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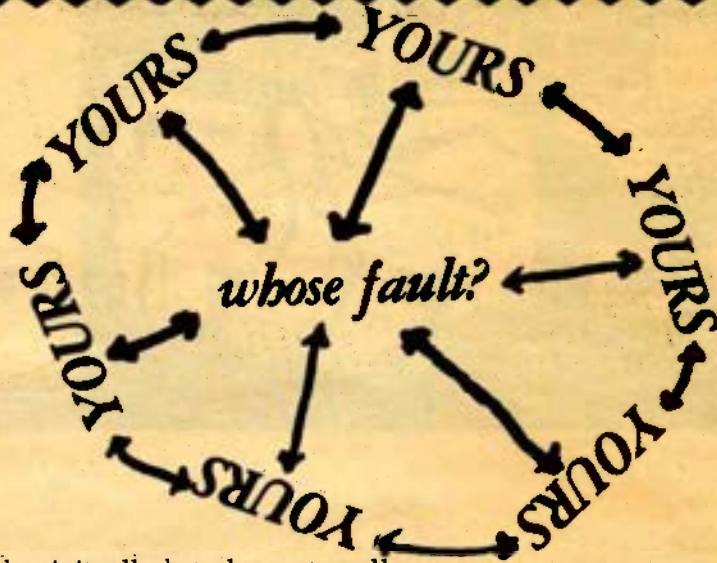


CATOLICOS POR LA RAZA

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## SNYDERITIS



It seems that every time that councilman Snyder attempts to help the Chicano barrio of Lincoln Heights, he winds up cagado. No sooner has the controversy died down over his proposed high rise housing project in back of Lincoln High School, then Art appears again on the scene trying to talk his way out of the mierda he has helped create on the Lincoln Heights jail project.

The charges and counter-charges are still being filed meanwhile the Chicano barrios continue to smolder with anger over the same pattern that Gringos employ when dealing with Chicanos. That pattern being one of "exploiting" the Chicano barrios. Chicanos are the loser once again. It happened last year, last month, yesterday and today and it will occur again tomorrow. Chicanos will continue to be losers until they can elect people that are accountable to them. Even though Lincoln Heights is part of the 14th councilmanic district, "Golden Boy" Art Snyder is not accountable to Chicanos there. The way the barrios are gerrymandered, Chicanos cannot elect one of their own because we would only have one-sixth of the total vote necessary to elect our candidate. Therefore politicians, such as Snyder, must be made accountable to us for every one of their actions that concerns our barrios. We must make them accountable not only

physically and spiritually but also materially for their actions. The three industrial firms, along with Snyder must be held accountable for the failure of the Lincoln Heights Project. If necessary, they must be picketed, boycotted and dealt with in such a way that they serve as an example of what happens to "exploiters" who come into the community under the guise of helping the disadvantaged. Hermanos, wherever you may be, organize and do your thing. Para fuera con los cagados! The power must rest with our people in the barrios.

Lincoln Heights jail has virtually been empty for the last five years. Many Chicanos from Lincoln Heights desired that it be put into use for helping Chicanos. An idea was fostered that it be converted into a job training and industrial complex for unemployed Chicanos. Since "Golden Boy" is the councilman for that district, his help was solicited and now Chicanos are once again paying dearly for it.

Three companies, Socoma Companies, Inc., Lady Fair Kitchens, Inc., and Monarch Electronics International, Inc., committed themselves as being the industrialists responsible for training the unemployed. The City of Los Angeles leased the empty jail to the companies in March of 1969 but the three firms have yet to start operating from that site. The three firms have al-

ready received more than \$1 million in government subsidies, from the total package of \$2,699,000, to help the so-called "disadvantaged people from East Los Angeles".

Chicanos from numerous community organizations have been questioning Councilman Snyder and the three firms about the project delays. True to form, Golden Boy Snyder and the three firms blame one another for the project failures. Socoma, Companies, Inc., and Lady Fair Kitchens, Inc., charge that the city refuses to move the remaining police facility out of the building. Monarch Electronics International, Inc. says it has not moved into the jail because the city demanded unreasonable renovations. The city in turn states that it could move out in 24 hours if the industrialists really wanted to use the jail. Snyder, meanwhile, wants to sue the industrialists for breach of contract. Mide Modell, president of Socoma Industries, Inc., charges that if Councilman Snyder had cooperated, the project could have been saved and would now be producing jobs for unemployed Chicanos. Modell said that as early as last August he offered to take over the project as the two other industrialists wanted to abandon it. Snyder would not cooperate in working out a new city lease for the jail with Modell.

whose

## MODEL CITIES

whose ?

Two years ago, Chicanos in the East/Northeast barrios were happily discussing what government money could do to create a new city, a model neighborhood that could serve as an example of planning and building for other Chicano barrios. Many of the Chicano residents felt that the promise and potential inherent in the model cities program was fantastic. Additional monies for schools, new economic development projects, better health facilities, adequate housing, opening of employment in many different fields never opened before, etc.

An application was prepared for monies to plan for a model cities. The application was sent to the Department of Housing and Urban Development (HUD) for a grant to plan a comprehensive model cities program. The East/Northeast Los Angeles area was considered as the model area. It is approximately 16 square miles of Chicano tierra. It consists of Boyle Heights, Lincoln Heights, Cypress Park, Elysian Valley and El Sereno. A figure of about 162,000 people, heavily represented by Chicanos live there.

Unfortunately, Chicanos now have misgivings about Model Cities. It is controlled by Mayor Yorty. The application reads that the Mayor or his lawful successor is the authorized representative empowered to act on behalf of the City of L.A. in connection with all matters pertaining to the request for financial assistance. It also states that the City of Los Angeles is a properly and validly created public body and that the City has the authority to adopt the structure that it wants to run the program. In essence, what they are stating is that the Chicano community has no voice in model cities and no power to authorize planning and construction in the way the community sees fit.

The question that Chicanos are asking themselves is, "Who is to run Model Cities in our barrios. Who is to control it?" In a democracy the people have the right to govern their own communities. But as of now, Chicanos do not politically control their areas. Art Snyder from the 14th councilmanic district alludes, not by the Chicanos choice, to be the people's voice. Gilbert Lindsey from the 9th councilmanic district attempts to speak for Chicanos in Boyle Heights. Now, surnames such as Snyder and Lindsey do not even sound Chicano and they are not. They are "questionably representing" our barrios because we are politically gerrymandered. They are not accountable to the Chicano community because they were not elected by the community but rather by anglos and blacks from their respective areas.

The same is true about the Model Cities Board which Mayor Yorty controls. He, along with the councilmen's approval, elected four Chicanos to sit on his board. His appointees were Nick Lucero from L.A. Times Boys Club, Lou Negrete from CMAA Head Start, John Leon from the Los Angeles City Schools, and Dolores Hernandez. They were not elected by the community to sit on the board, therefore they are not accountable to the Chicano community. It had been suggested that a community convention be held during which community representatives would be elected to the Model Cities Board, but Mayor Yorty and the two councilmen apparently felt that the process was too democratic to be used.

At a meeting at CSO two months ago, the four Chicano representatives agreed that the community had no say in model cities, that the power rested with the Mayor's office.

They also agreed in the form of a motion that was passed, that they would ask Mayor Yorty to hold community elections in order to truly gain community representation. Copies of their request were supposed mailed to numerous persons that were present at the meeting.

The Chicano community has expressed fear that the model cities program may be another Chavez Ravine, that if they have no voice now they cannot endorse model cities. Chicanos can no longer afford to let Mayor Yorty or anyone else speak in the name of the community without being accountable to them.

CSCLA MECHA, MAPA 40th and the Congress of Mexican-American Unity have passed resolutions against Model Cities as it now stands; i.e. little or no community participation.

A letter has been mailed out to community residents in the Model Cities target area, asking them a simple question, "Do you want Model Cities or not?" The question is not simple and obviously neither is the person who stated it. There are too many implications hidden therein and consequences to pay in answering the question as it is stated. Yes, we do want Model Cities. Yes, we do need Model Cities, but we want and need Model Cities as the people determine it, not as Yorty or any borderline Mexican wants it. We need full citizen participation because without it we can lose our homes, our voice in determining what is right and wrong. Beware of people who speak with forked tongues, whether they are Chicanos or not. If they cannot guarantee a Model for citizen participation, then they do not truly represent YOU. Organize! Organize!



# LA PALABRA

"McNeil Island Federal Penitentiary"

Steilacoom, Washington

Our incarcerated hermanos at Mc Neil Island Federal Penitentiary are busy turning out their newspaper editions of "La Palabra." They initially turned out a four page mimeographed paper but it has been reduced to one page because of the following story:

Every member of La Raza knows in his heart that the Southwest belongs to the Indian and to the Indio-Hispano people who make up la raza. He knows that he was robbed of his land, just as the Indian was robbed. He knows that he is discriminated against because of the color of his skin, his language, and his culture.

But often he does not know the full story of how all these things happened. Even if he knows, he often does not want to recognize what it means.

For the Anglo and other people outside New Mexico, the Tierra Amarilla courthouse raid of 1967 was a sudden event, out of the blue. Overnight, they heard about a land struggle in New Mexico. They too should know the long and tragic history that led up to that event.

The story that follows is largely based on articles by Professor Clark Knowlton at Texas Western College and Dr. Frances Swadish of Santa Fe, N.M.

Because the length of this article is so long, this will be the first of four installments, which will appear in La Palabra for the next few issues.

## THE GREAT LAND ROBBERY

The loss of land, of water and grazing rights, is old and new. When you go to the home of Benny Ortega in Hernandez, he might show you a letter he just received from the Forest Service, saying, "cattle bearing your brand ... (those letters always begin that way) were seen on such and such a date on U.S. Forest lands; they were trespassing. Get them off (or else). Federal agents drive through Benny's land without asking but his few cows are "trespassing." He remembers when his parents signed some papers that gave away their water rights; Benny's wife is glad that her parents did not sell.

If you talked to Roberto Tafoya in Los Alamos, near Las Vegas, he could tell you about how all his neighbors have been squeezed out by Texas ranchers buying up the land. He refused to sell, and has tried to support his family by odd jobs, like hauling bales of hay for \$5 a day. Sometimes he has to work for the big ranchers themselves. He is lucky to get such jobs.

Last August, he had taken an examination to work in a Colorado mine, and was planning to go if he passed. Maybe he has gone by now. If so, he did not go; he wanted to stay in the place where he was born, which he loves.

Max Trupillo of Vallecitos is a quiet man who knows many stories about the permit system and how people's rights have steadily been reduced in different ways. It used to be that people who had a cattle preference were allowed to graze a few horses and milking cows free; that has stopped. Every time cattle changes hands, the number of months preference is reduced---and the number of cattle reduced---many people are forced to sell their animals. "You don't know what it is to need a horse know what it is to need. A horse or cow means life itself to many people," Max told a forest ranger.

When there is work, such as fencing, the Forest Service contracts it out to a large company. The State Welfare agencies encourage people to move into town with their offers of help on finding housing; then the LAND GRABBERS come.

How did all this begin? (see the next issue of LA PALABRA for the second installment of this article).

La Palabra used to be mailed out but that so called privilege has now been terminated because of "The Great Land Robbery" story. No matter where Chicanos reside, outside or inside the walls, oppression exists. La Raza everywhere is proud of our pintos who have the guts to print the truth even though they know the consequences they will have to suffer as a result of it. Que vivan los pintos and may they be out joining la causa outside soon!

the

great

land

robbery

## Seeking Justice

Today, December 8, 1969, I must refuse induction into the Armed Services of the United States. Please understand it is difficult for me to communicate my feelings through writing, but nevertheless I will try to let you see through my window.

In my veins runs the blood of all the people of all the world. I am a son of La Raza, the universal children, and cannot be trained and ordered to kill my brother. When the first man was killed, too many had died. For my people, I refuse to respect your induction papers.

It is well known that Mexicans were among the first victims of your empire. The memory of the Mexican-American War is still an open wound in the souls of my people. The Treaty of Guadalupe Hidalgo is a lie, similar to all the treaties signed with our Indian brothers. The war did not end. It has continued in the minds and hearts of the people of the Southwest. Strife and bloodshed has never stopped between us. This society with its Texas Rangers and Green Berets has never allowed our people to live in peace. The blood is still moist on the land. Too many of my brothers have been killed fighting for a lie called "American freedom," both in our streets and in foreign lands.

My people have known nothing but racist tyranny and brutal oppression from this society. Your educational system has butchered our minds, stung our hearts, and poi-

soned our souls. You cut our tongue, and castrated our culture, making us strangers in our own land. The sweat of my people watered the fields and their aching bones harvested your food. Today we continue to do your sweat-work for you, with our hands and backs. Though you occupy the land you have not conquered us. I am a free man. I choose my own battles. My fight is here.

In the short time that you have held the land we have felt the pain of seeing beautiful lands turn into parking lots and freeways, of seeing the birds disappear, the fish die and the waters become undrinkable, seeing "Private Property" hung on a fence surrounding lands once held in common, and having our mountains become but vague shadows behind a veil of choking smog.

Your judges armed with the cold sword called law, held in the diseased arm of Justice, have frozen the life of my brothers in your barbaric prisons, scarring them deeply. A man steals to live and you call him a criminal and lock him up worse than an animal. A soldier massacres and pillages a village, and he is made a hero, awarded a medal. I believe that if it is wrong to kill within society, then it must also be wrong to kill outside of the society. I am of a peace loving people.

I see rabid leaders of this land live in luxury and comfort while they send my poor brothers to kill in a war no one wants to understand. The helpless and the innocent have lost on both sides as has been the

case in all wars. My ears hear the screams of the fatherless children, my heart hurts with the tears of mothers moaning for their sons, my soul shrinks from the knowledge of the unspeakable horrors of Song My and the rest to come. For the Vietnamese people, I refuse to respect your induction papers.

I cannot betray the blood of my brothers. We are all branches of the same tree, flowers of the same garden, waves of the same sea. The Vietnamese people are not my enemy, but brothers involved in the same struggle for justice against a common enemy. We are all under the same sky. East and West are one.

My heart is dedicated to seeking justice and peace in this world. My eyes see a new sun, with a far more beautiful horizon, where all the trees can see the sky and share the same water from the one river. I cannot fight for the enemy of the spirit of life. For my soul, I refuse to obey your induction orders.

Peace and Justice  
Manuel Gomez  
December 8, 1969  
Temescal, Califas  
Aztlán

Feb. 28

# CHICANO MORATORIUM

FOR FURTHER  
INFORMATION CALL

266-6237



mexico city

# American Baptist Headstart?



Head Start, according to the guidelines, is committed to give the pre-school child experiences that will help him on the road to learning. Alas, some of the experiences the children, staff and parents have had in the Head Start Programs in East Los Angeles are more like comedy sketches from a TV program. However, because the programs deal with our Chicano children and parents, these fumbling, bumbling programs are in many ways tragic. Except for the hard work of dedicated parents and teachers, the programs would be dismal. Pobrecitos los niños.

First of all, let's look at the qualifications of the directors of the three programs in East Los Angeles. Of the three men directing them, only one has had any experience in the field of education and none entered the job with Head Start experience. Jordan Franco and Luis Borunda wouldn't know a good program if they tripped on it. But when Franco was hired, the staff was told by the Cleland House Board that they (the staff) could train him. How about that? On the job training for the director of the program at \$1,000 a month. ABC (American Baptist Convention) Head Start administrative staff knew nothing about Head Start, having had no experience in East Los Angeles or in Head Start. So the teaching staff, aides, and parents, some with years of experience, had to train both Borunda and the ABC Head Start administrative staff.

Jordan Franco, from Orange County, gets advice and coaching from his good friend Lou Negrete. When Jordan reported for work, he found that the Cleland House Head Start Administrative Offices were not up to his high standards. He moved them away from the barrio to a location more in keeping with his taste (middle class, that is). Rumor has it that these fancy offices on Atlantic Square rent for hundreds of dollars more than the old offices on Brooklyn Avenue. Presently, the parents and staff are still aghast over the Christmas party that Franco gave the Head Starters. Despite pleas from the parents and staff that the children be given some type of gift for Christmas, as in previous years, Franco let it be known that, in his opinion, the Head Start children already had too many toys. So, no toys were given to the needy children, even though Franco spent much dinero for a big spread and lots of booze to impress the staff, and more important, the businessmen on Atlantic Square, Lou Negrete's coaching has paid off for Franco, for three times the parents have asked for his resignation and three times, Franco has squirmed out of it.

Luis Borunda, a seminary class-mate of ABC Board Chairman Horacio Quinones, come from Fresno. What he lacks in knowledge about Head Start, he makes up by quoting regulations and guidelines that are irrelevant to what is being said. Borunda was appointed by the ABC Head Start Board (which of course, means Quinones, who runs it) because of one outstanding quality, that of allowing himself to be a rubber stamp for the ABC Board.

Let's continue, for the opera becomes more chaotic and tragic. What about the chairmen of these boards. First, there is Charlie (Eastland Board member, YTEP Board member, etc.) Samario of the Council of Mexican-American Affairs Head Start. Samario has still not answered the questionable discrepancies of CMAA Head Start's previous fundings. He is the man who headed the CMAA Board under the corrupt Pacheco administration, when the monies for food, equipment and community aides had to be used for other things. He also went along with the inept administration of Pete "Pansas" Ramirez, who was rewarded for covering up for Samario and CMAA by becoming Director of Social Service at EYOA. But back to Samario, he is the one who, when the Eastland portion of CMAA Head Start classes boycotted and picketed "Pansas" Ramirez and CMAA Board, he labeled these courageous and dedicated staff members and parents as trouble makers and had CMAA drop the Eastland classes.

## birds of a feather flock together

Whittier College's Martin Ortiz will never rock the boat. If he does, how can he be an OEO Consultant, and a Chino Prison consultant, a narcotics expert, etc. Mr. Ortiz is so impressed with himself that he must remind everyone where he works by saying, "I just came from Whittier College" or "I have a meeting at Whittier College and..." Presently Ortiz is trying to convince the Whittier College Chicano students to demand of the President that he be given an honorary doctorate. But the Chicano students, as of now see right through him and realize his problem. How about an honorary doctoral degree for being a complete Tio Taco.

Last but by no means least is Reverendo Horacio Quinones of ABC Head Start who discovered the plight of the poorly educated Chicano after the Los Angeles Walk Outs. Horacio displays militancy, complete with oratory and the Chicano handshake. Still, deep inside he is still a minister who has come to East Los Angeles to enlighten us dumb Chicanos. Just ask him. On second thought, don't ask him, for he knows everything and this means that he will fly into a rage and start shouting. Recently the ABC Head Start Parents, the ABC Staff and the community has had several confrontations at the ABC Board meetings. The main complaints were the anti-Chicano and anti-community hiring practices of the ABC Board. The most glaring abuse was the hiring of two supervisors who were neither Chicanos or had previous Head Start experience in the barrio (again the teaching staff, aides, and parents were supposed to train their leaders). After several heated board meetings these supervisors were fired. After these confrontations, Horacio and the Board couldn't take it and since November the ABC Board meetings have been closed or in the morning when no one is able to come.

In early December, three positions were open at ABC Head Start: Head Start Curriculum Supervisor, Administrative Assistant, and Accountant. As usual, Bully Quinones dominated the board and convinced it to hire three people who were noted for their obedience to Quinones. Tired of the despotic ways of Bully Quinones and the weakness of Borunda, the oppressed teaching staff boycotted the new Curriculum Supervisor. When he was introduced, the staff read a letter from the newly formed organization Chicanos for the Betterment of Head Start, which denounced Quinones for hiring a man who is not from the community and has not worked in East L.A. for any length of time. The teaching staff agreed with the Chicanos for the Betterment of Head Start and later presented to Borunda a petition requesting the resignation of the new Curriculum Supervisor. A few days later the ABC Parent Advisory Committee met and asked for the resignation of the Curriculum Supervisor again. Borunda and some of his administrative staff entered the meeting and tried very hard to dominate it by throwing around guidelines and nebulous rules and regulations at the parents. Despite his inability to confuse and split the parents, Borunda finally did agree to the parents' demands and stated that the new curriculum supervisor would be terminated.

The parents, teachers, and community of East Los Angeles are tired of not having a voice in the Head Start Programs. They are fed up with its incompetent directors, corrupt boards, and insensitive and anglo-dominated administrative staffs. For four years the parents have been used as tools by these directors and boards. Parent Education should develop potential leaders. It hasn't. Our parents are not a herd to be led around by a corrupt Samario, an ambitious Ortiz, and an uncompromising Quinones. Why are the Head Start Programs run by boards and directors from outside East Los Angeles. (Two of the directors are from outside East Los Angeles County). Why are the guidelines ignored by these outsiders who never came near the barrios until they smelled money and power? Why is our community duped into supporting these education leaders who are neither Chicano oriented or much less educators? How can they be experts in education if they know nothing about education? Isn't it about time that the community started running their own programs? NOW! NOW!

### CHICANOS ARE NEEDED IN NURSING

The Mexican American Nurses Recruitment Program is looking for and screening interested men and women of all ages, to enter the local schools of nursing.

This program is funded by the federal government and operated by the East Los Angeles Health Task Force. The aim of the program is to increase the number of Mexican-Americans in the nursing profession.

If you are interested, call for an appointment:

Pauline Rodriguez  
Norma De La Haya  
910 S. Atlantic Blvd.  
263-9996



## This child goes to school hungry.

The LACC chapter of Movimiento Estudiantil Chicano de Aztlan (MECHA), is starting a "Free Hot Breakfast for Children" program in the Pico-Union district of the city February 2, 1970, at the Temple Methodist Church, 1575 West 14th Street, L.A.

Won't you commit yourself to a monthly contribution of a few dollars?

Or better yet, if you are (or if you know someone who is) a producer or wholesale dealer of eggs, bread, milk, canned fruit or fresh fruit, and would like to help in this endeavor, please contact us.

And please be sure to tell your friends.

## Won't you help her?

SEND YOUR CONTRIBUTIONS TO:  
MECHA PICO-UNION BREAKFAST PROGRAM  
Temple Methodist Church  
1575 West 14th Street  
Los Angeles, California 90015

Name \_\_\_\_\_

Address \_\_\_\_\_

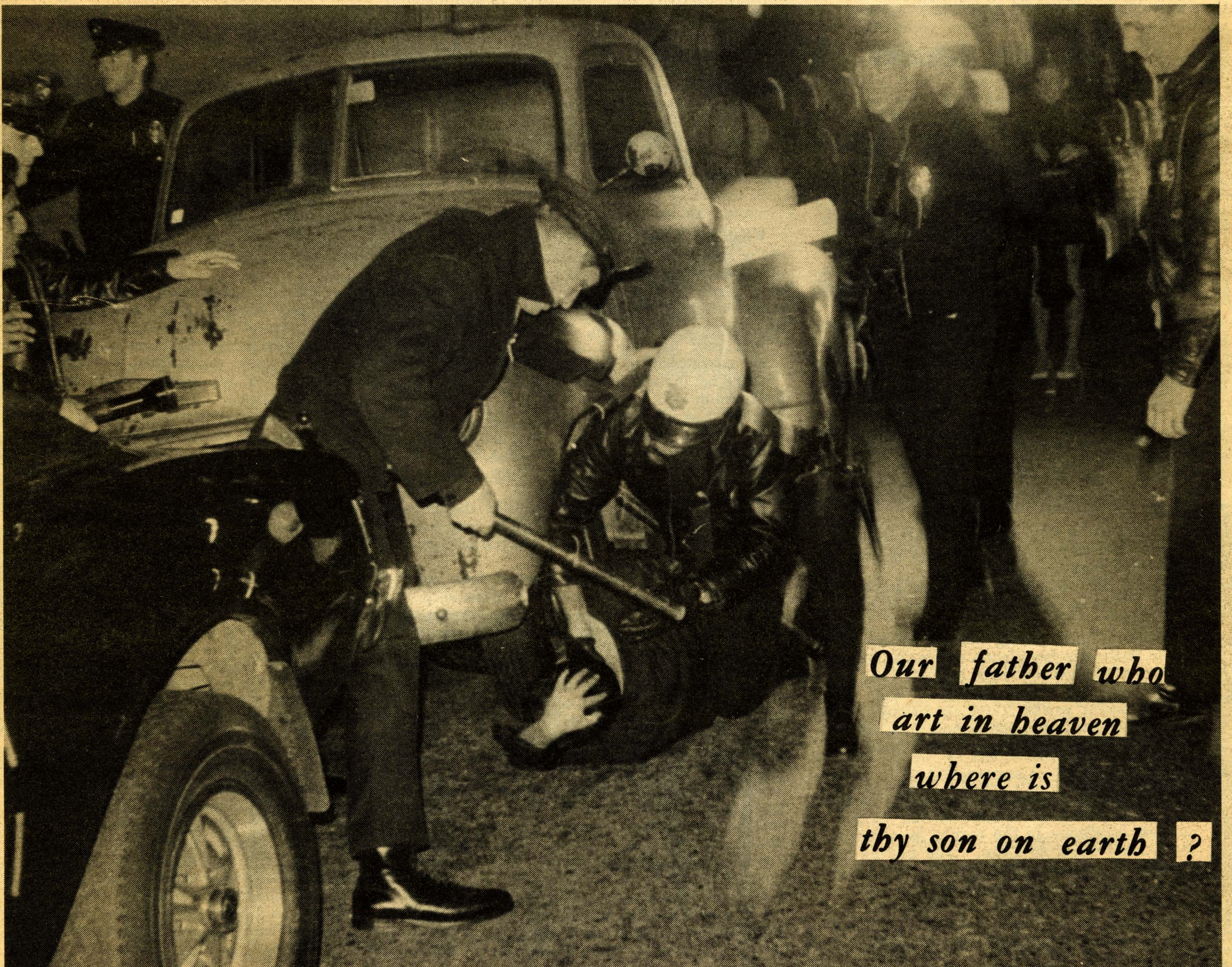
Organization (if any) \_\_\_\_\_

My company/ employer will donate food products and/or paper cups/plates as stated (quantity) \_\_\_\_\_ per month.

# CATOLICOS POR LA RAZA CPLR



COME NOW, YOU RICH PEOPLE! WEEP ALOUD AND HOWL OVER THE MISERIES THAT ARE GOING TO OVERTAKE YOU! YOUR WEALTH HAS ROTTED, YOUR CLOTHES ARE MOTH-EATEN, YOUR GOLD AND SILVER ARE RUSTED, AND THEIR RUST WILL TESTIFY AGAINST YOU AND EAT INTO YOUR VERY FLESH, FOR YOU HAVE STORED UP FIRE FOR THE LAST DAYS. WHY, THE WAGES YOU HAVE WITHHELD FROM THE LABORERS WHO HAVE REAPED YOUR HARVESTS CRY ALOUD, AND THE CRIES OF THE HARVESTERS HAVE REACHED THE EARS OF THE LORD OF HOSTS. YOU HAVE LIVED LUXURIOUSLY AND VOLUPTUOUSLY HERE ON EARTH; YOU HAVE FATTENED YOUR HEARTS FOR THE DAY OF SLAUGHTER. YOU HAVE CONDEMNED AND MURDERED THE UPRIGHT. WILL HE MAKE NO RESISTANCE? JAMES 5:1,18



Our father who  
art in heaven  
where is  
thy son on earth ?

# CATOLICOS POR LA RAZA AND MEXICAN-AMERICANS



We wish to share with you the feelings which gave rise to Catolicos Por La Raza. As Mexican-Americans and as Catholics you have a right to know.

Members of Catolicos Por La Raza (CPLR) are Catholics. We have gone to Catholic schools and understand the Catholic tradition. Because of our Catholic training we know that Christ, the founder of Catholicism was a genuinely poor man. We know that he was born in a manger because His compatriots refused Him better housing. We know that He not only washed and kissed the feet of the poor (Mary Magdalen) but did all in His power to feed and educate the poor. We also know that one day He rode through Jerusalem on a jackass and was laughed at, spat upon, and ridiculed. We remember, from our Catholic education, that Christ, our hero, did not have to identify with the poor but chose to do so. We also were taught that one day Christ went to the established church, a church which identified with the rich people, with people who were never ridiculed or laughed at or spat upon, and He took a whip and used it upon the money-changers of His day who, in the name of religion, would dare to gather money from the poor. And, finally, we know, as all Christians know, His love for the poor was so great that He chose to die for poor people.

We know these things because our Catholic education has taught us that these were the things Christ did, Christ who founded the Catholic Church. And we know further that if you or I claim to be Christian we have the duty to not only love the poor but to be as Christlike as possible.



Amid the grinding poverty of the real world of Hick's Camp, la casa de un pobre niño mexicano.

It is these feelings within us, as members of Catolicos Por La Raza, which led us to look at our Catholic Church as it presently exists. A Church which, for example in Los Angeles, would dare to build a \$3,500,000 Church on Wilshire Boulevard when you and we know that because of our poverty our average education is 8.6 years and many, too many of our people live in projects. How many churches, let alone million-dollar churches, did Christ build? We looked further and found that, although as a matter of faith all of us are the Catholic Church, nonetheless no Chicanos are able to participate in decisions within the Church, which are not of purely religious nature. Would you have voted for a million-dollar Church?

So many other considerations led to the creation of Catolicos Por La Raza. We

do not have the time or the money to print them all. But we do ask you to remember, as Mexican-Americans, as Catholics, as Chicanos, that as members of the Catholic Church, it is our fault if the Catholic Church in the Southwest is no longer a Church of blood, a Church of struggle, a Church of sacrifice. It is our fault because we have not raised our voices as Catholics and as poor people for the love of Christ. We can't love our people without demanding better housing, education, health and so many other needs we share in common.

In a word, we are demanding that the Catholic Church practice what it preaches. Remember Padre Hidalgo. And remember that the history of our people is the history of the Catholic Church in the Americas. We must return the Church to the poor. OR DID CHRIST DIE IN VAIN?

CATOLICOS POR LA RAZA

*"contrast between the grandeur of the church  
and the squalor of the home"*

"I love going to Church," the viejita said, smiling. "It's so beautiful there, and my house is so ugly."

Her words and her smile tell more than a personal story. They reflect a tradition of attitudes and conditions that have long prevailed among Chicanos. And they indicate what the Catolicos Por La Raza revolt is all about.

The Catholic Church gives the viejita a few hours of grace and beauty on Sundays. She is grateful, for it is a refuge from her living conditions on the other six days. But her gratitude and religious needs keep her from asking some crucial questions:

"Why must there be such contrast between the grandeur of the Church and the squalor of home?"

If the Church were made a little less grand, couldn't the homes of parishioners be made a little less squalid?

Should the Church just provide an escape from a rotting house, rather than a means of improving that house?

Catolicos are asking such questions because there are few places where the Church is more entrenched than in East Los Angeles, and few places where so many Catholics suffer worse living conditions. Take housing as an indication of how most Chicanos live (when they're not in Church, of course):

Recently, the L.A. County Board of Supervisors took a survey of housing in the East L.A. barrio. It showed that 72 percent of dwellings in the target area violate the County Building Code. The survey indicated that some 6,000 of the 8,200 homes covered require rehabilitation. Another study by the University of Southern California confirmed this finding; it described as sound only 15 percent of all housing units in East L.A.

What this means in terms of Chicano people's lives is large families crowded into small decaying houses and apartments. Home is a place of demoralization. So are most other buildings and facilities in the community...except, of course, for the Churches.

And how has the Los Angeles Archdiocese responded to Chicano housing needs? "We're not in the housing business," a Church spokesman said. And sure enough, the Archdiocese has not built a single unit of low-cost housing. When the chancery claims that their first responsibility is to serve the Mexican American people, it apparently does not include their living conditions.

The Archdiocese seems to question whether housing is its concern. Catolicos Por La Raza asks how a concerned Church can ignore these needs.

It's not as if the Archdiocese does not engage in building and property ownership. The fact that it controls about \$1 billion in holdings is proof of that. And it's not as if there is no precedent for Church involvement in housing for the poor. The archdioceses in San Francisco and other areas of the country have participated in many low-cost housing projects.

Why not in East Los Angeles, where there is a major housing crisis among devout parishioners?

When the Church does build on the East-side, it is rarely if ever with an eye to making basic improvements in social conditions. Little Chicano labor is employed in Church construction in the community; rarely does a Chicano builder or sub-contractor participate in such construction.

The new Santa Marta hospital---which the Archdiocese has used as an example of concern for Chicanos---is a good case in point.



True, the Cardinal promoted the project and got President Nixon to help raise the funds. True, the hospital is badly needed in the Chicano community (provided the emphasis is on caring for the poor, regardless of their ability to pay). But an opportunity to help economic conditions in the community by means of hospital construction has not only been missed---it was vehemently opposed.

An organized group of Chicano builders was actively seeking work on the hospital and other Church projects. Last summer, the group was in line for a Church demolition job. The project would have given them the chance to prove their competency to the Church, and would have provided a number of jobs for Chicano workers. But the chancery of the Archdiocese turned down their bid on the grounds that "these people can't dictate to us how we're going to spend Church money."

This attitude has carried over to selecting contractors for the hospital. The general contractor is, of course, a wealthy Anglo from outside the community. It is not certain as yet whether any Chicanos at all will be included in this \$4. million project for the Chicano community.

The social attitudes of the Archdiocese was beautifully summarized by a Church spokesman just after the Christmas demonstration by Catolicos. "Jesus' revolution was spiritual," he said. "How arrogant these demonstrators are when they invoke Jesus in this social and political revolt of theirs."

In reply, let it suffice to remind the chancery how Jesus chased the money-lenders from that beautiful, beautiful temple.

# Change Cambio Change Big Mover in Catholic Church



— The 1960s were defined by the rapidity of change, and nowhere did change hit with such hurricane force as where it was least expected — in the Roman Catholic Church.

A decade ago that church was looked upon as the most stable institution on earth, a citadel of unshakeable law and order, and something of an anachronism in a world being revolutionized by the forces of modernity. With the 1970s at hand, Catholicism is in ferment everywhere. The church has not known such turmoil since the reformation. But this time there is a difference: The new Luthers and Calvins are working within, not outside the institution.



Theologians are divided into contesting factions. Ten years ago they seemed invariably to speak with one voice, echoing the scholastic rigidities of curial Rome. Bishops and priests are squabbling in public. Controversial issues such as birth control, clerical celibacy, democratic procedures in the church, and free speech spur their debate.

### Some Priests Marry

Several bishops and thousands of priests have abandoned the ministry — some to marry with or without ecclesiastical approval. Many religious orders of nuns have been decimated. A significant number of those remaining are rebelling against traditional convent rules and regulations. Some nuns have kicked the "habit" altogether and are indistinguishable from lay women in their appearance, while others — at least for a while yet — are wearing updated versions of their former garb.

For the lay Catholic, the 1960s marked changes that he was brought up to believe would be out of the question at any time. These include:

—Almost complete disappearance of the Latin language from the liturgy.

—Abolition of the laws proscribing meat on Friday and requiring fasting in Lent.

—Frequent revision of the structure of the mass and other liturgical services to the point where it became necessary to issue missals and monastic chant books on mimeographed sheets.

—Ardent defense of the practice of contraception, while still officially outlawed, by members of the clergy and cloistered religious.

—Criticism of hierarchical decisions and of papal encyclicals — sometimes from the pulpit itself.

### Changing Doctrines

Even doctrines that once seemed forever frozen are, if not flatly denied, at least being widely re-interpreted, sometimes almost beyond recognition, in the light of theological "developments." The very notion of the church — now the people of God rather than the millions subscribing to "Roman obedience" — has been expanded to include Protestants, the Eastern Orthodox, and other Christians who in the 1950s were breezily dismissed as well-meaning victims of heresy and schism.

Common prayer with fellow Christians, formerly banned as a sign of theological "indifferentism," is now commonplace. Inter-communion with Protestants, an unthinkable practice in pre-Vatican Council days, is still prohibited but is being widely discussed and even more widely accepted as a logical development of the ecumenical spirit.

Roman Catholicism has not lost its specific identity during this tumultuous decade, but it is emerging with a character dis-

tinctly more Protestant. One result of the Catholic revolution is that Protestantism, too, has taken a fresh look at certain traditions maintained by Catholics during the centuries of estrangement. If Catholicism has been mildly Protestantized, it may also be true that Protestantism has been Catholicized in the process, though to a lesser extent.

### Vast Challenges

The guardians of both traditions generally recognize that modernity imposes vast challenges that can only be met by a common effort.

The basic questions are concerned with whether Christian belief and distinctive Christian communities can survive in an age shaped by the scientific mentality. Is Christian belief credible in an era marked by general knowledge about the psychological source of man's uncertainties, the ruthless study of ancient myth-systems, and the general conviction that mankind can, if it so chooses, survive through its own efforts, without direct supernatural intervention? (Probably the most-quoted dictum of the dying decade was Dietrich Bonhoeffer's statement that Christians have to learn to live as if God did not exist.)

The evidence of human perversity is on all sides, but the sense of personal sin is largely disappearing in the modern world. Will a religious tradition based on the notion that man is a sinner in need of redemption continue to have a hold on the new generation?

With man reaching into space, will the idea of a tiny planet being the spiritual center of the universe and the beneficiary of a divine redemption lose all its credibility?

### Eternal Destiny?

At a time when biologists are closer and closer to achieving mastery over both life and death and talk ever more confidently of creating the thousand-year-old man through cloning, do such concepts as the individual "soul" or a personal eternal destiny make sense?

At a less fanciful level, will it be possible for the coming generation, set on the pursuit of freedom and self-fulfillment self-defined, to accept an ancient moral code developed by and for men of an age that now seems light years away.

Such problems as these centering around the very credibility of Christianity, will preoccupy Christian leaders of the future.

Pope John, recognizing what he called "the signs of the times," brought the Italian word *aggiornamento* (updating) into the universal vocabulary. The pontiff whose impact on the world was the religious story of the 1960s put his own church and others as well on the right track. But the question now is whether the Christian churches will move fast enough to keep up with the exponential speed of change.

With John's successor denouncing the value of sociological research, as Pope Paul did recently, and the conservative forces in all the churches still holding fast it sometimes seems as if *aggiornamento* will be hopelessly bogged down by the perennial struggle between progressives and traditionalists.

### Notable Progress

Despite setbacks, the progress made in the 1960s was notable because it better equipped the Christian forces to meet the awesome responsibilities that they soon will face.

What about the future? What will the theologians, churchmen, and various hierarchies have to deal with? What changes can be expected? One can only surmise.

—It seems likely that before the new decade has run its course the ecumenical movement will have matured far ahead of the schedule originally set by its cautious clerical founders. The distinction between Protestant and Catholic will become even less sharply drawn. It is already true that for the progressive theologians, there is only Christian theology rather than sectarian branches of theology. For all this, there will

probably not be any corporate merger of the churches in the years ahead.

—There will probably be a falling-away of many as ecclesiastical affiliation diminishes in importance. However, religion may be taken more seriously by those who freely opt for it. Christians may choose to look upon membership as a "sign" to the world, showing the basic human and other-worldly values incorporated in their long tradition, rather than as a requirement for salvation or even a sine-qua-non of contact with the divine.

### Social Action

—The churches will divest themselves of more and more extra-ecclesiastical responsibilities, such as parochial schools, denominational universities, col-

legé, hospitals, and social-service agencies. At the same time clergy and religion will probably be more socially active than ever before; however, they will be engaged not as religious "professionals" but as men and women of the world taking their place beside others motivated by humanistic ideals.

—Vast congregations will be gradually replaced by smaller self-selecting communities, with the traditional liturgies adapted to the groups' special needs.

—One might look forward to a massive scholarly effort to relate Christian theology to contemporary developments in scientific and philosophical thought. It may or may not succeed, but the attempt is sure to be made.

The 1970s, then, promise to be a decade of transition for Christianity — from a guardian of cultural values to an exponent of new values neither slavishly dependent on the past nor subservient to the imperious technological spirit that seems sure to dominate life; from the privileges associated with being a bastion of the establishment to the obligations connected with playing the prophet in a world caught up in materialism; from the spokesman for Western man (and sometimes his master) to the servant of individual men.

The church, on the verge of the twenty-first century, may look a great deal like the besieged, powerless community of the first century that the Romans contemptuously called Christian.

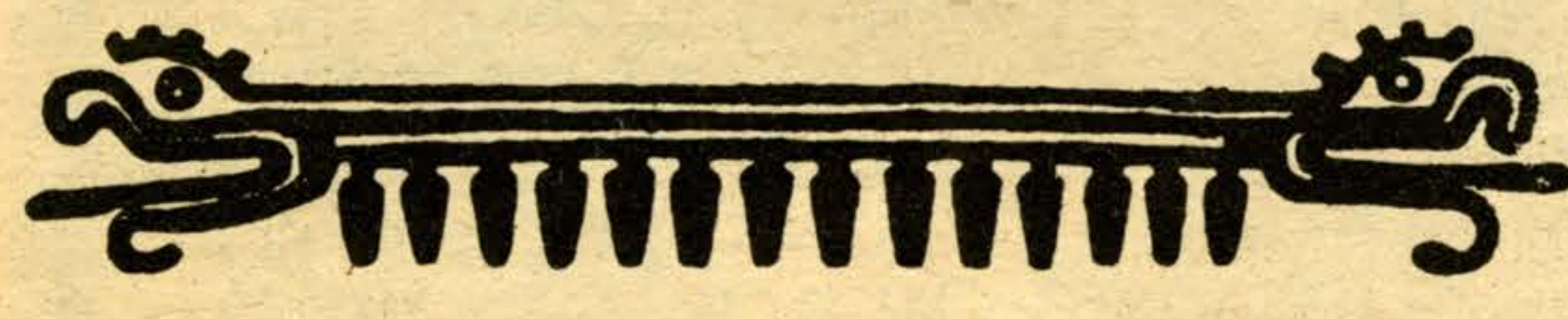
donde esta

dios?



donde esta dios?

1. un dia pregunte yo  
?abuelo donde esta dios?  
?donde esta dios?  
mi abuelo se puso triste,  
y nada me contesto.  
mi abuelo murio en la mina  
sin resos ni confesion,  
sangre, dolor, y malaria  
tiene el oro del patron.  
el oro del patron.
2. al tiempo pregunte yo  
?padre que sabes de dios?  
?que sabes de dios?  
mi padre me vio a los ojos,  
y nada me contesto.  
mi padre murio en el campo  
sin doctor ni curacion;  
y los enterraron los indios  
flauta de cana y tambor.  
de cana y tambor.
3. mi hermano vive en el monte,  
y no conoce una flor.  
no conoce una flor.  
sudor, malaria y serpiente  
la vida de lenador  
y que nadien le pregunte  
si save donde esta dios,  
por su casa no ha pasado  
tan importante senior.  
tan importante senior.
4. yo canto por los caminos  
y cuando estoy en prision.  
cuando estoy en prision.  
oigo las voces del pueblo  
que cantan mejor que yo,  
que dios vela por los pobres  
tal vez si, y tal vez no.  
los que es seguro es que almuerza  
en la mesa del patron.  
en la mesa de; patron.
5. que hay algo mas importante,  
popen este mundo que dios;  
y es que nadie escupe sangre  
para que otro vive mejor.  
y es que nadie escupe sangre  
para que otro vive mejor.





Bishop Parilla from Puerto Rico marches in solidarity with CPLR around St. Basil's.

# THE CHURCH AND LA RAZA

Chicanos throughout the United States are becoming aware that the Catholic Church must involve itself in their fight for self-determination. The Church must help lead the way, but in order to lead the way it must be truly "ecclesiastical" Church. The Catholic Church's credibility for the Chicanos that it seeks to Christianize is at an all time low and it can and will get lower unless the Church shows by example rather than just preach. Every phase of Church institutional life---parish, chancery, seminary, convent, social and educational institutions, mass media, organizations, and affiliates---has to be mobilized to help Chicanos.

The basic issue for the Spanish-speaking barrios is representation throughout the structure of the Church. There are over 12 million Spanish speaking people in the United States, over 90% of whom are Catholic. The Spanish-speaking community is the largest ethnic minority group within the U.S. Catholic Church, representing approximately 23% of the total U.S. Catholic population and 67% of the Catholics in the five Southwestern states (California, Arizona, New Mexico, Colorado, and Texas).

The total population of La Raza in the U.S. numerically exceeds that of sixty nations. Eleven Latin American countries and Puerto Rico, all with smaller populations, have their own hierarchy and have developed their own Catholic institutions. Puerto Rico, with a population of 2 1/2 million, has 4 indigenous Bishops. La Raza has over 12 million of its people in this country (California and Texas each have over two million), but not one single indigenous Spanish sur-named person among the 270 Ordinaries who constitute the National Conference of Catholic Bishops. La Raza is almost totally unrepresented in official national and diocesan appointments. There are over 720 priests in the diocese of L.A., yet only 5% of them are of Spanish surname. Despite the desperate need for educational assistance, there is no aid program to La Raza's people. In the 300 Catholic colleges and universities. The pattern is the same throughout the Church. It has been a determining influence on the negative attitudes of our young people toward the pursuit of the religious life as a vocation and the Catholic laity's disenchantment with official social and apostolic groups.

It is not the Church or more specifically the religious views that are inadequate to meet the needs of today's poor, but some of the men who help run the Church. Cardinal McIntyre, who runs the diocese of Los Angeles has for a long time suppressed not only the laity but also his priests and nuns. The order of the Immaculate Heart sisters

are still in disfavor with him despite the fact that many of them are relating to today's poor. Priests have relinquished their priesthood because they are not allowed to minister to the poor. Social action, to the Cardinal is regarded in the same vein as hell.

Last week, a delegation of Catholics Por La Raza paid a visit to the Cardinal. The purpose of the visit was to inform the Cardinal about the problems Chicanos face and to find out how the Church was involved in helping Chicanos.

The Cardinal responded by telling the delegation "we are aware of the militants and radicals in our society and we are prepared and trained to deal with them." Cardinal McIntyre apparently forgot that Jesus Christ was one of the most radical and militant men in his time. He threw out the merchants, money-lenders and changers out of the holy temple. He chased them out with a whip. He chased them out because he cared enough about his religion and Church.

The Catholic Church is one form of the presence of God on earth. It is a powerful moral and spiritual force which cannot be ignored by Chicanos. Furthermore, it is an organization with a tremendous amount of 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 barrios. We must 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 Chicanos in virtual enslavement.

Chicanos can profit from Cesar Chavez' experience in Delano. When the strike started in 1965, the California Migrant Ministry, a coalition of 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.

Soon the farmworkers 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 a priest was assigned to Delano to help minister to the needs of farmworkers. Finally the Church through pressure from the people, decided to recognize that farmworkers have their own peculiar needs.

When poor people get involved in a long conflict, such as a strike, or a civil rights drive, and the pressure increases everyday, there is a deep need for spiritual advice. Without it families crumble, leadership weakens, and hard workers grow tired. In such a situation the

spiritual advice must be given by a friend, not by part of 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 on to question and despair. We need a friendly spiritual guide. And this is true in every community where the poor face tremendous problems.

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 cause of poverty. The men and women who administer this money sincerely want to help. It should be our duty to help direct the attention to the basic needs of the Chicano in our society...needs which cannot be satisfied with baskets of food, but rather with effective organizing at the grass roots level.

Catholicos Por La Raza is calling for all Mexico-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.

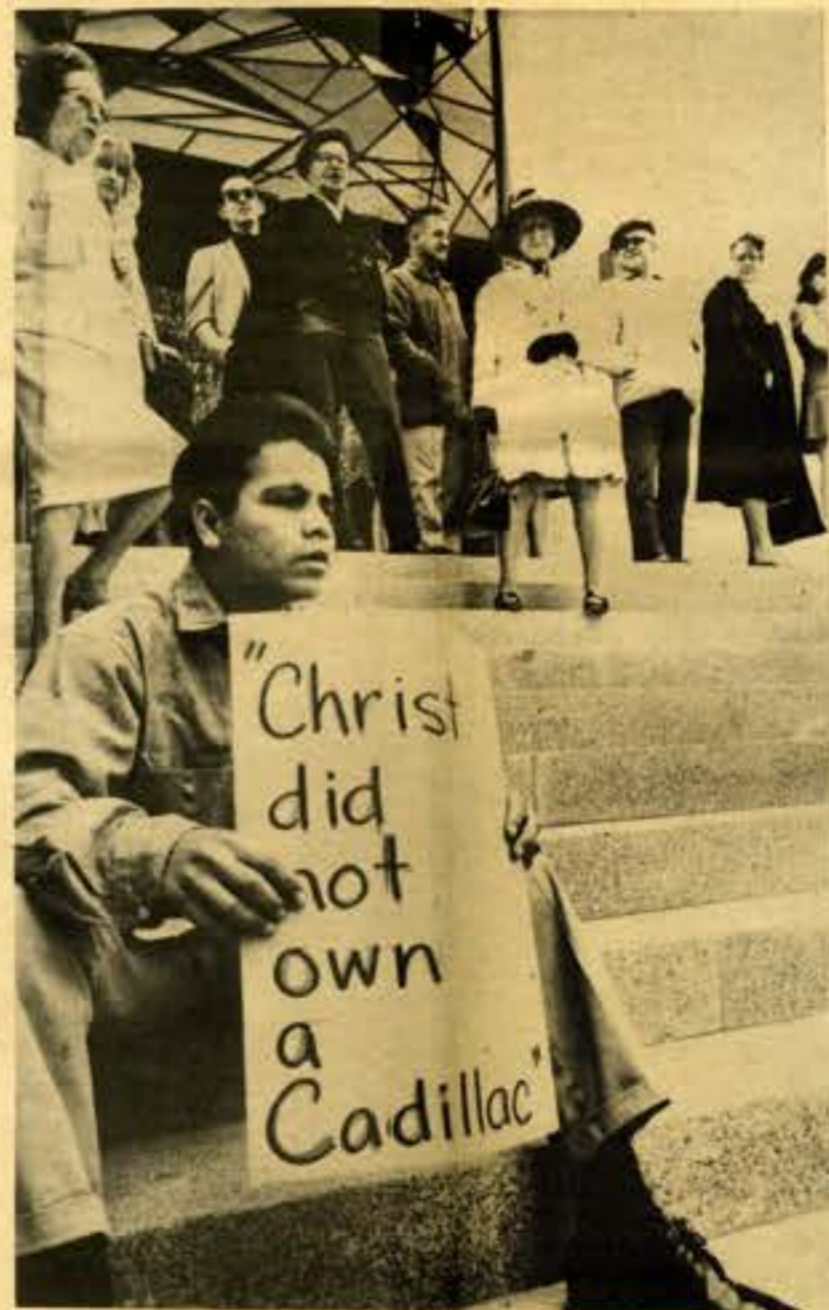
Saint Thomas says that concrete attribution of an authority is made by the people. When there is an authority opposed to the people, this authority is illegitimate and tyrannical. As Christians and Catholics, we can and must fight against the mismanagement of OUR Church.

The leadership of the Chicano 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 that our state provides aid for any child needing it so that he can get the education he desires. Like-education he desires. Likewise we can say that 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.

# COMMUNITY

- Neighborhood Adult Participation Program
- Belvedere Coordinating Council
- E.L.A. Welfare Planning Council
- Mexican Chamber of Commerce
- Human Resources
- Neighborhood Youth Corps
- County Probation "Rodeo"
- Housing Opportunities Center
- COHAM Council on Hispanic American Mission
- Episcopal Parish of E.L.A.
- La Raza Churchmen
- Fey Impacto (Inter-D)
- La Raza Newspaper
- Carta Editorial
- CARISSMA
- La Voz
- La Vida Nueva
- Cleland House
- All Nations Staff
- Plaza Community Center
- Euclid Center
- La Casa de San Gabriel
- La Beneficiencia Mexicana
- Welfare Rights Center
- Cal State L.A. Center
- Centro Joaquin Murieta
- L.A. County Human Relations Committee
- Urban Affairs Boyle Heights Schools

- Urban Affairs Community Relations
- E.L.A. Education Council
- Urban Affairs L.
- Community Advisory on Reforms in Education
- Mex.Amer. Studies of CSCLA
- Educational Participation in Education (EPIC)
- Educational Issues Coordinating Committee
- Foundation for Mex. Amer. Studies
- Latin American Higher Ed. Assoc. of Mex. Amer. Educators
- Mex. Amer. Teachers Assoc.
- American Federation of Teachers
- Alcoholism Forum
- Health Complaint Center
- E.L.A. Arca
- Health Task Force
- E.L.A. Free Clinic
- LUCHA---Narcotic Rehab.
- United Farm Workers
- United Steel workers
- UAW
- TELACU
- Clanton Market, Mex.-Amer.



- Cleland House Mothers Club
- Belvedere Fathers Club
- Brooklyn Fathers Club
- Brooklyn Fathers Club
- Roosevelt High Parents Club
- Breed Street Parents Club
- Eastman Block Mothers
- Garfield High Parents
- Lincoln High Parents
- Wilson Jr. High Parents
- Eastmont P.T.A.
- EMPLEO
- Mexican Amer. Youth Organization
- MALD
- ALMA
- SALUD
- Chicano Legal Defense
- E.L.A. Improvement Council

- Help Movement Service
- El Sereno Community Action
- Committee of 100
- MAYAS
- Police Malpractice Center
- MAPA
- Comite Pro. Liberation y Paz
- League of Mex. Amer. Women
- Save Hazard Park
- Belvedere Parks and Recreation
- Southern Calif. Soccer League
- Cleland House Senior Citizens
- Greater L.A. Citizens Committee
- C.S.C.L.A. E.O.P. Office
- MECHA Central
- Brown Berets
- BUSCA

# SUPPORT

## LA IGLESIA Y LA RAZA

Por todos los Estados Unidos los "Chicanos" se estan dando cuenta que la Iglesia Catolica debe participar en la lucha por el desenvolvimiento y propio bienestar del Mexicano o Chicano.

La Iglesia Catolica debe guiarnos a salir de nuestros problemas sociales, pero al fin de hacerlo francamente, necesita hacerse verdaderamente "Iglesiasica" y sincera. La creibilidad que busca la Iglesia Catolica para cristianizar al Chicano no es efectiva y es esa creibilidad desminulle dia por dia al no ser que ponga mejor ejemplo en lugar de solamente predicar. (La palabra de un hombre no cuenta sino compruebe su acciones).

Todos los medios con que cuenta la iglesia como templos, seminarios, conventos, escuelas, periodicos, hospitales, etc. deben de ser enfocados para ayudar a los Chicanos.

El principal problema en los barrios de habla espanola es la falta de representacion en la estructura de la Iglesia. Hoy mas de 12 millones de personas que hablan espanol en los Estados Unidos, de los cuales mas del 90 por ciento son Catolicos. La comunidad de habla espanola es el grupo etnico mas numeroso dentro de la Iglesia Catolica en este pais si tomamos en consideracion que los Catolicos representan solamente el 23 por ciento de la poblacion total, pero en los estados sur-occidentales (California, Arizona, New Mexico, Colorado y Texas) el 67 por ciento son Catolicos.

El total de la poblacion de Nuestra raza en los Estados Unidos es numericamente superior a la de 60 paises, entre ellos 11 Latinos Americanos y Puerto Rico los cuales con menos poblacion tienen representantes en todos los rangos de la Iglesia Catolica y desarrollan sus propias instituciones.

Puerto Rico con 2 1/2 millones de habitantes tiene cuatro Obispos nativos. En esta pais hay mas de 12 millones de nuestra gente. Cada estado de California y Texas tiene mas de dos millones y sin embargo de los 270 que componen la Conferencia Nacional de Obispos no existe uno solo con apellido de origen espanol. En la lista para promociones o nombramientos en la jerarquia Catolica tambien los nombres de origen espanol estan ausentes. Por ejemplo, de mas de 750 sacerdotes que llevan el cargo espiritual sobre los Catolicos de Los Angeles, solo un menor de 5 por ciento son de appetadivo Hispano.

A pesar de la desesperante necesidad de asistencia para el mejoramiento educativo de nuestra raza, no existe ningun programa en los 300 plantiles educativos Catolicos para aliviar esta situacion. Todo esto contribuye a la actitud negativa de nuestros jovenes para desarrollar sus aptitudes religiosas.

No son los puntos de vista de la iglesia sino la de sus representantes espirituales los que evitan la ayuda a los necesitados. Cardinal McIntyre representante de la diocesis de Los Angeles, California, todo el tiempo asi lo ha hecho y no solamente con sus filloreses sino con sus sacerdotes y monjas. La orden de las hermanas del Sagrado Corazon no reciben la ayuda necesaria del Cardenal a pesar de que la mayoría de ellas trabajan realmente por los necesidades de los pobres.

Algunos sacerdotes han abandonado las iglesias que se les designan por que no se les permite ayudar efectivamente a los pobres.

El Cardenal interpreta la Accion Social al igual que lo haria el diablo. Hace unas semanas una delegacion de Catolicos por La Raza trato de entrevistarse con el Cardenal con el proposito de exponer sus problemas y ver si era posible la ayuda de la Iglesia. El Cardenal les respondo: "Conocemos a los militantes y radicales de nuestra sociedad y estamos preparados y entrenados para hacerles frente." El Cardenal aparentemente olvido que Jesucristo, al cual el representante fue uno de los mas militantes y radicales hombres de su tiempo.

Jesucristo arrojó del templo a los comerciantes, y traficantes de la religión a latigazos. Los arrojó de la Iglesia por hacer mal uso de ella. La Iglesia Catolica es una de las formas en que Dios se manifiesta en la tierra. Esta es una fuerza moral y espiritual que los Chicanos no deben ignorar. Además la iglesia es una organización poseedora de una riqueza monetaria inmensa y si la iglesia esta para ayudar a los pobres debemos indagar porque esa ayuda no va a los pobres de nuestros barrios. Nosotros debemos trabajar juntos con la iglesia para desenmascarar a todos aquellos que se oponen para que la riqueza tanto moral como monetaria no sea un tabu para los Chicanos y mantengan a estos casi como esclavos.

Los Chicanos deben tomar ejemplo de la experiencias de Cesar Chavez en Delano. Cuando la huelga del campo empezo en 1965, una coalición de iglesias protestantes (California Migrant Ministry) llevando en mente que la huelga era una cosa de vida o muerte para el campesino, decidieron prestar todo el apoyo que estuviera a su alcance y poco tiempo despues no les importo la prision de las autoridades politicos ni las perdidas de dinero que experimentaban, ellos siguieron adelante al grado de que en una ocasion cuando 30 de los huelguistas fueron arrestados por gritar "Huelga, huelga," 11 de ellos eran ministros y todos juntos fueron a prision.

Pronto los campesinos empezaron a preguntarse: Porque Ministros? Porque no sacerdotes? Y esa pregunta se la presentaron a su Obispo. Pero el Obispo guardo silencio por mucho tiempo, hasta que vio que mas y mas campesinos demandaban un sacerdote y fue hasta entonces que cedio que uno fue para ayudarlos en sus necesidades espirituales. Tambien bajo preston popular la Iglesia Catolica se vio obligada a reconocer que los campesinos tenian sus propias necesidades y necesitaban distinta atencion.

Cuando el pueblo se encuentra en una lucha tan larga como la huelga y derechos civiles y aun mas la prision aumenta diariamente y existe una gran necesidad de aliento espiritual.

Sin el, las familias se derrumban, los lideres se debilitan, y los luchadores mas dedicados se cansan. En tal caso el aliento espiritual o consejo debe ser dado por un amigo, no por la oposicion. No tiene sentido ir a misa los Domingos en busca de ayuda espiritual, y en cambio recibir un sermon acerca de nuestra debilidad en la causa. Esto solo llena de dudas y desesperacion. Necesitamos un guía espiritual amigable. Esto pasa en toda comunidad que el pobre trata de enfrentarse a grandes problemas.

El lideraje de la comunidad Chicana tiene que admitir que nos ha faltado muchísimo en dar aliento espiritual a nuestro pueblo. Podemos decir, "Yo no siento tal necesidad. Yo me la pasare." Pero eso es una pobre excusa para no proporcionar ayuda a los necesitados. Tambien podemos decir, "Yo no necesito 'Welfare', quienes realmente se murieran sin la ayuda. Igualmente, quizas no habremos educado, y no mos importe las becas para nosotros, o nuestros niños. Pero si debemos luchar con todas nuestras fuerzas para que nuestro gobierno proporcione ayuda a cualesquier niño que necesite para que reciba la educacion que el desea. Igualmente, podemos decir que no necesitamos la Iglesia. Pero, hay miles y miles de nuestra gente que necesitan ayuda desesperadamente de esa institucion, y somos tontos en no tratar de ayudarlos.

Por ejemplo, las Caridades Catolicas, agencias de la Iglesia Catolica, tienen millones de dolares apartados para los pobres. Pero, por lo regular el dinero se utiliza para regalarte a los pobres canastas de comida, en lugar de tomar una accion efectiva para erradicar la causa de la pobreza. La gente que administran estos fondos sinceramente quieren ayudar. Es nuestra responsabilidad de ayudar a dirigir la atencion hacia las necesidades basicas de los Chicanos en nuestra comunidad... necesidades que no se pueden satisfacer con canastas de comida, pero en lugar con la organizacion efectiva de nuestro pueblo.

Como dicen Catholicos Por La Raza, "Hacemos un llamado a todos los grupos Mexico Americanos, que dejen de ignorar esta fuente de poder. No es solo nuestro derecho de pedirle a la iglesia que utilice su fuerza efectivamente en pro de los humildes, es nuestra obligacion de hacerlo. Debe de ser tan natural como apelarle al gobierno... y eso lo hacemos seguido.

Santo Tomas nos ensena, "El ser verdadero de cualquier autoridad nace del pueblo, y cuando una autoridad oprima al pueblo pobre esa misma autoridad es ilegítima y tiránica. Nosotros, todos, como buenos Cristianos y Catolicos debemos luchar contra las fuerzas anti-Cristo y maledar de nuestra Santa Iglesia Catolica Romana.



CPLR outside of St. Basil's after all night procession beginning at Chancery.





# PADRES We renounce forever the appearance and the reality of riches. We promise to work for the introduction of economic and cultural structures which will permit the poor masses to leave their misery

Declaration document distributed at the Second Vatican Council on December 7, 1965 by member bishops of the College of Bishops of the Roman Catholic Church.

We, bishops, meeting in the Second Vatican Council, having carefully considered the failure in our lives of poverty according to the Gospel; strengthening one another in a movement in which each of us would desire to avoid singularity and presumption; united with all our brothers in the Episcopacy; counting, above all else, on the strength and the grace of our Lord Jesus Christ, on the prayer of the Faithful and on the priests of our respective dioceses; placing ourselves through thought and prayer before the Trinity, before the Church of Christ, before the priests and the faithful of our dioceses, in humility and conscious of our weakness, yet strengthened by the firmness of our resolve, for which may God give us grace, commit ourselves to the following:

1. We will try to live according to the ordinary standards of our people as regards housing, food, means of transportation and all else. (See Matthew 5:3; Matthew 6:33, 34; Matthew 8:20.)
2. We renounce forever the appearance and the reality of riches, particularly in dress, and in the insignia of precious materials (these signs should rather be evangelical) (See Mark 6:9; Matthew 10:9,10; Acts 3:6).
3. We will possess neither moveable nor unmoveable possessions nor bank accounts, etc., in our own name; if it is necessary to possess anything we will place it in the name of the diocese, or societies or charitable works. (See Matthew 6:19,21; Luke 12:33,34.)
4. We will confide, as far as it is possible, the financial and material negotiations in our dioceses to a committee of competent laymen conscious of their apostolic role, with a view to being less administrators and more pastors and apostles. (See Matthew 19:8; Acts 6:1,7).
5. We refuse to be called orally or in writing by names or titles which signify grandeur and power (Eminence, Excellency, Monsignor). We prefer to be called by the evangelical name of Fathers.
6. We will avoid in our behavior and in our social relations whatever seems to confer to the rich or to the powerful (e.g. banquets offered or accepted, social classes in religious services). (See Luke 13:12, 14:1, Cor. 9:14, 19)
7. We will avoid, at the same time, encouraging or flattering the vanity of anyone who might want it as a recompense for soliciting gifts, or for any other reason. We will invite our faithful to consider their gifts as a normal participation in religion, in the apostolate and in social action. (See Mt. 6:2,4; Lk. 15:9,13; II Cor. 12:14).
8. We will give all that is necessary of our time, thought, heart, actions, etc., to the apostolate and pastoral service of workers who are economically weak and underdeveloped, without neglecting the other persons in the diocese. We will support those laymen, religious, deacons, or priests whom the Lord call to evangelize the poor, participating in their life and their work. (see Luke 4:18, 19; Mark 6:4; Matthew 11:45; Acts 18:3,4; Acts 20:33,35; I Cor. 4:12 and 9:1,27).
9. Conscious of the demands of justice and charity and their mutual relationship, we will try to transform the works of mercy into social works based on charity and justice, which take into consideration everyone and all needs, as a humble service of the competent public organizations. (See Mt. 25:31, 46; Lk. 13:14 and 33, 44)
10. We will do everything possible so that those responsible for our government and for our public services might decide and apply the laws, the structures, and the social institutions necessary for Justice, equality, and the harmonious and total development of each



man among all men, and we will labor for the coming of a distinct and new social order, worthy of the sons of man and the sons of God. (See Acts 2:44, 45, Acts 4:32, 33, 35; Acts 5:4; II Cor. 8 and 9 complete; I Tim. 5:16)

11. The College of Bishops, finding their most evangelical work in becoming aware of their responsibility for the human masses in a state of physical, cultural and moral misery (two thirds of humanity) we promise: to participate according to our means, in the urgent needs of the episcopates of the poor nations; to work together, on the level of international organizations, giving testimony of the Gospel like Pope Paul VI in the U.N., for the introduction of economic and cultural structures which will not construct proletarian nations in a world more and more rich each day, but which will permit the poor masses to leave their misery.

12. We promise to share in pastoral charity our life with our brothers in Christ, priests, religious, and laity, so that our ministry might be a true service, thus:

We will be strengthened in "revision of our life" with them;

We will vigorously promote our companions so that they may be more on fire, according to the Spirit, as more effective leaders, according to the world;

We will try to be more humanly present, to be more understanding;

We will show ourselves open to all, no matter what their religion might be (See Mk 6, 8:34, 35; Acts 6:1,7; I Tim. 3:8,10)

13. Upon returning to our respective dioceses, we will let everyone know our resolution, asking them to help us through their understanding and collaboration, and their prayers.

May God help us to be Faithful.

**words are meaningless  
unless they  
are put into action**

## LISTEN CHRISTEN

I was hungry  
and you formed a humanities club  
and discussed my hunger.  
Thank you.

I was imprisoned  
and you crept off quietly  
to your chapel in the cellar  
and prayed for my release.

I was naked  
and in your mind  
you debated the morality of  
my appearance.

I was sick  
and you knelt and thanked God  
for your health

I was homeless  
and you preached to me  
of the spiritual shelter of  
the love of God.

I was lonely  
and you left me alone  
to pray for me.  
But I'm still very hungry  
and lonely  
and cold.

So where have your prayers  
gone?

You seem so holy;  
so close to God.

What have they done?  
What does it profit a man  
to page through his book of prayers  
when the rest of the world  
is crying for his help?



A priest renouncing forever the appearance and the reality of riches by getting in his chauffeur driven CADILLAC and driving away. Scene took place at E.L.A.C. during the procession for the Virgen de Guadalupe.



THE ORDER OF CHANGE

# IMMACULATE HEART SISTERS

An announcement was made this week that about 315 sisters of the Immaculate Heart of Mary order had decided to become secularized. This move, by so many, is unprecedented in Roman Catholic history.

Sister Anita Caspary, president of the IHM sisters said "We are not leaving the Church. But new forms, new styles are called for in every age. In this we may actually be of greater service to the Church in the long run."

"We don't like to sign out, but there is nothing we can do about it."

What prompted the sisters of IHM to request dispensation from their canonical vows? Why did Cardinal James McIntyre take exception to their program?

In a document entitled "Decrees of the Ninth General Chapter of the Sisters of the Immaculate Heart of Mary, 1967," the delegates of the IHM sisters wrote:

Women, perhaps especially dedicated women, insist on the latitude to serve, to work, to decide according to their own lights. Our community's history from its beginning, including its early missionary activities in California and its eventual separation from a Spanish foundation which was inevitably removed from and indifferent to peculiarly American conditions, speaks of our readiness to abandon dying forms in order to pursue living reality. It expresses, also, our willingness to seek HUMAN VALIDITY rather than some spurious supernaturalism.

Women around the world, young and old, are playing decisive roles in public life, changing their world, developing new life styles. What is significant about this new power for women is not that it will always be for the good, nor that it will always edify, but that there can be no reversing of it now. Women who want to serve and who are capable of service have already given evidence that they can no longer uncritically accept the judgment of others as to where and how that service ought to be extended. American religious women want to be in the mainstream of this new, potentially fruitful, and inevitable bid for self-determination by women.

What all of this affirms is the pulpit message often preached but seldom perceived, that we have not here a lasting city, that we are pilgrims on the move. We must be ready to weigh the value of any change, and ready to choose it without regard to the cost, if such change appears to be in order.

The sisters go on to state: "Our dedication exists and exercises itself through loving service of neighbor, thereby manifesting the presence of Christ in our world.

As the Second Vatican Council made clear, this service of neighbor is extended not only to members of the Church but to the whole family of man. Through the Council, the mission of the Church was viewed as essentially that of reconciliation, of creating human community, of helping to solve the world's urgent economic, social, and political problems. The dignity of the human person, rooted in his call to communion with God, makes the service of the human community an obligatory one for the People of God who, in this service, show forth and exercise the mystery of God's love for men.

Following the Church in this expanded view of its mission, our religious community has come to see its task in broader terms than that traditionally ascribed to religious women. For, if every humanizing work is, consciously or unconsciously, a Christian work, then every humanizing work would seem to be a proper apostolate for us. Indeed, we firmly believe that we belong "wherever there are people in need of food and drink, clothing, housing, medicine, employment, education, wherever men lack the facilities necessary for living a truly human life or are tormented by hardships or poor health, or suffer exile or imprisonment." We want to be "closely involved in temporal affairs of every sort": education, political institutions, international relations, the arts and professions, culture, and economic affairs. We seek to "learn the deepest meaning and the value of all creation, and how to relate it to the praise of God." In short, we want to be fully Christian, free to mirror and perpetuate the ministries of Christ Himself. Thus we will be able to give the witness which the Church looks to from religious women: "an increasingly clearer revelation of Christ."

Our position in the Church today, therefore, has become a somewhat anomalous one. Vatican II enjoins the laity to full and direct involvement in the renewal of the temporal order. As members of the laity witnessing to Christian community in a special way, we should be particularly free to continue Christ's ministries by virtue of communal life and the vows stabilizing us in such a life. Yet some aspects of the role traditionally assigned religious women and currently reaffirmed prevent our full Christian involvement in contemporary society. Consequently, in our desire to follow Christ we need the freedom to choose the kinds of work we will do, unhampered by distinctions when unnecessarily made between religious and lay, sacred and secular, public and private, organized and unorganized, institutional and non-institutional, ecclesiastical and civic.

Moreover, we believe that our direct and immediate participation in the mission assigned by the Council Fathers to the laity calls for a new style of communal existence---one which will not rigidly separate us by costumes, cloister, or clothing from those we serve. We wish to identify ourselves intimately with the life and concerns of our fellow men, to share with them the richness and strength of our community life. In effect, what we desire is community---but community without walls.

A running dispute with the Cardinal and his chancery began which ultimately sparked an investigation of the situation by a Vatican appointed panel of prelates.

The sisters insisted that their program was in keeping with the precepts and intent of the Second Vatican Ecumenical Council, but apparently the Holy See disagreed, in at least some respects. It became apparent months ago that they would not be permitted to continue their reform program within the community structure.

More than 480 voted to stay with the progressive experiment, 100 of whom have since left, and 50 voted to return to the traditional style of life.

The Vatican and the local chancery apparently felt that the sisters were too progressive. Too progressive because they want to identify and become involved with not only servicing the needs of today's poor, but also changing the social institutions and political powers that keep the minority communities poor. The IHM sisters are known as "Radical Christians." The word "radical" denotes that there are different types of Christians. A radical Christian is one who goes against tradition just as Jesus Christ did. A radical Christian is a Christian who will not blindly obey but follows his conscience. Truly in the eyes of the local chancery, the IHM sisters were and still are "radical nuns."

The IHM sisters will continue to develop fully the experiment in community life set in motion in the Fall of 1967.

"Under their program, community is approached primarily as a spiritual kinship, rather than as surface uniformity or regimentation," said Sister Anita.

"Individuals are free to be and to develop as individuals, yet they form a body knit together by common goals and consensus on the most effective means of achieving them."

The new group has not defined itself as a secular institute or sodality, which is a lay association organized for charitable or devotional purposes.

"The new community will encompass differing life styles and living arrangements, differing ways of seeing mankind and his needs, differing intensities in the individual members' need to belong with others and anxiety about loss of identity within the group."

The community would continue its long term commitments to education, health services, social concerns and the fine arts. Members will continue to staff Immaculate Heart College, Immaculate Heart High School, the Queen of the Valley Hospital, and the Montecito Conference Center.

*the transition  
of nuns*



# DEMANDS

Because we are Catholics...because we are Catholics who have in recent times repeatedly made private and public attempts for the attention of the Church, and because we are Catholics concerned about the social conditions of La Raza, we persist in our view that it is the responsibility of our Church to act upon the following demands:

Creation of a Commission on Mexican American Affairs within the hierarchy of the Church. This Commission will be composed of representatives from community organizations (elected from, among others, the general membership of the CONGRESS OF MEXICAN AMERICAN UNITY), priests and nuns. The Commission will research the problems facing the Chicano community. The initial task of the Commission shall be to:

1. Education
  - a. Obtain a periodic accounting of Church assets and other holdings in order to determine the sources for funding the proposed programs.
  - b. Establish a Chicano Educational Fund to meet the financial needs of our youth in education at all levels.
2. Housing
  - a. Establish an agency, controlled by the community, with funds to approve loans or grants for building homes or making repairs and improvements.
  - b. Create a housing agency to build low cost housing for all persons presently residing in the housing projects.
3. Health
  - a. Commission will administer and control those Church administered or controlled hospitals in the Mexican American Community, such as Santa Marta.
  - b. Create a fund to provide free or low cost health insurance for lower-income Mexican Americans.
4. Democratically elected Chicanos serve, with full voting rights and obligations, with those whose duty it is to administer the temporal affairs of the Church.
5. Leadership and Orientation Classes
  - a. Leadership training classes shall be conducted throughout all parishes in East Los Angeles. Classes will be conducted by priests and personnel selected from within the CONGRESS OF MEXICAN AMERICAN UNITY.
  - b. Orientation sessions shall be held for seminary students planning to enter the priesthood and for priests currently assigned to our barrios. Sessions shall consist of Mexican culture and thought, history, contemporary problems, etc. Sessions will be conducted by personnel selected from within the Congress of Mexican American Unity.

Parish priests currently do not have the time to be actively involved in the Chicano Civil Rights Movement. Presently much of our spiritual leadership in such matters comes from Protestants who cannot truly grant our Church's voice of conscience. Priests and nuns will be assigned on a full-time basis, to work actively with community projects and organizations.

#### 7. Freedom of Speech for all Priests and Nuns

Priests and nuns will be allowed freedom of speech without fear of retaliation from the Chancery. Specifically, no priest or nun will be removed from any position for advocating a position in the realm of secular affairs.

#### 8. Use of Church Facilities.

Many community organizations currently meet in either government owned buildings or protestant churches. This anomaly contributes to the lack of communication between the Church and her people. It will serve both the needs of the community as well as those of the Church when those involved in social issues can use their own Church's facilities.

#### 9. Public Commitments and Statements in Support of Issues Affecting the Chicano

The Church shall serve as the voice of conscience for the communities of poor people in their struggle for freedom and justice throughout the entire world. Specifically, it can and must make public statements of policy in areas other than those traditionally religious. The total power of the Church must be used to implement the aims and policies of Chicanos involved in their struggle for liberation against forces of repression, as for example:

- a. the Farmworkers
- b. the East Los Angeles Walkouts
- c. Unrepresentative Grand Juries and other federal, state and local administrative and judicial bodies.
- d. Inordinate (20%) number of Chicano war dead from the South west
- e. the Viet Nam War in all its hideous aspects.
- f. hunger
- g. pollution

In conclusion we submit, THE CHURCH WILL REFLECT THE SOCIAL CONDITION OF THE PEOPLE IT SERVES!



Dave Dominguez suffering from the "Christian" anger of one of the white parishioners of St Basil's.



# DEMANDAS

1. La creacion de una Comision de Asuntos Mexico-Americanos dentro de la hiararquia de la iglesia. Esta comision sera compuesta de representantes de organizaciones de la comunidad (elegidos principalmente por esas organizaciones dentro de la organizacion del Congreso de Unidad Mexico-Americana, y por padres y monjas. La Comision hara estudios y decidira sobre los problemas que afrentan la comunidad Mexico-Americana. Los trabajos iniciales de la Comision seran, generalmente, en los siguientes campos:
  - a. Obtener un acontecimiento periodicamente sobre los asuntos financieros, para poder determinar los fuentes para fondar los programas propuestos.
  - b. Establecimiento de un fondo Educacional Mexico-Americano que pueda cubrir las necesidades financieros de nuestra joventud.
2. Viviendas
  - a. La iglesia debe establecer una agencia de prestamos, bajo la direccion de la comunidad, para construir habitaciones economicas para todas aquellas personas que al presente viven en los llamados "housing projects."
3. Salubridad
  - a. La comision administrara los hospitales catolicos de la comunidad, como Santa Marta.
  - b. La comision creara un fondo para proveer seguros de salud economicos para todo pobre Mexico-Americano.
4. Mexico-Americanos seran elegidos democraticamente para participar en esas mesas directivas con todo el poder del voto, en esos asuntos temporales de la iglesia.
5. Clases de Orientacion y de Capacidad dirigente.
  - a. Estas clases seran conducidos en todos las parroquias del este de Los Angeles. Estas clases seran dirigidas por padres, monjas y individuos elejidos por CMAU.
  - b. Estas clases estaran abiertas para todo individuo, incluyendo clericos asignados a parroquias en la comunidad del este de Los Angeles. Estas clases trataran de cultura, historia, pensamiento de Mexico-Americano.
6. Asignacion de Clerigos a Organizaciones de la comunidad.
 

Los curas al presente no tienen tiempo de participar activamente en la lucha de derechos civiles para el Mexico-Americano. Al presente mucha de la dirigencia espiritual viene de ministros protestantes. Ellos, claro esta, no pueden representar la conciencia de nuestra iglesia Catolica. Se necesita clericos Catolicos asignados totalmente al trabajo de la comunidad y sus problemas.
7. Libertad de Conciencia y Opinion.
 

Clerigos deben tener la libertad de accion sin temor de censura de sus superiores. Especificamente, ningun clerigo debe ser mudado de su posicion por tomando una posicion en un asunto secular, aunque esa posicion este en conflicto con sus superiores.
8. Uso de Edificios y Propiedad de la Iglesia.
 

Muchos de los organizaciones de la comunidad al presente se reunen en edificios publicos o en iglesias Protestantes. Esta anomalia contribuye a la falta de comunicacion entre la iglesia y la comunidad. Seria una gran ventaja para el mejor entendimiento de la iglesia y la gente si se pudiera usar la propiedad de la iglesia para funciones seculares a la descrecion de la comunidad.
9. Posicion y Apoyo Publico de la Iglesia en asuntos justos de nuestra raza.
 

La iglesia tiene que servir como la voz de conciencia por la comunidad en su lucha por justicia y libertad. Especificamente, puede y tiene que hacer publica su posicion en esos campos que tal vez no sean considerados tradicionalmente religiosos. El poder total de la iglesia tiene que ser usado para implementar las metas y ideas de la comunidad en su lucha para una vida mejor. Por ejemplo:
 
  - a. La Huelga (de los campesinos)
  - b. La lucha educacional de nuestro estudiantes (como los llamados, "walkouts")
  - c. El sistema racista del jurado de las cortes
  - d. El movimiento contra la guerra en Viet Nam por el hecho de que 20% de los muertos son Mexico-Americanos.

En otra palabras, la Iglesia debe reflejar la condicion de la gente.



# LETTERS

## cartas

# LETTERS

### MECHA

Dear Editor:

The voice of La Raza is heard from many faces at many levels. Wherever there is a Chicano there is La Raza, and when he speaks La Raza speaks. It is precisely because of this inherent responsibility that each of us carries that when any one of us steps onto a campus he should be acutely aware of the nature of the beast he has decided to master.

We who are on campus now have the organizational structure within el Movimiento Estudiantil Chicano de Aztlan (MECHA) to actively support and promote the work dictated by the needs of our barrios. MECHA is an integral part of the Chicano community and is responsible to that community. MECHA is not a vanguard organization; we do not aspire to dictate to the community, but to work on those issues and projects which are most reflective of barrio needs. MECHA is a reservoir of trained manpower to be tapped as required for la causa.

MECHA is not, and should not be regarded as, just another student organization, but as that part of el movimiento that happens to be on campus.

Our immediate goals on campus are to make the educational system relevant to the Chicano community. We seek to increase Chicano enrollments and to ensure financial assistance for the carnals once they are on campus. We will develop programs to create awareness of the movement and will promote Chicano interests within the various Chicano Studies Departments. We want to counteract the myths about the Chicano that are loomed, bought and sold in the market place. We want to reach for any carnal who has been caught up in the cloak of apathy.

The self-determination we strive for on campus is reflective of the struggle in the barrios for control of all programs and agencies dealing with Chicanos by the same Chicanos living in the areas affected. Just as our barrios reject the idea of people from the other side of the tracks calling the shots, so we reject the idea of people not with la causa dictating to us what we should have on campus.

For the past couple of years MECHA Central has not met its responsibilities with effectiveness. MECHA Central has been a pawn in power-plays by a few campuses to dominate the scene. The authority, unity and commitment vital to the successful conclusion of any program has been lacking. All the chapters are to blame. We have never really given a damn about MECHA Central, but have chosen instead to play the game of "autonomous entities." This is a farce. The causa is universal. A Chicano nor a group of Chicanos cannot stand off to the side and "do his own thing" while claiming to be dedicated to the movement.

As a result of such an attitude, we have had pet project independently and making grand overtures to it's own ego. Some chapters have realized the gravity of the situation and are making concerted effort toward unity so that we may become an effective agent within the movement.

MECHA Central is now issuing a call to unity to all chapters, to re-orient ourselves toward the end of collectively attaining our common goals. This re-direction will require the acceptance and full commitment to certain basic concepts:

1. MECHA-Central is MECHA
2. The Chairman of MECHA (MECHA-Central) is answerable to a central committee made up of chapters' representatives.
3. No one chapter is a separate entity from all other chapters.
4. The general membership are members of MECHA first, and members of their respective chapters secondly.

With this unity of a single MECHA, with a viable representation on each campus, we can direct the bulk of our energies to meeting the needs of the community, putting our own egos secondary to la causa. If we fail in this effort, the community will be denied our energies, and we suffer from the loss of contact with the reality of the barrio.

To any chapter too wrapped up in itself to lend support to the concept of a single, united MECHA, we have to say, "Ese, muevete a un lado, step aside, until you're ready to join la causa again." QUE VIVA LA RAZA! QUE VIVA LA REVOLUCION! QUE VIVA LA UNIDAD!



### A 'HEAVY'

Gentlemen:

As a parishoner of St. Basil's I sincerely regret having missed Midnight Mass on Christmas Eve. I am a militant Irish, and could probably round up a few of my friends, including atheists of good will, for the next go-around.

Actually, the Cardinal constantly renews my faith that the Catholic Church has much to offer people. Otherwise, he wouldn't so often need to repress, silence, denounce and expel.

Sincerely yours,  
Mrs. Mary McNamee Walp

### LE DIJIMOS

Dear Editor:

In the November 9, 1969 issue of La Raza, there was an article called "Mayo at Corona," which dealt with the lives of 300 Chicanos who have been kicked out of the Narcotics Rehabilitation facilities at Corona and Tehachapi without trials.

Fortunately, members of the Chicano community impressed upon me the importance of this case, and Ralph Segura, of our office, along with other staff lawyers, came to the defense of the 300. At the latest report, many have been returned to Corona.

I must admit that originally I was not sensitive to this issue, but that after a series of meetings with certain people, it was agreed that Western Center would take the case.

I apologize to the entire Chicano community for not having responded sooner.

Sincerely,  
Stanley W. Levy  
Acting Executive Director

### BACK TO MEXICO

Judge Gerald S. Chargin  
Superior Court  
San Jose, California

Sir:

If you would do a little investigating I'm sure that you will find that there are many times more cases of incest in the United States than can be found in Mexico. I'll go one further--you will probably find more incest going on in California alone than in all of Mexico.

Usually the bigotry demonstrated by the WASPS can be traced to ignorance, but one who expounds Hitler's genocide is much more than an ignorant racist, yes, even worse than one who practices incest--he is at heart a ruthless murderer.

Tell me sir, how do you send an American citizen "back to Mexico" when he has never been there in the first place. But I think I know what you had in mind (if you have one) you probably would like to have all those of Mexican ancestry thrown out of the U.S. even though this land was stolen from our (the Mexican-Americans) forefathers.

Because of your un-American, not to mention inhuman, attitude I hereby demand your immediate resignation. If you have an ounce of decency in you you will apologize publicly then step down from the time honored position of a jurist.

Sincerely,  
Guy Gabaldon

### I'VE SEEN IT

Dear Sirs:

Please send me information concerning the "Chicano" movement for progress and unity. I have just heard about the Chicano Press Association, and want to subscribe.

I am a student at a theological college and am looking toward attaining my ministerial license soon.

I just terminated a three month tour of ministry representing the school throughout this country and Canada. This tour and the fact that I was brought up in Texas and lived in L.A. for some years have shown me that we are indeed an oppressed people.

The Chicano must be liberated from the lies of the oppressor. I never believed the condition of our people, till I saw it throughout America. God help us to grasp and deliver nothing but the truth.

Here are \$3.00 for my subscription. Thanks.

Sincerely in Christ,  
Luciano De La O  
Rhinebeck, New York

### CANDLES!

Dear Sir: L.A. Times

I am calling to your attention the type of irresponsible journalism being reported in your paper. Specifically, I am referring to a front-page article appearing on the December 25th issue which dealt with the incident that occurred on Christmas Eve when a group of Mexican and Chicano Churchgoers under the name of Catolicos Por La Raza attempted to attend midnight services at St. Basil's Church. These long-time devoted Catholic found the Church doors closed on them and were beaten and clubbed by deputy sheriffs disguised as Church ushers and armed with mace guns. These "good Christians" used those guns in keeping these Mexican and Chicano Catholics from entering the Church only because they were not dressed in suits and other fine clothes.

These Catholics were not armed nor did they carry "heavy candles" which were used on the police, as your paper printed, calling the group a mob.

I have been a Catholic all my life, and I have never seen the doors of a Church closed on a group of people during services, especially at a midnight Mass on Christmas Eve. I have never seen during my life police officers acting as ushers, armed with mace guns and using violence to prevent Catholics from going into a Church to practice their religion. Are not the Mexican people children of God? Or are they too poor for a Church that cost 3 million dollars to build? Or is it that Cardinal McIntyre does not care for the needs and hunger of the poor? It certainly appears as if the Inquisition were here again, joined to the state to crush down what Cardinal McIntyre arrogantly termed the "rabble that shouted during the crucifixion" while he (the Cardinal) sat on his throne and allowed the brutal beating of women and men.

This is what really happened, Mr. Editor, and not what your reporter wrote in that story. How about putting responsible people to cover the news?

Police being attacked with candles! Really!?  
Jacob Rodriguez  
Los Angeles Resident

# CHICANO



# PRESS

## ASSOCIATION

### california

#### San Jose:

Superior Court Judge Gerald "Hitler" Chargin was transferred from the juvenile hearing section to superior court. This in essence is a promotion for the law and order Judge who implied that Chicanos should be exterminated. Demands for Judge Chargin's removal have been voiced by every Mexican American organization as well as by distinguished personalities and the press.

The California Attorney General's office recently refused to investigate possible criminal charges filed by Chicanos against the Judge.

#### San Francisco

Los Siete de la Raza challenged the Grand Jury system as not representing the population of San Francisco, especially Chicanos. Only five of the total Grand Jury nominees are Spanish-surnamed, despite the fact that Chicanos represent 15% of the total population. The average income of the Grand Jury nominees is \$20,453. Obviously since Chicanos in the Mission District only average \$5,000 annual income, they are excluded from serving in the lily white American legal system. How can a jury of rich, educated white people be called representative of the Chicano community?

#### Los Angeles

Charges of conspiring to incite to riot were dropped against four members of Catolicos Por La Raza for the St. Basil protest. The four were Joe Razo, Raul Ruiz, Alicia Escalante and Antonio Salazar. Members of the Los Angeles Police department's SOC (Special Operation Conspiracy) Force are now seen taking pictures and license car numbers at CPLR meetings. The east L.A. barrio is awaiting Grand Jury indictments on conspiracy against the above mentioned Chicanos plus other members of Catolicos por la Raza.

The Chicano Committee on the Vietnam Moratorium is sponsoring a National Chicano Rally on the moratorium. The rally will be held on February 28. For further information call 266-6237.

#### Delano

Cesar Chavez stated bluntly that "The issue of the health and safety of farm workers is the single most important issue facing the UFWOC. Agribusiness has the highest occupational disease rate of any California industry, and three times the state average. The reason is largely due to the unregulated use of pesticides. DON'T BUY GRAPES!"

#### San Diego

Catolicos Por La Raza, en una junta comunal en el barrio Logan, confrontaron a sacerdotes y monjas con la pregunta: Si son verdaderos Cristianos, porque no se unen con la gente para hacer a la iglesia relevante. No hubo respuesta. Tambien preguntaron que la iglesia se reune con la gente en el barrio. Una sesion tuvo lugar finalmente, pero miembros del comite reportaron que el obispo tendria que pasar bastante dosis de sensibilizacion antes de que los discursos puedan ser mas productivos.

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### texas

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#### San Antonio

MAYO sponsored a successful conference in Mac Allen, Texas last month. The conference was the most successful Chicano Conference yet. Security was tight and people went there to work. No one was allowed to wander or become tourists on vacation. For the first time, the national scene looks good. Chicanos in Texas are together as evidenced by the way they ran the conference. MAYO in Texas, led by Jose Angel Gutierrez, is a well disciplined organization. The organizations in California, especially in Los Angeles, can benefit from the examples set by MAYO in Texas. Two aspects that were very much in evidence at the conference were 1) discipline and 2) cooperation and unity.

#### Houston

Chicano candidates for the School Board and City Council refused to become boot-lickers and dilute the Chicano issues. Not one Chicano made it, but they retained something that most of the other candidates do not have, PRIDE. Pride in knowing who they are and what type of programs are needed to eliminate the slum conditions that we live in.

#### Waco

MAYO picketed the Economic Opportunities Advancement Corporation board meeting. MAYO presented a list of grievances and stressed that EOAC was not presently meeting the needs of the Chicano in McLennon County.

#### Abilene

Chicano students finally returned to schools after walking out and boycotting them for over one month. That is clearly the first time in the Chicano Movement that any organization has been able to sustain such momentum in a school walkout.

### colorado

#### Denver

Rodolfo "Corky" Gonzales was found not guilty on charges of assault and battery against the police. The charges stemmed from a police instigated riot at Denver High School. A walkout was held by 300 Raza students demanding courses in Raza history, culture and related subjects. The incident was filmed by local T.V. stations and the films used by the Crusade for Justice as testimony for the defense. They pointed out that the crooked, malicious testimony given by the local chotas was distorted and conceived in an effort to put the last national militant leaders of the Chicano Movement behind bars. VIVA LA CRUSADA PARA LA JUSTICIA.

### new mexico

EL PAPEL  
P.O. Box 7167  
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87104

#### Espanola

Pete Garcia was sentenced to two to ten years, the penalty for voluntary manslaughter, in the death of chota Julian Narvaez. This is the second time Pete has been tried. The first trial ended in a hung jury. Pete was released on \$10,000 appeal bond. The prosecution is trying to charge Pete as a "habitual criminal" to increase the sentence to five to twenty years.

### mexico

Political prisoners in Lecumberri Prison were attacked by convicts described as narcotic addicts and habitual drunkards with clubs and knives. The spokesman for the political prisoners charged that the incident was provoked by prison authorities to enable them to carry out a "collective assassination." Eighty-five prisoners have been on a hunger strike since December 10, 1969.

# CONGRESS OF MEXICAN-UNITY

*power through unity*

The Congress of Mexican American Unity will hold its annual convention on February 14th and 15th. The convention site will be the East Los Angeles College Auditorium located at 5327 Brooklyn Ave. This will be the first time that the CMAU will hold a two day convention.

**REGISTRATION:**

1. Pre-registration; all community organizations will be allowed to register their delegates, at the rate of \$1.75 per delegate, if they submit all necessary documents and fees to Euclid Community Center, 3045 E. Whittier Blvd., between 9 a.m. and 5 p.m. no later than February 12th. Registration after February 12th will be held at the convention site, E.L.A.C. and the fee will be \$2.00 per delegate.

2. A receipt of registration, issued by Euclid community center, will entitle organizations and their delegates to all materials and identification badges.

The material will be picked up on Saturday and Sunday, February 14th and 15th at the convention site.

The agenda for Saturday, February 14th is as follows:

10:00 a.m. : Presentation of CMAU position papers in the following areas:

- 1. Education
- 2. Health
- 3. Welfare
- 4. Church
- 5. Labor
- 6. Political

The position papers are subject to discussion and revision at the Saturday meeting. They will be presented to the membership for final adoption. After adoption, they will become the official positions of the Congress of Mexican-American Unity.

The agenda for Sunday, February 15th is the endorsement of Mexican Americans to represent the community in the several offices where there are multiple Mexican American candidates or other similar situations.



The afternoon session will consist of the restructuring of the Congress. Tentative plans are to elect a new board of directors from all the different areas which the Congress represents. There are presently over 222 organizations belonging to CMAU. It is important for anyone who wants a piece of the action to be there Saturday, February 14th.

**PURPOSE(S)**

- A. To encourage, promote, and structure the unity and power of Mexican American community for the advancement of Mexican American interests.
- B. To select and support candidates in electoral districts within Los Angeles County.
- C. To consider, debate, and present resolutions on issues that are of vital interest to the Mexican American community.

**CONVENTION OPERATING RULES**

- A. This convention shall operate under the rules submitted herewith, as adopted by the Convention. Where no specific rules apply, Robert's Rules of Order shall prevail.
- B. This convention shall establish its own quorum.

**ORGANIZATIONAL REPRESENTATION**

- A. Organizational representation shall be permitted only to those organizations that reside within the area of Los Angeles County and whose membership is at least 50% Mexican American.
- B. Organizations with 75% or more Mexican American membership shall have one delegate per chapter.
- D. Organizations having more than one chapter shall be considered multi-chaptered organizations. Each chapter of a multi-chaptered organization shall be considered as an organization in itself and shall have all the rights and privileges, thereof.

**SEQUENCE OF PRESENTATION OF DISTRICTS TO THE CONVENTION**

- 1. 29th Congressional District
- 2. 30th Congressional District
- 3. 40th Assembly District
- 4. 45th Assembly District
- 5. 48th Assembly District



*power*

*victoria*





# PROYECTO DEL BARRIO

*kick pad  
chicano  
style*

The large white house near the corner of Paxton Street and Telfair Avenue in Pacoima is a familiar landmark to me. Its been there as long as I can remember, old and worn but always stately. That house might come to mean much more to the community around it if given a chance.

Since January, that old house on Paxton has been the home of a unique self-help program---El Proyecto del Barrio. El Proyecto is unique not only as a Chicano self-help project, but because it has helped a particular Chicano who has had little hope in the past---the hypo or drug addict.

El Proyecto began eighteen months ago when four Chicano addicts, with a Pacoima VISTA volunteer helping, spent three months in the San Bernardino Mountains "coming clean." Two addicts came all the way through, and returned to establish a narcotics rehabilitation center for other Chicanos.

In eighteen months, about one hundred Chicano addicts have come through El Proyecto. At least seven have definitely come clean, which Martinez says is a "damn good average as far as Chicano addicts are concerned." It is also comparable to the rehabilitation rates of other private and state run centers.

El Proyecto del Barrio, as they called it, started out in a San Fernando apartment. When other addicts joined, it moved to the old home in Pacoima---a house it is now struggling to improve and to keep.

The Director of El Proyecto is E. Lonny Martinez. He started "shooting" drugs in the service and has been on and off them for twenty-five years. He has been with El Proyecto, and clean, since December. He says El Proyecto is designed for the Chicano addict, who finds himself in a unique position in the underworld of hard narcotics. Not only is he rejected by society as a whole, but he is often rejected by his own people.

In being aimed at the Chicano addict, El Proyecto is unique. The only other similar center was recently founded by an "alumnus" of El Proyecto who returned to his home town of Ontario. From there he hopes to help Chicanos at the nearby California Rehabilitation Center at Corona, and California Men's Institute at Chino.

El Proyecto is also unique because it is not government funded. Though it began with support from the San Fernando --Pacoima Joint Venture Project, it has since struck out on its own---although survival has not been easy. It is currently surviving on day to day donations from various civic groups and organizations---the Lions Club, the Rotary, Santa Rosa Church, the Encino based Amigas del Proyecto, ITT Electronics in Pacoima, el Club Progresivo de Pacoima, the Family Foundation, and el Comite Civico Por Mexicanos de Valle among them.

Lonny Martinez does not dismiss other narcotics rehabilitation centers offhand. "The state established those centers with good intentions," he says. "But it's not going the right way. A guy goes there knowing he'll come out eventually. He just spends time there, and has nothing to really come out for." Martinez feels El Proyecto has more value for the Chicano addict than a regular center. "Here we work for a common cause---our own people. The guys learn that to help others, they have to be clean of mind and body."

"It isn't easy," he admits. "It's hard to change a guys way of life, to make him feel that he has a responsibility for himself and for his brother."

"But we feel that the only way to really get away from drugs, the only way, is to get concerned about all our brothers in the Chicano movement. The movement helps

him, his family and all the children that will follow him. It gives the Chicano addict incentive that regular programs don't give." The Chicano addict learns about El Proyecto from other Chicano addicts. If they come, it is of their own free will. "Nobody forces them to come," Martinez say. "We discourage referral from parole or probation officers. The Chicano that comes here has to want to help himself."

There are six former addicts living in that old shingled house now, at various stages of coming clean, and the motivation used to stir them from the lethargy of drugs is La Causa. "The guy who comes here has no time limit on him," according to Martinez. "The more he stays, the more he will get used to helping his brother."

Tragically, for all the community concern El Proyecto tries to instill in its members, the community has rarely responded in kind. With the exception of the few groups mentioned, many of them Anglo dominated, the Chicano community in Los Angeles and the Valley has remained largely passive to this very special project.

Thus, it may not survive much longer. "We're in financial trouble," Martinez admits, "and a lot of people in the community don't know that this is their thing too. If they put more effort into it, a lot of the community's past problems would not continue, like the young guys going on drugs."

If everything were as Martinez wishes it were, he and the other men in El Proyecto would not spend their time trying to hustle rent and food money, but would rather be working on the varrio streets they know so well to help the people there.

"Our men might go out and help some of the kids on the street get organized, and away from drugs. We might also get women to start working with some of the young girls, because they need concern too."

But things at El Proyecto are not at that stage and they may never get there if it dies before it is two years old. "It won't last another month the way it is now," Martinez says.

"We want to try and buy this house instead of renting it, and we need money as well as a co-signer. We also need resource funds, at least \$1500. All we have now is \$125. Food is not a big problem, we can hustle that up. The main problem now is keeping El Proyecto alive."

One can only hope that somehow El Proyecto can keep going, not only for the sake of the Chicano addicts it will help, but for what it can mean to the community when it reaches its full potential.

That large, old white house has always been one of those familiar hometown symbols to me. It can become more though--a symbol of hope for the Movimiento. As the home for El Proyecto del Barrio, we can be proud to have it in the Pacas-San Fer barrio.

If El Proyecto dies though, it will become a symbol of loss, not only to Pacoima-San Fernando, but to everyone in the movement.

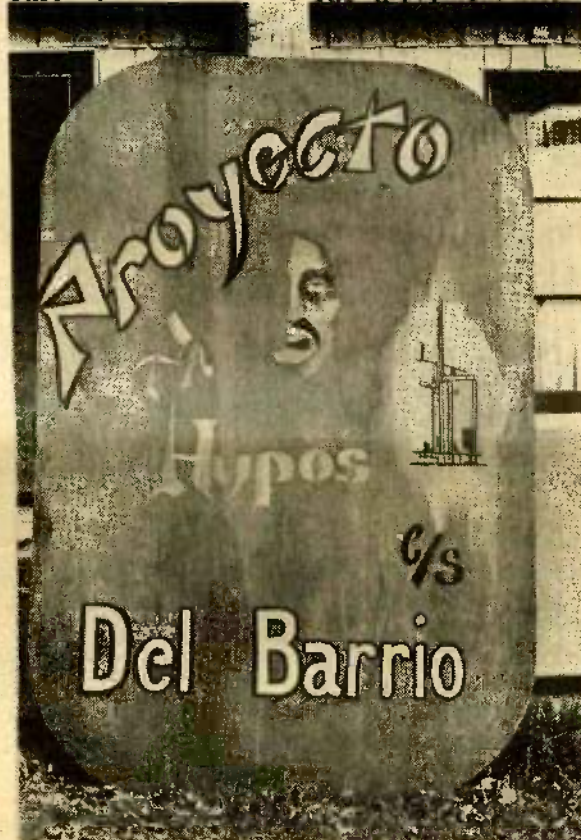


Photo: Oscar Castillo

*" Work for a  
common cause ---  
our own people "*

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