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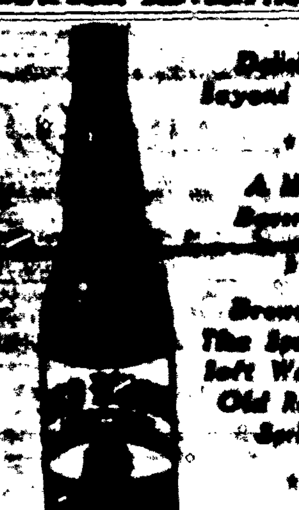

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IS IT?

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National Council of Catholic Women

Pied-Piper Amendment

By Rev. Albert J. Shamon, Director

Like a weed that won't be killed, the Equal Rights Amendment persists in coming to life again and again.

The Amendment has been studied. The report to the Senate has been made. It was favorable. This means the proposed Amendment is to be placed on the Senate calendar to be brought up for discussion and action at any time.

It is expedient, therefore, that every organization affiliated with NCCW voice its protest at once to the Senators representing them. A brief examination of the Equal Rights Amendment will show why.

* * *

In its most recent form the proposed amendment reads as follows:

"Equality of rights under the Law shall not be denied or abridged by the U. S. or any State on account of sex."

In plain English this means nobody can discriminate between man and woman. Sounds good, but is it?

It means that men and women should enjoy equal rights in every phase of earthly existence. But should they?

The answer lies in a distinction.

A man is a person.
A woman is a person.
But a man is not a woman.
And a woman is not a man.

In other words men and women may be considered either as persons or as men and women.

* * *

As human persons, men and women should have equal rights. By rights here, I mean human rights, such as the right to life, liberty, and pursuit of happiness. These should be equal for both men and women.

But this is not the issue at stake in the proposed Equal Rights Amendment. Long before the Declaration of Independence declared that "all men are created equal," Christianity taught that woman was not only equal to man but that the solitary boast of our tainted nature was a woman. Thanks to Christianity she today enjoys, as much as man does, the same basic rights connatural to a human being. She has equal human rights, and she should have. Equal Rights Amendment is not meant to, nor does it, ...

* * *

If, however, we consider man as man, and woman as woman, the story is different.

From the very beginning God split the human race in two; He made man male and female, i. e., He did not make all human beings physically and psychologically identical. Man He made to support life; and woman to bring forth life. He meant man to be the breadwinner; and woman the mother of men. Therefore, He made man active, hard, and logical so as to be able in the sweat of his brow to wrest from the now hostile earth the bread that makes man live. But He made woman to be the bearer of children and the nurturer of their tender years, and so passive, tender, and intuitive.

* * *

Physically and psychologically, therefore, men and women are not equal. Their roles in life, though complementary, are not identical. For that reason, woman, because of the physical and psychological nature God has bestowed on her to fulfill her role, deserves, not Equal Rights with man, but preferential rights. She deserves more rights than man — she merits rights to protection, to reverence.

Nothing would be so unjust to women as to put her on a level with man. As a famous jurist stated it: "nothing is more unequal than to treat unequals equally."

* * *

This is what the Equal Rights Amendment proposes to do. It ignores the God-made differences between man and woman. It would make them identical. It confuses human rights with individual rights. Because a woman is a person, she has a right to the same human rights a man has. But because she is a woman, she deserves certain protections. To deny these to her; to confer on her rights only equal to man's is to reduce her eventually to technical slavery.

This view reflects the best in Catholic teaching. This is the view, for in the Encyclical on marriage Pius XI observed: "The false liberty and unnatural equality with the husband is to the detriment of the woman herself, for if the woman descends from her truly regal throne to which she has been raised within the walls of the home by means of the Gospel, she will soon be reduced to the old state of slavery and become as among the pagans the mere instrument of man.

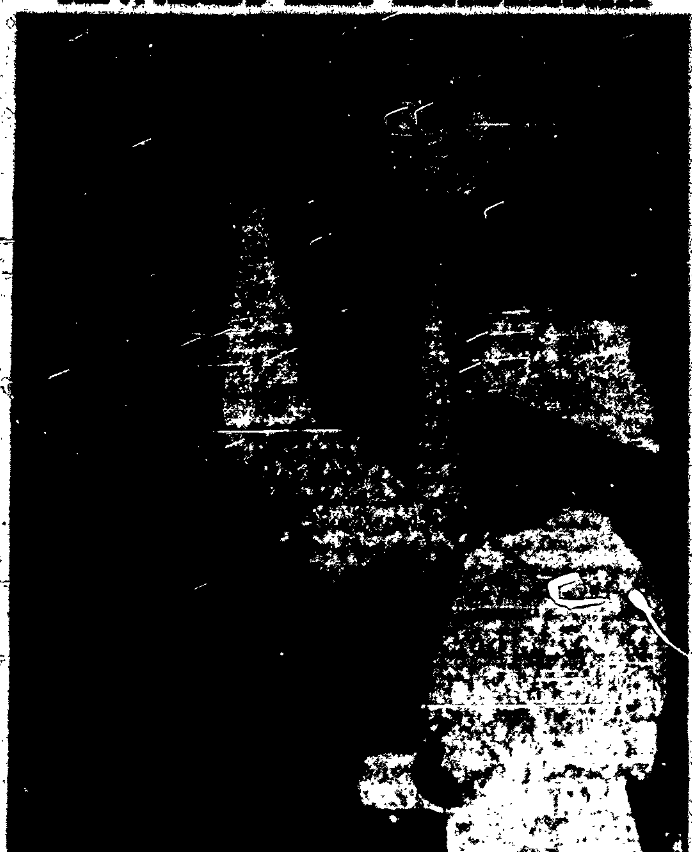
This equality of rights which is so much exaggerated and distorted, must indeed be recognized in those rights which belong to the dignity of the human soul. In such ... both parties enjoy the same rights and are bound by the same obligations; in other things there must be a certain inequality and due accommodation which is demanded by the good of the family and the right ordering and unity and stability of home life."

* * *

Equal Rights Amendment, therefore, is a Pied-Piper amendment—under the sweet-sounding, deceptive phrase of "equal rights," it would seek to destroy woman's rightful preference already recognized by so many State laws.

(To be continued)

REWARDS HER LEADERSHIP



A former president of the National Council of Catholic Women, and outstanding leader of the laity in the South was honored when the Papal Medal, "Pro Ecclesia et Pontifice", was presented to Mrs. J. W. McCollum of Gainesville, Fla. She is pictured here in the presentation ceremonies in St. Paul's Church, Daytona Beach, Fla., with Msgr. Thomas J. McDonough, Chancellor of the Diocese of St. Augustine, officiating. (NC Photos)

Replace 'Pin-up' with Mary Notre Dame President Asks

New York — (NC) — "Pull down the 'pin-up' and put up the Madonna," the Very Rev. J. Hugh O'Donnell, C.S.C., president of the University of Notre Dame, urged this evening in an address on the Catholic Hour, condemning the vogue of immodesty in photographs and articles appearing in the nation's newspapers and magazines.

"Ours was the solution," Father O'Donnell said. "Mary is the inducer — to Christ. She leads women to an appreciation of their vocation, to the sanctification of their bodies as temples of the Holy Ghost.

"Contrast this appreciation and sanctification with the vogue for the 'pin-up girl,' the painting or photograph that through lack of clothing, the immodest posture and the enticing look portrays an animal charm that seems to crave a partner to satisfy lust. The vogue was strong during the war; it shows no sign of abating now. Too many newspapers and magazines are competing with one another in publishing pictures as risque as possible, to the seduction of men both young and old. First in their thoughts and desires, then in such acts as had better be left untold.

"The influence of the press is one of those things which it is impossible to exaggerate. The press sways public opinion with the same ease that the wind swirls away a dead leaf. The multiplication of newsprint is a veritable multiplication of loaves, but unhappily poisons as well as loaves are multiplied. Newspapers and magazines carry life or death to the souls of innumerable people; and to many seem no longer to realize that spiritual death has discovered a way of entering our homes without ceremony. It slips in quietly under the guise of newsprint."

Father O'Donnell asserted that one can have no respect for publications that pander to man's lower nature, nor "can one have much respect for young women who apparently are so eager to exhibit their physical attractions to be gloated over," because they "have lost something fine that they can never regain."

Forty Hours

Devotions of the Forty Hours are scheduled in the following churches of the Rochester Diocese:

Sunday, May 26 — Immaculate Conception, St. Francis Assisi, Rochester; St. Patrick, Elmira; Albion; Hammondsport; Henrietta; Leicester; Livonia Center; Laddsville; Newark; Ovid; Owasco; Port Byron.

Friday, May 31 — St. Philip Neri, Rochester.

He Knelt to Pray

He knelt to pray.
The night was dark,
The wind a tumult in the trees;
The olive branches moaned and sighed
To keep Him company in His grief.

He knelt to pray.
The sky was black.
He looked o'er Juda's verdant hills
And saw through pain-filled, bloodshot eyes
The veil of centuries torn away.

He knelt to pray.
The moon was down,
And through the sobbing centuries rose
The cries of children never born
And mankind's shout "We will not love."

He knelt to pray.
Those with Him slept.
Soul-chilling still was everywhere.
Trees merged with night formed stalag walls
And gaunt men passed with vacant stares.

He knelt to pray.
The night was cold.
His trembling body shook the sod.
Standing to speak in scholar's robes
A madman said "There is no God."

He knelt to pray.
The hour had come.
Great drops of blood flowed and He sighed.
In that last hour He thought of you.
And think, O Soul, you made God cry.

—Mary G. Mahoney

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Sodality of Our Lady

Active Catholicity

By REV. ROY B. MORPHY
Diocesan Director for Sodalities

"You have engaged yourselves to defend the Church of Jesus Christ. The Church knows this and counts upon you, as in the past. She has laid assignments upon the generations of Sodalists who have gone before you. Her expectations have not been disappointed." Thus, in his address to the thousands of Sodalists gathered at the Vatican for the occasion of his fiftieth anniversary in the Sodality, our Holy Father expressed in clear-cut words the third aim and work of the Sodality. Any historical study of the Sodality, any account of its present day activity will be most imperfect and incomplete if it does not include the energetic and sustaining courage of the Sodality in defense of the Church of Christ.

The Sodality has acquitted itself admirably in the past. Our Holy Father's words bear this out so well. "Your predecessors have nobly opened up and marked out the way for you. In all the struggles against the contagion and tyranny of errors and for the protection of Christian Europe, the Sodalists have fought in the first line with the word, with the pen, with the press, in controversy, in polemics, in apologetics; in action, sustaining the courage of the faithful, giving aid to the confessors of the faith, collaborating by assisting them and standing behind them in the arduous and opposition-ridden work of Catholic priests, combating public immorality, with methods sometimes unusual, always energetic and effective; sometimes also with the sword on the borders of Christendom for the defense of civilization with Sobieski, Charles of Lorraine, Eugene of Savoy, and other great leaders, all Sodalists, as were thousands and thousands of their soldiers. But why search for examples in the past when even in our times, not in one nation alone, thousands and thousands of heroic Sodalists have fought and fallen acclaiming and calling on Christ the King?"

Bulwark to Paganism

This third great sphere of Sodality activity is more urgently important today than ever before. The world is tending more and more toward what is actually paganism. No less dangerous and threatening than the heresies of the seventeenth century is the modern heresy of the importance of the State above the individual, of the State even to the exclusion of God. Just as in the days of the Reformation, so today the immediate battle is that between the philosophy of Catholic living and the philosophy of anti-Catholic living. Thus, we need urgently Sodalists who will read and study and talk and uphold Catholic truth against its adversaries. Again the Holy Father stresses this. "The present time, therefore, has need of Catholics who have been solidly grounded in their faith . . . demands Catholics without fear, to whom it is a thing supremely natural to confess their faith openly in word and in deed everytime the law of God and regard for Christian honor demand it."

We should not be content just with being Catholics. We should bestir ourselves to spread beyond the confines of our own hearts and souls the divine fire that burns within us and to communicate to others the blessings and gifts which God has so generously given us. With the protection of Mary we must gain for Christ the men and women of today.

Next to the Heart of Christ Himself, none burned with the apostolic fire more than did our own Blessed Mother. Even the great St. Paul, that fiery warrior of the Infant Church, whose wearliess journeys and untiring preaching have left a trail of glory over the early Church, could not match the singleness of purpose and the tireless sacrifice and effort of the Virgin Mother of God. She is the Queen of the Apostles, the Mother of the Infant Church, the guide and inspiration of the followers of her Divine Son.

To deserve to be called a Sodalist, we must imitate her in her zeal for the spread and welfare of the Church. To follow the program of Catholic Action offered by the Sodality is for Sodalists to be doing less than their duty as members of this great society in honor of the Virgin Mother of God. Despite the great importance of striving toward greater personal holiness, Our Blessed Lady will not be pleased with us if she sees us intent on that, forgetful of those not as fortunate as we to have the gift of faith and careless of the struggles of the struggles of the Church of her Divine Son.

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