

Lay Women Are Also Emerging

By DENNIS J. GEANEY, O.S.A.

What does the Church teach about the status of women? Sounds like a foolish question, does it not?

My answer would be, "Be more specific. Do you want to know what Christ taught, St. Paul, the fathers of the Church, Vatican II, or current theologians, spiritual writers, or parish priests?"

Let us begin with Our Blessed Lord. Christ came on the scene when women were human chattel, non-persons.

This was God's dramatic and mysterious way of drawing attention to mankind for all ages that women are persons.

Christ taught by deed rather than from a podium. He shocked Simon when he welcomed the street woman and permitted her to lavish her affection upon him.

Christ vs. His Culture. One must read these narratives to catch the warmth of human feeling he expressed in each instance.

class of people beneath his social status as a man. If we study his relationship with women against the Jewish culture, we see that his treatment of women as his peers was most revolutionary.

Our Lord clearly affirmed the personhood of women as he did men. If we want to summarize the Christian teaching on womanhood, it is simple: women are fully human.

This practice contradicts the principle. What he is doing is enforcing the pre-Christian Jewish mores or the Law.

This is not a hang-up for me. Christianity's cultural expression will always be something less than the ideal and often a seemingly flat contradiction of the gospel.

They Viewed with Alarm. The period of the fathers of the Church, which reaches to the fifth century, is one of the richest in theological understanding of Christianity.

When they were not extolling virginity as an ideal for women, they were telling men to be

ware of them as seducers. Tertullian saw woman as "the gate of hell." She is the fishing pole the devil uses to cause man's fall. Clement of Alexandria thought every woman should blush at the thought of her womanhood.

The same fathers of the Church who saw women as temptresses extolled virginity in the most glowing terms. It seemed that they had to put women above them or below them. They could not accept them as peers as did Christ.

Listen to World CFM Convo Told

(Following is a round-up of the 15th Christian Family Movement convention held at the University of Notre Dame from Aug. 24 to 27.)

Notre Dame — (NC) — Charges that Christians have been inactive in building community spirit in the past and challenges that they get active immediately were voiced here to 4,500 members at the 15th Christian Family Movement convention.

Lawmakers, authors, theologians, educators and sociologists stressed the urgent need for communication and concern with inner-city residents and their problems in 24 seminars on "Building Community Through Religion and Politics" at the University of Notre Dame.

"We are sick," said Sister Mary Michael O'Shaughnessy of New Orleans, co-author of a controversial new "Word and Worship" catechism some Catholics are trying to have banned from parochial schools.

Augustinian Father Gregory Baum, widely read theologian at the University of Toronto (Ont.), said "The Church must go to the world and listen, and must listen to all people everywhere."

"If man hasn't learned how to listen — which means in a small way dying to self-love — he can go to church every Sunday and nothing will happen," said Jesuit Father John L. Thomas, research associate with the Cambridge (Mass.) Center for Social Studies.

White people have daily passed the Negro ghettos in large cities, he said, but have never realized the plight the Negro is in.

U.S. Rep. John Brademas of Indiana, asserted that "the breakdown of a sense of community is a thread running through the enormous problems besetting American cities today."

He said too many middle class Americans do not realize many of their fellow Americans especially Negroes, feel locked out of the mainstream of American life.

Illinois State Sen. Paul Simon of Troy, said all neighborhoods "must begin working on the massive failure in communication which exists between the inner city and non-inner city area."

Katherine B. Oettinger, chief of the children's bureau, U.S. Department of Health, Education and Welfare, stressed the critical need for improved health facilities, particularly in the slum areas.

She called upon members of the Christian Family Movement to look into their communities to determine if medical and welfare services are getting to the people who need the most.

U.S. Sen. Mark Hatfield of Oregon touched on another area of concern — the fighting men in Vietnam on both sides.

Hatfield, outspoken advocate for ending the conflict as soon as possible, expressed sorrow at the death of American men but



New Group Against Blaine. New York City — James R. Dumpson, dean of the School of Social Service, Fordham University and former New York City Commissioner of Welfare (left) and Harold F. Hamilton at Overseas Press Club, New York City, recently announced formation of CURB (Citizens United for Repeal of Blaine).

Church in Colombia Much Done, Much to Do

Bogota — (NC) — Frustrated by what he thought was opposition on the part of the Church and government toward social change, the very controversial Father Camilo Torres went into the mountains in November, 1965, where he joined a band of communist guerrillas.

Four months later, on Feb. 15, 1966, Father Torres was killed in a skirmish with government troops with a smoking rifle in his hands.

"Community, a never-ending struggle to achieve oneness with the needs of others," said the non-professor of theology at St. Mary's Dominican College, "has regressed to the ghetto mentality of the Old Testament."

Despite a presidential attempt to destroy the new union in favor of the communist labor organization, Father Andrade's young Union of Colombian Workers (UTC) survived. Today, in some 1,500 unions, over 500,000 workers are affiliated with the UTC.

Leadership training is an important part of UTC's activities. In 1964 alone, 65 courses were given to almost 2,000 potential labor leaders. The UTC has been instrumental not only in securing wage increases and protecting the rights of its members but also in agrarian reform and the formation of the Inter-American Regional Organization of Workers (ORIT) for all of Latin America.

Another example of Church influence in the socio-economic sphere is the National Agrarian Federation (FANAL) for farm workers.

Fearing a communist federation in 1946, the rural pastors, with the guidance of the National Coordinating Commission, hurried to transform the traditional village mutual help societies into agrarian syndicates.

Through the continued efforts of FANAL, over 100,000 acres have been distributed to 5,000 rural families for farming. FANAL's training courses for potential agrarian leaders have made its voice an influential one in the National Institute of Agrarian Reform.

The National Cooperative Union (UCONAL) is another movement that owes its origin to the Church's National Coordinating Commission of Catholic Social Action. Today, in over 535 credit unions, UCONAL

counts more than 75,000 members with over \$2 million in savings. A sister organization, UCOPAN, has been formed to help establish production and consumer cooperatives.

Possibly the most impressive and far-reaching of Church-run programs is "Accion Cultural Popular." ACPPO was founded in 1947 when the recently ordained Father Jose Joaquin Salcedo set up a small radio transmitter and began to experiment with it as a means of communication with the members of his parish who were scattered over the mountain sides of the Valley of Tenza in the Department (state) of Boyaca.

Realizing the great potential as an instrument for educating his people, Father Salcedo placed his short sermons and folkloric music with well-structured educational programs.

With the help of the farm workers themselves, the Church, the government, the United Nations Educational, Scientific and Cultural Organization (UNESCO) and other institutions, ACPPO was quickly transformed into the most ambitious adult-education program ever to be tried in Latin America.

Today, 11 stations transmit classes in reading, writing, arithmetic, domestic economics, agriculture, hygiene and other subjects.

The farm worker can buy a receiver synchronized with one of the ACPPO stations for about \$20. One person in each village takes charge as a "teacher's helper" and a radio school is founded. The organization is done in and through the rural parishes.

Through the radio schools many and diversified campaigns have been launched. For example, in 1963 over 7,000 family gardens were started; campaign results for the same year showed that 2,185 stables, 2,577 hen houses, and 3,537 pig pens were constructed throughout 17 states as a result of the radio school propaganda.

There is much yet to be done admittedly, but the Church in Colombia has definitely begun the huge task before it.

CLASSIFIED ADS

ANNOUNCEMENTS... HELP WANTED MALE and FEMALE... BAILEY EMPLOYMENT SERVICE... WANTED... FLOOR CLEANING... BUSINESS SERVICES... EMPLOYMENT... HELP WANTED FEMALE... REAL ESTATE FOR SALE...

pointed out that the enemy has "a call upon our concern" too. "I'm related to my enemy as a man, as a fellow human being," he said.

Christians no longer are bent on conquering the world for Christ as in the early days of the lay apostolate, she said. Instead they seek to "love and serve."

Under the direction of the National Coordinating Commission, Father Vincent Andrade, S.J., with the help of many parish priests, formed a workers' union that was based on Catholic social doctrine.

What Father Torres and perhaps many others do not realize is that the Church is very much interested in social change, the development of the masses of underprivileged and a better distribution of wealth in Colombia. Although there is still a great deal to be done, the Catholic Church is now doing much for the socio-economic development of this country.

Ninety-eight per cent of Colombia's 17 million population is Catholic, at least nominally. The Church, therefore, is an important organization, with tremendous potential for effecting socio-economic betterment.

About 20,000 priests and Religious staff over 1,400 parishes, two universities and 710 high schools, as well as many other religious institutions.

Great potential for bringing about socio-economic changes lies in these structures alone. The Church in Colombia throughout her history has interested herself in the development of the whole man, material as well as spiritual. It was not until 1944, however, with the foundation of the National Coordinating Commission for Catholic Social Action by the Bishops' Conference, that the transition from a social assistance of paternalistic orientation, which was favorable to the status quo, to a more dynamic and democratic movement of Catholic social action was made.

The bishops had reason to be especially concerned at that time. They could well remember the conflict in the banana zone in 1928, when 100 strikers were killed by the army.

The Colombian Communist party was founded in 1930 and was instrumental in fanning the flames of the growing passions after the invasion of haciendas

by "homesteaders" and their expulsion during the 1930s.

In addition to these problems, there was the increasingly great city-ward movement of the campesinos. Industrialization and the organization of the communist-dominated union of workers. It was time for the Church to act.

Instant Water Heater Service! Metzger & Traynor Co. Since 1909 46-3000

JERRY CASE'S LIQUOR STORE Goodman Plaza Opp. Central Pk. 482-2410 OPEN 10 A.M. TO 10 P.M. WE DELIVER

FUNERAL DIRECTORS Pledged To: Quality Standards Dignity in Service Integrity in Business

Haubner & Stallknecht FUNERAL HOME, INC. EDWARD E. HAUBNER SARTO W. STALLKNECHT ROBERT P. ZIMMER

PAUL W. HARRIS FUNERAL HOME AIR COND. OFF STREET PARKING 954 CLIFFORD AVE. 544-2041

A. G. BONSIGNORE CO. Over 40 Years of Dedicated Service to the Community A Trusted Name for MONUMENTS Call for ART Bon Signore for ART in stone

F. H. McELWEE & SON FUNERAL SERVICE QUALITY FURNITURE PHONE 394-2220 Since 1915 481 S. Main St. CANANDAIGUA, N.Y.

ASSUMPTION PARISH AMPLE PARKING ROOT & KEENAN FUNERAL HOME 41 S. MAIN ST. FAIRPORT, N.Y. 377-1780

ASSUMPTION PARISH FAIRPORT, N.Y. EMERY FUNERAL HOME INC. CLAUDE W. EMERY AIR CONDITIONED ALBERT H. KNAPP FR 7-0483 76 SOUTH MAIN ST. FAIRPORT, N.Y.

HARLOFF Funeral Home ST. JEROME'S PARISH E. ROCHESTER 686-5948

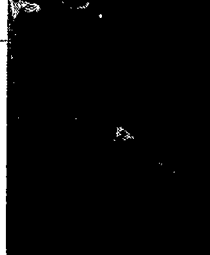
PATRONIZE OUR ADVERTISERS HAROLD F. WOOD FUNERAL HOME AIR CONDITIONED AMPLE PARKING 1530 Buffalo Rd. BE 5-2270

See what you buy Indoor - Outdoor display MT. EDEN MONUMENTS OPEN EVENINGS AND SUNDAYS 1349 South Avenue 473-4540

SUNNYCREST QUALITY CONCRETE VAULTS SUNNYCREST, INC. LAURIN Through Leading Funeral Directors



Mrs. Harper Jesuit High S of Rochester



Knig 100



Knig 100



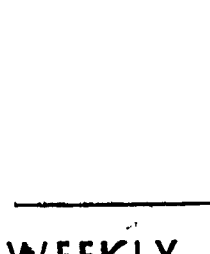
Knig 100



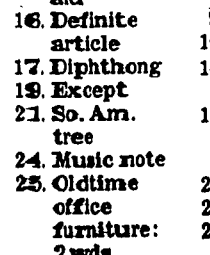
Knig 100



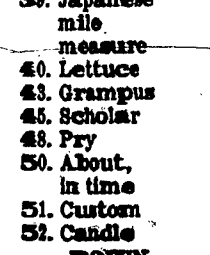
Knig 100



Knig 100



Knig 100



Knig 100

WANT AD FEATURE for Subscribers of The Catholic COURIER Journal ONE DOLLAR For 10 Words or Less Each Additional Word 8c Yes, if you are a Subscriber to the Catholic Courier Journal you can purchase a 10-word Want Ad that will reach over 67,000 homes for only One Dollar. The Only Requirements Are: 1. You must be a subscriber to the Courier Journal 2. Payment Must Accompany Order. VALUABLE COUPON Please Enter My Want Ad for Weeks. Enclosed is \$ Name Address City Zip Mail to Catholic Courier Journal, Want Ad Dept. 35 So. St. Rochester, N.Y. 14604