

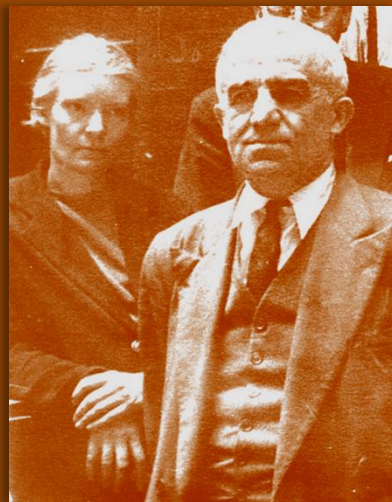
**D**OROTHY DAY was born was born in Brooklyn, New York on 08 November 1897, the third child of Grace Satterlee and John Day. Her family moved to the San Francisco Bay area and then to Chicago where she was baptized in the Episcopal Church. She attended the University of Illinois at Urbana and became interested in radical social causes as a way to help workers and the poor. In 1916, she left the university and moved to New York City where she worked as a journalist for socialist newspapers,

participated in protest movements, and developed friendships with many famous artists and writers. During that time, she also experienced failed love affairs, a marriage, suicide attempt, and abortion.



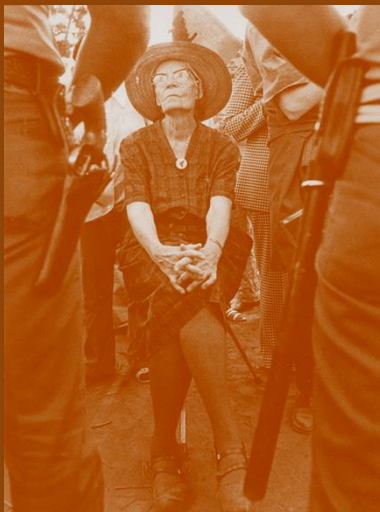
Dorothy had grown to admire the Catholic Church as the “Church of the poor” and her faith began to take form with the birth of her daughter Tamar in 1926. Her decision to have her daughter baptized and to embrace Catholicism came at great personal costs: the end of her common law marriage and the loss of many friends. In the

midst of these separations, Dorothy struggled to find her call as a member of the Church. While covering the 1932 Hunger March in Washington D.C. for several Catholic magazines on 08 December, she visited the Shrine of the Immaculate Conception and prayed for guidance on how to use her talents in the service of the hungry and the poor. The next day, back in New York, she met Peter Maurin, an immigrant from France and former De La Salle Brother, who envisioned a society rooted in radical Gospel values. Together they founded the Catholic Worker newspaper which spawned a movement of Houses of Hospitality and farming communes that has been replicated throughout the United States and other countries.



At the Catholic Worker, Dorothy Day lived a life of fidelity to Scriptures, practicing voluntary poverty and the works of mercy, and advocating justice and peace. Many of the positions she espoused were both prophetic and radical, but they always emanated from the Gospels and the example of

saints like Francis of Assisi and Thérèse of Lisieux. Always present to Dorothy was a question expressed in her autobiography, *The Long Loneliness*, “Why was so much done in remedying evil instead of avoiding it in the first place...Where were the saints to try to change the social order, not just to minister to slaves, but to do away with slavery?”



To the end of her life, Dorothy Day consummately lived out the Church's call for social justice. She was shot at while working for racial integration, prayed and fasted for peace at the Second Vatican Council, and jailed at the age of 75 for joining in a picket line of protesting farm workers. Her pilgrimage ended on 29 November 1980 at Maryhouse in New York City, where she died among the poor.

## INFORMATION ON THE CAUSE

### 1. COMPETENT DIOCESE: New York (United States)

### 2. ITER:

- ❖ publication of decree “nulla osta”: **10 March 2000**
  - opening of diocesan inquiry: ----
  - closing of diocesan inquiry: ----
- ❖ validation of diocesan inquiry: ----
- ❖ consignment of Positio to CCS: ----
- ❖ meeting of theological consultants: ----
- ❖ congregation of CCS Cardinals and Bishops: ----
- ❖ promulgation of decree on heroic virtues: ----
- ❖ beatification: ----
- ❖ promulgation of decree on a miracle for canonization: ----
- ❖ canonization: ----

### 3. POSTULATOR: ----

### 4. PETITIONER: The Guild for Dorothy Day, 1011 First Ave., Room 1287, New York, NY 10022, USA

#### **recommended citation for researchers:**

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