



Father Gallen addresses pastors at Liturgy Institute.

**The Church 1975**



Fr. Andrew Greeley

I have a suggestion for the next pope.

On the day he's elected he should announce that before the week is out he will ordain a group of women.

That will settle one of the great non-issues of our time. Obviously women can be priests. Historically they have possessed the power of orders in the Diaconate and the power of jurisdiction in the monastic communities. Until the last century, there were still a couple of places where an abbess was assigning pastors to parishes and giving faculties to confessors within her territory.

If you can do what only a bishop can do, you certainly can do what a priest can do.

Furthermore, the ordination of women would enable us to steal a march on our Greek and Anglican brothers who are all tied up in knots on the issue. But we ought to be able to steal a march on them. Women have had more power within Catholicism than within any of the major world religions. They have more power than in any other denomination in America. They have more power than in any other multinational corporation in the world. Having given women such power, it is utterly pointless to withhold from them the office of the priesthood.

By power I mean power that counts — the power to sign checks. I defy you to find any organization in the world which has turned so much check-signing power over to women as the Catholic church has. How many high-school principals, hospital administrators, college presidents in the country are women? What proportion of them are Catholics?

Supposedly these women are subject to bishops and to the congregation of religious in Rome. Hence, it will be argued by feminist critics in the church, their power isn't real.

Have you ever tried to deal with a mother superior or a college president? Or a mother superior who was also a college president? Unreal power? Who are you trying to kid?

Undoubtedly, religious women have been ill-treated by bishops; so too have religious men. Undoubtedly, they have been oppressed by the all-male congregation of religious in Rome; so too have men. The whole system should be reformed. Men and women religious should have full power in the congregation of religions. Women should be bishops as well as priests. Unquestionably, there are some women-hating men in positions of power in the Church.

So, too, as any young curate could tell you, are there some men-hating women.

There is a strong strain of male-chauvinist ideology in the Catholic theological tradition. Nevertheless, there has also been the opposite strain of women simply would not have acquired the power they have in the Church.

My point is that the Mary Daley's and the Rosie Reuthers only tell one side of the story; and they'll get away with it until the sticky point of the ordination of women is taken care of. After that, there will be no doubt at all that women have more power and authority in the Catholic Church than they do in any organization in the world.

But for most women striving to balance the conflicting demands and responsibilities of their lives, the ordination of women will be only an interesting symbol that doesn't much change the complexities of their own situation. Maybe after women are ordained, then theologians can turn their attention to the pastoral problems of all those women (maybe 95 per cent) who are somewhere between "Total Woman" and "Beyond God the Father," between Maribelle Morgan and Rosie (La Furiosa) Reuther.

One newcomer to the theological scene is beating them to the draw with a pastoral theology book called "Suburban Woman." The author, Dr. Mary Durkin, combines a doctorate from the University of Chicago with a husband and seven very pushy children. The book doesn't leave much doubt that she knows what male chauvinism is, but that she doesn't hate men. More to the point, she argues that in the suburbs the enemies of richer and fuller lives for women are not men but other women.

And you don't solve problems like that by using Ms. or by ordaining women (Ms. Durkin labors under the very serious handicap of being related to a certain notorious priest-sociologist; but then, as Bill Buckley says, if he can't write good things about his brother the senator, who can? So, too, for my sister, the pastoral theologian — a phrase I say with as much pride as a Jewish mother would say, "my son the surgeon.")

**GOLDEN ANNIVERSARY**

Mr. and Mrs. Walter Raniewicz of Ernst St. will observe their Golden Wedding with an Anniversary Mass at St. Mary's Church, Honeoye Lake on Sunday, Sept. 14.

Family and friends will gather at Bill's Valley Inn after the Mass for a reception. Before retirement, Mr. Raniewicz was owner of Genesee Typesetting Service.

**MILL SCHOOL**

Naples — The Naples Mill School of Arts and Crafts will hold a public glass symposium Aug. 30 through Sept. 4 from 11 a.m. to 3 p.m. Contemporary glass blowing techniques will be demonstrated.

**Liturgy Institute**

**Heirs of a Glorious Tradition**

Penn Yan — "We are Eucharistic men," Bishop Joseph L. Hogan told the priests attending the Liturgy Institute at Keuka College last Friday morning. "We're here to renew our vision and revive our spirits."

conducted by Father Virgil Elizondo, president of the Mexican-American Cultural Center in San Antonio, Texas, and

instruction on music in liturgy highlighted the institute for its 300 participants from across the diocese.

The day marked the first time that the annual liturgy institute has included special sessions for clergy. Father John Gallen, SJ, well-known liturgist and theologian, was principal speaker. He told the 67 pastors in attendance, "I'm not announcing something new to you. We're here to work together."

Father Gallen said that the revised liturgy books that resulted from Vatican II are but the first step. They capture the "authentic tradition of how men and women prayed when they did it right," he said, but the next step is to "enflesh that tradition in the hearts of people . . . to master in theory and practice the revised books. We are rich heirs of a glorious tradition, but we must live that tradition as who we are in our shoes."

Liturgy, Father Gallen defined as "ritual prayer in community." Ritual must be based on and is the enrichment of experience. A wedding is a ritual expression of a marriage, an ordination of a vocation. The liturgy of the Church is based on the experience of God's presence. That experience is "Jesus, the embrace of ritual experience that God has for us."

Friday evening and Saturday courses for both laity and clergy were held. A mini-course on liturgy in the Spanish community,

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