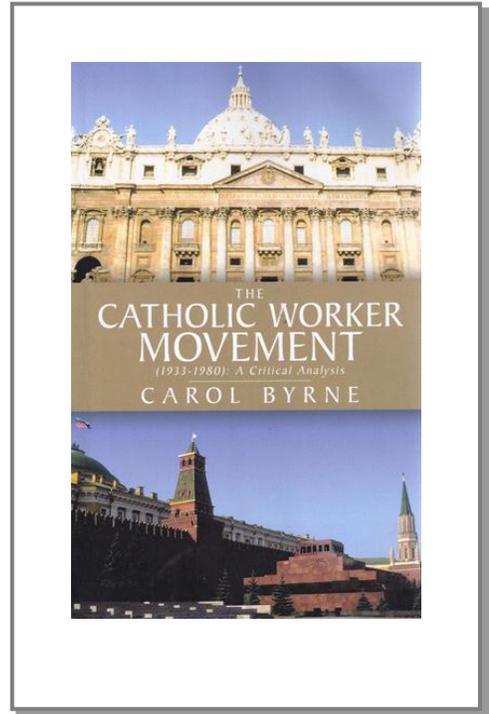


**“By having financed the Alinsky-inspired training of Barack Obama via the Catholic Campaign for Human Development, the Bishops have been nurturing a serpent in their bosom. Now, in typical Socialist fashion, he has turned his guns on the Church with his plan to force Catholics to fund state-run policies that conflict with their consciences. That is only the beginning of an all-out assault whose objective is to extinguish any vestige of Christianity in society.”**



**– Carol Byrne, author, *The Catholic Worker Movement (1933-1980): A Critical Analysis.***

**Exclusive Cliff Kincaid Interview with Carol Byrne, author, *The Catholic Worker Movement (1933-1980): A Critical Analysis.***

**Introduction:**

The New York Times reports that, at Cardinal Timothy Dolan's recommendation, the United States Conference of Catholic Bishops voted "unanimously" to move forward with the canonization of Dorothy Day, even though, "as some of the bishops noted, she had an abortion as a young woman and at one point flirted with joining the Communist Party." Carol Byrne has written a book on Dorothy Day and her involvement in the Catholic Worker Movement entitled *The Catholic Worker Movement (1933-1980): A Critical Analysis.*

It is interesting to note that, at the 2012 National Prayer Breakfast, President Obama called Dorothy Day a "great reformer in American history."

**"As a young man, the President chose a different path than many of his peers. He decided to use his experiences and talents to serve as a community organizer, and with the help of grants from the Catholic Campaign for Human Development, he worked with local churches to help families who were struggling in the shadow of closed-down steel mills."**

**- Catholics for Obama web site**

Cardinal Dolan is described as conservative and has strongly criticized Obama's attacks on religious liberty and federal intrusions into church affairs. He nevertheless invited Obama to the Al Smith Dinner, a high-profile charity event where political figures crack jokes. One conservative Catholic Priest commented to me, "Seeing Obama yuck it up with Cardinal Dolan at the Al Smith Dinner did more than anything else to give 'Social Justice' Catholics the justification they needed to vote Obama back into office."

Obama received 54 percent of the Catholic vote in 2008 and 50 percent in 2012.

Carol Byrne's book exposes the Marxist agenda of Dorothy Day (1897-1980) and Peter Maurin (1877-1949), founders of the Catholic Worker Movement, who made common cause with Communist-led movements during the Great Depression and the Cold War. It is relevant and important not only because of the Dolan-led campaign now underway to make Dorothy Day a saint but because of what the campaign says about Marxist influence in the church, even among "conservative" Bishops.

**Question: You have disputed the procedure whereby this "unanimous" vote to make Dorothy Day a saint took place. Please explain.**

First of all, a word of explanation on how the word “unanimous” came to be used in connection with the United States Conference of Catholic Bishops (USCCB) “consultative vote” on Dorothy Day that took place on 13 November 2012. Neither the official results provided by the USCCB nor Cardinal Dolan himself designated the vote “unanimous”. How could it be when no count was made? And when Archbishop Kurtz, Vice-President of the USCCB, asked about any opposition, Cardinal Dolan immediately interrupted him in mid-sentence and moved on to the next topic in the twinkling of an eye before any of the Bishops could take a breath to say “no”. This travesty of the voting system was recorded live at the Tuesday afternoon General Session, part 1, November 13, 2012 General Assembly on-demand video, USCCB.com (See minutes 35:55 ff). As the camera showed, it was not possible in the lapse of a split second to ascertain if every single Bishop had voiced his agreement.

We can also see from the video that there was not even a proper discussion prior to the “voice-vote” in which the pros and cons of Dorothy Day’s case were brought to the voters’ attention. Instead, the voters were subjected to a series of pep talks on Dorothy Day from a few Bishops noted for their Left-wing views. In addition to the expression of “feelings” and a few meaningless platitudes from Bishop Murphy and Cardinals McCarrick and O’Malley, there was a highly politicized anti-state, pro-pacifist talk from Cardinal George of Chicago who, as he himself explained, had been influenced by Dorothy Day since he was a seminarian. The USCCB seems to have passed through the Looking Glass into a world where the rules of honesty and fair play do not apply. By Canon Law, the Church needs considerably higher standards of evidence than this for the canonization procedure.

So where did the idea of a “unanimous” vote come from? It was rashly assumed by Day’s supporters, having originated from the over-enthusiastic pens of Fr James Martin SJ in *America Magazine* and William Doyno in *First Things*. It is significant that of all the journalists who covered the story, the only ones who did not make the assumption of unanimity were those *not* affiliated with the *Catholic Worker*.



**Question: What was the nature of her “flirtation” with the Communist Party? The Times says, “She converted to Catholicism in 1927, citing a spiritual awakening that was accelerated by the joy that she felt upon the birth of a daughter, Tamar.” Did she abandon her devotion to pro-communist causes after her conversion to Catholicism? Please explain what the FBI file about Dorothy Day shows.**

In the *Critical Analysis* I have provided proof, drawn from archival evidence and other authentic sources, that even after her conversion to Catholicism, Day became a

member of several Socialist organizations and was actively involved in political groups (including trade unions) whose founders and leaders were predominantly Communist Party members. She also supported the causes of individual Communists who were in the pay of the Soviet Union. This must be considered against the background of successive Popes who condemned Communism as “intrinsically evil”: they forbade Catholics from supporting Communists, and in July 1949 Pope Pius XII issued a decree of excommunication against anyone who collaborated with Communists or joined their associations. There is evidence to show that Day simply shrugged off the papal ban: she did not see Communism as a real problem, or experience any moral quandary for a Catholic working in coalition with such groups professedly dedicated to “Justice and Peace.”



My book also contains documentary evidence to prove that Day supported the policies of hostile foreign powers operating from Moscow, Havana, Peking and Hanoi against her own country, the USA. She also wrote favorably about such Socialist dictators as Lenin, Castro, Mao and Ho Chi Minh, even though they had all violently persecuted the Church in their respective countries. Nor could she in principle bring herself to condemn the social and economic ideals of Marxism. Her actions flowed from this ideology and were not constrained by such limiting factors as Catholicism or patriotism. In fact, Day was so radical and anti-American that the FBI placed her on the federal government’s Security Index.

I have a copy of Day’s complete 581-page FBI file which covers some of her speeches and writings from 1940 (when she opposed the Compulsory Military Training Bill) to the 1960s (when she took part in the Kremlin-controlled Peace Movement). A document of 3 April 1941 in the FBI files signed by J. Edgar Hoover states of Day: “It is recommended that this individual be considered for custodial detention in the event of a national emergency.” The files mention the “suspicion” that the *Catholic Worker*

[newspaper edited by Day] was a ‘front’ publication for the Communist Party which hides under the rather innocuous name of the ‘Catholic Worker.’”

Although Day’s name was removed from the Security Index in December 1944, the FBI continued its surveillance of her movements, particularly her attendance at Communist-led meetings and strike action – it was noted, incidentally, in the files that she was “a friend of Harry Bridges,” a Communist union leader operating in the US under orders from Moscow – all of which are documented in my book. The FBI files record an article in the April 1948 issue of *CW* blaming America for stockpiling weapons but ignoring the Soviet contribution to the arms build-up. Day evidently thought that Pacifism was the correct way of dealing with Stalinism, for the article stated that “it is better that the United States be liquidated than that she survive by war.” This was tantamount to saying that the US had no right to exist, let alone defend itself, or guarantee a future of freedom and prosperity for its citizens.

Hoover considered her such a subversive character that he ordered his agents not to contact her without his express permission. She had been put on the “no contact” list as a result of an incident at the Catholic Worker when some FBI agents were trying to interview a draft dodger. It is reported that Day interrupted the interview and berated them “in a very belligerent and hostile manner”, accusing them of threatening to use their guns on unarmed women and children at the Catholic Worker. Her abusive comments continued to such an extent that the interview had to be discontinued. The agents denied the charge, but Day wrote later in her newspaper with reference to one of the agents:

he pulled back his jacket and displayed the holster of a gun under his arm pit which he patted bravely as he said, "I believe in defending myself!" I could not but think, "how brave a man defending himself with his gun against us unarmed women and children hereabouts." (*CW* January 1954)

It is little wonder that Hoover commented in the files that Day was “a very erratic and somewhat irresponsible person”.



The image shows the top portion of a news article from the Catholic News Agency (CNA). The header features the CNA logo on the left, followed by the text "Catholic News Agency". To the right of the logo are navigation links: "Editors Service", "About us", "Donate", "Spanish", and "Portugues". Below this is a secondary navigation bar with links: "News", "Mandate", "Resources", "Tools", "Columns", "Documents", and "Catholic Womanhood". The main content area begins with a breadcrumb trail "Home » News » US", followed by the article title "Dorothy Day sainthood cause finds strong support from bishops" in a large blue font, and the byline "By Michelle Bauman" in a smaller font.

As for the “joy” and “spiritual awakening” that Day allegedly felt at the birth of her daughter, Tamar, these were evidently short-lived. For Day soon dumped her daughter for her “career” as a political agitator. Tamar herself is on record as recalling the emotional pain she experienced throughout her childhood as a result of maternal privation even in times of illness. Whatever “spiritual awakening” might have taken place at that juncture of Day’s life was soon overlaid with a desire to co-opt the Catholic faith for the service of a Communist revolution.

**Question: You have described the United States Conference of Catholic Bishops as “little more than a left-wing coalition.” Explain the basis for this statement.**

First of all, I have no political allegiance whatsoever. I am not a citizen of the United States and do not wish to get embroiled in American politics. I base my opinion on the establishment of the Catholic Campaign for Human Development (the word “Catholic” was added later), which the National Conference of Catholic Bishops initiated in 1969. It has since come to light that this organization created a slush fund from millions of dollars donated by Catholics in the pews to finance agencies and charities that promoted far-left ideologies (some of which supported abortion, homosexuality, illegal immigration, and Marxist-inspired agendas). And all this has been going on for decades under the umbrella of the US Bishops exercising their newfound “Collegiality” or, to put it more bluntly, political cronyism.

It is only when we examine the roots of the CCHD that we can see where agenda-driven radicals like Dorothy Day (and, incidentally, Barack Obama who had been trained in Alinsky tactics) fit into the picture. The CCHD was set up in Chicago to finance the “community organizing” of Saul Alinsky, a self-proclaimed atheist, a believer in situational ethics, a pro-abortion lobbyist and a totally unscrupulous reformer. His tactics consisted of Marxist rabble-rousing techniques to stir up the poor to seize power (regardless of moral or ethical considerations) from the rich and privileged. He had a deep-seated contempt for traditional values whether it was in religion, private property, business or government circles. And yet he was idolized by the US Bishops who fell for his program, by some ultra-left priests like Mgr Jack Egan who channeled archdiocesan funds to him, and also by Dorothy Day who heaped encomiums on his work – the details of which are found in my book.

**Just days before he is to meet with Pope Benedict XVI on his first trip to Italy, President Obama told FOX News that the Catholic Church's long tradition of social justice has had a "profound influence" on him.**

**- FoxNews.com July 7, 2009**

Why have the US Bishops been ignoring the glaring faults of the CCHD for decades? The answer is for the same reason that they are ignoring the truth about Day who also promoted Marxist Community Organizing for future revolution. The silence of the American Bishops about Day’s pro-Communist record and their complicity in the process of her canonization has come about because much of the USCCB body politic has succumbed to far-left ideology.

**Question: Are some conservative Catholics also ignoring the truth about Dorothy Day? Please name them.**

The problem here is that most Catholics do not have access to the truth about Dorothy Day because the most important aspect of her work – her lifelong support for Communism – has been ruthlessly suppressed by her Leftist supporters who are seeking her canonization. It is conceivable that some conservative Catholics, deceived by the “pious” image of a woman who “helped the poor”, might be induced to cheer her canonization or at least not to oppose it. Those who probe no further and rely solely and uncritically on Catholic Worker sources for their news about Day – and for an interpretation of that news – will be unable to see the truth about her or form an independent judgement.

I know of only three “conservative” Catholics who have made a conscious effort to ignore the truth about Day: Paul Likoudis, Editor of *The Wanderer* newspaper, and two priests of Opus Dei, Fr Malcolm Kennedy of New York who had been personally acquainted with Day during her lifetime and Fr John McCloskey, a well-known author and public figure.



In an article of January 2006, Paul Likoudis stated that he once thought of Day as “a communist, a traitor” under the influence of what he termed the “anti-Day propaganda prevalent at the time that the Catholic Worker was a communist front”. It appears from the article that his sudden “conversion” was effected under the influence of two members of the Executive Committee of the Dorothy Day Guild for her canonization who had written a book that simply airbrushed Day’s pro-communist activities out of existence.

When we consider that it was the same Paul Likoudis who had published a series of articles in *The Wanderer* exposing the connection between Saul Alinsky and the CCHD and criticizing the USCCB for its support of that organization, the inconsistency of his

position staggers the imagination. He seems to have forgotten that it was Day herself who admired and recommended the very “community solutions of Saul Alinsky” (*Ave Maria*, December 3, 1966) which he criticized for their Marxist radicalism. At least one thing is clear – as a supporter of Alinsky, Day cannot be said to be carrying out the Works of Mercy as understood by the Church. To both Day and Alinsky, “organizing” was a euphemism for “revolution”.

Fr Malcolm Kennedy is reported in a recent article in *First Things* to have been impressed by Day’s “unwavering commitments to her activism and goals” which he was convinced were “utterly faithful” to her “vocation” as a Catholic. Fr John McCloskey called Day a “great Catholic social worker and activist” and recommended Day’s *The Long Loneliness* as part of his Catholic Lifetime Reading Plan and as part of his “one hundred essential Catholic books for your library.”

**“My book also contains documentary evidence to prove that Day supported the policies of hostile foreign powers operating from Moscow, Havana, Peking and Hanoi against her own country, the USA. She also wrote favorably about such Socialist dictators as Lenin, Castro, Mao and Ho Chi Minh, even though they had all violently persecuted the Church in their respective countries.”**

Supporting left wing goals may come as a surprise to those who thought of Opus Dei as a reactionary right-wing organization, but it has shown interest in Day’s lay radicalism since 1956 when one of its priests, Fr William Porras, invited her to speak at the Harvard’s Catholic Club of which he was chaplain.

**Question: Your book has been seen as a “wake-up call” not only for modern Catholics, but also for American citizens. What can and should Catholics do about the process of making Dorothy Day a saint?**

Catholics who believe that the claims about Day’s sanctity are demonstrably bogus and that the USCCB is committing a miscarriage of justice in pursuing her canonization should exercise their right under Canon Law to make their concerns known to the hierarchy in a spirit of charity and respect. This would entail in the first instance writing to their local Bishop and to Cardinal Dolan and (whether they receive a reply or not) then to the Prefect of the Congregation for the Causes of the Saints in Rome.

An important point to make to the Bishops is that Day’s reputation for holiness has not been established or even subjected to a rigorous examination of all the evidence. Cardinal O’Connor’s Letter of February 2000 to the Vatican, which requested the opening of Day’s Cause, should be cited as evidence that the proposed canonization was based on false claims. He alleged, for example, that after Day became a Catholic she never joined any “political groups hostile to the Church, for example, Communists, Socialists or anarchists,” and that “she did not approve of their tactics”. However my book provides incontrovertible evidence that she did these things after her conversion to Catholicism. The Cardinal was similarly misinformed about Day’s attitude to private property. It is a matter of historical evidence that she called for common ownership of

property and the means of production and even favored communal child rearing to replace the traditional family.

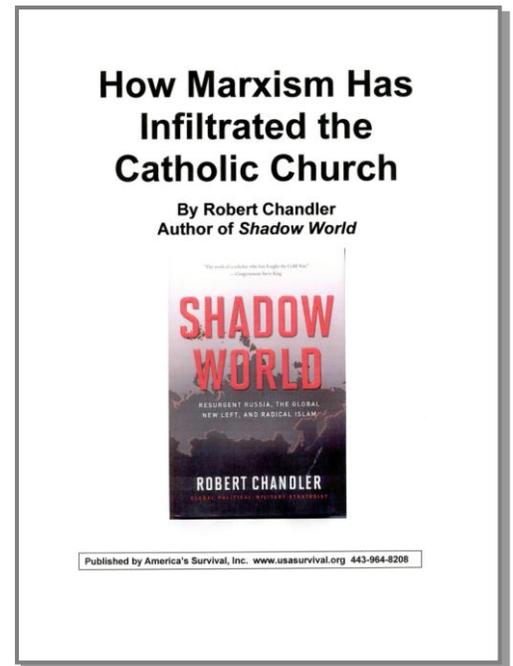
As for the Church's criteria for determining holiness – orthodoxy of faith, filial submission to ecclesiastical authority and the fulfillment of one's duties of state – it should be pointed out to the Bishops that Day fell far short in these areas. In doctrinal matters, she often preferred her personal interpretation of the Faith, the Scriptures, the Church Fathers, the Saints and the papal encyclicals. She was prepared to reject the Church's spiritual authority whenever it conflicted with her political convictions and often infringed the Canon Law which was in force during her lifetime. Add to this her unpatriotic stance and the neglect of her maternal duties, and we can see that she fell far short of even the ordinary holiness expected of Catholics in their everyday lives.

**Question: The Times says the Bishops are “finding inspiration in her decision to support the Church’s opposition to abortion...” Was she in fact pro-life? And how did this develop in her life?**

Interestingly, there is no evidence that Day publicly supported the Church's opposition to abortion in a way that clearly and unequivocally demonstrated her adherence to Catholic teaching. She did not, for example, become involved with any of the Catholic Pro-Life associations that had sprung up since the 1960s or witness for the Catholic faith on marches, pickets and demonstrations specifically to ban abortion. Instead, she devoted her life as an agitator and propagandist for Communist-led enterprises – industrial strikes of the 1940s and 50s, the Peace Movement and the Civil Rights marches of the 60s, the anti-Vietnam War protests of the 70s etc. In addition to this, she used her newspaper, the *Catholic Worker* (CW) of which she was Editor for almost 50 years, as an organ of propaganda in favor of Communism.

That is how she was chiefly remembered in the popular view of her contemporaries who dubbed her “Moscow Mary”. As she was not a public figure associated with the anti-abortion crusade in America, it is a little contrived, to say the least, that Cardinal Dolan should promote her on the American scene as a prime role model of Pro-Life activism. Where is the evidence for this?

There are various apocryphal stories provided by Day's supporters purporting to show that she opposed abortion. But the evidence on this issue is sketchy and open to question, leaving us with the impression that many aspects of the story just don't add up.



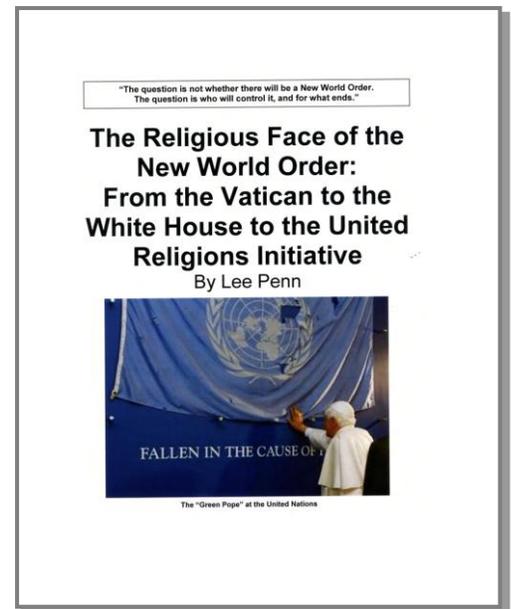
Day herself never made a public statement about her own abortion, and there were several occasions when she intentionally passed up the opportunity to speak or write against the issue. As Fr James Martin recounted in *America Magazine*, when Day was asked by a fellow Catholic Worker, Daniel Marshall, to write against abortion in her newspaper “as possibly the central moral issue of our time”, she refused. When invited to comment on abortion at a meeting of the Women’s Liberation movement in South Dakota, she did not address the issue but spoke instead about her work and travels, instructing the audience that “the struggle as far as I could see was still a class struggle and the big issue today was world poverty.” (*Catholic Worker*, June 1971) It seems that Day was more concerned about political issues of a Marxist variety - class warfare and anti-capitalism – and that these took precedence in her mind over the most moral of all issues, the right to life in the womb.

The suspicion is deepened when we consider that Day was one of the signatories on a statement opposing abortion issued by the Catholic Peace Fellowship in 1974 which contained a fundamental flaw – the “seamless garment theory” – that casts doubt on its conformity with Catholic moral teaching. The CPF statement used this theory to sow moral confusion by presenting “the inter-relatedness of the life issues, war, capital punishment, abortion, euthanasia and economic exploitation” and stating that “these issues are all of one piece”. In signing this document, Day was obviously quite happy to use the Church’s non-negotiable teaching on abortion as a cover for a wider Left-wing agenda against capitalism, military defence and the death penalty (which have never been regarded by the Church as intrinsically evil).

Similarly, Day’s charge that abortion was tantamount to “genocide” is tainted with politics. In an interview with Hubert Jessup in 1974, instead of condemning abortion as intrinsically evil, she saw it as a conspiracy of rich white nations against ethnic minorities, as “a way of keeping down the population of the poor...Mexicans, and Filipinos, and the Blacks in this country.”

We are furthermore entitled to be skeptical about Day’s integrity as a *bona fide* opponent of abortion from an opinion she gave in her newspaper that the Church’s judgment in the confessional on those who have committed abortion (along with divorce and contraception) is “always ‘not guilty’” (*Catholic Worker*, December 1972). (Was she perhaps trying to exonerate her Communist friends, Elizabeth Gurley Flynn, Louise Bryant, Rayna Prohme and other radical feminists for whom she had a lifelong admiration and who endorsed free love and women’s “reproductive rights”?)

Let us look at how Day’s supporters try to rationalize her reluctance to join the Pro-Life crusade and militate clearly and publicly against abortion. Fr James Martin, in the article



quoted above, recounts the following private conversation with Robert Ellsberg who is Publisher of Orbis Books (a notorious outlet for Liberation Theology) and is a member of the Steering Committee of the Dorothy Day Guild for her Canonization:

“It’s clear from her private writings,” Mr. Ellsberg told me, “that Dorothy was very concerned about abortion, but she didn’t want to appear judgmental, partially because of her own experiences. Nor did she want to sound preachy, because she was very private about her abortion, and she didn’t share that part of her life. But she did speak about [it] with some people, including myself. In that case, a woman had just told her that she justified her own decision to have an abortion because Dorothy did, which may explain why Dorothy was so uncomfortable about talking about it.”

Ironically, this statement illuminates a number of inconsistencies in Day’s commitment to Catholicism and provides at least one reason why she should not be held as a role model for women considering or recovering from an abortion. It was hypocritical of Day not to “appear judgmental” or to “sound preachy” on this issue when that was exactly how she comes across in her diatribes against capitalism, civil defence and anti-communism. Again, we are forced to the conclusion that she placed politics before religious and moral issues. And as it is admitted that a woman considered abortion morally right because Dorothy Day did it, it is reasonable to conclude that other women might follow suit. In the absence of any unequivocal and publicly expressed regret by Day herself for abortion on purely moral grounds, her proposed canonization could well encourage some women to see her as a role model to justify abortion.

**Question: Is there anything Catholics can do about the political orientation of the Bishops’ Conference?**

It may be difficult but it is not impossible to turn the tide of political partisanship in the Bishops’ Conference. First of all, public disclosure of the Marxist principles underlying the grant-making decisions of the USCCB is essential for the honesty and transparency which the Catholic faithful have a right to expect from their spiritual leaders. That is why I attach great importance to Cliff Kincaid’s website which shines the light into those dark corners of the Church where a Socialist revolution is being hatched under the guise of “human rights”, the “common good” and, in Day’s case, the Works of Mercy.

**“Socialism has managed to insinuate itself into the Church at every level from parish to papacy...”**

Second, Catholics need to make the Bishops aware of the dangers of importing into the Church the revolutionary theory and practice espoused by Karl Marx. Historical evidence shows that wherever Marxism held sway it became the means to topple the pillars of Western culture and to uproot traditions which once supported the main institutions of society: the family, the Church, the State and the Law, resulting in millions of deaths and the impoverishment of whole countries.

Third, it can be demonstrated to the Bishops that by having financed the Alinsky-inspired training of Barack Obama via the CCHD (he actually received his training in the Holy Rosary Parish of Day’s priest-friend, Mgr Jack Egan of Chicago) they have been

nurturing a serpent in their bosom. Now, in typical Socialist fashion, he has turned his guns on the Church with his plan to force Catholics to fund state-run policies that conflict with their consciences. That is only the beginning of an all-out assault whose objective is to extinguish any vestige of Christianity in society.

It can also be pointed out that, for exactly the same reason, the Bishops will rue the day that they promoted the cause of Dorothy Day. For Alinsky, Obama and Day agitated for a revolution (see my book for a detailed exposé of the Day-Alinsky-Egan triangle) which would radically transform America's social and economic structure into a Socialist State and the Church into a puppet of secular powers.

It would, however, be an uphill struggle to convince the Bishops on these issues, for Socialism has managed to insinuate itself into the Church at every level from parish to papacy and is protected from on high: all the social encyclicals from *Pacem in Terris* (1963) to *Caritas in Veritate* (2009) are imbued with Socialistic ideas; even the President of the Congregation for the Doctrine of the Faith is a staunch supporter of Liberation Theology and a disciple of Gustavo Gutierrez. But Catholics who wish to defend their Church and country against the destructive and corrupting forces of Socialism must keep up the good fight against all odds.

