

Editor's Desk

One of the most appealing pictures we have seen of North Carolina's Governor-elect Robert W. Scott, published in this newspaper some months ago, shows him speaking with some of the pupils of the Cathedral Parochial School in Raleigh.

He is presently the Lieutenant Governor of the State and at the time of the photo stopped by the school for an informal visit which is only a block from his offices at the State Capitol.

We congratulate him on his election as chief executive of the State. As Governor he will find all people of good will his strongest asset in fulfilling his highest ambitions for the coming administration.

WE ASSURE him that Catholic adults as well as youth would wish him to repeat this initial friendly occasion whenever the opportunity would be convenient for him to do so.

Governor-elect Scott is a ruling elder in the Hawfields Presbyterian Church in Alamance County where his ancestors have been members for generations.

He attended Duke University and later North Carolina State University at Raleigh from which institution he graduated in 1952, with a degree in animal industry.

HE IS the son of Mary Elizabeth (Mrs. W. Kerr) Scott and the late Governor and Senator W. Kerr Scott. He is married to the former Jessie Rae Osborne of Swepsonville and they have five children: Mary Ella and Margaret Rose, twins, 11; Susan Rae, 10; W. Kerr, 9, and Janet Louise, 4.

Mr. Scott is owner and general manager of Melville Farms, located near Haw River, N.C.

During the Korean War he was Special Agent with the Counter-Intelligence Corps, U.S. Army, 1953-55.

All of his life he has been a Democrat, having served as Precinct Chairman; Vice-Chairman of the Alamance Democratic Executive Committee and State Solicitor District Executive Committee.

PRESENTLY MR. SCOTT is a member of the N.C. Board of Education and has served as Chairman of the United Forces for Education in North Carolina. He has been a member of the State Board of Conservation and Development and also a member of the Kerr Reservoir Development Commission and the N.C. Seashore Commission.

We gratefully acknowledge this interesting biographical data which is published in the current issue of "The Presbyterian News" of the Synod of North Carolina.

His election to the office of Governor recalls to mind our presence among the jubilant supporters of his late father on the night of his election victory meet in the Carolina Hotel about 20 years ago. At that time our news-
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Shaw University Meeting

Racism Seen in Churches

Raleigh — A nun from Pittsburgh told a campus meeting on black militancy here that churches are impregnated with white racism and most white clergy fail to make contact with black people.

Sister Martin De Porres, R.S.M., of Mount Mercy College spoke at a conference on "Black Militancy and the University" held at Shaw University. The meeting was sponsored by the National Newman Apostolate and was attended by Catholic and Protestant chaplains and other Church workers on campuses.

Sister Martin De Porres told the meeting: "You don't understand the psychology of white racism and are afraid of the concept of black power without knowing anything about it."

THE CONFERENCE opened Friday, Nov. 29, and continued through Sunday, Dec. 1. Dr. James Cheek, president of Shaw, summarized the meeting at the closing session.

Sister Martin said that many whites are all words and no substance with a friendship toward blacks that can be characterized as condescending and paternalistic.

She said that because of racist repression the black man is forced either to hate himself or hate his oppressor, adding that before a real dialogue between black and white can take place the system oppressing blacks must be destroyed or at least transcended.

THE KEYNOTE speaker for the conference was Dr. Lemvin P. Sikes of Houston, Tex., a clinical psychologist who works with the community relations service of the U.S. Department of Justice.

Dr. Sikes had this blunt advice for whites: "If you really want to do something worthwhile, if you really want to help, stay out of these black neighborhoods saying, 'Oh, let me help you feed your black child,' and stay in your own white community and do something about the racism there."

Dr. Sikes attempted to tell those attending the meeting what it is like to be black:

"**IT MEANS** being the victim of a racist education system. . . . We have to be 'super Negroes.' You can't make a mistake. I'm worrying about splitting a verb and Lester Maddox is governor of Georgia. . . . Being black means to be hurt by being unwanted and victimized. . . . Being black means being hurt."

Members of the planning committee for the conference were Rev. John T. McDonough of Washington, chairman, and Revs. Rawlin B. Enette, S.S.J., Baton Rouge, La.; John K. Lewis, S.A., Washington; Kevin Roe, O. F. M., Grambling, La., and Dayton Salisbury, S.S.J., Houston, Tex.

Black Priest Offers Program

Newark — (NC) — A black priest offered an interracial meeting here a program by which whites could help alleviate the problems faced by blacks.

Father Lawrence E. Lucas of New York, a columnist for the Catholic press, spoke at a Day of Commitment sponsored by Operation Understanding, an interracial effort. Some 500 blacks from the inner-city and whites from suburban areas were in attendance.

"The bishops of this country," Father Lucas said, "the Catholics, white people in general, have been quite willing to provide 'the

basket of groceries' to 'the starving black man.'

"But what I want now is a social change so that I won't need the basket anymore — despite the fact that when they are bearing it, I appreciate it."

FATHER LUCAS' theme was that the white person's commitment ought to be not to the ghetto where he performs works that reward his conscience and may appear patronizing to the black community, but to his own community. There he should "work to change white attitudes and patterns of behavior towards blacks which are responsible for the ghetto."

He said that the present reality in the United States is that "we are already a separate and divided society" and that the Negro people "are more and more determined to take control of their lives in the communities the whites bequeathed them."

Father Lucas also said that the Catholic Church must re-evaluate its traditional approach to blacks because "the days of the 'great white father' in the ghetto — clerical or lay — are past."

FATHER LUCAS was also critical of those who strike out at anti-poverty programs because of

also noted that in the past churchmen and Catholics had been slow in appreciating the importance of "these noisy instruments" such as movies, radio, newspapers and television.

Citing the Church's development of interest in these fields from the pontificate of Pius XI to the present time, he said: "It does not seem out of place to rejoice sincerely with you to congratulate you for all the positive things which have been accomplished in these last few years. . . ."

Nevertheless, said the Pope, a realistic view demands that Catholics realize that what has been done so far is "insufficient and in any case disproportionate to the vastness of the field to be sown."

At the same time he quickly pointed out that he did not want to minimize the good work already done in many sectors, singling out Vatican Radio and special projects in Colombia and the Philippine Islands.

YET HE added: "But apart from these modest beginnings, however encouraging they may be, we ask ourselves sincerely where is the echo of the word of God in the tumult of these human voices? What place does our Catholic conception of the world and of man occupy today in the immense network of social communications?"

Applying these questions to particular situations, Pope Paul asked:

"What place, for instance, does it occupy in films, in film production, in film criticism?" Then, passing to the subject of the press, after paying tribute to what is being done in the field by the Catholic press, he asked: "In the torrent of printed matter which floods the world daily, what is the Christian inspired press but a mere trickle?"

In this regard he said: "What is needed is not only a Catholic press but a presence of the Church in the so-called neutral and widely circulated press."

This, Pope Paul said, implies that Catholics who work in the non-religious press areas should have an acute awareness of their
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alleged waste, urging a rejection of the myth that "money is being squandered on the poor."

"It is being squandered only in the name of the poor and finding its way into other pockets," he said.

In addition, he said, there is waste in other programs, such as the war in Vietnam or the space race. But this is chalked up as "the price of success," he charged.

"Do not be willing to support only the successes of the black community, but its failures as well," he asked. "This country has always been willing to support white failure, but only black success."

HE ASKED for an understanding by whites of police-community relations in the inner-city. Police, he said, feel "no responsibility to the black community," and he blamed this on white attitudes of "let the police do the dirty work and contain the animals in the area where we want them contained."

"A bumper sticker saying 'Support Your Local Police' means help keep the lid on the garbage can," he said.

As for whites who feel they must come into the ghetto, to be of help, Father Lucas offered this advice: "Do not come to bring Christ to the black people. . . . Come to find the Christ who is already there. . . . Christ is in the black community in terms of sacrifice, suffering, persecution and death."

Priests Told: Be Aware of Change

Chicago — Too few U.S. bishops and priests show an awareness of the vitality and power that the forces for change in America have, a prominent historian told a priests' meeting here.

Msgr. John Tracy Ellis, Church history professor at the Jesuit-conducted University of San Francisco, spoke at a seminar on the Ministry in a Secularized World sponsored by the Association of Chicago Priests — an organization which includes more than 1,200 priests in the Chicago archdiocese.

Msgr. Ellis said it is too late for the Catholic Church in the U.S. to depend on solutions of the past to solve present problems. American priests, he added, must consciously break with the factors that have inhibited the confidence and courage of the priesthood in the past.

Fear, he asserted, must be replaced with confidence and self-reliance. Clerics must be ready for change, recognizing that there is no possibility of blocking the revolution that is taking place in our time.

"The Church is living in a peri-

od of accelerating change, and the pace of it does not depend upon her," the monsignor observed.

He traced what he termed the lethargy and timidity that inhibits too many American Catholic priests to the animosity and alienation they encountered in the early decades of this country's history.

It is time now, he told the priests, for the Church in the U.S. to put away secrecy and fear, and be open and communicative in its approach to both religious and social problems.