

SAN DIEGO CATHOLIC WORKER



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Godparents wanted

Dinner and Auction to benefit from Mexican sponsorship custom

There is a wonderful Mexican custom of helping families to celebrate important milestones in the lives of their members. It is actually a necessary support for families *de bajos recursos*, literally “of low” or as we would say in English, “slender means,” but it is also practiced by middle-class and even more affluent Mexican people because it is a beautiful familial and communitarian custom.

According to this custom, different couples or individuals in the extended family, including non-blood related “family” will become *padrinos o madrinas*, that is godparents or sponsors for a person or a couple celebrating a baptism, a wedding, an anniversary, a *quinceanera* or even an ordination or religious profession. These multiple godparents take on different responsibilities. One couple will bring the *pastel*, the cake, for a baptism or a birthday, another couple will pay for the *vestido*, the gown, or for the flowers at a wedding or a *quinceanera*. Another *padrino* will bring the beer, wine and soda for a 50th wedding anniversary. The *madrina* of the *rosario*

(rosary) and of the *vela y biblia* (candle and Bible) will present these gifts to a child at his Baptism.

There are *padrinos* who will provide the vestments for a newly ordained priest or the veil and shoes for a postulant at her first religious profession. It is truly a beautiful and wonderful custom that expresses the love of the family and the support of the community.

I have been deeply touched so many times as I witnessed the sense of shared responsibility that the extended family and the community will show especially to its mem-

See *Sponsors*, page 4

Bearing witness

Catholic Worker groups nationwide oppose injustice and promote peace

Earlier this month, the members of Viva House, a Catholic Worker House of Hospitality in Baltimore, Md., broke pizza with one another in honor of Philip Workman who was murdered by the state of Tennessee, May 8.

Workman, who admitted to robbing a Wendy’s with a gun when he was high on cocaine, was sentenced to death because, in the course of the robbery, a police officer was tragically killed ... not by Workman, but by so-called “friendly” fire.

When he was asked what he wanted for his last meal, Workman replied: “I want a vegetarian pizza delivered to a homeless

person.” His final act, before enduring 17 minutes of agonizing pain while strapped to a gurney, was not self-centered. He was thinking of his sisters and his brothers ... the homeless strangers of this world.

The state of Tennessee refused his request, but the night he was executed—as if by a miracle—fresh pizzas began arriving at places all over Memphis where the hungry are known to be fed

“The theologians tell us that Jesus is recognized in the breaking of the bread,” Frank Cordaro said. “So too with Philip in the breaking of the pizza crust.”

Trespassing forgiven in Iowa

Brian Terrell, a Maloy, Iowa Catholic Worker and Elton Davis, a former Des Moines Catholic Worker and now full-time dad, who were among five Iowa peace activists arrested for trespassing in the office of Sen. Charles Grassley, were acquitted July 11 after a three-day jury trial.

The five were found not guilty despite their admission that they had, in fact, refused an order by a U.S. Department of Homeland Security officer to leave the senator’s Des

Moines office. They argued that they had a First Amendment Constitutional right to have their grievance heard by the senator, and that he and his staff had refused to listen.

When the office staff refused to make eye contact with the activists and ignored their presence, they reverently read aloud from lists of names of American servicemen and servicewomen and Iraqi citizens killed since the beginning of the U.S. invasion.

Washington demonstrators acquitted

Art Laffin, a member of the Dorothy Day Catholic Worker Community in Washington, D.C., and six others were found not guilty of trespassing and disorderly conduct stemming from a March 29 peaceful demonstration in the Hart Senate Office Building.

The six were part of a group of 25-30 people who set up more than 100 cardboard tombstones with pictures of American and Iraqi dead.

The trial turned, as they often do, on a

relative technicality. While “demonstrations” per se are illegal in the Capitol buildings, along with picketing and parading, they are interpreted in case law through what is called “the tourist standard,” which states that such activities can only be deemed illegal if they are “more disruptive, in degree or number, than activities engaged in by tourists and others without police intervention.”

After four days of hearings, the demonstrators were acquitted July 12.

Home is a Baltimore graveyard

Jonah House, a community that was co-founded by Fr. Philip Berrigan and Elizabeth McAlister 34 year ago, has appealed for support for Kathy Boylan, a long-time member of the Dorothy Day Catholic Worker in Washington, D.C.

At Mass in her parish, St. Aloysius Gonzaga, during the prayers of the faithful, when all parishioners are invited to say what’s on their minds, Boylan prays that all soldiers put down their guns, refuse to kill, and leave the military.

The pastor, Fr. Timothy Clifford, S.J., first told Boylan to either stop requesting such prayers or resign from the parish; when she refused, he wrote to tell her that she had excluded herself from the parish by her action, which he called an “abuse of this community (that) has been a grave injustice for years.”

The Jonah House community want people to support Boylan by writing to Fr. Clifford’s religious superior: Rev. Tim Brown, S.J., Provincial, Maryland Province Offices, 5704 Roland Ave., Baltimore, MD 21210-1399 (e-mail: provincial@mdsj.org), with a copy to: Rev Thomas Clifford, S.J., St. Aloysius Gonzaga Parish, 19 “Eye” St. N.W. Washington, DC 20001.

The Jonah House Community is dedicated to non-violence and lives in St. Peter’s Cemetery in Baltimore, maintaining its 22-acre grounds with the help of a few goats and sheep—and two llamas (which protect the sheep and the goats from dogs that people have abandoned there).

San Diego Catholic Worker

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From the Writings

of
Dorothy
Day

Peter Sought Green Revolution



Peter Maurin used to love to quote Eric Gill who said that Jesus came to make the rich poor and the poor holy. As for the destitute, we can only reach them with love and the works of mercy, performed personally, at a sacrifice. You cannot preach to men with empty stomachs.

Our Temptation

Because Peter's program called for such practical things as houses of hospitality and farming communes or agronomic universities, we have often forgotten the first point in his program which was the need for clarification of thought, the need to clarify the "theory of revolution." He used to quote Lenin as saying, "there can be no revolution without a theory of revolution." But Peter's was the green revolution, a call for a return to the villages and the land "to make that kind of society where it is easier for men to be good."

Realizing that we had all too often leaped into the active work of trying to initiate these farming communes and agronomic universities, when our vocation was to write and speak and go out into the highways and byways, and that even the model society wasn't the first step in changing men's hearts towards each other, we started in 1940 a retreat house where all could come and make five days silent retreat to begin again the work of putting off the old man and putting on our Lord Jesus Christ. With Him we could do all things, and without Him we could do nothing. Our farms, Maryfarm and Peter Maurin farm, became once again houses of hospitality on the land as well as places where we could have retreats and days of recollection. People who need hospitality and who are suffering in body, mind and soul, are not the ones to be starting agronomic universities, even though God has always used the mean and lowly, the weak and powerless to do his work.

We will get the work initiated, that we know. As it is now all over the country things are being done that never would have been done if there had been no Peter Maurin back in 1932 broadcasting his ideas through the new medium of the Catholic Worker. Before that he had worked as an individual, spreading mimeographed sheets, or even handwritten ones to all who would read, and stopped in the public squares all those who would listen.

Personalism, Anarchism, Libertarianism

His whole message was that everything began with one's self. He termed his message a personalist one, and was much averse to the word socialist, since it had always been associated with the idea of political action, the action of the city or the state. He wanted us all to be what we wanted the other fellow to be. If every man became poor there would not be any destitute, he said. If everyone became better, everyone would be better off. ...

Freedom

Above all it was in the name of man's freedom that Peter opposed all "government ownership of the indigent," as one Bishop put it. Men who were truly brothers would share what they had and that was the beginning of simple community. "Two 'I's' make a 'we'," he used to say, "and 'we' is a community and 'they' is a crowd," a lonely crowd, he would have added if he had read Reisman's book. Men were free, and they were always rejecting their freedom which brought with it so many responsibilities. He wanted no organization, so The Catholic Worker groups have always been free associations of people who are working together to get out a paper, to run houses of hospitality for themselves and for others who come in "off the road."

Excerpted from *The Catholic Worker*, May 1955. The writings of Dorothy Day can be read on the Web at <http://www.catholicworker.org/dorothyday>

Guatemalan emigrants risk their lives to cross borders and rescue family ties

ENRIQUE'S JOURNEY

By Sonia Nazario

Random House Trade Paperbacks, 2007

Review by Bill Pease

A thousand people? That's a statistic. So is a million. How about 12 million undocumented immigrants in the United States? More statistics. But one young man with a certain face and a certain history, and the family around him? These are not statistics but human beings, such as you might see sitting next to you—or even in the mirror.

When I heard that the book chosen for the public library project, San Diego Reads, was Enrique's Journey, I guessed that it was a boy's adventure in working his way from Mexico or farther south with exciting perils overcome and a happy landing in the U.S.A. Once I started reading I was, and am, amazed that such a gut-wrenching portrait and struggle were laid upon so widespread a readership. And yet it is a story—a real history, not fiction—that everyone, especially in San Diego should experience.

Poverty erodes family solidarity

It begins in Honduras, one of the Central American countries impoverished by poor economic policy, both their own and the failure of the U.S. to foster grass roots industry among dependent neighbors. Family solidarity, so important in this culture, has been eroded by that poverty and by the consequent flight from the country or into substance addictions. Enrique's mother is one of many who seek to overcome the hunger at home by going to work up north. Leaving their children with grandparents or sisters they send needed money home to support the family. Meanwhile the children feel abandoned and at the same time they dream of what wealth and comfort must be in the United States, given the income and gifts that are sent from there. So it is that many, boys especially but also some girls, run off, trying desperately to cross not one but two hostile borders and risk injury and death in the process.

Not content with mere interviews Sonia Nazario, a reporter with the L.A. Times, actually undertook this dangerous journey herself, escorted by bodyguards. She learned so much, and we learn with her. If we Americans ("norteamericanos") are concerned with excessive tactics on the part

of our border patrol, we cannot look to Mexican guards at their southern border as better examples. Unwarranted force and corruption are all too prevalent there. A worse danger are the well organized gangs that attack the trains on which migrants are riding in every possible opening and handhold. As to the resident population it was revealing to learn that inhabitants of the southern states, such as Oaxaca and Chiapas, tend to be much more hostile and prejudiced toward Central Americans than do those of the more central states.

Saints (at least two) alive

If, however, we confront the worst of human nature, we are relieved to find it also at its best. There are unknown saints out there, being the real Church we should expect, doing so many simple Good Samaritan acts despite their own poverty. Two of these stand out and are introduced by name—Olga Sanchez Martinez (of Tapachula, Mexico) and Father Leonardo Lopez Guajardo (of Nuevo Laredo), unbelievably devoted helpers of migrants.

Enrique makes repeated attempts to reach and cross the U.S. border and once there to locate his mother. As often happens, with both men and women, she has started a second family. Are mother and son totally happy to find one another? Do they continue that way? Does Enrique prove to be a model citizen very different from his own parents? You can guess. Read the book to see if your guesses are correct.

Cohesive Guatemalan community

One Saturday evening a month my wife and I help out a little in our parish following a mass for Guatemalan immigrants, serving a meal. The mass is in Spanish as are the hymns from their little band. Immediately afterwards the congregation holds a meeting in their indigenous language. To do all they need to do to get by among us, these Guatemalan workers have to become trilingual. Looking at them and their genial manner, hearing their courteous greetings, I wonder how many endured the same journey as did Enrique. They have formed a cohesive fraternity, one of whose major projects has been the rebuilding of the church in their native village. St. Francis lives!

Pease is a retired college librarian and a volunteer in earlier years with the Catholic Worker in New York and San Diego.

When he's not working for peace at home in the U.S., this priest shares his life with the poor of Latin America

TO WISDOM THROUGH FAILURE: A journey of Compassion, Resistance and Hope

By Larry Rosebaugh, OMI

EPICA, Washington, DC, 2006

Reviewed by Karl Meyer

Even before I read this book, I already believed that Larry was one of the truest disciples of Jesus that I have known. He literally hitchhikes his way into the lives and hearts of the poorest in Brazil, Mexico, El Salvador and Guatemala, experiencing in his own person the beauty and joys, the horrors and the hopes that are real in their lives. I've known Larry for 39 years, mostly through the annual letters he writes from places where he lives prayerfully and joyfully and painfully among the poor. He seems to read the Gospel ideas of Jesus and say, "This is meant for me."

In fifty years with the Catholic Worker and other justice movements, I've known a multitude of the finest people of our time. But Padre Lorenzo Rosebaugh has plunged deeper and longer than most into the life of "the least of these, my brothers and sisters," and accompanied them in the most sensitive way. If you want to figure out how to live the Gospel in our particular age, you will be stirred deeply by reading this autobiographical book.

Once "a nice conventional priest"

When I met him in 1968, he seemed a nice conventional priest, an Oblate of Mary Immaculate (OMI) dressed in a black suit with Roman collar and teaching at St. Benedict High School in Chicago. He moved in and took care of my House of Hospitality, St. Stephen's House, for a few months at a time of crisis and transition for my family. After a summer there, he moved on to Casa Maria Catholic Worker in Milwaukee, and this is where the story picks up steam of a unique passion, as his Oblate superior tells him: "You are free to go there since you see this as identifying with the most abandoned and oppressed and trying to be a voice for the voiceless."

Casa Maria was a place of dynamic passion in those years, with the leadership of Mike and Nettie Cullen. Within

a couple of months Larry is drawn into the Milwaukee 14 action, publicly burning 1-A draft files taken in a nonviolent raid at the Milwaukee Federal Building. He is 33 years old. In a photograph of the action he is still clean-cut, in a Roman collar, but this would not last long. The draft board action led to 22 months in jails and prisons, including 10 months in the "hole" at Waupun State Prison for resisting the unreasonable rules of the slave labor regimen.

It had been a quiet week in the summer of 1971 at the Sandstone, Minnesota Federal Prison clinic where I was a prisoner and working as a so-called physiotherapist. We were looking out the barred windows onto the spacious lawn of the prison grounds, when we saw a raggedy bearded man, in a white T-shirt and khaki pants (similar to our uniform jail clothing) walking casually up the long road to the front entrance. Fellow inmates joked that he must be coming back voluntarily from a "truck parole," because he couldn't make it on the outside. A "truck parole" occurs when an inmate trustee makes his escape in a prison-owned truck.

A raggedy visitor to jail

Within minutes, the prison loudspeaker boomed out, "Karl Meyer, report to the chaplain's office." The raggedy pilgrim was Larry, allowed a surprise visit by his brother OMI priest, the chaplain, who limited the visit to a half-hour. There could not have been a greater contrast between Larry and the official prison chaplain, with his big ring of keys, his salary and benefits, his trailer home where he lived alone, and his passionate hobby of hunting ducks with his Labrador retriever.

When we next hear from Padre Lorenzo, he is living on the streets among the poorest of the poor in Recife, Brazil. The story deepens, the plot thickens, like the soup of salvaged vegetables that he brews each day on an open fire to share with his brothers and sisters on the street. After beautiful and awful experiences, he is arrested by brutal police, falsely accused of stealing the vegetable cart used to collect food, jailed in unspeakable conditions, beaten and brutalized by inmate thugs who run the cell in which he is housed.

The important things in life

Suffice it to say his name was Steve and his heart was overflowing with compassion

By Denys Horgan

Editor, San Diego Catholic Worker

Apart from Jesus, we know very little about any of the people who appear in the Gospels, and indeed we know very little about the personal life of Jesus himself. Some people think that's a pity.

Wouldn't it be nice to know what Mary looked like, how old she was when she conceived Jesus, the kinds of clothes she wore, and what age she died at? Wouldn't it be nice to know more about Joseph, what he looked like, how good a carpenter he was, what kind of father he was and the kinds of people he hung out with. We can guess the answer to some of these questions based on our knowledge of the daily lives of Jews in Israel at the time, but even that is extremely limited.

People write books about the New Testament characters, but in the final analysis, the fact is we really know precious little about any of them. Which leaves us wondering ... and regretting.

What we knew about Steve

It took the death of a homeless person in Pacific Beach last spring to help me understand why this made so much sense. His name was Steve, and that was almost all that we knew about him at the time. He would arrive on his bicycle at 7 a.m. every Friday, pour himself a cup of coffee, and go with us to Trader Joe's (now also to Henry's) to pick up the huge bags of bread and fresh and frozen produce they donate to the homeless in Pacific Beach every week. On the way he would talk about the work he did (construction) when he could find it, and the money he was saving to buy a car to sleep in. Then he would help set up the tables and chairs for lunch.

Steve started having dizzy spells and, having fallen off his bike a few times, he gave up cycling. He worried what would happen when he could not get to work. He got medical care but the dizzy spells got worse. Once after being discharged from hospital, although he was very unsteady on his feet, he tripped and fell getting off a bus and the police picked him up for being drunk, which he was not.

As his condition deteriorated, his friends rallied around to help. He arrived at the kitchen to help one Friday morning in such a mess that one of his friends immediately took him to a shower and cleaned him up. He got a room in a motel, friends brought him food, and he died, all alone, a few weeks later. He was a gentle soul and a kind man. That's about all we knew about him. It was said that his father had been killed in Vietnam, but nobody was sure of that. The Catholic Worker practiced "don't ask, don't tell," decades before the U.S. military decided it was a good idea.

A generous soul

However, at a beautiful service of remembrance conducted prior to the Friday lunch, we learned a few more facts about Steve: his second name was Nelms, he was 48, he was born in Oregon, and he had lived in the Pacific Beach community for 20 years, working as a landscaper, an auto mechanic, and a drywall installer. His generosity was boundless. Indeed, one person said he was generous to a fault, giving away his hard-earned wages to other homeless people who asked for it and leaving himself short. Another said Steve gave him a bicycle. "Money meant nothing to him," one woman said.

People who talk about themselves all the time normally talk rubbish. Few people like to brag about the bad things they've done or even about the hard times they've suffered. When we talk about ourselves we prefer to boast about our achievements, and even when we do speak about lowly beginnings, it's usually because we're so proud of how great we were to climb out of them. People who have done great things in their lives normally don't talk about them unless they have to. Reticence, humility and knowing when to shut up are signs of greatness.

Why then should we bother with the color of Mary's hair, or the length of Joseph's beard, or even what Jesus really looked like? They would only distract us from concentrating on what's important: Mary's submission to the Holy Spirit, Joseph's acceptance of Mary's mysterious pregnancy, and Jesus' compassion to the point of offering up his life for all sorts of broken-down people.

And Steve? A nobody, just compassion personified.

Missionary, *continued from page 2*

Missed by fellow Oblates in the Recife mission, he is finally located and released through the intercession of Dom Helder Camara, the saintly Archbishop of Recife. Then friends arrange an interview to tell his story to First Lady, Roslyn Carter, who is visiting Brazil. After six years in Brazil, he was felled by hepatitis.

He spends several years as a Catholic Worker pilgrim in the United States, with a year in federal prison for going over the fence at the Pantex nuclear weapons assembly plant in Amarillo, Texas and later another fifteen months in prison for climbing a tree at Fort Benning, Georgia with Father Roy Bourgeois and Linda Ventimiglia to broadcast the last appeal of Archbishop Oscar Romero to Salvadoran soldiers in training for counter insurgency warfare at the School of the Americas.

By 1984 we find him working with Kathy and Phil Dahl-Bredine in a barrio of a small town in Chihuahua, Mexico. In 1986 he begins six years of accompaniment and priestly service among Salvadoran *campesinos* returning to their fields after years as refugees from the terror and civil war of the 1980s in El Salvador.

Next stop Northern Guatemala

After a half year of recovery and renewal in the States, he is off again for seven years of parish ministry among indigenous tribal people in the mountains of Northern Guatemala, communities still suffering from the effects of civil war there. The stories from his experience become even more compelling.

In 2000 at the age of 56, he returns to the US to care for his aging mother. Along the way he pulls together this book, saying near to the end of it, "After being back in the United States over two years I feel sort of like a fish out of water having been exposed to the poor and their living conditions, I anxiously await the day I can return to Guatemala."

As I write this, Padre Lorenzo is again immersed in Guatemala and through the help of our friend Mary Lou Pedersen, I receive again his powerful Christmas letters.

In the words of T.S. Eliot's "Four Quarters," "The hint half guessed, the gift half understood is incarnation."

In the end, Lorenzo succeeds at two things at least, to be a true human being, and even to be a true Christian.

(This review was first published in the March-April issue of the New York Catholic Worker newspaper.)

Thanks for the mixer and cooker

In our last issue, we mentioned that we needed a Hobart food mixer and a large rice cooker and would be grateful if somebody were to help us buy one.

Well ... the response was magnificent: one generous person bought us a Hobart mixer on e-Bay and another bought us a rice cooker. It seems Jesus did know what he was saying when he said "Ask and you shall receive."

Of course our cooks are delighted, and our guests, the 80 or so homeless people who join us for lunch every Friday in Christ Lutheran Church Hall on Cass St. in Mission Bay, are extremely grateful.

And by the way

Our supply of clothes for homeless people is running low. With fall and winter coming in, we will need more. We especially need men's pants, T-shirts and shoes, but we also need women's clothing. If you can help, please call Mona Ohlin at (858) 270-1072.

Auction items urgently required

We urgently need more items for the very popular Silent Auction that accompanies our Annual Gourmet Meatball and Spaghetti Dinner. Food tokens for restaurants around town are much appreciated, as are cabins or vacation homes that can be rented for a week or so, and jewelry. If you have anything that you think might sell, please contact Karen Kampp at (619) 223-0108.

Electronic appearance

With the help of a DVD (and with the sponsorship of the San Diego County Call to Action), peacemaker and activist Bishop Thomas Gumbleton will be seen and heard Sept. 29 at Christ Lutheran Church, 4761 Cass St., Pacific Beach, beginning at 9 a.m. For information call (858) 277-0259.

Our 75th Anniversary

The Kana Catholic Worker Community, Dortmund, Germany has booked Haus am See at Dülmen in Westphalia, Germany from April 30 to May 4 next year for a gathering to celebrate the 75th anniversary of the founding of the Catholic Worker. Everybody's welcome. For information please contact Bernd Büscher at BerndBuescher@web.de

Des Moines Catholic Worker has \$5,000 seed money available for anybody willing to host a U.S. national gathering. Contact Frank Cordaro at frank.cordaro@gmail.com

Day by Day .

A selection of thoughts that readers bring to the attention of the editor from time to time. To submit a thought of your own, please e-mail dhorgan230@earthlink.net

The Faith of Mother Theresa

Even the most sophisticated believers sometimes believe that the saints enjoyed a stress-free spiritual life — suffering little personal doubt. For many saints this is accurate: St. Francis de Sales, the 17th-century author of "An Introduction to the Devout Life," said that he never went more than 15 minutes without being aware of God's presence. Yet the opposite experience is so common it even has a name. St. John of the Cross, the Spanish mystic, labeled it the "dark night," the time when a person feels completely abandoned by God, and which can lead even ardent believers to doubt God's existence.

During her final illness, St. Thérèse of Lisieux, the 19th-century French Carmelite nun who is now widely revered as "The Little Flower," faced a similar trial, which seemed to center on doubts about whether anything awaited her after death. "If you only knew what darkness I am plunged into," she said to the sisters in her convent. But Mother Teresa's "dark night" was of a different magnitude, lasting for decades. It is almost unparalleled in the lives of the saints.

In time, with the aid of the priest who acted as her spiritual director, Mother Teresa concluded that these painful experiences could help her identify not only with the abandonment that Jesus Christ felt during the crucifixion, but also with the abandonment that the poor faced daily. In this way she hoped to enter, in her words, the "dark holes" of the lives of the people with whom she worked. Paradoxically, then, Mother Teresa's doubt may have contributed to the efficacy of one of the more notable faith-based initiatives of the last century.

—Fr. James Martin S.J. commenting on reports that Mother Teresa of Calcutta had "lost her faith" for many years. *New York Times*, Aug. 29.

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"If you think you're too small to be effective, you've never been in bed with a mosquito."

—War Resisters' League

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Besides ... the cuts are unlikely to save the state \$55 million, given the cost of putting (mentally ill) homeless people back into a cycle of arrests, court visits, jail time and hospitalizations.

"The public understands that the governor has ignored these people and it bothers them to see them on the streets," said Selix, "But this has become a throwaway population."

—Rusty Selix, commenting on Gov. Arnold Schwarzenegger's decision to cut funding for a \$55 million state program that provides housing and medical treatment to the homeless.

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"The poor tells us who we are, the prophets tell us who we could be, so we hide the poor, and kill the prophets."

—Phil Berrigan.

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He noted that despite the allegedly strapped conditions of the state, legislators managed to preserve a tax break for some purchasers of yachts, planes and recreational vehicles—a measure that could cost the state as much as \$45 million.

"A \$45-million tax break for yacht owners stays in the budget," Steinberg said. "And a nationally recognized, incredibly effective program to end homelessness for those living with mental illness gets thrown under the bus."

—Sen. Darrell Steinberg who, in 1999, created the just-eliminated program to provide housing and medical treatment to homeless people.

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Twenty percent of the people arrested in San Diego have mental problems.

—Radio Report, sometime in August

Sponsors, continued from page 1

bers in need. I remember in particular a wedding that I celebrated in the Tijuana jail for a relatively young couple with three small children who had virtually no *recursos*. It was amazing how many *padrinos* and *madrinas*, without even being asked, volunteered their *recursos* and provided a gown and veil for the bride, a tuxedo for the groom, flowers, sparkling cider, a pillow for the bride and groom to kneel on, a rosary and Bible for the bride, the *lazo* or cord of unity and an enormous wedding cake—enough to feed all the prisoners and guards.

Beauty transcends prison bars

That evening as I was driving back across the border I remember thinking that despite the fact that the wedding gown and veil and the tuxedo having been used and not fitting very well at all, and despite the fact that the bride was missing all of her front teeth, and despite the fact that the groom had some pretty scary tattoos on his neck and hands (and no doubt everywhere else), she was so beautiful and he was so handsome that it almost didn't matter that we were behind the stone walls and bars of a Mexican jail.

As I reflected on the amazing events of that remarkable wedding I realized that perhaps what made it so remarkable was the generosity of the *padrinos* and *madrinas* so easily and practically expressed. This custom of *padrinazgo* is truly a beautiful and wonderful custom that expresses the love of family and friends and the support of the community. And at the same time it is also very practical and helpful.

The *recursos* or resources that the San Diego Catholic Worker receives and distributes to the poor in our small piece of God's earth come from you—our supporters—our extended Catholic Worker family. This is our community, our Catholic Worker extended family related to one another through our desire to do the works of mercy in the tradition of Dorothy Day and Peter Maurin and related to one another and to the people we humbly attempt to serve through our faith in a compassionate and loving God.

Opportunities for *padrinas* and *padrinos*

Over the years we brothers and sisters of the San Diego Catholic Worker have been *padrinos* and *madrinas* to so many amazing people, causes and organizations. This year the Board thought that applying this wonderful dynamic of the *padrinazgo* to our annual fund-raising dinner would, we hope, make it possible for us to distribute even more *recursos* over the course of the year and so we are asking you to become *padrinos* and *madrinas* of the different elements of the annual fund-raising dinner.

In other words, is there someone who would like to become the *padrino* of the beverages ... or the *madrina* of the meatballs ... or the *padrino* of the music ... or the *madrina* of the desserts? This would mean that you would make a donation to help to cover the cost of these items. Other costs that we could use help in covering are the costs of the pasta, the sauce, the quiche, the appetizers, the table settings, the coffee and tea, the balloons, the salad, olive oil and balsamic vinegar, the tickets and printing and finally the cost of cleanup.

We believe that this custom of *padrinazgo* is very much an expression of our Catholic Worker way of proceeding; and so it is our hope that the members of our Catholic Worker extended family will respond in their typically generous fashion by becoming *padrinos* and *madrinas* of our Catholic Worker Fiesta. This is another special opportunity to be both practical and helpful and thus express the love and the support of the Catholic Worker community for our sisters and brothers *de bajos recursos*.

To become a *madrina* or a *padrino* please call Tina DiStefano at (858) 552-0817.

(By Fr. Gil Gentile S.J., spiritual director of the San Diego Catholic Worker).

Mission Statement

The San Diego Catholic Worker is committed to the following actions that imitate Christ: a call to service, a belief in the human dignity of all, and an interrelationship with a compassionate God and one another.

As Catholic Workers, we struggle to carry out our double mandate: to minister to the needs of society's forgotten people, and to challenge and offer alternatives to the attitudes, institutions and structures that create and perpetuate suffering and violence.

Following Christ's example, we also believe it is our duty to spread the word of our work and provide others with the opportunity to serve.

The San Diego Catholic Worker will achieve its goals by the grace of God and by working together to bring about a world of peace and justice as envisioned by our founders, Dorothy Day and Peter Maurin.

Resources for Community in Need

2-1-1 San Diego (formerly INFO Line)

Call 2-1-1 toll free: 7 days a week, 24 hours a day. It is suggested that you call 2-1-1 before making the trip to other agencies listed below. 2-1-1 can provide information about available shelter beds, meals, clothing, medical and psychiatric care. **All listings courtesy of Street Light.**

Downtown San Diego meals

First Presbyterian Church Ladle Fellowship: 3rd & Date; Sun. 1-3:30 p.m., line up at noon; music and sermon before the meal

God's Extended Hand: 16th & Island; Tues.-Sun. 3 p.m., Tues.-Sat 9 a.m.

Saint Vincent de Paul: 1501 Imperial Ave; Mon.-Sat. 11 a.m.-12:30 p.m.; Sun. 9:30-11 a.m.

First Lutheran Church: 1420 3rd Ave; Mon. 4 p.m. & Fri. 9 a.m.

Rachel's Women's Center: 759 8th Ave; every day 11 a.m.-12:30 p.m.; sign up 8 a.m., women only

Salvation Army: Corner of 7th & F; Sun. 8 a.m. & 10:45 a.m.; Mon.-Thur. 5:30 p.m.; service

Horizon Urban Ministries: 6th & Fir; Thurs. 5 p.m.

Pacific Beach area meals

Christ Lutheran Church: 4761 Cass St; Fri. 11:30 a.m.; prayer

Green Church: Gresham & Grand; Sun. noon

Coast Vineyard Church: Mariner's Point, Mission Beach Park, West Mission Bay Drive; Mon.-Sat. noon; prayer

Pacific Beach Presbyterian Church: Jewell & Garnet; Sun. 5 p.m.

Pacific Beach United Methodist Church: Ingraham & Thomas; Wed. 5:30 p.m.

Ocean Beach area meals

Holy Trinity Episcopal Church: 2083 Sunset Cliffs; 3rd & last Wed. of month 5:30 p.m.

Sacred Heart Catholic Church: Saratoga & Sunset Cliffs Blvd; Sat. 8-9 a.m. breakfast; prayer

Shelters

Rachel's Women's Center: 759 Eighth Ave, 619-696-0873; single women only; applications and interviews 7 a.m.

Rotational Shelter Program: 1880 Third Ave, Suite 12; (619) 702-5399; Sept.-May; meals

Casa Nueva Vida: 1124 Bay Blvd, Suite D, Chula Vista

Casa Nueva Vida Women and Children's Center: 939 S Sixteenth St; no men over 12

Paul Mirable Center: St. Vincent de Paul Village; 1501 Imperial Ave; single adult short-term transitional housing; sign-up 7 a.m. for that night; referral by case management agency required, unless signed up at Neil Good Day Center at 299 Seventeenth St; also family program, by referral

Rescue Mission: 120 Elm St; women and children (under the age of 13); walk-in 7 p.m. for overnight shelter; breakfast and dinner in overnight shelter; (619) 819-1844

St Francis Center: 328 Vista Village Dr; (760) 631-4792; call for appointment

Carlton Luhman Center: (888) 862-8440; Accepts families, couples, single females, single males, and their children.

Salvation Army: 726 F St; (619) 231-6030; families can be referred by agency or walk-in; Mon.-Fri. 8 a.m.-4 p.m.

Catholic Charities: 349 Cedar St; (619) 231-2828; Walk-in 8 a.m. or 1 p.m. on Mon. Wed. & Fri.; Individuals may call to schedule appointment with a case manager.

The Presbyterian Crisis Center: 2459 Market Street; call for more information or to schedule appointment with a case manager; 619.232.2753

The Storefront: 3427 Fourth Ave; day center and overnight shelter for ages 12-17; showers & meals

Day centers

Rachel's Women's Center: 759 Eighth Ave, 7 a.m.-5 p.m.; shower 8 a.m.-2:45 p.m.; Lunch 11:30, only with ticket passed out at 9:45 a.m.

Neil Good Day Center: 299 Seventeenth St; laundry, mail, phone and showers (no overnight shelter). Mon.-Fri. 8 a.m.-4 p.m. Sat.-Sun. 8 a.m.-2 p.m.

The Storefront: 3427 Fourth Ave; day center and overnight shelter for ages 12-17; showers & meals

Friend-to-Friend Club House: 10th and G, Mon.-Fri. 8 a.m.-4 p.m. Must have an Access I diagnosis. Intakes Tues. and Thurs. 8 a.m.

Especially for Women: Pacific Beach United Methodist Church at Thomas and Ingraham - registration 7:30 Mon, Wed, Fri, first come first served; hot shower, hot breakfast, laundry facilities; women only

Transportation for medical appointments

Downtown San Diego: The Presbyterian Crisis Center, (619) 232-2753

Pacific Beach: The Joyce Snyder Center, (858) 272-0163

Medical services

Artea Crowell Center: For mentally ill people; 531 16th Street; (619) 23.3432 (call for appointment)

UCSD Student-Run Free Clinics:

• **Baker Elementary School:** 4041 T Street; Tues 1:30 p.m.-4:30 p.m.; registration 12:30 p.m.-1 p.m.

• **Downtown, First Lutheran Church:** 1420 Third Avenue; Mon. 6:30 p.m.-9:30 p.m.; registration 5:30-6 p.m.

• **Pacific Beach Methodist Church:** Medical, Acupuncture, Dental; 1561 Thomas Street; Wed. 6 p.m.-9 p.m.; registration 5:30-6 p.m.

Homeless court

Clear your record of misdemeanors. You can have your cases settled without going to jail. To sign up: go to St. Vincent de Paul's Resource Center, Vietnam Veterans of San Diego on Frontage Road, Friend to Friend on 10th and G St. (if you are a member), or ask your shelter representative.

Clothing

God's Extended Hand: 16th & Island; 8 a.m. every day

The Presbyterian Crisis Center: 2459 Market Street, (619) 232-2753, Mon.-Fri. 9-11:30 a.m., Mon.-Thurs. 1-2:30 p.m.; First come, first served.

Neil Good Day Center: 299 Seventeenth St, (619) 234-3041

St Vincent de Paul: 1501 Imperial Ave, (619) 233-8500 ext. 1155

Joyce Snyder Day Center (Pacific Beach): 1674 Garnet Ave, Mon.-Fri. 10 a.m.-4p.m.

Choice Christian Family Center (El Cajon): (619) 334-3987 ext. 1

Episcopal Community Services (Lemon Grove): (619) 463-2754

Church of the Nazarene: 41st and University Avenue; 10 a.m.-4 p.m., Mon.-Fri.; also hot showers.

Identity cards

If you have lost all your ID, you need to see a case manager. It is best to call 2-1-1 San Diego first (see above).

California ID Card: To become employed, get general relief or food stamps, you need a California ID card and a social security card.

Disability Cards: With a mental or physical disability you can get a disabled ID for \$6. If disability is permanent, the disability ID card is good for 5 years. If you have a temporary disability the card is only good for 6 months. If you have lost your disabled ID, a replacement will cost \$4.

Bus/trolley pass

A regular pass costs \$56/month. If you have a disabled ID card or you are 60 years of age or older, you can obtain a disabled/senior bus/trolley pass for \$15/month.

Golden Eagle pass to national parks

If you have a disabled ID and are eligible for Social Security you can get a Golden Eagle pass free.

Other resources

Learn to read at Read San Diego, Euclid and Market St.: must be 18 years or older.

Legal Aid: 1-877-534-2524

Consumer Center for Health Education: 1-877-734-3258

Alcoholics Anonymous: (619) 265-8762

Narcotics Anonymous: (619) 584-1007

Access and Crisis Hotline: 1-800-479-3339

Teen Hotline: 1-866-210-5221

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The San Diego Catholic Worker welcomes everybody and provides services to all, regardless of race, color, creed, religion, ethnicity, national origin, age, handicap, sex, or sexual orientation.

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