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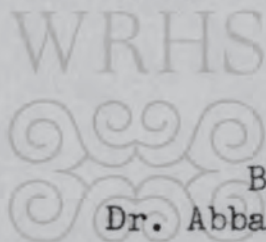
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Pope Pius XI, 1939.

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POPE PIUS XI
A GREAT RELIGIOUS LEADER PASSES

With Some Reflections on the Relationship Between
the Papacy and the Jews Through the Ages



By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, February 19, 1939

In one of the Midrashim of our Literature is the following statement:
"I call heaven and earth to witness, be it a non-Jew or a Jew, be it a man or a woman, be it a man-servant or a maid servant, it all depends on the deeds of a man whether the holy spirit rests upon them or not."

Pope Pius XI was not one of our faith. He was a supreme pontif of another faith. Yet by this dictum of thr Rabbis - that men are to be judged not by their race, religious or situation in life, but by their deeds - the holy spirit truly rested upon this man whose passing the whole world, at least what is left of it spiritually uncorrupted, mourns today.

My friends, a man is tested by his hour in history, how he meets the challenge of his day, how he disposes of the problems thrust upon him day by day. That defines the character of man. Pope Pius lived in one of the most crucial times of history, a period of vast disruption and chaos. For seventeen years of this period, during which so many political and social upheavals took place in the world, he occupied the throne of St. Peter. He was the spiritual leader of more than three hundred and fifty million men. His followers belonged to all the countries of the earth, some friendly to one another, some of them hostile to one another. His followers lived under different forms of government, some democratic, some autocratic, some totalitarian. In some of these countries they were in the majority; in others, the minority. They furthermore belonged to all stages and walks of life, to all classes in society. And there were sharp and burning issues reaching into the very heart of government and society, dividing people, driving them into conflicts, making a dignatary situated as Pope Pius XI was, at the head of an international organization of such scope and diversity - if he were more politically minded, might have chosen the way of astute and non-compromising neutrality on many important matters, the way of so many statesmen of our

day - he could have skirted all the major issues of our day by an adroitness for which there is sufficient precedent not alone in the past history of the Vatican but in nearly all the present-day chancelleries of the earth. In fact, some governments would have much preferred that type of a supreme pontif. The Nazi spokesmen, immediately upon the death of Pope Pius XI said they they much preferred that the ^{new} pontif be more politically minded, that he should adjust himself to the changes brought about by new ideas established in the world today.

Pope Pius XI did not choose to do that. He was not given to adroitness or evasion. He was not a diplomat. He was a man of God. Wherever he saw evil, falsehood, injustice, he spoke up against it with startling and shattering directness. He used words not to cloak but to reveal meaning. He was not beguiled by the sham political shibboleth of appeasement now current among the political rulers of the earth. He attacked the lies of bloated nationalism and arrogant racialism and state absolutism as few lay leaders of states have had the courage to do. He demanded not appeasement but regeneration, reform and repentance.

Pope Pius was a scholar. Many years of his life were spent among books. For years he was head of a great library. He was at home in all the garnered wisdom of mankind. He knew history and the significance of trends and movements and he understood the practical implications of political, social and economic philosophies carried out to their logical conclusions. He was therefore quick to understand and appraise movements which developed in the post-war Europe. He was quick to understand the disease, the spiritual disease which spread in a spiritually weakened, under-nourished Europe following the World War, just as physicians were quick to appraise physical epidemics after the World War as a result of mal-nutrition and filth brought about by the World War.

Pope Pius said that mankind was heading back to barbarism, to all the characteristic ways and thought of barbarism. He set his face against it. He saw, in the stampede towards so-called human progress, through the extermination of classes such as in the Soviet Union, or towards Fascist State Absolutism, the supremacy of the individual, or the blood tribalism and race mania of the Nazis, the plague spots which warned of the approaching death of civilization. And he saw in violent anti-Semitism the evidence of another spiritual break up of the world an attack on all that Religion has stood for through the ages.

So from the eminence of his exalted office, he spoke up against this madness and this danger. The fact that the Vatican entered into formal official relations with the Reich in 1933 and with the Italian Government following the Lateran Treaty in 1929 did not in the least qualify his forthright denunciation. He seized every opportunity, either through an address to the College of Cardinals, or to a group of pilgrims or seminarists or a formal encyclical or through the columns of the semi-official "Osservatore Romano" to denounce the "false Christianity of the Nazis" and their brutal methods, "the cross that is not the cross of Christ", the bloated nationalism which he characterized as "erroneous and dangerous" and racism and race parity as "detestable".

year
When Hitler last^{year} went to Rome, Pope Pius deliberately left Rome so as not to be in the same city with him. When Mussolini, under pressure of the Berlin axis yielded to the racial/^{pseudo-}science of Berlin and announced a new race credo, the Pope lost no time in attacking him. He called it "a great and serious error which reached the steps of the altar, touching Catholic doctrine." He said: "This very day we have received grave news. Things have now reached the point of true apostasy. It is no longer a question of ideas being right or wrong. It is the entire

spirit of the doctrine which is contrary to the faith of Christ. The world is afflicted by exaggerated forms of nationalism, which we have already deplored as dangerous on previous occasions.

"This extreme nationalism impedes the health life of the spirit, raises barriers between peoples, and is contrary not only to the law of our good Lord but to the faith itself."

"And anti-Semitism", he declared, "is a movement which Christians cannot share. It is not possible for Christians to take part in Anti-Semitism."

In an editorial headed "The Tragedy of Israel", he said:

"The foes of the Jewish people are waging war not only against the Jews but also against God, and against the religious values. This ought to be taken into consideration when watching the present tragedy of the people of Israel."

Pope Pius, when he read of the frightful happenings to the Jews, ordered prayers in all the churches of Christendom to be ordered up for the persecuted Jews. Last March, when the frightful scenes in Vienna shocked the world, as a gesture of good will and a slap in the face to the Nazis, as an appeal to the world to emanate his act, Pope Pius sent a money grant to Jewish refugees, to the widow and two daughters of German-Jewish scientist, Heinrich Hertz. While Germany and Italy were driving Jewish professors from their universities, Pope Pius appointed as a symbol and a challenge two eminent Jewish scholars, Levi Civita and Professor Voltera to the new Papal Academy of Science. Remember this was not the work of an individual who was not held in restraint of office but one who was in a position which affects the fortunes of three hundred fifty millions of followers in all parts of the world.

There have been other popes who in critical times for Israel spoke up in defense of our people. But that was not always the case. It would be strange to expect such uniformity of attitude in the shifting scenes of nearly two thousand years, from more than two hundred sixty popes who occupied that high office, who differed in temper, character, background. And remember, all of these men were head of a Religion opposed to Judaism, and a religion which throughout its history, fought heretics and infidels.

But, by and large the attitudes of the popes within the church except in periods of reaction to hostile movements within the Church, such as followed the Reformation, was if not cordial, fairly tolerant within limits, better by far than that of the provincial clergy who were susceptible to local temper, sought power, gain or prestige by excessive zeal against the Jews. While the Pope was showing sympathetic interest in the life of our people in these critical times, a priest in his church, thousands of miles away from Rome and no so many miles away from Cleveland was making his hard-boiled speeches and denouncing the Jews.

Within the Papal domain - remember that throughout most of the Middle Ages the Papacy was also a political state over which it ruled - in it the Jews fared on the average, better than in other Catholic lands. There were no massacres. They were not entirely expelled, so that the City of Rome, the home of the Popes represents today the oldest Jewish community in Europe shows an unbroken history of nearly nineteen hundred years. It remained for Mussolini to adopt a course of action which threatens to destroy this Jewish community which has an unbroken life history in Rome, in the 19th century.

The formal attitudes of the popes was defined by Gregory the Great in the Sixth Century as follows: "Jews are not to be destroyed. They are

not to be converted by force. They are to be tolerated as living witnesses of the truth of the Christian tradition, as proof of the historic records of Christianity. They are to be kept separate and in inferior positions to Christians, but within these restrictions, to be protected by law. They must not become the subject of lawlessness, mob violence, expropriation. They must not be interfered with in their worship. Their cemeteries must not be desecrated and they should not be wronged in courts of law because of their faith."

There were times, of course, when under stress of world upheaval, the Papacy was intolerant. Thus, for example, during the generation which followed the Crusades, the Lateran Council of 1215 imposed certain restrictions upon the Jews. The Jews were to wear special dress. They were not to hold public office and Christian indebtedness to Jews was nullified through a moratorium. 16th Century - The Pope decreed the ghetto for the Jews. Jews were forced to attend Catholic services in the hope of being converted by them. In the 17th Century, no Jew could practice medicine within the Papacy.

The Crusades of 1096 marked the beginning of two centuries of martyrdom for the Jews. It was the turning point in Jewish history. So much of religious passion was let loose in the world that it took centuries before those passions were finally brought within bounds. When the Crusaders set out to capture holy land from the infidels, they came upon Jewish communities. It occurred to them, as one chronicler stated - why go to the East to destroy infidels when there are infidels here who crucified our Lord? One chronicler of that period writes: "Behold we are going on a long journey in search of the Holy Sepulchre and to take revenge on the Ishmaelites, and behold ye, the Jews live among us whose forefathers

have killed and crucified him for no reason; let us revenge ourselves on them first and let us exterminate them as a nation and may the name of Israel be remembered no more; or else may they become as we are and may they profess our religion."

The Crusades inaugurated a history of blood persecution; they massacred thousands of Jews in Europe along with the unleashing of this religious passion. There were naturally also unleashed many wild charges and accusations to justify the persecution of this people. So the Jews were charged with all kinds of crimes, with desecrating the host, with poisoning of wells and with ritual ^rmurder. By the way this was a charge which was launched against early Christians in the Early Roman Empire. By the close of the 15th century, there were fifty cases, the first of which occurred in England in 1144 under William of Norwich. There was no reason for this preposterous accusation. It was just one of those stupid things and because of its very stupidity, captivated the minds of the people. In 1227, they appealed to Pope Innocent IV. He issued an encyclical in which he said: "Certain of the clergy and princes, nobles and great lords of your dioceses have falsely devised certain godless plans against the Jew, unjustly depriving them by force of their property, and appropriating it themselves; they falsely charge them with dividing up among themselves on the Passover the heart of a murdered boy. Christians believe that the law of the Jews prescribes this to them, whilst ⁱⁿ ~~the~~ their law the very reverse is ordained. In fact, in their malice, they ascribe every murder, wherever it chance to occur, to Jews. And on the ground of these and other fabrications, they are filled with rage against them, rob them of their possessions without any formal accusation, without confession, and without legal trial and

conviction. Contrary to the privileges graciously granted to them from the Apostolic chair, and opposed to God and His justice, they oppress the Jews by starvation, imprisonment, and by other tortures and sufferings; they afflict them with all kinds of punishments, and sometimes even condemn them to death, so that the Jews, although living under Christian princes, are in a worse plight than were their ancestors in Egypt under the Pharaohs. They are driven to leave in despair the land in which their fathers have dwelt since the memory of man. Since it is our pleasure that they shall not be distressed, we ordain that ye behave towards them in a friendly and kind manner. Whenever any unjust attacks upon them come under your notice, redress their injuries, and do not suffer them to be visited in the future by similar tribulations."

These were noble, generous words spoken in a critical hour. But unfortunately they were of little avail. There were charges of ritual murder over and over again.

Gregory X. - 1272.

As late as 1763 the Jews of Poland had to write to the Pope protesting against the fraud of ritual murder charges. In our own day, mind you - this is the 20th century, it remained for the Nazis and their chief spokesman, Streicher to revive the ritual murder charge in the 20th century.

A word should be said in conclusion about the attitude of Pope Pius toward social problems generally. In May, 1931, on the 40th anniversary of Leo XIII, Pope Pius XI issued an encyclical now known as "Rerum Novarum" in which he advocated a courageous and far seeing social program for the establishment of social justice based on the Christian tradition. It is a remarkable document which men of all faiths should

read. One may differ with some of its points, but one cannot differ or find fault with the truly prophetic spirit which permeates that great document which challenges the conscience of mankind to rectify wrong without violence.

While he vigorously defends the right of private property he nevertheless stresses ^{the} social aspect of the use of property. The common good must be taken into account. The state has a right in a friendly spirit to control the use of private property, to bring it into harmony with the public good. In other words, he finds the middle road between individualism and collectivism.

In this great document, he defines the legal rights of capital and labor. Neither has a right to all the profits of industry. Both must share advantages. He called attention to the social menace of dispossessed propertyless laboring and agricultural masses of the world. He warns that unless conditions are corrected in the world, there will be a revolution in the world. He urges just wages for laborers and he defines what he means by just wages - wages sufficient to support an entire family so that mothers need not be driven from the home to supplement the income, a wage large enough to enable the laborer to set aside a modest surplus for himself, perhaps to attain some property. He warns of the scourge of unemployment and sees the solution in higher wages and international economic cooperation to normalize the economic processes of the world.

He defends the right of unionization and the organization of both employers and employes not for the purpose of class struggle but for the purpose of cooperation. He counsels at all times a minimum of state control.

One would define the attitude of the Pope toward the social problems in terms of progressiveness and liberalism.

So, my friends, we see here a great spirit. Not all men in all things have agreed with him, can agree with him. On many things men of good will take sharp issues. Undoubtedly, however, here was a man who in times of peace or widespread animosity and bitterness and strife called for sympathy, charity and good will. Of him it may truly be said, what our Rabbis said: "The righteous among the non-Jews most assuredly have a portion in the world to come."



not a diplomat.) He was a man of iron. ~~the~~ Whenever he saw ~~evils~~ ^{falsehood, cruelty} he spoke
up against it with a startling & shattering directness. He used words not to
clear away but to reveal meaning. He was not beguiled by the
sham pol. shabbles ^{of appeasement} now current among the pol. rulers, the earth. He attacked
the lies of bloated nat. & arrogant racism + state absol. as few
lay heads, states have had the courage to do. He called out for
appeasement but for reform and regeneration!

3. P. was a scholar. Many yrs, his life spent among books. In res. as head of a
great library he lived among books. He was at home in the past modern
ages. He knew history - and the signs, symbols and movements
and the underlying the practical implications ^{of} philosophies carried
out to their logical conclusion. He was equipped to understand
and appraise the movements which dev't. in the post-war Europe,
in the for the discovered ideas which spread in a sp. exhausted
and undermined world along with the physical disasters which ravaged
the world as a result of the war. ^{the} physical disasters which ravaged
the world as a result of the war. ^{the} physical disasters which ravaged
the world as a result of the war.

He sensed that manhood was heading back towards barbarism - to its
character ways of thrust and action. He saw in the stagnated towards
progress the physical extremes classes such as in S. America - a
forward State absolutism, the suppression of the individual, the blood disturbance
and race mania, the Nazis the plague spots which warned of the
approaching death of civilization. And in he saw in history. The
revived and violent Anti but another evidence, the general
sp. break-up, the world - an attack on all that Progress stood for!
And from the evidence, his exalted office he spoke out
against the madness and the danger. The fact that the Nazis
entered into formal official relationships with the Hitler the Nazi Govt.

Lateran Treaty - 1929

X did not in the least ~~qualify~~ ^{qualify} his forthright denunciation. He
(seized every opportunity) - an address to the College, Cardinals, or to
a group of pilgrims, ^{or seminarians} a formal ^{encyclical} ~~statement~~ letter to his ~~bishops~~,
in the columns, the semi-official "Osservatore Romano" -
to denounce the "false Christianity, the Nazis - their brutal methods."
"The cross that is not the cross of Christ" - Blasted Nat. which
he characterized as "enormous and dangerous", and ^{irrefragably} ~~racism~~ as
"detestable" - "barbarous ideas and ideas"

✓ When H. visited Rome - last year - P. left city - in protest!

✓ When H. - race : ^{attached it also new warning terms. Called it} ~~(booklet)~~ "a great and serious error which
reaches the steps, the altar, touching Catholic doctrine" (Jush)

✓ of Antisem - he declared ~~in his paper~~ : ~~(Jush)~~

"A. is a movement which Christians cannot share.
It is not possible for Christians to take part in
Antisem"
In "Osservatore Romano" (Jush)

- ✱
- (a) ordered prayers in churches for persecuted Jews.
 - (b) - last march - sent money part to J. refugees -
widow + 2 daughters of Gen. Dr. Heinrich Hertz
- slab at Nazis

(c) appointed 2 Jews: - Levi Corra
Prof. Volterra
to new Papal Academy of Science

4) There have been other Popes who in critical times for know stood up in their defense. Not always. It would be strange to expect such uniformity / attitude in the shifting scenes, many 2000 years - from 260 who occupied that high office - who diff. in temper - background / education. and - remember - among the leaders of a rel. opposed doctrine to J. - an aggr. church fighting its enemies, within & without, exterminating heretics, and at war with infidels & Mussulman & other religions.

Big and large attitude of Popes - except in period of reaction to hostile movement within Church - such as followed the Reformation - was if not cordial, certainly ~~not~~ fairly tolerant within limits, better by far than that of provincial clergy who were susceptible to local tempers, sought vain power, gain or prestige by excessive zeal against Jews. (Coughlin)

Within Papal domain - for remember that before their most knowledge was also a pol. state in which it ruled - Jews feared on the average better than in other Catholic lands - no massacres - + were entirely expelled - only Rome - ^{from the Popes} 1700 years unbroken J. hist. oldest in Europe.

(Gregory the Great 600)

Formal attitude: Jews are not to be destroyed, but to be converted by force. (unequivocally against Muslims) - altho inducements was to be tolerated as being witnesses of the faith of the Church. Israel as proof of the Church, the historical ~~fact~~ records, Christ - They are to be kept separate and in inferior position to Christians but within these restrictions to be protected by law. Must not be subject to lawless mobs - expropriation - interference in their worship - desecration, their cemeteries - and wronged in courts & law here, their faith.

⑥ There were times when under the psychoses of movements like the Crusades - Papacy became oppressor of the Jews.

Thus the Lakshmi Council 9/2/15 - Special dress - Publi
Life - Confiscation under guis ; mountain -

① Council - Reformation - 16c - less tolerant - every thing
Reformer - no act that was a threat to strict conformity.

- End of happy period under Renaissance Popes - physicians

Ghetto - Murray & Talmud ¹⁵⁵³ Econ. restrictions - Communism - Communism

In 17c. no Jew could practice medicine within P. borders

Shelton not absorbed in Rome - 1870

St. Vignans defenders. Crusades - decline - 2 centuries, Marked by the

Rel. persons aroused - Why go after infidels - massacres (Ints)

Ritual murder - 50 cases - by end of 15 C. - Further

William, hornets (1144) - Peril!

In a recent TV - 1247 - ~~Wanted - Thiller~~ forbade that

~~anyone should accuse them of using human blood in their~~
~~in their~~ (Just

Agave Gregory X - 1272 - ^{259m. lab} ~~(buds p. 153)~~

As late 1763 - Clement XIII - Poland.

Gyarist - Beilins - Schreien

6/ His interest in Labor & Social Justice

May 1931: "Quadragesimo Anno" - 40th Ann. of

"Rerum Novarum" - Leo XIII (1891)

✓ ~~Check~~ of Conciliar & Far-Seeing social program for estab. of
Social Justice - based on Ch. Tradition:

- ① Talking sharp corner away from Socialism & Communism - but while
✓ 1901. defending Right of P. Prop. - he stresses Social Aspect of Use
of Property. The Common Good must be taken into account!
State has right, in general spirit, to control use of P. P. to keep
it in harmony with Public Good!

Middle road bet. Individualism & Collectivism

- ② He defines leg. spheres & rights of both Cap. & Labor.
✓ Neither has right to all the profits

✓ He calls attention to Social Menace of dispossession,
perpetuates laboring poor masses -

Warns against Revolution

✓ Asks for just wage - to support family - Must further
attain to property - Share in ownership of profits

✓ Scourge of Unemployment - Higher wages - Inter. econ. corps.

✓ Urges - not for class-warfare - cooperation

✓ Minimum, State control -
Attitude - Progression - Liberal

7) a great spirit here!

Not in all things - we ~~see~~ eye to eye with him - sharp vision

Peace - in world / in life

Tolerance - " " ~~by~~ intolerance ~~that~~

Charity - " " Hate

Justice - their cooperation - Making their Force!

מ/לח אלהים - Immortality!



such as Rumania under the Goga regime, and in Hungary where a numerus clausus for Jews has been introduced. The paper also tried to check the anti-Jewish wave in Poland, urging the priests to exercise a restraining influence on the masses.

A particularly strong impression was made by an article under the heading, "The Tragedy of Israel," published in the "Osservatore Romano." "The foes of the Jewish people," the official organ of the Pope pointed out, "are waging war not only against the Jews but also against God, and against the religious values. This ought to be taken into consideration when watching the present tragedy of the people of Israel."

The article made an unusually strong impression, especially in view of the fact that the Pope, one day before, had expressed the same idea addressing the Cardinals who had come to extend to him greetings.

In the fight conducted by the heralds and theoreticians of blood purity who want to erect "barriers between men and men, between one nation and another," Pope Pius XI, as a great scholar and courageous man, took a very resolute attitude. There is, as he had pointed out recently at a public audience, not only the question of defending Christian principles and teachings, but the dignity and value of human feelings, and the possibility of future collaboration of the human family which is also at stake.

In this fight the Pope plays an important, perhaps the decisive role.

Asks Canadian Welcome

Ottawa (JTA) — Social Credit Leader M. J. Coldwell, in a speech before Parliament which was well received by a majority of the members present, compared the refugee problem at the beginning of the century to the present situation and pointed out that Canada's leaders at that time welcomed the refugees with open arms. He pleaded that the Government open the gates to both Jewish and Gentile refugees.

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s of worthy of 20 centuries of Christian civilization!"

A more recent indication of fascist intolerance was the publication of the Italian racial credo, written by a group of university professors, officially backed by Mussolini. In this strange document, the Italian pedantics agreed on Aryan supremacy, agreed that Italy should call its civilization and population Aryan—and indicated that steps should be taken against Jews.

Instead of allowing the Vatican newspaper to reply, the Pope himself, 24 hours later, delivered his answer in the presence of several dozen French nuns:

"This very day we have received grave news. Things have now reached the point of true apostasy. It is no longer a question of ideas being right or wrong. It is the entire spirit of the doctrine which is contrary to the faith of Christ. The world is afflicted by exaggerated forms of nationalism, which we have already deplored as dangerous on previous occasions.

"This extreme nationalism impedes the healthy life of the spirit, raises barriers between peoples, and is contrary not only to the law of our good Lord but to the faith itself."

Thus did Pope Pius sound the opening note, on the side of tolerance, in what promises to be a battle royal against Mussolini's aping of the Nazi policies of exaggerated racism. And for

the Vatican, made mellow and conservative by the passing centuries, the preceding statements by the *Osservatore Romano* and Pope Pius XI, are dynamite, an intimation of how the Church may handle Mussolini in the near future.

As concerns its peace with Germany, the Vatican has been even more disappointed. On July 20, of 1933, Hitler and the Vatican made their pact, the Concordat, in which Hitler solemnly swore that he would allow the Catholic church to continue its schooling and services unhampered in Germany, and that he would permit youthful Catholics their own social activities.

X Unmindful of the fact that 70 years ago Prince Bismarck launched a 17-year war against the Catholic church in Germany, and in the end admitted defeat, Hitler last year, with an eye on Germany's hundreds of thousands of Catholic youngsters, began side-stepping his agreements.

Through a series of trumped-up elections, Hitler voted a large number of Catholic institutions out of existence. Then, he took from Catholic children the right to attend Sunday morning mass, by forcing them to participate in his Sunday morning Brown Shirt Youth Club drills.

The Vatican reacted quickly. One night, last year, an airplane landed outside of Munich, and was met by two dozen automobiles. The occupants of the plane distributed envelopes to the

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"Behold we are going on a long journey in search of the Holy Sepulcher
and to take revenge on the Ishmaelites, and behold ye, the Jews live
among us whom our fathers have killed and crucified him
for no reason; let us revenge ourselves on them first and let us
exterminate them as a nation and may the name, Israel be re-
membered no more; or else may they become as we are and
may they prefer our religion!"

