

THE CHURCH 1974

Robert Andrew Greeley

It is getting increasingly difficult to tell the players even if you have a program.

John Hughes was a truculent, able, fierce, charismatic bishop (and then archbishop) of New York in the middle of the last century. He was also in his declining years apparently about to put away the "creature" with the best of them. He organized a Catholic political party (which lost), set up the parochial schools as a response to the nativism of the public schools of his day, and when told during a nativist riot that the churches were in danger of being burned, responded by snapping, "Whose churches?"

In most of the "liberal" interpretations of American Catholic history, Hughes emerges as something of a villain — a hot-tempered, unpolitic leader of the Church Berserk. The last thing in the world you would expect is to find Hughes looking like a hero in an article written from the radical perspective in a left-wing journal.

Still, Nicolaus Mills, in an article "Community Schools: Irish, Italians and Jews" in a recent issue of "Society," makes a hero out of Hughes — along with the Jewish community school leader, Julia Richman, and the Italian Leonard Covello. Arguing for the legitimacy of black and Latino demands for local community control, Mills shows that this demand is part of the tradition of protest against the failure of public schools to respond to the needs of poor immigrants that dates back to John Hughes.

In other words, the local school board of Ocean Hill that stirred up so much controversy in New York several years ago is in some fashion the legitimate descendant of John Hughes.

Mills could have pushed the point further if he had wanted to.

Deaths

Sister Alonzo

The funeral of Sister Alonzo Bulanda, SSJ, was held July 13, 1974, in the Motherhouse Chapel. Father Joseph Reinhart concelebrated Mass with Fathers John Morgan and William Charbonneau. Msgr. William Naughton also was present.

Sister Alonzo, a teacher for many years, spent 16 years with her community's mission in Selma, Ala., supervising the business office of Good Samaritan Hospital. Before going to Selma in 1949, she taught intermediate grades at Blessed Sacrament and St. Anthony's, Rochester, and St. Alphonsus, Auburn. On her return, she taught at St. Francis de Sales, Geneva, and St. James, Waverly, until ill health forced her retirement in 1972. She entered the Sisters of St. Joseph in 1937, from St. Stephen's parish, Geneva, and earned the bachelor of education and bachelor of arts degrees at Nazareth College.

Surviving are her mother, Mrs. Peter Bulanda of Geneva and four sisters: Miss Julia Bulanda, Geneva; Mrs. Theodore (Mary) Curynski, Webster; Miss Josephine Bulanda, Rochester; and Mrs. Edward (Susane) Babiarz of Phelps.

J. S. Malley

The Mass of Christian Burial for James S. Malley of Irondequoit was celebrated last Monday at St. Ambrose Church.

Mr. Malley, proprietor of Donuts Delite on Culver Road, died July 17, 1974, in Ottawa, where he was on vacation. He was 67 years old. In 1937, he was appointed Monroe County sheriff to fill out the term of his father, James E. Malley, who died in office.

If you want to find schools presided over by duly elected school boards, chosen by the parents of the students, you need only go to one of the hundreds of Catholic schools in the inner city. Community control is not just a utopia sought by radical political action. It is a reality in the parochial school down the street.

Note that it is this same community-controlled local school, providing an alternative for black parents, that the Justices Burger and Powell would dearly like to put out of business because, as the latter has suggested, they are imposed on people by the constraints of ecclesiastical discipline. Nativists have changed all that much since the days of John Hughes.

I don't blame Nicolaus Mills for saying merely that John Hughes' community-controlled schools are a past experience which has "not only much to teach us about the educational and political accountability of schools but a history that encourages a community control movement suited to the present." Why should it occur to him that Hughes' community-controlled schools are still alive and well in Harlem, the South Side of Chicago, and other inner city districts around the country? Most Catholic liberals and not a few of those who preside over Catholic education are unaware of this aspect of Catholic schools.

On the contrary, in most liberal Catholic circles John Hughes is a villain for starting Catholic schools, and one suspects that many Catholic educational administrators, being barely able to read and write, have heard only vaguely of John Hughes and not at all of the current community-control movement.

Or, as my friend, Peter Rossi, used to put it, there are a lot of ironies in the fire.

Pontiff's Message to the Young

On July 7, Pope Paul delivered the following address:

One thought dominates this Sunday talk of ours: the thought of the young. We refer to those young people who have just sat for their examinations and who now, for the holidays, or rather, for their future life, which is opening up before them, are thinking freely about themselves, of what is best for them. And what is of most value for them?

We think of them, we love them, these young people, all of whom are near to us in some way, and whom we feel advancing in a crowd, like a huge wave that cannot be stayed.

It is the new generation rising and winning recognition and becoming aware of itself, and judging the world that has preceded it and formed it. We gladly welcome it, and we willingly open to it the place and the life that belongs to it in our times.

Welcome! Young people! **COMMITTEE MEETS**
Palmyra - The Educational Committee of St. Anne's met recently and the guest speaker for the evening was Sister Michael, diocesan director of Religious Education. Members of the committee also had a chance to meet with Sister Mary Ann-Raymond, the new religious education director for the parish.

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We read in your beloved and beautiful faces two opposite expressions. Allow us, an old friend of the young, to speak to you in a familiar way. We see an expression of great energy, a desire to live and conquer, a need of certainty and fullness: this is your opening to life, it is will, it is love. We see another expression: one of uncertainty, scepticism, disappointment: why live? live for whom? What are the values, what are the ideals, to which this energy, this stimulus towards life, should be addressed? What is the place of love?

We understand this anguish of your spirit, now reawakened to awareness of itself and of the surrounding world. And we understand the need that makes youth suffer today: the craving for higher reasons that must guide and elevate the progress of life. You suffer from modern decadence, from the futility of the motives of your activity, from the emptiness of the hedonism that seeks to take the place within you of strength, beauty, love, real happiness. The agnostic indifference of present-day

thought, the critical pessimism with which you have been imbued, the materialistic ideology of social progress, are not enough, you feel, for your spirit, open to far different horizons of truth and life. You are suffering, young people; perhaps in your hearts you are weeping silently.

Well, we wish, as an elder brother, to help you with this simple Sunday greeting. We wish to reassure you at this turning-point in your lives: life lies in this direction; life is Christ. So many of your companions, representative of your generation, already think so, already understand that it is so.

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