

# New Answers Needed For New Problems

By REV. THOMAS J. HOCTOR

(This is the text of a sermon Father Hoctor gave at St. Pius X Church, Chili, Sunday, Jan. 26. Father Hoctor is a member of the faculty at St. Andrew's Seminary.)

There is a story about an old grad who returned to his Alma Mater after a 25 year absence, to find one of his teachers giving an examination. He saw the paper, and remarked with astonishment, "Professor, these are the same questions you asked us 25 years ago!"

"Ah yes," replied the teacher. "But the answers are all different now."

I propose to discuss an issue this morning of intense local interest: other questions may in the long run, be more important, but none are more urgent now. In broad terms, I am referring to the employment of the poor and disenfranchised. Rochester has telescoped it for now into the dispute between FIGHT and the Eastman Kodak Company.

I do this for several reasons. Bishop Sheen has committed our diocese publicly this week to the service of the poor in a way that will require frankly some Catholics to alter their emotional lives. How well prepared are Catholics to recognize and move beyond certain entrenched attitudes? Do we have only the stale, old answers to the old questions? Recent cases of defections of support among some Protestants for their Council of Churches raises, in my view, some delicate questions that our Church must confront as well. To what extent is Church—or school, or any social institution—supposed to reflect the values of its membership, and to what degree should it attempt to move beyond those outlooks to form better ones?

Prejudice, wherever it occurs, springs first from ignorance and misunderstanding, and ends in fear and hatred and animosity, with no room en route for the kind of love and service that surely, Christianity is all about.

Problems have many sides. Always, I isolate three illustrations from the many comments the local papers have been printing:

I. "The angry statements and demands of FIGHT seem unreasonable and unjust."

Quite true. Negro leaders do not generally talk temperately, reasonably, or with proper qualifications and control. In other words, they don't sound at all like comfortable middle-class whites. Beneath the hostile rhetoric, they are operating after all from a quite different base. I wonder what it must feel like to know that one's people, making up 10 per cent of America's population, still furnish over 40 per cent of the fighting men in Viet Nam since many of their white counterparts are in colleges and graduate schools instead? What must they think when Washington requires certain economies in domestic spending and they see the anti-poverty funds cut back before anything else?

If only the employment problem could be solved simply with money.



FATHER HOCTOR

But sociologists today distinguish between the "fact" of poverty, removed by a few dollars, and the "culture" of poverty, a much more complex and durable phenomenon which, once grasped, sheds a great deal of light on the failure of so many well-meant efforts in the past to improve things by neat public housing projects and white picket fences and a few trees and flowers? People who have lived within the raw limits of squalor for generations are not likely to change radical established life patterns by someone else's providing the externals of shiny domesticity for them.

Negro leaders know this. They know the absolute necessity of pride and responsible ownership and self-esteem among their people before any "program" or "funding" can hope to succeed. And what non-Negroes must realize is that we must listen to the Minister Florences and the Dr. Kings whether we like the way they put things or not. We have no choice. For if they fail, the next group of leaders is quite capable of providing tinder for violence beyond the choice of certain arrogant verbs and to go to jail for it, if need be. Anger and icy refusals now, can only play into the hands of those who would wreck the very institutions they are not permitted to share except by condescension and suffrage.

II. "Other immigrant groups began poor and made it on their own. Why can't they?"

Quite true. In fact, this is precisely the point of the FIGHT proposal: to provide jobs and training for its people so they can "make it" on their own. The analogy with other groups falls apart, actually, as soon as one recalls that our Negroes' ancestors were on the scene long before the others arrived. Yet today's American Negro remains, by and large, a marginal factor in the economy of his country. We have passed him by. Surely honesty compels us to admit the unique factors that have produced his special economic oppression. Surely the white society that has profited so long from cheaper prices made possible by the double hang-up of the poor—the deadly combination of trivial subsistence wages and paying the Big Price for whatever they buy—can argue at least from enlightened self interest to forcing open its own doors for them.

whatever temporary displacements and discomfort it might cause. Affluent producers become, after all, affluent consumers in the end. And everyone benefits.

Actually, Christian considerations cut much deeper. No one dares to suggest in the Good Samaritan parable if the beaten man perhaps asked for it by being in the wrong place or traveling at night. Christ has little time for the (understandable?) resentment of the Prodigal Son's elder brother. For our Lord was a poor man, and he urges a different quality of unselfishness that a Christian who is not poor may ignore only at his peril.

III. "We must provide education; that's the only answer for the Negro and his problems."

Yes. But where? This is again exactly what the FIGHT proposal demands. If industry cannot or will not provide job training on the massive level needed, then presumably the schools must do so. Again, where? Every study I know confirms the fact that as long as ghetto schools remain, the poverty cycle will not break appreciably—no matter how much money and resources are poured into them. Whatever can be taught in unbalanced schools between 9 a.m. and 3 p.m. is promptly untaught between 3 p.m. and 9 a.m. the next day.

Education elsewhere, then? Yet people in our local suburbs are quite unwilling to accept any but a token number of inner city Negro children. Classrooms are "too crowded."

Maybe bussing the children creates more problems than it solves. But honesty compels everyone who opposes this concept today to ask himself very carefully why he does so, and if he is satisfied with his answer, then to propose some less difficult but workable alternative. Catholics, above all, can no longer insulate themselves from the social and economic problems of the poor.

For a social revolution is under way now. Revolutions are not made gently. Certain minimal sacrifices are coming, whether comfortable people like it or not. Sacrifices in school districting, in real estate, even in the job market... for our local white society is now required, to put it bluntly, to prepare others to compete with its own children in the employment offices of tomorrow. None of this is easy to do.

At this moment in Rochester, it would be disastrous to polarize into camps with simple shibboleths about who is "right" and who is "wrong"; who is "going too far" and who is "not going far enough." At all costs, people must continue to talk to each other and maybe begin to love one another a bit.

Loving is easy when it operates between people who share the same assumptions, who look and think alike, who treat each other gently—who are, in short, not really "other." But the terrible thing about refusing to love others is not ultimately, what happens to them as a result. It's what happens to us. And broadly speaking there seems little difference from this point of view between the two ways of refusing love—through anger and hostility, and the way of a chosen, cultivated apathy.



## Baby, It's Cold Outside

Rochester is famous for its cold, long winters. It's even colder when you're poor. It's nice to have a roof over your head, but it's better when you have a warm coat, shoes and a blanket.

Only a few blocks or a few miles from your living room—there is need. Maybe you can help.

Workers in the inner-city are lacking some necessities that may be piled away in your attic. Take a look.

Baby clothes, baby blankets, men's shoes, blankets, sheets and pillow cases, winter clothing for young people (especially ages 4 to 9). In fact, you name it. It's needed.

If you have items that can be used, drop them off in care of Sister John Bosco, St. Michael's School, 343 Clifford Ave. or call me at the Courier.

## Mercy High School \$16,595 for Mission Work

The profits from Mercy High School's annual Mission Days, Nov. 10, 11, 12, have long since been tallied up and sent to home and foreign missions.

Sister Mary Judith, R.S.M., moderator of the CSMC (a student mission organization) has announced that the \$16,595 earned as a result of Mission Day activities will be sent to the following missionaries:

Rev. Kevin O'Boyle (for work in San Luis, Chile) \$1,000.

Rev. Michael Walsh (for parish work in San Luis, Santiago, Chile) \$1,000.

Rev. Hugh McGonagle (for parish work in San Andreas, Santiago, Chile) \$1,000.

Sister Mary Terrance, R.S.M. (for purchase of equipment in San Luis, Santiago, Chile) \$2,000.

Sisters of Mercy (\$1,200 for store front rent, Joseph Avenue Center; \$1,000 for Sisters of Mercy building fund) \$2,200.

Maryknoll Sisters (Pusan Hospital, Philippines, and Motherhouse) \$800.

Maryknoll Fathers (maintenance of chapel in Bolivia) \$150.

Rev. Louis Dowd, S.J. (Youth Center in Formosa) \$500.

Our Lady of Lourdes Mission (Indian Mission in S. Dakota) \$200.

Rev. James Weckesser, M.M. (mission in Chile) \$250.

Rev. Raymond Schantz, C.S.S.R. (mission in southern U.S.) \$100.

Rev. Richard Kraft, S.V.D. (work in Philippines) \$250.

Rev. Father Martin, O.F.M., Cap. (mission Miyako Island) \$100.

Rev. Donald Pelletier (mission in Morondava) \$150.

Rev. Thomas Brown, OMI (work in Brazil) \$200.

Rev. Bernard Brown, OMI (work in Alaska) \$200.

Rev. Charles Erb, S.V.D. (work in Africa) \$250.

Rev. Damian Millikin (work in Africa) \$400.

Most Reverend Fulton J. Sheen (Propagation of the Faith) \$100.

Rev. L. John Hedges (Newman Work) \$300.

Rev. Bernard LeFrois, S.V.D. (Philippine seminaries) \$250.

Rev. Max Murphy (education of girls in Trinidad) \$100.

Trinitarian Fathers (education of Priest-Brothers) \$700.

Marist Sisters (aid in South Pacific) \$300.

Archbishop Mar Gregorios (maintenance of Our Lady of Mercy Chapel, India) \$250.

Archbishop R. Arulappa (education of a seminarian) \$200.

Most Rev. D. S. Lourdasamy (Archdiocese Bangalore) \$100.

Sister Virginia Marie, \$150.

Rev. Thomas Finlan Carroll, O.F. (work in Pakistan) \$150.

Rev. James Courneen, M.M. (Maryknoll work in Korea) \$300.

Rev. B. Jongerius, W.F. (work in Africa) \$200.

Rev. John Drexel, O.M.I. (work in Brazil) \$150.

St. Francis Xavier Sisters (work in Japan) \$100.

Rev. Father Hilarion, O.S.J. (work in India) \$150.

Rev. Robert Dalton (Glennary Mission in Kentucky) \$100.

Rev. Ralph W. Beiting (Apalachia projects) \$200.

Rev. Thomas McDonnell, M.M., \$150.

Sister Jane, S. Sp. S. (work in Ghana, West Africa) \$250.

Martin dePorres Center, \$150.

Brother Simeon Norton, \$100.

Padre Humberto Almazan (Latin American projects) \$100.

Sister Nicholas Maria, O.F.M., \$100.

Sister M. Jacinta (Medical Mission Sister - India) \$200.

Christmas gifts, \$745.

## Art Lectures Set at Fisher



MRS. DAVIS

"Adventures in Art and Environment," a series of illustrated lectures by Mrs. Sylvia Davis, well-known Rochester artist, will begin Tuesday, Feb. 7, and continue for seven consecutive weeks at St. John Fisher College.

All of the lectures are scheduled for Tuesday mornings at 10:30 a.m. in St. Basil Hall auditorium. Admission is free, and the public is invited.

Since 1960 Mrs. Davis has lectured on modern art under the sponsorship of the Women's Council of the Memorial Art Gallery. She has taught in the School of Art and Design at Rochester Institute of Technology since 1948.

A Rochester resident since 1948, Mrs. Davis was born in Argentina of Scottish parents, educated in England, France, and Italy, and served as a secretary to the Royal Iraq Delegation in Geneva and London. Her paintings have been exhibited in England as well as in Rochester, Buffalo, New York City, and Boston.

## On 'Black Power'

The Catholic Interracial Council will hold its third meeting of the current season on Thursday, Feb. 9 at 8 p.m. at Immaculate Conception hall.

The speaker will be Minister Franklin D. R. Florence, president of "Fight." His topic will be "Black Power" as it relates to the Fight organization and the role of the Negro in the Rochester community.

There will be a question and answer period following his talk.

The meeting is open to the public without charge.

## Leading Roles for Sidney Poitier In Films and Racial Justice

Chicago — If a film should ever be made on the Negroes' struggle for racial justice, the starring role will undoubtedly go to Sidney Poitier—who will be playing himself.

So suggests a film scholar who has just completed an extensive study on Poitier's films and their influence on interracial understanding.

"Through his activity as an actor, he is one of the very few people who have contributed to the Negro's full participation in society," Dr. Andrew Ruszkowski, a professor from the Catholic University of Peru, who was awarded a Fulbright grant to conduct his study. "To the Negro, he has given more confidence, more dignity, more respect. And to many white people, he has been a revelation of the qualities that Negro people have."

Dr. Ruszkowski, 65, is a professor of history, economic thought and natural laws at the university, located in Lima, and is also a vice president of the International Catholic Film Office. Prior to going to Latin America, where he has helped set up 10 national Catholic film offices, he was involved with films in Poland, where he was a film critic for a Warsaw daily and one of the founders of the Polish Film Critics Association.

In his study of Poitier's films, which he has been conducting in cooperation with the Department of Sociology at Loyola University in Chicago, Dr. Ruszkowski has seen all of the 26 pictures that Poitier has made—from "No Way Out" in 1950 to the yet-to-be released "To Sir, With Love."

"The Blackboard Jungle," "Something of Value," "Raisin in the Sun," "The Defiant Ones," "Porgy and Bess," "Patch of Blue," "The Slender Thread," and, of course, the film which brought him an Academy Award, "Lilies of the Field."

"My object has been to try to determine how his films have influenced public opinion toward the Negro in American society and how he as a performer has shaped the view-

ers' attitudes," said Dr. Ruszkowski. He noted that while there are more and more Negro performers being seen in films and on TV, Poitier is the only star among Negro actors and actresses, and as a consequence, the only Negro performer with dominant roles.

Dr. Ruszkowski, who will be writing a thesis based on his findings—which he hopes to develop into a book—said there has been a notable trend in Poitier's film career—from

roles in which he portrays a Negro "who is in tension in society" to those in which "he is cast as just another member of society."

He cited such films as "The Defiant Ones," "Something of Value" and "Raisin in the Sun" as examples of the former category and for the latter "The Bedford Incident," in which he is a journalist, "Duel at Diablo," in which he was a cowboy. "There were quite a few Negro (Continued on Page 6)



Sidney Poitier in a scene from "The Slender Thread" with Telly Savalas.

In Rochester  
It's **Rund's** for Seafood  
**FEATURE THIS WEEK**  
Sunday, February 5th Thru Friday, February 10th

# Lobster

2 Deliciously Broiled Lobster Tails  
Served with Drawn Butter

**Includes...**

- Choice of Potato
- Crisp Chef Salad
- Fresh Hot Rolls and Butter

**\$2.95** SERVED ANYTIME

NOW PLAYING  
Rochester's Own  
**AL VINO**  
Sunday thru Friday  
In Our New Cocktail Lounge

For Your Listening and Dancing  
Pleasure  
**JOE CADY'S**  
7 Piece Orchestra Playing  
Nightly 9:30 P.M. 'til 1:30 A.M.

**Rund's** The House of Good Food  
2851 W. Henrietta Rd.  
473-3891  
Closed Monday.