

the monarchy, and promoted his country to greatness. John captured Tangier from the Moors, and the Portuguese exploration of Africa was extended during his reign. Two years after John succeeded to the throne, Don Isaac *Abrabanel had to flee Portugal because of his relations with the duke of Braganza, who was executed by John with several other members of the nobility in 1483. After the expulsion of the Jews from Spain in 1492, John authorized many refugees to settle temporarily in Portugal, mainly out of financial considerations. About 120,000 Jews then moved from Spain to Portugal, among them 600 wealthy families whom the king allowed to settle in his realm against payment of 100 ducats per head. Among the newcomers there was also Abraham *Zacuto who was appointed physician and astronomer to the king. John further allowed numerous refugees to stay in Portugal for eight months on payment of eight gold cruzados each; those who remained after that period were to be considered slaves. This proviso was effectively implemented in 1493, when he ordered those exiles from Spain who had stayed on in Portugal to be sold as slaves. Their children were removed and many of them sent to the Santo Tomé islands off the African coast, where they died because of the harsh conditions.

JOHN III (1502–1557), king of Portugal from 1521; son of Emanuel I, grandson of Ferdinand and Isabella, the Spanish monarchs, and brother-in-law of Emperor Charles v. In 1525 David *Reuveni arrived in Portugal and succeeded in rousing the king's interest in his fantastic projects. That year John asked the pope for permission to establish the Inquisition in Portugal, but this was delayed through negotiations by the *Marranos and their supporters with the pope. However, in 1531 the king appointed the monk, Diego da Silva, head of the Inquisition in Portugal without waiting for papal authorization, which was given in 1536. In that year a tribunal of the Inquisition began activities in *Évora against the Marranos there. In 1547, after numerous Marranos had fled from Portugal, John revived the law enacted in 1499 prohibiting the Marranos from leaving the country.

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°JOHN II (“**The Good**”; 1319–1364), king of France from 1350. His son *Charles v, who assumed the regency while John was in captivity in England, authorized the return of the Jews to France in 1359; it was largely due to their financial contributions that John's ransom could be paid to the English. This was probably the kernel of truth on which Gionnino Guccio of Siena, an impostor who claimed to be John I of France, based the story related in his memoirs, that he had received considerable sums from a Venetian Jew, Daniel, in return for promising to grant the Jews freedom of residence in France, once he was restored to the throne. Although John II confirmed his son's decree concerning the return of the Jews, he

renewed the obligation to wear the Jewish *badge in 1363. A draft ordinance, which apparently was never promulgated, ordered the strict isolation of the Jews, prohibited theological disputations with Christians and possession of any books except the Bible, and, finally, ordered that circumcision should be delayed until children were able to answer questions concerning their faith.

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[Bernhard Blumenkranz]

°JOHN XXII (**Jacques Duèse**; b. c. 1245), pope at Avignon, 1316–34. Pragmatically adapting his attitude to suit the current situation, John XXII could be called neither benevolent nor severe in his dealings with the Jews. He wished to encourage the conversion of the Jews and advised employing a convert with a perfect knowledge of Hebrew and Aramaic to teach these languages to Christians (1319); he also allowed converts to keep their possessions (1320). In 1320 he intervened on at least five occasions to protect the Jews from the *Pastoureaux. However, in this same year, he once more determined to seize the Talmud and other Jewish books and considered expelling the Jews from Church lands. Although the expulsion order was revoked on the payment of large sums by a delegation of Jews from Rome, John XXII nevertheless proceeded to burn the Talmud in 1322, at the same time instituting local expulsion orders. He confirmed the jurisdiction of the Inquisition over converts who, suspected of Judaizing practices, had found refuge in monasteries (1317; 1322); only when Church revenue from the Jews was endangered, as in Apulia in 1328, did John take back from the Inquisition, for a temporary period, the jurisdiction over the Jews.

BIBLIOGRAPHY: Milano, *Italia*, 148; P. Browe, *Judenmission im Mittelalter* (1942), 208, 259; S. Grayzel, in: *HUCA*, 23 (1950/51), 37–80.

[Bernhard Blumenkranz]

°JOHN XXIII (1881–1963), pope 1958–63. Born Angelo Giuseppe Roncalli, he convened the Second Vatican Council (1962–65) and raised the papacy to new popularity with his warm, friendly style after the severe formality of his predecessor, *Pius XII. He served as a parish priest and seminary professor from 1904 to 1925 in Bergamo, Italy, and was appointed archbishop and papal nuncio to Bulgaria and later apostolic delegate to Turkey by Pope Pius XI (1922–39). While serving as nuncio in Istanbul, Turkey, during World War II, Roncalli distributed quasi-official-looking documents and other papers for Jewish refugees seeking to enter Palestine, sending thousands of such documents also to the papal nuncio in Budapest, Angelo Ratti, who was working closely with Raoul *Wallenberg and other neutral diplomats to save tens of thousands of Jewish lives. Roncalli intervened personally with the Queen of Bulgaria, a Catholic, eliciting her help in convincing her husband to protect the Jews of that country.

In 1944, he received the key post of France. When he saw a newsreel of the liberation of the death camp at Bergen-Belson, he is reported to have said: “*This is the mystical body of Christ!*” (a reference to Pope Pius XII’s encyclical on the nature of the Church). Roncalli was made primate of Venice and a cardinal in 1953. When Pius XII died in 1958 after a long pontificate that began in 1939, the College of Cardinals looked for a candidate with a fresh touch and appeal, but who would not make any radical changes. Roncalli, popular with both the Italian and French cardinals (then the two largest groups) and 77 years old, seemed to fit the bill. In Venice, he was strict with his priests with regard to personal morality. He appeared decisive in making decisions quickly, relying on his faith in the Holy Spirit to guide him. Closer to the earth and the working community than his aristocratic predecessor, John did not see the world simply divided into simple good and evil (free world and communist), but was willing to work across the lines of division of the times, politically and theologically, startling many with his *apertismo* (policy of openness). He granted some 120 private audiences to Jewish individuals and groups, including representatives of the government of Israel, who were accorded the dignities of a state visit.

In an early act of his papacy, in March 1959, John XXIII suppressed the term “perfidious” from the Good Friday prayer, turning it into a “prayer for the Jews,” though it was not until after the Council that it ceased to be a prayer for their conversion. That same year, he ordered an end to an annual pilgrimage to the shrine in *Deggendorf, Bavaria, where thousands of pilgrims came annually to “celebrate” the massacre in 1338 of the town’s Jewish community. Also in 1959, he deleted from the Mass a petition made during the consecration referring to “the blood called upon (the Jews) of old,” and from the rite of baptism the formula in which the baptized were to “abhor Jewish unbelief and reject the Hebrew error.”

Finally in 1959, inspired, he said, by the Holy Spirit, John called for a world-wide synod of bishops, or Ecumenical Council. The Council he called was to be distinctive. It was not to condemn errors but to “open the windows” of the Church to the world and to other religions, an “*aggiornamento*” (updating) of the whole life of the Church. John’s encyclicals, *Mater et Magistra* (1961) and *Pacem in Terris* (1963), established the spirit of the Council, just as Pope Pius XII’s *Divino Afflante Spiritu* and *Mystici Corporis* (both in 1943) established its theological foundations by mandating the use of modern biblical scholarship in the former and offering a vision of the Church not as a hierarchy but a spiritual community.

In 1960, receiving a delegation of American Jewish leaders, he was presented with a Torah scroll to express gratitude for the Jewish lives he had saved during the Holocaust, and replied: “We are all sons of the same heavenly Father. Among us there must ever be the brightness of love and its practice.” He concluded: “I am Joseph, your brother” (Genesis 45:4). In using his baptismal name, the pope was not only quoting the biblical self-revelation of Joseph to his brothers in Egypt, he was also making an unprecedented gesture of filial warmth to-

ward all Jews, who he considered deserved their full dignity as descendants of the Patriarchs of the Bible. It was a statement pregnant with theological implications.

In October of 1960, John XXIII received French scholar Jules *Isaac, whose personal family losses during the Holocaust had caused him to study the origins of antisemitism in Christianity’s ancient “teaching of contempt” against Judaism. He responded positively, placing the issue on the Council’s agenda, and assigning Cardinal Augustine *Bea, S.J., a German biblical scholar and the pope’s own confessor. Indeed, the first formal request by Catholics that the Council consider directly the bond between the Church and the Jewish People came on April 24, 1960, when the Pontifical Biblical Institute of Rome presented its formal *petitio*. It argued on the basis of the Pauline epistles and the Council of Trent that it was part of “the deposit of faith” that the Jews could not be seen as “rejected” by God or collectively guilty of the death of Jesus, despite the “erroneous interpretation of certain New Testament citations” over the centuries. After many adventures and the Pope’s death, the statement, *Nostra Aetate*, was overwhelmingly approved by the Council Fathers on October 28, 1965. In just 15 Latin sentences, the document rejected the charge of Jewish guilt for the death of Jesus, established a new, positive understanding of the Jewish People in covenant with God, and called on the Church to engage Jews in a “dialogue of mutual esteem.”

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[Michael Berenbaum (2nd ed.)]

JOHN THE BAPTIST, the forerunner (*prodromus*) of Christ. There are two main sources of data regarding the life of John: the Gospels, the earliest of which were in circulation during the latter part of the first century, and Josephus’ *Jewish Antiquities*, written following the fall of Jerusalem in 70 C.E. In addition there are apocryphal texts, such as the *Protevangelium of James*, from the mid-second century. If one accepts the infancy narrative in Luke 1:5–80 as based on factual biographical information, then John was born to parents (Zacharias and Elizabeth) from a priestly background. The OT allusions underline John the Baptist’s role as ushering in the NT and his birth to the elderly Zechariah and his barren wife Elizabeth (a parallel to Abraham and Sarah) served to indicate the divine origin of his conception. His relation to Jesus is emphasized even before they were born: when Elizabeth heard Mary’s greeting, her baby leaped in her womb (Luke 1:41). Even John’s name (meaning “God shows grace”) was given to him by the angel Gabriel. John’s mother and Mary, mother of Jesus, are assumed to be cousins, but the Greek word in Luke 1:36 is not very specific and indicates only that they were kinswomen. The house of Zacharias was situated in a “city of Judah” in the hilly country, presumably at *Bet Cherem west of Jerusalem, identified at En Kerem. The apocryphal *Protevangelium of James* has Elizabeth fleeing with her baby from Herod’s sol-