Jews and Catholics In the Same Boat

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

It is only a few weeks since I wrote in this column a plea against Catholic participation in what seems to be the impending persecution of the Jews seems to be the impending persecution of the Jews in the United States. I have no intention of harping incessantly upon the subject. But I regret that when I wrote that little piece I had not not under my eyes Jacques Maritain's Remarkening 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-Semitism (using that ambiguous term in its usual sense) that M. Maritain emphasizes, whereas I had not so much as mentioned it. He quotes with apparent agreement Maurice Samuel's opinion that persecution of the Jews is aimed not so much at them as at us. Samuel says, "It is of Christ that the Nasi-Fascists are afraid; it is in His omnipotence that they believe; it is Him that they are determined madly to obliterate. But the names of Christ and Christianity are too overwhelming, and the habit of aubmission to them is too deeply ingrained after centuries and centuries of teaching. Therefore they 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 atheists on the other. Of course some persons of Jewish origin have lapsed into atheism, just as some persons of Christian origin have lapsed into atheism. But Judaism itself involves belief in God. One might But Judaism itself invelves belief in God. One night 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 vogue in this modern world. One thing above all others we have in common with the Jows. faith in God; faith in the true God, the Infinite all-Holy God. Over against us are all those systems, call them philosophics, 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 all those adjectives and repeat them over and over again, because so many persons, especially educated persons, college and university graduates, are of-fended 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-

cisamerable. As a matter of fact we don't call over god by that eld-fashiened name. We call ser god "Ellan Vical" or "Life Force" or "Space-time"; we call god the Great Unknowable. But don't accuse us of mot having a god just because we don't kappen to

have your god.
"As with God, so with religion. We moderns have a religion of our own. Of ceurse we don't kneel down morning and night at our bedside, as we did, or our grandparents did. We don't feel it necessary

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 worship our god. We don't actually worship god. But we believe in god; we accept the fact of god's existence. So don't call us atheists."

Over against that have, 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 "O." 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 patriarchs and prophets and Saints are ours also. Abraham is our father. David is our king; the Són of David is our Lord. From time to time there arise in the Christian body certain would-be reformers whe advise has to throw away the Old Testament and pin our faith emilrely to the New. One such reformer, Goldwin the Old Testament is may statent-days. He called the Old Testament a "millistône around the necks of Christianity." His metaphor was wrong, terribly wrong. The Old Testament is the well-apring of the New There is as close and as necessary a connection between the Old Testament and the New as New There is as close and as necessary a connec-tion between the Old Testament and the New as between the rills and rivalets on the mountain side and the wide stream which flows across the plains to the ceeas.

If Christianity is a tree tour Lord called it a tr If Christianity is a tree tour Lord cause, in trees, its roots are in Judaism. We stem from Judaism. We stem from Judaism as we stem from our forefathers; the Jaws are our spiritual forefathers. Even if the 13td Testament were a millstone around the neck of the New, if you throw the Old overboard, the New will go with it. Let us put it even more plainly lawe depend upon throw the Old overhoard, the New will go with it. Let us put it even more plainly; we depend upon the Jowish religion just as much a we depend upon Lesus Christ. He is the Completin, 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 through the Jews from the days of Adam.

Of course, you cannot expet the uneducated to see or to understand that fag. But it is recognized and preclaimed by every Chholic theologian, philosopher, historian. Jacquesi Maritain, being a philosopher, sees that fact and, as I have said, emphasizes it.

Therefore, an attack upon the Jews is an attack

Therefore, an attack upon the Jews is an attack upon us. The common enemy is atheism, irreligion, mater naturalism, materialism, agnosticism, or any

Books for Buddies



The million books will be sought for men of the United States armed forces and Mer-chant Marine through this poster, designed by the Na-tionally known illustrator, C. B. Falls.. Sponsors of the Vic-tory Book Campaign are the American Bed Crees, Ameri-can Library Association and the United Service Organiza-

All things have their season, and in their times pass under heaven-Ecclesiastes, 2, 1.

Getting On In The World

PACE THE PACES

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

De you rear your children in at atmosphere of self-deception and make-helisve?

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

children especially.

All of which is not to suggest that reticemen about not be caltinged, that a retire-special reserva about not be preserva about not be preservationed. But it is common experience, that these who are not taught in young childrend and young roan and waveanhood to be straight, to analyse charty, to speak beneatly, and is learn how is fine disagreeable facts agency; find it very difficult to lead a good and hotcet life.

Ruccess, both spiritual and material, is bard to sitain under de-

terial, is hard to sitain under de-ceptive cowardice.
There are in honey discontrating shotories, and a continuous tig-ging at the heard and a ineging of the situal, of gives four-instea-people, that it is easy to under-stand how vagriest would become the thoughts, how mindrested the actions of those who have bables and themselves to daily underloss describe and daily deliberate affidescrite and daily deliberate self-deceptions.

I ardently desire and pray for the love and respect due to Our Divino Master, that in our exercises of devotion we remainer one another. St. Ignatius Layels.

EDITORIALS

Continued From Page 18

that all make their Easter Duty. He must note any falling away mere naturalism, materic fism, agnosticism, or any falling away from the practice of religion, any adherence to forbidden societies, strange god, some fantistic, imaginary, creat god in the place of Jehovah rand of the Sourd Jehovah Jesus Christ. Do not fin in the statek upon Judatism or the Jews "less perchapt you be found to fight against God."

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In that all make their Easter Duty. He must note any falling away from the practice of religion, any adherence to forbidden societies, the 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 Confermations, of Confermations, of Marks riages, 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. Likewise, it remains as a pennanent 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 in 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 2º 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 see sanctified, minds are collightened 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!

Henri Lichtenberg. , by Fr. Cuthbert.

The Third Brich, Sh Franch of Am Brelley Petroc's The diseing Ma-The Whitehande The Sine Circle, rpiece, by Hilaire Belloc Saint, by Olive Parr. y Elizabeth Jordan.

I recently reamational month an item in The Etude (which is a musical magazine) that I think to Holy Family Week. It is an an-er's Round Table to a discouraged wery appropriate swer in the Tea music teacher we o was about ready to give up, and who asked the restion. "Aron't any serious, sensible parents left it, these United States, or am I just out of luck?" He is the answer given by Mr Guy Maier, conductor of the Round Table:

Maler, conductor of the Round Table:

"Itel me show on other family circles, made up of hundreds of consands of people in this land, who live simple, taciplined, productive lives—with whom, tragically drugh, you have no contact. The kind of family I how well does not have even a speaking acquaintage with jives, jitters, blasting radios or demon spids. Parents and children stay at home several et nings a week, enjoying each other's company, welking at hobbies, listening attentively to serious at light programs over decently modulated radios, realing, studying, making musicin fact, living a full life; all without the help of even one teemy drop alcohol or a putf 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 hot for dancing, night clubs, cards or cocktails. The is time each week for war relief work or church activity, games, philanthropic projects, walks—and pently of rest. Books are read and discussed, an occasional lecture, play or concert taken in. Once in a while there is a motor trip with plenty of stops and side drives—and no speeds over fifty. And Thi wager, despite those noisy little cliques of streamlined whoopers-up which inlittle cliques of streamlined whoopers-up which infest every community, that an overwhelming ma-jority of our people live lives to match this pat-tern."—The Einde, Jane, 1941, p. 378.

Five Years Ago--

-in the files of the CATHOLIC COURIER

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

Mexico's Chamber of Deputies tabled the petition of Masonic lodges of the Grand Orient of Mexico. or masonic tooges of the Grand Orient of Mexico.

asking that the late Archibishops Francisco Orozzo

y limenez and Pasquale Diaz y Barreto and the

Most Rev. Jose Manrique y Zarate, Bishop of Huejurila, be declared traitors to their country.

A plan was adopted by Archbishop Mooney in the matter of missionary appeals in the diocese. Pariables were formed into groups of seven parishes each. Supplementing the appeal made for the Society for the Propagation of the Faith memberships. it was arranged for each parish to have one addi-tional missionary collection annually by recognized missionary societies.

THE WEDDING AND THE WINE

Sunday's Gospel commemorates the act of Christ in raising marringe to the dignity of a Sacrament. It also commemorates His first miracle, the changing of water into wine. The wedding and the wine ure, 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 full good wine; it was the hest. Christ saw no reason for avoiding it, re for forhidding 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 marriage rights into sinful practices, of permitting almost any man to strive to put asunder what God half joined together. The same perversity that recommends the misuse of marriage, stands up against Christ's way to forbid even the lawful use of wine.

Christ's way is the right way. Christ's judgments are solid judge ments. 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 victue should be and to find evil where it does not exist.

=Library Signpost= Sundries of **Early 1942**

By Rev. Benedict Ehmann

Nazareth College opens next week by new home. The event is important, not because it means anything radically 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 Nasareth 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 alumnae far from Rochester has remembered her Fostering Mother on this important 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.

Nameth 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 We tempt destruction with a shining tower. And weaponless go soldly forth to build? O Sceptic Souls, wuo 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 fortif But sounder than that strategy of steel With which the architect of ruin 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, 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 sprincer 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:

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

The Philosophy of St. Thomas Aquinas, by Etlenne Gilson. In Defence of Purity, by Dietrich von Hildebrand, Rebuilding a Lost Faith, by John Stoddard. The Irish Way, edited by Frank Sheed.