

Women's 'Minority' Role Examined

By PAT PETRASKE

Stressing that the three-part series on Women in the Church was not going to be a "glorified gripe session," members of St. Joan's International Alliance launched a program last week to inform, entertain and ruffle their listeners.

Ellen Zazycki, a vivacious mother of three, presented part one on "Antiquity" at St. Ambrose Church, July 15. It is one of 19 short courses being offered through the Responding Church Institute sponsored by the Diocesan Sisters Council.

Mrs. Zazycki began her "smorgasbord of ideas" by noting that much of what she had to say "would be comical if it weren't so devastating."

For example, she said, a council in the sixth century passed by only one vote a decision that recognized the presence of a soul in women. Thomas Aquinas wrote that "the production of women is by a defective force women are accidents or misbegotten males."

St. Joan's International Alliance is a Catholic feminist group whose membership includes men and women, both religious and lay. Its objective is to "secure legal and de facto equality between men and women in all fields — state, Church and society." They are fighting the "outrageous restrictions of the past" which continue to bind women, according to the lecturer.

Using Thomas Harris' "I'm ok, you're ok" theory of transactional analysis, Mrs. Zazycki believes

many men regard their relationship with women as "we're ok, you're not ok." Proof of this is found in canonical and societal laws, she said.

According to Canon Law 742.2 a layman is preferred to any woman as minister in the case of a private baptism. Canon 968.1 states that only a baptized man can be ordained. A child of parents of different rites is to be baptized in the rite of his father (Canon 98.1).

In 1969 a demonstration, later called the "Easter Bonnet Rebellion," was held outside a Catholic Church by the National Organization of Women (NOW) in protest against the hat rule (Canon 1262.2). The reason why women had to cover their heads is to show submission, not respect, said Mrs. Zazycki, chairperson of the religious task force of the local chapter of NOW.

Mrs. Zazycki realizes that many canon laws regarding women are no longer enforced, "but they are still on the books and can be used at any time to settle legal questions." She is presently involved in a struggle to become a lector at her parish.

St. Joan's Alliance was organized in Europe in 1911 but the United States chapter did not begin until 1965. One of its major enterprises has been to promote the passage of the equal rights amendment (ERA).

Mrs. Zazycki told of one woman who feared that the ERA would mean "wholesale rape, women on the front battle lines, co-restrooms in prison and mandatory employment for all."

"The ERA will harmonize with the Constitution and the Supreme Court decisions. For example, the right to privacy is already protected by the Supreme Court decision *Griswold vs. Connecticut*," Mrs. Zazycki said. She added that the alliance does not define equality as "sameness."

to women who made homemaking their career.

Topics for the second and third sessions include "Awareness," presented by Rosalie Reinhardt and "Action" by Lyn Somers, July 22 and 29.

The passage of the equal rights amendment will be beneficial to both men and women. "Right now, men get a raw deal in a divorce case. Although a wife may make more money than her husband, he is the one who must pay alimony," she said. The question of child care will be decided on the basis of who can best care for the child.

St. Joan's hopes the ERA will permit social security payments

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THE OPEN WINDOW

Father Ed's Notebook

Dear Father Hohman,

Sketches of early man are always ape-like and ugly, yet Adam and Eve, the first man and woman, are always pictured as looking like us — attractive. How can that be?

Postcard friend

Dear Friend,

I guess we are attractive to each other, but those ape-like people must have been attractive to each other or we wouldn't be here.

Anyway, the problem has to do with the convergence of science and theology. The ape-like men are pictured in that way based on discoveries of ancient skeletons presumed and often proven to be human. The theological picture of man and woman as completely beautiful from the beginning is based on an interpretation of the first three chapters of Genesis.

AUXILIARY NAMED

London, Ont. [RNS] — Father John Sherlock, 48, of Hamilton, Ont., will be consecrated here Aug. 26 as Auxiliary Bishop of the Roman Catholic Diocese of London. He is only the second auxiliary in the history of the see.

In 1942 Bishop C. Emmett Carter, who heads the diocese, was appointed auxiliary to Bishop John C. Cody.

whereby the first man and woman were thought to be perfect humans who lived in a perfect place but who then fell from perfection through their original sin. The ape-likeness which scientists present to us supports the theory of the evolution of man. I guess there just isn't any answer to the problem at this point. **Remember: true science cannot contradict true theology.**

When (I suppose some would say "if") science comes up with full proof of the theory of evolution, the picture of Adam and Eve as perfect human beings will be in bad trouble. I see no great problem, even if that eventuality should emerge. I think that we must be open enough to admit that Genesis was picturing man as he was supposed to be when some day he would reach the fullness of his evolution. In this approach the original sin would be basically the fact of man's falling short of his potential as human from the very beginning (origin) of his existence. In that way we could save both the theology of man upon which Christianity stands and the discoveries of science. In any case, let us not get into another Galileo bag whereby the Church is turning off the findings of science because they seem to contradict pet theological approaches. Both sciences are necessary and should work hand in hand — not at odds with each other.

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