Jews and Catholics In the Same Boat

By Nev James M. Gillis, C.S.P.

It is only a few weeks since I wrote in this col-umn a plea against Catholic participation in what seems to be the impending persecution of the Jews seems to be the impanding persecution of the Jews in the United States. I have no intention of harping inceaseantly upon the subject. But I regret that when I wrote that little piece I had not not under my eyes Jacques Maritain's Rameening the Time. Now that I have read his essay on "The Mystery of Israel" in that volume, I feel that I must, as it were, append a postscript to what appeared in this

space five weeks ago.

There is one vitally important feature of anti-Semilism (using that ambiguous term in its usual sense) that M. Maritain emphasizes, whereas I had not so much as mentioned it. He quotes with ap-parent agreement Maurice Samuel's opinion that per-secution of the Jews is almed not so much at them section of the Jews is aimed not so much at them as at us. Samuel saxys, "It is of Christ that the Nazi-Fascists are afraid: it is in His omnipotence that they believe: It is Him that they are determined maily to obliterate. But the names of Christ and Christianity are too overwhelming, and the habit of submission to them is too deeply ingrained after centuries and centuries of teaching. Therefore they must be recently the continue of the contract that the contract the contract the contract the contract the contract the contract that the contract the contract that the contract that the contract the contract that the c must, I repeat, make their assault on those who weer responsible for the birth and spread of Christianity They must spit on the Jews as the Christ-killers' because they long to spit on the Jews as

the Christ-givers." I must confess that I am somewhat of that mind myself. The real conflict in this world war as always is not between Christians and Jews but be-tween Christians and Jews together on one side and tween Christians and Jews together on one side and athelsts on the other Of rourse some persons of Jewish origin have lapsed into atheism, just as some persons of Christian origin have lapsed into atheism. But Judaism liself involves belief in God. One might say that Judaism is essentially belief in God, in the one true God as opposed to all false gods of the heathen of old, and as opposed to all atheistic systems in vogus in this modern world. One thing above all others we have in common with the lever above all others we have in common with the Jews finith in God. faith in the true God, the Infinite all-Holy God. Over against us are all those systems, call them philosophies, call them Science or call them what you will that reject the One True Infinite, Unchangeable God. It is necessary to pile up all those adjectives and repeat them over and over again, because so many persons, especially educated persons, college and university graduates, are offended if you call them atheists, or accuse them of not believing in God. "Of course we believe in God." they say, 'not perhaps your God, not the God of the Bible, not the traditional God, but a god Our god is not perhaps omnipotent or eternal or un

changeable. As a matter of fact we don't call our god by that eld-fashioned name. We call our god "Elam Vital" or 'Life Force' or 'Space-time'; we call god the Great Unknowable. But don't accuse us of not having a god just because we don't happen to have your god.

"As with God, so with religion. We moderns have a religion of our own. Of course we don't kneel down morning and night at our bedside, as we did, or our grandparents did. We don't feel it necessary to gather in congregations on stated days to wor ship our god. We don't actually worship god. But we believe in god; we accept the fact af god's existence. So don't call us atheists."

Over against that hazy, indeterminate concept of God and of religion stand the Jews and the Christians side by side. Jews and Christians believe in God with a capital "G." Eternal All Powerful, in fact Infinite. Above all, we and they, Christians and Jews, believe in a Personal God. Their God is our God, their religion is the source of our religion, their Bible is our Bible. Their patriarcha and prophota and Saints are ours also. Abraham is our father. David is our king; the Son of David is our Lord. From time to time there srise in the Christian body certain would-be reformers who advise us to throw away the Old Testament and pin our faith entirely to the New. One such reformer, Goldwin Smith, was prominent in my student days. He called the Old Testament a "fallistone around the neck of Christianity." His metaphor was wrong, terribly wrong. The Old Testament is the well-spring of the New There is as close and as necessary a connection between the Old Testament and the New as between the rills and rivulets on the mountain side and the wide stream which flows across the plains to the ocean.

If Christianity is a tree (our Lord called it a tree), its roots are in Judaism. We stem from Judaism as we stem from our forefathers; the Jews are our spiritual forefathers. Even if the Old Testament were a millstone around the peck of the New, if you throw the Old overboard, the New will go with it. Let us put it even more plainly; we depend upon the Jewish religion just as much as we depend upon Jesus Christ. He is the Completion, the Fulfillment, the Realization, the Incarnation of all that was promised to the Jews from the days of Abraham, and for that matter promised to the human race If Christianity is a tree four Lord called it a tree! and for that matter promised to the human race through the Jews from the days of Adam.

Of course you cannot expect the uneducated to see or to understand that fact. But it is recognized and proclaimed by every Catholic theologian, philosopher, sees that fact and, as I have said, embedded to the course of the cou

Therefore, an attack upon the Jews is an attack upon us. The common enemy is atheism, irreligion. mere naturalism, materialism, agnosticism, or any heathenism, ancient or modern, that worships some strange god, some fantastic, imaginary, ersatz god in the place of Jehovah and of the Son of Jehovah, Jesus Christ Do not join in the attack upon Judaism or the Jewa "lest perchance you be found to, fight against God"

(Capyright, 1942, NCW₂C)

Books for Buddies



Ten million books will be sought for men of the United States armed forces and Merchant Marine through this poster, designed by the Nationally known illustrator, C. B. Falls. Sponsors of the Victory Book Campaign are the American Red Cross, American Library Association and the United Service Organizations.

Getting On In The World

FACE THE FACIS

Do you dodge issues? Do you state for the truth that which you wish were so, but which you know is not?

Do you rear your children in at atmosphere of self-deception and make-believe?

It is a very crippling process to pretend—to live in injustice to "four-flush." It is an injustice to children especially.

children especially. Not le auggest that reticences absold not be cultivated, that a self-respecting reserve about not be ministrated. But it is common experience that these who are not tonght in young childhood and young man and womanhood to see straight, to analyse clearly, to speak homesty, and to lears how to froe disagreeable facin squarely, find it very difficult to lend a good and leness life.

Success, both spiritual and ma-

Success, both spiritual and ma-terial, is hard to altain under de-

ceptive cowardics.
There are to many discounting There are he many discounting obstacles, and a continuous lagging at the heart and a maging of the raind, of eyes four-square people, that it is easy to understand how vagrant would become the thoughts, how mindirected the actions of these wher have hebituated themselves to daily cornelous deseits and daily deliberate neifdecrite and daily deliberate self-

I ardently desire and pray for All things have their season, and Divine Master, that in our exerin their times pass under heaven. Ecclesiastes, 3, 1.

EDITORIALS

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ful that all make their Easter Duty. He must note any falling away from the practice of religion, any adherence to forbidden societies. He marks the number of children in the parochial school, the total number in grammar and high school who are receiving religious instruction. He reports on the number living within his parish boundaries and, therefore, members of his parish. He notes the numbers of Communious, of Confessions, of Confirmations, of Marriages, of Deaths and Burials.

All this is submitted to the Bishop in the Annual Report of the Pastor. It is kept in the Bishop's archives at the Chancery as a lasting record. To it are added the reports of subsequent years. Like-

wise, it remains as a permanent parish record.

It might be well to consider all that is behind a record of this kind, It would add to the already high estimate the average parishioner has of his Pastor. Pastor and Assistant Priests are dedicated to the spiritual welfare of their parishioners. Their days and nights are et aside for this one purpose. Workers in social service, in public offices, often give a monthly or annual report setting forth what they have done in close detail: how many service hours they have given m a month to how many clients, how many class hours they have given in instructing so many pupils, etc. Your priest could submit such a report: 300 hours in the confessions, 200 hours in visiting the sick. 400 hours in instrucing the children, 150 hours in preparing and delivering instructions and sermons to adults. The Sisters could report on 25 teaching hours each week given of the training of 700 pupils. When the multiplication process is used to get a unified statement of work actually done (17,500 teaching hours per week, multiplied by 40 to get the yearly total, 700,000 teaching hours) the figures take on an astronomical quality.

Values! Beyond any power of money to measure! God's Church and its work go on. The daily program is carried out, the weekly, the yearly program. Souls are sauctified, minds are calightened with God's doctrine, wills are turned to God's love and service. Christ lives, Christ conquers, Christ rules! Be proud of your Church, be happy in the work it is doing, be loyal in sharing in its hurdens even as you share in its blessings!

=Library Signpost: Sundries of

Early 1942

By Rev. Benedict Ehmann

Nazareth College opens next week her new home The event is important, not because it means anything radically different in Nazareth's program of thing ratically different in Nazareth's program of education, but because it expands her opportunities. It is an undeniable act of faith: faith in God for whose ultimate glory Nazareth has been reared; faith in the Catholic girl as a competent citizen in the kingdom of Truth and Beauty, and faith in the world of tomorrow in whose reconstruction the patience of Christian women will have much to do. One of Nazareth's aluminae far from Rochester has remembered her Fostering Mother on this im-portant occasion. Elizabeth Odell, Class of '440, who now lives in Washington, D. C., sends on for publication a sonnet as "a kind of tribute to the long-anticipated event." While she was at Nazareth she was a busy bee in verse, and the verses she wrote were far better than most scholastic flights across the flowers of truth.

Nazareth and Betty's classmates and friends will be cheered to hear their charmed singer once again.

Fortress

Is this a wonder, that within the hour Of dark ingenious promise half-fulfilled And weaponless go boldly forth to build? O Sceptic Souls, who stride in armored fear. Look on our stronghold flung against the sky. And learn how Truth, its age-old purpose clear, Needs not the tricks of dust to fortify. But sounder than that strategy of steel With which the architect of ruln wrought, And fairer than that captive crown and seal The plotter with his ugly ransom bought,
Our structure is. Let strife lay waste the land.
Beyond the strength of stone these walls shall stand Elizabeth Odell

The Catholic Evidence Library fronts the new year with an array of new bindings. Some of the older books had been so much used that they were in bad need of reconditioning. The business was long postponed for lack of money. But, though money is still not plentiful for our poor little proj-

money is still not plentiful for our poor little project, we could not put it off any longer.

They say a new suit or a new dress makes one feel like a new person. I'm sure it's true. And I'm sure that the Library looks somewhat sprucer for the over two dozen books which have been given new suits. Come in for yourself, and see. The bright new covers and titles will give you a new interest in some of the old, but far from decrepit, books.

For instance: For instance

The Way of Interior Peace, by deLehen. Old Errors and New Labels, by Mons. Fulton J.

The Philosophy of St. Thomas Aquinas, by Etienne In Defence of Parity, by Dietrich von Hildebrand. Rebuilding a Last Falls, by John Stoddard.

The Isah War, edited by Frank Sheed.

The Third Reich, by Henri Lichtenberg. St. Francis of Assisi, by Fr. Cuthbert. Brother Petroc's Return, by S. M. C The Missing Masterpiece, by Hilaire Bolloc The Whitehanded Saint, by Olive Parr. The Blue Circle, by Elizabeth Jordan

I recently read an item in The Elude (which is a national monthly musical magazine) that I think very appropriate to Holy Family Week. It is an an-swer in the Teacher's Round Table to a discouraged wer in the reacter a Round rane to a discouraged music teacher who was about ready to give up, and who asked the question, "Aren't any serious, sensi-ble parents left in these United States, or am I just out of luck?" Here is the answer given by Mr Guy Maier, conductor of the Round Table:

Maier, conductor of the Round Table:

"Let me show you other family circles, made up of hundreds of thousands of people in this land, who live simple, disciplined, productive lives with whom, tragically enough, you have no contact. The kind of family I know well does not have even a speaking acquaintance with jives, jitters, blasting radios or demon speeds. Parents and children stay at home soveral evenings a week enjoying each at home several evenings a week, enjoying each other's company, working at hobbies, listening at-tentively to serious or light programs over decently modulated radios, reading, studying, making music in fact, living a full life; all without the help of even one teeny drop of alcohol or a pull of tobacco smoke. A movie once in a week or two is a treat, a dinner out an event. There are countless families who do not care a hoot for dancing, night clubs, cards or cocktails. There is time each week for war relief work or church activity, games, philanthropic projects, walks and plenty of rest. Books are read and discussed, an occasional lecture, play or con-cert taken in. Once in a while there is a motor trip with pienty of stops and side drives, and no trip with plenty of stops and side drives and no speeds over fifty. And I'll wager, despite those noisy little cliques of streamlined whoopers-up which infest every community, that an overwhelming majority of our people live lives to match this pattern."—The Etude, June, 1841, p. 378.

Five Years Ago--

-in the files of the CATHOLIC COURIER

Frem Jan. 14, 1937, Edition
The Rev Leo C. Mooney, director of the Society
for the Propagation of the Faith and managing
editor of the CATHOLIC COURIER, and the Rey. John M. Duffy. diocesan school superintendent, reached Japan an their journey around the world. Landing at Yokohama, the two priests also visited mission posts in Korea.

Mexico's Chamber of Deputies tabled the petition of Masonic lodges of the Grand Orient of Mexico, asking that the late Architalops Francisco Orosco y Jiménez and Fasquale Diaz y Barreto and the Most Rev. Jose Manrique y Zarate, Bishop of Huejuila, be declared traitors to their country

A plan was adopted by Archbishop Mooney in the matter of missionary appeals in the diocese, Parliames were formed into groups of seven parishes the lawful use of wince each. Supplementing the appeal made for the Society for the Propagation of the Faith memberships, it was arranged for each parish to have one additional. All things for it tional missionary collection annually by recognized missionary societies.

THE WEDDING AND THE WINE

Sunday's Cospel commemorates the act of Christ in raising marmage to the dignity of a Sacrament. It also commemorates His first miracle, the changing of water into wine. The wedding and the wine are, therefore, a proper subject for consideration in connection with this Gospel.

This wedding was unlike any that had preceded it. It was the first sacramental wedding. Former unions had been the ordinary natural contract of marriage: this was all that and more. It now had God's grace accompanying it, God's sanctifying grace to consecrate two young hearts to each other as helpmates on the way to salvation. It now had God's guarantee that its effects would continue down through the years to bless bride and groom in all their daily activities.

The wine was unlike any wine usually served at weddings. It was the product of a miracle, of the power of Jesus that changed water into wine. It was not ordinary wine, it was not just good white: it was the best. Christ saw no reason for avoiding it, or for forbidding its lawful use to His friends at this wedding feast.

The world does not always look on weddings and wine as Christ looked on them. The world has found a way of spoiling weddings, of teaching young people how to degrade matriage rights into sinful practices, of permitting almost any man to strive to put simpler what God hath joined together. The same perversity that recommends the misuse of marriage, stands up against Christ's way to forbid even

Christ's way is the right way. Christ's judgments are solid judgments. All things for the purpose God had in making them; virtue Christ is to avoid evil: to go away from Him is to put evil where vix-tue should be und to find evil where it does not exist.