

'Double-Think' Blamed for 'Contempt' Against Women



People of God

God's Troubadour — James Francis Durante was born 1893, in New York City. He had little formal schooling, worked in his father's barbershop as a boy, and organized his first musical group in 1916 at Coney Island. His Broadway career began in 1927 and continues unabated today. Comedian, pianist, and song-writer, star of recordings, nightclubs, radio, television, films, and the legitimate stage, throughout the world, Jimmy Durante is also a philanthropist, and exceptionally warm-hearted Christian gentleman.

De-Romanizing Catholicism

Pope Paul set August 15th as the date when the Catholic Church will take another major step in decentralizing ecclesiastical authority which has accumulated over the centuries in Roman agencies.

The step involves a litany of technicalities but, taken as a whole, the step pushes the Church along the path set by the recent Vatican Council to give greater autonomy to local religious leaders.

Some commentators have described the first Vatican Council, held in 1870, as the "Council of the Popes" because at that time the doctrine of papal infallibility was decreed. The 1962 to 1965 Vatican Council has been described as the "Council of the Bishops" because, as Pope Paul termed it, the recent Council picked up "the broken threads of the first Vatican Council" to clarify the relationships between local churches and the Vatican.

The clearer picture was drawn in the Council's "collegiality" decree "On the Bishops' Pastoral Office in the Church." It wasn't drawn up to give bishops more power or prestige but to enable more people to see in bishops the fulfillment of Christ's words, "I came not to be served, but to serve."

Pope Paul's latest directive authorizes bishops to dispense Catholics from numerous Church regulations which previously had to be acted on in Rome. This obviously opens the doors for bishops to serve their own people in their particular needs and promptly rather than relying on the usual lengthy and anonymous procedures of the past.

Pope Paul earlier set in motion another project which will switch the emphasis in Church government from Rome onto the bishops—a Synod-of-Bishops expected to meet in 1967, somewhat like a representative parliament of the world's Catholic bishops.

Why is the Pope so intent on "De-Romanizing" the Church at this time? Why did it get so Romanized in the first place?

Archbishop Paul J. Hallinan of Atlanta and a prominent Vatican Council participant recently wrote that there are "formidable reasons" to answer these questions and he cited several historical events ranging from the Constantinian dominance over the Church, through the split between eastern and western Christians, then later the split between Protestants and Roman Catholics—all these, the prelate said, served to concentrate ecclesiastical authority in the Pope. This trend culminated in the Council of Trent and the first Vatican Council.

The survival of the idea that bishops are more than papal curies is thus a remarkable event—an idea which Dominican Father Yves Congar said was "forgotten for fifteen centuries."

There is, of course, a corollary.

Archbishop Hallinan described it—"As collegiality of Pope and bishops continues to grow, so should the 'collegial' relations of bishop and priests, of priests and laity increase." As he said, "The evidences for hope are around us. But they can be stifled if God's people grow weary again, if God's leaders become complacent."

—Father Henry A. Atwell

Chicago — (RNS)—"Double-think" theologians who persist in the "teaching of contempt" about women are succeeding in keeping women from the priesthood, a Catholic woman writer has charged.

To prevent women from becoming priests, she said, Catholic thinkers have been willing to accept ancient and out-dated arguments to support their own anti-feminism. The result has been a system of discrimination against women based on their sex. It not only keeps women from the priesthood, but places in question their dignity as human beings.

Mrs. Catherine Beaton, a mother of four from Toronto, substantiated her charges in a highly documented article on the Catholic Church's discrimination against women in the June-July issue of The Critic magazine. She accused by name some contemporary theologians who teach "preconceived and prejudiced views (of women) although they were religious truths and in a religious context."

HER TARGETS included three authors of theological works used as texts in seminars. Father Emanuel Dorozzo, O.M.I., of the Catholic University of America; Father Wilfrid Dermal, O.S.B., author of pastoral Psychology in Practice and Father Charles Davis, an English Jesuit theologian.

To support her criticisms, Mrs. Beaton cited published statements of two noted Jesuit theologians, Father Jose A. Idigoras Goya, professor at the Pontifical Catholic University of Peru in Lima, and Archbishop Thomas D. Roberts, onetime Archbishop of Bombay.

Father Idigoras holds, according to the author, "that the secondary place accorded women in the Church is a result of cultural encrustations on the faith, the misuse of isolated texts of St. Paul, and the faulty biological notions of the scholastic philosophers of the late Middle Ages."

Mrs. Beaton cited the statement of Archbishop Roberts that "when seminarians study the writings of the early Church Fathers (on women, sex and marriage), their professors rarely think to warn them that the Fathers' attitude is no longer valid. (Such practice) should be allowed to continue in the Church because (until perhaps recently) the laity never insisted on its being corrected."

Women are excluded from the priesthood, Mrs. Beaton charged, "solely on the grounds that they are inferior, are in subjection to men, and are unworthy of the dignity of the priesthood."

"Lest it be thought that this is a sensational exaggeration," she wrote, "be assured that this is actually the commonly accepted teaching in seminaries."

She was critical of a work on the Sacrament of Holy Orders published by Father Dorozzo in 1962. The book stated in part, "... the reason... for denying women the right to teach is a reason that is absolute and universal, based as it is on the natural condition of inferiority and subjection that is the portion of women..."

Mrs. Beaton pointed out that Father Dorozzo's work specifies that women's inferiority is both physical and moral.

A similar passage in the pastoral psychology work of Father Dermal stated that "Glee, envy and vengeance and jealousy are prevalently female faults... man is characterized by fearlessness and courage... woman lacks magnanimity and generosity."

In a quote from Theology for Today by Father Davis, Mrs. Beaton found influence of a "medieval argument" in a discussion of original sin and Adam and Eve. The Jesuit writer stated that "the place of man as the head of the woman in the partnership of sexes makes it still reasonable to hold that it was the action of the man that had the decisive role in determining the fate of mankind." In the sentence, Mrs. Beaton said, the theologian had apparently dismissed such traditional teaching as bound up with antiquated physiology.

The notion of woman's subjection and inferiority is derived mainly from sources in St.

Paul and St. Thomas Aquinas, Mrs. Beaton observed.

It is generally agreed, she noted, that St. Paul spoke as a man of his time and from his own cultural milieu. His texts have often been used to support slavery. But, she added, he allowed women more religious scope in the early Church than they have today. St. Paul had no difficulty accepting women as prophets who participated in the revelation of God's mysteries.

Citing the passage from I Corinthians regarding head covering for women who pray or prophesy, Mrs. Beaton said, "It is clear that Paul takes it for granted that women pray and prophesy in church as do men. While theologians have disregarded this more significant fact, they have placed considerably more stress on the idea that ladies should wear hats in church!"

The spiritual descendants of St. Paul, Mrs. Beaton charged, "seem to base their theology pertaining to women on the sociologically oriented statements of this saint who lived in an Eastern culture of 2,000 years ago (which sociology Christianity has largely changed)." They give little weight, she said, "to his clear, unambiguous theological statement, 'In Christ there is neither male nor female...'"

The view of St. Thomas Aquinas regarding the relative dignity of women, Mrs. Beaton said, was based mainly upon a misunderstanding of the process of generation. The science of his day believed that the

male was the only active factor in procreation and that the woman was merely a "walking incubator."

"In spite of the fact that modern science definitely proves that the very basis of Aquinas' arguments for women's inferiority are erroneous, it would be wishful thinking to object that the Church no longer holds with these medieval views," Mrs. Beaton stated. "The arbiters of Canon Law still choose to maintain legislation founded on these errors; in fact, Canon 1368 prescribes adherence to the principles of Aquinas; and St. Paul is continually quoted to keep woman properly subjected."

Mrs. Beaton contrasted the women have played in Church significant roles individual women have played in Church history with the discrimination practiced against women generally today. Among the outstanding female contributions to the Church in the past, she said, were:

Mary Magdalene's selection to announce the vital truth of Christianity, Christ's Resurrection;

Elizabeth's acknowledgement of the divinity of Christ (which was later doubted by Thomas and denied by Peter);

St. Catherine of Siena's service in persuading the 14th Century Popes to return to Rome from Avignon;

St. Catherine of Alexandria's knowledge of philosophy and religion that it is not in His Century idolaters to Christianity.

Contrasted to these, Mrs. Beaton pointed out, are 20th Century women who are denied their fulfillment as Christians because of discrimination based on sex;

Mother Theresa and 70 Missionaries of Charity who care for dying persons in India. They cannot administer the last rites or hear final confessions because they are women;

World famous economist Barbara Ward, who had to turn the script of her address to the Vatican Council over to a male reader. As a woman, she was denied the honor of speaking before the assembly of bishops.

An unidentified female journalist at a Council Mass on October 30, 1964, who was physically prevented from receiving Communion with fellow male journalists. Following this incident, female journalists were forbidden to enter St. Peter's at all, although Mrs. Beaton pointed out, it would have been thought outrageous to eject anyone because of race or color.

Even the most holy and learned woman is denied the privilege of official service at the altar, although it is granted to males at age seven, Mrs. Beaton charged.

"It is important to remember that this is not a woman's problem," but rather, that it concerns the advancement of Christianity itself," Mrs. Beaton wrote. "It is not only an affront to women but what amounts to an attempt to impose arbitrary limitations on the in advance that it is not in His power of God, when we decide power to supply the necessary

graces for the priesthood to whomsoever He wills."

"Is this what theologian Hans Kueng meant?" Mrs. Beaton continued, "when he said, 'There may be psychological or sociological arguments against the ordination of women, but it will be extremely difficult to find serious theological arguments against it?'"

No Joke For Mrs. Hope

Washington — (NC) — A famous comedian's wife stole one of her husband's jokes, then promptly contradicted the punchline in an address to women students at Georgetown University.

Keynote speaker and Darnall Award winner at a special Women's Day program on the campus, Mrs. Bob (Dolores) Hope told the coeds that when her husband received a honorary doctorate degree from the university in 1962, "he wowed the boys with the line, 'You're getting ready to go out in the world — well — my advice is, don't go.'"

"Well, there are few things that I will contradict," Mrs. Hope continued, "but this one for certain — I say emphatically, so. The world is suffering and starving for the touch that only you can give it."

"Have faith in mankind," she advised, "have faith in God's love for mankind, and resulting from that love, above all, have faith in yourself."

Catholics a Minority where Paul Preached

By FATHER PAUL BUGHAIAR, S.J.

Athens — (NC) — "If you're a priest, why don't you have a beard?" a Greek teenager once asked me.

"I left it at home," I finally replied when the youth was still not convinced after my explanation that I was a Latin Rite Catholic and was not obliged to have a beard.

Greeks are still not accustomed to seeing a man dressed in a black cassock but not having a beard and the traditional clerical hat.

The overwhelming majority of Greeks are Orthodox Christians, and that religion is the official one of the country.

Catholics are in the minority in Greece. They make up only

about 3 percent of the population.

Although Catholics are few in number, there are many beautiful Catholic churches, at which services are held daily.

At Heraklion on the outskirts of Athens, there is a gothic-style church built by the first king of Greece since its independence from the Turks, Otto of Bavaria, a Roman Catholic who reigned from 1833 to 1862. It is the parish church for about 3,000 Catholics, and the government has declared it a national monument.

The Catholic cathedral of Athens is another church built in the reign of King Otto. It is dedicated to St. Denis, a convert of St. Paul and, according to tradition, the first bishop of Athens.

It is located in the center of the city and has three naves and a porch with five arcades.

In May, 1962, it was the site of the wedding of Greek Princess Sophia (King Constantine's elder sister) and Spain's Don Juan Carlos de Borbon y Borbon.

A jewel of Byzantine architecture is the 11th-century church of Dafni, about seven miles from Athens. Its mosaics, especially the one of the triumphant Christ, are masterpieces of Byzantine art.

Next to the church was a Cistercian monastery, which was used until the Turks occupied the region from 1211 to 1458.

On the spot where the church and monastery were built once stood a temple to Apollo. The

temple was destroyed in 395 A.D.

A modern Byzantine-style church in Athens that interests many visitors is the church of the Holy Trinity, which belongs to Catholics of the Byzantine Rite.

The cornerstone for this church was laid March 12, 1958, by Apostolic Exarch Hyacinth Gad of the Byzantine Rite in Greece.

Its architecture is in the style of St. Sophia in Constantinople, built by the Emperor Justinian in 537.

The interior is decorated with many beautiful paintings, of which the most interesting is the one of the Trinity. In the painting the three Divine Persons are not represented in the classical form of a triangle, but are arranged vertically: God the Father holds the Son and the Son holds the Holy Spirit, indicating the procession of the Holy Spirit through the Son from the Father.

Outside of Athens, the picturesque Cyclades Islands have many points of interest for Catholics.

The majority of Catholics in Greece come from the island of Syros. The five members of the Catholic hierarchy in Greece were born there and 85% of the Greek Catholic clergy come from that island.

On Syros are 96 churches and chapels for its 8,000 Catholics.

The island's population is decreasing, however, because people are leaving to work on the mainland.

Naxos is the largest of the Cyclades Islands. Its Catholic population of 150 originated with the Venetian conquerors who occupied it in the 13th century.

The cathedral there is dedicated to Our Lady and is the see of Archbishop John Perris of Naxos. There is also a French school on Naxos conducted by the Ursulines.

There are about 4,000 Catholics on Tinos, which is famous also for its Our Lady shrine to Our Lady.

Near this church is a monument to Greek Catholic officers and soldiers who gave their lives for their country."



Layman Authors Council Book

Gary MacEoin, author of the column published each week at the bottom of the Courier's editorial page, has written a book "What Happened at Rome?—The Council and its Implications for the Modern World." It's the first book to be published reporting the Council as a whole. Price is \$4.95 and the book is available at book and religious supply stores. Photo shows MacEoin jotting down his thoughts at St. Peter's plaza in Rome.

How Do You Prefer Your News Managed?

By GARY MACEOIN

The information given by Clifton Daniel of the New York Times to the World Press-Institute's meeting at St. Paul about his paper's part in the Bay of Pigs episode raises basic moral and political issues. Nothing he said was completely new, but it puts formally on the record what was previously in part surmise and speculation.

For several months before the ill-fated invasion of Cuba in April 1961, it was known to the Times, as it was known to other U.S. news media and to Fidel Castro that the CIA was actively engaged in organizing the invasion, and training and arming the invasion force.

It not only kept this information from the public, but it published misinformation supplied by the United States government knowing it to be misinformation.

Among those who lied to the press, by his own admission, was Arthur M. Schlesinger, a man with a reputation as a historian. Another who defended government lying to the press was Arthur Syl-

vester, now assistant Secretary of Defense and currently involved in attempts to force the press to print his version of what's happening in Vietnam, without checking for themselves.

Before coming to the issues, may I note that it is not only the government which feeds slanted news to the press? And may I also note that it is the rule rather than the exception for the press to use this slanted news without independent verification? I should be very happy to tell a congressional committee of investigation, under oath, and under subpoena, some of my personal experiences as a public relations executive.

What are the issues? One, it seems to me, is the function of the press. Should it tell everything? Obviously not, one might glibly say. But is it that obvious? If government is by consensus, then full disclosure is essential to consensus. Once an individual or a government deceives me, the basis for a consensus, a meeting of minds, between me and this individual or government is gone.

Assuming, however, that the "national interest" requires concealment in certain circumstances, an assumption I am prepared to make, who decides that these circumstances exist? Arthur Schlesinger or Arthur Sylvester or Robert S. McNamara—or the head of the CIA—or who? Actually, at the moment, it is none of these. They can give or withhold information or misinformation, but the decision to inform, non-inform or misinform rests on each newspaper.

Some exercise it responsibly, others less responsibly, but the issue is whether this is how it should be done? President Kennedy didn't give an answer, but with hindsight — after the debacle — he made a pertinent remark to an executive of the New York Times. If you had printed everything you knew, he said, the nation would have been saved from a "colossal mistake."

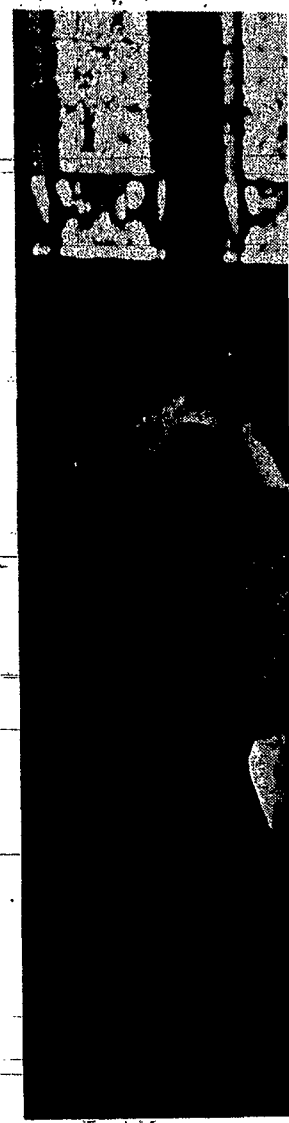
There is still the question whether the government should lie to the public through the press, as it has admittedly done in Cuba, Santo Domingo and Viet-

nam. Obviously not, I'd like to say, responding to my instincts and my training. But one of the many good things the Second Vatican Council has taught us is to avoid moral over-simplification.

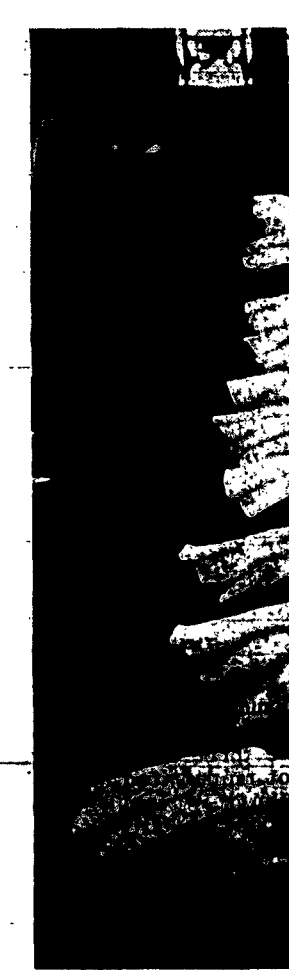
It seems to me that it clearly envisages, especially in the Constitution on the Church in the Modern World, the concrete possibility that a man can be faced with conflicting moral imperatives, to which it is not the duty of his pastors to give "a concrete solution."

While I have posed these issues in terms of the general press and national security, the slowly dawning realization that the Vatican Council has entrusted to public opinion in the Church a function analogous to that it performs in the modern state makes them no less real for the Catholic press.

Is it entitled to mislead readers? Should it sometimes withhold information essential to the forming of sound public opinion on a current issue? If so, what sort of information? And who should decide?



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St. John Fisher Civic L

Representatives of the major religious faiths elected among the five Fisher College Board gents.

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The new Fisher reger The Honorable Harry man, an associate judg the Appellate Division, S Court, State of New Judge Goldman, who a Syracuse University ar ward and Brooklyn Law practiced law in Roche 25 years before his ele the bench in 1957. He

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