

Sursum Corda

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 in the United States.

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.

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 between Christians and Jews together on one side and atheists on the other.

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 education, but because it expands her opportunities.

One of Nazareth's alumnae far from Rochester has remembered her Fostering Mother on this important occasion. Elizabeth Odell, Class of '40, who now lives in Washington, D. C., sends on for publication a sonnet as "a kind of tribute to the long-anticipated event."

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 We tempt destruction with a shining tower.

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.

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 spruce for the over two dozen books which have been given new suits.

- The Way of Interior Peace, by deLehen. Old Errors and New Labels, by Mons. Fulton J. Sheen. The Philosophy of St. Thomas Aquinas, by Etienne Gilson. In Defense of Purity, by Dietrich von Hildebrand. Rebuilding a Lost Faith, by John Stoddard. The Irish Way, edited by Frank Sheed.

changeable. As a matter of fact we don't call our god by that old-fashioned name. We call our god 'Eman V'el' or 'Life Force' or 'Space-time'; we call god the Great Unknowable.

"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.

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.

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.

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, historian. Jacques Maritain, being a philosopher, sees that fact and, as I have said, emphasizes it.

Therefore, an attack upon the Jews is an attack upon us. The common enemy is atheism, irreligion, mere naturalism, materialism, agnosticism, or any beastliness, ancient or modern, that worships a strange god, some fantastic, imaginary, god.

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- The Third Book, by Henri Lichtenberg. St. Francis of Assisi, by Fr. Cuthbert. Breath, Peter's Tears, by S. M. C. The Missing Marrypiece, by Hilaire Belloc. The White-headed Saint, by Olive Parr. The Blue Circle, by Elizabeth Jordan.

I recently read an item in The Etude (which is a national monthly musical magazine) that I think very appropriate to Holy Family Week. It is an answer in the Teacher's Round Table to a discouraged music teacher who was about ready to give up, and who asked the question, "Aren't any serious, sensible parents left in these United States, or am I just out of luck?"

"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 lives, fitters, blasting radios or demon speeds. Parents and children stay at home several evenings a week, enjoying each other's company, working at hobbies, listening attentively 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 puff of tobacco smoke.

Five Years Ago--

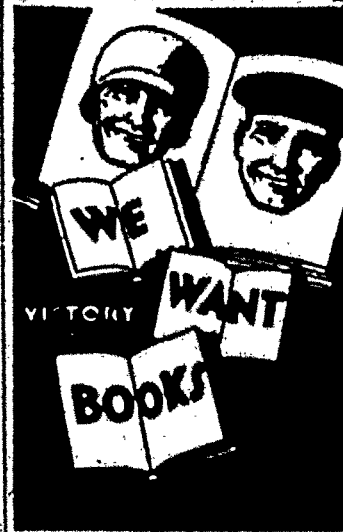
—in the files of the CATHOLIC COURIER

From Jan. 14, 1937, Edition The Rev. Leo C. Mooney, director of the Society for the Propagation of the Faith and managing editor of the CATHOLIC COURIER, and the Rev. John M. Duffy diocesan school superintendent, reached Japan on their journey around the world.

Mexico's Chamber of Deputies tabled the petition of Masonic lodges of the Grand Orient of Mexico, asking that the late Archbishops Francisco Orozco y Jimenez and Pasquale Diaz y Barreto and the Most Rev. Jose Manrique y Zarate, Bishop of Huejutla, be declared traitors to their country.

A plan was adopted by Archbishop Mooney in the matter of missionary appeals in the diocese. Parishes 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 additional missionary collection annually by recognized missionary societies.

Books for Buddies



Two 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. E. Falls.

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

Getting On In The World

FACE THE FACTS

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 an atmosphere of self-deception and make-believe?

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

All of which is not to suggest that reticence should not be cultivated, that a self-respecting reserve should not be maintained. But it is common experience that those who are not taught in young childhood and young man and womanhood to see straight, to analyze clearly, to speak honestly, and to learn how to face disagreeable facts squarely, find it very difficult to lead a good and honest life.

Success, both spiritual and material, is hard to attain under deceptive cowardice.

There are too many discouraging obstacles, and a continuous nagging at the heart and a nagging of the mind, of even four-square people, that it is easy to understand how various would become the thoughts, how misdirected the actions of those who have habituated themselves to daily conscious deceit and daily deliberate self-deception.

I ardently desire and pray for the love and respect due to Our Divine Master, that in our exercises of devotion we remember one another.—St. Ignatius Loyola.

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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.

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 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 set 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.

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 sanctified, minds are enlightened 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 burdens even as you share in its blessings!

THE WEDDING AND THE WINE

Sunday's Gospel commemorates the act of Christ in raising marriage 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.

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 wine; it was the best. Christ saw no reason for avoiding it, 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 marriage rights into sinful practices, of permitting almost any man to strive to put asunder what God hath 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 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 virtue should be and to find evil where it does not exist.