

“I Must Pray to Him for Aid Now”: Thomas Merton and Dorothy Day’s Diaries

By **Thomas Spencer**

Much has been written about the relationship between Thomas Merton and Dorothy Day. Although the two never met personally, their unique friendship was based on correspondence over two decades, their mutual commitment to peace and nonviolence and a love of literature. The story of their relationship and their contributions to peace and nonviolence is a highlight of Catholic social action in the 1960s.¹ The narrative of Merton and Day has been told largely through their correspondence or in the personal reflections of those who knew them. Of special note, and largely overlooked, are Day’s diaries, published in 2008.² With the exception of her biographer William Miller, who quotes one entry regarding Merton and Day (452-53), Day’s reflections and comments about Merton in her diaries have attracted no scholarly attention.

The diaries, which cover the years from 1934 to 1979, contain numerous references to Merton. These entries do not alter the story of their relationship, but do show that Day’s respect for Merton grew over time and continued to grow after his death. While at least one author surmises that Merton was more influenced by Day than she was by him (see Forest, “Work Hard” 20), her diaries tell a different tale. The brief but candid entries add further to the ongoing story of these two influential figures and their important, long-distance friendship.

Merton’s familiarity with Dorothy Day and the Catholic Worker movement began in the 1930s when he was a student at Columbia. Merton volunteered at Friendship House in Harlem, an interracial hospitality house for the poor started by Catherine de Hueck, a friend of Day, in 1941. He told Day years later that he always admired the Catholic Worker, but that he went to Friendship House because it was closer to Columbia (see *HGL* 151 [12/29/1965]). Merton wrestled with the possibility of pursuing a vocation with de Hueck’s group in the months leading up to his departure for Gethsemani.³ His respect and reverence for Day and the Catholic Worker movement can be interpreted in part as a reflection on a “road not taken,” and the possibility he could have pursued a life similar to Day’s, working with the poor in New York.

The first known correspondence between the two dates from late 1956 when Day wrote Merton a short note on December 26 thanking him for offering Christmas Mass for her and the Catholic Worker at the monastery (Day, *Letters* 240). Her next letter to Merton was in June 1959, on the Feast of the Sacred Heart, when she thanked him for the letter and gifts he had sent to the Catholic Worker, as well as copies of *The Seven Storey Mountain* that he had sent several years back (Day, *Letters* 254-55).

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Her first substantial diary entry was several months prior, on February 22, 1959, when she noted reading Merton's autobiography. Her initial impression was not that favorable. She wrote that she had a quiet day reading *The Seven Storey Mountain*, but that the last part of the book demonstrated that Merton "has plunged himself so deeply in religion that his view of the world and its problems is superficial and scornful" (Day, *Diaries* 250).

She does not state the specifics of what prompted her entry, but Day was no doubt referring particularly to the Epilogue, "*Meditatio Pauperis in Solitudine*" (SSM 407-23), in which Merton discusses the contemplative life. Her reaction at the time is understandable. Merton was a well-known and established author and a supporter of the *Catholic Worker*, but he had yet to write on social justice, peace or nonviolence. Day's perspective as an activist contrasted sharply with Merton's as a Trappist and contemplative. To her, Merton's interpretation of a religious life was confined within the walls of Gethsemani. She saw his worldview as narrow and limited.

Although she seemed less than impressed initially by *The Seven Storey Mountain*, she was emotionally moved by his tribute to the Russian writer Boris Pasternak that appeared in the Winter 1959 issue of *Thought*.⁴ Pasternak was awarded the Nobel Prize in 1958 for his highly acclaimed novel *Dr. Zhivago*. The work was banned in the Soviet Union and Pasternak's fear that he would be permanently exiled from his homeland if he accepted the honor led to his refusal to receive the prize. Merton admired Pasternak and initiated correspondence with him in August 1958, prior to reading *Dr. Zhivago*.⁵ In a revealing entry dated January 22, 1960 (Day, *Diaries* 290), Day noted that she had missed Mass because she could not sleep thinking about Merton's remarks on Pasternak that were published in *Thought*. She told Merton in a letter the same day of the impact his essay had, referring to it as "beautiful and profound" and that she was using the last paragraph for her *Catholic Worker* column "On Pilgrimage" (Day, *Letters* 260). Subsequent letters were filled with continued adulation for his comments on Pasternak (see Day, *Letters* 268 [10/10/1960]).

Day's lifelong love of Russian literature was undoubtedly one reason Merton's essay touched her as it did. In her autobiography she notes being surrounded with literature as a child and she makes special reference to the works of Dostoevsky. Early in *The Long Loneliness* she writes that she would begin the story of her life with a quote from Karmiloff, a character in Dostoevsky's *The Possessed*: "All my life I have been haunted by God" (Day, *Loneliness* 11). In another passage she talks of Father Zossima from *The Brothers Karamazov* and his "conversion to love" (Day, *Loneliness* 87). Merton's and Day's correspondence contains conversations about Dostoevsky. Day told him that "Dostoevsky is spiritual reading for me" (Day, *Letters* 266 [6/4/1960]); Merton told her Staretz Zosima always made him weep, and added: "I too love Dostoevsky very much" (HGL 138 [8/17/1960]).

Day was particularly struck by "The Pasternak Affair in Perspective," in which Merton discusses *Dr. Zhivago* in the context of Russian and world literature while carefully delineating the spiritual aspects of the novel. He states that "Pasternak stands first of all for the great spiritual values that are under attack in our materialistic world" (DQ 31). In words that Day no doubt found inspiring, he compared Pasternak to Dostoevsky, stating that Pasternak like Dostoevsky "insists that the fruit of Christ's Incarnation, Death and Resurrection, is that true freedom has at least become possible: but that man, ignoring the real meaning of the New Testament, prefers to evade the responsibility of his vocation" (DQ 53). Merton described the "protest of *Dr. Zhivago*" as "spiritual, not political, not sociological, not pragmatic" (DQ 46). Drawing upon the book's themes, he argues that love is

“the highest expression of man’s spirituality and freedom” and concludes that the great theme of the novel is “Love and Life” (*DQ* 49). Merton’s eloquent analysis of Pasternak’s work and the controversy surrounding it also serves as an indictment of the oppression of the Soviet system. His essay combines literary criticism, spirituality and a plea for social justice. It is not difficult to understand why Day found it so moving. The Pasternak article may well have been a turning point in their relationship, one that deepened Day’s respect for Merton and the depth of his spirituality, and demonstrated his willingness to write on issues of social justice. Following this, Day’s letters make more reference to Merton’s works and their correspondence exhibits more in-depth discussion of people and issues.

Day also commented in her diary on a Merton essay on James Joyce’s *Ulysses*. Joyce, too, was one of her favorite authors. In her autobiography she recounts reading *Portrait of the Artist as a Young Man*, adding that Joyce was an author “the flavor of whose books fascinated me” (Day, *Loneliness* 107-108). On July 29, 1968, she wrote in her diary that the air was full of noble language about peace and love. “See Merton’s paper for PAX on Ulysses!” (Day, *Diaries* 423). Merton’s essay, “A Footnote from *Ulysses*: Peace and Revolution,”⁶ was originally published in the journal of the American Pax Association, a Catholic peace organization started in New York in October 1962, an offshoot of the English peace society of the same name.⁷ Both Merton and Day were among the original sponsors. The essay focuses on the “Cyclops” episode of *Ulysses* in which Joyce’s principal character, Leopold Bloom, confronts a citizen in a pub. The citizen dislikes Bloom and in the end threatens to kill him, throwing a tin biscuit box at Bloom’s cab as he drives away. The incident parallels a passage from the *Odyssey* in which the Cyclops throws a boulder at the departing Odysseus. Merton uses the passage to provide a lengthy discussion on pacifism and nonviolence through the actions of Bloom and the citizen. He discusses the important role of language in a book he describes as full of “extraordinary linguistic richness” (*LE* 27). Citing Gandhi, who saw nonviolence as a “kind of language,” he states: “Nonviolence is meant to communicate love not in word but in act.” He further adds that “nonviolence is meant to convey and defend truth” (*LE* 27). He argues that those who state “only force works” as a means to “discredit nonviolence” contribute to a pseudo-revolution that will only “consolidate the power of the police state” (*LE* 28). Merton concludes that genuine nonviolence acts as a power for “real change because it is aimed not so much at revolution as at conversion” (*LE* 28).

By the time Merton published this late essay on *Ulysses* he had become a frequent contributor to *The Catholic Worker* newspaper. His first major article on peace, “The Root of War Is Fear,”⁸ appeared in October 1961, although prior to this Day had inadvertently published a poem he had sent her, “Chant to Be Used in Processions around a Site with Furnaces,”⁹ a meditation on the Holocaust (see Day, *Letters* 280 [8/15/1961]). Merton contributed numerous articles and book reviews and their correspondence indicates that Day was appreciative of the articles he sent. She mentioned especially his article on “St. Maximus the Confessor on Non-Violence”¹⁰ (see Day, *Letters* 312 [8/11/1965]).

Day and Merton grew closer as he now embraced a more activist role for peace and nonviolence. He was quick to acknowledge her as well in his own writings. In his essay “Christian Action in World Crisis,” published in *New Blackfriars* in 1962,¹¹ he ended with a paragraph extolling Dorothy Day’s pacifism as far more Christian “than the rather subtle and comfy positions of certain casuists” (*PP* 91). In a letter of endorsement written for Day’s 1963 book, *Loaves and Fishes*, a history of the Catholic Worker Movement (published on the back of the dust jacket of the original edition and used as a foreword in the 1997 reissue), Merton declares, in one moving line: “It is a great pity that there are not many more like Dorothy Day among the millions of American Catholics” (Day, *Loaves* ix).

Still, the two did not always agree on all issues. Jim Forest, who worked at the Catholic Worker and knew both Day and Merton well, notes that Day could become impatient with Merton for trying to convince others who were not pacifists to embrace the cause. He states he often had to argue with her to publish Merton's work since their positions on pacifism often differed. In particular Day rejected any form of violence and especially war, while Merton remained reluctant to rule out completely the use of violence to repel injustice (Forest, "Merton & CW" 19-20). Merton did not necessarily exclude the "just war" doctrine. They also differed in some instances over the issue of authentic nonviolent protest and the various forms of self-righteousness that many protesters assumed.¹² In one particularly long letter (*HGL* 140-43 [12/20/1961]), Merton elaborated on his article "The Shelter Ethic" (*PP* 20-26), that appeared in *The Catholic Worker* in November 1961, after learning Day did not agree with his approach.

One example of disagreement is found in a terse remark Day made in her diary regarding an article Merton sent *The Catholic Worker* on "Camus and the Church."¹³ Day apparently had second thoughts about the article. Her diary entry notes she was on the subway to the printer with a "Too-long center article by Merton." She added, "After all we are a layman's paper for workers, not for men of letters" (Day, *Diaries* 393 [12/16/1966]). She later told Merton, however, that that the article was well received and called it a "wonderful article" (Day, *Letters* 329 [1/29/1967]).

The lack of initial approval may have had more to do with lingering feelings about Merton regarding an incident that had occurred a year before than her reservations about the quality of Merton's lengthy essay. Roger LaPorte, a short-time volunteer at the Catholic Worker, burned himself to death on the steps of the United Nations in November 1965 as an anti-war protest. Merton initially interpreted this violent incident as a sign that the peace movement was moving in the wrong direction and sent a telegram asking that his name be removed as a sponsor of the Catholic Peace Fellowship. In many respects this was a defining moment in their relationship (see *HGL* 285). Day interpreted his reaction as an indication Merton blamed the Catholic Peace Fellowship and the peace movement for LaPorte's action. She wrote him a lengthy letter (Day, *Letters* 317-18 [11/15/1965]) explaining the situation and noting that if anyone had suspected he was going to take his life he would have been carefully watched. She added that she felt Merton's reaction indicated he was holding them responsible for the act. Merton wrote back on November 22 (*HGL* 148-50) thanking her for her "warm, wise" letter and admitting that his action was emotional and overwrought. He recanted his decision. Still, the issue was personal for her. Ten years after Merton's death she reflected back on the incident as she read his *Sign of Jonas*.¹⁴ She recalled in her diary the incident and how "TM wrote to urge me not to urge our young men to do this." She added, "Hard to forgive him this stupidity" (Day, *Diaries* 616 [10/31/1978]). (Though there is no documentary evidence that Merton actually wrote this, he did send a telegram, presumably no longer extant, to Day at the same time as the one to Jim Forest resigning from the CPF – see the November 11, 1965 letter to James Douglass [*HGL* 162] – so it is possible he did say something there that Day interpreted or recollected, accurately or not, as saying or implying this.)

Whatever differences the two experienced over divergent interpretations of pacifism or the Roger LaPorte incident, Day was developing a greater interest and appreciation of Merton's work. She wrote Merton in 1962, noting she kept copy of the "*T. Merton Reader*"¹⁵ on her desk (Day, *Letters* 289 [11/12/1962]), while others letters noted gratitude for books and essays he sent to the Catholic Worker. In January 1967 she made special note (Day, *Letters* 329 [1/29/1967]) that she was enjoying

Conjectures of a Guilty Bystander.¹⁶ Her diaries further attest to her increased interest in Merton as well. In one entry in January 1966, she discussed an unnamed Merton work in the context of many changes at the Catholic Worker, stating that Merton had “recently pointed out that these times in the new era of world history, when the whole world is in agony, there is a gigantic struggle” (Day, *Diaries* 379 [2/1960]). She confessed that constant interruptions that followed made her lose the connection of what Merton was trying to say. In another entry in September 1968, she noted she was reading Merton’s early biography of St. Lutgarde¹⁷ (Day, *Diaries* 428).

One brief entry on December 17, 1968 stated “Wrote column this month – also Thomas Merton obit” (Day, *Diaries* 432). Dorothy Day’s obituary for Merton in *The Catholic Worker* attests to the extent their relationship had grown in the dozen years since they exchanged their first letters. She highlighted his contributions and service to the Catholic Worker movement and more significantly, sought to put to rest rumors and “gossip” that he was considering leaving the Trappists. She used several quotations from Merton’s letters to her to make her case and concluded with moving lines from Merton’s Christmas card the year previous. The final line of the obituary stated, “Let us pray for one another, love one another in truth, in the sobriety of earnest Christian hope, for hope, says Paul, does not deceive.”¹⁸

Jim Forest noted in an interview several years ago that he thought “Merton probably had less influence on Dorothy than she had on him” (Forest, “Work Hard” 20). Day’s diary entries in the years following Merton’s death indicate, however, that Merton’s impact on her was significant and long-lasting. In February, 1969, she states she had started reading Merton’s book on Zen.¹⁹ She called it a “beautiful book.” She continued, “How we will miss this man of God. He set us an example of hard and steady work” (Day, *Diaries* 439).

Later that year she wrote she was reading Merton on “ecumenism” and noted what he had to say about Taizé, “eliminating vows,” and his references to “monks on land, foresters, game wardens, ecologists, farmers” (Day, *Diaries* 466 [11/2/1969]). She was referring to Merton’s essay “Ecumenism and Renewal,” published the previous year in the *Journal of Ecumenical Studies*.²⁰ A few weeks earlier she mentions starting “Merton’s *Contemplation*, new book” (Day, *Diaries* 463 [10/13/1969]) (i.e. *Contemplative Prayer*²¹). Other entries mention listening to Merton on tape (Day, *Diaries* 519 [1/17/1973]) and reminiscing, while reading his *Sign of Jonas*, about the “pilgrimage” several Catholic Workers made to see him (Day, *Diaries* 616 [10/31/1978]). In 1976 she authored the introduction to a series of essays Merton wrote for *The Catholic Worker* on Native-Americans that was published under the title *Ishi Means Man*.²² In December, 1978 she made special note in her diary of a Catholic Worker meeting in which Fr. Dan Berrigan read Merton’s poems. She added it was a “prayerful meeting,” and called it “the best ever” (Day, *Diaries* 619). One entry more than any other attests to Merton’s impact on her. In July 1976, she recorded a “wonderful” meeting in New York, where she viewed a film of Merton talking to monks in Bangkok, his last talk before his death. She added, “I must pray to him for aid now and patience and ‘diligence’ in my work” (Day, *Diaries* 561).

Dorothy Day’s diaries provide a small but slightly different perspective for viewing the relationship between two individuals whose lives continue to inspire Catholics and people of all faiths throughout the world, memorably linked together by Pope Francis in his September 24, 2015 address to the United States Congress, where he spoke of them, along with Abraham Lincoln and Martin Luther King, as great Americans, concluding his address by citing them as models: “A nation can be considered great when it defends liberty as Lincoln did, when it fosters a culture which enables people to ‘dream’ of full rights for all their brothers and sisters, as Martin Luther King sought to do; when it strives for

justice and the cause of the oppressed, as Dorothy Day did by her tireless work, the fruit of a faith which becomes dialogue and sows peace in the contemplative style of Thomas Merton.”²³

The candid comments and remarks of Dorothy Day about her Cistercian correspondent and friend indicate that their relationship was one that grew and deepened over the years they exchanged letters and encouraged one another’s work, and demonstrate that Day’s interest in Merton’s writings was significant. The diaries attest to the commonality the two found in discussing spirituality, in working for peace, nonviolence and social justice and in enjoying a lifelong love of literature. They affirm as well that the two derived much strength from each other’s presence in their respective lives.

1. The literature on Merton and Day is extensive. See, for example, Jim Forest, “Thomas Merton and the *Catholic Worker*: Ten Years After,” *The Catholic Worker* 44 (December 1978) 4-6 (subsequent references will be cited as “Forest, ‘Merton & CW’” parenthetically in the text); “Thomas Merton and Dorothy Day” (plenary presentation, Ninth General Meeting, Thomas Merton Society of Great Britain and Ireland, April 2012) (available online at <http://jimandnancyforest.com/2012/04/merton-and-day>); “Work Hard, Pray Hard: On Dorothy Day and Thomas Merton,” *U.S. Catholic* 76.11 (November 2011) 18-21 (subsequent references will be cited as “Forest, ‘Work Hard’” parenthetically in the text); Julie Leininger Pycior, “We Are All Called to Be Saints: Dorothy Day, Thomas Merton and Friendship House,” *The Merton Annual* 12 (2000) 27-62; “Dorothy Day and Thomas Merton: Overview of a Work in Progress,” in *Dorothy Day and The Catholic Worker Movement: Centenary Essays*, ed. William Thorn, Philip Runkel and Susan Mountain (Milwaukee: Marquette University Press, 2001) 363-69. Merton’s letters to Day can be found in Thomas Merton, *The Hidden Ground of Love: Letters on Religious Experience and Social Concerns*, ed. William H. Shannon (New York: Farrar, Straus, Giroux, 1985) 135-54 (subsequent references will be cited as “HGL” parenthetically in the text); Day’s letters to Merton are published in *All the Way to Heaven: The Selected Letters of Dorothy Day*, ed. Robert Ellsberg (Milwaukee: Marquette University Press, 2010) (subsequent references will be cited as “Day, Letters” parenthetically in the text), and in William Shannon, ed., “The Correspondence of Dorothy Day and Thomas Merton,” in *American Catholic Pacifism: The Influence of Dorothy Day and the Catholic Worker Movement*, ed. Ann Klejment and Nancy L. Roberts (Westport, CT: Praeger, 1996) 99-121 (subsequent references will be cited as “Klejment & Roberts” parenthetically in the text). Despite their extensive correspondence, only one of Merton’s journals makes passing reference to Day and Day’s two autobiographical volumes do not mention Merton, although the reissued edition of *Loaves and Fishes* contains a foreword by Merton (originally a letter of endorsement for the book): see Thomas Merton, *Dancing in the Water of Life: Seeking Peace in the Hermitage. Journals, vol. 5: 1963-1965*, ed. Robert E. Daggy (San Francisco: HarperCollins, 1997) 13 (subsequent references will be cited as “DWL” parenthetically in the text); and Dorothy Day, *The Long Loneliness: The Autobiography of Dorothy Day* (New York: Harper & Row, 1952) (subsequent references will be cited as “Day, Loneliness” parenthetically in the text) and *Loaves and Fishes: The Inspiring Story of the Catholic Worker Movement* (New York: Harper & Row, 1963; Maryknoll, NY: Orbis, 1997) (subsequent references to the latter edition will be cited as “Day, Loaves” parenthetically in the text). Merton’s and Day’s principal biographers note their relationship: see Michael Mott, *The Seven Mountains of Thomas Merton* (Boston: Houghton Mifflin, 1984) (subsequent references will be cited as “Mott” parenthetically in the text) and William D. Miller, *Dorothy Day: A Biography* (San Francisco: Harper & Row, 1982) (subsequent references will be cited as “Miller” parenthetically in the text).
2. Dorothy Day, *The Duty of Delight: The Diaries of Dorothy Day*, ed. Robert Ellsberg (Milwaukee: Marquette University Press, 2008); subsequent references will be cited as “Day, Diaries” parenthetically in the text.
3. See Thomas Merton, *The Seven Storey Mountain* (New York: Harcourt, Brace, 1948) 344-52; subsequent references will be cited as “SSM” parenthetically in the text.
4. Thomas Merton, “The Pasternak Affair in Perspective,” *Thought* 34 (Winter 1959-60) 485-517; reprinted as Part III of “The Pasternak Affair” in Thomas Merton, *Disputed Questions* (New York: Farrar, Straus and Cudahy, 1960) 25-67; subsequent references will be cited as “DQ” parenthetically in the text. The full text of “The Pasternak Affair” as published in *Disputed Questions* begins with a newly written introduction, “In Memoriam” (3-7), which is followed by Part II, entitled “The People with Watch-Chains” (7-24) (originally published as “Boris Pasternak and the People with Watch Chains” in *Jubilee* 7 [July 1959] 17-31); see also “Postscript to ‘The Pasternak Affair’” (DQ 291-94) which includes Pasternak’s two letters to Merton, and “Pasternak’s Letters to Georgian Friends” in Thomas Merton, *The*

Literary Essays of Thomas Merton, ed. Patrick Hart, OCSO (New York: New Directions, 1981) 84-91; subsequent references will be cited as “LE” parenthetically in the text.

5. For Merton’s letters to Pasternak see Thomas Merton, *The Courage for Truth: Letters to Writers*, ed. Christine M. Bochen (New York: Farrar, Straus, Giroux, 1993) 87-93; subsequent references will be cited as “CT” parenthetically in the text. Both sides of the correspondence were published in *Pasternak/Merton: Six Letters*, Foreword by Naomi Burton Stone, Introduction by Lydia Pasternak Slater (Lexington, KY: King Library Press, 1973); they are reprinted as “The Thomas Merton/Boris Pasternak Correspondence” in Bernadette Dieker and Jonathan Montaldo, eds., *Merton & Hesychasm: The Prayer of the Heart* (Louisville, KY: Fons Vitae, 2003) 397-408.
6. Thomas Merton, “Peace and Revolution: A Footnote from *Ulysses*,” *Peace* 3 (Fall/Winter 1968-1969) 4-10; reprinted as “A Footnote from *Ulysses*: Peace and Revolution” (*LE* 23-28).
7. Background on Pax can be found in Eileen Egan, “The Struggle of the Small Vehicle, Pax” (Klejment & Roberts 123-52).
8. Thomas Merton, *Passion for Peace: The Social Essays*, ed. William H. Shannon (New York: Crossroad, 1995) 11-19 (subsequent references will be cited as “PP” parenthetically in the text); first published in *The Catholic Worker* 28 (October 1961) 1, 7-8.
9. Thomas Merton, *Emblems of a Season of Fury* (New York: New Directions, 1963) 43-47; Thomas Merton, *The Collected Poems of Thomas Merton* (New York: New Directions, 1977) 345-49; first published in *The Catholic Worker* 28 (July 1961) 4.
10. *PP* 241-47; first published in *The Catholic Worker* 32.1 (September 1965) 1-2.
11. Thomas Merton, “Christian Action in World Crisis,” *Blackfriars* 43 (June 1962) 256-68; *PP* 80-91.
12. A brief overview of Merton’s and Day’s views on pacifism can be found in Lisa Sowle Cahill, *Love Your Enemies: Discipleship, Pacifism, and Just War Theory* (Minneapolis: Fortress Press, 1994) 217-23; Merton’s concerns over the nature of protest are addressed in Jim Forest, “Merton & CW” 2-3.
13. Thomas Merton, “Camus and the Church,” *The Catholic Worker* 33 (December 1966) 4-5, 8; *LE* 261-74.
14. Thomas Merton, *The Sign of Jonas* (New York: Harcourt, Brace, 1953).
15. Thomas Merton, *A Thomas Merton Reader*, ed. Thomas P. McDonnell (New York: Harcourt, Brace, 1962); rev. ed. (Garden City, NY: Doubleday Image, 1974).
16. Thomas Merton, *Conjectures of a Guilty Bystander* (Garden City, NY: Doubleday, 1966)
17. Thomas Merton, *What Are These Wounds? The Life of a Cistercian Mystic, Saint Lutgarde of Aywières* (Milwaukee: Bruce, 1950).
18. Dorothy Day, “Thomas Merton, Trappist 1915-1968,” *The Catholic Worker* 35 (December 1968) 1, 6.
19. Thomas Merton, *Zen and the Birds of Appetite* (New York: New Directions, 1968).
20. Thomas Merton, *Contemplation in a World of Action* (Garden City, NY: Doubleday, 1971) 181-97; originally published in *Journal of Ecumenical Studies* 5 (Spring 1968) 268-83.
21. Thomas Merton, *Contemplative Prayer* (New York: Herder & Herder, 1969).
22. Thomas Merton, *Ishi Means Man: Essays on Native Americans* (Greensboro, NC: Unicorn Press, 1976).
23. Pope Francis, “Address of the Holy Father to a Joint Session of the United States Congress September 24, 2015,” *The Merton Annual* 28 (2015) 22-23.