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"They Love God Even Though They Deny Him": Dorothy Day's Latin American Consciousness, 1927-1980

Tess Gallagher Clancy

University of Montana, Missoula, tess.gallagherclancy@umontana.edu
Dorothy Day (1897-1980), Rebel of the Left

- Anarchist-pacifist Catholic, co-founder of The Catholic Worker Movement and newspaper
- How did Day's Latin American connections contribute to forming her anarchopacifist Catholic ethos?
- Key paradoxes:
  - Violence vs. Pacifism
  - The wealthy Church vs. Church persecutors who fight poverty
  - Anarchism vs. socialism, or authoritarian socialism
- Dorothy Day: Complicated or inconsistent?
- Dorothy Day’s potential canonization, direction and identity of the Roman Catholic Church
- Contributing to: U.S.-Latin American relations; left-wing Catholicism; pacifism and violence

Dorothy Day’s Writings

- Prolific writer: Autobiographical writing, monthly newspaper columns, journal, correspondence, book preface, interviews
- Cuba; Sandino’s forces in Nicaragua; Mexico; Fr. Camilo Torres in Colombia; Fr. Ernesto Cardenal in Nicaragua
- Analyzing primary sources for Latin American themes and connections
- No previous literature analyzing Day in Latin America

Ally with the Oppressed, Oppose the Greatest Evil

- Themes
  - Supports revolutionaries who use violence over capitalistic States and States under U.S. imperialist control
  - Supports revolutionaries who persecute the Church over a Church that allies with oligarchic wealth
  - Acknowledges religious transcendence outside the Church
  - Who are the true allies of those living in poverty?
  - Socialism preferable to capitalism; minimal commentary on authoritarian socialism
  - Early Latin American experiences create frameworks for future analysis

A Pan-American Consciousness

- Complexities are not inconsistencies
- Latin America as a testing ground for her identities
- Further work necessary to connect writings about Latin America to U.S. political involvement; a deeper interplay of Pan-American connections
- What does sainthood mean for Dorothy Day?

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