

## Cesar E. Chavez: "The Mexican-American and the Church"

*The following article was prepared by Mr. Chavez during his 25-day Spiritual fast and was presented to a meeting on Mexican-Americans and the Church at the Second Annual Mexican Conference in Sacramento, California on March 8-10, 1968.*

The place to begin is with our own experience with the Church in the strike that has gone on for thirty-one months in Delano. For in Delano the Church has been involved with the poor in a unique way that should stand as a symbol to other communities. Of course, when we refer to the Church we should define the word a little. We mean the whole Church, the Church as an ecumenical body spread around the world, and not just its particular form in a parish in a local community.

The Church we are talking about is a tremendously powerful institution in our society, and in the world. That Church is one form of the Presence of God on Earth, and so naturally it is powerful. It is powerful by definition. It is a powerful moral and spiritual force which cannot be ignored by any movement. Furthermore, it is an organization with tremendous wealth. Since the Church is to be servant to the poor, it is our fault if that wealth is not channeled to help the poor in our world. In a small way we have been able, in the Delano strike, to work together with the Church in such a way as to bring some of its moral and economic power to bear on those who want to maintain the status quo, keeping farm workers in virtual enslavement. In brief, here is what happened in Delano.

Some years ago, when some of us were working with the Community Service Organization, we began to realize the powerful effect which the Church can have on the conscience of the opposition. In scattered instances, in San Jose, Sacramento, Oakland, Los Angeles and other places, priests would speak out loudly and clearly against specific instances of oppression, and in some cases, stand with the people who were being hurt. Furthermore, a small group of priests, Frs. McDonald, McCollough, Duggan and others, began to pinpoint attention on the terrible situation of the farm workers in our state.

At about that same time, we began to run into the California Migrant Ministry in the camps and field. They were about the only ones there, and a lot of us were very suspicious, since we were Catholics and they were Protestants. However, they had developed a very clear conception of the Church. It was called to serve, to be at the mercy of the poor, and not to try to use them. After a while this made a lot of sense to us, and we began to find ourselves working side by side with them. In fact, it forced us to raise the question why **our** Church was not doing the same.

We would ask, why do the Protestants come out here and help the people, demand nothing, and give all their time to serving farm workers, while our own parish priests stay in their churches, where only a few people come, and usually feel uncomfortable? It was not until some of us moved to Delano and began working to build the National Farm Workers Association that we really saw how far removed from the people the parish Church was. In fact, we could not get any help at all from the priests of Delano. When the strike began, they told us we could not even use the Churches auditorium for the meetings. The farm workers money helped build that auditorium! But the Protestants were there again, in the form of the California Migrant Ministry, and they began to help in little ways, here and there.

When the strike started in 1965, most of our friends forsook us for a while. They ran- or were just too busy to help. But the California Migrant Ministry held a meeting with its staff and decided that the strike was a matter of life or death for farm workers everywhere, and that even if it meant the end of the Migrant Ministry they would turn over their resources to the strikers. The political pressure on the Protestant Churches was tremendous and the Migrant Ministry lost a lot of money. But they stuck it out, and they began to point the way to the rest of the Church. In fact, when 30 of the strikers were arrested for shouting *Huelga*, 11 ministers went to jail with them. They were in Delano that day at the request of Chris Hartmire, director of the California Migrant Ministry.

Then the workers began to raise the question: why ministers? Why not priests? What does the Bishop say? But the Bishop said nothing. But slowly the pressure of the people grew and grew, until finally we have in Delano a priest sent by the new Bishop, Timothy Manning, who is there to help minister to the needs of farm workers. His name is Father Mark Day and he is the Union's chaplain. Finally, our own Catholic Church has decided to recognize that we have our own peculiar needs, just as the growers have theirs.

But outside of the local diocese, the pressure built up on growers to negotiate was tremendous. Though we were not allowed to have our own priest, the power of the ecumenical body of the Church was tremendous. The work of the Church, for example, in the Schenley, Di Giorgio, Perelly-Minetti strikes was fantastic. They applied pressure- and they mediated. When poor people get involved in a long conflict, such as a strike, or a civil rights drive, and the pressure increases each day, there is a deep need for spiritual advice. Without it we see families crumble, leadership weaken, and hard workers grow tired. And in such a situation the spiritual advice must be given by a friend, not by the opposition. What sense does it make to go to Mass on Sunday and reach out for spiritual help, and instead get sermons about the wickedness of your cause? That only drives one to question and to despair.

The growers in Delano have their spiritual problems... we do not deny that. They have every right to have priests and ministers who serve their needs. ***But we have different needs, and so we needed a friendly spiritual guide.*** And this is true in every community in this state where the poor face tremendous problems. But the opposition

raises a tremendous howl about this. They don't want us to have our spiritual advisors, friendly to our needs. Why is this? Why indeed except that THERE IS TREMENDOUS SPIRITUAL AND ECONOMIC POWER IN THE CHURCH. The rich know it, and for that reason they choose to keep it from the people.

The leadership of the Mexican-American Community must admit that we have fallen far short in our task of helping provide spiritual guidance for our people. We may say, I don't feel any such need. I can get along. But that is a poor excuse for not helping provide such help for others. For we can also say, I don't need any welfare help. I can take care of my own problems. But we are all willing to fight like hell for welfare aid for those who truly need it, who would starve without it. Likewise we may have gotten an education and not care about scholarship money for ourselves, or our children. But we would, we should, fight like hell to see to it that our state provides aid for any child needing it so that he can get the education he desires.

Likewise we can say we don't need the Church. That is our business. But there are hundreds of thousands of our people who desperately need some help from that powerful institution, the Church, and we are foolish not to help them get it. For example, the Catholic Charities agencies of the Catholic Church has millions of dollars earmarked for the poor. But often the money is spent for food baskets for the needy instead of for effective action to eradicate the causes of poverty. The men and women who administer this money sincerely want to help their brothers. It should be our duty to help direct the attention to the basic needs of the Mexican-Americans in our society... needs which cannot be satisfied with baskets of food, but rather with effective organizing at the grass roots level.

Therefore, I am calling for Mexican-American groups to stop ignoring this source of power. It is not just our right to appeal to the Church to use its power effectively for the poor, it is our duty to do so. It should be as natural as appealing to government... and we do that often enough.

Furthermore, we should be prepared to come to the defense of that priest, rabbi, minister, or layman of the Church, who out of commitment to truth and justice gets into a tight place with his pastor or bishop. It behooves us to stand with that man and help him see his trial through. It is our duty to see to it that his rights of conscience are respected and that no bishop, pastor or other higher body takes that God-given, human right away.

Finally, in a nutshell, what do we want the Church to do? We don't ask for more cathedrals. We don't ask for bigger churches of fine gifts. We ask for its presence with us, beside us, as Christ among us. We ask the Church to sacrifice with the people for social change, for justice, and for love of brother. We don't ask for words. We ask for deeds. We don't ask for paternalism. We ask for servanthood.

