

# Piano Concert to Benefit St. Ann's in Hornell

By STELLA DeGAETANO

**Hornell** — Pina Antonelli, a Hornell native and famous concert pianist, will present a benefit concert at Hornell High School at 8 p.m. on April 3.

Miss Antonelli, the daughter of Mr. and Mrs. Dominic Antonelli of Cottage Avenue, now makes her home in Orange, N.J. Her performance will benefit St. Ann's School of which she is a graduate. The concert is being sponsored by the St. Ann's Alumni Association.

Miss Antonelli has performed extensively in the United States, Europe, Russia and the Near East. She has repeatedly been the featured artist aboard the Cunard liner Queen Elizabeth 2. Following a recent recital in Washington, D.C., the Post held her ability to mold each note to her desires, to project great power and passion and to maintain throughout her program a rare sense of timing. The talent was evident. Her Tully Hall debut, in 1974, drew a full house of enthusiastic listeners who felt her performance merited a standing ovation and who called for encores before the planned intermission.

Scholarships and awards assisted her studies at the Eastman School of Music in Rochester, the Curtis Institute in Philadelphia, and the Manhattan School in New York. In Europe and in the United States, she was welcomed into the Master classes of several eminent pianists, among them, Arturo Benedetti-Michelangeli of Italy. Her short

period of study at the Conservatory in Naples led her to the Artist Diploma, a coveted prize.

Miss Antonelli's musical development has been under the current guidance of the noted Thaddeus Sadlowski of New York City.

## Choirs Festival Slated April 4

One hundred voices will join in the 1976 Catholic Choirs Festival, which will be held Sunday, April 4, at 8 p.m. in St. Charles Borromeo Church.

Those attending this second annual event, sponsored by the Diocesan Music Commission, will hear "With a Voice of Singing" by Martin Shaw, a work commissioned more than 50 years ago for a 1923 Rochester diocesan choir festival. The French composer Faure's romantic music will accompany the

text from the Catholic funeral Mass in "Requiem," the major work on the program.

The festival choir represents 30 parish choirs, according to Father Robert Kennedy, director of liturgy for the Diocese.

Sister Virginia Hogan, SSJ, a well-known area music educator and director, will conduct the concert with Stephen Wickert as her concert master for the 25-piece orchestra and organ. Sister Barbara Staropoli, SSJ, from the faculty of Nazareth College, and Philip Hildreth of the Eastman School of Music, have been selected for soprano and baritone solos.

liberation theologians are advocating.

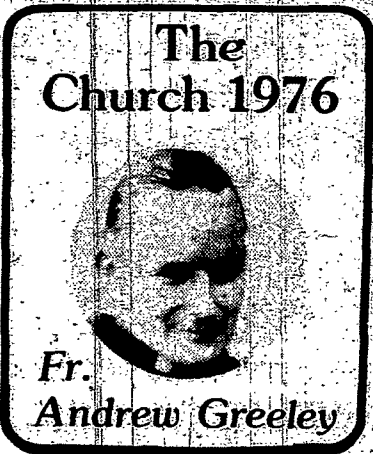
For them, liberation does not mean political choice for the ordinary people (who are too "immature" to exercise such choice); it means rather political control for the "representatives" of the people. Liberation occurs, in other words, when they and their friends seize political power and impose their public virtue on the rest of the nation. And just to make sure the people are virtuous, you organize a secret police, build concentration camps, and ruthlessly suppress all political dissent.

By the standards of liberation theology, then, India Gandhi has recently "liberated" India.

One need only look at the countries the liberation theologians admire — Cuba, China, Peru, Tanzania — to see what they have in mind. Marxism, of which the liberationists are so devoutly fond, never comes to political power without ruthlessly suppressing all opposition. Under such regimes, one is free, all right, free to do exactly what the government wants you to do. That was the kind of freedom the Spanish Inquisition had in mind at its worst moments.

My guess is that the liberation theologians really don't understand the implications of liberation. They may devoutly desire to see the end of liberal democracy, but they don't realize what that will mean to them personally. The political and personal freedoms that exist in American society are as natural to them as breathing; they cannot imagine a country in which those freedoms do not exist. They don't really believe that they will lose such freedoms any more than they believe that they will have to stop breathing. They never have been liberated, they never have been REALLY liberated, you see.

They might check in on India one of these days and see what it's like.



To get the hang of what liberation theology is all about you've got to understand that the people who propose it do not confuse "liberation" with "freedom."

Freedom has traditionally come to mean a number of highly specific things: the right to political opposition, the right to express oneself orally or in writing, the right to publish dissenting opinion, the right to run newspapers, radio stations, and television channels, that are not under the complete control of the government, the right to areas of life that the government may not invade, the right to a trial by an impartial judiciary, and the right to form organizations not subject to government manipulation.

But for the liberationists this kind of "freedom" is dismissed as "bankrupt liberal democracy" or "bourgeois capitalism" or (the ultimate putdown) the "American idea of freedom." You see, there are other kinds of freedom besides the American kind: you can be "free" with a government that permeates every aspect of human life, with a state-controlled press, radio, and television, a state-dominated church, a single-party government, and absolute prohibition of freedom of expression, freedom to dissent, freedom to disagree. It is this kind of liberation which the

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