catholicism on jewry

St. Thomas Aquinas:

Article 2. Whether Christ should have preached to the Jews without offending them?

“… On the contrary, It was foretold (Isaiah 8:14) that Christ would be ‘for a stone of stumbling and for a rock of offense to the two houses of Israel.’

“I answer that, The salvation of the multitude is to be preferred to the peace of any individuals whatsoever. Consequently, when certain ones, by their perverseness, hinder the salvation of the multitude, the preacher and the teacher should not fear to offend those men, in order that he may insure the salvation of the multitude. Now the Scribes and Pharisees and the princes of the Jews were by their malice a considerable hindrance to the salvation of the people, both because they opposed themselves to Christ’s doctrine, which was the only way to salvation, and because their evil ways corrupted the morals of the people. For which reason our Lord, undeterred by their taking offense, publicly taught the truth which they hated, and condemned their vices. Hence we read (Matthew 15:12,14) that when the disciples of our Lord said: ‘Dost Thou know that the Pharisees, when they heard this word, were scandalized?’ He answered: ‘Let them alone: they are blind and leaders of the blind; and if the blind lead the blind, both fall into the pit.’

“… By publicly reproving the Scribes and Pharisees, Christ promoted rather than hindered the effect of His teaching. Because when the people came to know the vices of those men, they were less inclined to be prejudiced against Christ by hearing what was said of Him by the Scribes and Pharisees, who were ever withstanding His doctrine.”

<http://www.newadvent.org/summa/4042.htm>

Fr. Denis Fahey, C.S.S.p.:

On the Charge of Anti-Semitism in Our Time

“…Two reasons can be assigned to the fact that Our Lord’s faithful members will often be betrayed by those who should be on the side of Christ the King. Firstly, many Catholic writers speak of Papal condemnations of Anti-Semitism without explaining the meaning of the term, and never even allude to the documents which insist on the Rights of Our Divine Lord, Head of the Mystical Body, Priest and King. Thus, very many are completely ignorant of the duty incumbent on all Catholics of standing positively for Our Lord’s Reign in society in opposition to Jewish Naturalism. The result is that numbers of Catholics are so ignorant of Catholic doctrine that they hurl the accusation of Anti-Semitism against those who are battling for the Rights of Christ the King, thus effectively aiding the enemies of Our Divine Lord. Secondly, many Catholic writers copy unquestioningly what they read in the naturalistic or anti-Supernatural Press and do not distinguish between Anti-Semitism in the correct Catholic sense, as explained above, and ‘Anti-Semitism’ as the Jews understand it. …”

<http://www.realnews247.com/fr_fahey_on_anti-semitism.htm>

The Kingship of Christ and Organized Naturalism,

by Fr. Denis Fahey, C.S.S.p., pp. 7-10

“Satan aims at preventing the acknowledgment by States and Nations of the Catholic Church as the One Way established by God for ordered return to Him (after death)...The first step towards this is to get all religions, including the Jewish religion, put on the same level as the Catholic Church...This putting of all religions on the same level is usually called...the separation of Church and State.

“Satan spreads perplexity and disorder in minds by confusing the false tolerance of Liberalism, by which equal rights are granted to truth and error, with the true tolerance of the Catholic Church...it is contrary to reason that truth and error should have equal rights (without suffering the very real loss of multitudes of souls to the Adversary’s Infernal Kingdom after their deaths at the time of their Particular Judgments before Christ the King).

“Satan also spreads perplexity and disorder in minds by introducing confusion between Anti-Semitism, which is the detestable hatred of Jews as a race, and the duty incumbent upon Catholics of combating valiantly for the integral rights of Christ the King and opposing Jewish Naturalism.

“We see this clearly from the Jewish writer Bernard Lazare:

‘The Jew is the living testimony of the disappearance of the State based on theological principles (Christendom), that State which the Anti-Semites hope to restore. From the day a Jew first occupied a public office, the Christian State was in danger. That is perfectly accurate and the Anti-Semites who say that the Jews have destroyed the correct idea of the State could more justly assert that the entrance of Jews into Christian Society has symbolized the destruction of the State, I mean, of course, the Christian State.’ (L’Antisemititisme, p. 361).

“Satan wants us to forget that there is One True Religion, the Supernatural Religion established by Our Lord Jesus Christ, True God and True Man. He wants us also to lose sight of the fact that there are Organized Forces working for the Advent of the Natural Messiah.”

hatred

 The Catholic Encyclopedia: “Hatred”

 “Hatred in general is a vehement aversion entertained by one person for another, or for something more or less identified with that other. Theologians commonly mention two distinct species of this passion.

“One (odium abominationis, or loathing) is that in which the intense dislike is concentrated primarily on the qualities or attributes of a person, and only secondarily, and as it were derivatively, upon the person himself.

“The second sort (odium inimicitiae, or hostility) aims directly at the person, indulges a propensity to see what is evil and unlovable in him, feels a fierce satisfaction at anything tending to his discredit, and is keenly desirous that his lot may be an unmixedly hard one, either in general or in this or that specified way.

This second kind of hatred, as involving a very direct and absolute violation of the precept of charity, is always sinful and may be grievously so. The first-named species of hatred, in so far as it implies the reprobation of what is actually evil, is not a sin and may even represent a virtuous temper of soul. In other words, not only may I, but I even ought to, hate what is contrary to the moral law. Furthermore one may without sin go so far in the detestation of wrongdoing as to wish that which for its perpetrator is a very well-defined evil, yet under another aspect is a much more signal good. For instance, it would be lawful to pray for the death of a perniciously active heresiarch with a view to putting a stop to his ravages among the Christian people. Of course, it is clear that this apparent zeal must not be an excuse for catering to personal spite or party rancour. Still, even when the motive of one's aversion is not impersonal, when, namely, it arises from the damage we may have sustained at the hands of others, we are not guilty of sin unless besides feeling indignation we yield to an aversion unwarranted by the hurt we have suffered. This aversion may be grievously or venially sinful in proportion to its excess over that which the injury would justify.…”

<https://www.newadvent.org/cathen/07149b.htm>

Prophecy of the stigmatist & victim soul Blessed Anna Katharina Emmerick, 9/27/1820

“I saw deplorable things: they were gambling, drinking, and talking in the Church; they were also courting women. All sorts of abominations were perpetrated there. Priests allowed everything and said Mass with much irreverence. I saw that few of them were godly, and only a few had sound views on things. I also saw Jews standing under the porch of the Church. All these things caused me much distress.”