

**Antisemitism.** Antisemitism is the a more general term than anti-Judaism, even though the two terms are often treated as synonymous. The declaration *Nostra Aetate* employs the word 'antisemitism'. The distinction is necessary, nonetheless, since there are many forms of antisemitism which differ one from another in inspiration, motivation and effects. On the other hand we are dealing with a phenomenon which continues to arouse strong feelings. Christianity is accused of being responsible for antisemitism in its most general aspects. According to this view, Nazi nationalism, though produced by Europe, was a continuation of the antisemitism of the Christian Middle Ages. On this basis the next move is to place the responsibility for it on Christianity. In fact however we are dealing with an essentially antichristian ideology.

The distinction had to be drawn in the course of the theological preparation for the Great Jubilee: one could not ask forgiveness of God and men except for wrongdoing that had really been committed, not for wrongdoing wrongly alleged.

Taking this clarification for granted, it is unnecessary to repeat what was written above in the article on anti-Judaism.

F. Lovsky in divides Christian history into three types of antisemitism: origins, establishment, and reaction. The first two have already been discussed. The third arose in the wake of the sorrows of the French Revolution, in the Restoration period. Although it was linked to the condition of believers, its motivation had a predominantly political character. Those who felt a nostalgia for past times were opposed all those whom they held responsible for the end of the *Ancien Regime* and Christendom: the protagonists of the Enlightenment, Protestants and Jews. This antisemitism would still be in evidence at the time of the Dreyfus affair. Some antisemites drew on the rationalism of the Enlightenment. The aversion of Voltaire to the Old Testament is inseparable from his hostility to Christianity, the religion of the Book. Michelet will have been antisemitical There could also be other reasons for antisemitism. With Renan the argument about race comes to the fore, built on cultural associations. It is the obverse of the exaltation of the legacy of Greece, contrasted with the biblical tradition. The nineteenth century would see the diffusion of theses about the inequality of peoples articulated in the language of cultural Darwinism. Antisemitism could be rationalised in this way. Houston S. Chamberlain, the son in law of Wagner, constructed a racist theory which prepared the way to the ideology of Nazism. In the realm of politics, antisemitism found supporters both on the left and on the Right. Economic antisemitism proposed by Feuerbach was taken up by Karl Marx, in *The Jewish Question* (1843), a text which does its author no credit. The theme would be a favourite in a certain type of socialist newspaper: the figure of Rothschild was the symbol of cultural power in the hands of the Jews. With the Nazi ideology, the direct inspiration for systematic genocide, antisemitism assumed proportions never previously reached. It is well known how Nazism directed the same oppressive hatred towards the Jewish people and Christianity.