

Aims and Purposes (1940)

Dorothy Day

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Summary: Restates the central vision of the Catholic Worker Movement as working for “a new heaven and a new earth, wherein justice dwelleth.” This vision recognizes the “primacy of the spritual” and the doctrine of the Mystical Body of Christ. The Catholic Worker is “a new way of life” involving Houses of Hospitality for the daily practice of the Works of Mercy and Farming Communes where each person can take responsibility of doing their part. (DDLW #182).

For the sake of new readers, for the sake of men on our breadlines, for the sake of the employed and unemployed, the organized and unorganized workers, and also for the sake of ourselves, we must reiterate again and again what are our aims and purposes.

Together with the Works of Mercy, feeding, clothing and sheltering our brothers, we must indoctrinate. We must “give reason for the faith that is in us.” Otherwise we are scattered members of the Body of Christ, we are not “all members one of another.” Otherwise, our religion is an opiate, for ourselves alone, for our comfort or for our individual safety or indifferent custom.

We cannot live alone. We cannot go to Heaven alone. Otherwise, as Péguy said, God will say to us, “Where are the others?” (This is in one sense only as, of course, we believe that we must be what we would have the other fellow be. We must look to ourselves, our own lives first.)

If we do not keep indoctrinating, we lose the vision. And if we lose the vision, we become merely philanthropists, doling out palliatives.

The vision is this. We are working for “a new heaven and a new *earth*, wherein justice dwelleth.” We are trying to say with action, “Thy will be done on *earth* as it is in heaven.” We are working for a Christian social order.

We believe in the brotherhood of man and the Fatherhood of God. This teaching, the doctrine of the Mystical Body of Christ, involves today the issue of unions (where men call each other brothers); it involves the racial question; it involves cooperatives, credit unions, crafts; it involves Houses of Hospitality and Farming Communes. It is with all these means that we can live as though we believed indeed that we are all members one of another, knowing that when “the health of one member suffers, the health of the whole body is lowered.”

This work of ours toward a new heaven and a new earth shows a correlation between the material and the spiritual, and, of course, recognizes the primacy of the spiritual. Food for

the body is not enough. There must be food for the soul. Hence the leaders of the work, and as many as we can induce to join us, must go daily to Mass, to receive food for the soul. And as our perceptions are quickened, and as we pray that our faith be increased, we will see Christ in each other, and we will not lose faith in those around us, no matter how stumbling their progress is. It is easier to have faith that God will support each House of Hospitality and Farming Commune and supply our needs in the way of food and money to pay bills, than it is to keep a strong, hearty, living faith in each individual around us - to see Christ in him. If we lose faith, if we stop the work of indoctrinating, we are in a way denying Christ again.

We must practice the presence of God. He said that when two or three are gathered together, there He is in the midst of them. He is with us in our kitchens, at our tables, on our breadlines, with our visitors, on our farms. When we pray for our material needs, it brings us close to His humanity. He, too, needed food and shelter. He, too, warmed His hands at a fire and lay down in a boat to sleep.

When we have spiritual reading at meals, when we have the rosary at night, when we have study groups, forums, when we go out to distribute literature at meetings, or sell it on the street corners, Christ is there with us. What we do is very little. But it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest. What we do is so little we may seem to be constantly failing. But so did He fail. He met with apparent failure on the Cross. But unless the seed fall into the earth and die, there is no harvest.

And why must we see results? Our work is to sow. Another generation will be reaping the harvest.

When we write in these terms, we are writing not only for our fellow workers in thirty other Houses, to other groups of Catholic Workers who are meeting for discussion, but to every reader of the paper. We hold with the motto of the National Maritime Union, that every member is an organizer. We are upholding the ideal of personal responsibility. You can work as you are bumming around the country on freights, if you are working in a factory or a field or a shipyard or a filling station. You do not depend on any organization which means only paper figures, which means only the labor of the few. We are not speaking of mass action, pressure groups (fearful potential for evil as well as good). We are addressing each individual reader of *The Catholic Worker*.

The work grows with each month, the circulation increases, letters come in from all over the world, articles are written about the movement in many countries.

Statesmen watch the work, scholars study it, workers feel its attraction, those who are in need flock to us and stay to participate. It is a new way of life. But though we grow in numbers and reach far-off corners of the earth, essentially the work depends on each one of us, on our way of life, the little works we do.

“Where are the others?” God will say. Let us not deny Him in those about us. Even here, right now, we can have that new earth, wherein justice dwelleth!