

... acids in her scalp? Or were they bad for the cholesterol? Did she want a shampoo with a pectin extract? Or isn't that what she uses to make jelly?

TO HER SHOCK, this woman who earns her living making decisions, who knows and says what she thinks of Baby M, Robert Bork and the meaning of life, was having a shampoo identity crisis. Holding two products aloft, she finally turned in a panic to a perfect stranger next to her and asked: "Tell me, is my hair Normal or Dry?"

With that our subject broke. After a few brief catatonic moments, she turned from the startled stranger, and sped back through the mega-drugstore. She passed the half-mile devoted to teeth without once considering whether she wanted tartar control in her toothpaste or cinnamon flavor in her dental floss. She nearly

meaningful decision. One thing is clear to the woman lathering the body-building protein into her scalp. What the advertisers call brand loyalty is a low-level consumer protest movement. It's our way of cutting through the bouts of decision-making, avoiding the barrage of useless information. It's a defense against the need to waste energy differentiating between things that barely differ.

Could it be that the Great American Consumer Society has topped out, subdivided, proliferated into one overwhelming shopping aisle? Could it be that what the American consumer really wants these days is less choice? Heresy. The woman will wash that treasonous thought right out of her normal-to-dry hair.

Ellen Goodman is a nationally syndicated columnist.

Doonesbury

BY GARRY TRUDEAU

BY LAST WEEK, NO ONE IN THE EXTENDED BUSH CLAN WAS ON SPEAKING TERMS.



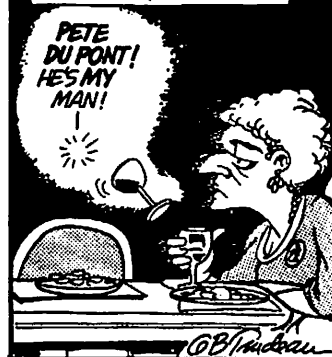
FIRST, GEORGE'S STEPMOTHER-IN-LAW MADE A POLITICAL CONTRIBUTION TO JACK KEMP'S PRESIDENTIAL CAMPAIGN...



THEN HIS SECOND COUSINS, TED AND BOOTS, DEFECTED TO THE AL HAIG JUGGERNAUT. BUT TO GEORGE, THE LAST STRAW WAS...



...THE CALCULATED SLIGHT FROM HIS LONG-LOST EVIL TWIN, SKIPPY!



Gospels don't support bishop's bias against altar girls

Sioux Falls Argus
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By MARY GOINGS

Four of my daughters have left the Catholic Church, protesting the sexist attitudes of its priests as one of several reasons. My on-going counsel to them has been not to throw the baby out with the bath water. After reading Bishop Dudley's recent statements revealing a rather smug disaffection for altar girls, I can only conclude that a female may not be eligible to hold the tub in the first place.

I have spent a long portion of my life attempting to rationalize the sometimes sterile, cold-hearted, dictatorial stances of some of my church's priests. If my faith had depended solely on them I would have deserted it long ago. However, for me, my church is more than its structure. I am more concerned with what should be the practice of its most elemental dictum — its clearest dogma: love God above all things and your neighbor as yourself. I have not had a great deal of time to continue to devote to in-depth study and certainly none to waste on senseless prattling. My faith rests on a much more solid foundation.

I am deeply troubled by Bishop Dudley's ratiocination. The entire process seems strangely warped. His dictate against altar girls is just that — a dictate. It is a purely hierarchical display of power. It has no basis in theology. God himself has issued



Different voices

Mary Goings is a Catholic and a social services program worker with the Salvation Army in Sioux Falls.

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no fiery statements concerning any extreme danger to our salvation if girls serve Mass. He is, it is true, thundering at us about several other very serious matters. But on a scale of one through infinity, altar girls don't even make the list. Their decreed absence has no basis in dogma, faith or morals.

As a matter of fact, there are precedents. I attended Mass at St. Patrick's Cathedral in early June and I would have sworn a couple of the servers were young girls.

When I attended Mass at Brooklyn Center, north of Minneapolis, I knew the servers were girls — they even got their names in the church bulletin. And this has been going on for better than three years. So far, the good God has not hurled fire or brimstones on either of these edifices.

Nowhere in the Gospels does Christ refute or refuse the right of women to serve — or to minister — to him. However, that word, minister, noun or verb, has been unfairly misconstrued — and that according to gender.

A woman's activity as minister or ministering is perceived as physical and servile — cleaning the altars, holding bake sales and bazaars; cooking, cleaning or performing office duties for the priests; and we are now allowed to read announcements and deliver the readings at Mass.

For the man, however, being the minister or ministering is admittedly spiritual and cerebral — making most of the rules, interpreting them, and carrying the power. Factually, though, these are all a matter of tradition and custom that has persisted

through continuous practice.

The very biased rationale against altar girls (and women priests) hints strongly of a primitive conception that the female is dangerous, unwholesome, unworthy, at times unclean, and totally incapable of understanding or appreciating religious rites and dogmatic practices.

The broad beam of this argument against involving women in the most sacred rites of the church is also based, apparently, on the premise that Christ did not directly summon women to be priests. If we pursue this kind of logic to its ultimate, we would have to exclude women from receiving communion because none were present at the Last Supper.

As for the altar girls, there are several solutions to this problem. One is to depart, en masse, with our daughters and granddaughters to Brooklyn Center or New York City, or some could masquerade as boys who break the barriers of Glorias, Pater Nosters and Agnus Deis. Then we could do a play/motion picture about them and donate all the receipts to Mother Teresa to give to her poor. Or we could pursue a sticky logic of our own: if our girls are not good enough to serve as altar girls then, perhaps those other things of ours — those female things — our talents, our time, and our money (many of us are wage earners,

now) are not good enough either.

This seems a foregone conclusion since, in his estimation, Bishop Dudley considers the opportunity for a boy to serve at Mass such a significant and magnificent source of inspiration, as if a girl is, again, incapable of responding in that manner — and this comes dangerously close to sex discrimination.

I am not attempting to mount any crusade, although it strikes me that one is desperately needed on principles alone.

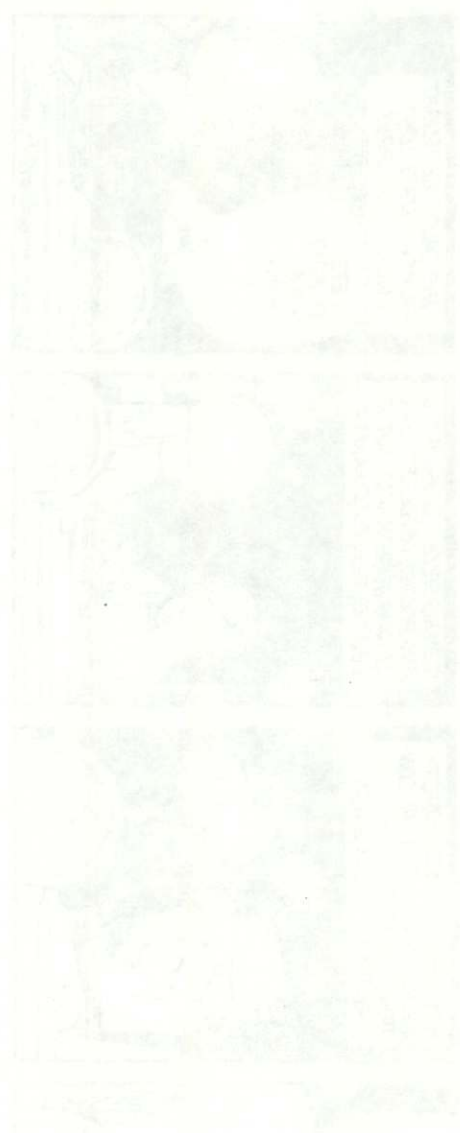
I make no judgment in this matter, for we are all culpable. But if this man, and there are many like him, can consecrate the wine and bread and distribute communion to the faithful, what justification is there in disallowing virtuous young girls from serving Mass?

I am a grandmother who would like to see her church exercise its life with spirit, compassion and loving kindness. I am embarrassed by the terrible put-down for girls in that whole article. My earnest prayer at this point is that Bishop Dudley will be as thrilled as the sight of his girls' basketball team serving Mass as he was with his boys' team.

If, in 1987, there is no equality for both men and women, boys and girls, at the altar, where are we going to find it?

10-12-1987

Monday, Oct 1



HA (USA) (REV)