



Your Heritage

April 6, 1830. Birth, in Georgia, of James Augustine Healy, of black ancestry, future bishop of Portland, Maine.

James Healy was the son of Michael Healy, a prosperous Irish immigrant, and Elizabeth Clark, a black slave of Georgia. Legally, he was himself a slave. Educated at Holy Cross College, Worcester, Mass., and in the Sulpician seminaries of Montreal and Paris, he was ordained a priest of the diocese of Boston.

(His younger brother Alexander Sherwood Healy also became a priest of that diocese, and another brother, Patrick Francis Healy, entering the Jesuits, was subsequently named president of Georgetown University.)

Father James Healy, held in high regard by Boston bishops John B. Fitzpatrick and John Williams, was named second bishop of Portland, Maine, in 1875. He thus became the first priest of Negro blood to be chosen a bishop in the United States.

His wide experience in welfare work and civic affairs in Boston served him in good stead during the 25 years of his Portland episcopate. A man of conservative bent but genuine ability, he had a creditable career as head of the Catholic Church in Maine. — Rochester Diocesan Bicentennial Commission.

Pastoral Changes

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1955, he was appointed pastor in 1962.

He was ordained in Rome in 1939, after studies at the North American College and Gregorian University. Later, he took a doctorate in Sacred Theology at St. Mary's of the Lake Seminary in Mundelein, Ill. Born in Geneva Nov. 1, 1914, he received his early education at St. Stephen's and Desales High School and his initial priesthood training at St. Andrew's and St. Bernard's.

Father Kalafsky was born Jan. 1, 1919, in Jersey City. He was graduated in 1943 from Immaculate Conception Seminary in Darlington, N.J. He served in pastoral ministry for the Archdiocese of Newark until 1970.

Diocesan Appointments

Msgr. John E. Maney to pastor, St. Mary of the Lake, Ontario, from pastor, Corpus Christi, Rochester, effective June 23.

Father Andrew J. Kalafsky to pastor, St. Mary of the Lake, Watkins Glen, and St. Benedict, Odessa, from associate pastor, St. Thomas the Apostle, Rochester, effective April 21.

Music in Colonial America

By ALBION GRUBER

The musical life of colonial America was as diverse as the nationalities and religions which were making their home in this new land. By 1776 there were not only Puritans and Quakers, but also Moravians, Lutherans, Catholics, as well as the hapless African slaves. Each group had its own, unique musical culture.

A survey of colonial music must begin with the Puritans, however. It was their zeal for correct worship which brought about the very first book to be published in the colonies — the Bay Psalm Book of 1640, a product of the Massachusetts Bay Colony. The music consisted of the best-loved Psalm-tunes from the Old Country, sung in unison without any "popish frills." For the Puritan, music was tolerated only in the praise of God, with some allowance for simple music-making by young ladies.

By 1776, the official Puritan position was weakened, especially in the urban centers, such as Boston. Singing-schools, originally designed to improve congregational singing, were now enjoying a broader, social purpose. It was for these schools that the first truly American music was composed.

Beginning in 1761 with James Lyon's *Unania*, numerous collections of vocal music, both sacred and secular, were published by the itinerant music-masters who conducted the singing-schools. Because they were largely a group of modestly educated tradesmen, amateur musicians, they are frequently referred to as the "New England tunesmiths." Of this group, William Billings is the most famous.

Billings was a colorful figure, an uneducated tanner with strong ideas about music, blind in one eye, with a limp and a withered arm. He published six important collections of music between 1770 and 1794, and his patriotic anthems spread through the land during the Revolutionary War. His music, like that of his colleagues, is rugged and original, marked with an unmistakably American stamp.

South of the New England colonies, life among the leisure class was more urbane, more secular. The large plantations and better homesteads of Virginia and the Carolinas cultivated a broad musical life, modeled closely on European standards.

Here, too, traveling music-masters served to educate those who could afford the luxury. Music

shops did a booming business selling harpsichords, flutes, and violins, as well as collections of the latest European compositions. The music of Handel was an especial favorite; his "Messiah" was performed in New York in 1770, a full two years before it was heard in Germany.

Many of America's political leaders were active in music: Thomas Jefferson, Patrick Henry, Benjamin Franklin, Paul Revere, and Francis Hopkinson among them.

News of the latest battle in our struggle for independence was spread to the very frontier by singing of the victories to tunes taken over from old, familiar ballads. "Pop Goes the Seasel" is an example.

Ballad operas were flourishing in New Orleans, Charleston, and New York; European orchestras toured the East Coast late in the century. George Washington was an avid concert-goer and Mount Vernon boasted a fine music collection. Music in America was off to a good start!

Dr. Albion Gruber is associate professor of Music, Nazareth College.

'Era Comes to Close'

By DICK BAUMBACH

Elmira — When Ss. Peter and Paul elementary school closes its doors at the end of the current school year, it will mark the end of one of the oldest schools in Chemung County and one of the oldest in the diocese.

The decision to close the school, on Elmira's eastside, was made on March 28, when after five hours and 45 minutes of discussion and debate sufficient votes were gathered to order the closing.

Throughout one of the longest meetings ever held by the Chemung County General Education Board, the group which oversees the operation of the consolidated Catholic school system in this area, votes were cast on proposals

ranging from the closing of two of the five schools in the current system to operating with a deficit budget next school year and keeping all five schools operating.

After the session, one pastor said he could not recall having ever attended a meeting on one topic which took so long.

Sister Marjory, SSJ, principal of Ss. Peter and Paul School, said she voted for the closing from an educational and financial outlook.

"You just can't run a school with 97 students efficiently using a whole school building. You begin to cut back on services because of the lower number of children and pretty soon you are looking down a very narrow tunnel," the principal said.

When Sister Marjory cast her vote in favor of the school closing, loud grumbling and gasps were heard from the more than 150 persons who attended.

Father John J. Leary, pastor of St. Mary's Southside, leaned over to the principal and said he was proud of her action and pleased "you had the desire to stand up for what you believe is right."

Father Leary later commented to all those at the meeting that "this meeting has degenerated into an emotional thing and I would like to keep it on a rational level."

In asking for the support of the 23 members of the school board present in not voting to close Ss. Peter and Paul school, George

Bragg, who was representing Father Edward G. Foy, pastor at Ss. Peter and Paul, said, "It would be like taking a bit of history away to close down Ss. Peter and Paul's. I am asking for support in keeping Ss. Peter and Paul's alive."

Bragg said the school was established in the 1850s and should be kept open for "future generations to continue their schooling in a good setting."

When the discussion turned to closing another school, this one at Our Lady of Lourdes in West Elmira, Father Francis Davis, pastor, said, "I thoroughly believe we should have a school at Our Lady of Lourdes and I will work with all my might to keep a school operating regardless of what happens here."

Father Davis also commented when a proposal to close both Our Lady of Lourdes and Ss. Peter and Paul's was brought up, "A vote for the three-school system would effectively be the dissolution of this school board."

The reason the school board, in a vote of 17 to 6, decided to close Ss. Peter and Paul's was listed by board members as declining enrollments and rising costs.

The students now at the school will be bused to St. Mary's southside next year. For some students this will be their third school in the past few years.

When consolidation of the Catholic elementary schools in Elmira was first started some years ago St. Cecilia's elementary school was closed down and the students were transferred to Ss. Peter and Paul.

Moonies

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they have kept a low profile and avoided publicity.

The house, which is probably the most expensive family home in Savannah, has no furniture other than one chair and table made by placing wood across cinder blocks. They sleep on the floor.

James Fisher, intern pastor of the Christian Center, said that the first reaction of Savannah residents when they found out about the church was fear. They were afraid that they were going to kidnap their children, and the area clergy received many calls from worried parents. But, Fisher says, that has ended, as town residents have seen that they aren't causing any

problems. The feeling among the local clergy, expressed by Fisher, is that "the sloppy standard in the church of Jesus Christ has allowed" the religious cults to grow. He points to the Biblical distortions and quotes taken out of context that Moon's theology is based upon, and says that anyone who is knowledgeable about Scripture would not be taken in.

This isn't the first time Moonies have worked in the diocese. They had a center on East Main Street in Rochester, and a house on Dartmouth Street, Rochester, for a while. Contacts have been made on college campuses throughout the diocese, but none seems to be a center of activity. The Love Inn, a religious community in Freeville,

Seminary Named Agent

Bishop Joseph L. Hogan has named St. Bernard's Seminary as the diocesan agency for continuing education.

It was announced last week that St. Bernard's will work to uncover the educational needs of full-time professional parish staffers, and set up programs to meet those needs.

Funding for an Office of Continuing Education will come from the diocese, while funding for the programs themselves will come from tuition charges.

Father Joseph Brennan, rector, has appointed a search committee to prepare a job description for a new director of Continuing Education. Members of the committee include Fathers Sebastian Falcone and Joseph Jankowiak, as well as Profs. Joseph Kelly and Joseph Torma, who represent the seminary. Msgr. George Cocuzzi, Father Robert Kennedy and Sister Michael Lapetito represent the diocese. Kelly acts as chairperson.

It is hoped that the work of the search committee will be completed by May 1. After approval of the job description by the bishop, the position will be advertised at both the diocesan and national levels. It is hoped that the new director will be appointed by September.

Legion Sets Rites

Auburn — Holy Family will be host to the Legion of Mary's yearly consecration to the Blessed Mother on Sunday, April 11 at Holy Family. A dinner will be served in the school auditorium for members and their guests after the service.

The speaker will be Father John V. Ahern, St. James the Apostle Church in Syracuse and spiritual director for the Queen of the Apostles praesidium.

Parishes from attending Auburn will include Holy Family, St. Alphonsus and Sacred Heart, joined by members from Victor, Marion, Geneva, Clyde and Newark.

HONOR SOCIETY

Homell — At recent induction ceremonies of the National Honor Society an unusual event took place. Of the 16 members from the junior class who were inducted, there were three sets of twins — John and Jennifer Pollinger from St. Ignatius, Elizabeth and Dennis Carty and John and Joseph Colomaio, members of St. Ann's parish.

Also inducted into the National Honor Society was Yasuto Katekuwa, a Japanese exchange student who is spending his senior year as a guest of Mr. and Mrs. Lewis Hallenbeck. The Hallenbecks' son Thomas is also a member of the National Honor Society and all are members of St. Ann's parish.

north of Ithaca, had some Unification Church members come there, professing Christianity. But when they tried to get people to attend a Unification seminar, they were told they were no longer welcome.

The Church uses up to 40 different front organizations, including a Korean choir that at one time was invited to sing in a Rochester church. When recruiting, they try to get the interest of the person before they reveal their connection, and as a result, the link with the Unification Church often is not immediately apparent.

NEXT WEEK — Who is Sun Myung Moon and what is he up to?