

Attachment A: Chmelnitzky Massacre: From *Why the Jews, the Reason for Antisemitism*, D. Prager & J. Telushkin, Touchstone, 1983, pp. 19-20.

Some of them [the Jews] had their skins flayed off them and their flesh was flung to the dogs. The hands and feet of others were cut off and they were flung onto the roadway where carts ran over them and they were trodden underfoot by horse... And many were buried alive. Children were slaughtered in their mothers' bosoms and many children were torn apart like fish. They ripped up the bellies of pregnant women, took out the unborn children, and flung them in their faces. They tore open the bellies of some of them and placed a living cat within the belly and left them alive thus, first cutting off their hands so that they should not be able to take the living cat out of the belly... and there was never an unnatural death in the world that they did not inflict upon them.⁶

Attachment B: Chosenness: From *Why the Jews, the Reason for Antisemitism*, D. Prager & J. Telushkin, Touchstone, 1983, pp. 44-45.

Almost every nation sees itself as special in some sense—from the Chinese whose word for China is “center of the earth” to the Americans and their belief in “manifest destiny.” Christians have believed that only Christians go to heaven, and Muslims see themselves as God’s messengers. Yet of all the world’s peoples it is the Jews whose doctrine of chosenness is the one that elicits the sharpest attacks. That is yet another unique aspect of the unique phenomenon known as Jew-hatred.

Attachment C: St. John Chrysostom: From *Shadows of Auschwitz, A Christian Response to the Holocaust*, H.J. Cargas, Crossroad, 1992, pp. 11-12.

First, their synagogue or school is to be set on fire and what won't burn is to be heaped over with dirt and dumped on, so that no one can see a stone or chunk of it forever... Second, their houses are to be torn down and destroyed in the same way... Third, they are to have all their prayerbooks and Talmudics taken from them... Fourth, their rabbis are to be forbidden henceforth to teach, on penalty of life and limb... On penalty of life and limb, they are to be forbidden publicly to praise God, to thank (God), to pray (to God), to teach (of God) among us and ours... And furthermore, they shall be forbidden to utter the name of God in our hearing; no value shall be accorded the Jewish mouth (Maul) by us Christians, so that he may utter the name of God in our hearing, but whoever hears it from a Jew shall report him to the authorities or throw pig droppings on him... Fifth, the Jews are to be deprived totally of walkway and streets... Sixth, they are to be forbidden lending for interest and all the cash and holding of silver and gold are to be taken from them and put to one side for safe keeping... Seventh, the young strong Jews and Jewesses are to have flail, axe and spade put into their hands.

How can Christians dare “have the slightest converse” with Jews, “most miserable of all men” (Homily 4:1), men who are “... lustful, rapacious, greedy, perfidious bandits.” Are they not “inveterate murderers, destroyers, men possessed by the devil” whom “debauchery and drunkenness have given them the manners of the pig and the lusty goat. They know only one thing, to satisfy their gullets, get drunk, to kill and maim one another...” (1:4). Indeed, “they have surpassed the ferocity of wild beasts, for they murder their offspring and immolate them to the devil” (1:6). “They are impure and impious...” (1:4).

The Synagogue? Not only is it a theater and a house of prostitution, but a cavern of brigands, a “repair of wild beasts” (6:5), a place of “shame and ridicule” (1:3), “the domicile of the devil (1:6), as is also the souls of the Jews” (1:4, 6). Indeed Jews worship the devil; their rites are “criminal and impure”; their religion is “a disease” (3:1). Their synagogue, again, is “an assembly of criminals... den of thieves... a cavern of devils, an abyss of perdition” (1:2, 6:6).

God hates the Jews and always hated the Jews (6:4, 1:7), and on Judgment Day He will say to Judaizers, “Depart from Me, for you have had intercourse with My murderers.” It is the duty of Christians to hate the Jews: “He who can never love Christ enough will never have done fighting against those [Jews] who hate Him” (7:1). Flee, then, their assemblies, flee their houses, and far from venerating the synagogue because of the books it contains hold it in hatred and aversion for the same reason” (1:5). Chrysostom himself gives the example: “... the synagogue precisely because it has the law and prophets... ().”

“I hate the Jews also because of the law and prophets... ().”

Attachment D: Church Law & Nazi Law: From *Why the Jews, the Reason for Antisemitism*, D. Prager & J. Telushkin, Touchstone, 1983, pg. 105.

CHURCH LAW

Jews and Christians not permitted to eat together, Synod of Elvira, 306.

Jews not allowed to hold public office, Synod of Clermont, 535.

Jews not allowed to show themselves in the street during Passion Week, Third Synod of Orleans, 538.

Burning of the Talmud and other Jewish books, 12th Synod of Toledo, 681.

Christians not permitted to patronize Jewish doctors, Trulanic Synod, 692.

Jews obliged to pay taxes for the support of the Church to the same extent as Christians, Synod of Gerona, 1078.

The marking of Jewish clothes with a badge, Fourth Lateran Council, Canon 68 (copied from Islamic legislation which had decreed that Christians wear blue belts and Jews, yellow belts).

Christians not permitted to attend Jewish ceremonies, Synod of Vienna, 1267.

Jews not permitted to dispute with simple Christian people about the tenets of the Catholic religion, Synod of Vienna, 1267.

NAZI LAW

Jews barred from dining cars (Transport Minister to Interior Minister), Dec. 30, 1939.

Law for the Re-establishment of the Professional Civil Service, April 7, 1933.

Decree authorizing local authorities to bar Jews from the street on certain Nazi holidays, Dec. 3, 1938.

Book burnings in Nazi Germany.

Decree of July 25, 1938.

The "Sozialgleichsabgabe" which provided that Jews pay a special income tax in lieu of donation for party purposes imposed on Nazis, Dec. 24, 1940.

Decree of Sept. 1, 1941, authorizing that Jews are required to wear yellow star.

Friendly relations with Jews prohibited, Oct. 24, 1941.

Attachment E: Martin Luther on the Jews: From *Disputation & Dialogue, Readings in the Jewish-Christian Encounter*, Edited by F.E. Talmage, KTAV Publishing, 1975, pp. 33-36.

WRITINGS ON THE JEWS

Martin Luther

A. THAT JESUS CHRIST WAS BORN A JEW—1523

I will therefore show by means of the Bible the causes which induce me to believe that Christ was a Jew born of a virgin. Perhaps I will attract some of the Jews to the Christian faith. For our fools—the popes, bishops, sophists, and monks—the coarse blockheads! have until this time so treated the Jews that to be a good Christian one would have to become a Jew. And if I had been a Jew and had seen such idiots and blockheads ruling and teaching the Christian religion, I would rather have been a sow than a Christian.

For they have dealt with the Jews as if they were dogs and not human beings. They have done nothing for them but curse them and seize their wealth. Whenever they converted them, they did not teach them either Christian law or life but only subjected them to papistry and monkey. When these Jews saw that Judaism had such strong scriptural basis and that Christianity [Catholicism] was pure nonsense without Biblical support, how could they quiet their hearts and become real, good Christians? I have myself heard from pious converted Jews that if they had not heard the gospel in our time [from us Lutherans] they would always have remained Jews at heart in spite of their conversion. For they admit that they have never heard anything about Christ from the rulers who have converted them.

I hope that, if the Jews are treated friendly and are instructed kindly through the Bible, many of them will become real Christians and come back to the ancestral faith of the prophets and patriarchs. . . . [Luther considered the heroes of the Old Testament good Christians.]

I would advise and beg everybody to deal kindly with the Jews and to instruct them in the Scriptures; in such a case we could expect them to come over to us. If, however, we use brute force and slander them, saying that they need the blood of Christians to get rid of their stench and I know not what other nonsense of that kind, and treat them like dogs, what good can we expect of them? [Mediaeval Christians believed in a *Foetor Judaicus*, a "Jewish stench."] Finally, how can we expect them to improve if we forbid them to work among us and to have social intercourse with us, and so force them into usury?

If we wish to make them better, we must deal with them not according to the law of the pope, but according to the law of Christian charity. We must receive them kindly and allow them to compete with us in earning a livelihood, so that they may have a good reason to be with us and among us and an opportunity to witness Christian life and doctrine; and if some remain obstinate, what of it? Not every one of us is a good Christian.

I shall stop here now until I see what the results will be. May God be gracious to us all. Amen.

B. CONCERNING THE JEWS AND THEIR LIES—1543

What then shall we Christians do with this damned, rejected race of Jews? [The Jews were rejected by God since they refused to accept Jesus as the Messiah.] Since they live among us and we know about their lying and blasphemy and cursing, we can not tolerate them if we do not wish to share in their lies, curses, and blasphemy. In this way we cannot quench the inextinguishable fire of divine rage (as the prophets say) nor convert the Jews. We must prayerfully and reverentially practice a merciful severity. Perhaps we may save a few from the fire and the flames [of hell]. We must not seek vengeance. They are surely being punished a thousand times more than we might wish them. Let me give you my honest advice.

First, their synagogues or churches should be set on fire, and whatever does not burn up should be covered or spread over with dirt so

that no one may ever be able to see a cinder or stone of it. And this ought to be done for the honor of God and of Christianity in order that God may see that we are Christians, and that we have not wittingly tolerated or approved of such public lying, cursing, and blaspheming of His Son and His Christians. . . . [Luther and others believed that the Jews cursed the Christians in their daily prayers.]

Secondly, their homes should likewise be broken down and destroyed. For they perpetrate the same things there that they do in their synagogues. For this reason they ought to be put under one roof or in a stable, like gypsies, in order that they may realize that they are not masters in our land, as they boast, but miserable captives, as they complain of us incessantly before God with bitter wailing.

Thirdly, they should be deprived of their prayer-books and Tal-muds in which such idolatry, lies, cursing, and blasphemy are taught.

Fourthly, their rabbis must be forbidden under threat of death to teach any more. . . .

Fifthly, passport and traveling privileges should be absolutely forbidden to the Jews. For they have no business in the rural districts since they are not nobles, nor officials, nor merchants, nor the like. Let them stay at home. I have heard that there is a rich Jew riding around the country with a team of twelve horses—he wants to be a Messiah—and he is exploiting princes, nobles, land, and people to such an extent that important people look askance at this. [This was "the wealthy Michael," court-Jew of Joachim II of Brandenburg, a famous commercial magnate of the time.] If you princes and nobles do not close the road legally to such exploiters, then some troop ought to ride against them, for they will learn from this pamphlet what the Jews are and how to handle them and that they ought not to be protected. You ought not, you cannot protect them, unless in the eyes of God you want to share all their abomination. . . . [Luther seems to be inciting the robber barons to attack the Jews on the roads. Michael, the wealthy Jew, was actually seized in 1549 by highwaymen acting as agents for some of the most prominent citizens of Magdeburg.]

Sixthly, they ought to be stopped from usury. [Usury means any degree of interest, not only an exorbitant rate.] All their cash and valuables of silver and gold ought to be taken from them and put aside for safe keeping. For this reason, as said before, everything that they possess they stole and robbed from us through their usury, for they have no other means of support. This money should be used in the case

(and in no other) where a Jew has honestly become a Christian, so that he may get for the time being one or two or three hundred florins, as the person may require. This, in order that he may start a business to support his poor wife and children and the old and feeble. Such evilly acquired money is cursed, unless, with God's blessing, it is put to some good and necessary use. . . .

Seventhly, let the young and strong Jews and Jewesses be given the flail, the ax, the hoe, the spade, the distaff, and spindle, and let them earn their bread by the sweat of their noses as is enjoined upon Adam's children. For it is not proper that they should want us cursed *Goyim* [Gentiles] to work in the sweat of our brow and that they, pious crew, idle away their days at the fireside in laziness, feasting, and display. And in addition to this, they boast impiously that they have become masters of the Christians at our expense. We ought to drive the rascally lazy bones out of our system.

If, however, we are afraid that they might harm us personally, or our wives, children, servants, cattle, etc. when they serve us or work for us—since it is surely to be presumed that such noble lords of the world and poisonous bitter worms are not accustomed to any work and would very unwillingly humble themselves to such a degree among the cursed *Goyim*—then let us apply the same cleverness [expulsion] as the other nations, such as France, Spain, Bohemia, etc., and settle with them for that which they have extorted usuriously from us, and after having divided it up fairly let us drive them out of the country for all time. For, as has been said, God's rage is so great against them that they only become worse and worse through mild mercy, and not much better through severe mercy. Therefore away with them. . . .

To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find a better one so that you and we may all be free of this insufferable devilish burden—the Jews.

Chris-

tians, for their part, must acknowledge the horrors of Christian antisemitism and the latent antisemitic as well as blatant antisemitic elements that still live on in Christendom. They must also understand that the Jews retain their place in God's scheme despite their rejection of Christian claims for Jesus. One Christian who did was Pope John XXIII. Shortly before his death he composed this prayer: "We realize now that many, many centuries of blindness have dimmed our eyes, so that we no longer see the beauty of Thy Chosen People and no longer recognize in their faces the features of our firstborn brother. We realize that our brows are branded with the mark of Cain. Centuries long has Abel lain in blood and tears, because we had forgotten Thy love. Forgive us the curse which we unjustly laid on the name of the Jews. Forgive us that, with our curse, we crucified Thee a second time."³⁸

Attachment G: Murdering Jews vs. Winning the War:
From *Jewish Literacy*, J. Telushkin, Morrow, 1991,
pg. 347.

Between 1941 and 1945, murdering the Jews was as great a priority for Hitler as winning World War II, if anything, greater. When the Nazis were forced to withdraw from Greece in 1944, almost all German trains were diverted to that country to bring back the troops; not a single train, however, was diverted from those that were taking Jews to death camps. When the Germans ordered a ban on all nonmilitary rail traffic, in order to free all trains for a summer offensive in southern Russia, the only trains exempted from this order were those transporting Jews to the death camps. Hitler's policy of murdering the Jews actually was destructive to the Nazi war effort, since it would have been more pragmatic to use them for slave labor. Yet, even those who were used for slave labor were so mistreated that many of them died within months. When a Nazi general, Kurt Freiherr von Grienanth, suggested in September 1942 that "the principle should be to eliminate the Jews as promptly as possible without impairing essential war work," he was demoted by the chief of the Gestapo, Heinrich Himmler, who denounced his proposal as a subtle effort to help the Jews.

Attachment H: Catholic Church Responses: From *Why the Jews, the Reason for Antisemitism*, D. Prager & J. Telushkin, Touchstone, 1983, pp. 166-167.

In March 1942, the leader of the Slovak People's party, Father Joseph Tiso, a Catholic priest, agreed to expel the Jews of Slovakia. After his Fascist Hlinka Guard conducted massive manhunts for Jews, 35,000 were sent eastward to be murdered in the death camps. A Slovakian rabbi went to Archbishop Kametko and asked him to influence his former private secretary Tiso to stop the expulsions. The archbishop responded: "This is no mere expulsion. There you will not die of hunger and pestilence; there they will slaughter you all, old and young, women and children, in one day. This is your punishment for the death of our Redeemer. There is only one hope for you—to convert all to our religion. Then I shall effect the annulling of this decree."²⁸

In the fall of 1944, Rabbi M. D. Weissmandel escaped while en route to a concentration camp, and met with the papal nuncio, describing for him the horrors of the Jews in temporary camps awaiting deportation to Auschwitz. He begged the papal nuncio to intervene with Tiso. The papal nuncio answered: "This, being a Sunday, is a holy day for us. Neither I nor Father Tiso occupy ourselves with profane matters on this day." Weissmandel persisted, arguing that the lives of innocent human beings, including infants and children, were not a profane matter. The papal nuncio responded: "There is no innocent blood of Jewish children in the world. All Jewish blood is guilty. You have to die. This is the punishment that has been awaiting you because of that sin" [the death of Jesus].

Attachment I: Burning Babies Alive: From *Shadows of Auschwitz, A Christian Response to the Holocaust*, H.J. Cargas, Crossroad, 1992, pp. 35-36.

Here is the testimony of a Polish guard at Auschwitz, given at the Nuremberg trial:

WITNESS: . . . women carrying children were [always] sent with them to the crematorium. [Children were of no labor value so they were killed. The mothers were sent along, too, because separation might lead to panic, hysteria — which might slow up the destruction process, and this could not be afforded. It was simpler to condemn the mothers too and keep things quiet and smooth.] The children were then torn from their parents outside the crematorium and sent to the gas chambers separately. [At that point, crowding more people into the gas chambers became the most urgent consideration. Separating meant that more children could be packed in separately, or they could be thrown in over the heads of adults once the chamber was packed.] When the extermination of the Jews in the gas chambers was at its height, orders were issued that children were to be thrown straight into the crematorium furnaces, or into pits near the crematorium, without being gassed first.

SMIRNOV (Russian prosecutor): How am I to understand this? Did they throw them into the fire alive, or did they kill them first?

WITNESS: They threw them in alive. Their screams could be heard at the camp. It is difficult to say how many children were destroyed in this way.

SMIRNOV: Why did they do this?

WITNESS: It's very difficult to say. We don't know whether they wanted to economize on gas, or if it was because there was not enough room in the gas chambers.¹⁰

Attachment J: Christian Nazis: From *Shadows of Auschwitz, A Christian Response to the Holocaust*, H.J. Cargas, Crossroad, 1992, pg. 40.

Who were the people who devised the policies that Christians and others carried out? Adolf Hitler was a baptized Catholic who claimed to be doing God's work in killing Jews. Paul Joseph Goebbels, propaganda expert, came from a strict Catholic family and had his education, in part, funded by the Albertus Magnus Society. Auschwitz's Commandant Rudolf Hoess said he took his Catholic religion "very seriously." Heinrich Himmler, the ruthless head of the SS was from a devout Catholic family. Reinhard Heydrich, who led the Reich Security Service, was Catholic. It has not gone unremarked that Hitler's heir apparent, Hermann Goering, was given the full funeral rites of the Lutheran church.

Attachment K: Christian Response: From *Shadows of Auschwitz, A Christian Response to the Holocaust*, H.J. Cargas, Crossroad, 1992, pg. 45.

Himmler, who insisted that members of the SS must believe in God, could thus, speak of the honor and decency of the work of slaughter: "By and large, however, we can say that we have performed this task in love of our people. And we have suffered no damage from it in our inner self, in our soul, in our character."²² And there was no significant challenge. Not even after the terrible events of 1939-1945 was there a moral cry of pain from certain quarters. Goering was buried with full funeral rites of the Lutheran church, as noted. Until recently, a mass was celebrated annually in Madrid for Hitler (though not for the victims) and it has not been lost on investigators that, at the war's close, the Vatican and others close to it helped thousands of war criminals to escape, including Granz Stangl, the commandant of Treblinka. "In 1948, the German Evangelical Conference at Darmstadt, meeting in the country which had only recently carried out this genocide, proclaimed that the terrible Jewish suffering in the Holocaust was a divine visitation and a call to the Jews to cease their rejection and ongoing crucifixion of Christ."²³ As Irving Greenberg has asked, "May one morally be a Christian after this?" That is the question that haunts me. Was Christianity in some way buried at Auschwitz? If so, is a resurrection of a more humanly significant Christianity — less dedicated to its own preservation and more to the teachings of Christ, not so fixed on the next world that it is incapable of interacting with this world — is such a resurrection taking place in us, in me? That is the motivation for my words. What I have written here only hints at a response. The meaningful answers will come from lives, not books or talks.

The Second Vatican Council declared:

The Church, moreover, rejects every persecution against any person. For this reason and for the sake of the patrimony she shares with Jews, the Church decries hatreds, persecutions, and manifestations of anti-Semitism directed against Jews at any time and by anyone

Similar statements repudiating anti-Semitism have been issued by other Christian bodies, including the World Council of Churches, the Lutheran World Federation, the Southern Baptist Convention, the United Church of Christ, the United Presbyterian Church (U.S.A.), the United Methodist Church, and the Anglican Communion.

In 1987 the General Synod of the United Church of Christ adopted a statement affirming that "Judaism has not been superseded by Christianity," and that "God has not rejected the Jewish people." The UCC publicly acknowledged:

The Christian Church has throughout much of its history denied God's continuing covenantal relationship with the Jewish people This denial has led to outright rejection of the Jewish people . . . and intolerable violence Faced with this history from which we as Christians cannot, and must not, disassociate ourselves, we ask for God's forgiveness.

Pope John Paul II declared in 1985:

Anti-Semitism . . . has been repeatedly condemned by the Catholic teaching as incompatible with Christ's teaching Where there was ignorance and . . . prejudice . . . there is now growing mutual knowledge, appreciation, and respect.

Annual Holocaust commemorations are increasing in many American churches, and in April 1994 there was a formal and official Holocaust Commemoration Concert at the Vatican at which Pope John Paul II spoke with eloquence about the evils of the *Shoah*:

We are gathered . . . to commemorate the Holocaust of millions of Jews This is our commitment. We would risk causing the victims of the most atrocious deaths to die again if we do not have an ardent desire for justice, if we do not commit ourselves, each according to his own capacities, to ensure that evil does not prevail over good as it did for millions of the children of the Jewish people . . . do not forget us.

Attachment M: The Milgram Experiment: From *What You Should Know About Jews and Judaism*, Word, 1994, pp. 196-197.

When the prosecution at the Nuremberg trials conducted after World War II asked the Nazi prisoners why they committed such horrible atrocities, their response invariably was that they were just following orders. Some twenty-five years later, American soldiers, defending their role in the incidents at My Lai, offered a similar rationale. The fact is that soldiers are inculcated with the idea of obeying orders from their superiors. Indeed, we are all taught to respect authority and to abide by the law. What is so disturbing is that people tend to blindly follow orders from authority figures, particularly ones wearing official uniforms, such as policemen, doctors, or priests. This was demonstrated rather dramatically and conclusively by the Milgram scientific experiments on obedience conducted at Yale University.⁸ In the study, a man posing as a doctor told an unwitting subject to administer electric shocks to a man sitting behind a glass wall each time he answered a question incorrectly. The subject could see and hear the feigned cries of the man who, in reality, was not being shocked but was part of the experimental team. The study found that despite the fact that the subjects genuinely believed that the actors were being hurt, the majority of them were willing to continue administering what they thought were high voltage shock currents at the urging of the doctor conducting the experiment. Even after the actor pretended to fall into a state of unconsciousness from the shock treatment, there were many who continued to administer shock. The study revealed that even responsible and decent people were willing to inflict pain and even death upon others, against their better judgment, due to their trust of an authority figure who reassured them by his status that what they were doing was all right.

It is revealing to note that the closer in proximity the subject was to the conductor of the experiment, the more inclined he was to abide by his orders to administer shocks. Conversely, the closer the proximity between him and the actor being shocked, the more likely he was to refuse to abide by the orders to administer shock. Physical distance from a subject apparently plays a major role in creating psychological detachment from him, as well. Thus, people are inclined to be sympathetic toward those to whom they are closer, and more likely to inflict harm upon those distant from them.