

# After the Riot Report

THE columns of our weekly newspaper have been rightly heavily larded with the facts of the National Advisory Commission on Civil Disorders and the various pro and con reactions which were the aftermath of this shattering blow to any attitude of racial exploitation.

We think the digest of the report given in these columns last week was clear evidence of the urgency for action.

We believe that commissioners and deputies of law and order agencies will study their role in the handling of racial matters. However, for ourselves, the average citizen with the average responsibility of Catholic mindedness, the question faces us, "What are we going to do?"

The prophets of doom on racial social justice give foreboding warnings that the months concluding these bright spring days will indeed terminate in the proverbial "long, hot summer." A cartoon depicts a housewife looking out her window into the inner city neighborhood. Moved by emotional dread of the news media, she comments to her husband as he complacently reads the sports section: "It's scary. We talk about the riots we are going to have this summer as if there is nothing we can do about it!"

We hope that you have not wrapped last week's fish in the editorial columns of this paper but will ponder over the choices we have in facing these crises which confront the nation. The only one acceptable to the ideals of America will require an unprecedented effort. As Harry Golden remarked this week when he spoke to Catholic seminary students in the Middle West, the solution will surpass the effort and expenditures of the Marshall Plan, which put commercial and political Europe on its feet.

The report made 18 recommendations, all of them brief and to the point. We have not seen any appraisal or digest of the federal report so well put as the one which appeared in these columns last week.

We must, as Catholics, break through the complacent unconcern toward the inner city and poverty and racial problems. The hour is striking when we must wake up unmistakably to the close relationship between being Christian and Catholic and being actively concerned with such problems.

No doubt the general indifference and neglect of the issue during the past hundred years has put a latent racism in us all. This must be rooted out of our personalities before we can be whole-heartedly and sympathetically involved with better community relations and rapport.

The Catholic Church throughout our land has given wide notice of serious determination that these recommendations will be high on the agenda of sociological concerns of the Church.

We have only four months until we face the summer crisis again. We think that the lessons and indoctrination of the Lenten lectures throughout the principal areas of the Diocese must be continued to give a correct conscience and to direct constructive action along improved race relations and opportunities.

# The Press and the Schools

THE present status of the Catholic parochial school system as well as the relevancy of the Catholic press is sharing a mutual spotlight these days, focusing on operational costs, communication rapport and professionalism of the personnel.

The Catholic News Service out of Washington tells us this week of schools being closed for this fall semester and of grades being dropped in the elementary curriculum. Bishop Sheen of Rochester ordered a new policy for his diocesan paper which he would rather discontinue. "I believe that the daily page bought once a week in the secular press at advertising rates is the Catholic press for the future," he said.

We think that there are certain factors in these evaluations that are not as yet cited and at the same time are conscious to us.

Let's first look at the report on the schools. In the case of most of reported school closings the enrollment figures are given as very low. If this is true, then the question is to be asked, "What is the over-all reason for this particular school to be in operation?" Some schools are intended as a missionary endeavor which automatically necessitates subsidy and a faculty which recognizes its aim. Whether this be a school in the area of the foreign or home missions is to us a vital factor. A school located in a saturation Catholic community must have a different status of appreciation. We know that mission is mission everywhere as long as souls are present, but the administration seems to us quite different.

In many Catholic neighborhoods that are being affected by school closings we have reason to believe that there were four of them located within a possible five-block area. It is not unusual in many northern communities to have an "Irish, German, Polish, Lithuanian or French" parish plant within one block of each other.

Many of these schools had eight grades taught by four nuns with double classes. Standards of State education have wisely caused the union of neighborhood parochial schools into one unit of eight separate grades. While it is true the closing of schools include the continued shortage of Sisters, declining enrollment, difficulty of obtaining lay teachers and the financial inability of some parishes to support the school, now the factor of rising state teacher accreditations must also be faced.

One of our Sisters recently received a bachelor's degree after 12 years of summer school and one year of college residency. She did so with honors. This evidences the fact that given  
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25th Anniversary



## In Current Thought

### Nuns Reject 'Faceless Wonder' Role Says Sister; Paternalism Must Recognize Personalities

New Orleans — Nuns no longer see any value in being the "faceless wonders" of the Church in America, a Sister told the Conference of Major Superiors of Men here.

Sister Aloysius, assistant provincial of the Sisters of St. Joseph in New Orleans, said nuns are committed to service to others — "but we do insist that our service be personal."

She spoke (March 12) at a district meeting of the Conference of Major Superiors of Men, which departed from past practice in inviting not only bishops but representatives of the Conference of Women and lay members of the National Councils of Catholic Men and Women.

"We want to cooperate with our bishops," Sister Aloysius said. "We want to pour ourselves out in meaningful, personal service to others. But we do insist that our service be personal; we no longer see any value in being the nameless, faceless wonders of the American Church."

#### Paternal Attitudes

Referring to the U.S. bishops' recent joint pastoral, in which the bishop's role was presented as that of a father, she said: "If the bishop sees his role as father of grown children, fine."

"But if the father imagery encourages the bishop to regard his flock as youngsters in relation to him, we must object. It is impossible for men and women to co-labor effectively if their status as adult persons is not recognized and appreciated."

Bishop Gerard Frey of Savannah, one of 15 bishops attending the meeting, presented results of a survey on relationships between diocesan and Religious priests in his diocese. The study showed the need for greater participation by Religious priests in the official and social life of diocese.

There has been little or no lay participation in the Church five years after the council, said John P. Sisson, Southern Field Service director of the National Catholic Conference for Interracial Justice.

#### Social Mission

The Church has been slow to exert leadership in many areas, he said, and "nowhere is the slowness more apparent than in the field of race relations. Laymen will not follow blindly in areas where the Church has not customarily exerted leadership." Discussion which followed the

#### 100% PARISH

Holy Redeemer Parish at Kill Devil Hills on the outer banks was the seventh one in the diocese to submit the parish family total subscription to the weekly North Carolina Catholic newspaper. The editor expresses his appreciation to Father Joseph Klaus and to his parishioners for this cooperation.

panel presentations centered on making the most effective use of Brothers, Sisters and priests, and the lack of dialogue between superiors and bishops.

To get the most effective use of Religious assigned to a diocese, they should be left in that diocese for at least five years, it was said. Many bishops felt strongly on this, noting that if a priest, Brother or Sister is placed in a supervisory position, then moved a year later, this work is not only ineffective but negated.

Catholic education also came under fire, with discussion centering on the amount of manpower needed to staff parochial schools and how these people could effectively be used in other roles.

One recommendation urged assignments of Brothers and Sisters to schools from a diocesan level rather than giving them a school to themselves.

#### Communications Lack

Archbishop Philip M. Hannan of New Orleans noted that "a great deal of collaboration is going on between various orders and the dioceses, but we don't advertise it enough."

"Also, a great deal of what may appear to be a lack of cooperation is often nothing more than a lack of manpower."

In a paper prepared for the conference, Archbishop Paul J. Hallinan called for further reforms in the liturgy, stressing that such changes should come from a grass-roots level. The paper was read by Father Henry C. Gracz, secretary of the Atlanta-archdiocesan liturgy commission.

## Committee Publishes Norms for Parochial Structure Reforms

Baltimore — Cardinal Shehan has recommended reorganization of all parishes here to include a board of corporators, advisory board and parish council.

The recommendations were drafted by a special committee which the cardinal set up 18 months ago to seek methods of revitalizing parish life. They are set forth in a booklet being distributed to archdiocesan priests for discussion at a conference on April 2.

Entitled "Guidelines for Parish Councils and Advisory Boards," it provides instructions for forming an organizational structure "devised to harness the various talents, skills and manpower in the parish."

This structure is made up of an advisory board, council and board of corporators.

According to the booklet the structure "has been in successful operation for over a year" in five parishes of the archdiocese.

All parishes in the archdiocese have already been legally incorporated under Maryland law since May, 1963, and each is a separate legal entity.

Each has its own officers who include Cardinal Shehan as president, the Auxiliary Bishop as vice president, the pastor as secretary-treasurer and two laymen as corporators.

#### 3-Point Action

The parish council recommended in the guidelines would be composed of a representative from each recognized lay organization, the parish representative to the Archdiocesan Council of Catholic Men, and five members elected from the parish at large.

The purpose of the council, according to the guidelines, would be to coordinate parish activities, avoid duplication and be a forum to which the parish A.C.C.M. representative would report on programs proposed by Cardinal Shehan to the A.C.C.M.

It would also be "the vehicle which the pastor may use to express to the parish some specific projects, ideas or areas of action which he desires to foster." In addition it would serve as "the machinery which encourages the release of ideas from the parishioners to the pastor."

The guidelines suggest that the council meet monthly and invited all members of the parish, including nuns and clergy to attend.

The parish advisory board "should be distinguished for its professional competence." The concept behind this body is "to delegate to outstanding members of the parish those responsibilities and duties which previously had been burden solely of the pastor."

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