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## Are homeless people the victims of choice or their environment?

In one of his seminars last semester, Chris Morales, a graduate student at the University of San Diego's Joan B. Kroc Institute for Peace and Justice and living in the Catholic Worker House of Hospitality, learned that an understanding of the difference between the concepts of agency and structure can make all the difference between the way we see homeless people and help them.

I was excited at the prospect of studying in an academic setting the issues that I would sometimes experience as a Catholic Worker. Our in-class discussions, rooted in various authors' ethnographic and anthropological investigations, forced me to reflect on my own perceptions of the homeless in an intentional way.

After four months of study focused on homelessness, the difference between agency and structure was carved into my brain. Although I had some idea of the way these concepts played out in life, I had never known their names nor been able to define them so clearly.

### What difference does it make?

Whereas *Agency*, in this context, is described as the ability to take creative social action, *Social Structure* consists of the fixed pattern of relationships, positions, and numbers of people that constitutes the skeleton of social organization for a population. So what then do these concepts have to do with homelessness?

What I realized was that my perceptions of homelessness had been strongly influenced by my interactions with homeless people on the street. Take this hypothetical: Your average citizen is casually walking down a street and he or she sees someone sitting quietly on a blanket or leaning against a chain-link fence reading. At the end of that same street is someone who is standing on the corner taking swigs out of a brown bag, yelling obscenities at you as you pass by.

See **Homeless**, page 2



## Wisconsin labor union struggles garner the support of US bishops

By Denys Horgan  
Editor, San Diego Catholic Worker

In the midst of a nationwide effort to cripple labor unions, the U.S. bishops have reiterated traditional Catholic social justice teaching that workers have a basic right to organize and negotiate contracts

"Hard times do not nullify the moral obligation each of us has to respect the legitimate rights of workers," Bishop Stephen Blaire of Stockton, Cal., the chairman of the U.S. Conference of Catholic Bishops, said in support of a statement made by the Wisconsin Conference of Bishops.

### Traditional teaching

The statements were made in the midst of a struggle between Wisconsin legislators and public workers' over the rights of their unions. The legislators eventually passed a bill outlawing the rights of the unions to negotiate salaries on behalf of their members.

The diocesan statement also quoted Pope Benedict XVI's 2009 encyclical,

*Caritas in Veritate*: "The repeated calls ... for the promotion of workers' associations that can defend their rights must be honored today even more than in the past."

In his statement, Bishop Blaire said that the official positions of the Catholic Church on social justice are "not just political conflicts or economic choices; they are moral choices with enormous human dimensions.

"The debates over worker representation and collective bargaining are not simply matters of ideology or power, but involve principles of justice, participation and how workers can have a voice in the workplace and economy."

### Consistent support

These positions are articulated clearly in the "Catechism of the Catholic Church," which goes even further, saying: "Recourse to a strike is morally legitimate when it cannot be avoided, or at least when it is necessary to obtain a proportionate benefit."

—U.S. Bishops

**"We firmly oppose organized efforts, such as those regrettably now seen in this country, to break existing unions and prevent workers from organizing."**

See **Labor**, page 4

## House of Hospitality makes steady progress as people come and go

Two years have passed since the board of the San Diego Catholic Worker began to spend Saturday mornings discussing its future.

We were supplying a hearty meal to hungry people in Pacific Beach every Friday and distributing clothing down town twice a month. And, out of our largesse, we were supporting a number of well-deserving charities on both sides of the border. But—other than sending them money—we were rarely involved in the peace movement or the struggle for social justice, two mainstays of the Catholic Worker movement. Neither did we have a House of Hospitality, almost a *sine qua non* of a local branch of the movement.

### No two houses alike

Sure, we were aware of the fact that no two of the approximately 186 Catholic Worker groups were the same, but as we deliberated, we decided to do more. We would try to open a House of Hospitality where a small community of Catholic Workers would live and provide a focal point from which all our activities would flow.

Some six months later a house and some funding became available and we were able to rent 2428 L St., not far from the downtown. The house needed some work, largely cosmetic, which we undertook—we're not called Catholic Workers for nothing.

The work turned out to be a blessing. There was no shortage of people willing to lend their time and energy cleaning, scrubbing, painting and generally fixing up the house to suit our needs. Some were old friends we had known already and others were new people who were looking for an opportunity to volunteer as Catholic Workers. An even greater blessing was the involvement, for the first time in a long time, of groups of young people who came to help. Some were students from the University of California, San Diego, and some came from the University of San Diego. We even had a group from the local chapter of the University of Notre Dame Alumni Association.

### Generosity unlimited

Nor was there any shortage of people willing to donate, beds, mattresses, sofas, tables and chairs, kitchen utensils and everything else a house would need.

If providing opportunities for people to serve as Catholic Workers was one of our goals, we were already well on the way to success. We had a very successful Open House attended by friends, supporters and neighbors.

The house opened last September with Chris Morales and Katie Gosen living in it. Katie left a couple of months or so later. (She is still one of our best friends and supports all that we do.) Then Patrick Carroll came to experience community life and he is still with us. Nikolai Smith came from Wisconsin, stayed six weeks and went back again. So, at the moment there are just Chris and Patrick.

The house was not open very long when a young couple with a baby, refugees from Haiti via Mexico, arrived. The mother, Beatrice, was pregnant and expecting just before Christmas when the Haitian community in San Diego found a permanent

See **Hospitality**, page 4

## Friday Soup Supper

We are planning another Friday Night Soup, Dry Bread and Water Supper ("Souper") and as usual it will be held May 13 in the Parish Hall of the Church of Our Lady of Refuge on Jewell St., in Pacific Beach. We will have a presentation on the vibrant Fair Trade community in San Diego and the nation. Fair Trade coffee and chocolates will be served and people will learn how to become involved in the movement. Details have yet to be decided on. Watch out for more information the Website:

[www.catholicworkersd.org](http://www.catholicworkersd.org)

## Dates to Remember

*Catholic Worker Meetings and More*

March 25: Feast of the Annunciation  
**April 14: CW Board Meeting 6 p.m.**  
April 17: Palm Sunday  
April 21: Palm Sunday  
April 22: Good Friday  
April 24: Easter Sunday  
May 1: Mayday—World Celebration of Workers' Rights  
**May 12: CW Board Meeting, 6 p.m.**  
May 31: Feast of the Visitation  
June 2: Feast of the Ascension  
**June 9: CW Board Meeting, 6 p.m.**  
June 12: Pentecost Sunday

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## From the Writings of Dorothy Day

*Jesus is here  
and he's  
still waiting  
for us to feed him*



It is no use to say that we are born two thousand years too late to give room to Christ. Nor will those who live at the end of the world have been born too late. Christ is always with us, always asking for room in our hearts.

But now it is with the voice of our contemporaries that he speaks, with the eyes of store clerks, factory workers and children that he gazes; with the hands of office workers, slum dwellers and suburban housewives that he gives. It is with the feet of soldiers and tramps that he walks, and with the heart of anyone in need that he longs for shelter. And giving shelter or food to anyone who asks for it, or needs it, is giving it to Christ.

We can do now what those who knew Him in the days of His flesh did. I'm sure that the shepherds did not adore and then go away to leave Mary and her Child in the stable, but somehow found them room, even though what they had to offer might have been primitive enough. All that the friends of Christ did in His lifetime for Him we can do.

### Hospitality galore

Peter's mother-in-law hastened to cook a meal for Him, and if anything in the Gospels can be inferred, it is surely that she gave the very best she had, with no thought of extravagance. Matthew made a feast for Him and invited the whole town, so that the house was in an uproar of enjoyment, and the straight-laced Pharisees—the good people—were scandalized. So did Zaccheus, only this time Christ invited Himself and sent Zaccheus home to get things ready. The people of Samaria, despised and isolated, were overjoyed to give Him hospitality, and for days He walked and ate and slept among them.

And the loveliest of all relationships in Christ's life, after His relationship with his Mother, is His friendship with Martha, Mary and Lazarus and the continual hospitality He found with them—for there was always a bed for Him there, always a welcome, always a meal. It is a staggering thought that there were once two sisters and a brother whom Jesus looked on almost as His family and where He found a second home, where Martha got on with her work, bustling round in her house-proud way, and Mary simply sat in silence with Him.

### Replaying Lazarus and Mary

If we hadn't got Christ's own words for it, it would seem raving lunacy to believe that if I offer a bed and food and hospitality for Christmas—or any other time, for that matter—to some man, woman or child, I am replaying the part of Lazarus or Martha or Mary and that my guest is Christ. There is nothing to show it, perhaps. There are no haloes already glowing round their heads—at least none that human eyes can see. It is not likely that I shall be vouchsafed the vision of Elizabeth of Hungary, who put the leper in her bed and later, going to tend him, saw no longer the leper's stricken face, but the face of Christ. The part of a Peter Claver, who gave a stricken black man his bed and slept on the floor at his side, is more likely to be ours. For Peter Claver never saw anything with his bodily eyes except the exhausted faces of black people; He had only faith in Christ's own words that these people were Christ. And when the blacks he had induced to help him once ran from the room, panic-stricken before the disgusting sight of some sickness, he was astonished. "You mustn't go," he said, and you can still hear his surprise that anyone could forget such a truth; "You mustn't leave him—it is Christ."

*Excerpted from The Catholic Worker, December 1945. The writings of Dorothy Day can be read on the Web at <http://www.catholicworker.org/dorothyday>*

*Who's to decide?*

## All Catholics call themselves Christian, but only some Christians call themselves Catholic

By Bill Pease

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

It was the bumper sticker in the parish parking lot that got me thinking: "Nobody who supports abortion can be a Catholic." My thoughts were not so much about that particular issue, but the broader question of who defines what group any of us belongs to. We all have run into phrases like "Real Catholic" as opposed to "Cafeteria Catholic." (The former group usually constitutes itself as a watch & ward society to ride herd on the latter.)

However, if we look at the psychology at work, and the epistemology, is not each of us a cafeteria client in arriving at our adherence to a particular loyalty? We construct our notions over time from various input received from others. Even the most fundamentalist among us selects from the assertions others have presented. Is there anyone who succeeds in taking all canonical Scripture literally without some cutting and pasting?

We might try to stick to the current catechism of the church, but checking back to old Baltimore Catechisms and even earlier versions we might have to make some accommodations.

The reformers of the 16th century did not set out to form separate denominations. Their creeds continue—to this day—to affirm the "Catholic Church." It was only after excommunication that they gave up and took on different organizational names. Their own further fragmentation started with segments who at the outset saw themselves as better affirming the original name of the parental group.

### Catholics, Roman and otherwise

I recall many years ago attending an Episcopalian service, and as we stood at the entry, our accompanying friend introduced us to the rector with the explanation that we, the guests, were "Catholic." The rector replied, "Oh, we are Catholic also." It was hardly an occasion for counter-contradiction. I guess the modifier "Anglo-Catholic" was devised for that situation. I am somehow reminded of a statement attributed to Senator Joseph McCarthy, in which he disparaged someone as a "Commonweal Catholic."

For some years, my wife and I participated in a local United Church of Christ for Sunday worship while continuing to frequent weekday mass at the campus Newman Center. Since U.C.C. has a congregational center of gravity we never considered ourselves members of a new denomination nor as ex-Catholics. After some years our admiration for

the members of that particular congregation increased, but unlike others, we dropped out, not because we believed too little but rather because we believed too much—the creed recited at the nearby Catholic parish. So it was that we then changed our Sunday attendance to that parish.

### Combining disparate spiritualities

President Obama's friends among the clergy have made clear that he is a practicing, praying Christian despite his Muslim antecedents and middle name. Yet some scholar-mystics succeed in nearly combining such disparate religions. Early in the past century Louis Massingnon was actually converted to an intense Franciscan Christianity through his contacts with Islam, and his immersion in that religion continued through his life to the extent that he would appear to some to be Muslim. The Benedictine monk (Swami) Bede Griffiths became so advanced in Hindu spirituality that one could almost identify him with that faith as much as with Christianity. The late Raimundo Pannikar, a theologian at

the University of California, Santa Barbara, was a similar unapologetic hybrid.

In its history the Catholic Worker has been challenged by those who consider its philosophical opinions to be beyond the pale, and therefore unworthy of the adjective claimed. Some bishops may well have

been of that opinion. Perhaps only the heroic service to the poor in their dioceses prevented them from outlawing the local group being so named. Had that been the case, Dorothy Day would have respectfully transferred her work to a more hospitable locale. Basing so much of her doctrine on papal teaching she may have had no fear that the Pope would ban the use of the term Catholic for her enterprise, and he was the only one whose authority would count in that respect.

"When I use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean—neither more nor less." So is there no guide to how we might designate any sort of believer without resorting to the lexical anarchism of Lewis Carroll's Humpty Dumpty? In my youth I took part in a parish effort to canvas the neighborhood to locate inactive parishioners. Among the polite replies I received was one from a resident who stated that she was not interested, that instead she was a Christian. In the same era while engaged in an ecumenical social service project I was asked by a nice lady from an evangelical church, who was innocently seeking to define the scope of our gathering: "Well, we are all Christians—oh, do you Catholics call yourselves 'Christian'?"

"Yes."

## Homeless

*Continued from page 1*

Who will stand out more to the pedestrian?

For me, the negative interaction with the "crazy bum" was what always stuck in my mind, and there was a part of me that accepted the idea that homelessness is a problem of agency. When agency is the culprit, it is someone's lack of motivation—their substance abuse or their disapproval of the rat race, maybe—that dissolves their social safety net and pushes them onto the streets. Indeed, I discovered that a large quantity of the population thinks this way, and for possibly sound reasons—the homeless that they do meet are the ones yelling at their invisible friend on the street.

And yet, what of all of the wealthy and housed alcoholics and drug abusers? How have they managed to escape the wrath of homelessness? Could it be that there is a social structure that leaves some "at-risk" people on the street and protects others? What I learned this past semester is that there are indeed different levels of a structure that is pushing certain people to the streets. It can be seen at the micro level (isolation and segregation of the poor, family instability) and the macro level (housing and tax

policy). It is often not as overt as a bottle of booze and therefore often goes unnoticed. This quiet hand of injustice has many forms—the elimination of affordable housing, the disintegration of a social safety net, gentrification, and the lack of a living wage, to name just a few.

One cannot turn a blind eye on facts. Multiple studies have shown that 30-40 percent of homeless people have psychiatric disabilities and 30-40 percent have substance-abuse issues. It has also been well documented that the deinstitutionalization of mental hospitals released a majority of the nation's mentally ill onto the streets with nowhere to go, and that gentrification of the urban landscape and the lack of city planning to replace low-income housing that is lost in this process has increasingly marginalized a class of low-income, low-skilled workers.

The issue of whether the fault and cure lies with agency or structure is thus exposed. Which aspect we choose to acknowledge will affect our view of homelessness and how to help the people that line the streets, hiding from the cold wind and discouraging rain under tarps and bridges.



## Another highly successful dinner and auction

Once again our Annual Gourmet Meatball and Spaghetti and Silent Auction was a resounding success: we had a great turnout, the best-tasting meatballs in town, miles of juicy spaghetti, oodles of zesty garlic bread, and terrific bargains on the auction tables. But best of all, everybody who came had a most enjoyable evening. Of course nothing would have been possible without the support of the many intrepid volunteers who came early to prepare the food, stayed to serve it, and did not go home until everything was cleaned up. We are especially grateful for the abundance of beautiful and expensive gifts we received for the auction. The poor whom we serve will also be eternally thankful for their generosity. We are already planning for this year's event. It will be held early in the fall, but we don't have an exact date yet.

Here is a list of the donors who contributed so much to the evening's success.

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## New Center for Peace and Social Justice

Four groups renowned for their dedication to promoting peace, social justice and a sustainable environment recently opened The Friends Center, a place where individuals and groups working for peace will find a welcome and support.

The center, at 3850 Westgate Place in San Diego, is a unique collaboration between two historic peace churches and two well-established and respected non-profit organizations in the San Diego area: The Peace Resource Center, The American Friends Service Committee, The San Diego First Church of the Brethren and The San Diego Friends Meeting (Quakers).

Through the use of conflict resolution tools, community peacemaking activities and collaboration for nonviolent social change, The Friends Center will help make peace an achievable goal.

The Center is intended to be an enduring visual statement of the four partners' dedication to advancing peace, social justice and spiritual growth. And, as an environmentally-sound "green" building, it will be a witness to their commitment to living in peace with the environment and to wise stewardship of the earth's resources. Built and operated in collaboration, the building will daily demonstrate how organizations with common values can share resources and work together to create new models for social change.

The Friends Center was built primarily by volunteers and many building materials have been donated by environmentally-friendly firms. Its opening was celebrated over a three-day period, March 11, 12, and 13, with music and blessings.

### So when exactly did Jesus approve of Wikileaks?

When he was quoted in the Gospel of Mark, 4:22:

"For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light."

## 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*

### A democracy in theory only?

In principle, every American citizen has an equal say in our political process. In practice, of course, some of us are more equal than others. Billionaires can field armies of lobbyists; they can finance think tanks that put the desired spin on policy issues; they can funnel cash to politicians with sympathetic views (as the Koch brothers did in the case of Mr. Walker). On paper, we're a one-person-one-vote nation; in reality, we're more than a bit of an oligarchy, in which a handful of wealthy people dominate.

—Paul Krugman, NYT Feb. 21, 2011

### Going with the flow

*If you hire poor people to work for you, don't hold back their pay, whether they are Israelites or foreigners who live in your town. Pay them their wages at the end of each day, because they live in poverty and need the money to survive. If you don't pay them on time, they will complain about you to the Lord, and he will punish you.*

—Deuteronomy, 24:14-5

### It's not the fault of the poor

The real problem isn't cafeteria workers' medical benefits or custodians' pensions. It's the widening gap between rich and poor in this country; the combination of escalating forces that is putting middle-class life for many irretrievably out of reach.

—Sandy Banks, LAT, March 5, 2011

### A poem for our times

*Six humans trapped in happenstance,  
In black and bitter cold,  
Each one possessed a stick of wood,  
So the story's told.*

*Their dying fire in need of logs,  
The first woman held hers back.  
For the faces across the fire,  
She noticed one was black.*

*The next man looking across the way  
Saw one not of his church.  
He couldn't bring himself to give  
The fire his stick of birch.*

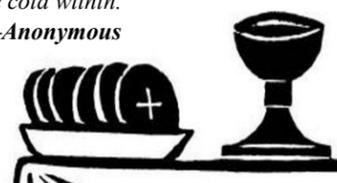
*The third man sat in tattered clothes  
And gave his coat a hitch.  
Why should his log be put to use  
To warm the idle rich?*

*The rich man just sat back and thought  
Of the wealth he had in store  
And how to keep what he had earned  
From the lazy, shiftless poor.*

*The last man of this forlorn group  
Did naught except for gain.  
Giving only to those who gave  
Was how he played the game.*

*The logs held tight in death's still hands  
Were proof of human sin.  
They didn't die from the cold without.  
They died from the cold within.*

—Anonymous





## PB Families Help out with Friday Lunch

For the second year in a row, children attending Kate Sessions Elementary School on Beryl Street in Pacific Beach collected hundreds of miniature bottles of shampoo and hair conditioner, along with bars of soap, tubes of toothpaste and tooth brushes and breath freshener, and distributed them to the people who share lunch with the Catholic Workers every Friday. Then last Christmas Eve some of the children and their parents helped serve the lunch and then shared the leftovers. Kate Sessions is an International Baccalaureate World School whose curriculum encourages children to be open-minded and caring people.

*Pictured above left are some of the parents and the children who collected the toiletries and served the meal.*

## Hospitality

*Continued from page 1*

home for the family. They had all been living in one room in the house. When one of our homeless Pacific Beach helpers got the flu he stayed in the house until he was strong enough to leave. We have had a few more people staying for a few days at a time. There are plans to open the house to guests, but all of us feel that we need a community of at least two full-time people, and preferably three, in order to provide ongoing hospitality for them

We are working on involving ourselves with peace and justice in San Diego and making progress slowly. We are also making more use of our Web site, for instance, making it easier for people who wish to be contacted on a regular basis or to become involved to give us their e-mail addresses. We are building up a listserve that will enable us to contact more supporters quickly. We are not donating as much as we did to some of the other charities we supported, but we are still serving a hot meal to 70 or 90 homeless people in Pacific Beach every Friday (the number depends on the time of the month: the earlier the fewer) and distributing clothing twice a month downtown.

### Meetings open to all

Our board meetings are held at the house on the second Thursday of every month, after which we celebrate a Eucharist with Fr. Gil Gentile S.J. The meetings begin at 6 p.m., and are normally attended by two or three visitors, some of whom come back and some have even joined the board. We also have more informal meetings beginning at 6 p.m., every Monday evening, except the Monday of the week we have our Thursday board meeting. The discussion can be wide-ranging, anything from house business to responding to requests for help from other groups. All our meetings are open to anybody who wants to attend. Other groups who wished to avail themselves of the premises for their own meetings have been welcomed.

Our board is as strong and as enthusiastic as ever. Tina diStefano is our president, Ken Daniszewski is our treasurer, Nancy Green is our secretary and Fr. Gil is our spiritual director. The other members are: Sharon Everett, Denys Horgan, Rick Landavazo, Pete Maher, Ned McMahon, Jim Thomas, Maria Marsh, Debbie O'Leary, and Jackie Smith. The board could not possibly function without the help and encouragement of literally dozens of dedicated supporters.

We are still looking for a couple of people, together or single, who have solid Catholic Worker experience and who are dedicated and willing to become full-time members of the community. They will be given board and lodging and a stipend if required. Their principal task will be to develop the Catholic Worker community in San Diego, oversee our activities, and help us grow.

When we put out the word that we were going to open a House of Hospitality, some of our friends—who knew

better than we did—asked if we knew what were doing, how difficult it would be, and what to expect. No, we didn't. However, the experience has been a great blessing to the San Diego Catholic Worker and to the people we serve and will continue to serve in the future.

In any case we are in line with the words of Dorothy Day herself: speaking of her own experience of a House of Hospitality: "So I don't expect any success in anything we are trying to do, either in getting out a paper, running houses of hospitality or farming groups, or retreat houses on the land," she wrote in January 1948. "I expect that everything we do be attended with human conflicts, and the suffering that goes with it, and that this suffering will water the seed to make it grow in the future.

"I expect that all our natural love for each other which is so warming and so encouraging and so much a reward of this kind of work and living, will be killed, put to death painfully by gossip, intrigue, suspicion, distrust, etc., and that this painful dying to self and the longing for the love of others will be rewarded by a tremendous increase of supernatural love amongst us all."

Seems we still have a long way to go.

## Labor

*Continued from page 1*

The U.S. bishops have consistently supported the rights of labor unions. In their 1986 statement "Economic Justice for All," they said: "The Church fully supports the right of workers to form unions or other associations to secure their rights to fair wages and working conditions. This is a specific application of the more general right to associate."

That statement also states that "Unions may also legitimately resort to strikes where this is the only available means to the justice owed to workers. No one may deny the right to organize without attacking human dignity itself.

"Therefore, we firmly oppose organized efforts, such as those regrettably now seen in this country, to break existing unions and prevent workers from organizing."

In 1981, Pope Paul VI had already regarded the church's support of unions as a consequence of its understanding of humanity when he said: "The purpose of unions is not simply to defend the existing wages and prerogatives of the fraction of workers who belong to them, but also to enable workers to make positive and creative contributions to the firm, the community, and the larger society in an organized and cooperative way."

In 2004, the Vatican's Pontifical Council for Justice and Peace submitted a compendium of the social doctrines of the church to Pope John Paul II, in which it supported striking "when it cannot be avoided, or at least when it is necessary to obtain a proportionate benefit." It also stated that the church "recognizes the fundamental role played by labor unions, whose existence is connected with the right to form associations or unions to defend the vital interests of workers employed in the various professions."

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## Catholic Worker Meetings

There has been another change in the format of the San Diego Catholic Worker monthly meetings. For the next three months at least we will meet on the second Thursday, and celebrate a Eucharist with Fr. Gil at 7:30 p.m., immediately after our Board Meeting. Everybody is invited to this Mass. The meetings will be held and Mass will be celebrated in the Catholic Worker House of Hospitality, 2428 L Street, in San Diego on the second Thursday of every month beginning at 6 p.m. The next meetings will be held April 14, May 12, and June 9. For up-to-date information about Catholic Worker activities in San Diego, please look at our Website: [www.catholicworkersd.org](http://www.catholicworkersd.org).

## 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.

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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, gender, or sexual orientation.*

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Please note new Web Site: [www.catholicworkersd.org](http://www.catholicworkersd.org)

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**"NEVER AGAIN, WAR!"**