



Encyclical challenges the world to embrace radical change with humanity uppermost

By Denys Horgan
Editor of the San Diego Catholic Worker

When Barack Obama met with Benedict XVI earlier this summer, the president gave the pope a stole that had been draped over the dead body of the Redemptorist saint, John Neumann, for almost 20 years, and the pope gave the president a white, leather-bound and personally signed copy of his recent encyclical, "Charity in Truth."

To which Obama quipped: "I will have some reading to do on the plane"

He must have slept like a baby all the way home.

For Benedict is not an easy read. He's a theologian, and a German theologian to boot, and German theology is rarely simple.

Benedict is particularly profound. Commentators are still trying to figure out what he was thinking when, in September 2006, he quoted an unfavorable 14th century remark about Islam.

George Weigel, the arch-conservative Catholic columnist looked at the recent encyclical and proclaimed in *The National Re-*

See Encyclical, page 4

Downtown location **SD Catholic Workers preparing to celebrate 30th Anniversary by opening new House of Hospitality**

As the San Diego Catholic Worker prepares to celebrate its 30 years of service to the poor and homeless, it has decided to mark the occasion with the opening of the first true House of Hospitality in the city.

A house will be rented close to downtown San Diego and a national search will be undertaken for one or two experienced Catholic Workers to live in it as a core community. One house that is available is one of four small rental houses on the same property, which provides the opportunity to begin small and grow as needed.

The decision to open the House of Hospitality was taken enthusiastically at a meeting in St. Agnes Parish in Point Loma of 18 board members and supporters, Aug. 22. That meeting was the culmination of a series of Saturday meetings that began four months ago when members began to take a closer look at themselves to see how the Catholic Worker presence could be strengthened and the how the poor could be better served.

One of the deciding factors was the number of people who were contacting the Catholic Worker on a regular basis seeking opportunities to serve. Some of them had lived the Catholic Worker experience else-

where and, having come to San Diego, were looking for similar opportunities. The hope is that the new House of Hospitality will serve as a center from which Catholic Worker charitable and social justice and peace promotion activities will be coordinated.

A number of people at the meeting said the house would be primarily a place where hospitality would be practiced. We would have a community where nobody would be excluded and everybody would be made to feel welcome and embraced. It will also be a place of prayer.

Otherwise, there is no set plan for the house; it will develop in response to the needs of the people in the area and the prompting of the Holy Spirit. Its activities will probably depend very much on the people who live there.

A house has been found and enough money has been pledged to allow the house to be kept open for at least two years, by which time it should be well-established and self-sufficient.

The decision taken on Saturday will be formally ratified at a Catholic Worker board meeting Sept. 14, and more details will be released at the Thirtieth Anniversary Auction and Gourmet Dinner, Sept. 26, in St. Mary Magdalene Church Hall on Illion St.

The San Diego Catholic Worker did have a house on Imperial Ave., but closed it about 20 years ago. One man lived there and managed the property as a sort of halfway house for men struggling to recover their lives from the grip of addictions, but there was no core Catholic Worker community there.

The week Dorothy Day came to town and went shopping for a new girdle

By Michaeleen Saint-Laurent
Michaeleen Saint-Laurent has been teaching religion for over 40 years and lives in Laguna Woods. In response to an appeal in a recent issue of the San Diego Catholic Worker, she wrote this account of the time she spent with Dorothy Day here in San Diego. Other readers are invited to do the same.

I will always remember Thanksgiving week of 1971, the year our community welcomed Dorothy Day to San Diego. I had been an enthusiastic disciple of Dorothy since the 1950s, when I began reading *The Catholic Worker*, after my brother, Joe, had sent our family a subscription. In the 1960s, I had read her classic spiritual autobiography "The Long Loneliness," and her poignant narrative inspired me and changed my life. I enjoyed Dorothy's humanness, her vision, and her comings and goings as she struggled to

make Christ's love real in the midst of her marginalized friends.

One of the sisters in our convent, Sister Joyce Ann, mentioned that some friends, Art and Alice LaBarre, knew Dorothy, and since she was already scheduled to visit San Francisco, Alice would be happy to ask her to come to San Diego. Dorothy sent a postcard saying she would come.

She arrived by bus, and we took her to Christ the King parish for an evening Mass. We were running late, so we entered quietly through the side door. Dorothy went to bless herself with Holy Water, but the fount was dry. She whispered to me that she always sprinkled herself with Holy Water because it reminded her of her baptism. As we entered the church, the celebrant, Jesuit Father Bernie Cassidy, looked up and couldn't believe his eyes. He paused and gave her a public welcome. As it turned out, she had been kind and considerate to his mother years earlier.

I was teaching religion at Rosary High

See Dorothy Day, page 2

October Souper

The next Free Soup, Bread and Water Dinner and Discussion will be held Oct. 16 in Our Lady of Refuge Parish Hall in Pacific Beach. See details on page 4.

Urgent Appeal

People who want to donate items for the Silent Auction that will be held in conjunction with our Thirtieth Anniversary dinner are urged to contact Tina DiStefano at (858) 552-0817. This is our main fundraising event and we appreciate the generosity of the many people who donate items for the auction every year.

San Diego Catholic Worker

THIRTIETH ANNIVERSARY

Annual Dinner, Auction and Raffle

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From the Writings of Dorothy Day

Voluntary Poverty is Basic to Christianity



The following is excerpted from a letter Dorothy Day wrote in reply to an inquiry about how to run a House of Hospitality. It was published in a January 1948 issue of The Catholic Worker

We are convinced that the world can be saved only by a return to these ideas: voluntary poverty, manual labor, works of mercy, and hospitality. They are fundamental. They are more important than getting out a paper, than lecturing, than writing books. And yet we have to do those things because we must give a reason, as St. Peter says, for the faith that is in us.

With these war years, we have come to emphasize more our opposition to the use of force, the necessity of sanctity, the aiming at perfection and a spiritual renewal while undertaking the making of a new social order. Hence our emphasis on retreats.

To answer a few of your questions.

Help

We get helpers because we first of all do the work ourselves, scrubbing, cleaning, cooking, etc. If we have to do it alone, all right, but usually people walk in the door and seeing you enjoying yourself at such tasks as washing windows, they ask to help. I cooked last night to fill in when Jack English wanted to get away early to meet a friend. He is cooking because the colored man who cooked went off on a job. Jack met Mary Gill, spent some weekends there when he was in England in the service. He formerly started one of our houses in Cleveland. This afternoon I will start to wash windows, but someone will come along and help. The dignity of labor, the joy of it, the penance of it, a philosophy of labor—all these things are matters of discussion while we actually work

Leaders

We have no committees. Wherever in our houses we have had them they do not work. The person in charge of the house, living in the house, working there, is father and mother of the group. The Benedictine ideal, not the idea of majority rule. The leader may make mistakes, but he can repair them. He has to stand a lot of criticism, and keep going; or leave, or step down and let another take his place. People could take turns, but in general it is best to have one leader to take responsibilities and make decisions. We are absolutely opposed to committees. Personal responsibility, "littleness," are points too important to the work to be neglected. They are the very basis.

Money

Here where we get out the paper, we list what money comes in, we card catalogue it, because we send out the paper and have a mailing list. In the other houses what comes in is paid out for the bills, by the head of the house and his authority and integrity is not questioned. If it is, he just bears it, unjust accusation and insinuation. If he is in charge, he receives contributions, pays the bills, and keeps no books any more than the average family does. There is never enough to worry about.

Relation to the Hierarchy

We do not feel that we need permission from the clergy or Bishops to start a house to practice the works of mercy. If they do not like it, they can tell us to stop and we will gladly do so. But asking them to approve before any work is done is like asking them to assume a certain amount of responsibility for us. We are the gutter sweepers of the diocese, the head of our Detroit house said once. We have no official chaplains.

The original full text of this letter can be found at the "Dorothy Day Library on the Web" at URL: <http://www.catholicworker.org/dorothyday/>

Many lives, one person

A new modern Christian classic, maybe, but not the measure of 'Seven Storey Mountain'

IN DUE SEASON—A CATHOLIC LIFE

By Paul Wilkes

Jossey-Bass, 2009. \$24.95, 320 pp.

Review by Bill Pease

"In Due Season—a Catholic Life" made its way to my bookshelf because I requested it for my birthday. You should do the same for your birthday—or sooner. I did so on the strength of a review in the National Catholic Reporter which said that Paul Wilkes's autobiography, "the first 21st century Christian classic ... will rank alongside, not second to Thomas Merton's 'Seven Storey Mountain.' It is its companion volume." The allusion is appropriate because Merton is mentioned every few pages in Wilkes's book, surely the chief among the many people Paul Wilkes encountered as spiritual mentors, although the two never met

Of which life is this "Catholic Life" about? For Wilkes has led so many lives that his name hardly seems to identify one person. Do we mean the rambunctious altar boy in a Slavic immigrant family? The blue-collar workman making his way through college as a mediocre student? The Navy ensign who had a close-up sea encounter in the Cuban missile crisis? The domesticated householder in a Protestant marriage? The divorced man-about-town among other successful Manhattan writers? The promiscuous lover and eventual unlikely husband and father? The war correspondent in Bosnia? The Catholic Worker living in a group shelter of his own creating? The hermit working the soil on the grounds of a Trappist monastery? The disenchanted observer at a papal election reporting for Larry King Live? The Eucharistic minister on visitation in a hospital? The founder of a girls' orphanage in India?

Interesting to meet, difficult to live with

Each persona, each story makes for an engaging read in its own right. Wilkes brings his intense, wired personality to every phase of his memory and every chapter of his book. He must be an interesting person to meet, a trial to live with. He writes now devotedly of his wife, Tracy, but one wonders how he retained her during their early years together, how she survived his various flights into "roads not (yet) taken"

If he never got to meet Thomas Merton, he did meet Dorothy Day and was deeply influenced by her subtle, composed "presence" in the Catholic Worker household. With some exaggeration he refers to it as "one of the most famous addresses in Catholic America, 366 East First Street." (I doubt that most readers would recognize that address or the earlier Chrystie Street address I had visited.)

His experience with another apostolate and another well-known laywoman was quite different. This was Catherine Doherty a. k. a. Baroness De Hueck. When Wilkes visited her center in Combermere, Ontario, Canada, he was

Dorothy Day

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School in East San Diego at the time, and I had arranged with Sister Carmen and Sister Lillian a "Dorothy Day" event for our students, faculty and guests from peace groups in the area. I had prepared our wonderful young girls for her visit. We made sure that they knew the difference between Dorothy Day and Doris Day, and we enlightened those who thought Dorothy was a communist.

Dorothy came and spoke. She kept her talk simple. As a loving grandmother sharing her wisdom with her grandchildren, she portrayed for our students the essence of Catholic Worker life, and her subtle sense of humor shone through when she confessed that "houses of hospitality" sometimes felt like "houses of hostility."

She enjoyed the luncheon at the convent, commenting on its cleanliness, and the Holy Water in all our fonts thrilled her. (I had filled them up to the brim after our experience at Christ the King.) Sister Lillian took my picture with her enjoying a cup of coffee in the convent office. (One treat from which she didn't abstain.)

Dorothy asked me to recommend books for her to buy for her grandchildren. She said people often forgot that she was indeed a "grandmother." We went to a Catholic bookstore and found some titles for her to take home. I remember her mentioning how moved she was in San Francisco that Joan Baez had come to a peace and justice gathering at the cathedral and sang. She understood Joan's emotional makeup.

In the evening, we went to the Cardijn Center, a Catholic Action center in Old Town that was home to the Young Christian Workers, the Catholic Family Movement and the Young Christian Students. There we had more conversations on the war in Vietnam as well as non-violence and pacifism. She also spoke in support of Caesar Chavez and the grape

ill-impressed with how her followers deferred in awe whenever she spoke. At this point his writing has a typo, which I can't help but mention, along with my own different impression. The book refers to the Baroness's place in Harlem, as "Freedom" House, which Merton had admired. The correct name, as Wilkes no doubt knows, was Friendship House. Of my own brief visit there I only recall emerging from the subway into a street scene of blacks, a glimpse of how it is to be in such a minority. I remember much more about the branch Friendship House in Portland, Oregon, (later merged into Madonna House) and its dedicated workers. I heard the Baroness speak there once and she was indeed a dominating, Spirit-driven personality

Why not a Carthusian?

From personal experience I am left with another question. Whereas Merton was permitted a private hermitage only after years as an experienced Trappist, Wilkes established himself in one when first aspiring to join the Trappists. With a goal of solitude, was no thought given to the Carthusians in nearby Vermont, an order dedicated to eremitic prayer? For some years Merton considered moving over to the Carthusians, as other Trappists have done. (Cf my article in Commonweal Magazine, Feb. 29, 2008)

Near the end of the book there is one brief chapter that could be published apart. It has to do with Wilkes's later experience ministering in a hospital and his discovery of Christ's presence in unlikely patients there. Others undertaking this quintessentially Catholic "work of mercy" might do well to read Chapter 30 if nothing else. Or perhaps it would be better to wait until after the earlier chapters are read, for this is an unlikely horizon for the variegated paths that led up to it

Christian classic though it may be, cosmopolitan in content, sophisticated in literary style, it seems improbable that "In Due Season" will captivate the broad public that Thomas Merton's memoir did in 1948. Somehow in that decade with so many young men returning from the trauma of war, a war that at least held the nation in general unity and hoping for an epiphany beyond, "Seven Storey Mountain" rose up like distant unexpected lightning. Our society and our church are now in quite a different cycle of disorientation and the odyssey depicted here is unique. Unique, yes, but striking chords that should reach many readers in their differing journeys. An experience of the youthful Mr. Wilkes as an officer candidate bears noticing. In order to prove reluctantly that he knew how to swim (he didn't), Wilkes plunged in and floundered about in the water until he bumped his head on the opposite side of the pool. Not a bad metaphor for how most of us muddle through.

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

boycott. In this small and intimate group, we shared our hopes and dreams for a more just world.

Dorothy visited Mother Teresa's mission in Tijuana and Alice took her shopping, and she mentioned how much she appreciated her new girdle.

One afternoon we went to the convent chapel together to pray, and she commented on how she loved the Psalms and the Divine Office. I asked her if she had a copy of the "Prayer of Christians"—the American interim breviary—and she didn't. I gave her a copy, and she insisted that I write a note in it, as she wanted to remember me in her prayers. I would always be grateful for that moment, especially during difficult periods, failures and lapses, to know that I was being prayed for by Dorothy Day.

The last day of Dorothy's visit was on Thanksgiving Day. We drove her to the Los Angeles Catholic Worker, as she wanted to help prepare dinner with the newly-formed community. On the way, we stopped at the Sisters of Saint Joseph Motherhouse in Orange. Sister Ignatius (my English teacher who years before had me write a paper on "Pacifism"—a foreign topic for me) warmly greeted her. They embraced as kindred souls—both taking to heart the mandate to proclaim the gospel with head, heart and hands.

Even though I have never been a Catholic Worker, I join them in spirit, prayer and support, and my petition is that we all may know Christ's love in the breaking of bread and in the Eucharistic feast. Like Dorothy, as I bless myself with Holy Water, I too am reminded of my Baptism and God's call to build up the kingdom of God here on earth.

I thank you for having asked me to share this with you. The recollection and retelling of this blessed memory nourished my soul. How grateful I am to have met this holy woman, whose life brought Christ's light into the world.

Being available and free to do God's will constitute the basics of Jesuit spirituality

By Gil Gentile S.J

Fr. Gil is spiritual director of the San Diego Catholic Worker.

July 31 was the feast of Ignacio de Loyola —“Iñigo” in his native Basque—the founder of the Society of Jesus. He was born in 1491 in the northeast of Spain, of a noble family. He served at the court of Ferdinand and Isabela, was a proud and, according to his own admission, a vain soldier. He was wounded at the battle of Pamplona (1521) against the French where his leg was shattered by a cannonball. He was carried back to his ancestral castle and went through a very long, painful and frustrating recuperation. His vanity showed itself rather dramatically when he asked that his leg be re-broken and set again after it had healed crookedly the first time—he was concerned that given the custom of wearing tight leggings, he would not look good and people (women) might think he was ugly and reject him or make fun of him.

During the second recuperation he was so bored that he took to reading the only books that were available to him, “The Lives of the Saints” and “The Imitation of Christ”. This experience was a life-changing event for Ignacio and he underwent a profound conversion. He deeply regretted the sins of his past life and decided to give up his vain quest to be successful and to be esteemed in the eyes of the world and was fiercely determined to put his life at the service of the gospel and at the service of the Holy Father in Rome. It is said about him that in trying to convince Francis Xavier to join him in this endeavor, he quoted Jesus’ words, “What profit is there if you gain the whole world and in the process, you lose your soul.” This was a biblical rationale for Iñigo’s ideas about “disponibility” and “indifference.”

“Disponibility” is another way of saying “being available” to do God’s will; some have called this “apostolic readiness.” “Indifference” is about the freedom to be available and the freedom to do God’s will. In the beginning of the Spiritual Exercises, a 30-day retreat that he created to help people be disponible and indifferent, Ignatius proposes to the retreatant “The First Principle and Foundation” on which the Exercises are based:

*The goal of our life is to live with God forever.
God who loves us gave us life.*

*Our own response of love allows God's life to flow into us
without limit.*

*All the things in this world are gifts of God,
presented to us so that we can know God more easily
and make a return more readily.*

*As a result, we appreciate and use all of these gifts of God
insofar as they help us develop as loving persons.*

*But if any of these gifts become the center of our lives,
they displace God*

and so hinder our growth toward our goal.

*In everyday life, then, we must hold ourselves in balance
before all of these created gifts insofar as we have a choice
and are not bound by some obligation.*

*We should not fix our desires on health or sickness,
wealth or poverty, success or failure,
a long life or a short one.*

*For everything has the potential of calling forth in us
a deeper response to our life in God.*

*Our only desire and our one choice should be this:
I want and I choose*

What better leads to the deepening of God's life in me.

In 1969 just after I had entered the Jesuit novitiate of St. Andrew in Syracuse, N.Y, I read these words for the first time when I took a sneak peek at the text of the Spiritual Exercises. We had been instructed NOT to do so since, as the wise old novice master told us, the Spiritual Exercises were for “doing” and not for “just reading.” And besides, even though he didn’t say it, I realize now that he knew very well how spiritually immature and inexperienced we were about the ways of God and the ways of the world.

First impression: Ignatius was a madman

In any case, I remember very clearly marching into the novice master’s office and telling him with all the bluntness and the brashness AND the naïveté of youth that after reading the “First Principle and Foundation” I thought Ignatius was a madman. “Who in their right mind would not prefer health to sickness?” I asked with not just a little bit of arrogance. He very calmly answered that if Ignatius were a madman, then we were all wasting our time trying to be Jesuits or even just trying to be followers of Jesus for that matter. He gently reminded me that he had cautioned us not to read the text of the Exercises and then he suggested that I wait until I actually made the exercises before I passed judgment. He also suggested that when I at last really prayed the First Principle and Foundation, I just might find out that Ignatius’ ideas were perhaps crazy in the eyes of the world, but in

the eyes of God, they were inspired.—a madman perhaps by worldly standards, but a holy man of God by the standards of the Heavenly King.

All of that was 40 years ago. Since that time I have made two Ignatian “Long Retreats” (the full 30-day Spiritual Exercises), a few Nineteenth Annotation retreats (the Spiritual Exercises done over the course of a year) and countless eight-day Ignatian retreats. And each time I read the words of the First Principle and Foundation, I stumble a bit and then I regain my spiritual equilibrium and I remember the first time that I prayed over the First Principle and Foundation in my long retreat as a novice in 1970. This retreat especially was a retreat of election; that is, a spiritual process



St. Ignatius by Rubens (c.1600)

carefully structured by Ignatius to know whether God was calling us novices to be Jesuits or not.

After about 2 weeks of the retreat I felt that I had failed miserably and also that God had failed me. I left the house where we were making the retreat and started walking. That same wise, old novice master, who had been so patient with me, went looking for me in one of the community cars, found me and asked me where I was going. I told him that I wanted to go home. He said that instead of going home I should go back to my room and pray. I argued with him but fortunately he won the argument. He told me not to do anything, just to be quiet and see what happened.

Learning to let go

After a while I went back to my room to pray. I sat down on my prayer mat, lit a candle, closed my eyes and said something like, “God, I got nothin’.” I sat in miserable silence for a while and then slowly but definitely surely, I felt myself suspended over a deep, dark pit. Then two very large hands reached down and scooped me up, held me and lifted me over the pit and I felt safe, and for the first time in weeks, at peace; I wept tears of joy. After savoring these new feelings for a while I decided to write in my prayer journal.

As I wrote, I began to realize that I had not been disponible or indifferent; that making the perfect retreat and getting it all right had been my goal; that I had not “let go and let God.” When I realized that my own powers and knowledge and strength had failed me I was left empty and it was then, in that holy emptiness, that God could enter in. And he did so with those two huge, strong, loving hands. I took my first vows of poverty, chastity and obedience a year later and was ordained to the priesthood, seven years after that. On my best days I try to heed Ignatius’ words to hold my life in balance between finding God in all things, doing all for the glory of God, and listening to God’s spirit with a discerning heart. And I am encouraged in this challenging endeavor by

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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 denyshorgan@att.net

Health Care Fundamental

In Catholic theology, access to health care is a fundamental social good, because health is essential to human flourishing and the preservation of human dignity; as such, health care is an aspect of the common good. Society and the state have a dual obligation to protect the right to health care and to provide the means necessary for its fulfillment.

—Michael D. Place

America Magazine Aug. 17, 2009

Catholic Workers go to prison for refusing to quit HMO offices

Eight people including four Catholic Workers were charged with criminal trespass in the lobby of Wellmark Blue Cross Blue Shield in Des Moines, Iowa, in July. They were part of a group of about 40 that filled the lobby of the health insurance offices to “hold Wellmark accountable for the suffering denying claims and coverage of Iowans.” Most left when they were told to leave, but eight remained and were arrested. The group had demanded transparency and accountability for the profits gained and the decisions made for the healthcare needs of the Iowans that Wellmark Blue Cross Blue Shield serve.

Fasting with Rabbis

At the invitation of more than 13 American Rabbis, four members of the Saints Francis and Therese Catholic Worker community in Worcester, Mass., are joining in a monthly fast—Ta’anit Tzedek—to support relief efforts and to call for a lifting of Israel’s blockade of Gaza. Two of the four, Scott Schaeffer-Duffy and Brenna Cussen, are members of a Catholic Worker Peace Team that attempted to personally deliver medical supplies and toys into Gaza in May.

Better and Better Off

*The world would be better off
if people tried to become better:*

*And people would become better
if they stopped trying to become better off.*

*For when everyone tries to become better off
nobody is better off.*

*But when everyone tries to be better
everyone is better off*

*Everyone would be rich
if nobody tried to become richer*

*And nobody would be poor
if everyone tried to be the poorest*

*And everyone would be
what he ought to be
if everyone tried to be
what he wants
the other fellow to be.*

—Peter Maurin, October 1944

Encyclical

Continued from page 1

view that “the net result is, with respect, an encyclical that resembles a duck-billed platypus,” which was his way of saying it was a hodge-podge of Benedict’s social doctrine, of which Weigel approves, and Paul VI’s “Populorum Progressio,” which he calls “an odd duck” because, he says, it was out of the mainstream of Catholic social teaching.

On the other hand, the great Sri Lankan liberation theologian, Oblate Father Tissa Balasuriya faults the encyclical for failing to acknowledge the close association of the church with the invasion and plundering of the lands and the virtual extermination of the indigenous peoples of the Americas and Oceania. “The pope seems to overlook the inadequacies of the church in the course of history,” he wrote in the National Catholic Reporter.

What the encyclical does contain, however, and what is of value to Catholic Workers is a reminder of some of the most basic aspects of Catholic social doctrine along with an application of those principles to some of the problems of our times. Frequent reference is made, for instance, to the financial crisis that broke worldwide last year, globalization and what it means for markets and labor, and the environment and our responsibility to protect it as a God-given asset to be passed on to future generations.

Love needs direction

As the title suggests, “Charity in Truth” begins with the insistence that whereas the love of one human being for another is the driving force of Catholic social interaction, that drive will go astray if it is not enlightened by truth. “Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. In a culture without truth, this is the fatal risk facing love. It falls prey

to contingent subjective emotions and opinions, the word ‘love’ is abused and distorted, to the point where it comes to mean the opposite.”

Still, charity is not everything. A true understanding of this love is no substitute for social justice: charity demands social justice and transcends it. “I cannot ‘give’ what is mine to the other, without first giving him what pertains to him in justice. If we love others with charity, then first of all we are just towards them.”

On the question of human development, the encyclical insists on the centrality of a “true humanism” that is open to the “unconditional value of the human person” and all that that entails. Hence, whereas profit and wealth may be worthwhile objectives, they must be subservient to the rights of the workers who produce goods and the rights of consumers who depend on them.

Profit can be self-destructive

Besides, a singular emphasis on profit tends to be self-destructive. “Profit is useful if it serves as a means towards an end,” Benedict says. “Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty.”

Hence world hunger—which is not so much the result of a shortage of food, as the failure of institutions to deliver—should be addressed in a new and radical way. “It is ... necessary to cultivate a public conscience that considers food and access to water as universal rights of all human beings, without distinction or discrimination.”

As regards the “current crisis,” Benedict regards this as an indication of “a world in need of profound cultural renewal” and an invitation “to rediscover fundamental values on which to build a better future,” and “an opportunity for discernment, in which to shape a new vision for the future.”

Any takers, anyone?

Ignatius

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the knowledge that these are also the ideals of our Catholic Worker founders, Dorothy Day and Peter Maurin.

I know quite well after 31 years of priestly ministry, 40 years of being a religious, and meeting and working with thousands of truly holy people, including my brother-and-sister Catholic Workers, that as Jesus tells Martha, the busy one, “Only one thing is necessary.” And that one thing for me is so beautifully expressed in the inspired words of Ignatius of Loyola, a truly holy man of God: “*God who loves us gave us life. Our own response of love allows God’s life to flow into us without limit. ... Our only desire and our one choice should be this: I want and I choose what leads to the deepening of God’s life in me.*”

Send us your E-mail Address

The San Diego Catholic Worker is in the process of compiling a list of e-mail addresses so that we can disseminate information about Catholic Worker events in a more timely manner. If you send us your e-mail address, we will add you to the list. We promise that we will use this list only for Catholic Worker purposes and will never provide it to anybody else. Send the address to: info@catholicworkersd.org

Catholic Worker Meetings

There has been a change in the format of the San Diego Catholic Worker monthly meetings. For the foreseeable future we will celebrate a Eucharist with Fr. Gil at 7 p.m., immediately after our Board Meeting. Everybody is invited to this Mass. People are still invited, if they wish, to attend the Board Meetings, which begin at 6 p.m., when Catholic Worker business is being discussed. The meetings will be held and Mass will be celebrated in the Sacred Heart Parish Hall on Sunset Cliffs Blvd., in Ocean Beach on the second Monday of every month beginning at 6 p.m. The next meetings will be held September 14, October 12, November 9, and December 14. Our next Friday Night Souper will be held in Our Lady of Refuge Parish Hall, October 16. See notice on this page, lower left. All are welcome.

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.

Calendar of Upcoming Events

Mother Antonia’s Fiesta Grande and Silent Auction

Fund-raiser for the Servants of the 11th Hour of St. John Eudes, featuring full Mexican Buffet
Sheraton Carlsbad Resort and Spa. Friday, Sept. 11, at 7 p.m. Call (619) for individual (\$55) or table reservations.

Signs of the Times Dialogue: Option for the Poor

Keynote Speaker: William Headley, C.S.Sp., Dean, USD Joan B. Kroc School of Peace Studies
Hahn University Center, USD. Thursday, Oct. 1, from 7 to 9 p.m. Pre-registration \$10; \$15 at the door.

Joan B. Kroc Distinguished Lecture Series

Dr. Paul Farmer, medical anthropologist and human rights advocate who has dedicated his life to treating the world’s poorest people, will speak on development and sustainable peace.
Shiley Theatre, Camino Hall, USD. Thursday, Oct. 8, from 7 to 8:30 p.m. Admission Free.

San Diego Catholic Worker

Traditional Friday Night Free Bread-and-Soup Dinner and Discussion

Conversations with Dorothy Day

A Portrait by Sharon Halsey-Hoover

***Dorothy Day is mysteriously brought back to life
to share a cup of coffee,
read from her journals,
and talk about
the founding of the Catholic Worker***

**Beginning 6:30 p.m., October 16
Our Lady of Refuge Parish Hall
4226 Jewell Street, Pacific Beach**

For information call (619) 298-3755 or e-mail denyshorgan@att.net

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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.*

San Diego Catholic Worker

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Please note new Web Site: www.catholicworkersd.org

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“NEVER AGAIN, WAR!”