COURIER-JOURNAL



Duah Agyeman in the "cloth" of his people, the Ashanti.

# He Wants to Share His Blackness

## By JOHN DASH

Duah Agyeman wants to share his blackness, his Africanness, with American blacks and whites. He wants them to share their experiences and cultural roots with him. And he wants to go home to Africa and share the wealth of knowledge and experience he is gaining in the U.S. with his people.

Agyeman is a student at St. Bernard's Seminary who is working this summer with the CYO Inner City Outreach Program out of Mt. Carmel Church. He teams up with another CYO staffer, Jesse Barnes, and has been presenting programs on the African and American black experiences at various centers in Rochester.

Here on scholarship since September, 1973, Agyeman is pursuing theology studies for ordination for the diocese of Sunyani in Ghana.

When he first arrived in Rochester, Agyeman, found the black community "offish and suspicious when they realized 1 was an African, a stranger. Just to meet people was difficult and frustrating.

He says that part of the problem may lie in American accepting white · blacks stereotypes of African blacks.

And it is for this reason he has rap-sessions and setup demonstrations of his own Church, Father Thomas Cleary

originally many Spanish speaking people in the Americas were African slaves in Spain. Several hundred years ago they were ruled undesirable and were sent to the Spanish colonies here.

"They are all part of the 'Black World'," he says.

A question frequently asked of Agyeman<sup>\*</sup>is why he is a Roman Catholic and why he is studying for the priesthood.

He entered the Church Because I wanted to sing in the choir," he candidly admits. And he entered the seminary because he was asked to by the pastor of his church. "There was no philosophical reason," at first, he says, but his "choice is now solid.

Agyeman finds that black youth see the "Catholic Church as against them.'

Barnes notes that for a black man to enter a Catholic Church he is often to confront "the master." -----

"But," Barnes says "the black and white communities are caught up here together and one of the ways for them to reach each other is through the CYO."

Just to see Duah is an education," he says.

## **PARISH COUNCIL**

Drvden - At Holy Cross



Wednesday, August 13, 1975

Sister Frances

"Each day 4,100 men and women become 'senior citizens.' And for almost half of them, their 65th birthdays close the door to their jobs. They are mandatorily retired, a commonplace of work in America." NEW YORK TIMES, August 2, 1975

Mandatory retirement is an unjust practice supported by a web of false assumptions about. older persons. Chief among these myths is the belief that older workers do not perform as well as younger workers. Studies on the relationship of age and work performance indicate that older workers have lower absentee rates than younger workers and are just as productive or even productive than younger more coworkers. Senility is not common; what passes for senility can be a condition provoked by enforced inactivity and a feeling of isolation.

Successful lawsuits in the areas of sex and race discrimination may well have set a precedent for suits in the area of mandatory retirement. More and more, Americans are realizing that the poor job market does not justify

# **OHD** Issues Second **World Hunger Packet**

"Are you fed up with world she has not had much feedback hunger?"

The Office of Human Development has released a second world hunger packet that begins by explaining why people might feel fed up with hunger. It then presents fresh thoughts to ponder.

Agnes King of OHD, a member of the diocesan world hunger committee, reported that the second volume was compiled to include more resource materials and to update the history of the problem. More than 4,500 copies of the first volume were requested by educational groups, human development committees, priests, ministers, and others. Many of the same groups are also requesting the second publication, of which 1,600 copies have been mailed in the past two months.

Mrs. King said that, although

mistreatment of minority groups. The job problem has to be looked at as a whole; even with increasingly early retirement, unemployment is rapidly rising.

Mentioned in the Times article quoted above is the action of a Boston panel which last year struck down a Massachusetts law requiring retirement of state police at age 50. The Supreme Court hears the case this Fall; whatever the outcome, the case marks the beginning of serious efforts at reform. Already, Illinois has outlawed mandatory retirement rules in private enterprise and the American Medical Association is supporting senior lobbying against forced, retirement.

Church members must continue efforts to address the injustice of prejudice against older persons. Whether or not they continue working, older Americans are constantly receiving signals that they are being put on the shelf, that the valuable seasons of their lives have passed. Church hiring practices, decision making processes and fund raising endeavors must not reflect the societal bias that only wage earners deserve voice and responsibility. While it is true that leadership must change hands, older persons' competence should be evaluated in the same way as that of younger persons.

Finally, Church members should become prepared to act as advocates of elderly rights as legal action by senior citizens becomes more common. Such an unjust practice as mandatory retirement cannot be ignored by Church communities which profess belief in human dignity and equal opportunity.

on how either booklet is being

used, practical, manageable approaches to the problem could be developed from the information included — for example, conscientious control of family food consumption.

For the would be donor, a chart of national -and international hunger organizations lists their priorities, form of aid, recipients, methods of distribution, sources of funds, and spending patterns.

The packet also provides information for political action, explaining the history of the controversial Public Law 480, outlining how food is used as a political weapon, and offering action possibilities.

Copies of the World Hunger Packet, Vol. II, may be obtained from Agnes King, (716-328-6400) Office of Human Development, 750 West Main St., Rochester, N.Y. 14611. The cost is 75c per copy.

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Page 14

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culture.

He says he acts as a wall off which American blacks may bounce questions.

Bames notes that the centuries of separation of American blacks from Africa created a whole new cultural system. He says he does not identify with the African experience but sees that "both have something to give."

"As a group of people," he says, "we must span the gap." He looks to see the "rainbow," he says, in which all colors in the spectrum are unified.

Agyeman has been surprising members of the Puerto Rican community with his assertion that Puerto Ricans trace their origin to Africa. He says that

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said that Norbert Schickel Jr. has been elected temporary chairman of the newly formed Parish Council. At the next meeting, Aug. 15, after the Mass for the Feast of the Assumption, the council will elect officers. After their installation the committees be formed. will

## **COUNCIL ACTIVITY**

Ithaca - When the parish council at St. Catherine of Siena resumes its meetings in September it will be under the leadership of Anthony Taras. Council members will participate in the third annual parish council Sept. 13 at Mt. Saviour Monastery. near Elmira.

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