith with her old thirst for social justice. 34:46 How does she make sense of this?

SIMONE CAMPBELL

Catholic Social Teaching comes out of the sense that the gospel is not a personal journey, the gospel is a communal journey, it's a worldwide journey... 10:35 the responsibility to care for the earth, the responsibility to care for those who are most left out in poverty and struggle, and the responsibility to build up a society where all can flourish and realize their own dignity.

MARK MASSA

30:40 May Day is the big celebration on May the first, of Communism and of the workers of the world uniting and throwing off their chains. So it was by no means an accident that she and Peter Maurin decided that the first . . . appearance of the *Catholic Worker* occurs on May Day in Union Square...

KATE HENNESSY

38:29 She wanted to call it "Catholic" because that was where she was fully...invested, fully feeling Catholic. So...and it was really important for her to say to people, to say to other Catholics, the church does have a program for social justice.

ROBERT ELLSBERG

25:00 The day would begin with the soup line, that was the kind of structure of life there. It began early in the morning with someone who was in charge of putting beans in the water and boiling them for soup. And then at a certain point, people would begin lining up outside the door. . . .

MARK MASSA

23:16This idea that every Christian has a personal responsibility to get involved in taking care of our brothers and sisters...when someone comes to us and asks for help, we can't say, "The State office is down the street." Or, "I can't give you these coupons, but I can send you to the right office." She said that was the wrong response. The response is that we ourselves have to do something for that person.. 23:44 the profound theological truth she saw was that we should do something for the other because that changes us. It doesn't just change the other person. We're changed.

KATE HENNESSY

49:10 But she always said that when people came to the door, when people came in such need, to her that was a way that she most easily saw the face of God.

MARTIN SHEEN

03:17 Their clients were all referred to as guests...everybody was treated with the utmost respect....

MARTIN SHEEN

20:50 she did not want people serving the poor as if they were doing them a favor. On the contrary you want to be welcome in their presence and you want them to feel human and equal...

03:25 Nearly all of them were homeless and most of them were alcoholics.

ROBERT ELLSBERG

24:50 The goal of the Worker was not to fix all these people. It was not a social agency and some people could say well you're not really helping them, this person really needs to be on medication. Well after a while, you didn't even raise these kinds of questions, you just kind of accepted people as they were and made room for them as long as there was a modicum of peace.

JOAN CHITTISTER

37:50 treating the other as Christ. Everybody who comes in the door is a Christ figure... 36:38 And that whole notion of hospitality – that you are at the ready to take people into your own life, whatever that might mean...it says we have ten dollars, and it would cost us each fifty cents to eat today, so bring in twenty people and we will all eat today.

MARK MASSA [on pacifist stance in 1940s]

51:21 we know she lost a lot of Catholic support. Not only among the hierarchy, but among rank-and-file Catholics who lost sons, you know, fighting in Normandy and Europe. They could just not understand how someone who claimed to be a Catholic could be so critical of the last good war.

ROBERT ELLSBERG [on Worker involvement in anti-Vietnam War movement]

02:32:15 The very first demonstration against the Vietnam War was organized out of the Catholic Worker in 1963. The very first draft card burner, who was arrested after it became illegal, was from the Catholic Worker.

II. Dorothy Day and the Poor

Dorothy Day may be best known for her engagement with the poor and activism on their behalf, which she saw as a mandate straight out of the Bible, the teachings of Jesus, and the social witness of the early church. But Day made a clear and emphatic distinction between charity (or the work of charitable organizations) and what she perceived as a matter of social and economic justice. If the poor were to be treated as equals with everyone else – as the Bible and Catholic Social Teaching instructed – then it followed that they had an equal claim to the resources of society. Sharing with the poor, and even living as they lived, was a matter of justice, not charity or even empathy. Thus, Day embraced voluntary poverty as a means of solidarity with the poor and an assertion of universal human dignity---which the poor possessed like everyone else.

Questions to Consider

1. Why did Dorothy Day focus particularly on engagement with the poor? Why did that become a central concern for her? As importantly, why did Day herself choose to live in poverty?
2. How did Dorothy Day understand the word hospitality? What did it mean for her in relationship to the poor? Does it mean the same for you?
3. Why was the idea of personal responsibility so important to Dorothy Day? Do you believe, as she did, that we are personally responsible for the welfare of others?
4. Why did Dorothy Day feel that, in order to best serve the poor, one must become poor oneself? Do you agree with this idea, or is it simply a heroic (and possibly dangerous) illusion?
5. Do you think of the church today (whether Roman Catholic or other) as being “the church of the poor,” as Dorothy Day envisioned it? If not, why? Is the church, as Dorothy Day suggested, too closely allied to an economic and political system such as capitalism?
6. Why was Dorothy Day opposed to the idea of charity as the only or primary response to poverty? Do you agree with her? Is there a distinction to be made between charity and service, or charity and justice? Review the Catholic Church’s teaching on the need for both charity and justice:

<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/two-feet-of-love-in-action.cfm>).

Related Dorothy Day Quotes

*Going around and seeing such sights [of those in poverty] is not enough. . . . [T]o give what you have for relief, to pledge yourself to voluntary poverty for life so that you can share with your brothers is not enough. One must live with them, share with them their suffering too. Give up one's privacy, and mental and spiritual comforts as well as physical. (**The Long Loneliness**, 214)*

. . . I must say I first became Catholic because I felt the Catholic Church was the church of the poor and still think it is the church of the poor. I think it is the church of the immigrant populations that came over. . . . (Bill Moyers film interview, 26:20)

*I felt that the Church was the Church of the poor. That St. Patrick's had been built from the pennies of the servant girls. That it cared for the emigrant. It established hospitals, orphanages, day nurseries, houses of the Good Shepherd, homes for the aged. But at the same time, I felt that it did not set its face against a social order which made so much "charity," in the present sense of the word, necessary. I felt that "charity" was a word to choke over. Who wanted charity? And it was not just human pride, but a strong sense of man's dignity and worth, and what was due to him in justice, that made me resent rather than feel proud of so mighty a sum total of Catholic institutions. (**The Long Loneliness**, 150)*

*He [Peter Maurin] always reminded me that we are our brother's keeper and the unit of society is the family, that we must have a sense of personal responsibility to take care of our own, and our neighbor at a personal sacrifice. "That is the first principle," he always said. "It is not the function of the state to enter into these realms." (**The Long Loneliness** 179)*

*My very experience as a radical, my whole make-up, led me to want to associate myself with others, with the masses, in loving and praising God. (**The Long Loneliness**, 139)*

Related Interviewee Reflections

MARTIN SHEEN

21:05 she did not want people serving the poor as if they were doing them a favor. On the contrary, you want to be welcome in their presence, and you want them to feel human and equal and be merciful to you.

MARK MASSA

01:15:00 There's a big difference between Mother Theresa and Dorothy Day's understanding of the poor. I think Mother Theresa really did do this out of goodness and . . . felt that out of our charity and of the kind of selflessness we're called to . . . we should take care of the poor. . . . I think Dorothy Day had a very different vision. The thing with charity or altruism . . . she would say, 'These people have a claim on us. That it's not out of charity, it's out of justice.'

KATE HENNESSY

52:06 Voluntary poverty was an essential element of the work she was doing. And she believed in it, because she said, 'You cannot do this work coming from a position of being comfortable yourself.'

JOAN CHITTISTER

32:13 It is solidarity with those who have no other choice. Life itself has heaped poverty upon them and embedded them in the poverty that comes out of a society like this. And the second thing about voluntary poverty is that it frees you to use all of your resources for what we need resources for. . . .

PAUL ELIE

01:24:35 Dorothy Day chose the life of poverty. She embraced it. She treated poverty as a lover, the way Saint Francis of Assisi does in Dante's *Paradiso*.

JOAN CHITTISTER

36:38 . . . that whole notion of hospitality, that you are at the ready to take people into your own life, whatever that might mean. . . . It says that we have ten dollars, and it would cost us each fifty cents to eat today, so bring in twenty people, and we will all eat today.

MARK MASSA

23:16 This idea that every Christian has a personal responsibility to get involved in taking care of our brothers and sisters. . . . When someone comes to us and asks for help, we can't say, 'The state office is down the street,' or 'I can't give you these coupons, but I can send you to the right office.' She said that was the wrong response. . . . [T]he profound theological truth she saw was that we should do something for the other because that changes us.

III. Dorothy Day and Politics

At various times in her life, Dorothy Day considered herself an anarchist, and she was for a brief period a socialist. Her relationship with politics was always complex and often confounding. She believed individuals should not leave to government what they should do themselves, and while she was an early advocate of women's suffrage, she never voted. Throughout her life, she challenged the government's authority to levy taxes, wage war, implement a draft, and develop weaponry. She marched, protested, witnessed, and was arrested when she felt that government infringed upon or did not uphold human dignity and care for the vulnerable. Not everyone agreed with her stances or her tactics, but everyone knew that she stood upon her convictions and would be heard.

Questions to Consider

1. Do you agree with Day's extreme pacifism? Is it a tenable position---or even a Christian one, as Day declared? On what do you base your opinion?
2. What should be the Christian approach to non-violence? Can it be legitimately considered as a way of life? What would that look like? What role should the government play, if any, in an individual's decision to practice non-violence?
3. Day generally did not engage with government in the sense of advocacy, as many religious organizations do. Neither did she exercise the right to vote, despite her early work for women's suffrage. Did these decisions limit her effectiveness, in your view? Or do they help articulate her vision of the importance of the individual? On what do you base your opinion?
4. Do you consider Day to have been a true "anarchist"? How does that complicate your view of her as a religiously devoted person?
5. What do you make of Day's involvement at various times with Communism and Socialism? Can a person be either and still be a Christian? Are Socialism or Communism and Christianity compatible in some ways---or in none?
6. One can use the facts of Day's life to argue both for and against combining Christianity and political activism. Do you believe Christians should or should not be politically engaged? If the latter, to what extent should Christians be engaged? Is there a point at which Christianity and politics clash, or one supersedes the other? To inform your response, consider reading *Forming Consciences for Faithful Citizenship*, a document released by the United States Conference of Catholic Bishops on the intersection of Catholicism and politics (<http://www.usccb.org/issues-and-action/faithful-citizenship/>).

7. Do you see Day's political activism as a model for most Christians? Or is it simply too extreme? What is her political legacy for today's Christians?
8. Day could often be a thorn in the side of Roman Catholic hierarchy in America, but she always abided by church authority. Was this an appropriate compromise, or should she have directly challenged church authorities when she thought they were wrong?

Related Day Quotes:

RTE INTERVIEW

3:15 The works of war destroy the food, destroy the homes, and do the very opposite of what the Lord asks. So that makes us, of course, ardent pacifists, and as such we could not possibly be Communists or Fascists or think in terms of use of force at all.

*We make this demonstration not only to voice our opposition to war, not only to refuse to participate in psychological warfare, which this air raid drill is, but also as an act of public penance for having been the first people in the world to drop the atomic bomb. We are engaging only ourselves in this action, not the Church. We are acting as individual Catholics. (**The Life You Save May Be Your Own**, 236)*

[Writing of her youthful engagement with Socialism] *For me Christ no longer walked the streets of this world. He was two thousand years dead and new prophets had risen up in His place. I was in love now with the masses. . . . The poor and oppressed were going to rise up, and they were collectively the new Messiah, and they would release the captives. (**The Long Loneliness**, 46).*

[Writing of her decision to convert to Catholicism] *I had become convinced that I would become a Catholic; yet I felt I was betraying the class to which I belonged, the workers, the poor of the world, with whom Christ spent His life. (**The Long Loneliness**, 144)*

[Of that conversion] *I was just as much against capitalism and imperialism as ever, and here I was going over to the opposition, because of course the Church was lined up with property, with the wealthy, with the state, with capitalism, with all the forces of reaction. This I had been taught to think and this I still think to a great extent. (**The Long Loneliness**, 149)*

Related Quotes from Interviewees

Cornell West (c. 5:00?)

There is this element of decentralizing and democratizing property that goes hand in hand with Dorothy Day's view of the world. She had a profound suspicion of the nation-state that has a

monopoly on the instrumentalities of violence that are responsible for killing so many people, especially innocent people. So I think there is an anarchist element. I would say that she is what we could call anarchist, which is to say she's ideologically unclassifiable. There's no one category you can subsume her under. I would say more than anything else she was a love warrior.

Kate Hennessy

13:34 she did describe herself as an anarchist even late into her life. And what she meant by that is taking personal responsibility. Not waiting for other people to take charge, whether it's politically, socially, whatever. But you personally must take charge.

Paul Elie

1:20 She was an anarchist, she said so. She wrote extensively about anarchism, the thing about anarchism is it's a loosely defined term and her form of anarchism took the form of a radical suspicion of institutions and the laws and arrangements around them. But it wasn't a formula for chaos.

Jim Wallis (9:00)

A lot of very sensitive people who cared about suffering were drawn to Marx and communism. So they would say read the daily worker. And on Mayday she and Peter Maurin would go out and say "Read the Catholic Worker. A penny a copy." She thought if Marxism, communism was radical, why shouldn't Christianity be radical? This is radical. More radical. So here is this terrible situation, economic injustice and suffering and conflict and maldistribution. People are literally hungry on the street and homeless. And she says, wait a minute, following Jesus, that's radical, let's do that. And that's what they did. They were an alternative end to communism and here were idealistic young people of faith that said, this should be radical too. Following Jesus is radical, Dorothy said from the start and she was right.

Jim Wallis (30:05)

Dorothy's views about the economic systems would have still seemed to many, communist, because she was criticizing the structures. The distribution system; who wins, who loses? She never was willing to be quiet and just serve the poor, she always spoke up.

(c. 33:00) For her it meant resistance and serving the poor. There wasn't much working with politicians for her, it was resistance and working for the poor. I love that but then the question becomes do you resist for the poor and also work with members of parliament or the senate or the house who want to make a difference like William Wilberforce did in overcoming slavery in the UK. He was a member of Parliament and he fought for 30 years to end slavery. Dorothy would've liked that but I don't think Dorothy would have been a member of parliament.

Mark Massa

14:34 She would always chuckle because she would get these letters from outraged Catholics saying, “You’re just a cover. We know you’re really Commies masquerading as good Catholics.” And in her mind there was no, there was no line there. Taking the Gospel seriously blended seamlessly into a radical Socialist understanding of our duties to the poor.

Robert Ellsberg

02:34:30 her profound suspicion about the power of the state and especially with the income tax, that was largely dedicated to supporting the military in preparation for war---she didn't want to have anything to do with that. It’s not as if Dorothy ever really had a lot of income to dispose of one way or the other. she just never paid federal income tax. and where that only became an issue for the Catholic Worker was in the 1970s during the Nixon administration when he began to try to use the power of the IRS to go after social critics and protesters.

Jim Wallis (19:43)

Here's what she said, “You just need to look at what the gospel asks and what war does. A great comparison we all need to make. The gospel asks that we feed the hungry, give drink to the thirsty, clothe the naked, welcome the homeless, visit the prisoner and perform works of mercy. War does all the opposite. It makes my neighbor hungry, thirsty, homeless, a prisoner, and sick. The gospel asks us to take up our cross, war asks us to lay the cross of suffering on others.”

So at the foundation here, Dorothy is saying the alternative to war and violence is to do what Jesus says about taking care of those who are most struggling . . .

Cornel West

14:46 It took tremendous courage for her to call into question the tradition of “just war” that had been hammered out going all the way back to Augustine by towering Catholic theologians. . . .It’s a very powerful and sophisticated position. But she also knew that it could too easily become a rationalization for killing innocent people. And it became a rationalization of how violence takes on a logic of its own, a dynamic of its own far beyond the kind of moral concerns that you do find in “just war” theory.

Kate Hennessy

01:05:30 She didn’t really make any kind of distinctions about whether one war was more complicated or more clearly wrong than another. I think that’s a really hard thing for people to understand. I mean, we really want to hold onto the idea that there are just wars. And she was very clear: there’s no such thing as a just war, there’s always a war against the poor. It’s always the poor that suffer the most.

Simone Campbell

28:15 It came from the fact that everybody has inherent dignity, so how can you kill anyone? How can you, as a strategy, go out and kill others and know that the people you are sending to war will be killed themselves? And for her, out of the dignity of the individual, I think she came to the absolute sense that war was wrong, war was futile, war didn't accomplish anything and that she needed to stand up against it.

IV. Dorothy Day, Catholic Teaching, and the Church

Dorothy Day's relationship with the Roman Catholic Church could sometimes be strained, although she was theologically conservative and always respectful of church authority, even when she disagreed with it. Day's activism on behalf of the poor, and later, against war and nuclear weapons, implicitly challenged many stances of the American church hierarchy. And while she came to embody the ideas of Catholic Social Teaching, Day claimed not to know much about them when she joined the church in 1927. She was moved, rather, by the fact that the masses of the poor with whom she engaged in New York City---many of them immigrants from southern and eastern Europe---were faithful adherents of the Catholic Church. "[T]his fact in itself," she wrote, "drew me to the Church."

Questions to Consider:

1. Dorothy Day's political radicalism and activism did sometimes cause tensions with the Church. Is there a place for radicalism in the Church, where it can be useful in bringing about change? Or is it mostly harmful in challenging or undermining established Church authority?
2. Review the major tenets of Roman Catholic Social Teaching. (You can do so at the website of the United States Conference of Catholic Bishops: <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>) In what ways did Day's life and work embody these teachings? Are there aspects of these teachings that she did not embody? How might she be a good model for a person attempting to live out these tenets?
3. It has been suggested that Day saw the entire world as in some sense "sacramental" – reflective of God and God-ordained. How might that view of the world and everyone in it have influenced Day's larger purposes and actions?

4. Day has been named a “Servant of God,” a step in the process toward sainthood in the Roman Catholic Church. Do you consider Day a saint? Do you agree with commentators in the film that sainthood could be a way of domesticating Day’s radical witness?
5. In her early years in New York City, Dorothy found herself caught between the allure of the Bohemian life and the solace and meaning she felt in the church. Can you identify times when you have felt torn between the pull of the world, whatever it may be, and the call of the spiritual life? How did you resolve this tension---or did you resolve it?
6. Do you think of the church today (whether Roman Catholic or other) as being “the church of the poor,” as Dorothy Day envisioned it? If not, why? Is the church, as Dorothy Day suggested, too closely allied to an economic and political system (i.e. capitalism)? What does Catholic Social Teaching have to say about the role of the economy?
7. Why did Day, who was nominally raised a Protestant, choose Catholicism? Or did it choose her? What accounts for her conversion to Roman Catholicism?
8. What do you see as Day’s primary legacy for the Christian church today? For Roman Catholicism? Alternatively, what does she have to say to those outside the church today? Is she a figure who transcends religious boundaries?

Related Day Quotes:

*There was a real conflict going on in me at the time [the early 1920s] to overcome my religious sense. I started to swear, quite consciously, and began to take God’s name in vein in order to shock my friends...I felt the strong gesture I was making to push religion away. (**The Long Loneliness**, 42)*

*I felt that the Church was the Church of the poor, that St. Patrick’s had been built from the pennies of the servant girls, that it cared for the immigrant, it established hospitals, orphanages, day nurseries, houses of the Good Shepherd, homes for the aged but at the same time I felt that it did not set its face against a social order which made so much charity in the present sense of the word necessary. I felt that charity was a word to choke over. Who wanted charity? And it was not just human pride but a strong sense of man’s dignity and worth, and what was due to him in justice that made me resent rather than feel proud of so mighty a sum total of Catholic institutions. (**The Long Loneliness**, 150)*

*One must live in a state of permanent dissatisfaction with the Church. The scandal of businesslike priests, of collective wealth, the lack of a sense of responsibility for the poor, the worker, the Negro, The Mexican, the Filipino and even the oppression of these and the consenting to the oppression of them by our industrialist capitalist order, these made me feel often that priests were more like Cain than Abel.” (**The Long Loneliness**, 149)*

Related Quotes from Interviewees

Paul Elie

30:06 she would come out of the tavern and walk past the church and see healthy and well-adjusted Catholics, the very workers to whom she yearned to be joined, climbing up the steps to pray and worship. she felt the attraction to that very powerfully.

Robert Ellsberg

01:56:50 She describes, even in her wandering and restless years when she was hanging out with Eugene O'Neill, that she would sometimes leave this all-night saloon and then duck into early morning mass at St. Joseph's Church in the Village, where working people would go to mass on their way to work. She said there was the atmosphere of prayer, a kind of silence and quiet, but there was something there, that these people who had difficult and struggling lives had access to some kind of foundation or moral center that gave some kind of deeper, transcendent meaning to their existence. And I think that she felt a longing for that.

Robert Ellsberg

01:55:40 I think that for her Catholicism was not just a polite way of being Christian it was like the total package. it made demands on you... It involved a whole world of the Saints and the mystical body of Christ. . . .

Jim Wallis

(c. 52:00) She always said the question is, What does it mean to follow Jesus today? So I was drawn to her as a young kid trying to figure out, What does it mean to follow Jesus? And like her, I had this past of getting kicked out of the church or leaving the church and going to the movements of my time. Finding those secular movements as inspiring as they are, to not have an adequate foundation for how we change the world. And that drew me to Christ, and it drew me to people like Dorothy Day, who were always asking, "I don't have all the answers, I'm not perfect for sure, but the question is, What does it mean to follow Jesus right now?"

Mark Massa

13:15 she represented the kind of Catholic that in some respects is kind of traditional, that fits fairly neatly into a peg of traditional piety, and in another sense a quite radical Christian Socialist

understanding of her duty as a lay Catholic. Just a regular believer. And I think putting those two halves together must have given some headaches to the Cardinal Archbishops of New York.

Jim Wallis

(c. 01:06:30) The thing that people don't know about her so much is she was a conservative Catholic, meaning the liturgy and theology was important to her. She wasn't as people might think, a religious leftist. Where I still think religious right and religious left are both mistaken, we can't let our politics shape our religion. It's supposed to be the other way around. So Dorothy, on theological matters, ecclesial matters, biblical matters, was actually quite conservative, and she was radical in her social, economic, political views because of her conservative faith.

Mark Massa

(c. 2:00) Dorothy Day managed to combine in her persona, and more importantly, in the Catholic Worker Movement that she and Peter Maurin founded, they managed to combine two seemingly opposite traditions. That is, the Catholic tradition of social justice and the American tradition of outsider-hood.

Simone Campbell

9:20 Catholic Social Teaching comes out of the sense that the gospel is not a personal journey, the gospel is a communal journey, it's a worldwide journey...

9:55 . . . [T]he rights of workers to organize, to have a just wage, to push back against management and the domination of capital. That's kind of a radical thought even in today's world and certainly in North America that workers have a right to claim what they need in order to live. That is the basis of our Catholic teachings and now it has evolved over the decades since 1891.

10:35 the responsibility to care for the Earth, the responsibility to care for those who are most left out in poverty and struggle, and the responsibility of to build up a society where all can flourish and realize their own dignity.

Mark Massa

(c. 2:30) when she founded *The Worker* in the 1930s, a large proportion of the Catholic population in the United States were outsiders. They were immigrants, or the children of immigrants, or the grandchildren of immigrants. Dorothy Day was to the culture bred and born. She was born as a Protestant, was a journalist, lived a very fast life in the West Village, would hang out with some of the movers and shakers of the Village intellectual set. Eugene O'Neill and

people like that. She brought to the Catholic side of the conversation the whole American tradition of outsider-hood. . . .

(c. 4:00) So Dorothy Day got this insight, it was a brilliant insight, that precisely by taking care of the poor, by taking care of the outsiders, she managed to place herself at the very center of American Catholicism. And maybe of American culture.

(c. 13:00) She represented the kind of Catholic that in some respects is kind of traditional, that fits fairly neatly into a peg of traditional piety, and in another sense a quite radical Christian Socialist understanding of her duty as a lay Catholic. Just a regular believer. And I think putting those two halves together must have given some headaches to the Cardinal Archbishops of New York. Because while they felt disquiet about that, they knew there's not a lot they could do because she had the kind of authority that you took on at your own risk. And they didn't try to take her on. . . . [B]y and large, Dorothy Day lived and died as what she always called herself, which was a dutiful daughter of the church. That's what she wanted to be, she was a daughter of the church.

Martha Hennessy

52:34 . . . at one point, Cardinal Spellman wants her to not use the name "Catholic" in her newspaper, *The Catholic Worker*. And she commented something to the effect of, "Yes, I can. I will shut down, and I will give him the five hundred people that I am currently taking care of." Something along those lines. And so to think that the message of the Gospel, of "feed the hungry, clothe the naked," could be such a threat to the state.

Cornel West

7:04 She's not putting up with a hierarchy that can authorize things that she's against. But she does surrender to Catholic authority. She does surrender to the Pope's authority. But her surrender always has a Socratic element, she's thinking for herself.

Joan Chittister 25:10

What she's doing here is raising full force for the rest of us the model of what it is to be a Catholic, to claim Catholicism, and to be witness to the Church itself, of its own teachings.

Mark Massa

(c. 18:00) she herself opted for a much more radical take on what the Gospel in the United States meant. A take that combined...that combined the radical tradition of monasticism and the papal social encyclicals with the radical American tradition of being on the outside and being on the outside precisely to critique the mainstream to make it better. So she put those two halves

together in a very interesting way. . . // I think for both American middle class people and for Catholics, they recognized that something extraordinary was going on. They weren't quite sure what to do with it, they weren't quite sure what peg to put this in, because they said she was crafting it as she went along.

Mark Massa

(32:00) She had no, she had no illusions about how the church itself had sometimes been complicit in a lot of the stuff that ...marginalized people. I think, you know, she once said she loved the church...she loved the church not because it was perfect, but because it was the cross on which Christ was crucified. And I think therefore --- and putting out *The Catholic Worker* paper--- she presented a Catholic view of the world with both eyes wide open, with no illusions, no saccharine, no sentimental understanding of a Catholic answer that was devoid of the sin and the complicity that everybody took part in after the fall of Adam and Eve.

V. Dorothy Day and Pacifism

Dorothy Day was a life-long pacifist who decried war and the justification of war on any terms. In a May 1936 article in *The Catholic Worker*, Day stated the organization's position as "sincerely pacifist" and opposed to "class war and class hatred," as well as "imperialist war" and the "preparedness for war." Day and Catholic Worker supporters protested American involvement in World War II, as well as the Vietnam War and the post-World War II nuclear arms race. Day refused to accept theories of a "Just War" or a "good" war, instead seeing all violence as a contravention of Jesus' call for his followers to be peacemakers.

Questions to Consider:

1. Do you agree with Day's total commitment to pacifism? Is "sincere pacifism" a tenable position – or even a "Christian" one, as Day declared? Is pacifism possible in an age of domestic and international terrorism and genocide, as in Rwanda in the 1990s---or the Holocaust of the 1940s?
2. Do you interpret Jesus' call to be peacemakers (Matthew 5:9) as a call to pacifism? Why or why not? What difference does it make how we interpret this Beatitude?
3. Day opposed the centuries-old Roman Catholic teaching on "just war" -- that defensive war can sometimes be morally justified. Do you find the "just war" argument compelling? Why or why not? Briefly review Catholic teaching on "just war" theory in the Catechism of the Roman Catholic Church before formulating your answers. A summary of that teaching can be found here: <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/>. See especially Article 5: The Fifth Commandment, Part III: Safeguarding Peace (pp. 585-588).
4. Day and other Catholic Workers were involved in many anti-war and anti-nuclear weapons protests and acts of civil disobedience from the 1940s to the 1970s (Day died in 1980). Do you consider demonstrations and acts of civil disobedience appropriate? What sort of parameters would you draw around what acts of civil disobedience are or are not appropriate? Do you agree with those Catholics who accused Day and her fellow Workers of undermining war efforts and of not being patriotic (particularly during World War II)? Can one be a pacifist and not pass judgment on the many religious people who serve in the military? Why or why not?
5. Would you have withdrawn your support from the Catholic Worker movement, given its pacifist stand during World War II? Consider what was at stake in that war before formulating your answer. Or does it matter what the war---any war---is being fought for?

6. Dorothy Day and other Workers practiced voluntary poverty as well as pacifism. Do you think there is a natural connection between the two---that if we surrender our possessions, we also surrender the desire to fight for them? Or that we take a stand on the side of the poor and the dispossessed rather than that of the powerful?

Related Dorothy Day Quotes

RTE INTERVIEW

3:15 The works of war destroy the food, destroy the homes, and do the very opposite of what the Lord asks. So that makes us, of course, ardent pacifists, and as such we could not possibly be communists or fascists or think in terms of use of force at all.

MOYERS FILM

27:06 I believe in miracles of course. I believe someday there will be mutinies large enough to bring an end to war. Who knows what will happen. ...

THE CHRISTOPHERS PROGRAM

(9:50) there is a tremendous growth in the peace movement in this country... (10:10) and the constant emphasis on the need for voluntary poverty and the works of mercy as a basis of the peace movement. (10:35) these things are taken hold all through the young. The desire is there to grow spiritually and to see how much they can do without to see how much they can change the system by each one playing his part...a great sense of personal responsibility...and the importance of it.

Related Quotes from Interviewees

Jim Wallis (19:43)

Here's what she said, "You just need to look at what the gospel asks and what war does. A great comparison we all need to make. The gospel asks that we feed the hungry, give drink to the thirsty, clothe the naked, welcome the homeless, visit the prisoner and perform works of mercy. War does all the opposite; it makes my neighbor hungry, thirsty, homeless, a prisoner, and sick. The gospel asks us to take up our cross, war asks us to lay the cross of suffering on others."

So at the foundation here Dorothy is saying the alternative to war and violence is to do what Jesus says about taking care of those who are most struggling . . .

(c. 26:00)

So Dorothy was raising hard questions and the people would leave during the “good war” which the whole nation was for and the fight was necessary with the Nazis. And so she was wrestling with that, but she stayed true to what she believed even when she didn't have all the answers. I don't think Dorothy never struggled or questioned, what do you do with a Hitler in the world. Bonhoeffer did, Bill Stringfellow did, Berrigan did. Phil Berrigan went to war and came back. But she said, I know what Jesus said and I'm going to stay faithful Jesus and be a peacemaker. I don't think she had all the answers but she stayed true to what she knew. So staying true to what you know is always going to be the best thing to do.

CORNEL WEST

14:46 It took tremendous courage for her to call into question the tradition of “just war” that had been hammered out going all the way back to Augustine by towering Catholic theologians. . . .It's a very powerful and sophisticated position. But she also knew that it could too easily become a rationalization for killing innocent people. And it became a rationalization of how violence takes on a logic of its own, a dynamic of its own far beyond the kind of moral concerns that you do find in “just war” theory.

KATE HENNESSY

01:05:30 She didn't really make any kind of distinctions about whether one war was more complicated or more clearly wrong than another. I think that's a really hard thing for people to understand. I mean, we really want to hold onto the idea that there are just wars. And she was very clear: there's no such thing as a just war, there's always a war against the poor. It's always the poor that suffer the most.

SIMONE CAMPBELL

28:15 It came from the fact that everybody has inherent dignity, so how can you kill anyone? How can you, as a strategy, go out and kill others and know that the people you are sending to war will be killed themselves? And for her, out of the dignity of the individual, I think she came to the absolute sense that war was wrong, war was futile, war didn't accomplish anything and that she needed to stand up against it.

JIM WALLIS

22:10 Now Dorothy didn't have the kind of pacifism that was passive. There's a real difference here. Pacifism isn't actually a biblical term. Jesus says, Blessed are the peacemakers for they'll be called the children of God. He didn't say blessed are the peace lovers. We all love peace.

MARTHA HENNESSY

47:50 And her understanding of what Jesus said when he said, "Put the sword down. Those who live by the sword will die by the sword." This is something she was willing and able to practice. .

..

ROBERT ELLSBERG

39:40 But certainly in the 1950s when she was going to jail protesting the civil defense drills, the number of Catholics in America who really believed that civil defense and preparing for nuclear war was a crime against God and humanity, they could pretty much fit in this one police wagon. No Bishops supported her at the time, it was just kind of shocking and embarrassing. But there was always allowance for the idea, well Dorothy is this outlier, she's a prophet, she's kind of a holy fool.

SIMONE CAMPBELL

32:58 I think our nation changed a lot with the Vietnam War and we were a different people and the war was a different war.

33:20 ...the amazing thing about Dorothy Day is that she's consistent. She said this war was wrong, got involved, and was in the streets and civil disobedience around the war. And the country sort of caught up to her. It's not that she changed, the nation changed.

VI. Dorothy Day and The Idea of Community

The concept of community was central to Dorothy Day's life, work, and faith, as it is to the Catholic Worker movement which she co-founded. In her memoir *The Long Loneliness*, Day asserts that human beings were not made to live alone, and that "community" is "the social answer to the long loneliness"---that is, the inevitable emptiness expressed in our hunger for God. Day closes the same book with the assertion that "We have all known the long loneliness and we have learned that the only solution is love and that love comes with community." Catholic Social Teaching emphasizes this call to community through the themes of the common good (Catechism of the Catholic Church, Nos. 1905-1912) and a preferential option for the poor and vulnerable (Catechism, Nos. 2443-2449). Today, as from the very beginning, many members of the Catholic Worker movement live in community in the Houses of Hospitality, cooking, cleaning, teaching, and sharing responsibility for the hospitality of their guests. And, as from the beginning, many of those guests are the marginalized persons of the world---immigrants; the poor; the socially, economically, or politically disenfranchised; and those in need of family, friends, and community.

Questions to Consider:

1. Much of Day's work in New York City involved providing food, shelter, and hospitality to the immigrant poor newly arrived in America. There is much debate today about federal policies toward immigrants and immigration and what sort of welcome immigrants---legal or illegal---do or do not deserve. What do you think Dorothy Day's stance would be on this debate? For instance, would she support the "Sanctuary Cities" movement? Do you imagine that she would be actively engaged in the federal immigration debate? What can we learn from her concern for and call to engage with the immigrant poor?
2. Many studies have shown that the sense of belonging, of seeing oneself as part of a larger community of persons, is central to good health and wellbeing. When a sense of community is lacking, institutions often fail and people feel isolated and alienated from the larger culture. What can we learn from Dorothy Day and the Catholic Worker movement's emphasis on community? From Catholic Social Teaching in this regard? What, according to Day's example, would be the fundamental requirements for being in community with others? What responsibilities does it entail?
3. Do you agree with Day's assertion that "[w]e cannot love God unless we love each other"? What does this say about the role of community in regard to one's relationship to God? How might the two be connected?

4. How did Dorothy Day understand the word hospitality? What did it mean to her? Does it mean the same for you, or perhaps something different?
5. Studies over the last two decades by Harvard political scientist Robert Putnam (*Bowling Alone*) and others have suggested that America is suffering from a decline in the sense of community, as fewer people participate in social and civic organizations, recreational leagues, PTAs, houses of worship, and other local institutions that support community feeling. Is this something that you or persons you know have experienced? How do you think this can be addressed (or can it)? Do Dorothy Day and the Catholic Worker model offer any insights as to how to build community, or what principles it can and should be founded on?
6. For several decades, the United States has experienced growing social and economic inequality. Do you think this is a significant factor in the decline of community in our country? What other factors do you think contribute to this feeling? Can you identify patterns or places where community feeling is stronger or weaker?

Related Dorothy Day quotes

*We cannot love God unless we love each other, and to love we must know each other. We know Him in the breaking of the bread, and we know each other in the breaking of the bread, and we are not alone any more. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship. (**The Long Loneliness**, 285)*

*I thought . . . ‘The only answer in this life, to the loneliness we are all bound to feel, is community. The living together, working together, sharing together, loving God and loving our brother, and living close to him in community so we can show our love for Him.’ (**The Long Loneliness**, 243)*

*[Peter Maurin] always reminded me that we are our brother’s keeper... that we must have a sense of personal responsibility to take care of our neighbor at a personal sacrifice. It is not the function of the state to enter into these realms.” (**The Long Loneliness**, 171) He stressed the need for building a new society within the shell of the old – a society in which it was easier for people to be good. (**The Long Loneliness**, 179)*

26:20 And I must say I first became Catholic because I felt the Catholic Church was the church of the poor, and still think it is the church of the poor. I think it is the church of the immigrant populations that came over.... (from Bill Moyers film)

Going around and seeing such sights [of those in poverty] is not enough. . . . [T]o give what you have for relief, to pledge yourself to voluntary poverty for life so that you can share with your brothers is not enough. One must live with them, share with them their suffering too. Give up

one's privacy, and mental and spiritual comforts as well as physical. (The Long Loneliness, 214)

24:10 I think we are happy people... You can live in a slum, with a family of poverty-stricken people around you, and there is still joy. The joy of companionship, the joy of children. There is natural joy, and then there is the feeling that you are doing what you are called to do... your vocation is being fulfilled. (audio clip from Mike Wallace radio interview)

Related Quotes from Interviewees

SIMONE CAMPBELL

Catholic Social Teaching comes out of the sense that the gospel is not a personal journey, the gospel is a communal journey, it's a worldwide journey... 10:35 the responsibility to care for the earth, the responsibility to care for those who are most left out in poverty and struggle, and the responsibility to build up a society where all can flourish and realize their own dignity.

KATE HENNESSY

48:55 I think that there was something about the situation of the immigrant that really spoke to her. That this sense of being taken from one's home and coming into a new country. For some reason really did speak to her heart// 49:10 But she always said that when people came to the door, when people came in such need, to her that was a way that she most easily saw the face of God.

JOAN CHITTISTER

36:38 . . . that whole notion of hospitality, that you are at the ready to take people into your own life, whatever that might mean. . . . It says that we have ten dollars, and it would cost us each fifty cents to eat today, so bring in twenty people, and we will all eat today.

MARK MASSA

23:16 This idea that every Christian has a personal responsibility to get involved in taking care of our brothers and sisters. . . . When someone comes to us and asks for help, we can't say, 'The state office is down the street,' or 'I can't give you these coupons, but I can send you to the right office.' She said that was the wrong response. . . . [T]he profound theological truth she saw was that we should do something for the other because that changes us.

MARTIN SHEEN

03:17 Their clients [in the Houses of Hospitality] were all referred to as guests...everybody was treated with the utmost respect...// 20:50 she did not want people serving the poor as if they were doing them a favor. On the contrary you want to be welcome in their presence and you want them to feel human and equal...

ROBERT ELLSBERG

24:50 the goal of the Worker was not to fix all these people. It was not a social agency and some people could say, 'Well you're not really helping them. This person really needs to be on medication.' Well after a while you didn't even raise these kinds of questions, you just kind of accepted people as they were and made room for them as long as there was a modicum of peace.

SIMONE CAMPBELL

3:28 She [Dorothy Day] came to visit our community, The Sisters of Social Service. We were unusual in the 50s and 60s because we lived in a house together and we all went out and worked individually in various parishes, offices, doing Catholic charities type of work, and we're all social workers. And we'd get in our cars in the morning and go to work and come home in the evening. Well she was visiting with us, and we thought we were kind of cool, because we were avant-garde and pushing the limits. . . . One night at dinner she said, 'Why don't you stay with the people you serve? Isn't that where you belong?'

KATE HENNESSY [On origins of Day's sense of community, after witnessing 1906 San Francisco earthquake]

04:01 My grandmother was nine years old when the earthquake happened... 04:45 she saw how people came together to help each other. That San Francisco was devastated, absolutely devastated. And everyone did what they could to help each other. And I think that made a huge impact. She thought, "why can't we be that way all the time?"

VII. Dorothy Day and the Arts

Dorothy Day was known for her appreciation of the arts. The great Russian writers Leo Tolstoy and Fyodor Dostoevsky were early inspirations and models for Day, and the famed American playwright Eugene O'Neill was a personal friend. Day herself was a novelist and playwright, as well as a journalist and activist. She notably recognized, nurtured, and provided a vehicle (through the *Catholic Worker* newspaper) for the visual talents of Ade Bethune and Fritz Eisenberg. Day's sacramental vision of the world asserted that God had made it both good and beautiful, and the arts helped to communicate that fundamental truth.

Questions to Consider:

1. Dorothy Day was particularly influenced by her reading of the great Russian novelists Leo Tolstoy and Fyodor Dostoevsky, whose work is often deeply religious. Can you think of literature that you have read which has influenced your own social consciousness or the direction of your faith commitment? Do you think that literature or art in general can support a sense of vocation or call? If so, what might this say regarding our choices about what we read and how what we consume - in terms of art, media, or ideas - shapes who we are?
2. What is your experience of art in relation to the church? Have you seen art used as a way of reflecting the teaching or ideals of the church? Or have you witnessed a strain between the church and the arts, with involvement in the arts seen as a secular (even sometimes dangerous) endeavor? In your experience, are there certain arts that are more or less welcome or more or less represented in the church?
3. Do you believe that God can speak through the arts, even when they appear to be wholly secular nature (as in the average Hollywood film)? Have you had such an experience of God speaking to you through a work of literature, a film, a play, a piece of music or some other art? When and under what circumstances did this happen?
4. Is there a particular work of art of any genre that you recommend (or would recommend) to others in terms of helping you connect to deeper levels of human experience or to God?
5. Do you think our society takes art - and by extension, entertainment - seriously enough in terms of how they shape us individually and as a culture? Can you think of examples of art or works of entertainment (a popular Hollywood film, for instance) that have significantly shaped our culture, values, or ways of thinking about a particular subject?

Related Quotes from Dorothy Day

*Ivan, in **The Brothers Karamazov**, protested that it was quite impossible to love man as he was, with his cruel instincts, his lust for power, his greed, his instincts of self-preservation. It was not a natural thing to think in terms of laying down one's life for one's fellows. In the same book however, Father Zossima spoke glowingly of that love for God which resulted in a love for one's brother. The story of his conversion to love is moving, and that book, with its picture of religion, had a lot to do with my later life. (**The Long Loneliness**, 87)*

*I loved the Psalms and learned many of them by heart. And the anthems filled me with joy. I had never heard anything so beautiful as the Benedicite and the Te Deum. (**The Long Loneliness**, 28)*

Related Quotes from Interviewees

ROBERT ELLSBERG

01:34:30

...she was a very moved by the way a book could open your eyes to social reality and maybe evoke some kind of response. You might live in a different way because of being exposed to a world of suffering or struggle or injustice.

CORNEL WEST

8:50 There's no doubt that I think Dostoevsky, like so many of us, blew Dorothy's mind. The candor for his wrestling with his own dark side. The wrestling with the problems of evil, of the absurdities of life...

PAUL ELIE

7:37 Dostoevsky and Tolstoy for her were two halves of the Slavic soul. //8:50 He [Dostoevsky] knew firsthand what it was to be down and out, to be a person who had to live by his wits. Tolstoy, a success in his own time, chose poverty and suffering late in life. He abandoned the life of the wealthy novelist to live among the poor. So he represented a model of voluntary poverty combined with the life of a writer.

KATE HENNESSY

24:57 [About Day's friendship with playwright Eugene O'Neill] I think one of the things about Eugene O'Neill was he was probably the very first Catholic that she came to know quite well.... And he did recite to her Francis Thompson's poem, "The Hound of Heaven." And she never forgot that.

PAUL ELIE

27:14 "The Hound Of Heaven" is a late Victorian poem, and the idea which became crucial to Dorothy Day's subsequent sense of how God works was that you could run away from God, but God would be on your heels like a hound coming after you.

ROBERT ELLSBERG

01:56:50 She describes even in her wandering and restless years when she was hanging out with Eugene O'Neill that she would sometimes leave this all-night saloon and then duck into early morning mass at St. Joseph's Church in the Village, where working people would go to mass on their way to work. She said, there was the atmosphere of prayer and a kind of silence and quiet, but there was something there that these people, who had difficult and struggling lives, had access to some kind of foundation or moral center that gave some kind of deeper transcendent meaning to their existence. And I think that she felt a longing for that.

PAUL ELIE

01:22:15 Dorothy Day had a really strong sense of beauty and of the power of beauty and imagery to move people. Some people in her circumstances thought the glittering churches in relatively poor neighborhoods took money out of the pockets of the poor. She thought, 'Nope, the poor deserve beauty no less than anybody else, and where they have access to it is in churches, so make those churches really lovely'.

KATE HENNESSY

33:22 – My grandmother always loved art. Art, music, literature. And she was very clear from the beginning with the *Catholic Worker* paper that she wanted art within that paper. And people would show up at the door. Ade Bethune was still in high school when she showed up at the door at the *Catholic Worker*. And my grandmother said, "Please make art, I want pictures of the saints at work." And that started Ade on her path of liturgical art for the rest of her life....And then, Fritz Eichenberg...came I think she met Fritz at a Quaker conference center. And immediately just took him in.