



# We remember: A Reflection on the Shoah

15.03.1998 | Vatican Commission for Religious Relations with the Jews

Vatican - March 16, 1998

## We Remember: A Reflection on the Shoah

### Letter from the Pope

To My Venerable Brother Cardinal Edward Idris Cassidy

On numerous occasions during my Pontificate I have recalled with a sense of deep sorrow the sufferings of the Jewish people during the Second World War. The crime which has become known as the Shoah remains an indelible stain on the history of the century that is coming to a close.

As we prepare for the beginning of the Third Millennium of Christianity, the Church is aware that the joy of a Jubilee is above all the joy that is based on the forgiveness of sins and reconciliation with God and neighbor. Therefore she encourages her sons and daughters to purify their hearts, through repentance of past errors and infidelities. She calls them to place themselves humbly before the Lord and examine themselves on the responsibility which they too have for the evils of our time.

It is my fervent hope that the document We Remember: A Reflection on the Shoah, which the Commission for Religious Relations with the Jews has prepared under your direction, will indeed help to heal the wounds of past misunderstandings and injustices. May it enable memory to play its necessary part in the process of shaping a future in which the unspeakable iniquity of the Shoah will never again be possible. May the Lord of history guide the efforts of Catholics and Jews and all men and women of good will as they work together for a world of true respect for the life and dignity of every human being, for all have been created in the image and likeness of God.

From the Vatican 12 March 1998

**Pope John Paul II**

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**COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS**

Vatican City, March 16, 1998

## **WE REMEMBER: A REFLECTION ON THE SHOAH**

### **I. The Tragedy of the Shoah and the Duty of Remembrance**

The twentieth century is fast coming to a close and a new Millennium of the Christian era is about to dawn. The 2000th anniversary of the Birth of Jesus Christ calls all Christians, and indeed invites all men and women, to seek to discern in the passage of history the signs of divine Providence at work, as well as the ways in which the image of the Creator in man has been offended and disfigured.

This reflection concerns one of the main areas in which Catholics can seriously take to heart the summons which Pope John Paul II has addressed to them in his Apostolic Letter *Tertio Millennio Adveniente*: "It is appropriate that, as the Second Millennium of Christianity draws to a close, the Church should become more fully conscious of the sinfulness of her children, recalling all those times in history when they departed from the spirit of Christ and his Gospel and, instead of offering to the world the witness of a life inspired by the values of faith, indulged in ways of thinking and acting which were truly forms of counter-witness and scandal".

This century has witnessed an unspeakable tragedy, which can never be forgotten: the attempt by the Nazi regime to exterminate the Jewish people, with the consequent killing of millions of Jews. Women and men, old and young, children and infants, for the sole reason of their Jewish origin, were persecuted and deported. Some were killed immediately, while others were degraded, ill-treated, tortured and utterly robbed of their human dignity, and then murdered. Very few of those who entered the Camps survived, and those who did remained scarred for life. This was the Shoah. It is a major fact of the history of this century, a fact which still concerns us today.

Before this horrible genocide, which the leaders of nations and Jewish communities themselves found hard to believe at the very moment when it was mercilessly being put into effect, no one can remain indifferent, least of all the Church, by reason of her very close bonds of spiritual kinship with the Jewish people and her remembrance of the injustices of the past. The Church's relationship to the Jewish people is unlike the one she shares with any other religions. However, it is not only a question of recalling the past. The common future of Jews and Christians demands that we remember, for "there is no future without memory". History itself is *memoria futuri*.

In addressing this reflection to our brothers and sisters of the Catholic Church throughout the world, we ask all Christians to join us in meditating on the catastrophe which befell the Jewish people, and on the moral imperative to ensure that never again will selfishness and hatred grow to the point of sowing such suffering and death. Most especially, we ask our Jewish friends, "whose terrible fate has become a symbol of the aberrations of which man is capable when he turns against God", to hear us with open hearts.

## II. What We Must Remember

While bearing their unique witness to the Holy One of Israel and to the Torah, the Jewish people have suffered much at different times and in many places. But the Shoah was certainly the worst suffering of all. The inhumanity with which the Jews were persecuted and massacred during this century is beyond the capacity of words to convey. All this was done to them for the sole reason that they were Jews.

The very magnitude of the crime raises many questions. Historians, sociologists, political philosophers, psychologists and theologians are all trying to learn more about the reality of the Shoah and its causes. Much scholarly study still remains to be done. But such an event cannot be fully measured by the ordinary criteria of historical research alone. It calls more for a "moral and religious memory" and, particularly among Christians, a very serious reflection on what gave rise to it.

The fact that the Shoah took place in Europe, that is, in countries of long-standing Christian

civilization, raises the question of the relation between the Nazi persecution and the attitudes down the centuries of Christians towards Jews.

### III. Relations Between Jews and Christians

The history of relations between Jews and Christians is a tormented one. His Holiness Pope John Paul II has recognized this fact in his repeated appeals to Catholics to see where we stand with regard to our relations with the Jewish people. In effect, the balance of these relations over two thousand years has been quite negative.

At the dawn of Christianity, after the crucifixion of Jesus, there arose disputes between the early Church and the Jewish leaders and people who, in their devotion to the Law, on occasion violently opposed the preachers of the Gospel and the first Christians. In the pagan Roman Empire, Jews were legally protected by the privileges granted by the Emperor and the authorities at first made no distinction between Jewish and Christian communities. Soon however, Christians incurred the persecution of the State. Later, when the Emperors themselves converted to Christianity, they at first continued to guarantee Jewish privileges. But Christian mobs who attacked pagan temples sometimes did the same to synagogues, not without being influenced by certain interpretations of the New Testament regarding the Jewish people as a whole. "In the Christian world - I do not say on the part of the Church as such - erroneous and unjust interpretations of the New Testament regarding the Jewish people and their alleged culpability have circulated for too long, engendering feelings of hostility towards this people". Such interpretations of the New Testament have been totally and definitively rejected by the Second Vatican Council.

Despite the Christian preaching of love for all, even for one's enemies, the prevailing mentality down the centuries penalized minorities and those who were in any way "different".

Sentiments of anti-Judaism in some Christian quarters, and the gap which existed between the Church and the Jewish people, led to a generalized discrimination, which ended at times in expulsions or attempts at forced conversions. In a large part of the "Christian" world, at the end of the 18th century, those who were not Christian did not always enjoy a fully guaranteed juridical status. Despite that fact, Jews throughout Christendom held on to their religious traditions and communal customs. They were therefore looked upon with a certain suspicion and mistrust. In times of crisis such as famine, war, pestilence or social tensions, the Jewish minority was sometimes taken as a scapegoat and became the victim of violence, looting, even massacres.

By the end of the 18th century and the beginning of the 19th century, Jews generally had achieved an equal standing with other citizens in most States and a certain number of them held influential positions in society. But in that same historical context, notably in the 19th century, a false and exacerbated nationalism took hold. In a climate of eventful social change, Jews were often accused of exercising an influence disproportionate to their numbers. Thus there began to spread in varying degrees throughout most of Europe an anti-Judaism that was essentially more sociological and political than religious.

At the same time, theories began to appear which denied the unity of the human race, affirming an original diversity of races. In the 20th century, National Socialism in Germany used these ideas as a pseudo-scientific basis for a distinction between so called Nordic-Aryan races and supposedly inferior races. Furthermore, an extremist form of nationalism was heightened in Germany by the defeat of 1918 and the demanding conditions imposed by the victors, with the consequence that many saw in National Socialism a solution to their country's problems and cooperated politically with this movement.

The Church in Germany replied by condemning racism. The condemnation first appeared in the

preaching of some of the clergy, in the public teaching of the Catholic Bishops, and in the writings of lay Catholic journalists. Already in February and March 1931, Cardinal Bertram of Breslau, Cardinal Faulhaber and the Bishops of Bavaria, the Bishops of the Province of Cologne and those of the Province of Freiburg published pastoral letters condemning National Socialism, with its idolatry of race and of the State. The well-known Advent sermons of Cardinal Faulhaber in 1933, the very year in which National Socialism came to power, at which not just Catholics but also Protestants and Jews were present, clearly expressed rejection of the Nazi anti-Semitic propaganda. In the wake of the Kristallnacht, Bernard Lichtenberg, Provost of a Berlin Cathedral, offered public prayers for the Jews. He was later to die at Dachau and has been declared Blessed.

Pope Pius XI too condemned Nazi racism in a solemn way in his Encyclical Letter *Mit brennender Sorge*, which was read in German churches on Passion Sunday 1937, a step which resulted in attacks and sanctions against members of the clergy. Addressing a group of Belgian pilgrims on 6 September 1938, Pius XI asserted: "Anti-Semitism is unacceptable. Spiritually, we are all Semites". Pius XII, in his very first Encyclical, *Summi Pontificatus*, of 20 October 1939, warned against theories which denied the unity of the human race and against the deification of the State, all of which he saw as leading to a real "hour of darkness".

#### **IV. Nazi anti-Semitism and the Shoah**

Thus we cannot ignore the difference which exists between anti-Semitism based on theories contrary to the constant teaching of the Church on the unity of the human race and on the equal dignity of all races and peoples, and the long-standing sentiments of mistrust and hostility that we call anti-Judaism, of which unfortunately, Christians also have been guilty.

The National Socialist ideology went even further, in the sense that it refused to acknowledge any transcendent reality as the source of life and the criterion of moral good. Consequently, a human group, and the State with which it was identified, arrogated to itself an absolute status and determined to remove the very existence of the Jewish people, a people called to witness to the one God and the Law of the Covenant. At the level of theological reflection we cannot ignore the fact that not a few in the Nazi party not only showed aversion to the idea of divine Providence at work in human affairs, but gave proof of a definite hatred directed at God himself. Logically, such an attitude also led to a rejection of Christianity, and a desire to see the Church destroyed or at least subjected to the interests of the Nazi state.

It was this extreme ideology which became the basis of the measures taken, first to drive the Jews from their homes and then to exterminate them. The Shoah was the work of a thoroughly modern neo-pagan regime. Its anti-Semitism had its roots outside of Christianity and, in pursuing its aims, it did not hesitate to oppose the Church and persecute her members also.

But it may be asked whether the Nazi persecution of the Jews was not made easier by the anti-Jewish prejudices imbedded in some Christian minds and hearts. Did anti-Jewish sentiment among Christians make them less sensitive, or even indifferent, to the persecution launched against the Jews by National Socialism when it reached power?

Any response to this question must take into account that we are dealing with the history of people's attitudes and ways of thinking, subject to multiple influences. Moreover, many people were altogether unaware of the "final solution" that was being put into effect against a whole people; others were afraid for themselves and those near to them; some took advantage of the situation; and still others were moved by envy. A response would need to be given case by case. To do this, however, it is necessary to know what precisely motivated people in a particular situation.

At first the leaders of the Third Reich sought to expel the Jews. Unfortunately, the governments of some Western countries of Christian tradition, including some in North and South America, were more than hesitant to open their borders to the persecuted Jews. Although they could not foresee how far the Nazi hierarchs would go in their criminal intentions, the leaders of those nations were aware of the hardships and dangers to which Jews living in the territories of the Third Reich were exposed. The closing of borders to Jewish emigration in those circumstances, whether due to any anti-Jewish hostility or suspicion, political cowardice or shortsightedness, or national selfishness, YPE s a heavy burden of conscience on the authorities in question.

In the lands where the Nazis undertook mass deportations, the brutality which surrounded these forced movements of helpless people should have led to suspect the worst. Did Christians give every possible assistance to those being persecuted, and in particular to the persecuted Jews?

Many did, but others did not. Those who did help to save Jewish lives as much as was in their power, even to the point of placing their own lives in danger, must not be forgotten. During and after the war, Jewish communities and Jewish leaders expressed their thanks for all that had been done for them, including what Pope Pius XII did personally or through his representatives to save hundreds of thousands of Jewish lives. Many Catholic bishops, priests, religious and laity have been honored for this reason by the State of Israel.

Nevertheless, As Pope John Paul II has recognized, alongside such courageous men and women, the spiritual resistance and concrete action of other Christians was not that which might have been expected from Christ's followers. We cannot know how many Christians in countries occupied or ruled by the Nazi powers or their allies were horrified at the disappearance of their Jewish neighbors and yet were not strong enough to raise their voices in protest. For Christians, this heavy burden of conscience of their brothers and sisters during the Second World War must be a call to penitence.

We deeply regret the errors and failures of those sons and daughters of the Church. We make our own what is said in the Second Vatican Council's Declaration *Nostra Aetate*, which unequivocally affirms: "The Church ... mindful of her common patrimony with the Jews, and motivated by the Gospel's spiritual love and by no political considerations, deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and in any form and from any source."

We recall and abide by what Pope John Paul II, addressing the leaders of the Jewish community in Strasbourg in 1988, stated: "I repeat again with you the strongest condemnation of anti-Semitism and racism, which are opposed to the principles of Christianity." The Catholic Church therefore repudiates every persecution against a people or human group anywhere, at any time. She absolutely condemns all forms of genocide, as well as the racist ideologies that give rise to them. Looking back over this century, we are deeply saddened by the violence that has enveloped whole groups of peoples and nations. We recall in particular the massacre of the Armenians, the countless victims in Ukraine in the 1930's, the genocide of the Gypsies, which was also the result of racist ideas, and similar tragedies which have occurred in America, Africa and the Balkans. Nor do we forget the millions of victims of totalitarian ideology in the Soviet Union, in China, Cambodia and elsewhere. Nor can we forget the drama of the Middle East, the elements of which are well known. Even as we make this reflection, "many human beings are still their brothers' victims."

## V. Looking together to a common future

Looking to the future of relations between Christians and Jews, in the first place we appeal to our Catholic brothers and sisters to renew the awareness of the Hebrew roots of their faith. We ask them to keep in kind that Jesus was a descendant of David; that the Virgin Mary and the Apostles

belonged to the Jewish people; that the Church draws sustenance from the root of that good olive tree on to which have been grafted the wild olive branches of the Gentiles (Cf. Romans 11:17-24); that the Jews are our dearly beloved brothers, indeed in a certain sense they are "our elder brothers."

At the end of this Millennium the Catholic Church desires to express her deep sorrow for the failures of her sons and daughters in every age. This is an act of repentance (*teshuvá*), since, as members of the Church, we are linked to the sins as well as the merits of all her children. The Church approaches with deep respect and great compassion the experience of extermination, the Shoah, suffered by the Jewish people during World War II. It is not a matter of mere words, but indeed of binding 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 to ensure that evil does not prevail over good as it did for millions of children of the Jewish people ... Humanity cannot permit all that to happen again."

We pray that our sorrow for the tragedy which the Jewish people has suffered in our century will lead to a new relationship with the Jewish people. We wish to turn awareness of past sins into a firm resolve to build a new future in which there will be no more anti-Judaism among Christians or anti-Christian sentiment among Jews, but rather a shared mutual respect, as befits those who adore the one Creator and Lord and have a common father in faith, Abraham.

Finally, we invite all men and women of good will to reflect deeply on the significance of the Shoah. The victims from their graves, and the survivors through the vivid testimony of what they have suffered, have become a loud voice calling the attention of all of humanity. To remember this terrible experience is to become fully conscious of the salutary warning it entails: the spoiled seeds of anti-Judaism and anti-Semitism must never again be allowed to take root in any human heart.

Cardinal Edward Idris Cassidy, President

The most Reverend Pierre Duprey, Vice-President

The Reverend Remi Hoeckman, O.P. Secretary

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