

Laborers in the Vineyard

Each year, thousands of migrant workers come to North Carolina to do the back-breaking work of harvesting crops. Often their lot is not a happy one. A letter from Rev. James L. Vizzard, director of the Washington office of the National Catholic Rural Life Conference, offers a practical suggestion on how we can help our brothers in Christ. The text of Father Vizzard's letter follows:

Your readers are certainly aware of the important breakthroughs that recently have been made in the Delano, Calif., grape pickers' strike. Their 300-mile, 25-day pilgrimage from Delano to Sacramento ended on Easter Sunday in a tremendous outpouring of 10,000 concerned persons, including countless priests, nuns and seminarians.

The last dozen miles of this wearying march were made much easier and more joyful by the announcement that Schenley Industries, the second-largest grower in the Delano area, had offered to sit down with them as equals for the purpose of collective bargaining.

A few days after Easter this breakthrough was reinforced. Both the Mont La Salle Vineyards Corporation, owned and operated by the Christian Brothers, and Los Gatos Novitiate Winery of the California Province of the Jesuits announced that they too were recognizing the NFWA, and were prepared to negotiate and sign a contract with them.

No End to Struggle

Important though these developments certainly are, it would be a mistake to assume that they signal the end of the farm workers' struggle. Actually, even in Delano itself we are witnessing only a beginning.

One can securely forecast that unless necessary national legislation is soon passed, the next few years will see dozens and perhaps hundreds of other Delanos in California and in other parts of the nation. Moreover, it is highly unlikely that these other Delanos will be conducted as peaceably and with such sound Christian motivation. In fact, some of these struggles will almost certainly lead to violence and bloodshed.

The only thing which has any chance of preventing such eruptions and the only way in which farm workers can achieve for themselves an adequate and honorable living would be the passage of legislation to protect the workers' right to organize and bargain collectively with them.

As of now, farm workers are excluded from such protection of the law. In this session of Congress, however, legislation will soon be considered to bring farm workers under the National Labor Relations Act and thus provide them both with the necessary legal protection and with the well-established mechanisms for collective bargaining.

U.S. 'Must Take Steps'

In a pastoral letter from the Catholic Bishops of California published in the *Central California Register* on April 14, 1966, and signed personally by Most Rev. Aloysius J. Willinger, C.Ss.R., D.D., Bishop of Monterey-Fresno, the convictions of the most immediately involved spokesmen for the Church were stated most emphatically:

"... It is quite clear that the federal government must take steps to bring agricultural labor into line with the dignity achieved by industrial labor.

"1. First and most important is the inclusion of agriculture in the provisions of the National Labor Relations Act..."

Would it be asking too much to suggest that those who have been stirred by the valiant struggle of the Delano grape pickers would now let their congressmen and senators know by letter telegram or personal visit that they insist that this legislation be passed?

It seems to me that Christ's injunction to feed the hungry and clothe the naked can in our time most effectively be fulfilled by the individual Christian exercising his rights and duties as a citizen in promoting precisely such legislation.

In this context, a letter to a Congressman or senator is indeed an act of Christian love. Simply because it calls for a few minutes of time and a five-cent stamp, such a letter surely is not of less worth than the cup of cold water given in His name.

The Noise of A Great Wind And Tongues of Flame

Charlot



But Where Is Wisdom?

The Week in Liturgy

By Rev. Paschal Boland, O.S.B.

The Age of the Holy Spirit

May 29

PENTECOST SUNDAY. Holy Scripture records in Genesis that the children of Adam attempted to build a tower which would reach the sky, and that this plan displeased God who miraculously thwarted them by confounding their speech so that they could not understand one another.

On Pentecost, God the Holy Spirit, in a divine intervention, united what had been confounded centuries ago so that all present on this occasion could understand the words of the Apostles, "They were all filled with the Holy Spirit and began to speak different tongues." In the audience were Jews from many nations and "each heard them speak in their own language" (1st Lesson).

The confounding of the languages caused misunderstanding over the building of the tower of Babel and led to the dispersal of the children

of Adam to various parts of the world. It had a disunifying effect. Now, however, the Holy Spirit promised by Christ (Gospel) unified the descendants of the dispersal by the miraculous gifts of tongues.

This coming of the Holy Spirit took place on the Jewish Pentecost which commemorated the alliance God made with Moses on Sinai establishing the Jewish race as His chosen people. The new Pentecost, the Christian Pentecost, signified a new alliance between a new people of God assembled from all nations and races, not from one chosen race.

May 30

PENTECOST MONDAY. In the days of the Old Testament the people who believed in God were those of the Jewish race. To them all others were Gentiles or pagans. The first Christians were Jews and the New Testament opened with the birth of the Messiah, completing and fulfilling the era of the Old Testament. The first Christians were amazed that the Holy Spirit descended on the Gentiles also. Seeing this St. Peter declared, "Can anyone refuse water to baptize these people who have received the Holy Spirit? ... And he ordered them to be baptized" (1st Lesson).

May 31

PENTECOST TUESDAY. The Sacrament of Baptism initiates one into the Christian life and the Holy Spirit is infused. To help bring a Christian to maturity the Sacrament of Confirmation is needed; thus Peter and John went to Samaria to administer the Sacrament of Confirmation (1st Lesson).

June 1

PENTECOST WEDNESDAY (Ember Day). The Holy Spirit so filled the Apostles that they sounded like men beside themselves, ecstatic, bubbling over, having visions, and prophesying. St. Peter in his first sermon recalled that the prophet, Joel, foretold such an outpouring of the Holy Spirit (1st Lesson).

June 2

PENTECOST THURSDAY. Many charisms were bestowed not only upon the Apostles by the Holy Spirit, but also on their disciples such as the deacon, Philip. "The crowds when they heard Philip and saw the miracles he worked, listened with general accord to what he said" (1st Lesson).

June 3

PENTECOST FRIDAY (Ember Day). After an invasion by a plague of locusts which destroyed the crops, God promised the Jews food in plenty and that He would abide in their midst (1st Lesson). Today, in a spiritual way, the Holy Spirit does the same, providing the vital nourishment of grace to men's souls and abiding in them by a divine indwelling.

June 4

PENTECOST SATURDAY (Ember Day). Initiated by the Sacrament of Baptism, deepened and expanded by that of Confirmation, restored or implemented by the other Sacraments, the fullness of the Holy Spirit is possible to all Christians as foretold by the prophet, Joel, "I will pour forth my Spirit on all mankind" (1st Lesson).

Return of Relic To Athens Praised

ATHENS — (NC) — The return of the primary relic of St. Titus from Venice to the Greek island of Crete—where he had been consecrated first bishop of Crete by St. Paul—was an occasion of joy for all Greece which showed signs of a warming outlook toward the Roman Catholic Church on the part of the leadership of the Orthodox Church of Greece.

In his speech welcoming the return of the skull of St. Titus to the Cretan capital of Heraklion after its 300 years in St. Mark's basilica in Venice, Orthodox Metropolitan Eugenius of Heraklion declared: "A great event in our relationship with the Catholic Church has taken place today."

The skull—encased in a reliquary in the form of an Eastern-rite miter—had first been brought here from Venice two days earlier by a Catholic party led by Auxiliary Bishop Giuseppe Olivotti of Venice. It was met at the Athens airport by Archbishop Chrysostomos of Athens, Primate of the Orthodox Church of Greece, who has been an outspoken opponent of the closer Catholic-Orthodox ties promoted by Pope Paul and Patriarch Athenagoras of Constantinople.

Two years ago, when the Pope announced that the head of St. Andrew the Apostle was being returned from Rome to Patras, Greece, where St. Andrew was martyred, Archbishop Chrysostomos described the ecumenical gesture as a "trap, cunningly held out."

The following September, when Augustine Cardinal Bea, chairman of the Vatican Secretariat for Promoting Christian Unity, took the relic of St. Andrew from Rome to Patras, the Greek Primate remained in Athens.

But for the visit here of the relic of St. Titus, Archbishop Chrysostomos joined in the motorcade from the airport to his cathedral. There he delivered an address expressing thanks to Pope Paul and Giovanni Cardinal Urbani of Venice for their friendly gesture.

The reliquary was exposed for veneration in the cathedral for 24 hours, and thousands of Athenians went to pray before it.

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