

Mr. O'HARA. Do either of you gentlemen have a comment?

Reverend IGARASHI. I would like to say, increasingly, speaking for the Protestants, it is becoming clear that if the church is to be the church of today's world it will have to deal with social justice questions.

As the church allies itself with Christians at all levels of society, it is gaining sophistication in regard to a number of practical questions. These everyday questions have to be faced and these are being faced, so that any grower who says to us, "You do not understand the grower's perspective on society," is beginning to see that there is a tremendous conversation going on within the church about the basis upon which people live and move and have their being in different institutions in our American society.

So, though the grower may be a Christian and have committed himself to the church's institutions, he also, by his very participation in economic society, belongs to an "economic" institution, the farm, and is guided by the vested interests of that institution.

Therefore, when the church tries to deal with such problems as the problems of the rural poor, and the agricultural migrant in particular, and when it seeks to understand the context within which he lives and when it is faced with justice questions in local communities in which the grower may also happen to live as a member of an economic institution, he finds himself in conflict with other Christians who may happen to be poor agricultural migrants.

In such cases the church finds itself in tremendous tension because on the one hand growers are Christians—and members of churches. At the same time agricultural migrants, too, are people of God, for whom the church needs to express concern and in whose development, destiny, and dignity it has a tremendous vested interest.

As to the question of the grower who raises the profit motive problem, the churches recognize that profitmaking is indeed important to a healthy economy, yet the matter of dignity for all people and a chance for justice for all people, including the agricultural migrant, is just as critical, perhaps even more so. Indeed, the church continues to place the human factor as a priority item.

Mr. O'HARA. In other words, sometimes these adjustments are difficult, but the demands of social justice are such that they will have to be made?

Reverend IGARASHI. Yes.

Mr. O'HARA. I would certainly agree with that position.

I was pleased that there were several comments during your testimony with respect to some of the larger aspects of organization in the agriculture industry.

Monsignor Quinn, you quoted the statement of Bishop Donohoe of Stockton, indicating that farmers had a right to join legitimate organizations of their own choosing to promote their mutual interests.

Dr. Neigh's statement, which you read, Mr. Igarashi, made the same point. He said, as a matter of fact, one of the finest things that farmers have done in recent history has been to join together. I understand a bill is currently pending before Congress which would legally extend and strengthen the right of farmers and growers to band together in their dealings with the purchasers of their products.