

Archways



DOROTHY DAY

*Her Life,
Her Works,
Her Legacy*

The Many Mercies of ArchCare

Strength and Faith

CYO and Catholic Athletics

The 21st Century Parish

Modernizing Ministry

**Deep Roots of
Social Justice**

BY TOM CORNELI

The arc of justice is long, but it bends toward justice. The arc of social progress is long, but it bends toward justice. The arc of spiritual growth is long, but it bends toward justice. The arc of Dorothy Day's life was long, but it bent toward justice.

Day's adventures have made her a legend, but her legacy is still growing.

She is a symbol of hope, a reminder that even the most unlikely

Plus:
Parents Corner:
Preparing Kids for First Communion

Safe Spaces: Protecting Our Children

Must-Attend Events Around the Archdiocese



FROM THE CARDINAL

THE DUTY OF HOPE

In December 1932, Dorothy Day knelt in the crypt of the newly built Shrine of the Immaculate Conception in Washington, D.C. “I offered up a special prayer,” she wrote, “that some way would open up for me to use what talents I possessed for my fellow workers, for the poor.”

The following day, she would return to New York and find the visionary Peter Maurin waiting for her with a brilliant proposal that would become the blueprint for the Catholic Worker movement. Listening to him, Dorothy had the grace to understand that her prayer had been answered. She went on to become perhaps the most influential American Catholic of the 20th century, a true servant of God and, maybe one day, Saint Dorothy Day.

Reading this issue of *Archways*, I hope you will feel the joy with which Dorothy greeted God’s creation, even when she felt frustration with an earthly system that impoverished some and visited injustice on others. **I hope you will feel God’s hope, which stirred within her and made her capable of picking herself up again and again – “the duty of hope,” she called it** – to bear witness on behalf of Christ in the world and continue working for the needy.



Most of all, I hope you will feel the love of God as it coursed through Dorothy to the people she served and taught. She was famous for her ability

With prayerful best wishes, I am

Faithfully in Christ,

+ T. M. Card. Dolan

Timothy Michael Cardinal Dolan
Archbishop of New York

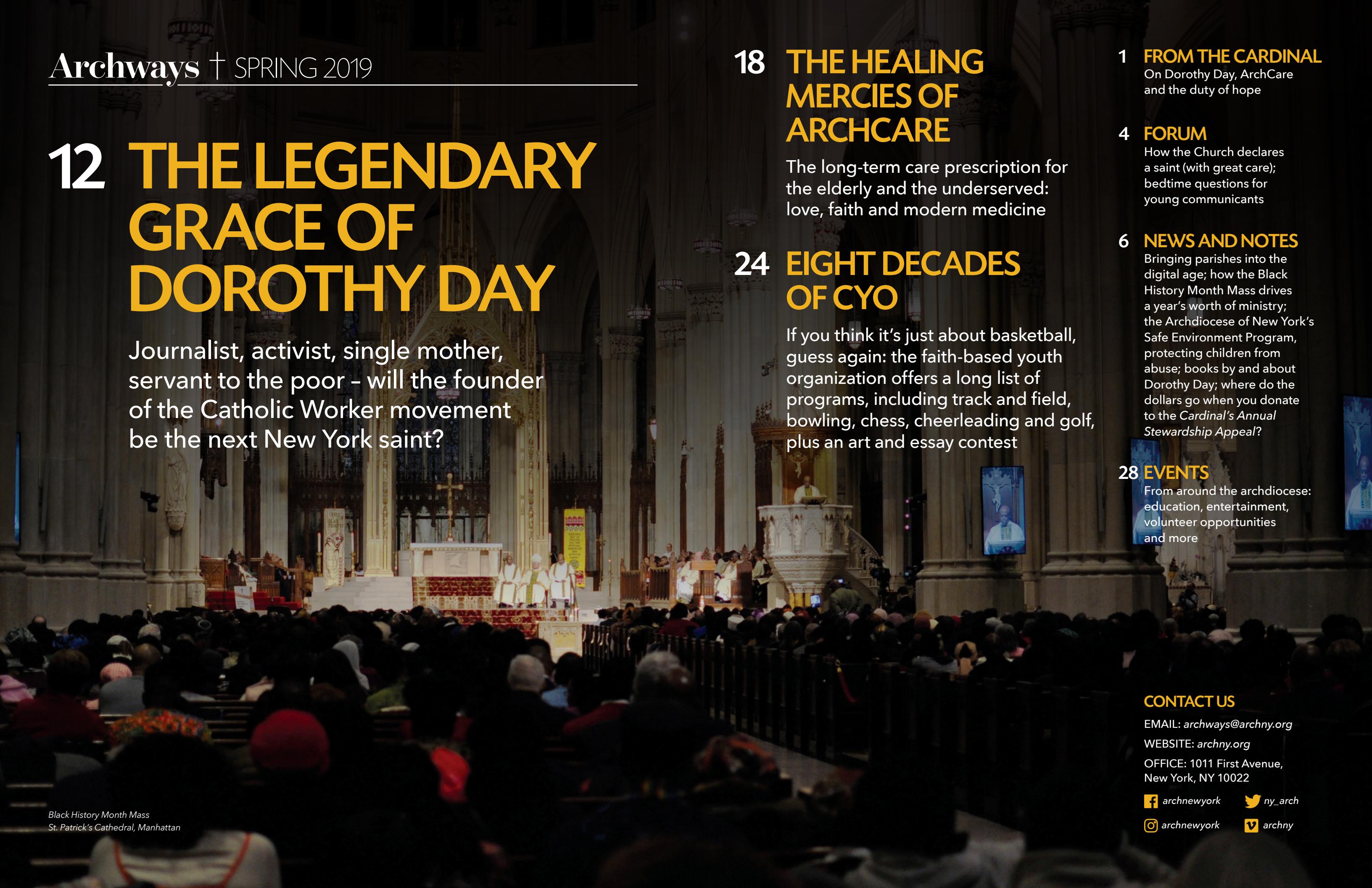
to love the unlovable; to continue serving individuals who responded selfishly, ungraciously or destructively. “They are our brothers and sisters in Christ,” she reminded us.

Elsewhere in this issue, you will find a testament to the love of God’s children lived out by the women and men of ArchCare, the health-care service of the Archdiocese of New York. The doctors, nurses, chaplains and other caregivers of ArchCare, both professional and volunteer, deliver God’s love in the very tangible forms of medicine, food and shelter, but they also deliver the intangible: warmth, attention, caring, the sense of being part of a community and a family. I am thankful every day for this extraordinary team that is dedicated to serving others.

As we welcome spring, looking ahead to milder weather and the deeply meaningful liturgical seasons of Lent and Easter, let us join Dorothy Day as she prayed back in 1932. We’ve had setbacks lately regarding the sanctity of life – but let us remember Dorothy’s “duty of hope” as we pray for a way to redeem a world riven by partisanship and poisoned by cruelty and injustice. And let us be open to receiving and transmitting the love of Christ.

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ASK A PRIEST

How does the Church decide to call someone a saint?

The cause for a saint is governed by a very detailed process. It's part of ecclesiastical law. The process is there, like any legal process, to guarantee the integrity of what it is we're about, and so that the Holy Father can reach the certitude required to declare someone a saint.

Typically, the road to canonization starts with a gathering of individuals who are convinced of the saintly merits – or in canonical parlance, the *heroic virtue* – of a person who has died. In the instance of Dorothy Day, for example, John Cardinal O'Connor, who was then the archbishop of New York, began in the 1990s a series of meetings to consider establishing a case – called a *cause* – for her sainthood. In 1998, he sought the formal approval of her cause from the Congregation for the Causes of Saints in Rome, and in 2000 the cause was approved. The Vatican issued a *nihil obstat* (Latin for “nothing hinders”) and conferred on Dorothy the ecclesiastical title of *servant of God*.

Once a *nihil obstat* is obtained, the bishop of the originating diocese announces by decree the initiation of the diocesan inquiry. He also appoints a Vatican-approved postulator, who resides in Rome, to represent the cause there, and two vice postulators to spearhead the work of investigating and promoting the claims to heroic virtue. The vice postulators for Dorothy Day are Msgr. Gregory Mustaciulo, CEO of the Mother Cabrini Health Foundation, and George Horton, director of community development for Catholic Charities.

The bishop also appoints a *historical commission*, which is charged with collecting and reviewing all writings



A statue of St. Francis of Assisi.

by the servant of God, published or unpublished, and the *tribunal*, which in this case I am leading along with the *promotor of justice*, who is charged with ensuring the integrity of the proceedings. The tribunal takes formal testimony from witnesses who knew the servant of God, which is then transcribed and put into a format designated by the Holy See. We will probably end up with approximately 50 witnesses. Before the testimony can be taken, an official set of questions, called the *interrogatories*, must be approved by the Holy See, and every witness is asked the same questions, whether they can answer or not.

In Dorothy's cause, we are in the middle of this phase. After the writings and the testimonies have been submitted to Rome along with exhaustive reports on how each reflects on the claim of heroic virtue, the diocese must complete

an inquiry on a miracle that occurred through the intercession of the servant of God. In most cases this is a terminal medical condition, or a permanent condition such as blindness, cured as a result of prayer to the servant of God, supported by records and testimony and the fact that there is no earthly scientific explanation for the cure. Reports and documentation of the miracle must also be sent to Rome.

At this point, we enter the Roman phase of the cause, during which the Congregation for the Causes of Saints studies all of the materials presented in great depth and carries out further investigation of its own. Once they have certified the claims of heroic virtue represented in the writings and the testimonies, the Holy See confers the title of *venerable* upon the servant of God. Following that, if the Vatican's experts and theologians certify the miracle, the Holy Father authorizes a ceremony of beatification, at which point the candidate receives the title of *blessed*.

After beatification, one more miracle is necessary, supported and certified by the same process as the first. After that milestone, a ceremony of canonization is performed and a new saint is added to the Catholic canon.

This entire process takes many years, and there is no guarantee that a cause will result in canonization. In the event that Dorothy Day does become a saint, it's not likely to happen sooner than five years from now.

*Fr. Richard Welch, CSsR, JCD
Judicial Vicar, Archdiocese of New York
Cardinal's Delegate for the
Cause of Dorothy Day*

FAITH AND FAMILY

**SETTING THE STAGE FOR FIRST COMMUNION:
A BEDTIME Q&A**

It's springtime, and many families around the archdiocese are getting ready for a First Communion: shopping for a kid-sized suit or white dress, summoning relatives, perhaps planning a party. Amid the celebration, how can we ensure that our children appreciate the deeper meaning of the sacrament? Sr. Cora Lombardo, ASCJ, director of religious education at Immaculate Conception / Assumption Parish in Tuckahoe, offers some pointers for parents.

Questions can open us up to God and each other, and the right ones will help prepare our children to receive the transformative blessings of the Eucharist. Here are three for parents to ask their little communicants each evening before tucking them in.

1. What do you want to thank God for?

Our society is one of entitlement. This question shifts our focus to the good things God is giving us right now; it nurtures an attitude of gratitude – a virtue we want to encourage in our children.

In Greek, the word *eucharistia* means “giving thanks.” By asking this question, you help prepare your child to celebrate Mass. You gently remind her or him that we go to Mass to give thanks to God, to praise Him for all that He does for us.

2. What do you want to tell God you're sorry for?

We all miss the mark somewhere in our day. When we ask this question, we encourage our children to think about where they may have sinned and to learn the difference between a sin and a simple mistake.

Perhaps your child responds: “I spilled milk at supper!” You know this was an accident, so you ask, “Did you do that on purpose?”

“No, Mommy!”

“That's an accident, not a sin,” you explain. “A sin is something we do on purpose.”

But what if your child answers, “I'm good, Mommy!” on a day when you know there has been a scuffle between siblings? This calls for a different sort of follow-up question: “Do you remember how you fought with Mary



this morning?” A friend of mine did this with her son and helped him discover that something he had done truly was a sin.

Why do this? You are the primary educator of your child. These short faith dialogues are examples of family catechesis. They help young children understand the holy sacrament of reconciliation and prepare them to receive the mercy and forgiveness that Jesus wants to give them.

3. Whom do you want to pray for?

We want our children to grow up to be generous adults, aware of the needs of others. Through this question, we teach them to notice who needs help, who is struggling, who is sick, and to fulfill Jesus' command: “Love one another as I love you.”

After your child names someone to pray for, you might ask, “Is there anything else we can do? Do you want to make a card for them? Shall we bake a cake and visit them?”

Questions like these draw our attention away from ourselves and toward others; they lead us toward a life of service.

You may not remember to ask these questions every night, or you might not get to all three. No matter. What counts is that you and your child are having a “God conversation.” You are modeling how we can look at each day and find God in it. You are walking your children through the day and showing them how to be grateful for the good, sorrowful for their sins and of service to those in need. Not bad for a 10-minute chat! *

NEWS AND NOTES

OUTSIDE THE BOX

THE STREAMING PARISH

Not so long ago, parish communications were limited to a handful of low-tech options: a printed weekly bulletin, a few 8½-by-11 handouts, posters and announcements from the altar.

With the arrival of the digital era, the game changed. Email, websites and social media provided promising new platforms from which parishes could trumpet their messages to parishioners and the world. For most parishes, however, the excitement didn't last long. As well-funded commercial websites evolved, most parish websites and social media pages began to feel stodgy.

A few parishes, however, have found a way to use new media as a tool for dynamic communication and community building. When Sally Silvestro took on the role of communications director at St. Lawrence O'Toole in Brewster, she started by creating a brand for the parish. The first step, she says, was "to create a logo for St. Lawrence O'Toole, then create a look and feel with typefaces that would be used for all the different communications."

Next, she revamped the website (stlawrenceotoole.org). "I thought we needed to make it lighter and brighter," she recalls. "There was a template available that was white and bright, where we could apply our logo colors, red and orange, and some of our typefaces. So we went and just cleaned everything up, then started adding great content."

Today, the St. Lawrence O'Toole website features photo galleries, an up-to-date parish calendar, videos in which parishioners extol various educational and community programs, the week's readings and audio recordings of the weekly homilies by the pastor, Fr. Richard Gill. "People love to listen to the homilies," Silvestro says. "I get responses on that all the time."



Above: St. Lawrence O'Toole Church, Brewster. Below: Fr. Philip Kelly, pastor of St. Francis de Sales Church, Manhattan



tures, we put up blog posts. And we have a podcast. If you can't be here on Sunday, you can listen on your phone to Fr. Philip Kelly, our pastor, or Fr. Tony Ciorra doing the homily."

Both Silvestro and Serrano stress the usefulness of social media. "We've

been on Facebook, Instagram and Twitter for a few years," Serrano says, "but we're looking at it now as a way to build our community as opposed to just putting up pictures and announcements." Serrano, who is bilingual, posts in both English and Spanish, and she is finding that Facebook provides a surprising opportunity to build a bridge between communities.

In late 2018, the parish posted a Facebook announcement in two languages about a potluck fundraiser connected with the annual Feast of Our Lady of Guadalupe. "So many of our English-language parishioners ended up coming to the potluck and donating money and enjoying the food," Serrano

recalls. "Just messaging things together in both languages unified people in a way that wasn't happening before."

Perhaps the biggest factor in the success of a parish's digital communication is frequent updating of content. The day after the March for Life in Washington, D.C., St. Lawrence O'Toole posted a photo gallery of parishioners at the event. "People really responded to it," Silvestro says. "They see pictures of their children or friends and they share the post. It lets them know what's going on in our parish. It really does feel like a big community and a big family."

For those wishing to enhance the digital communications at their own

parishes, Serrano and Silvestro are quick to say that you don't need to be a design pro to pull it off. "You just have to be consistent," Serrano says. "If you had a great event yesterday, post those pictures! Put up a little blog post! If you have top-notch super-expensive high-quality content but you're only doing it once a month, it would be better to have something home-grown that's done every day so visitors can tell that the parish is active, that this is a parish they want to be part of."

"Ultimately what we're doing is evangelizing," she adds. "It's not that we're reinventing the wheel. We're doing what we've always done, we're just doing it in new and exciting ways." *

OFFICE OF BLACK MINISTRY

MORE THAN A MASS

By all accounts, the annual archdiocesan Black History Month Mass at St. Patrick's Cathedral is an extraordinary gathering. (This year's took place on Sunday, February 3). The celebrants and other ministers of the Mass are passionate and uplifting; a magnificent choir, combined from various parishes, schools and other ministries, sings stirringly; and in the pews, pastors and parishioners from all corners of the Archdiocese of New York – and beyond – worship together as a single community made up of many local ones.

Even so, there is more here than meets the eye. "It's not about a one-day gathering," says Br. Tyrone Davis, CFC, director of the archdiocese's Office of Black Ministry, which organizes the annual event. "I tell people that it's a culmination of 364 days of ministry, and a preparation for 364 more to come."

This year, a weekend of service before the Mass gave participants an opportunity to take part in an array of service



Black History Month Mass
St. Patrick's Cathedral

projects. It began with a Friday-night Midnight Run from Kennedy Center in Harlem, where volunteers filled two vans with sandwiches, warm clothing and toiletries and brought them to homeless people in Manhattan and the Bronx. On Saturday, some 150 participants worked together at Cardinal Spellman High School in the Bronx to assemble 27,000 meals for Rise Against Hunger, which delivers meals for families internationally. And these were only two of the service options available.

Br. Davis stresses the diversity of the Black community in the archdiocese,

which includes Catholics from the United States, the Caribbean, Central America, Africa and other parts of the world. "Last February, I went to the local Black History Month Mass at St. Charles Borromeo in Harlem, and for their gospel acclamation they were singing in Akan, the Ghanaian language," he says. "Now, St. Charles

does not have a Ghanaian community. However, many of the choir members had learned that song by participating in the combined choir [for the Black History Month Mass], and now all the parishioners were singing in a foreign language – and enjoying it!"

This dovetails perfectly with the overall mission of the Office of Black Ministry to support Black Catholic communities and deepen their faith experience. The annual Mass is a centerpiece of that mission, a celebration of the community as well as a tool to energize ministry.

"The objective is not for people to say, 'Oh, I went to that Mass, that was nice, now I can go home,'" Br. Davis says. "The objective is, 'How might I take some of this back to my parish and my community? How might that experience of church and worship inspire and animate my local experience?'" *

To learn more, visit obmny.org.

PROTECTING CHILDREN

As a succession of media reports have described a deeply disturbing history of sexual abuse of minors by Catholic clergy. Amid the headlines, little attention has been paid to the significant changes made to the U.S. Church's child protection practices since the late 1990s, leaving many Catholics wondering about the safety of Catholic programs today. To find some answers, *Archways* spoke with Edward Mechmann, a former assistant district attorney in Manhattan and director of the Safe Environment Program for the Archdiocese of New York.

Archways: What is the Safe Environment Program?

Edward Mechmann: The Safe Environment Program got its start with the U.S. bishops' Charter for the Protection of Children and Young People in 2002, which mandated that every diocese set up a child protection program. This was prompted by the horrifying revelations about crimes committed against children by clergy over the course of several decades. In our office, some of what we do is retrospective, as part of the archdiocesan process to investigate past errors and offenses and offer support and compensation to survivors – but the Safe Environment Program itself is focused on protecting children now and in the future.

AW: What would you say to parents who are fearful that sending their children to a Catholic program might expose them to a risk of being abused?

EM: In the Archdiocese of New York, our programs today are very safe. All of our staff who interact with children are trained in identifying and reporting incidents, and we have very tight policies and codes of conduct. We have

had only one substantiated case of sexual abuse by a priest that occurred in the last decade. Of course, even one case is unacceptable, but compared to the incidence of abuse in American society in general, this is very low.

AW: How does the Safe Environment program work?

EM: The first pillar of the program is screening. Every person whose duties involve contact with children

WARNING SIGNS

The following may indicate that a child has experienced abuse:

- Fear of a certain person or place
- Sudden awareness of genitals and sexual acts and words
- Sexual promiscuity or behavior inappropriate for a child's age
- Drawings that show sexual acts
- A reversion to bedwetting in a child who had outgrown it
- An unexplained drop in grades or self-esteem
- Self-harm or suicidal ideas
- Bruising, STDs, or other physical effects noticed by a pediatrician

These warning signs do not necessarily indicate sexual abuse, but should prompt a closer look.

has to be screened, whether they are clergy, staff or volunteer. As part of this process, they undergo a criminal background check and a sex-offender registry check. We renew background checks periodically so that we don't miss any new information.

The second pillar is training, to make people aware of the reality of

child sexual abuse and what to watch out for. The statistics are horrifying: One national study estimated that, in our society generally (not just the Church), one in five girls and one in 20 boys experience some form of sexual abuse, running the gamut from improper touching to outright rape. We want people to be aware of the extent of the problem.

We also train them in our codes of conduct, including policies about things like internet use, Facebook communications, physical contact. We want to make sure people know what the boundaries are, what the rules are. We let them know they'll have to follow these rules if they work or volunteer in our programs, and that it's their job to report to their supervisor if they see someone else violating the code. We teach them what to watch out for. It's the classic case of "If you see something, say something" – but you're not going to see it unless you know what to look for.

The third pillar, and a crucial part of the program, is supervision and response. The pastors, principals and religious education directors are the ones who enforce the rules and policies and respond properly to any problem brought to their attention. If someone is violating the letter of the code, even if there's no sign of actual abuse – let's say they were seen in a room alone with a child – then the supervisor must impose the appropriate disciplinary action, which may be immediate termination or termination after an initial warning.

These supervisors also have to make the official report in cases where there is a suspicion or allegation of abuse. [All reports of abuse, new or old, are promptly referred to law enforcement.] At this point, because of the success of the Safe Environment Program, virtually all reports of child

abuse that we receive deal with events that took place at the child's home or [public] school. For example, if a child tells a teacher about something that happened at home, we have to respond.

AW: What challenges do you face in keeping the program effective?

EM: One of the dangers for a program like this is complacency. When the scandals break, as they did over the summer, it reminds people, "Oh yes, that's why we do this."

Also, in a diocese the size of this one, with so many people, and with a constant flow of volunteers in and out of programs, it's a big challenge to keep the training fresh. We have thousands of people working in our programs, including something like 22,000 volunteers, and we need to be sure they're all up to date on the current training and screening. Managing a database of that size is a big job – people may move around or work in multiple programs

or even use different versions of their names – but it's essential.

AW: What can parishioners do to help prevent sexual abuse of children?

EM: One important thing is to know the symptoms of an abused child [see sidebar, page 8] and what constitutes appropriate adult behavior toward children. You need to have a good sense of the kind of boundaries that we put around our children to protect them. For example, an adult should never be alone with a child who is not theirs. There should be very limited physical touching, and never in the bathing suit area.

Anytime anybody asks a child to keep a secret from their parent, that's a danger sign. Gift-giving should set off alarms, or any other indications that an adult is trying to form a special relationship with a child.

Pay attention to what's happening digitally. "My child's getting texted by a teacher at 12 o'clock at night?"

There's no legitimate reason for that. And keep a special eye on social media chats; many sexual abuse cases across the country these days involve Snapchatting, FaceTiming and so forth.

So awareness is the most important. And then: reacting. If you see any of these signs, come forward. Don't overlook it. *

For more information on the Safe Environment Program, go to archny.org/safe-environment-program

To report sexual abuse by a priest, bishop or deacon:

- Call Sr. Eileen Clifford at 646-794-2949
- Email victimsassistance@archny.org
- Go to archny.org/report-a-complaint
- Mail your report (in a sealed envelope marked CONFIDENTIAL) to **Victims Assistance Coordinator, 1011 First Ave., New York, NY 10022**

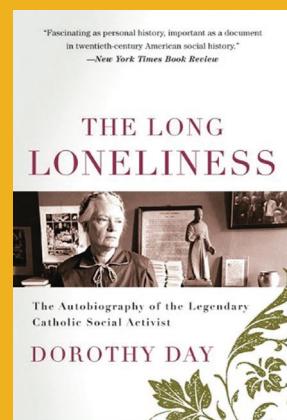
CULTURE CORNER

THE LIGHT OF DAY

Of the dozens of books by and about Dorothy Day, this small selection is a good place to start. (For an overview of Day's life, works and legacy, see "A Woman of Action," page 12.)

BY DOROTHY DAY

The Long Loneliness
Day's luminous autobiography, published in 1952 when she was 55, gives a lucid yet lyrical account of her struggles and joys. *HarperCollins*



The Duty of Delight
These diary entries, edited by Robert Ellsberg, open a window into the Catholic activist's day-to-day experience. *Marquette University Press*

Peter Maurin: Apostle to the World

Day's unfinished biography of the man who inspired the Catholic Worker movement, completed after her death by Francis Sicius. *Orbis*

Thérèse A biography of Thérèse of Lisieux, originally published in 1960. Of the saint, Day wrote: "In these days of fear and trembling ... Thérèse is the saint we need." *Christian Classics*

ABOUT DOROTHY DAY

All Is Grace: A Biography of Dorothy Day
Jim Forest's 2011 biography reflects exhaustive research as well as close-up knowledge of his subject. (The author worked with Day at the Catholic Worker for nearly 20 years.) *Orbis*

The World Will Be Saved by Beauty

This emotionally rich memoir by Day's granddaughter Kate Hennessy gives a family perspective on a remarkable life. *Scribner*

THE CARDINAL'S ANNUAL STEWARDSHIP APPEAL

Follow the Money

WHERE YOUR DONATION GOES

Every year, the envelopes appear in pews and pastors take a few minutes to explain the *Cardinal's Annual Stewardship Appeal*. Each parish has a fundraising goal, and over the ensuing weeks, the parishioners receive updates at the end of mass about how much they have pledged toward the goal. As the weeks go by, the actual donations figure edges closer to the goal, until – if all goes well – it meets or exceeds the target.

By the time the drive has ended, people remember the drive to reach the goal, but seem to have forgotten what the money they contributed is going to be used for. So Archways is bringing you a helpful graph to answer that question.

The short answer is that **all funds are returned to parishes either directly or indirectly**. In 2019, the campaign goal is \$20 million. An individual parish's goal may range from \$1,000 to \$455,500, based on the size and means of the parish. The amount of your own contribution is for you to prayerfully determine.

While the average gift is \$350, let's look at a hypothetical donation of \$1 and see where it goes.



For more information, visit cardinalsappeal.org

50%

Assistance for Needy Parishes

\$10 million total

30%

Pastoral and Administrative Assistance

\$6 million total

10%

Funding for Parish Schools

\$2 million total

5%

Formation of New Priests

\$1 million total

5%

A Home for Retired Parish Priests

\$1 million total

0%

Administration of the Appeal

\$0 total

That's right, no money collected for the appeal goes to administer the appeal; that is funded by other charitable sources.

A WOMAN OF ACTION

Journalist, Single Mother, Servant of God DOROTHY DAY *Is a Saint for Our Time*

On December 29, 1927, at Our Lady Help of Christians on Staten Island, Dorothy Day was baptized a Catholic. She was 30 years old.

Though her family was not religious, since childhood she had felt drawn to the Church, and her baptism was the culmination of that lifelong yearning. She would go on to become, through her works and her writings, one of the most influential American Christians of the 20th century – editor of *The Catholic Worker* and co-founder of a network of “hospitality houses” offering aid to the poor and homeless in towns and cities across the United States and around the world – but her mission was not clear to her on the day of her conversion.

Her call to a life of heroic virtue came not through a divine vision or dramatic revelation, but through years of ardent searching, study and prayer.

EDUCATED BY HISTORY

A child of the industrial age whose family crisscrossed the country as her journalist father moved from job to job, Dorothy saw firsthand many upheavals of early 20th century America. She witnessed the San Francisco earthquake in 1906, after which her family shared clothing and food with the displaced; the miserable conditions of immigrant families in the stockyards of Chicago, made famous by Upton Sinclair’s *The Jungle*; and cruel suppression of labor activists and suffragists in the Northeast. In the process, she developed a deep affinity for people living in poverty and oppression and a lifelong practice of directly helping those in need.

She was also a gifted writer. By the age of 20, Dorothy was on her own in Greenwich Village, writing professionally, one of the youngest members of a bohemian circle of writers and artists that included the playwright Eugene O’Neill and so-



Dorothy Day in the 1920s.

cialist John Reed. As a journalist, she often wrote about nascent movements for social justice, and she sometimes participated instead of chronicled: marching, picketing, even getting arrested and enduring a hunger strike in a Maryland prison.

Photo courtesy of the Department of Special Collections and University Archives, Marquette University Libraries



The Hunger March, 1932

SEARCHING FOR THE WAY

Her Catholic baptism, when it finally came, brought her tremendous joy, but it also occasioned a painful loss. Many of her activist friends considered religion untenable and the Church the

enemy of progress. Dorothy was forced to part ways with her common-law husband, the father of her child, who would not marry within the Church or accept Dorothy’s ties to it. Her first years as a Catholic were lonely and marked by a desperate longing to unite her religious fervor with her commitment to those who were abused and forgotten in the industrialized economy of the time.

In 1932 – the deepest days of the Depression – on assignment to cover the Hunger March, a protest by unemployed workers who traveled from New York to Washington, D.C., Dorothy’s despair threatened to overwhelm her. Kneeling in the crypt of Washington’s new National Shrine of the Immaculate Conception, she “offered up a special prayer,” as she describes it in a memoir, *The Long Loneliness*: “a prayer that came with tears and with anguish, that some way would open up for me to use what talents I possessed for my fellow workers, for the poor.”

A PRAYER ANSWERED

On her return to New York, Dorothy found a stranger waiting for her: Peter Maurin, an itinerant scholar, a onetime Christian Brother who had worked on farms and railroads, in brickyards, steel mills and coal mines. In a heavy French accent, Peter told Dorothy he had come to see her on the recommendation of George Shuster, editor of *Commonweal*, and presented her with a grand plan: to create a program of “round-table discussions, houses of hospitality and agronomic universities.” The part that caught her attention was his plan to create “a paper for the man in the street.”

“But where do we get the money?” Dorothy asked.

“God sends you what you need when you need it,” Peter promptly answered. “You will be able to pay the printer. Just read the lives of the saints.”

And so began a movement.



A WOMAN OF ACTION

A MOVEMENT IS BORN

The first issue of the *The Catholic Worker* was published on May 1, 1933. The cost of printing for 2,500 copies (\$57) was paid by Dorothy, who used her outside writing income and delayed payment of her gas and electric bills. At the annual May Day rally in New York City's Union Square, Dorothy and three volunteers wove their way among thousands of workers and activists, giving out the issues without even asking for the one-cent cover charge.

The newspaper was well received, and subscriptions and donations soon began rolling in. By November, Dorothy had increased the print order from 2,500 to 35,000, and by May 1935, circulation had grown to 110,000. Readers bought the paper for hard-hitting stories about trials and strikes, social issues such as racism and child labor, and protests against the inequities of the economic system. There were also Dorothy's lyrical meditations on life in the city and the countryside and Peter's Easy Essays – short verses on economic justice, Catholic social teachings and the values of personalism, the idea that each of us must take responsibility for the betterment of the world.

FROM WORDS TO ACTS

In late 1933, a desperate woman came to the *Catholic Worker* office to inquire about the houses of hospitality that Dorothy and Peter had been writing about. No such houses yet existed, Dorothy confessed. Then she took immediate action, renting an apartment and furnishing it with beds.

At the end of 1938, as the *Catholic Worker* circulation reached 180,000, the houses of hospitality were also proliferating. In New York, they had

served over a million breakfasts and hosted nearly 60,000 overnights in the previous three years. In addition, more than 30 houses had opened in other cities, including Cleveland, Detroit, Chicago and San Francisco, offering food, shelter and a place for discussion of Catholic ideas of social justice and the personalist vision of our role in our communities and the world. Driving the growth of the Catholic Worker movement was the

"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'll get a welfare check.' You sit him down and feed him."

- Dorothy Day, in a 1971 interview

success of the paper as well as Dorothy's travels around the country to give talks and engage in discussions, inspiring others to live the gospel.

WAR AND PEACE

Increasingly, *The Catholic Worker* and Dorothy were becoming a part of the national conversation – sometimes controversially. The paper stood up against racism and anti-Semitism, staging a demonstration against trade with Germany during the early days of the Nazi government and losing more than half its readership by taking a pacifist stand against U.S. involvement in World War II. In 1942, Dorothy drew attention to the internment of Japanese-Americans on the West Coast, describing life in the "con-

centration camps where Japanese men, women and children are being held" and earning a threatening letter from the U.S. Office of Censorship. Later, she decried the use of the atom bomb in Hiroshima and Nagasaki as a "monstrous crime."

After the war, many felt that Dorothy and the *Worker*, having lost so many readers to controversy, would fade into history. When Peter Maurin died in 1949, Dorothy was devastated – but her work was far from finished. During the 1950s, as the paper steadily regained its following, she led protests for civil rights and against nuclear testing and the militarism of the Cold War; three times, she was arrested for staging outdoor demonstrations during mandatory air-raid drills in New York City, saying that the drills promoted the suicidal notion that citizens would be able to survive the exchange of nuclear weapons by hiding in shelters. In 1963, when many Americans had not yet heard of Vietnam, the Catholic Worker movement organized the first televised protest against U.S. military intervention in South Vietnam. Inspired by Pope John XXIII's encyclical *Pacem in Terris*, she led a group of women in a hunger strike at the Second Vatican Council, successfully petitioning the bishops to embrace a set of pacifist principles.

Dorothy's health began to fail in the 1970s, but she did not let up. In 1973, already suffering from heart failure, she was arrested for the last time, during a nonviolent demonstration with the United Farm Workers in California, and spent 10 days in jail. She was 76 years old.

Three years later, she would suffer a heart attack that restricted her mobility for her remaining years. She died November 29, 1980, in New York City, at the age of 83.



Illustration by Vinny Bove from a photo by Bob Fitch, courtesy of Bob Fitch Photography Archive, Department of Special Collections, Stanford University Libraries



Clockwise from above left: Mother Teresa visits Dorothy at Maryhouse, a Catholic Worker center in New York City, 1977 (© William Barrett); Dorothy with grandchildren; a breadline on Mott Street, New York City, 1930s.

LIVING LEGACY

Nearly 40 years after her death, the movement Dorothy Day founded with Peter Maurin in 1933 is very much alive. Today, there are more than 220 Catholic Worker communities across the United States and in 10 foreign countries, continuing their mission to feed, clothe and shelter those in need and champion causes of peace and social justice. Dorothy's influence has grown since her death, especially since Pope Francis named her one of four "great Americans," along with Abraham Lincoln, Martin Luther King, Jr., and Thomas Merton.

"Dorothy cuts across ideological boundaries and calls people back to the Sermon on the Mount," says George Horton, director of social and community development for Catholic Charities of New York and a vice postulator in the cause for Dorothy's canonization. "She was a laywoman, a single mother who experienced a devastating loss of love. She had the vulnerabilities that many of us have and was able to transcend them. She

believed that each person is called to take care of the poor."

UNDYING LOVE

The work continues, and there is much to do.

"Look at a place like Yemen," Horton says, "where enormous atrocities are happening. Every Saturday there are people from the Catholic Worker and other activist groups who stand in Union Square for an hour and call people's attention to that war. The messages that come out of Dorothy and the Catholic Worker are still essential. We need those voices opposing war and injustice."

A full appreciation of Dorothy Day, however, must look beyond the prodigious works of corporal mercy to her practice of prayer, meditation and the celebration of the magnificence of God's creations. Biographer Jim Forest, who



worked with Dorothy and the Catholic Worker movement from 1960 through her death, described her prayer life in an afterword to his book *All Is Grace: A Biography of Dorothy Day*. "How often have I seen her on her knees at one of the nearby parish churches," he wrote. One day he picked up a prayer book she

"Her social activism [and] her passion for justice and for the cause of the oppressed were inspired by the Gospel, her faith and the example of the saints."

*- Pope Francis, speech to the U.S. Congress
September 24, 2015*

had left in a pew and "discovered page after page of names, all written in her careful italic script, of people, living and dead, for whom she was praying. It

seemed to me Dorothy prayed as if lives depended on it, and no doubt some did."

Throughout her vivid writings, from her teenage years until her death, Dorothy found joy in beautiful things, from the flowers in tiny gardens in the slums of Chicago to the sunsets at Maryfarm, a Catholic Worker community near Newburgh, NY. She wrote of the power of love and the joy of sharing, even when money was short: "We cannot love God unless we love each other, and to love each other we must know each other," she wrote in *The Long Loneliness*. "Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship." *

For more information on the Catholic Worker movement, go to catholicworker.org. To subscribe to The Catholic Worker, still published seven times a year, see Frequently Asked Questions at that site (you'll have to send a request by mail). The price per copy is still one cent, plus mailing costs.

Photos courtesy of the Department of Special Collections and University Archives, Marquette University Libraries

SAINT DOROTHY?

In late 1998, Archbishop of New York John Cardinal O'Connor began the formal process, or "cause," for the canonization of Dorothy Day. Two years later, Rome approved the initiation of the cause, granting her the official title *servant of God*. In 2005, the archdiocese formed the Dorothy Day Guild to advance the cause through donations and the recruitment of volunteers in the considerable task of documenting her life and work.

The process of canonization is a slow one, involving interviews with people who knew Dorothy and extensive review of all her writings, published and unpublished. "Her writing was a way of expressing her inner self and her joys and struggles," George Horton says. "But that's also one of the challenges of her canonization. The Catholic Worker archives at Marquette University house some 8,600 pages of Dorothy's journals, and all of them have to be transcribed and reviewed. That takes a long time."

After the Archdiocese of New York has completed its investigations – perhaps in 2020 or 2021 – it will send the complete record to Rome for further deliberation. No final determination is expected for at least five years.

For more information about the work of the guild or to volunteer as a transcriber, visit dorothydayguild.org.

For more about the canonization process, see Ask a Priest, page 4.



LOVE, FAITH & MODERN MEDICINE

*What you should know about
ARCHCARE*

When he first enrolled in the ArchCare Senior Life PACE program in Harlem, Gustavo Castano could barely stand up. "I wasn't in a good physical state," he says. "I was pretty much ready to give up on life." He needed surgery and rehabilitation to repair his hip. "I started at zero," he recalls.

That was seven years ago. Gustavo shakes his head in disbelief over his own transformation. "Now," he says, "I like to help the other people here." He looks around at the wellness center where other participants are eating, talking or engaged in art therapy.

On the far side of the room, a white-haired woman is sitting alone, looking a little out of place.

"I go over to people and ask if they need help," Gustavo says. "I say hello. If they're scared or confused or unhappy, I can cheer them up and suggest things they can do. I keep an eye on everything, and I let the nurses know if someone needs help."

Wellness center supervisor Daisy Ferreyra agrees: "That's the truth," she says proudly. "He is a big help to us. He's usually the first one to speak up if someone is having a problem."

Gustavo flashes an infectious smile. "This place changed my life," he says. "Now I like to pay something back."

A few blocks away, at the Terence Cardinal Cooke Health Care Center, it's lunchtime in the Huntington's disease unit. Many

Then he goes to rejoin the social scene in the wellness center and help the woman, who is new to the program, feel at home.

***"I was sick
and you looked
after me."***

—Matthew 25:36

patients sit in wheelchairs with staff (ArchCare calls them "care members") who help them eat. When Dr. Anthony Lechich, medical director of the Huntington's program, passes through, patient after patient brightens. Those who can, greet him with a smile or a "Hello, doctor." He stops and talks with each of them, inquiring about how they are feeling and observing their responses closely. Huntington's disease slowly destroys brain cells, gradually robbing patients of their mental acuity, control over their movements and ability to speak.

He rests a hand companionably on the shoulder of one resident. "Elliot,"



Member Gustavo Castano with wellness center supervisor Daisy Ferreyra at the Harlem PACE center.

AGENTS OF MERCY



At Terence Cardinal Cooke Health Care Center (TCC), from top: A nurse station at the Specialty Hospital for Children; Dr. Anthony Lechich, medical director of the Huntington's disease program at TCC, with a patient.



he says, "I'd like you to say hello to some visitors." With considerable effort, Elliot leans forward and offers a barely perceptible wave of the hand. "Pleased to meet you," he says.

Upstairs, many of the children in the Specialty Hospital for Children are finishing up movie time. The unit's doctors, nurses, therapists and teachers care for 57 children and young adults with severe physical and neurological impairments. Though these young bodies may appear distorted by illness

or injury and their voices are inaudible or unintelligible to an untrained visitor, there is a peaceful demeanor here, as the residents lie or sit contentedly in the companionship of one another and their caregivers.

After the movie, a young woman named BethAnn, 25, takes over propelling her own wheelchair, rolling the wheels forward an inch or two at a time. It's a big accomplishment for her. To an observer accustomed to life at a more hurried pace, her progress is painful-

ly slow – but her caregiver is delighted and sings her praises softly as she inches forward. BethAnn can't speak, but her smile radiates pride of accomplishment.

"We become family for kids who may not have any other family and who are generally here for the rest of their lives," says Dr. Vicki-Jo Deutsch, medical director of the Specialty Children's Hospital. In a setting where the patients' needs are so extreme and the demands on staff are high both physically and emotionally, many care members have been at their jobs for a decade or more. "We love these kids," Dr. Deutsch says matter-of-factly. "There's a lot of joy here."

A HOLISTIC MODEL

Welcome to ArchCare, the multifaceted healthcare agency of the Archdiocese of New York, where scenes like these occur countless times each day. ArchCare's mission is to provide faith-based holistic care to frail and vulnerable people unable to fully care for themselves. "Most providers treat patients transactionally, only looking at the crisis of the moment," say Scott LaRue, ArchCare's president and CEO. "ArchCare looks at the whole person, physically, emotionally and spiritually, and cares for the full spectrum of their needs."

Originating in the late 1800s as a loose consortium of efforts to aid the sick and elderly, the ministry now called ArchCare launched in 1978 as the Catholic Health Care System, not long after the Archdiocese of New York acquired Flower Fifth Avenue Hospital on 106th Street, now the Terence Cardinal Cooke Health Care Center (or TCC). The ArchCare name was later adopted to emphasize the unification of the archdiocese's health- and elder-care initiatives. Since then, the menu of ArchCare programs has steadily expanded, as has their geographical reach.

Cardinal Dolan could not be clearer about the role of the Church in serving communities that would otherwise be forgotten or abandoned by mainstream health care. "We have a duty to carry on the healing mission of Jesus Christ," he has said. "Where others say 'We can't' or 'We won't,' we as Catholics say 'We can' and 'We will.'"

A HOSPITAL IN HARLEM

In 1987, a decade after the acquisition of TCC, the State of New York closed the Willowbrook State School on Staten Island after news reports revealed deplorable conditions of neglect and abuse. Unable to find another institution capable of caring for the

most severely disabled children, the state asked if the Archdiocese of New York could fill the void. The result was TCC's Specialty Hospital for Children.

A similar scenario unfolded in 1989, when New York City officials approached John Cardinal O'Connor about long-term care for HIV/AIDS patients, a population that many providers shunned. The archdiocese stepped forward to provide a home that offered cutting-edge care in an accepting, caring residential community at TCC.

The Huntington's unit at TCC, the largest facility in the country dedicated to the expert treatment of Huntington's disease, ALS and other neurode-

generative disorders, was also created in the late 1980s to address another need unmet by mainstream medicine. Before the pioneering Huntington's unit opened at TCC, there was no good recourse for New York area families dealing with the late stages of this condition.

The capacious buildings at TCC host a number of other ArchCare programs, including a skilled nursing center for people who require 24-hour care in a traditional nursing home setting; a post-hospital rehabilitation program for people recovering from major illness or surgery; and specialized long-term care for people with late-stage kidney disease, Alzheimer's and other conditions.



Loving care at TCC, clockwise from left: Dr. Lechich shows off a pear tree in the recreational horticulture room; breakfast in the Huntington's unit; in the Specialty Hospital for Children, program manager Lucybelle Agpawa and medical director Dr. Vicki-Jo Deutsch.



KEEPING PACE WITH ELDER CARE

Increasingly, aging Americans are seeking ways to access necessary assistance outside of nursing care facilities. The ArchCare Senior Life Program of All-inclusive Care for the Elderly (PACE) is a community-based health-care program that delivers the care and expertise of a full-service nursing home 24/7 without requiring its members to move out of their homes. Many come to PACE through ArchCare's Care Navigation Center, a free phone service that helps seniors and their families identify the best care options and access needed services (855-951-2273).

Eligible seniors 55 and older can spend time at a PACE wellness center-

daily to socialize, enjoy a healthy lunch and receive medical care in a state-of-the-art clinic, as well as get physical therapy, music and art therapy and other services. When specialist care is required, PACE coordinates it and even provides transportation to the appointment. The program also provides transportation to and from the program and in-home nurses and health aides for clients who need them.

The Harlem PACE center, at 117th Street and Fifth Avenue, serves 250 clients in its community. ArchCare has seven other PACE centers on Staten Island, in the Bronx and in Westchester County, and plans are in place to open more facilities in the archdiocese's northern counties.



HANDLING THE COSTS

Like all health care in America, ArchCare's programs are costly to run – but not for patients to access. "Most of our patients are covered by Medicaid, Medicare or a combination of the two," says ArchCare director Scott LaRue. "For many of our programs, including PACE, there is no out-of-pocket cost."

Contributions to the ArchCare Foundation pay for ancillary programs such as ArchCare's volunteer TimeBank, the hospital chaplaincy program and the care navigation line. In keeping with the goal to keep seniors in their homes, in some cases ArchCare can even help members with housing costs. "Sometimes, when seniors lose their housing," LaRue notes, "our foundation will pay to subsidize rent payments so that the person can remain in the community."

GROWING TO MEET THE NEEDS

The list of programs offered by ArchCare is long and getting longer. Included are specialized PACE care for seniors with intellectual and developmental disabilities, Parkinson's disease or deafness; end-of-life care; and the nation's only fully accredited hospital devoted exclusively to palliative care for adult patients with advanced cancer (ArchCare at Calvary Hospital in the Bronx). ArchCare oversees the hospital chaplaincy program for the entire Archdiocese of New York. An ArchCare mobile health clinic crisscrosses the Hudson Valley, delivering care to agricultural workers during the week and free health screenings at parishes on weekends. Most recently, ArchCare began renovating an unused convent on Staten Island to create apartments for young adults with autism, a population with very limited housing options.

Expanding ArchCare services in northern regions is a top priority for Cardinal Dolan. By 2020, ArchCare expects to provide integrated managed care plans in all 10 counties in the archdiocese. With nursing homes and rehab facilities in Manhattan, Staten Island, the Bronx and Dutchess counties; a second center for care of Huntington's and other neurodegenerative disorders in Rhinebeck; and new home care services in the works for Ulster and Dutchess counties, ArchCare is well on the way to achieving the cardinal's goal.

What sets ArchCare apart is not only its focus on helping the needy and delivering care unavailable from other providers. Again and again, what one sees in the agency's facilities and caregivers is a culture of Christian love and compassion. As Cardinal Dolan observes: "When I die, Jesus is not going to ask me, 'Did you renovate the cathedral?' He's going to ask, 'Did you feed me when I was hungry, did you ... care for me when I was sick?'"

For more information on ArchCare, to make a contribution or to volunteer, visit archcare.org. *



At Harlem PACE center, from top: Getting creative at an art therapy session; a care team meeting brings together occupational therapist Cathryn Steinhoff (left), wellness center supervisor Daisy Ferreyra and Dr. John Ruiz, a PACE primary care physician.

"Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.... Love your neighbor as yourself. There is no commandment greater than these."

– Mark 12:30-31



FAITH, LOVE AND SWEAT

Passing, shooting, running, thinking, growing, praying:



UPS ITS GAME

Parents and friends have taken their places in bleachers or chairs. The girls or boys trot over anxiously to the team benches after their opening warmup, shaking off pre-game nerves. The referees confer briefly at midcourt. The pregame clock winds down, a horn sounds, but instead of taking the floor to start the game, the players, coaches and refs all gather beneath a signboard at one end of the gym. The coaches lead them in the sign of the cross, and they intone in unison:

Lord Jesus, let all gathered here today know that we do so in your name;

allow us to understand the true meaning of our participation in this Catholic Youth Organization activity.

Make us aware of our responsibility to all concerned

so we may grow and develop in the full reality of Christian formation.

Grant us a personal acceptance of the dignity of all individuals.

Above all, let us, in all things, demonstrate a spirit of love and respect for all.

This scene happens hundreds of times each weekend in gyms around the Archdiocese of New York, with children from fourth through eighth grades – the bold, natural athletes and the quiet, hopeful learners. The prayer ends and all head to positions on the court or bench; the whistle blows, the referee tosses the ball for the tip-off. The game is on.

It was the Great Depression which gave rise to the founding of the Catholic Youth Organization, whose first chapter was instituted in Chicago in 1930. Grounded in Catholic social teachings, the program was designed to lead young people away from the unhealthy, amoral culture of the streets toward faith and physical health. In De-

cember 1936, John Cardinal Hayes announced the establishment of the CYO in New York. "We must be watchful shepherds," he noted in encouraging every parish to start a CYO program. "All Catholic children – those in public as well as those in Catholic Schools – are our charges, yours and mine."

CYO of the Archdiocese of New York – now a division of Catholic Charities Community Services – has undergone significant change since Cardinal Hayes inaugurated it some 82 years ago. The social events that once were part of the program have become the province of youth ministry groups. Today, the best-known CYO program is basketball, with 17,000 boys and girls playing in the winter season and an additional 2,300 in the new spring league.

During winter, hundreds of games are played each weekend across the archdiocese. The program, however,

Photos © Maria R. Bastone (basketball), Chris Sheridan (golf)

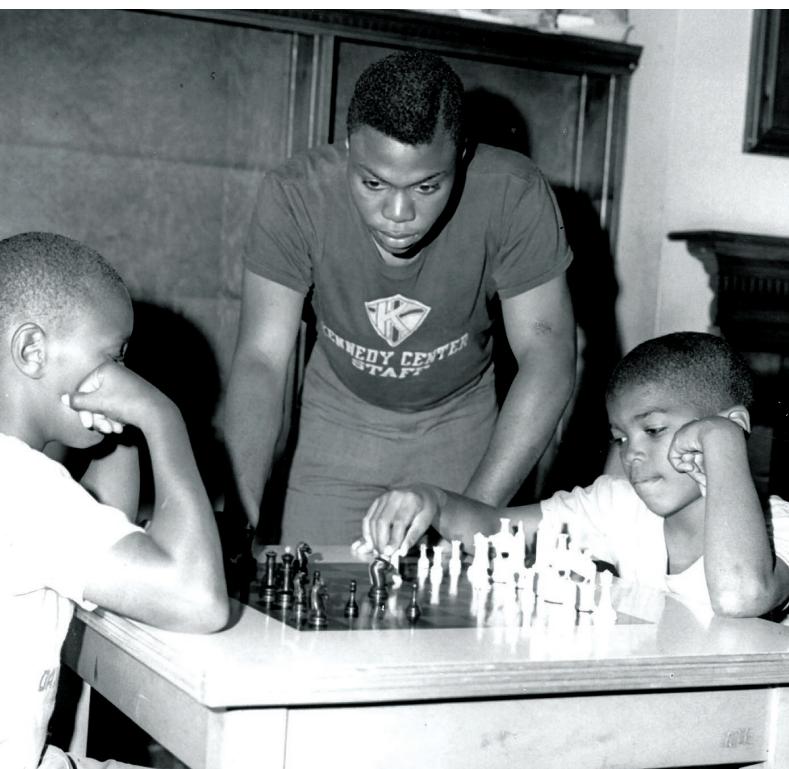


"Unlike other sports and youth activity programs, the CYO is about seeing the goodness of God in each person, developing God-given skills and talents, and setting the stage for a life of faith in action.... A parish with a strong CYO is a strong parish."

*Msgr. Edmund Whalen, Vicar for Clergy, Archdiocese of New York
Former Catholic school principal, pastor - and "CYO kid"*



FAITH, LOVE AND SWEAT



The CYO legacy, circa 1960. Clockwise from top left: A game of chess at the Lt. Joseph P. Kennedy, Jr. Memorial Center in Harlem; CYO basketballers, including future NBA Hall-of-Famer Lew Alcindor (Kareem Abdul-Jabbar); lining up for afternoon programs in Manhattan; a dance program at the Cardinal Spellman Center.



is not primarily focused on racking up wins or even on the development of basketball skills. Its main goal is to develop Christian values in players: fairness, honesty, respect, discipline, kindness and a spirit of loving competition. “Learning how to lose is just as important as learning how to win,” according to CYO New York’s statement of purpose, and “learning how to win graciously is more important than winning itself.”

“CYO is not just basketball,” says Father Joseph P. LaMorte, vicar general and chancellor of the Archdiocese of New York and a former pastor in Poughkeepsie and Garnerville. “In addition to teaching sportsmanship and fair play, its many programs build character and maturity. At the parishes in which I have served, I was always grateful for the presence of the CYO.”

The program’s values are not just taught on the court. “CYO promotes community by having players attend Mass together, collect food for the needy and prepare dinner at a local soup kitchen,” says John Hannaway, CYO coordinator at Sts. John and Paul Parish in Larchmont. “It shows that the Church and the parish are worthy focal points for our activities.”

Every Catholic child needs this sort of education, but not every child plays basketball. For this reason, CYO New York is going through some changes. “We’re taking our values and expanding our programs to allow other kids the opportunity to participate,” says Seth Peloso, interim director.

For children interested in running, the track programs currently serve 2,500 boys and girls in seven counties. “Our track and field archdiocesan championships take place at Carl Icahn Stadium on Randall’s Island, and we have regional cross-country meets at Van Cortlandt Park in the Bronx,” Peloso says. “The teams have also competed at Walt Disney World in Orlando. We’re hoping to expand into more counties in the next couple of years.”

Since most racing events, unlike basketball, are individual, there’s no sitting on the bench; every kid gets to run and work on individual accomplishments while also being part of a team. “It doesn’t matter what place they finish,” writes Stefan Anikewich, the volunteer coach for CYO Track Club, whose team has runners from all over Westchester and the Bronx. “We always look for the real wins: enthusiasm, hard work, attention to running

mechanics, achievable goals, teamwork, good sports-(woman/man)-ship, community awareness and using a TON of heart.”

Few are aware that CYO also has programs for volleyball (in Ulster and Dutchess counties), bowling (on Staten Island), golf (in Ulster County and on Staten Island) and cheerleading (30 teams on Staten Island and in the Bronx). Beyond athletics, CYO sponsors Boy and Girl Scout troops, an annual art and essay contest, and chess programs in 30 schools.

“Chess is an area where we can expand our reach,” Peloso says. “Its benefits – the development of logic and strategy skills – are also critical skills in life.”

Peloso looks forward to a future serving more and more kids. “We’re now embarking on a plan to determine how best to serve youth in today’s society,” he says. With all the negative influences in our current tech-dominated culture, that’s good news for parents. *

For more information, visit cyony.org. For information on how to start a new program in your parish or region, contact Seth Peloso at Seth.Peloso@archny.org or 646-794-2050.

EVENTS

ADULT FAITH FORMATION

Free Online Courses

Deepen your understanding of the meaning and origins of what we say and do at Mass and how we are called to live as Catholics through a joint program from the Office of Adult Faith Formation and Fordham University's Graduate School of Religion and Religious Education. Summer classes begin May 20. Register at: nycatholicfaith.org/learn



Family Volunteer Day

CATHOLIC CHARITIES

Family Volunteer Day

Saturday, March 30 | 10:00 a.m.
Cathedral High School, Manhattan

A day of service that demonstrates the power of families who volunteer together in support of their neighborhoods, communities and the world. For more information: visit catholiccharitiesny.org or email ccvolunteer@archny.org.

Catholic Charities Gala

Thursday, April 4 | 6:30 p.m.
American Museum of Natural History
For more information: call 646-794-2433 or email anne.macgillivray@archny.org

33rd Annual Cardinal's Open

Monday, May 13
Winged Foot Golf Club, Mamaroneck
For more information: call 646-794-2433 or email anne.macgillivray@archny.org

83rd Annual CYO Club of Champions

Thursday, June 6 | 6:30 p.m.
University Club, Manhattan
For more information: call 646-794-2433 or email anne.macgillivray@archny.org

Wall Street Breakfast

Tuesday, June 25 | 7:30 a.m.
New York Stock Exchange, Manhattan
For more information: call 646-794-2433 or email anne.macgillivray@archny.org

Other volunteer opportunities include:

- Catholic Charities Community Services: screeners and interpreters for the Immigration Court Helpdesk and the Monthly Legal Clinic
- Encore: Saturday Meals on Wheels (family friendly!), delivering meals to homebound seniors
- Junior Board: Midnight Run, packing and delivering meals for the homeless
- Service opportunities at a variety of organizations under the Catholic Charities umbrella

For more information:
[visit catholiccharitiesnyvolunteer.org](http://catholiccharitiesnyvolunteer.org)

FAMILY LIFE

Bereavement Facilitator Training

Saturday, March 30 | 9:00 a.m. – 1:30 p.m.
(breakfast provided)
St. Kateri Catholic Center, Newburgh
Wednesdays, April 3 | April 10
6:00 p.m. – 8:30 p.m.
(light dinner provided)

Family Life Office, Manhattan

(Note: must attend full Saturday session or both evening sessions to receive certification.)
Training for parish support groups will focus on concepts of grief and loss, along with practical group dynamics, spiritual support and emotional healing in a community setting.

For more information: call 646-794-3168 or email vincent.dasilva@archny.org

Emmaus Ministry

for Grieving Parents Retreat

Saturday, May 18 | 9:30 a.m. – 7:30 p.m.
St. Thomas of Canterbury Church,

Cornwall on Hudson

A full-day retreat serving the spiritual needs of parents whose children of any age have died by any cause – no matter how long ago. For more information: call 646-794-3191 or email susan.disisto@archny.org

To register: emfgp.org/2019-archny

HISPANIC MINISTRY

Mass in honor of Our Lady of Lujan (Argentina)

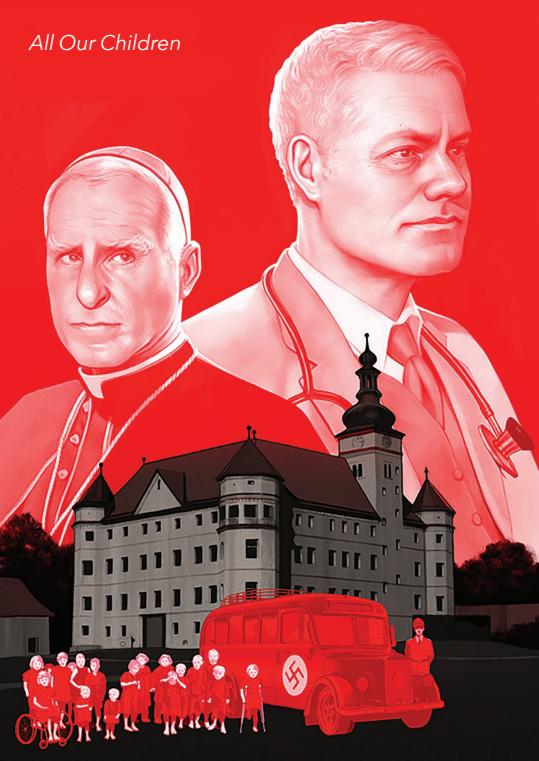
Sunday, May 19 | 4:00 p.m.
St. Patrick's Cathedral

Mass in honor of Our Lady of Rocio (Ecuador)

Sunday, May 26 | 4:00 p.m.
St. Patrick's Cathedral

Puerto Rican Day Parade Mass

Sunday, June 2 | 4:00 p.m.
St. Patrick's Cathedral



Pentecostal Vigil

Saturday, June 8 | 7:00 p.m. – midnight
St. Patrick's Cathedral

Join the Hispanic Catholic Charismatic Center of the Archdiocese of New York for a vigil Mass and celebration of the Holy Spirit.

SHEEN CENTER

18 Bleeker St., Manhattan
sheencenter.org | 212-925-2812

All Our Children

April 6 – May 12 | Black Box Theater
Stephen Unwin's debut play memorializes the 200,000 disabled people who died during the Holocaust, and those who fought against this injustice. Starring Tony Award winner John Glover.

Oz at 80

Thursday, March 21 | 7:00 p.m.
Loreto Theater

Come "over the rainbow" to kick off our 1939: A Year in Film to Remember discussion series with a magical evening celebrating the 80th anniversary of MGM's beloved *The Wizard of Oz*.

Becca Stevens

Friday, March 22 | 8:00 p.m.
Loreto Theater

The New York Times describes Becca Stevens as "a best-kept secret" and "impressively absorbing." Her style has always evaded categorization. You'll hear pop, rock, R&B and funk side-by-side with Appalachian and British folk, classical, world music and jazz.

1939: A Year in Film to Remember

Tuesdays, March 26 | April 2 | April 9

7:00 p.m. | Studios A and B
In this three-part series, author, professor and film historian Fr. Robert Lauder explores a trio of classics from 1939: *Love Affair* (March 26), *Mr. Smith Goes to Washington* (April 2) and *Ninotchka* (April 9).

Backstage Broadway

Mondays, April 1 | April 15
7:00 p.m. | Loreto Theater

This new series, hosted by actor, music director, composer and lyricist Alexander Gemignani, provides an inside look into the collaborative process of bringing a show to the Great White Way, focusing on the revival of Cole Porter's classic musical *Kiss Me Kate* at the Roundabout Theatre (April 1); and of the new musical *Be More Chill*, which became a cult phenomenon with teens and young adults (April 15).

The Divine Plan: Reagan, John Paul II and the Dramatic End of the Cold War

Thursday, April 25 | 7:00 p.m.
Loreto Theater

In his new documentary, director Robert Orlando reveals one of the least-known stories of the twentieth century.

An Intimate Evening with Douglas Ridloff of American Sign Language Poetry

Tuesday, May 7 | 8:00 p.m.
Studios A and B

Douglas Ridloff is a poet and visual storyteller creating original works in American Sign Language (ASL).

Time for Three

Friday, May 17 | 8:00 p.m.
Loreto Theater

This trio, comprising violinists Nick Kendall and Charles Yang and double-bassist Ranaan Meyer, happily and infectiously defies any traditional genre classification.

SCHOOLS

Touring Tuesdays

Tuesday, April 9 | 9:00 a.m. – 11:00 a.m.
7:00 p.m. – 8:00 p.m.

St. Joseph's Church, Greenwich Village
Confessions are available. Social to follow!

For more info, email: Kaitlyn.Colgan@archny.org



Immaculate Conception School, Bronx

YOUNG ADULT OUTREACH

Young Adult Mass with Cardinal Dolan and Audrey Assad

Wednesday, April 3 | 7:30 p.m.
St. Patrick's Cathedral

Holy Hour and confessions will be from 6:30 p.m. – 7:30 p.m. Social to follow!

Divine Mercy Sunday Mass

Sunday, April 28 | 7:00 p.m.
St. Patrick's Cathedral

Celebrate the anniversary of the canonization of St. Pope John Paul II with the Office of Young Adult Outreach.

For more info, email: Kaitlyn.Colgan@archny.org

YOUTH MINISTRY

Save the Date:

New York Catholic Youth Day

Saturday, October 19
Westchester County Center, White Plains
The region's signature daylong gathering for Catholic teens, with music, speakers, workshops, Mass – and the opportunity to participate in a large-scale group service project.

EDITOR'S NOTE

Thank you for reading *Archways*, the quarterly magazine of the Archdiocese of New York. If you're looking at our print edition, you may not be aware that the magazine is also available digitally. You can find a digital facsimile version at archny.org/archways.

In fact, twice a year (every other issue) we publish digital-only – so if you want to see our next issue, Summer 2019, scheduled to arrive after Memorial Day, you'll have to go to the same address. There you'll be able to read it online, download it as a PDF or even print it out.

If you missed any of our previous issues, you can view or download them at the same Web address. (We urge you to do so, as the pages are filled with useful information about activities and services offered by the offices of the archdiocese.)

As long as you are subscribed to your parish's Flocknote list, you will receive an email whenever a new issue is published. That email will contain a link that will take you right to the *Archways* landing page. If you're not subscribed to your parish's Flocknote list, go to the parish website to subscribe or ask at the parish office. Thanks, and God bless.

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