

**Editorials**

**Still Not Free**

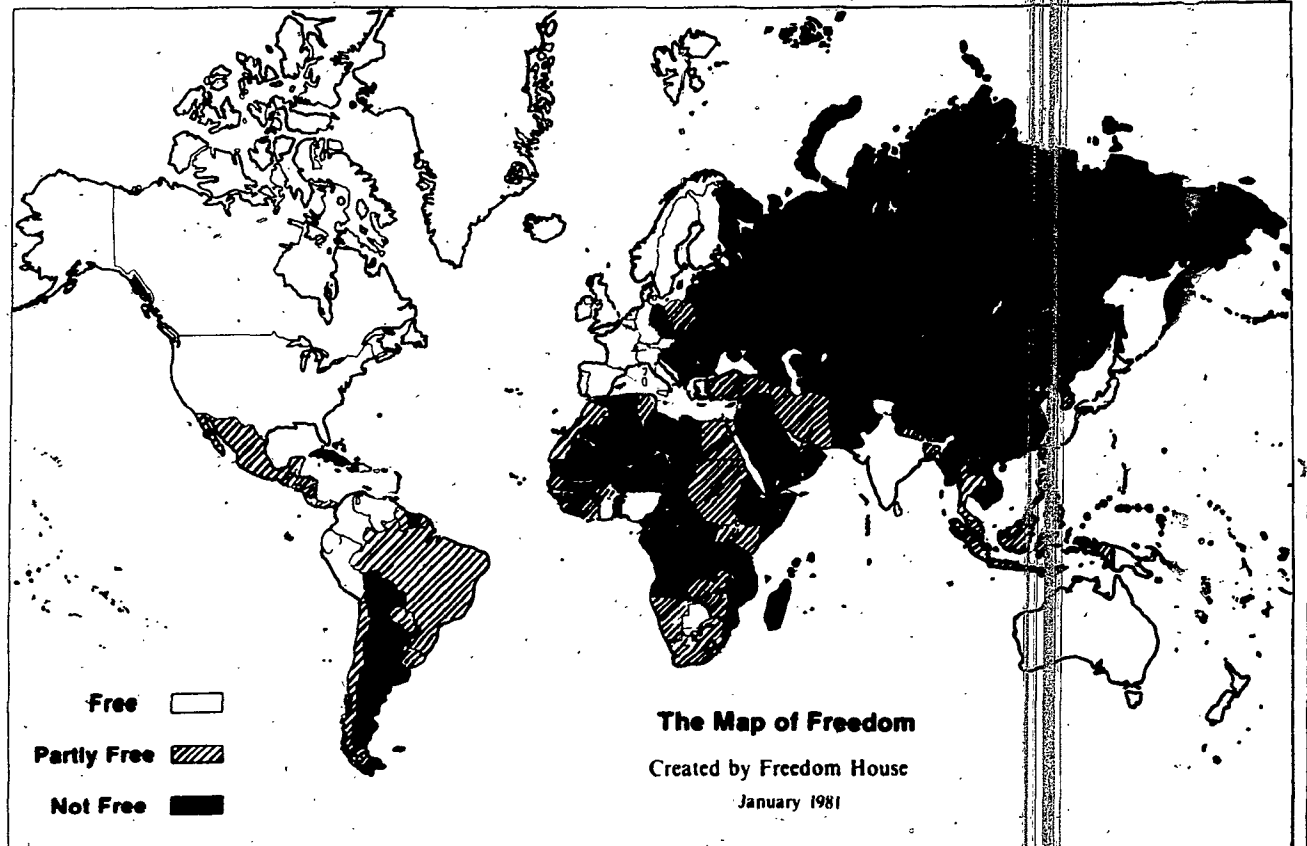
We did not wish to taint the recent celebration over the release of the 52 American hostages, much of which was captured in the phrase, "Free at last."

Still we cannot ignore the accompanying map, produced by Freedom House. The map comes with a key identifying the names of the more than 200 countries (including territories). We, however, feel that it suffices to leave out the national names to give readers a quick eye-glance at the sad shape of our world as concerns freedom.

A cursory look shows that most of the world can be painted black, which the Freedom House uses to signify "not free." And the sad fact is that the condition does not merely apply to space, for Freedom House says that only 35.9 percent of the world's population lived in freedom in 1980, down from 37 percent the year before.

Put still another way, 51 nations are free, 52 partly free and 58 are not free.

The biggest blotch is produced by the neighboring dictatorships, the U.S.S.R. and China. Very little of Africa is free and the amount of black in South America is worrisome. And readers should note that



"purple" thumb standing out in the Caribbean Sea — Communist Cuba.

we must keep in mind that many millions of our fellow earthlings are still denied their right to say, "Free at last." The world in which we live sadly lacks the freedom intended for us by our Creator.

So while exulting in the freeing of the American 52,

**and Opinions**

**Likes to Share  
Child Columns**

Editor:

Sarah Child's column on the difference between class and style was beautiful. It reminded me of, another one she wrote on the occasion of her 40th birthday. They are the kind one clips out to save and share with friends. (I lost my copy. Would you be willing to reprint it?) I hope Ms. Child will be inspired to write more in the same vein. Many of us would appreciate it.

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**Should Not  
Invite Curran**

Editor:

It is with great sadness that I read of the invitation to Father Charles Curran to speak at Nazareth College. Catholics who criticize the Pope and the teachings of the Catholic Church already receive wide exposure through the secular media.

To balance this tidal wave of misinformation in the press and television, and to enjoy our freedom of speech, our diocese needs truly educated speakers who believe in the sacredness of all human life and possess a deep understanding of Christian values regarding human sexuality.

Our Holy Father has said it so beautifully: "Countless families, and especially Christian couples, want and are looking for sure norms which will enable them, even amid uncommon difficulties and by sometimes heroic efforts, to live their Christian ideal in regard to fidelity, fruitfulness and the education of their children. No one has the right to disappoint those expectations or to be inattentive to these appeals, by concealing authentic norms out of timidity, insecurity or false respect or by offering

norms that are uncertain, even if not opposed to the teaching of Christ as transmitted." (July 1980) from "A Pastoral Program for the Family." Pope John Paul II.

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**What to Do  
For Schools**

Editor:

In the Courier-Journal (Dec. 31, 1980), Father Reese, SJ, asked, "Will Reagan Act on Tuition Tax Credit?" In a letter (C-J, Jan. 14, 1980), I noted that an essential requirement to have a politician come through on promises is an active constituency backing the proposed legislation.

Father Reese mentioned four groups particularly wanting tuition tax credits: "urban middle class parents" unhappy with the so-called public schools, "evangelical parents wanting a Christian education for their children," some Catholic parents, and "many others." Here I want to discuss what many consider the most important group among the "many others" — black and Hispanic parents.

Those who saw Marva Collins' inner-city school in Chicago on "60 Minutes" realize that a drastic change is needed to improve educational opportunities for black and Hispanic children. Mrs. E. Babette Edwards, president of the Harlem Parents Union, has demanded that New York State set up a multimillion dollar trust fund so that the uneducated graduates of the Harlem public schools can be supported after "graduation" because they will be too ignorant to get a decent job. Locally, Archie Curry and the Rochester Board of Education caused a furor by requiring a modest grade point average for participation in athletics.

Of the various mechanisms available for providing a really good education for inner-city children, the most successful is inner-city Catholic schools.

The Catholic League for Religious and Civil Rights has an outstanding, professionally produced color movie, running about 30 minutes, which shows such schools in action in Harlem, Chicago and Los Angeles. Children coming into these schools in the third grade, 1/2 to 1 1/2 years below the national norms, end up 1/2 to 1 1/2 years ahead in the eighth grade.

At the annual meeting of the National Board of Citizens for Educational Freedom in St. Louis last December, Father Virgil Blum, SJ, one of the founders of the Catholic League, showed the movie and said that he believes providing good inner-city parochial schools is the most important mission for the U.S. Catholic Church.

There are two major problems, financial and political. Unfortunately, the resources of many Catholic dioceses are much too meager to provide the help that is needed. Armed with a tuition tax credit, or a tuition voucher, however, the parents of black and Hispanic children would be able to provide their children with that decent education which is their birthright as American citizens. The competition thus engendered would be the quickest way to make public schools shape up.

Politically, black "leadership" (quotes because there always seems to be a question as to the real leaders) is badly confused on the issue. Afraid of the money going to set up segregated schools — which Father Reese pointed out is not possible — columnist Carl Rowan and the NAACP oppose aid to parents. Supreme Court Justice Thurgood Marshall has come down on the wrong side in every decision involving parents' rights in education. An excellent article on this is "Freedom of Choice for Inner-City Parents" by Orlan Love of the Catholic League, National Review, July 25, 1980, 903-905.

Locally, with one exception, black "leadership," as exemplified by the Urban League and Prof. George Simmons of Brockport State, is positively Neanderthal on the subjects of vouchers or

credits. The Gannett Rochester Newspapers, protected by their monopoly, effectively reveal their ignorance and anti-Catholic prejudice by their editorials, and slanted news.

The exception, a prophet crying in the wilderness, is the Rev. John Walker, executive director of the diocesan Office of Black Ministries. Unfortunately, in a recent account in the Gannett Newspapers his remarks were garbled.

In a letter to the Democrat and Chronicle (Feb. 21, 1976) I said, "The recent closing of the Catholic inner city schools in Rochester denied a large number of Protestant blacks their only feasible educational alternative. Catholic parents can hardly afford to pay for education three times."

At present, five good things to do: 1. get WXXI to show the Catholic League film; 2. join the Catholic League and CEF; 3. support the efforts of the State Federation of

Catholic School Parents; 4. write Sens. Moynihan and DiAmato, Reps. Horton, Conble and LaFalce, and President Reagan in favor of tuition vouchers and tuition tax credits; 5. bury the Gannett Newspapers, with barages of short, factual letters on the subject. If they aren't published, take it up with the publisher.

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**Fr. Albert  
Shamon**



Word for Sunday

**The Light  
Of Love**

Sunday's Readings: (R3) Mt. 5:13-16. (R1) Is. 58:7-10. (R2) 1 Cor. 2:1-5.

In Sunday's liturgy the word "light" will be used 13 times. What is the light the liturgy speaks of? It is good works — especially the corporal and spiritual works of mercy: to feed the hungry, shelter the homeless, clothe the naked, comfort the afflicted (R1).

One of the great Reformation debates was on good works. Martin Luther rebelled against the idea that a person should do good works in order to earn God's graces. Of course the Church never taught that. Grace would never be grace if it were not freely given. Also, the Church has never subscribed to the erroneous teaching that faith alone without good works saves.

At the Last Supper our Lord did two things: He took a towel and basin and, in the role of servant, washed the dust-covered feet of His followers; then He took bread and wine and offered worship to His Father. He said, "Do this in remembrance of me" — not just

workship, but work; not just sacrifice, but service.

A story is told of a naive villager in middle Africa, who came to a big city for the first time. In the middle of the night he was awakened by a loud beating of drums. He asked what was happening. Someone told him that fire had broken out and the drum beating was the fire alarm. He turned over and went to sleep.

When he returned to his own village, he reported to the village authorities what he had discovered. "In the big city," he told them, "they have a wonderful system. If a fire breaks out, they beat their drums and before long the fire burns out." All excited, the village fathers ordered a supply of drums for all the people. The next time a fire broke out, everyone wildly beat his drum. There was a deafening explosion and the people waited for the fire to go out. It did only after a number of their homes had burned to the ground.

A sophisticated visitor passing through, when told of the reason for the ear-splitting din, said to the simplistic natives, "You idiots! Do you think beating drums can put out a fire?"

The drum beating is only a fire alarm to wake up people to go and take measures to put out the fire."

Similarly, prayer and worship alone are not enough. No matter what din we raise, prayer and worship are not enough to put out the fires of need, oppression, sin and sin that burn all around us. Prayer and sacrifice stir up in us the love that must explode into action.

Good works are the product of Christian love, not the cause of it. They are the means to salvation, but the result of it. Whence emanate the good works of Mother Teresa of Calcutta? A commentator asked her the source of her energy and love for the poor. Mother Teresa, with a light in her eye, answered, "I have Mass and Communion every morning."

Her 1979 Nobel Prize winner's good works can be tallied in part as follows: 750 children educated in her schools; some 960,000 patients cared for in dispensaries; some 47,000 lepers looked after in 54 clinics; some 1600 orphans brought up in 20 homes; some 3400 destitute or dying people ministered to in 23 homes. That is only a part of the story. But she does all she does as something beautiful for God — to make Him known and loved. That was the reason our Lord gave for good works. "Do them," He said, "so that people seeing them will be drawn to your heavenly Father."