

SAN DIEGO CATHOLIC WORKER



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Political science students collect food for Pacific Beach homeless

The SD Catholic Worker is particularly grateful to J.T. Smith, a professorial lecturer in the Department of Economics at San Diego State University, who has discovered a unique way of collecting food for the homeless of Pacific Beach.

Smith teaches a course on the U.S. legislative process that involves his class of between 35 and 40 students simulating the House of Representatives. They write Bills, hold debates, vote on the Bills and turn them into legislation.

But Representatives have to get elected, and today those campaigns cost an average of \$1 million each. So the students are required to find people willing to donate to their cause. But instead of money, the students collect commercial-size containers of food, each of which is set an exaggerated value by Smith. So, for instance, a large container of mayonnaise may equal \$36,000 and a can of vegetables could equal \$70,000.

The students are required to write letters and beg or cajole their relatives and friends to make donations, just like real politicians do. In terms of real money, each student brings along approximately \$150 of food which, multiplied by 40, would equal \$6,000.

What to do with all that food? It goes where Smith's mother-in-law, Betsy Winters, volunteers: the Catholic Worker Friday Lunch for between 80 and 100 people in Christ Lutheran Church in Pacific Beach. "I know from her what is needed," Smith said.

Islamic scholar to share views on Christianity

Dr. Bahar Davary, an assistant professor in the Department of Theology and Religious Studies at the University of San Diego, will be guest speaker at our next Friday Night Souper, in Our Lady of Refuge Parish Hall, in Pacific Beach, Feb. 15. Soup will be served at 6:30 p.m., and the talk will begin at 7:15.

Davary, who has a doctorate from the Catholic University of America and specializes in interreligious studies and the place of women in the Qur'an, will speak on Christianity from an Islamic point of view.

At USD she teaches courses on world religions, gender and Islam, and Islam and political order.



Dr. Bahar Davary



The Flight into ... ?

As we remember how Joseph and Mary fled with the infant Jesus into Egypt to escape the wrath of King Herod, we are reminded of the millions who have fled or been displaced by wars in Iraq and Sudan, and the countless thousands who have been driven from their homelands by oppression or harsh economic realities, many of whom have sought refuge and new lives in the United States from Mexico and other countries around the globe. We are reminded also of our Christian duty to welcome the stranger in our midst, not to build fences to keep them out.

La Posada to emphasize separation of families at Imperial Beach international border park

Christmas will be celebrated on both sides of the border at the 14th annual "La Posada Sin Fronteras" on Dec. 15 at 3:30 p.m. The theme this year is "Families Without Borders" and will bring awareness of the families that are separated because of current immigration policies.

Bishop Salvatore Cordileone, auxiliary bishop of San Diego, will be the main speaker at the event, which will be held at Border Field State Park. The park is unique insofar as it straddles the border with part of it located in Tijuana and another part in Imperial Beach. The posada, or Christmas festival, will take place on both sides of the fence that separates Mexico from the United States.

Some of the families that have been separated due to immigration policy will tell their stories at the park. Christmas carols will be sung and multi-cultural food will be served. Lanterns will be lit on a wall in the park to remember those who died trying to cross the border.

The American Friends Service Committee will sponsor the festival, along with other organizations such as Border Angels, the Episcopal Diocese of San Diego, the Interfaith Coalition for Immigrant Rights, and

the Roman Catholic Diocese of San Diego. For more information, call 619-233-4114 or 619-384-6852.

Peacemakers spend weekend protesting torture in the desert

By Nancy Bureson
Maryknoll Affiliate

The weekend of Nov. 17–18 is one weekend that will stay in my memory for a long, long time. Over the past three years, there has been a small but growing demonstration at the main gate of Fort Huachuca, located in the desert in Sierra Vista, Ariz., to protest our country's slipping standards on torture.

This year, seven members of the San Diego Maryknoll Affiliates group joined about 300 others who participated in the Southwest Weekend of Witness against torture. This event was held on the same weekend and in solidarity with the 25,000 people who were demonstrating to close the School of the Americas at Fort Benning, Ga., where Latin American soldiers are taught counter-insurgency and torture tactics.

Ft. Huachuca has a long history of complicity in torture, beginning with storing the materials from Project X in the 1960s to using those materials in developing manuals and lesson plans for the School of the Americas in Georgia. Most recently the connection of Ft. Huachuca and torture is traced to the detainee facility in Guantanamo Bay, Cuba.

Graduates in Abu Ghraib

In 2002, Brigadier General John Custer, second-in-command of Ft. Huachuca, went to Guantanamo on special assignment. In 2005, an Army investigation said that several graduates of Ft. Huachuca's intelligence school played a role in the torture at Abu Ghraib. The head of the military intelligence battalion at Abu Ghraib, Colonel Thomas Pappas, had been stationed at Ft. Huachuca until 2002. Major General Barbara Fast was Pappas' superior and was also the chief of military intelligence in Iraq during the Abu Ghraib scandal. She was the commander of Ft. Huachuca until June 2007. Brigadier General Custer has been the commander there since June 29, 2007. Something very troubling is that, in addition to training our military, many of the mercenaries (contractors) are now also being trained at the Military Intelligence School at Ft. Huachuca.

One of the reasons for participating in this weekend event was to try to learn more about what our government is and is not doing. Like most Americans, we all want to believe it when our President says, "We do

See **Torture Protest**, page 3

Jesuit volunteers offer opportunities to serve

Are you 50 or over? Semi-Retired? Retired? Eager to "give something back?"

The San Diego Region of the Jesuit-sponsored Ignatian Volunteer Corps offers you the opportunity to work with the poor two days a week, grow deeper in your Christian faith through reflection and prayer in the Ignatian tradition, and meet monthly with other IVC members and a spiritual guide.

For more information, contact Margie Carroll, Regional Director, at 619-881-9509 (mcarroll@ivcusa.org) or Pat Doyle, Regional Coordinator, at 858-751-0900 (pdoyle@ivcusa.org).

For the national website, please visit www.ivcusa.org

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From the Writings

of
Dorothy
Day

Good
Meal

For a Good Start

BELOVED—Joy be to you always!

(This was one of St. Paul's greetings.) Here it is time to write to you, our Catholic Worker readers, once again, our semi-annual appeal, for help to continue our work. Our problems are still with us, unemployment and unemployability. Automation is not the whole problem. There will always be destitution of mind and body in many of those around us. We cannot begin to deal with one without dealing with the other. Of course it is better by far that men should be given the means to help themselves. We agree that helping others to "help themselves" is a good thing. But a beginning must be made and often that is a good meal, a place to come to, and the society of others. "It is not good for man to be alone." Our God said it.

How to give a philosophy of work, that elusive thing Peter Maurin was always talking about. That is a problem that is always with us too. Because if fire is twice bread, as the Arabs say, work is thrice bread. It is good to write about this on St. Joseph's Day because he was a worker, on occasion homeless, a displaced person, in exile for a time, but usually with work enough for him and his Son. We know so little about him, only that he worked hard and dreamed when he was troubled, and prayed, but come to think of it, the Gospel did not say anything about his praying. But with the Benedictines, work is prayer. So we need to pray to St. Joseph to teach us how to work, what to work at, and where the work is.

New social order

If we had Peter Maurin's philosophy of work, we would not need to worry. He used to say to people looking for a boss, "fire the bosses." He used to say, "Work—not wages." He used to say, "Labor is a gift, not a commodity, to be bought and sold." All of these are hard sayings, hard to understand and to work out. But to act on them is to make a beginning in building another social order—to lay the first stone in the new city. In all these slums and skid rows of our cities, strangely enough, one sees these ideas in their faint beginnings. The man who makes a push cart out of a discarded baby carriage and collects rags, bottles, cardboard to sell for his rent money; Karl Meyer in Chicago collecting the discarded fruits and broken boxes and dented cans from the trash cans of the alleys of the Gold Coast in Chicago; Ed Forand at our place, going early mornings to the markets to get the discards and to give a token payment. And I remember too one of our early helpers, Charles Rich, who sold gardenias on the street to pay for bed and board and spent the rest of his time in our great libraries studying about God and man.

When I look around us at Chrystie Street's St. Joseph's House and at the Peter Maurin Farm I see how many there are among us who have a philosophy of work, earning their own way and responding to the needs of others in all the "service" work of putting meals on the table each day, cleaning, sorting out clothes, and in endless clerical work which goes with so widespread a community as ours, a never ending and time consuming work.

It is good to apologize here for all the letter answering we don't get done, what with too many people around, too much sickness this winter on all sides. Even to visit all our sick in the various city hospitals takes days. Please realize our deep gratitude and know that if you have not been thanked, our Lord blesses you the more abundantly to make up for our lack.

I am praying to St. Joseph to help us work harder, and to prompt your dear hearts to help us again, in the name of God who makes His sun to shine on the just and the unjust and who forgives us all our mistakes, seventy times seven times. May Joy, the light of our souls, be with you always.

The writings of Dorothy Day can be read on the Web at <http://www.catholicworker.org/dorothyday>



A Tale of Two Books

Believer's tolerance for reason is more reasonable than atheist's attacks on faith

By Denys Horgan

Horgan is the editor of the *SD Catholic Worker*

Earlier this year curiosity led me to read a book that attacked not just Christianity, and not just religion in general, but the fundamental idea of faith in God. I had a choice: there was the Oxford biologist Richard Dawkins' "The God Delusion," (Houghton Mifflin, 2006); the polemicist Richard Hitchens' "God is not Great: How Religion Poisons Everything," (Twelve Books, 2007); and the neophyte neuroscientist Sam Harris' "The End of Faith: Religions, Terror, and the Future of Reason," (Norton, 2005). To counteract what I thought would be an assault on either my faith or my reason, I also decided to read, more or less at the same time, "What is the Point of Being a Christian" (Burns and Oates, 2005) by Timothy Radcliffe, the former master general of the Order of Preachers (Dominicans).

Publisher's Weekly had this to say about Dawkins, so I passed on him: "For a scientist who criticizes religion for its intolerance, Dawkins has written a surprisingly intolerant book, full of scorn for religion and those who believe." Hitchens I knew from TV appearances and the occasional opinion piece, and dismissed as a glib, clever and popular, commentator on religion, so I wrote him off too. After all, wasn't it Hitchens who described Mother Theresa as a "fanatic, a fundamentalist and a fraud," because in his view she *only* ministered to the poor, and did not attack the root causes of poverty?

So I took up Harris, partly because of his aspirations to neuroscience and partly because of his California connections. He claims to be studying the neural basis of belief, disbelief and uncertainty at either UCLA or Stanford University. (On their Websites, Amazon.com says one, Barnes and Noble says the other, and in an interview Harris himself asked David Segal, a compliant Washington Post reporter, not to say where.) I took an interest in neuroscience when I was working as an editor at UC San Diego where a multidisciplinary study of neuroscience is all the rage, and taken very seriously. As the name suggests, neuroscience studies the nervous system, which includes cognitive science, which studies what happens in the brain when we think. I used to wonder if anybody knew or was interested in knowing what exactly happens in the brain when somebody makes an act of faith and whether what happens then is any different from what happens when they add two and two together, or recognize their father or mother, or whatever.

Hard-wired brain?

A couple of years previously I had read "Why God Won't Go Away" (Ballantine Books, 2001) written by Andrew Newberg, a professor in the Division of Nuclear Medicine and an instructor in the Department of Religious Studies at the University of Pennsylvania, and Eugene d'Aquili, a clinical professor in the Department of Psychiatry at the same university, along with a freelance journalist Vince Rause. They claimed, from a neuroscientist's point of view, that the human brain was hard-wired to believe in God. If so, from a believer's point of view, that ability would have evolved so that human beings would be able to recognize him/her. If Harris has read Newberg and d'Aquili, he does not name them in his bibliography, but he does mention Dawkins and Hitchens.

I embarked on "The End of Faith" with an open mind. If faith is bunkum, I want to know it. Life, after all, is short, and I would not like to fritter it away on a pointless pursuit. I was hoping Harris would challenge me to think about faith, but I was soon disappointed. It would be going too far to say he does not know what he is talking about, but what he talks about is not what I or many more like me call faith.

Here's the problem with Harris: He never defines what faith is, so we never know what he is attacking. He presents and rightly condemns many examples of believers' behaviors, from Deuteronomy's stoning children for turning to false gods (p. 18) to the use of torture to extract confessions from alleged heretics (p.85). No rational person, believer or unbeliever, would support such behavior today. It belongs to a primitive time when believers and equally non-believers practiced cruelty and violence as a way of life and of getting one's way. Terrible deeds are still done in the name of religion; but they are condemned as extreme and aberrations from the norm. Harris thinks they are the norm and he condemns moderation in religion for providing a cover for them.

No appreciation of complexity

Nowhere does Harris give any inkling of an appreciation of the complexity of faith. Even within the context of Christianity—not to mention the wider sphere of world religions—

the term has multiple meanings, but Harris confuses them all, rolling them into one big ball to be kicked around. This is not the kind of clarity and distinction one expects from a doctoral candidate in a major U.S. university.

He mocks the Eucharist: "Jesus Christ—who, as it turns out, was born of a virgin, cheated death, and rose bodily into the heavens—can now be eaten in the form of a cracker. A few Latin words spoken over your favorite Burgundy, and you can drink his blood as well" (p. 73). When he, a budding scholar—he would have us believe—takes such cheap shots at his subject, how can we—his readers—be expected to take him seriously?

No meeting of minds

In Harris' simplified world of black and white, there are people whose guide is pure reason and people whose guide is faith. There are no reasonable people who also believe, and there are no believers who can reason; reason abhors faith and faith abhors reason. The two are mutually exclusive, a view that is directly contrary to real-world experience.

Harris makes statements that are blatantly false and hopes to get away with them. For instance, he says "We are at war with Islam" (p. 109). I don't know who "we" are, but I am not and I don't know of anybody who is. Yet Harris claims that we are, and "unambiguously so."

He also says (p. 79) "... the most monstrous crimes against humanity have invariably been inspired by unjustified belief. This is nearly a truism." Of course it is not. The greatest crimes of the 20th century were committed by atheists running explicitly godless regimes: the likes of Stalin, Hitler, Mao, Pol Pot, and Kim Jong Il. Yes, but, Harris counters—stretching the definition of religious faith to include social theory—"Although these tyrants paid lip service to rationality, communism was little more than a political religion."

I've got to admit that I got tired of Harris's *ad hominem* arguments and *non sequitur* logic and I stopped reading him half-way through. But the book was a best-seller and won a 2005 PEN Award for nonfiction. Maybe there was something wrong with me, or something I didn't quite get?

So I checked a few other opinions. Miroslav Volf, a professor of theology at Yale University says in the Washington Post that the one constant in Harris's books is his absolutism about reason. Yet, as Volf, points out, "All of reason is informed by some faith, and there is no mature faith that hasn't been coupled with and enlightened by reason." Others had more damning things to say.

What this book ensures is the addition of the name of Sam Harris to the long list of false prophets foretelling the end of faith and the triumph of reason. He will not be the last.

Lessons to be learned

I wish Harris would read "What is the Point of Being a Christian" if only to discover how somebody so committed to faith as Timothy Radcliffe could also write so reasonably about it. He might even learn how to approach his subject with an open mind and discuss it with an appreciation and respect for people who disagree with him.

Radcliffe starts off with a question a friend had asked him: "Why be a Christian?" He says he was surprised by the question and replied: "Because it is true." His friend, of course, was not in the least impressed. The question evolved into "But what's the point of being a Christian? What's the purpose of it?" To which Radcliffe replied: "If Christianity is true, then it does not have a point other than to point to God who is the point of everything."

But when his friend said, "What do you get out of it? What does it do for you?" Radcliffe began to better understand what his friend was getting at, and a book was born. "There should be something about Christians that puzzles people and makes them wonder what is at the heart of our lives," he writes (p.2). "The Point of Being a Christian" attempts to describe what that something is, how an orientation to God manifests itself in the life of a Christian.

What might puzzle someone like Harris, right from the beginning, is Radcliffe's insistence that Christians might not be any better than anybody else. We are a church of sinners and leave ourselves open to ridicule when we pretend to be otherwise. But we believe in a merciful God and we live in hope that we are on the right track. Millions bet their lives on it. In fact, Radcliffe says, "the whole of this book is an exploration of hope" (p.5).

Moreover, we believe that the goal of our hope, God, is already present in our lives and manifests itself in the form of freedom, happiness and joy. This experience inspires and

See Book Review, page 4.

Annual Dinner and Auction

More than 300 friends have fun and raise record amounts to support Catholic Worker

A record turnout of at least 300 people raised close to \$15,000 at the Annual Gourmet Meatball and Spaghetti Dinner and auction in aid of the San Diego Catholic Worker at St. Mary Magdalene Church Hall, Oct. 13. While it would not be possible to list the names of all those who made the evening such a success, we list here the donors of items that were auctioned, the *Madrinas* and *Padrinos* who contributed cash to cover specific costs, and the volunteers who worked hard Friday and Saturday, preparing the food and the hall and cleaning up afterward. We, and more importantly the people we serve, are grateful to all.

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United Studios of Self Defense
The Wine Connection
Terry Whitcomb
Rick Wiles

A special word of thanks and appreciation is due to the small army of volunteers without whom we would not have had any dinner at all:

DJean Becker, Chefs Don and Arlene Coulon, Tara and Ryan Dell, Karen and Joe Kampp, Louis (our Friday lunch cook), Barbara Menard, Marlene and Bruce Miller, Mary Alice Mueller, Carolyn and Patrick Nolan, Terrie Ventura, John Yevtich, the young men from Saint Augustine High School, all the meatball rollers and bread butterers, the servers and the Western Service Workers who helped with the clean-up.

We asked for Padrinos and Madrinas to underwrite some of the costs of preparing the dinner and the following people made generous donations:

Masterpiece Concrete Compositions, Walter Andersen Nursery, Kathleen Spreen Christensen, Patricia and John Green, Jim Hoffman, Lillian and Al Macy.



Torture protest at desert camp

Continued from page 1

not torture." Sadly, the evidence is pointing to the contrary.

The event began on Saturday at Pima Community College in Tucson with an all-day educational program about torture. Rev. John Fife, co-founder of the Sanctuary movement and former Moderator of the Presbyterian Church, U.S.A., spoke on the "Moral Dimension of Torture." He opened his remarks by asking "Do you need to have a preacher tell you that torture is immoral?"

His comments were followed by Gail Brown, a civil rights attorney who coordinates death penalty issues in New Mexico for Amnesty International and co-founded No2Torture. She included in her talk a timeline of the events that have changed U.S. torture law following 9/11. She listed no less than 16 events, beginning with then Attorney General Alberto Gonzales' memo to President Bush stating that the Geneva Conventions are "obsolete." The slippery slope that we are heading down is frightening.

Perpetrators also suffer

Dr. Kathy Norgard, a psychologist with the Hopi Center for Resolution and Prevention of Torture, told us about the psychological damage suffered by the perpetrators of torture. Because the human brain isn't fully formed until age 25, we need to be very careful what we are training our young soldiers to do.

Putting a personal face on torture was a very powerful and compelling one-man drama by Hector Aristazabel, a Columbian, dramatizing his experiences of when he was tortured as a teen-ager. Some of his torturers had been trained in the United States.

On Sunday, when we arrived at the main gate at Ft. Huachuca, (about 90 minutes from Tucson), there was a small group of counter-demonstrators. We were demonstrating against the use of torture, so does that mean that they are for torture? The signs that we were using said, "No to Torture", and their signs said "Support the Troops." They shouted curses and epithets and called us unpatriotic. It's a sad commentary to realize that in the United States, standing up against torture is now considered "unpatriotic" by some people.

Patriotic to demonstrate

This peaceful, quiet and non-violent demonstration was attended by patriotic Americans who don't want torture being taught or perpetrated in our names or with our tax dollars. None of us want to become the evil that we deplore. We want to raise awareness in our country regarding our government's current policies. We are asking for congressional and public oversight as to what is being taught to our young men and women at Ft. Huachuca and other Military Intelligence training sites throughout the U.S, and we're concerned that what our military does to others, will come back to them.

For me, there were two exceptionally powerful things that happened during that day in the desert. Three people felt so strongly about the use of torture that they crossed over the barrier at the main gate and were immediately arrested for trespassing, conspiracy and failure to comply with the orders of a police officer. They presented a letter to the guards calling for an end to our country's use of torture. They are hoping to continue a dialogue with them about the techniques that are being taught there. They are Mary Burton Riseley, 65, of New Mexico, Betsy Lamb, 69, from Oregon and Jerry Zawada, 70, a Franciscan priest from Nevada. Last year, two other anti-torture protesters, Fr. Louie Vitale, OFM and Fr. Steve Kelly, SJ crossed the line and began serving their sentences while we were there. The night before Fr. Steve and Fr. Louie went to prison they received from Major General Antonio M. Taguba, who had conducted the investigation into the abuses at Abu Ghraib, a letter that in part said, "History will prove you right."

The experience ended on a high note when a bus with "Iraq Veterans Against the War" banner painted on both sides, came rolling by the crowd. That left the counter-demonstrators with the megaphone speechless.

Torture plus silence equals complicity. We cannot remain silent any longer. We must remove the scar in the desert and in our nation, and become once again a nation of ethics, morals and justice.



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 Ingrham - 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 mntally 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

Confronting fear of immigrants

"Be Not Afraid," an Ecumenical Theological Conference, will be held in Casa del Migrante in Tijuana, Jan. 21-24. The conference will begin with presentation by Fr. Richard Rohr and Brian McLaren at the University of San Diego on the U.S. side of the border, after which participants will go to the Casa del Migrante where they will stay for three days.

Among the resource people are: Bishop Samuel Ruiz, retired bishop of Chiapas, Rev. James Forbes, pastor of Riverside Church in New York, and Elsa Tamez, president of the Biblical Seminary in Costa Rica.

Conference fee is \$225. For more information, see: www.hearts4justice.org

Book Review

Continued from page 2

requires courage —"the virtue that we most urgently need in the church today"— to let God liberate us and fill us with joy, not just in mind, but specifically in our bodies. And being social we need to find unity and meaning in community, which requires healing (again, something lacking) within the church. Finally, Radcliffe says, we will be able to rest, be at ease, and play," that most eloquent sign of our hope."

These, then, are the true signs of a community of people in motion, all pointed in the one direction, pilgrims Radcliffe calls them: hope to carry them through adversity; courage, to face the unknown; free, not slaves to the past; happy and joyful, not sad; and at peace, making the most of the play.

I read somewhere that Radcliffe was sending the proceeds of "The Point of Being a Christian" to his community, Blackfriars Priory in Oxford, to pay for a new furnace that they were badly in need of. So, I bought three copies and gave two away. I wonder if Sam Harris would ever take the trouble to read a copy. And what would he say in reply?

Catholic Worker Meetings Schedules

Please note that SD Catholic Worker meetings are open to the public and begin at 6 p.m. on the second Monday of every month in the Sacred Heart Parish Hall on Sunset Cliffs Blvd. at Saratoga in Ocean Beach. Next meetings will be held Feb. 11, March 10, April 14, and May 12.

The Ade Bethune images on pages three and four are reproduced courtesy of the College of St. Catherine Library, St. Paul, Minn.

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, sex, or sexual orientation.

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