



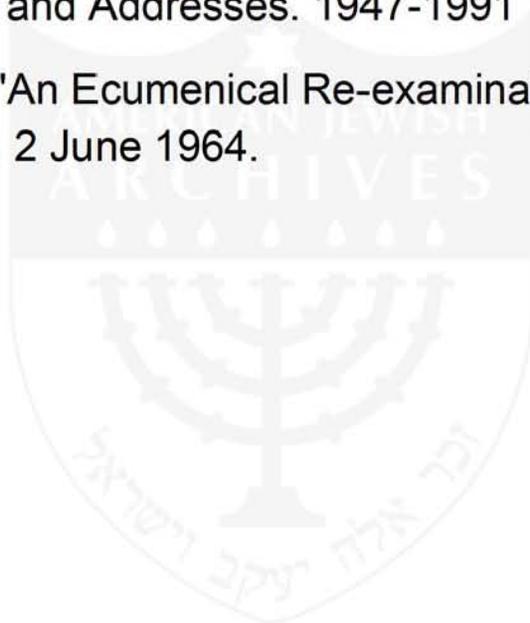
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AN ECUMENICAL RE-EXAMINATION OF
CHRISTIAN-JEWISH RELATIONS

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This paper is based on one of the lectures given by Rabbi Marc H. Tanenbaum during the 1963 Sister Formation Workshop at Marquette University. Sister Annette, C.S.J., director of the Workshop, was quoted in an article in *Look* magazine (June 2, 1964) wherein note was taken of the preparation of Sister-teachers for well-informed and prejudice-free teaching about the Jews. Entitled "The Christian War Against Anti-Semitism," the article cites the views of many religious leaders and scholars. Cardinal Bea is quoted in the article as saying that "it would be impossible for the Council to be quiet after the holocaust of the war years. Six million people cannot be wiped out and the Church be silent." It is pointed out that Christian minds are being stimulated by advances in archaeology and Scripture studies, and by re-examinations of Judeo-Christian relationships in the light of historical fact.

Rabbi Tanenbaum is director of the Interreligious Affairs Department of the American Jewish Committee. He is the Jewish consultant to the Pius XII Religious Education Resources Center. Regarded as an authority on Christian-Jewish relations, he helped arrange the agape for Cardinal Bea in April, 1963, in New York. He took part in preparations for the American Jewish Committee observance April 30, 1964, during which Cardinal Spellman gave a history-making address in which he said: "Anti-Semitism can never find a basis in the Catholic religion. Far from emphasizing the differences which divide Jews from Christians, our Faith stresses our common origins and the ties which bind us together."

Following discussion brought about by Rabbi Tanenbaum's lectures at the Marquette Workshop, 15 colleges which include large numbers of Sisters in their enrollment held special convocations featuring Rabbi Tanenbaum as speaker.

Rabbi Tanenbaum has worked closely with Cardinal Bea's secretariat to advance Catholic-Jewish understanding.

In an excellent article in the April, 1960, *Social Order*, Donald S. Campion, S.J., associate editor of *America* magazine, wrote:

Each of the major (religious) traditions cherishes among its most fundamental tenets a set of absolutes which are at odds with bigotry . . . What nourishes prejudice and foments intergroup tensions is the culture-bound non-essential which has become identified with the substance of religious belief and conduct.

Catholics, Protestants and Jews consider themselves under divine injunction to practice love of neighbor, seek brotherhood and mutual understanding, banish bitterness and hatred. We have seen appalling fruits of bigotry, from its mildest manifestations—such as stereotypes and misconceptions about other groups—to its most violent and ugly expressions, culminating in the pinnacle of twentieth century brutality—the death camp. Although our religious traditions are different—and the differences should not be ignored or minimized—all of us profoundly believe that religious faith provides the corrective for the spiritual arrogance which expresses itself as prejudice and bigotry. It is all the more shocking, therefore, to be informed that our

religious institutions, instead of counteracting prevailing prejudice and stereotyped conceptions about other people, may actually transmit and bolster them. In the words of the Rt. Rev. James A. Pike, Episcopal Bishop of California:

The sad and shocking truth is that the roots of bias often reach back to the pulpit and the Sunday school class; the seeds of hatred frequently are planted by the churches themselves by what they teach, what they fail to teach and what they are.

How can this be? How can the institutions of our great religions, which are committed to the teaching and practice of love of God and neighbor, support negative and distorted attitudes toward other groups? Noted psychologist, Gordon Allport, has suggested, "The chief reason why religion becomes the focus of prejudice is that it usually stands for more than faith—it is the pivot of the cultural tradition of a group." Or, put another way, we are all somewhat the victims of polemical histories. At critical periods over the past 2,000 years our separate religious communities have clashed in serious conflicts, both theologically and historically rooted, often accompanied by great bitterness, persecution and bloodshed. In the heat of argument, many hostile or negative comments were made regarding one another, and, unfortunately, these have become embedded in our historic traditions, uncritically carried forward from generation to generation, and may still be found in religious teaching. This, plus a somewhat defensive tendency to view our own group as the victims of persecution and oppression inflicted by the others, can lead to totally polarized and polemical views of one another. Read a typical Catholic Church history textbook, for example, on the Crusades. They are almost invariably presented as noble and chivalrous efforts on behalf of a holy cause. If slaughter is mentioned, it is the slaughter of the Christians by Turks. Seldom will you find the information that for Jews, the Crusades meant a blood bath, the first systematic massacres of Jews in Europe. On the occasion of the capture of Jerusalem in 1099—a glorious victory in Christian textbooks—Jewish textbooks will relate that the Jews of Jerusalem were driven by the victorious Crusaders into a synagogue and burned alive.

Similarly, read Protestant and Catholic lessons dealing with the Reformation, or with certain areas of contemporary competition. The same thing happens—not only vulgar name-calling ("obstinate heretics" or "Luther's unrestrained passions" from the Catholic side, and the Catholic Church "teeming with legalism like a filthy kitchen teems with vermin" from certain Protestants)—but something much deeper and more difficult to correct because less obvious to see: a refusal to identify with the

plight of others, a defensiveness which sacrifices charity and sometimes justice to the interests of an unreflective group loyalty. When this happens, as William James puts it, "piety is the mask, the inner force is tribal instinct." The task of freeing the vital core of faith from the cultural and temporal encrustations which have accumulated around it over the centuries is not an easy one. It requires honest self-criticism, diligence and skill on the part of all our religious communities. But it is a task that must be accomplished. Otherwise, we will find that our professions of noble moral teaching about the brotherhood of man under the fatherhood of God, when contrasted against the daily behavior and entrenched biased attitudes of "religious" people will sow the seeds of skepticism and secularism.

Fortunately, the process of purification has long since begun here in the United States. There is evident a new openness, a willingness to examine educational materials, teacher training procedures — the total process through which the religious message is promulgated and transmitted to young and impressionable minds. Responsible Protestant, Catholic and Jewish scholars have undertaken serious and objective studies of the religious education materials used in their respective communities, to see how other racial, religious and ethnic groups are portrayed in these materials, where the problems lie, and what improvements must be made. I am pleased that my own organization, the American Jewish Committee, has stimulated and encouraged these impartial research projects. The Protestant self-study, undertaken over a seven-year period at Yale Divinity School by Dr. Bernhard E. Olson, was published last year by Yale University Press under the title *Faith and Prejudice*. The Catholic research, undertaken at St. Louis University under the direction of Father Trafford Maher, S.J., includes an analysis of literature materials used in Catholic schools by Sister Mary Linus Gleason, social studies textbooks by Sister Rita Mudd, and religion textbooks by Sister Rose Albert Thering. The findings of the latter study have recently been made public. The Jewish self-study, carried on at Dropsie College for Hebrew and Cognate Learning, under the direction of Dr. Bernard Weinryb has just been completed and its findings will be announced in the near future.

Obviously, textbooks are not the only — and perhaps not even a decisive influence in forming attitudes. The role of the teacher is vital, both in the way she interprets the written material and in the way she communicates her own deepest feelings and values. The influence of parental attitudes, which are in turn affected by adult education, is also critical. But textbooks are at least accessible to measurable content analysis, and such analysis can help us by clarifying the problem areas for teachers, parents, religious educators, preachers, writers, and all who are engaged in the vocations of communicating the religious truths and message. Thus, these studies provide us with important insights regarding the way we teach about one another. First of all, they indicate that our religious textbooks

are very favorably disposed toward racial and ethnic groups. Bias and distortion occur when other religious groups are written about. As might be expected, the negative and hostile references tend to intensify around certain critical conflicts between our various faith communities. Thus, Protestants and Catholics tend to write negatively — and sometimes with shocking distortions — about Jews in lessons dealing with the Crucifixion, the Jewish non-acceptance of Christianity, the struggle between Jesus and the Pharisees, etc. While all of our textbooks stress charity and love of neighbor in *general* terms, and include many expressions of general good will, this charitable and loving attitude is often forgotten in writing about specific groups and particular situations. Since I am a rabbi, and honestly believe that the Jewish people, beyond any other group, have suffered throughout history from the consequences of distorted and unreflective Christian teachings, I would like to direct my remarks to the question of Christian teaching about the Jews, and to point to some of the more serious problems as I see them.

The St. Louis Study

In reviewing the findings of the St. Louis study, and in much of my own reading of Catholic education materials, it seems to me that there are certain repeated patterns and themes which are prejudicial. I should like to identify and illustrate these problems for you.

First and foremost, there is a very strong tendency in Catholic textbooks to place upon the Jews exclusive and collective responsibility for the Crucifixion of Jesus. I need not tell you that the cry of "Christ killer" against the Jews has been used by anti-Semites throughout the ages to excuse or justify the most violent and brutal persecution. Moreover, authentic Catholic teaching on this question is clear and forthright. I refer you to the words of the Fourth Catechism of the Council of Trent (1545-1563):

It was the peculiar privilege of Christ the Lord to have died, when He Himself decreed to die, and to have died not so much by external violence, as by internal assent . . . Should any one inquire why the Son of God underwent His most bitter passion, he will find that besides the guilt inherited from our first parents, the principal causes were the vices and crimes which have been perpetrated from the beginning of the world to the present day and those which will be committed to the end of time . . . In this guilt are involved all those who fall frequently into sin; for, as our sins consigned Christ the Lord to the death of the cross, most certainly those who wallow in sin and iniquity, crucify to themselves again the Son of God, as far as in them lies and makes a mockery of Him. This guilt seems more enormous in us than in the Jews, since according to the testimony of the same Apostle: if they had known it, they would have never crucified the Lord of glory; while we on the contrary, professing to know Him, yet deny Him by our actions, seem in some sort to lay violent hands upon Him . . . Men of all ranks and conditions were gathered together against the Lord, and against his Christ. Gentiles and Jews were the

Another sore point in much of the teaching matter is the treatment of the Pharisees. Naturally, we can not expect that Christianity must share our views of the Pharisees as, for the most part, saintly, devout and courageous men on whose moral and scholarly interpretations of the Law and Tradition normative Judaism rests today. In recent years outstanding Christian scholars have presented a more balanced and affirmative view of the Pharisees, but we must understand and accept that the Jewish evaluations of this group will continue to be different. But all too frequently, the Pharisees are described as absolutely inhuman. No true religious motivation is ever ascribed to them. Seldom if ever is it suggested that some of them might have acted out of sincere conviction. The student is given a picture of a group of people utterly debased, completely hypocritical, motivated by nothing but blind hatred and vengeance. The words of Father Paul Démann, the French Catholic scholar, are particularly relevant here:

The manner and spirit of approach with which we judge the Pharisees would seem to constitute a true test of the spirit of our teaching. Too often instead of seeing in them, and in the reproaches that Jesus directed to them, the mirror of our hypocrisy, our own narrowness, our own formalism, we are tempted to take exactly the same attitude toward them which they were tempted to take toward the sinners and publicans. To present the Pharisees in an historically and theologically accurate way means to show the very temptations, the sins, the reproaches directed to them are to be taken, not in a collective sense, but rather in a permanent and universal sense. It means to understand and to make it understood that the question is not they as against us, but we besides them.

In expounding Christianity, unjust and inaccurate comparisons with the Jewish faith are often made. Occasionally, gratuitous slurs at Judaism are introduced to heighten the contrast to Christianity. In consequence Judaism emerges as a legalistic religion concerned with external observances, devoid of love, mercy and compassion. For example: "The Jews believe that one should hate an enemy but Christ taught the opposite." (It might be noted that St. Paul's injunction, "If your enemy is hungry feed him" [Romans 12:20], is a direct quote from Proverbs 25:21.)

Similarly consider the following statement from a textbook:

Little progress has been made in the conversion to any form of Christianity of groups who regard their race or religion as the antithesis of Christianity, such as the Jews and Mohammedans. Both of these large bodies are more anti-Christian than they are pro-something.

How uncharitable — to say nothing of inaccurate — a generalization! I practice my religion for its own values and in full appreciation of the richness and depth of its tradition, not in opposition to another faith. And I do not consider Judaism the antithesis of Christianity.

What is left out of a lesson may be as important in forming attitudes and values as what is put in. By ignoring certain facts — either intentionally or under the influence of unconscious prejudice — authors of educational literature may stimulate or abet bigotry.

For example, it would be true to state that in the Middle Ages many Jews were money lenders. But the statement would be misleading unless it were explained that Jews had few other ways of supporting themselves, being barred from guilds and forbidden to own land.

Problems of Omission

Some omissions likely to foster prejudice also illustrate how textbook materials can be misleading.

For example, the Jewish background of Christianity is often ignored. Many Catholics are largely unaware of Christianity's Jewish roots. Some passages give the impression that the Bible did not exist previous to the Catholic Church. Here is a passage to consider:

... inspired men whom He chose to write the different smaller books which comprise it. There can be no doubt that the world must thank the Catholic Church for the Bible.

There are few, if any, references to Judaism as a religion after the birth of Christianity. Jewish religious practices, holy days, etc., are described only in the context of the ancient past. The Catholic student is given the impression that Judaism as a faith ceased to exist with the founding of Christianity, or with the destruction of the Temple. The Jews of later ages thus may appear, by implication, as an irreligious people. Even though Catholics believe Christianity to be the fulfillment of Judaism, is there not a responsibility to make clear that Judaism continues as a living faith?

Through omission of facts, later phases of Jewish history are presented in a false light. For example:

The Jews, as religionists, were not subject to the Spanish Inquisition, but only as baptized Christians, known as Marranos. Jews who practiced their own religion were not molested. Jewish scholars admit that many Jews, of their own free will, embraced the Catholic Church, were baptized, followed Catholic practices, yet were insincere.

(It is not mentioned that Jews who practiced their own religion were severely molested by the civil authorities if not by the Church. Most Marranos converted, not of their own free will, but under pressure and the threat of expulsion.)

"We Must Win This War"

I hope you realize that I have not drawn attention to these problems in any spirit of indictment. No one religious, racial, or ethnic group has a monopoly on prejudice or a perfect record of under-

advisers, the authors, the ministers of His passion; Judas betrayed Him, Peter denied Him, and the rest deserted Him . . .

Despite this splendid and authoritative teaching, despite the statement of Father Louis Hartman, C.S.S.R., general secretary of the Catholic Biblical Association of America, that, "historically speaking . . . there is no basis for the claim that the Jews of that time as a people were guilty of the death of Christ and obviously there is not the slightest reason for bringing this accusation against their descendents of 2,000 years later," and despite many similar statements by contemporary Catholic authorities, a number of Catholic teaching materials persist in stating or implying that the Jews as a people are responsible for the death of Jesus and are consequently condemned and rejected by God. Let me give you some verbatim examples from textbooks used in Catholic secondary parochial schools:

The Jews wanted to disgrace Christ by having Him die on the cross.

Show us that the Jews did not want Pilate to try Christ but to give permission for His death.

When did the Jews decide to kill Christ?

The Jews as a nation refused to accept Christ and since that time they have been wandering on the earth without a temple or a sacrifice and without the Messias.

In a Lenten missal we read the following:

His Jewish nation was suffering an exile of seventy years. In captivity they were atoning for the worship of false gods. In these modern days the Jews are still dispersed in every nation in a condition worse than exile. They have been atoning these nineteen hundred years for the greatest of all crimes, committed when an entire nation rejected, crucified, and shed the blood of the Son of God. Among such Christians they are witnesses of a lost vocation, without prince or prophet or sacrifice or a temple in Jerusalem. Divine punishment hangs over them until the end of time, when God, because of His promises to the prophets, will, in some extraordinary way bring them to believe and live in Jesus Christ.

Statements like these are likely to instill the conviction that the Jews bear a collective guilt and somehow deserve the suffering and persecutions that have marked their long history. This concept is extraordinarily invidious because it cuts off the Jews from the common body of humanity and may make Catholics indifferent to the fate of their fellow human beings.

Partiality in Terms

A second problem I have noted in the textbook materials is partiality in the use of the term "the Jews." In many instances, the enemies of Jesus are consistently identified as "the Jews," while his friends and followers, who were also Jews, are not. Contrast the following sets of excerpts:

Altogether numbering well over five thousand they listened to the Master all day, forgetting even to eat.

In the beginning of His public life Jesus was held in great admiration by the people.

The Jews stirred up the rabble against Him.

With what words of His did the Jews attempt for the second time to stone Him?

A particularly vivid example of this kind of partiality is found in the following statement: "It was on the day Christ raised Lazarus from the tomb that the Jews decided to kill Him. Nevertheless, they were afraid of the people." Who were "the people?" Martians? Jesus lived his entire life among his own people, and scarcely addressed a word to a non-Jew. "The people" who loved, revered and followed him, as well as the specific religious authorities who opposed him and plotted against him were all Jews.

Another example of partiality is the frequent use of the generic term "the Jews" applied to situations where only a few individuals, comprising an insignificant proportion of the population, were involved. Unfortunately, expressions such as, "the bloodthirsty Jews," "the carnal Jews," "the envious Jews," "the blind hatred of the Jews" do not make these distinctions. I ask you to consider the impact on young and impressionable minds of the repetition of such phrases without proper distinctions and interpretation of the material. Is it not possible for students to associate these evil characteristics with all Jews?

Another interesting example of partiality in terminology — and I do not think this is deliberate, but is a question of style rather than intent — is that Jews are often referred to differently in New Testament and Old Testament contexts. In Old Testament lessons, where Jews are presented in a very positive fashion, they are often designated "Hebrews" or "Israelites." In the New Testament lessons, "the Jews" appears to be more frequently used. In a recently published textbook for children — and I wish to emphasize strongly that it is one of the best textbooks I have seen — there is an example of this. One passage goes approximately:

God chose a country for the Savior . . . It is the country of Palestine.

God chose a Mother for the Savior . . . Her name is Mary.

God chose a people for the Savior . . . He called Abraham . . .

This kind of statement is not a source of serious concern, but it is interesting if only because it appears in such a splendid and sensitive children's book. Of course God chose Abraham! But Abraham is not a people. The people are the Jews. Christian students must never lose sight of the fact that "the Jews" of the New Testament lessons are the same people to whom God revealed Himself, who upheld even through martyrdom the faith in the One living God which made Christianity possible.

standing and identifying with the plight of his brothers. All of us need that open-hearted and open-minded process of self-critical examination that I understand to be meant by the expression "aggiornamento." I am aware that my very presence here today — a rabbi, invited to speak candidly to Catholic teaching Sisters — is an example of that process in action. With God's help we can melt down the ancient barriers of misunderstanding and mistrust that have cast us for far too long in a "dialogue of

contempt." We are learning to talk to one another and listen to one another, and we must learn better how to teach about one another. As Cardinal Spellman so movingly stated in an address to the American Jewish Committee's Annual Dinner, "By every means at our disposal we must wage war on the old suspicions and prejudices and bigotry which have set brother against brother and have spawned a brood of evils threatening the very existence of our society. Definitely we must win that war."

**History-Making Statement
From Cardinal Spellman
Relates to Committee Efforts**

His Eminence, Francis Cardinal Spellman, archbishop of New York, issued a history-making statement in late April which will give major support to all who are concerned about meeting the problems of racial and religious prejudice.

The statement is of special interest to those in the Sister Formation Conference who have directed programs recently for forming Sisters for human rights and for overcoming the deep-seated obstacles to right-ordered Jewish-Christian relations.

(The Sister Formation Program for the national convention centered on formation of Sisters for human rights. A spontaneous committee designed to give depth to the role of Sisters in the struggle against anti-Semitism went into action as an outcome of the 1963 Marquette University Sister Formation Workshop and has had far-reaching effectiveness. Both topics were chosen because of their urgency and their relation to some of the great themes emerging from Vatican Council II, especially on religious liberty and the expected declaration on the Jews.)

Cardinal Spellman spoke to members of the American Jewish Committee during a program at which Dean Rusk, United States Secretary of State, received the American Liberties Medallion. "The American Jewish Committee has given distinguished service to the cause of brotherhood," His Eminence said. "This it has done without ignoring the unavoidable distinctions of race, color and creed."

He also recalled the historic visit of a delegation from this committee to the Vatican in 1962:

The beloved Pope John taught the world a lesson which I pray it will neither ignore nor forget, when in greeting a delegation of Jewish visitors to the Vatican in 1962 he opened wide his arms and said; "I am Joseph, your brother." In that one simple gesture, springing from his great heart, he proclaimed to the world the true meaning of the Christian spirit.

The American Jewish Committee, the Cardinal said further, today "stands in the forefront of the Civil Rights Movement, thereby fulfilling the best traditions of Judaism. Well might the words of the

Prophet Isaiah be its motto: 'Seek justice; undo oppression.' Its achievements are all the more remarkable when one remembers how often and how unjustly the Jewish people have suffered from slander and oppression. Such a people might be expected to concentrate on its own vindication and welfare. The American Jewish Committee has, on the contrary, earnestly striven to promote the welfare of all, and has in its activities given substance to the conviction that we are all children of God and indeed our brothers' keeper."

That we are our brothers' keeper is more than a pious cliché. It is a lesson the whole world sorely needs to learn. As a matter of fact it has become an imperative for survival in our day. By every means at our disposal we must wage war on the old suspicions and prejudices and bigotry which have set brother against brother and have spawned a brood of evils threatening the very existence of our society. Definitely we must win that war.

Sisters — and especially those who are forming Sisters in these times — will find in the Cardinal's description of the plight of minorities an added impetus to zeal; and in his quiet opening up of the facts an implicit invitation to overwhelm with good both social evils and distortions of theology:

The sad plight of minorities in many places bears testimony to the existence of racial and religious prejudice. The struggle of millions of American Negroes to achieve first class citizenship underscores it. The shameful murder in this very generation of 6,000,000 Jews and of millions of other innocent victims of tyranny proclaims it . . . Prejudice is mysterious, and its roots are deeply buried. No rational being can fully understand or comprehend all the reasons behind it. But one thing I do know: prejudice can never be justified by the teachings of religion. Hatred can never be justified by these teachings. The Founder of my Faith gave one supreme commandment to all who would follow Him: "By this shall all men know that you are my disciples, if you have love for one another."

The point needs stressing in the light of a recent survey examining the reasons behind anti-Semitism. Asked why the Jewish people have often suffered outbreaks of persecution, a surprising number of people replied that in their opinion it was a punishment for their part in the crucifixion of Christ. Frankly I was appalled. This is not Christianity. I don't know where they learned it, but surely it was not from the teaching of their Church.

It is one of those distorted and terribly harmful notions which somehow gain currency and like a cancer spread among certain people who wish to justify their own bigotry.

In direct reference to the proposed Council declaration on the Jews His Eminence explained:

Responsibility for the crucifixion of Jesus as an event of history belongs only to those individuals who were present at the time and who cooperated in His death. It is simply absurd to maintain that there is some kind of continuing guilt which is transferred to any group and which rests upon them as a curse for which they must suffer.

The Christian faith, on the other hand, does teach that Christ Our Savior died for all of us, in expiation for the sins of all mankind. In this sense we do believe that we are all mystically implicated in His death—but all without exception and in the same way. And His dying for us must never be thought of as a curse upon anyone, but rather as a blessing upon all.

In summary, the Cardinal said: "Anti-Semitism can never find a basis in the Catholic religion. Far from emphasizing the differences which divide Jews from Christians, our Faith stresses our common origins and the ties which bind us together. . . . It is high time to stress the bonds of brotherhood which should characterize our relationship."

Following almost immediately upon the historic statement from Cardinal Spellman (April 2) Sisters from the Sister Formation secretariate took the opportunity to speak through the mass media on the same subject. One event (May 3) was a television program, "New York, New York," stressing cooperative efforts between Catholics and Jews—specifically the follow-up of the Marquette Workshop. Another was a statement made for *Look* magazine (circulation 7,400,000) by Sister Annette, C.S.J., executive secretary. The interviewer noted that some Catholic organizations had hesitated to deal with questions relating to the Jews lest they seem to anticipate a statement from the ecumenical council. In fact, one group had encountered opposition making it difficult to speak. But Sister Annette said that the statements and actions of Pope John seemed already to offer sufficient summons to take any risk involved and that the situation in itself called for study.

"We may have risked the future of our organization when we began to re-evaluate teaching towards the Jews," she said, "But it would be a worthy cause to die for. After all, that is why we entered Orders—to help all people for the love of God. We are trying to educate teaching Sisters . . . to understand the historic reasons for anti-Semitism. We want them to learn what is false in their background, and that the anti-Jewish sentiments found in some lesson materials are untrue—not maliciously so, but because they were based on earlier and incomplete knowledge. We'll continue our work because it's important. If we are exhumed 2,000 years from now, we would want people to know that we were vertebrates. . . ."

The reference to "re-evaluating teaching" is to that part of the Marquette SF Workshop (1963) which went into questions about the formation of Sisters, especially as future teachers, to take part in the re-evaluations helping to uproot anti-Semitism.

The concluding quotation in the *Look* article coincides with Cardinal Spellman's summons that we definitely must win the war. "We're on the way," the speaker says, and three things are helping along:

First, the ecumenical feeling generated by our Roman Catholic friends. Second, the freedom with which our Jewish friends are speaking their minds more than they used to—and listening at the same time. And third, the Negro uprising. All of these things working together add up to a war. Not a war so much against anti-Semitism as for freedom—freedom to live in the kind of world Pope Paul prayed for in the Holy Land, a world of "true, profound concord among all men and all people."

Cardinal Spellman's address may very well go down in history as a turning point in the generating of ecumenical feeling. And recent history calls for such turning points.

"In the early days of Nazism," the Cardinal recalled, "when the wave of anti-Semitism threatened to engulf Europe, Pope Pius XI stated clearly: 'Abraham is our Patriarch, our ancestor. Anti-Semitism is not compatible with this sublime reality. It is a movement in which we Christians cannot share. Spiritually we are Semites. I recall well quoting those words in my broadcast to the Hungarian leaders and their people in June of 1944, a broadcast which I made at the request of Pope Pius XII to protest the bloody persecution of Hungarian Jews. I reminded them that their action was 'in direct contradiction to the Catholic faith,' and I told them that 'no one who hates can be a follower of the gentle Christ, and no man can love God and hate his brother.'"

"Pope Pius XII, in his Christmas message of 1942, had passionately lamented: 'Hundreds of thousands of persons, through no fault of their own, have been condemned to death or to progressive extinction.' He described their exile and persecution 'for no other reason than race.' The *New York Times* on that occasion commented editorially: 'This Christmas more than ever the Pope is a lonely voice crying out in the silence of a continent.'"

"In June of 1943 Pius XII again protested publicly: 'For centuries the Jews have been most unjustly treated or despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers.'"

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