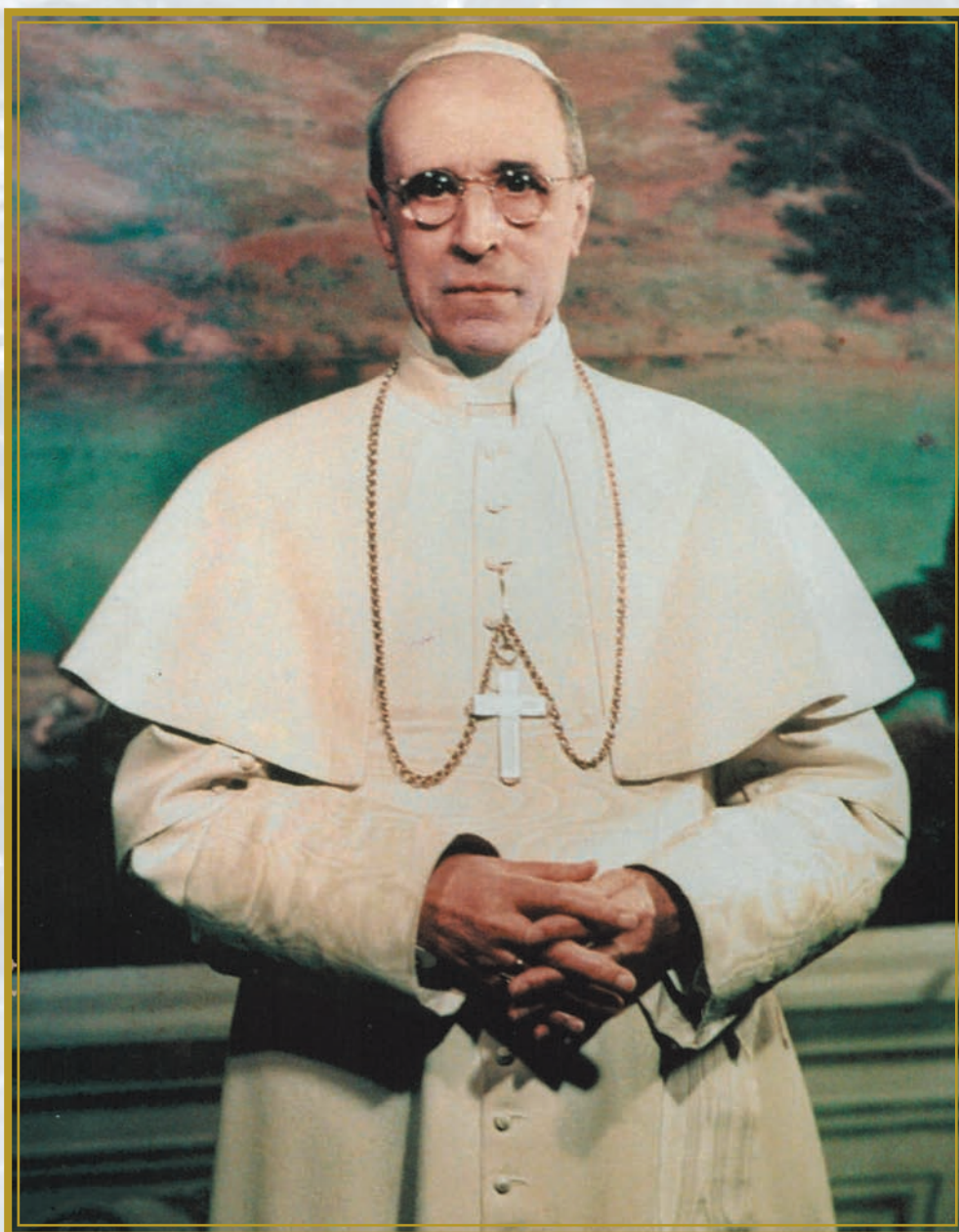


POPE PIUS XII AND WORLD WAR II THE DOCUMENTED TRUTH:

*A Compilation of International Evidence Revealing
the Wartime Acts of the Vatican*



Compiled and Edited by
Gary L. Krupp

Fourth Edition



Presented by

**PAVE
the
WAY.**
FOUNDATION

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the Wartime Acts of the Vatican

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With special gratitude to our partner in seeking the truth
Michel Yves Bolloré

And thanks to Linda Simpson and Bennett Solberg
For their hard work and dedication

Designed by
The Ivy League of Artists Inc.
Ivy Mindlin-Epstein

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Foreword

Truth does not become more true by virtue of the fact that the entire world agrees with it, nor less so even if the whole world disagrees with it.—Maimonides

In furtherance of our mission to eliminate nontheological obstacles between the faiths, we recognize the controversy surrounding the wartime activities of the Vatican under the Papacy of Pope Pius XII. Since 1963, this has been a major barrier to positive Judeo/Catholic relations. Pave the Way Foundation is proud to offer this compilation of information addressing this divisive issue.

A large body of literature exists, which suggests and contributes to the erroneous presumption that Pope Pius XII was a virulent anti-Semite who acted only in the interest of Vatican assets. The distortion continues, that Pius XII was a Nazi collaborator, who endorsed the Nazi movement to defeat Communism and that he helped Nazi war criminals escape justice. Our findings however provide documentary, eyewitness, and other scholarly sourced material that clearly demonstrates the error of these suppositions.

The reality of this argument remains; the evidence is contradictory. Many premature conclusions can be attributed to difficulties in obtaining original materials, accessing Vatican Secret Archives or even, unfortunately, anti-Catholic propaganda created by governments as a result of Cold War activities, or individual biases by both Catholics and Jews.

As with all arguments, there are at least two sides to what one must consider the “truth.” It is for this reason that Pave the Way Foundation decided to make as much information available for worldwide study as possible. To date, the foundation has identified and provided, on our website, over seventy-six thousand pages of research material, including original documents, news reports, video eyewitness testimonies, and previously, limited-access, Vatican materials.

Our objective is to present this information fairly and accurately, in an easy-to-read format, with hope and encouragement that it will inspire further original and balanced research.

We gratefully acknowledge the contributions of many scholars and historians who have devoted decades to this topic and the research of original and scholarly materials. This book would not have been possible without the input and contributions of these dedicated people.

We hope that this book will inspire the reader to seek truth and move us as a global community closer to eliminating this controversy, which has, for more than fifty years, been a source of friction and negative commentary. We encourage all to go to www.ptwf.org. Please register online and begin your own research. Take a journey and decide for yourself.

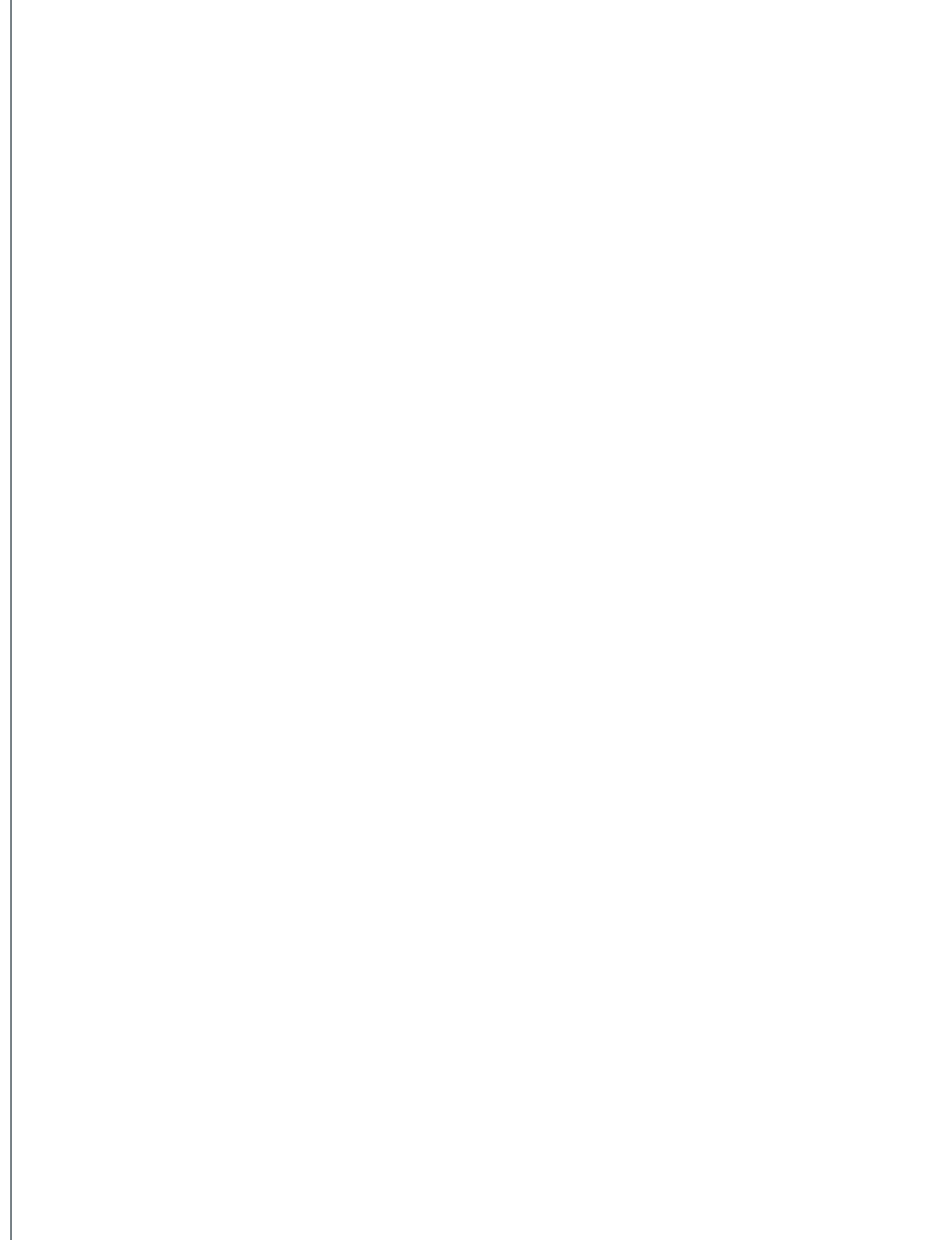


Elliot Herschberg
Chairman of the Board of Directors

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INTRODUCTION

*WHY DID PAVE THE WAY FOUNDATION INITIATE
THIS CONTROVERSIAL PROJECT?*

Fate often unfolds in a surprising manner; but none so much as the series of events which led us to confront the controversial subject of the papacy of Pope Pius XII.

In 2006, my wife Meredith, and I were having lunch with the apostolic Nuncio to Israel, Archbishop Antonio Franco. He asked if we could intercede to address, what he perceived to be, a very disturbing problem. The Holocaust Memorial of Yad Vashem in Jerusalem had placed a “very hurtful and historically incorrect” placard under the portrait of Pope Pius XII in the “Room of Shame.”

Honestly, I, like many Jewish people, grew up hating Pius XII, believing him to have been a virulent anti-Semite and a Nazi collaborator. So my wife and I shrugged off this request and felt we did not want to get involved. After all, why would I want to help change the historical image of “Hitler’s Pope”? But then providence intervened.

Upon our return to New York, we received a phone call from our friend Executive Director of the NY Board of Rabbis, Rabbi Joseph Potasnik. Joe asked if we would help a Jewish author and former *Washington Post* correspondent, Dan Kurzman, gain access to the Vatican for his research on a book he was writing on Pope Pius XII. I told him that the mission of PTWF is to remove obstacles; however I did not want to involve us in any activity that may negatively impact Catholic-Jewish relations. He asked us to meet with Mr. Kurzman anyway. We agreed to at least hear what he had to say.

On April 7, 2006, we met with Dan at a small diner in New York City. He told us that he was writing a book about the secret plot to kidnap Pope Pius XII, to kill the Curia, and to seize the Vatican. I asked him how it could be possible that a collaborator and ally of Hitler, Pius XII, would be the target of such a plan. He explained that the exact opposite was true.

Dan said his information was based on research and interviews granted, by Gen. Karl Freidrich Otto Wolff, who had served as Chief of Personal Staff to the Reichsführer-SS (Heinrich Himmler) and SS liaison officer to Hitler, after his release from prison in 1974.

Curious about this, I called my friend, who was then Israel’s ambassador to the Holy See, and asked him if he had ever heard of this kidnapping plot. He had not, but stated that it would be a huge story, if it were true. I called a historian at Yad Vashem and was told, “Well, we heard something about this, but there is no documented evidence that such a plot was being planned.” Something was dreadfully wrong here.

The Vatican’s ambassador to the United Nations, Archbishop Celestino Migliore, suggested that I should meet with a Sister Margherita Marchione. Meredith and I traveled to Morristown, New Jersey were met with this engaging nun, who has written over fifteen books in defense of Pope Pius XII. Through this meeting, my eyes were opened to a shocking reality.

Throughout the war, and up until his death in 1958, Pope Pius XII was adored by Jewish leaders, Jewish organizations, and many survivors who were aided by the Catholic Church. Something occurred to cause an international reversal of these positive and genuine sentiments of affection seemingly overnight.

Cold War Soviet animosity toward the Catholic Church and Jews was well understood. Nikita Khrushchev targeted the Catholic Church, Eugenio Pacelli personally, and intended to isolate the Jewish people from the Catholics. Efforts to revise history began with a fictitious play by Rolf Hochhuth called *The Deputy*. The play was rewritten by Communist producer Erwin Piscator, translated into multiple languages, and then strategically performed in select theaters worldwide as an integral part of a well-crafted Soviet KGB plan called “Seat Twelve.” Soon after, a flurry of books followed, supporting negative theories of this Papacy and era. This plot was timed and executed to correspond with and undermine the Vatican II famous *Nostra Aetate*

declaration, which repudiated all forms of anti-Semitism. To date, few read the books that defend Pius XII, and the “black legend” has been the standard belief since 1963.

Controversy was further fueled by one lingering question: Why won't the Vatican open the archives of the war years and the Papacy of Pope Pius XII? The prefect of the Vatican Secret Archives, Bishop Sergio Pagano, fully answered this question in interview. The cataloguing of over thirty-one million documents is simply not finished. In 2003, Pope John Paul II ordered the early opening of the archives of Pope Pius XI (1922–1939). Then again, in 2006, Pope Benedict XVI ordered all sections to be opened of this era. Pope Benedict XVI has added over twenty trained library experts to speed the process. The vast majority of Pacelli's life, as Nuncio to Germany and as Secretary of State under Pope Pius XI, his predecessor, are available to all for scholarly review.

As we moved our investigation further, Msgr. Robert Sarno, of the Congregation of the Causes of the Saints, suggested that I meet with Fr. Peter Gumpel, relator (high judge) to the cause of Pius XII, and Fr. Paolo Molinari, postulator to the cause. I had the most incredibly revealing first meeting with Father Peter. He also recommended that I contact William Doyno, Dimitri Cavalli, and Prof. Ronald Rychlak for more help.

After connecting with these experts and learning of their extraordinary personal research, I committed myself to righting this terrible wrong. After almost two years of private research, I made a case to the Board of Directors at Pave the Way Foundation and was given permission to undertake this endeavor.

After interviewing luminaries, such as Msgr. Giovanni Ferrofino, Sir Martin Gilbert and many others, we were 100 percent convinced in our assessment of Pacelli. The secret actions of Cardinal Pacelli, and then as Pope Pius XII, resulted in the organized effort to save more Jews than all of the world's political and religious leaders of the period combined.

As a Jewish man, I was determined to make this history right, especially considering how Eugenio Pacelli had been treated after his death by the very people he acted to save. This is a Jewish responsibility, since, according to Jewish tradition, the worst character flaw a Jew can have is that of ingratitude. The case for Pius XII must be exposed and corrected.

In Judaism, one of the most important obligations is that of charity. According to Maimonides, the highest form of charity is “anonymous.” In the case of Pacelli, his anonymous charity is the very tool his critics have used to strip him of any credit for the explicit and acknowledged acts he ordered to rescue the Jews.

On June 18, 2008, we brought many Jewish Holocaust survivors to the Vatican. We met these wonderful people through the work of Vincent Marmorale and Elizabeth Nicolosi who were studying the lifesaving actions of the Italian people during the war. All of these survivors wanted very much to thank the Pope personally for the individual actions taken by the Catholic Church in saving their lives during the war years. At that meeting with Pope Benedict XVI, we announced plans for a three-day symposium scheduled for September 15–17, 2008, to be held in Rome. One by one, critics declined our invitation to participate in our symposium. In the end, critics said they would not attend because it was not a “scholarly investigation.”

On September 15, we convened our symposium. At that event, Pave the Way made public its findings and provided a public forum for the defenders and the detractors to come together to make their case, based on documented facts and painstaking research. Despite our invitations and offer of accommodation, we were accused of having a “one-sided symposium.” We were honored to have as panelists Jesuit historian Fr. Peter Gumpel, Prof. Ronald Rychlak, William Doyno, Sr. Margherita Marchione, Dan Kurzman, Andrea Torielli, Dr. Eugene Fisher, Fr. Dennis McManus, and George Blumenthal. Hundreds of documents were reviewed

and eyewitness testimonies given. Various experts provided their and comments and analysis. At the end of the symposium, we videotaped interviews with many of the attendees.

On September 18, 2009, our delegation of eighty participants traveled to the summer residence of the Pope Benedict XVI, where I delivered a statement to His Holiness on our findings and a promise to continue to search out documents and seek the truth. Pope Benedict XVI then made a statement to us, which was a dynamic public defense of his predecessor. News of this event traveled around the world and exposed this historical “infection” to the healing power of public scrutiny.

The documentary evidence clearly shows that Pope Pius XII was neither an anti-Semite nor a Nazi collaborator. He was certainly not “Hitler’s Pope.” As of this printing we have made available, for free, on our website, Seventy-six thousand pages of documents, news articles and eye witness video interviews along with noted historians. We are proud to begin this process, which we believe will initiate a healing of wounds borne out of malevolence and anger.

We encourage anyone with original documentary evidence, both positive or negative, to please forward this information to us for inclusion in the discussion. E-mail information to office@ptwf.org.



Gary Krupp
President and Founder

CLARIFICATION AND TIME LINE

Clarification

Pope Pius XII was the name taken by Eugenio Pacelli when he was elected Pope on March 2, 1939.

The term “Holy See” refers to the worldwide Catholic Church or the “see” of Rome or the jurisdiction of the Pope.

The term “Nuncio” refers to a particular ambassador from the Holy See (Vatican) to a particular country.

“Nunciature” is the term used to describe the embassy.

Vatican refers to the Vatican City State.

Within the text of this book, we refer to the twelve volumes of the *Actes et documents du Saint-Siege relatifs A La Second Guerre Mondiale* or the *Acts of the Holy See during World War II* (ADSS). These are a compilation of documents specifically identifying documents from the closed section of the Vatican Secret Archives 1939–1958.

Original documents contained in this book can be downloaded at http://ptwf.org/vatican_docs_register.aspx.

Many of the news article featured in this book can be located at the *NY Times* archives at <http://www.nytimes.com/> and the *Palestine Post* archives located at <http://www.jpress.org.il/publications/PPost-en.asp>.

The reader can see the personal inspiration of Eugenio Pacelli from his early life and how this was the foundation of his ministry, especially regarding his relations with the Jewish people. The chronology continues with the emergence of Adolf Hitler and the Nazi movement. The material contained herein documents examples of Pacelli’s hatred of the heresy of National Socialism. This work features documents and testimony supporting and attesting to Pacelli’s attempts to minimize suffering, while protecting the church and its neutrality. His actions saved human lives all while being surrounded by hostile forces. Universal praise and appreciation of the Pope’s efforts against the Nazis are well documented up until five years after Pacelli’s death. The book then takes the reader to the origins of the current polemics, how they were artificially created, and how this caused the 180-degree turn around in his international reputation.

Time Line of Important Dates:

May 25, 1917 – Pacelli arrives in Germany.

December 10, 1929 – Pacelli leaves Germany to become secretary of state.

March 10, 1937 – Pacelli edits the only papal encyclical written in a foreign language, *Mit Brennender Sorge*.

November 10, 1938 – Kristallnacht (Night of the Broken Glass) victimizes Jews in Germany.

March 2, 1939 – Eugenio Pacelli is elected Pope Pius XII.

September 1, 1939 – War begins in Europe with the invasion of Poland.

July 26, 1942 – Archbishop of Utrecht makes his speech in Holland resulting in German reprisals.

July 25, 1943 – Mussolini is overthrown.

September 8, 1943 – Italy surrenders to the Allies.

June 4, 1944 – Rome is liberated.

July 20, 1944 – Attempted Assassination of Adolf Hitler Fails.

May 8, 1945 – War ends in Europe.

October 9, 1958 – Pacelli dies at Castel Gandolfo.

February 20, 1963 – *The Deputy* is first performed in Berlin.

THE CATHOLIC CHURCH, PACELLI'S ATTITUDE TOWARD NATIONAL SOCIALISM, THE NAZI REGIME AND ADOLF HITLER

Vatican condemns National Socialism at every opportunity.

Of forty-four public speeches Pacelli made in Germany (1917–1929), forty attacked National Socialistic doctrines.



These articles, dated September 9 and October 24, 1942, tell of how the Nazi Department of Public Enlightenment produced ten million copies of a pamphlet (distributed in Europe and Latin America) condemning the Vatican's intervention protesting the Nazi persecution of the Jews.

The Tablet Oct. 24, 1942, p. 202
 leading British Catholic weekly

military exchanges with Italy. In case of hostilities, the Simplon, the St. Gothard and the Lötschberg tunnels would doubtless be blown up, and this would come to an end. Probably we have here one of the reasons why Hitler has left Switzerland unmolested.

The work which Switzerland is doing for the Red Cross and for French, Italian and German children doubtless constitutes another. As a member of the International Red Cross Committee has said, "Switzerland is the common interest of all the great Powers." It is impossible, in the space of a short article, to do justice to Switzerland's humanitarian work.

Switzerland produces no coal, and depends entirely on the foreign market—that is to say, on Germany, for this product. Hence the sufferings of the Swiss people during last winter, which were increased by a severe shortage of electricity. The cold was so intense that the lakes from which the power-stations draw their sustenance were sealed over with several feet of solid ice, which, as the water-level sank, created a vacuum and prevented the main body of water from reaching the hydro-electric stations. The dynamos were simply paralyzed for want of motive-power.

In those things which she does produce, Switzerland has struggled, since the outbreak of hostilities, to attain economic independence. Before her present isolation from the rest of the world, she concentrated on dairy-produce, cutting down agriculture to a minimum, and importing not only fruit, but vegetables and grain. Now all this has come to an end, and she has become one vast cornfield and vegetable garden, every square inch of arable

the German authorities, the Bishop went in full pontifical, with an acolyte carrying

GERMANY

"No Confidence in the Pope"

We read in the *Jewish Chronicle*: "Under the direction of Goebbels, the Nazi Party Department for Public Enlightenment has issued a special pamphlet condemning the recent intervention of the Vatican against the persecution of Jews in Nazi-occupied countries. The pamphlet is being translated into many languages, and altogether 10,000,000 copies will be distributed free in Europe and Latin America. The pamphlet says that since the twelfth century eighteen Popes have identified themselves with the anti-Jewish policy now pursued by Nazi Germany, and that only the present Pope has found it necessary to make interventions on behalf of Jews. Finally, the pamphlet alleges that the action of the present 'pro-Jewish' Pope has produced a feeling of lack of confidence in him in the Catholic world.

"The extreme Nazi organs in Germany have been expressing great dissatisfaction at concessions made to the Vatican during the past two months which have enabled about 300 Jews to leave Nazi-occupied countries, including the ghettos of Poland, and go to Spain and Portugal. The Vatican appears to have obtained Spanish and Portuguese visas for these Jews."

The Papes and the Jews

We read in the *Boston Pilot*: "The Inquisition persecuted Jews," we are told. But as David Goldstein, one of the latest authorities to discuss this subject, has pointed out in his *Jewish*

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The *Jewish Chronicle* (London) September 9, 1942

zone. *Jewish Chronicle* (London) 9/9/42

GOEBBELS ATTACKS THE POPE

"Pro-Jewish" Interference

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obtained Spanish and Portuguese visas for these Jews. The Nazi extremists denounce the "leniency" of their own authorities and say that such acts only afford Jewish emigrants an opportunity to flood the world with "atrocious stories."


The Christian world can, of course, formulate its own judgment on the efforts of Goebbels and his associates to discredit the Pope, but the pamphlet certainly betrays the fact that the Nazis feel that they cannot afford to ignore the influential action of the Vatican against their anti-Jewish barbarism.

The Swedish press reports that Mr. Myron Taylor, during his recent visit to the Pope, discussed the "racial question"; and that "the Vatican expressed a desire to reach a satisfactory conclusion, in the first place with regard to the many homeless Jewish refugees."

pg. 6.

- Courtesy of William Doino Jr.

November 14, 1923, Nuncio Eugenio Pacelli writes to the Vatican Secretary of State, Cardinal Gasparri, of the evils and anti-Catholic nature of National Socialism and names Hitler for the first time.


 APOSTOLICA NUNCIATURA
 BAVIERA

Roma, 14 Novembre 1923

Sua Eminenza Reverendissima.

I particolari della sommossa nazionalista, che ne turbò nei giorni scorsi la città di Monaco (cfr. cifrari N. 440, 442 e 446), sono ormai noti all'Eminenza Vostra Reverendissima dalla stampa italiana: non ho quindi bisogno di ripeterli in questo rispettivo rapporto. Sopra un punto tuttavia, mi alluso già nel cifrato N. 444, credo opportuno di comunicare all'Eminenza Vostra qualche ulteriore dettaglio, vale a dire sulle manifestazioni di carattere anticattolico, le quali hanno accompagnato la sommossa stessa, ma che non hanno sorpresa chi aveva seguito le pubblicazioni degli organi dei radicali di sinistra, come il *Volksrecht* e il *Recht*.

Tale carattere si è rilevato soprattutto nelle sistematiche esecuzioni contro il clero cattolico, con cui i seguaci di HITLER e di LUDENDORFF, massime nei discorsi sulle pubbliche piazze, agitavano la popolazione, esponendo così gli ecclesiastici ad insulti e oltraggi. I loro atti si avevano tuttavia in una speciale mira: questa lotta e non

a Sua Eminenza Reverendissima
 il Sig. Cardinale GASPARRI
 Segretario di Stato di Sua Santità
 V. E. Gasparri - Roma
 2/11/23

lante Cardinale arcivescovo, il quale, in una predica da lui pronunciata nel Duomo il 4 corrente e nella sua lettera al Sig. Cancelliere del *Reich* pubblicata dall'agenzia Wolff il giorno 7 s.m., aveva riprovato le persecuzioni contro gli ebrei. A ciò si aggiunge l'infondata ed assurda voce sparata, probabilmente ad arte, nella città, che accusava l'eminentissimo di aver egli fatto cambiar di opinione il Sig. von E a b r , il quale, come è noto, mentre sul principio nel *Reichstag* aveva apparentemente, per sottrarsi alla violenza, scusato al colpo di Stato Hitler-Ludendorff, si era poi dichiarato contro di esso. Così avvenne che, durante i torciti del pomeriggio di sabato scorso, un numeroso gruppo di dimostranti si portò dinanzi al palazzo arcivescovile, gridando "Tante al *Reichstag*" (Abbasso il Cardinale!). L'eminentissimo trovavasi fortunatamente assente da Monaco, essendo partita in quel giorno per recarsi a consacrare una nuova chiesa in una località presso *St. Gallen*; ma, quando la sera seguente tornò col suo automobile, fu fatto parlarsi segno ad una dimostrazione ostile.

Questi sentimenti anticattolici si manifestarono altresì nelle tumultuose riunioni degli studenti, che ebbero luogo ieri l'altro nella Università ed a cui si mescolarono pure torciti e diserti estranei alla medesima (ed anzi alla stessa Università).

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- Courtesy of Michael Hesemann

Il più doloroso è che da
 questa corrente ultra-nazionalista
 ingannati e anche non pochi cattolici;
 il che conferma, ^{per noi} ~~che~~ ^{preoccupati}
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 dei tempi nostri,
 Chiodini

rettoamente ^{avente} ~~chiamata~~ quella che ^{fu} ~~è~~
 è stata chiamata ^{la} ~~la~~ ^{crisi} del
 nazionalismo, ^{la} ~~la~~ ^{vera} ~~vera~~ ^{vera} ~~vera~~
 (la) ^{di} ~~di~~ ^{vera} ~~vera~~ ^{vera} ~~vera~~
 sopra di tutto, ^{vera} ~~vera~~ ^{vera} ~~vera~~ ^{vera} ~~vera~~
 verità e della giustizia: "La nazio-
 nalismo sopra tutto! (Das Deutsche
 über alles!)". Mai non ^{non} ~~non~~ ^{non} ~~non~~
 una parola di critica contro dignità

- Courtesy of Michael Hesemann

Above are Pacelli's handwritten notes of May 1 and 4, 1924: "The heresy of National Socialism puts state and race above everything, above true religion, above the truth and above justice" (ASV, Arch. Nunz. Monaco 365, Fasc. 7, Pos. XIV, Baviera, p. 83). "It is very painful that not only a few Catholics are deceived and lead astray, what confirms, at least for Germany, is that Nazism is maybe the most dangerous heresy of our time" (Archivio Segreto Vaticano, Arch. Nunz. Monaco d.B. 396, Fasc. 7, Pos. XIV, Baviera, p. 75).

NOVEMBER 13, 1938

VATICAN TO ATTACK ITALIAN RACE LAW

**Osservatore Romano Says It
Will Discuss Marriage Ban
on Jews Tomorrow**

CONCORDAT VIEW IS ISSUE

**Priests Are Said to Have Sole
Right to Determine Who
Is Permitted to Wed**

By ARNALDO CORTESI
 Wireless to THE NEW YORK TIMES.

VATICAN CITY, Nov. 12.—A strong stand by the Vatican against the recently announced anti-Jewish legislation with which the Fascist government proclaims its intention to "defend the purity of the Italian race" is forecast by the Osservatore Romano, Vatican City's newspaper, which says this evening:

"From the public press we have learned of a new decree law prohibiting marriages between Italian citizens of the Aryan race and persons belonging to other races. It is known that recognition of the civil validity of religious marriages in Italy is laid down by Article XXXIV of the Concordat between the Italian Government and the Holy See.

"Lest it be thought that we are disinteresting ourselves from this grave subject, we think it well to serve notice that we shall deal with it in our next number."

The Osservatore Romano does not appear on Sundays, so the next number will be published Monday.

What the Catholic Church thinks of fascist racial doctrines and the campaign against the Jews has been made clear by Pope Pius, who in several public utterances has protested strongly against "exaggerated nationalism" that raises barriers between men and branding it as contrary to the very essence of Catholicism.

Violation of Concordat Seen
 The Osservatore Romano, how-



“Perhaps you will ask how it is that a nation of 60 million intelligent people will submit in fear and servitude to an alien, an Austrian paper hanger, and a poor one at that, and a few associates like Goebbels and Göring, who dictate every move of the people’s lives..?”

– *Cardinal George Mundelein of Chicago*
May 18, 1937



“Mark well that in the Catholic Mass, Abraham is our Patriarch and forefather. Anti-Semitism is incompatible with the lofty thought which that fact expresses. It is a movement with which we Christians can have nothing to do. No, no, I say to you it is impossible for a Christian to take part in anti-Semitism . . . Spiritually, we are all Semites.”

– *Pope Pius XI*
September 1938

Eugenio Pacelli spoke to Sr. Pascalina Lehnert about Hitler in 1929—four years before Hitler came to power. She explained:

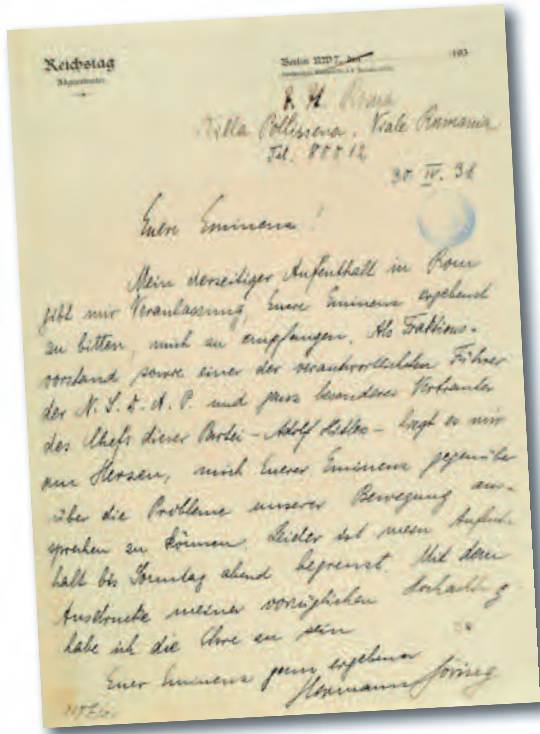
“On one occasion I asked the Nuncio if he did not think that this man could have some good in him, and that . . . he [Hitler] could perhaps help the German people. The Nuncio shook his head and said: “I would be very, very much mistaken in thinking that all this could end well.” This man is completely obsessed: All that is not of use to him, he destroys; all that he says and writes carries the mark of his egocentricity; this man is capable of trampling on corpses and eliminating all that obstructs him. I cannot understand how many in Germany, even among the best people, do not understand and are not able to draw the lesson from what he writes and says. Who among these has at least read his horrifying book *Mein Kampf*?

When, later on, one of the Hitlerites of that time came to Rome, he said to me: ‘How much moral misery; how much humiliation and how much shame we and the world would have been spared if at that time we had paid attention to Nuncio Pacelli!’ “

Translated from the original German edition: Sr. M. Pascalina Lehnert, *Ich durfte ihm dienen: Erinnerungen an Papst Pius XII*. Würzburg, first edition, 1982, fourth edition, 1983, pp. 42–43).



Handwritten letter from Herman Goring (Goering) requesting an audience with Cardinal Pacelli in 1930.

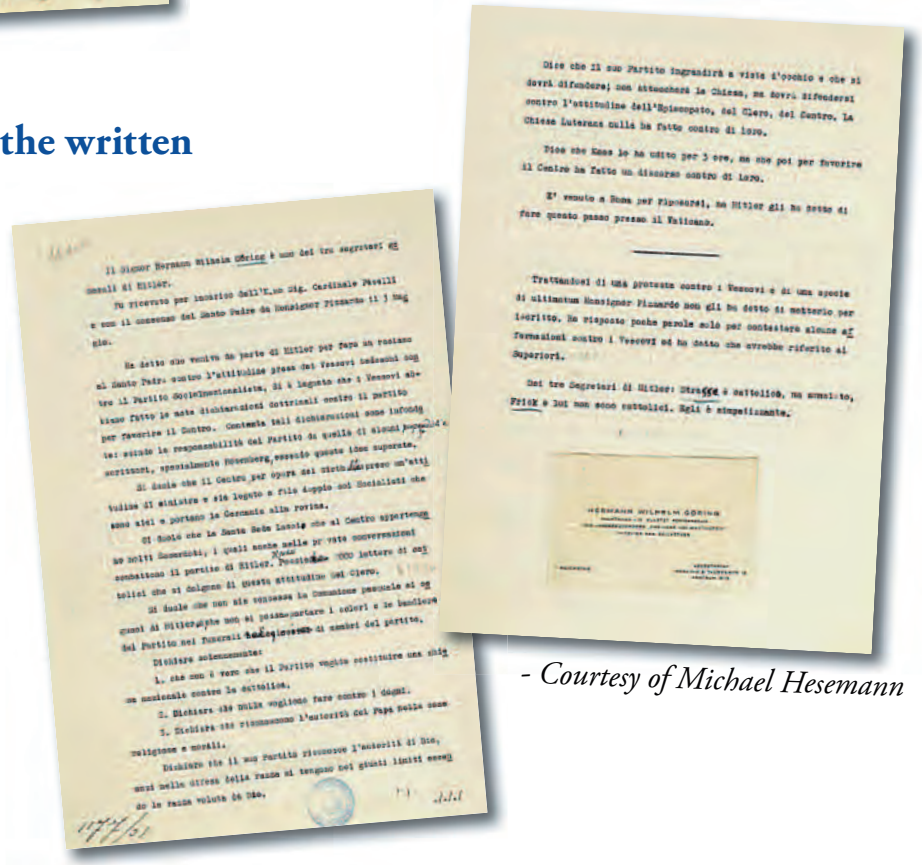


Cardinal Eugenio Pacelli flatly refused to see him and instead sent a low-level priest to speak with him.

quote from Goering's letter, directed to Pacelli

"Your Eminence,
my momentary stay in Rome allows me to ask your Eminence most humbly to receive me. As Chairman of the Board and one of the responsible leaders of the NSdAP and a special friend and trustee of the leader of this party - Adolf Hitler - it is a matter of my heart to talk to Your Eminence regarding the problems of our movement."

Letter of transmittal of the written request of Goring.



- Courtesy of Michael Hesemann

German Bishops order the excommunication of Catholics who join the “Hitler Party” (Nazis)

A chronology of the events that began in 1930:

In September 1930, the Archdioceses of Mainz stated that, because of the incompatibility between the Catholic faith and National Socialism, a Catholic could not be a member of the Nazi Party, and Nazis were excluded from receiving the sacraments.

In February 1931, the Diocese of Munich followed this example, but it was recommended to act according to each unique case.

In March 1931, the Dioceses of Cologne, Paderborn, and the Rhinish Provinces followed with a serious warning that National Socialism was against the faith and full of errors, and they strongly forbade the clergy any cooperation with the Nazis.

In August 1931, the excommunication of all leading members of the Nazi Party was announced. Among the antichristian principles of the Nazis, “racism” was explicitly mentioned. As a result of this condemnation, the Nazis sent Hermann Göring to the Vatican, requesting an audience with Pacelli on April 30, 1931. Pacelli refused but requested Undersecretary Pizzardo to meet the Nazi and note what he wanted.

In August 1932, the German Bishops’ Conference released general instructions regarding the Nazi Party and declared that membership in the party was forbidden. Those who acted against the order were excommunicated. The result was that 84 percent of the German Catholics voted against Adolf Hitler as Chancellor in 1932.

Unfortunately, however, once Hitler was legally elected and a democratically elected government was in place, the German bishops were forced to lift the ban as dictated in Canon Law. All Catholics must obey the elected government, provided obedience does not entail a violation of natural law. The Vatican opinion of National Socialism however never changed.

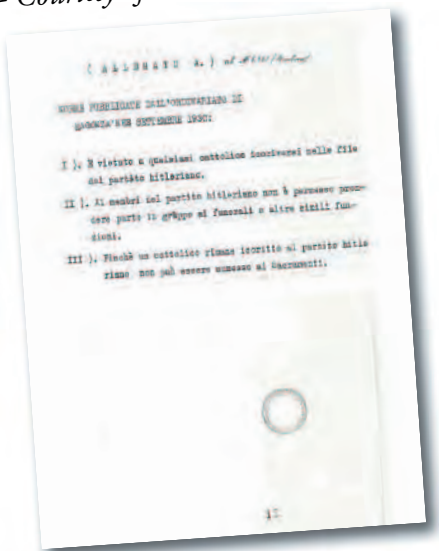
In May 9, 1938, the Vatican sent out instructions to all Catholic universities and seminaries to do everything possible to refute and disprove the main elements of the Nazi ideology. This is essentially the papal “syllabus” against the Nazi racism.

In a March 1939 letter from the American Consul to Cologne, Germany indicated that Pacelli supported the German Bishops’ stand (excommunication) even if it meant the loss of the Catholic youth in Germany, who might follow Nazism and be forced out of the church.

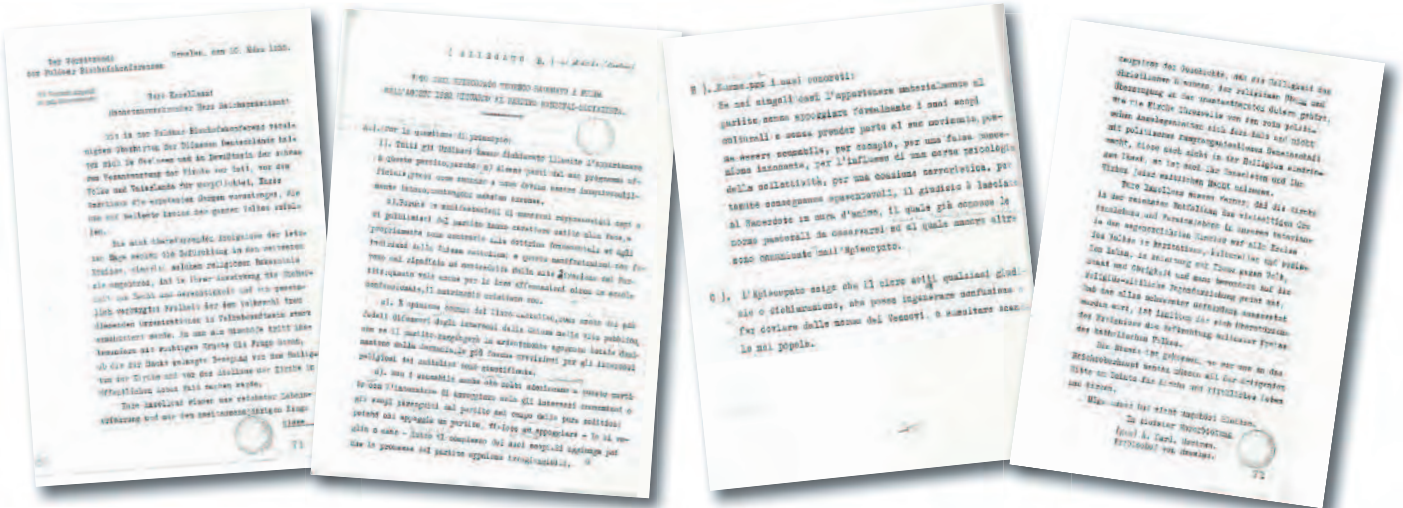
Excommunication of any Catholics who joined the Hitler party, wore the uniform, or flew the flag.

Vatican newspaper article of October 11, 1930, reporting the excommunication orders issued by the German bishops for anyone who joined the "Hitler Party."

- Courtesy of Michael Hesemann



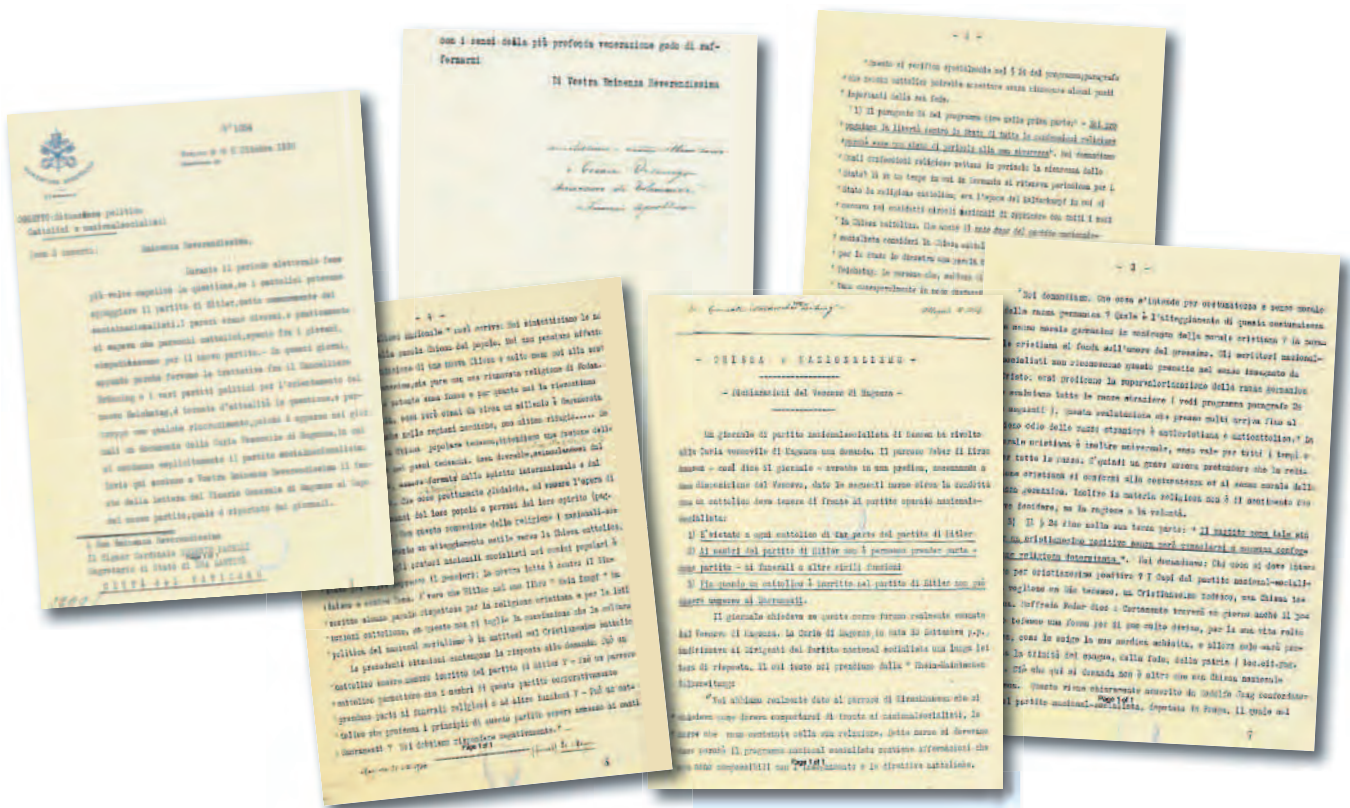
- Courtesy of Daniele Costi



Nuncio to Germany, Archbishop Cesare Orsenigo, transmits to Cardinal Pacelli the orders and conditions of excommunication for anyone who joins the “Hitler Party” or who flies the flag or wears the uniform. They banned these people from partaking in the blessed sacraments, and priests were not permitted to officiate at funerals for these individuals.

May 9, 1938, documents also indicate that Catholic universities must condemn the principles of National Socialism in their curriculum.

A March 1939 letter from the American consul to Cologne, Germany, indicated that Pacelli supported the German Bishops’ stand even if it meant that the youth in Germany would be forced out of the church. (Please see page 28 for the aforementioned letter.)



- Courtesy of Michael Hesemann

This document, in its original German and Italian translation, dated February 12, 1931, is the pastoral instruction of the Archdiocese of Mainz regarding National Socialism and the church. It states:

1. National Socialism in its cultural political program contains heresies because it openly denies or misinterprets important elements of Catholic doctrine and because according to its leaders wants to replace Christian faith with a new ideology . . .

Leading representatives of National Socialism consider race as more important than religion. They deny the revelations of the Old Testament and even the Mosaic Decalogue . . .

What National Socialism calls “Christianity” is not the Christianity of Christ . . .

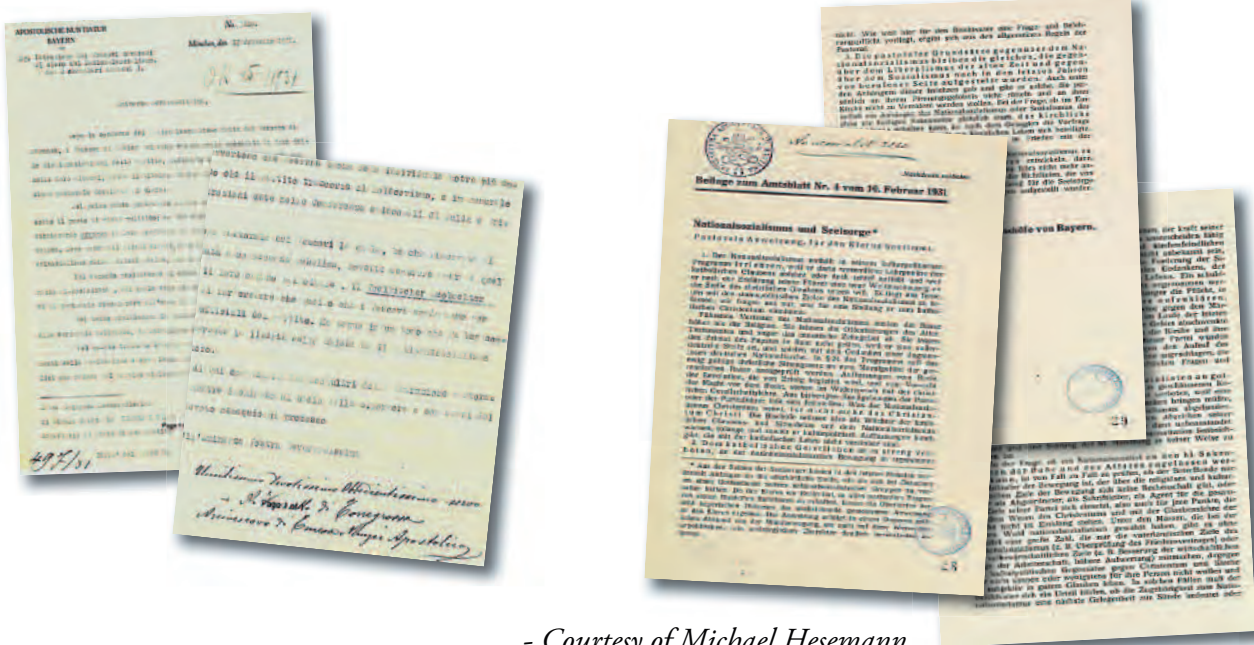
2. It is strictly forbidden for Catholic priests and religious to join or cooperate with the National Socialist movement in any shape or form . . .

3. National Socialists are forbidden now and in the future to participate in religious services when they appear in groups with uniform and flag . . .

4. As to the question of whether a National Socialist is allowed to receive the sacraments of confession and communion, it is recommended to check in each case to determine whether the person in question is just an opportunist who does not care about the religious or cultural political plans of the movement or if he works for the party’s program as representative, editor, or agent . . .

5. The order to excommunicate is not only for all active party members. Nazi racism and Anti-Semitism are named as the most important evidence for a heresy . . .

The letter is an explanation from the Archbishop of Berlin to Cardinal Pacelli.

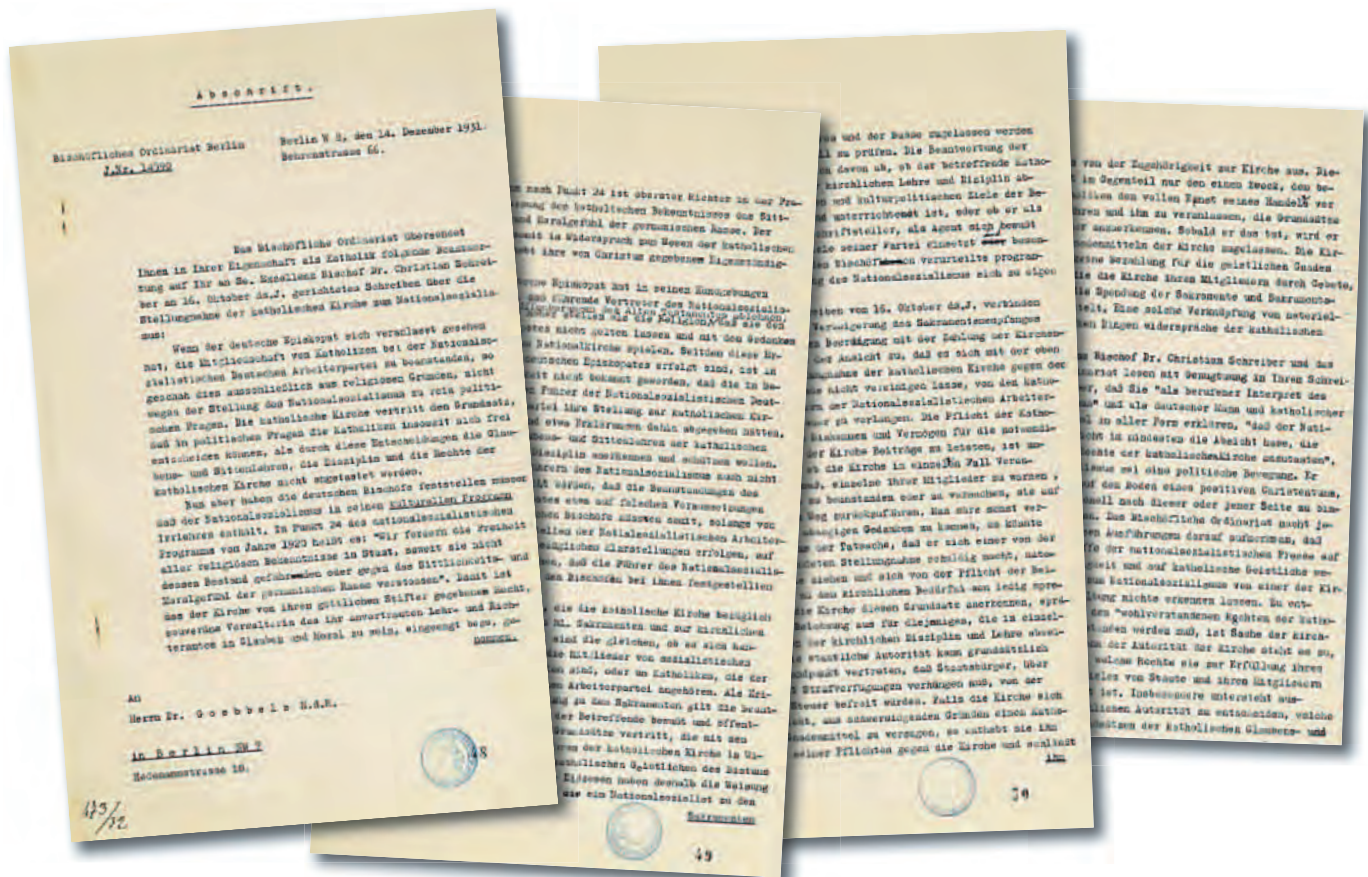


- Courtesy of Michael Hesemann

The response from the Vatican to the complaint by Joseph Goebbels regarding the German Bishops' excommunication.

From the letter to Dr. Joseph Goebbels, who complained about the decision of the German Bishops to refuse the sacraments to Nazis:

The principles which are followed by the Catholic Church regarding the *acceptance* of the Holy Sacraments and Christian funerals are the same whether Catholics are members of socialist or liberal parties or Catholics who are members of the National socialist Worker Party (the Nazi Party). The criterion for acceptance to the sacraments depends upon whether the person represents consciously and publicly ideas and principles which are contradictory to the Catholic faith and ethics.



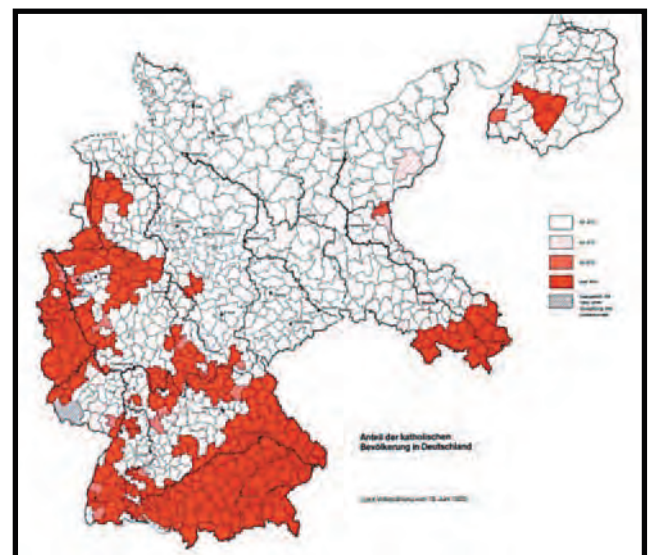
- Courtesy of Michael Hesemann

Catholic electoral statistics in the 1932 election of Hitler as chancellor. Adolf Hitler was opposed by the German Catholics 3 to 1.

Predominantly Catholic Areas		
	Hindenburg	Hitler
Cologne-Aachen	68.4 %	20.3 %
Coblenz-Trier	65.4 %	29.0 %
Upper Bavaria-Swabia	69.1 %	24.9 %
Lower Bavaria	72.3 %	22.8 %

1932 Elections			
Predominantly Catholic Areas			
	Hindenburg	Hitler	Thermann
Cologne-Aachen	68.4 %	20.3 %	11.1 %
Coblenz-Trier	65.4 %	29.0 %	5.6 %
Upper Bavaria-Swabia	69.1 %	24.9 %	6.0 %
Lower Bavaria	72.3 %	22.8 %	4.9 %

Chart indicates Catholic regions of Germany voted against the election of Hitler as Chancellor 3 to 1.



German Catholic organizations published this article three weeks after Hitler came into power, January 1933. It was an appeal “A serious word in serious times.”

Above the red portion of the map of Germany represents the Catholic population, which overwhelmingly voted (3 to 1) against Adolf Hitler as Chancellor in 1932.

From the Catholic newspaper above:

What happened in our country since last year is a national disaster . . . How right those were who asked for the necessary guarantees for the future, shows the latest events. With deep concern we observe the errors introduced into our people. We call it a sin against German unity to call men traitors who shed blood for the Nation just because they voted against Hitler.

On April 8, 1933, Cardinal Secretary of State Eugenio Pacelli, now writes to Nuncio Orsenigo of Germany just after the Nazi takeover and suggests a Vatican intervention against the danger of anti-Semitic excesses in Germany.

Roma 8 Aprile
 Roma 29 Aprile 1933

SECRETARIA DI STATO
 IN SUA SANCTA
 UFFICIO DI STATO
 N. 72

Cardinale Pacelli
 Città del Vaticano

Ricordo Dispaccio N. 915 del 4 Aprile e
 Lotta antisemita da lei in assunto carattere governativo.
 Intervento rappresentante Santa Sede sarebbe equivalente
 processo contro legge governativa. Senza accennare Dispaccio ha
 contenuto del Vangelo; agli ordini esprimere Governo desidero
 cattolici ispirato carità universale. Situazione tanto più
 difficile in quanto episcopato eccelle Ammiraglio Palestrini
 non ha protestato prima contro propaganda antisemita nazista.
 Conferma Rapporto 6929 spedito oggi.

Orsenigo.

8 Aprile 1933

Eccellenza Reverendissima,

Alle possibilità materiali si sono rivolte al Santo Padre per invocare il suo intervento contro il pericolo di eccessi antisemiti in Germania.

Il pericolo è nelle tradizioni della Santa Sede. Egli è la sua universale missione di pace e di carità verso tutti gli uomini, a qualsiasi condizione sociale o religiosa appartengano. Intervenendo subito, ove sia necessario, ai suoi carismatici uffici, il Santo Padre invoca l'Eccellenza Vostra. Non si vedeva se è come più possibile interessarsi di noi senza desiderare.

Proficuo esultare dell'incanto per contrariarsi con questi si rivivono a sinistra etica

di Vostra Eccellenza Rev. Ma
 Servitore

A Sua Eccellenza Rev. Ma
 NUNCIUS GERMANIAE
 Palazzo Apostolico
 BERLINO

- Courtesy of Michael Hesemann

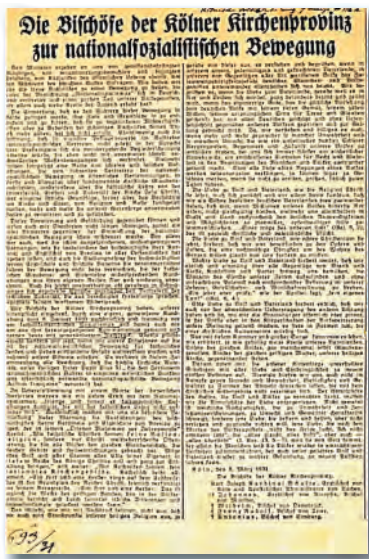
The declaration of the Bishops of the Archdioceses of Cologne (including Archbishop Joseph Cardinal Schulte) on the National Socialist movement:

April 1933



We, the Bishops of the Archdioceses of Cologne remembered our pastoral duties and issued in a collegial round letter on 8 January 1920 a warning against National Socialism, which is hostile toward the Catholics and Communism and we repeat that serious warning today. But it is also our duty when today we warn the Catholics of our dioceses against the dangers for Catholic thinking and life coming from the National Socialist movement . . .

Together with our Bavarian brothers and with deepest seriousness we warn against National Socialism “as long as it stands for cultural political ideas, which are incompatible with the Catholic doctrine.”



Especially we agree with the explanation given for this warning by the Most Eminent Cardinal and Archbishop of Breslaw who in his “Open Warning at the End of the Year” wrote: “Catholic Christians do not know a religion of race but only Christ’s universal revelation which for all peoples means the same belief, the same commandments and the same sacraments . . .”

Cologne, March 5, 1931

Why was the Pope so cautious about making any verbal public protests against the Nazis?

Pope Pius XII was fully aware of the Nazi retaliation following the papal encyclical, *Mit Brennender Sorge*. He learned of the acceleration of the Jewish arrests and the retaliatory inclusion of the converted Jews after Archbishop deJong's homily was read throughout Holland condemning Nazi actions in Holland. Pius XII had smuggled a papal letter of support for the Polish people and Nazi condemnation into Poland to be read throughout the country. The Archbishop of Krakow, Adam Sapieha, burned it, saying that it would bring too many reprisals and "there will not be enough heads to be chopped off if this is read." In fact, the Nuremberg Report documents case after case of retaliation against clergy (Catholic and Protestant) following statements or other agitation against the Nazi regime by the Vatican.

Rather than causing death with grand public gestures that accomplished nothing, Pius used churches, convents, monasteries, seminaries, and the Vatican itself to run a rescue operation for all victims, without any distinction based on race, religion, or nationality. The last thing a rescue operation wants is attention, particularly when it is likely to bring about reprisals against the refugees and rescuers.

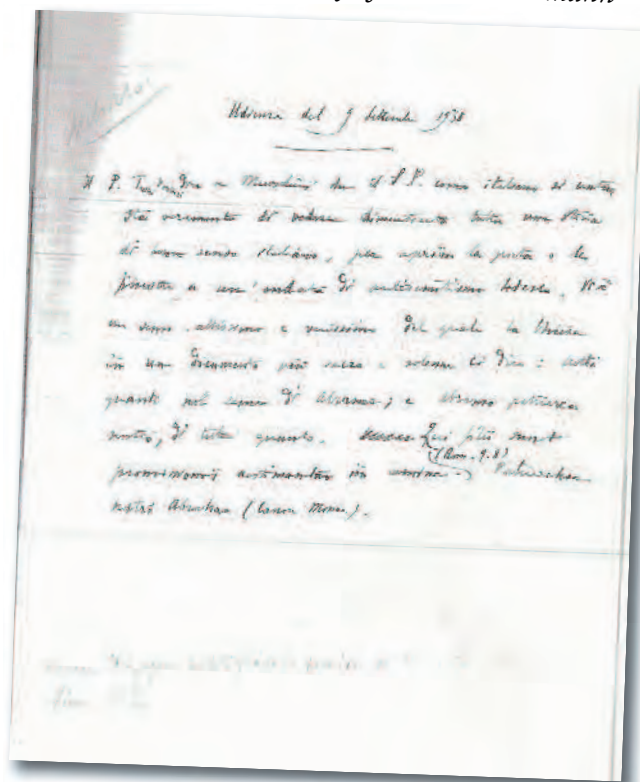
Thanks to Ron Rychlak

– *Hitler, the War, and the Pope*



In a letter dated March 12, 1935, to Cardinal Carl Joseph Schulte, Pacelli referred to the Nazis as "false prophets with the pride of Lucifer."

- Courtesy of Michael Hesemann



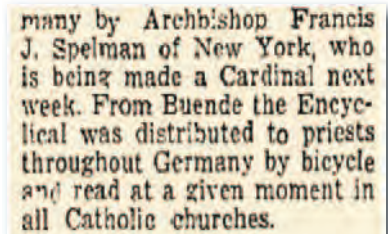
Above, after meeting with Pope Pius XI in 1938, Pacelli writes by hand of his disgust with the recently enacted Italian Racial laws. He says that he is disturbed that the Italian government is importing German anti-Semitism into Italy.

Papal Encyclical from Pope Pius XII, written by Michael von Faulhaber, Archbishop of Munich, and Cardinal Eugenio Pacelli, Secretary of State.

Mit Brennender Sorge (With Burning Anxiety) was one of the strongest condemnations of any national regime that the Holy See had ever published. Michael Cardinal Faulhaber, Archbishop of Munich, wrote the first draft of the encyclical by hand. Secretary of State Pacelli added sections and edited others. The result condemned not only the persecution of the church in Germany but also the neopaganism of Nazi racial theories.

This was the first Papal encyclical ever written in a foreign language. This was written in German and secretly smuggled into Germany and distributed by boys on bicycles.

A shortened version of this encyclical was translated into English and published as follows during the war in a popular anthology of Catholic literature. That version was as follows:



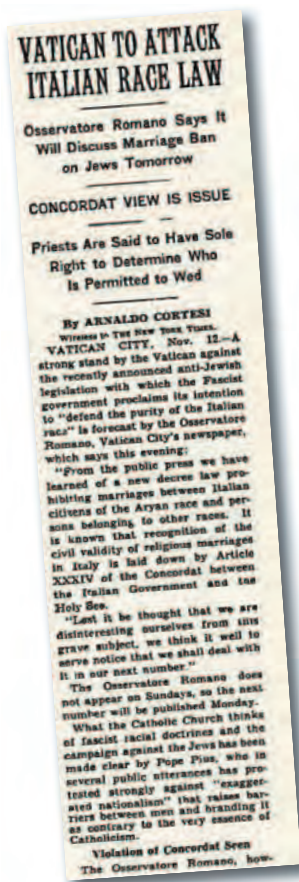
many by Archbishop Francis J. Spellman of New York, who is being made a Cardinal next week. From Buende the Encyclical was distributed to priests throughout Germany by bicycle and read at a given moment in all Catholic churches.

TO THE GERMAN PEOPLE

Whoever exalts race, or the people, or the State, or a particular form of State, or the depositories of power, or any other fundamental value of the human community—however necessary and honorable be their function in worldly things—whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds. Beware, Venerable Brethren, of that growing abuse, in speech as in writing, of the name of God as though it were a meaningless label, to be affixed to any creation, more or less arbitrary, of human speculation. Use your Influence on the Faithful that they refuse to yield to this aberration. Our God is the Personal God, supernatural, omnipotent, infinitely perfect, one in the Trinity of Persons, tri personal in the unity of divine essence, the Creator of all existence, Lord, King and ultimate Consummator of the History of the world, who will not, and cannot, tolerate a rival god by His side. This God, this Sovereign Master, has issued commandments whose value is independent of time and space, country and race. As God's sun shines on every human face, so His law knows neither privilege nor exception. Rulers and subjects, crowned and uncrowned, rich and poor are equally subject to his word. From the fullness of the Creators—right there naturally arises the fullness of His right to be obeyed by individuals and communities, whoever they are. This obedience permeates all branches of activity in which moral values claim harmony with the law of God, and pervades all integration of the ever changing laws of man into the immutable laws of God. None but superficial minds could stumble into concepts of a national God, of a national religion; or attempt to lock within the frontiers of a single people, within the narrow limits of a single race, God, the Creator of the universe, King and Legislator of all nations before whose immensity they are as a drop of a bucket. (Isaiah XI, 15).

Secretary of State Cardinal Eugenio Pacelli authorized this blistering attack on the Nazi's in 1937–38.

This article from *L'Osservatore Romano* corroborates a file at the Vatican Secret Archives, stemming from the Holy See's determination through the latter part of 1937 and into 1938 to continue to criticize the Hitler government publicly, for its continued persecution of the church and its violations of the terms of the 1933 concordat. This is an editorial that was authored by Pacelli at Pius XI's behest, to respond pointedly to certain statements made at the recently concluded Nazi Party rally in Nuremberg in September 1937. Not only was it a strongly worded criticism of Nazi treatment of the church, but also Pius XI instructed Pacelli to have the editorial widely publicized and translated around the world, via the Nuncios and Catholic press in various countries including in the United States.



In French, the Vatican applauds the cardinals who denounce the heresy of fascism and the absurd character of the pagan racist dogma.

— *L'Époque* November 21, 1938



March 3, 1939, the day after Pacelli was elected Pope, a confidential US foreign service letter was sent to Washington by a US diplomat in Germany, reporting the new Pope's views of National Socialism and of Hitler.

“His views, while well known, surprised me by their extremeness. He said that he opposed unalterably every compromise with National Socialism. He regarded Hitler not only as an untrustworthy scoundrel, but as a fundamentally wicked person.” “Hitler was incapable of moderation.” “He supported the German Bishops in their anti-Nazi stand. The risk of losing part of the Catholic youth in Germany, was not as great as the consequences to the Catholic Church in general around the world in surrendering to the Nazis.” (Here, Pacelli is referring to the orders of excommunication issued by the German bishops in the early 1930s, excommunicating anyone who joined the Nazi Party, flew the flag, or wore the uniform.)

The first document, a 1939 U.S. State Department report from Alfred W. Klieforth, the U.S. consul general in Berlin, describes a 1937 three-hour meeting "to discuss the situation in Germany" with Cardinal Pacelli. "He opposed unilaterally every compromise with National Socialism," the report states. "He regarded Hitler not only as an untrustworthy scoundrel but as a fundamentally wicked person. He did not believe Hitler capable of moderation, in spite of appearances, and he fully supported the German bishops in their anti-Nazi stand."

The second document, discovered by Mr. Gallagher among the diplomatic papers of Joseph P. Kennedy in the John F. Kennedy Presidential Library, has been out of sight for 65 years.

THE FOREIGN SERVICE
OF THE
UNITED STATES OF AMERICA

AMERICAN CONSULATE
Cologne, Germany,
March 3, 1939.

Confidential.

Dear Moffat:

Even at the risk of duplication from other sources, may I transmit to you the following information concerning the new Pope.

I knew Pacelli in Berlin when he was there as Papal Munio. Two years ago when I was in Rome on a holiday, I found theistine Chapel closed on the only day I was free to see it. I appealed to Pacelli, then Cardinal Secretary of State for special permission to see the Chapel. I got the permission but I did not see the Chapel after all as the Cardinal detained me for three solid hours and we discussed the situation in Germany.

His views, while they are well-known, surprised me by their extremeness. He said that he opposed unalterably every compromise with National Socialism. He regarded Hitler not only as an untrustworthy scoundrel but as a fundamentally wicked person. He did not believe that Hitler was capable of moderation and in spite of appearances would end up in the camp of the left-wing Nazi extremists when he began his career. He told me that he supported the German Catholic bishops in their anti-Nazi stand. The risk of losing a large

Jay Pierrepont Moffat, Esquire,
Chief of the Division of
European Affairs,
Department of State,
Washington, D. C.

- 2 -

part of the Catholic youth in Germany, he said, was not as great as the consequences to the Catholic Church in general throughout the world in surrendering to the Nazis. At that time -- it was two years ago -- he did not want the German Catholics to do more in their opposition than to practice their religion openly and devoutly but, he added, "if the time comes, and there is no way out of the dilemma, they (the German Catholics) will know how to grasp stronger measures". Pacelli never gave me the impression of being a "peace at any price advocate".

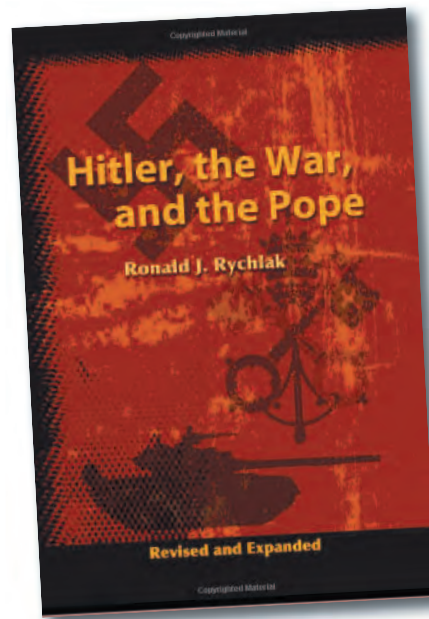
He was formerly in favor of the Bavarian monarchist movement which plans to unite Bavaria with Austria under the reign of a monarch. He always believed that a strong Federal Germany was a real danger to the peace of Europe, and hence to the Church. He liked the German people and appreciated their good qualities but feared them as a strong united nation regardless of the circumstances.

Pacelli, too, was prominent in the Vatican's Russian policy. It was in this connection that I first learned to know him. At that time, I was working on Russian affairs. He ordained priests and even a bishop in his private chapel in Berlin, whereupon they left incognito for Soviet Russia. Their mission was to train and ordain priests in Soviet Russia. He was responsible, too, for a private college in Berlin for the preparation for the Catholic priesthood of Russians, formerly members of the Russian orthodox church. The Church plans to use them in Russia when "Der Tag" comes along. A good many starved Russian ex-officers and nobles were enlisted, not only in Germany, but in other European countries. Among them is a Prince Obelensky, a distant connection of Mrs. Klieforth's. Pacelli's early anti-Communist slant seemingly trained him for his later anti-Nazi one.

With my greetings and best wishes, I am,
Very sincerely yours,
Alfred W. Klieforth
A. W. Klieforth
American Consul General

In the spring of 1940, there was a group of German generals who wanted to oust Hitler and make peace with the English.

Needing a way to communicate with the Allies (mainly the British), they approached Pope Pius XII. Not only did he help with the negotiations, but also he actually went so far as to inform the Allies about German troop movements. There are, however, no documents on this in the Vatican's published collection. The documents were found only in the British archives. During Pius XII's pontificate, and particularly during the war, important matters were not recorded on paper.



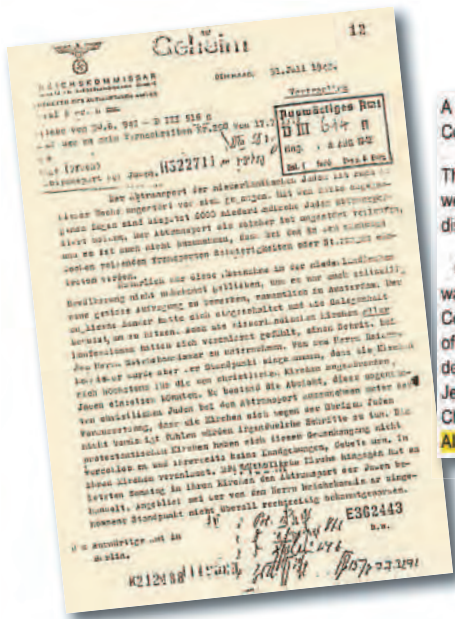
– Written by Ron Rychlak
Hitler, the War, and the Pope

“Customarily the most deliberate of men, Pius XII on this occasion made up his mind with little of any hesitation.” Deutsch at 120.

Congregation for the Causes of Saints, Positio, appendix 25 at 271. See also Jacques Nobécourt, *Le Vicaire et L’Histoire 194* (Paris, 1964)

An very good account of this whole matter can be found in Conway, *The Vatican, the Nazis and the Pursuit of Justice*.

Internal Nazi report, July 31, 1942, of the arrest of the Dutch Jews where it states that only the Roman Catholic Church protested.



A SECRET Nazi document about the deportation of the Dutch Jews, dated July 31, 1942, written by the Reichs Commissary for the Netherlands: "re. Deportation of the Jews"

The deportation of the Dutch Jews happened quietly this week. With the trains of today, until now 6000 Dutch Jews were transported. The Deportation took place without any disturbance, and we don't expect any problems or disturbances for the transports in the following weeks.

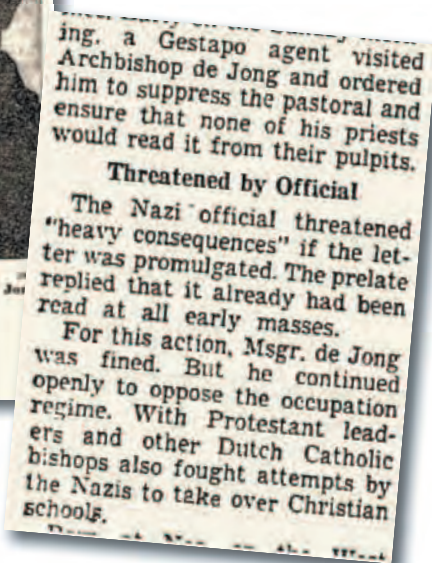
Of course this measure could not remain unknown to the Dutch population, and for some time a certain excitement was noticed, namely in Amsterdam. (...) Also the Dutch Churches of all confessions felt urged to contact the Commissary of the Reich. The Commissary of the Reich took the position that the Churches could only act in favour of the Jews belonging to the Christian Churches. It was intended to exempt the so-called Christian Jews from the deportation under the condition that the Churches do not take any steps to interfere with the deportation of the other Jews. The protestant Churches did not refuse this thought and did not call for demonstrations, prayers etc. in their Churches. **Only the Catholic Church spoke about the deportation of the Jews in their Churches on last Sunday.**

Allegedly the position of the Commissary of the Reich was not noted everywhere at that point.



The New York Times
SEPTEMBER 8, 1955

July 31, 1942, Archbishop deJong of Utrecht wrote a powerful denunciation of the deportation of the Dutch Jews in his homily to be read throughout Holland. Commissioner General Schmidt's reactions to his remarks were to accelerate the arrests and to arrest the converted Jews first.



Because of this virulent Nazi reaction to the archbishop's condemnation, Pope Pius XII burned his statement. He stated that if forty thousand Jews were killed from the remarks of an archbishop, then surely two hundred thousand would be killed with the remarks of a Pope. His secretary, Father Leiber, asked why he was not saving the statement for later delivery. The Pope responded that he feared his speech would fall into the hands of the Nazis and result in more deaths.

— From the memoirs of Sr. Pascalina Lehmert

Examples of some the statements from Pius XII about National Socialism and the Nazis:

- 1921** “Just as [Bavarians] were seduced during the revolution . . . into the extremes of Bolshevism, so now other non-Bavarian elements of entirely opposite persuasion have likewise thought to make Bavaria their base of operation.”
- 1923** (letter to Rome warning of) “Right-wing radicals” and “Followers of Hitler”
- 1935** (letter to Cardinal Carl Joseph Schulte) referring to the Nazis as “false prophets with the pride of Lucifer.”
- 1938** (repeating the words of Pope Pius XI) “Mark well that in the Catholic Mass, Abraham is our Patriarch and forefather. Anti-Semitism is incompatible with the lofty thought which that fact expresses. It is a movement with which we Christians can have nothing to do. No, no, I say to you it is impossible for a Christian to take part in anti-Semitism . . . Spiritually, we are all Semites.”
- 1941** (in the presence of Nazi officers) “You are a young Jew. I know what that means and I hope you will always be proud to be a Jew! [raised voice] My son, whether you are worthier than others only the Lord knows, but believe me, you are at least as worthy as every other human being that lives on our earth! And now, my Jewish friend, go with the protection of the Lord, and never forget, you must always be proud to be a Jew!”
- 1942** (radio address on the outrage of) “Hundreds of thousands who, through no fault of their own, and solely because of their nation or race, have been condemned to death or progressive extinction.”
- 1944** “For centuries, Jews have been unjustly treated and despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers. They should also be welcomed as friends.”
- 1944** “As for those who have taken advantage of the war to commit real and proved crimes against the law common to all peoples, crimes for which supposed military necessity may have afforded a pretext but could never offer an excuse—no one, certainly will wish to disarm justice in their regard.”
- 1945** “To those who allowed themselves to be seduced by apostles of violence, who are now beginning to waken from their illusions, shocked to see where their servility has led them, there remains no way of salvation but to forswear once and for all the idolatry of absolute nationalism, the pride of race and blood, the lust for mastery in the possession of the world’s goods, and to turn resolutely to a spirit of sincere brotherhood, founded on the worship of the divine Father of all men.”
- 1945** “National Socialism really was . . . the arrogant apostasy from Jesus Christ, the denial of His doctrine and of His work of redemption, the cult of violence, the idolatry of race and blood, the overthrow of human liberty and dignity.” He also referred to the “satanic specter” of Nazism.
- 1945** (To an audience of Jewish people) Pius referred to Nazism as one of “those ideas which history will list among the most deplorable and dishonorable travesties of human thought and feeling.”

1945 “This church does not belong to one race or to one nation, but to all peoples.”

1946 August 3, 1946—Addressing an Arab delegation seeking Pius XII take sides against the establishment of the Jewish State of Israel, Pacelli states, “Just as we have also several times in the past condemned the persecutions that a fanatical anti-Semitism unleashed against the Hebrew people. We have always observed this attitude of perfect impartiality in the most widely varied circumstances, and we intend also to hold ourselves to it in the future.”

Religion: Vatican versus the Nazis

TIME

Monday, Apr. 14, 1941

Religion: Vatican v. the Nazis

Catholic resistance to the Nazis both inside Germany and at the Vatican waxed outspoken last week.

First the Vatican newspaper *Osservatore Romano* published the vigorously anti-Nazi Lenten pastoral of the Most Rev. Conrad Gröber, Archbishop of Freiburg, which German authorities had suppressed. “The schism of the German people is undeniable,” the prelate declared, adding that instead of bringing unity the war has made the exclusion of confirmed Catholics more evident. And then he bade his flock reject passive resignation as against “conscience and ... the example of Christ” and urged them to resist Nazi efforts to teach their children anti-Christian doctrines.

Next *Osservatore* published a homily by militant, anti-Nazi Michael Cardinal von Faulhaber, Archbishop of Munich, which assured German Catholics that only the Pope’s desire to appear neutral had restrained him from more vigorous expression of his “profound unhappiness” over the situation in Germany. Simultaneously the Vatican let it be known that the Pope had lately made several spirited protests through his Berlin Nuncio over Germany’s renewal of Catholic persecution.

Then the Vatican radio swung into action, declaring that Nazis were set to establish a new church in Germany entirely independent of Rome and recalling Nazi Mystagogue Alfred Rosenberg’s denunciation of Roman Catholicism as a “Mediterranean Jewish myth.” Later the Vatican broadcast that all Germans expressing a desire to become priests are liable to internment, that convents and monasteries have been closed all over Germany, that priests have trouble in ministering to soldiers and are liable to expulsion from their parishes at the slightest pretext.

In a seeming effort to undercut the effect of these charges, the Nazis countered with the proud assertion that a new Catholic prayer book for the first time includes special war prayers, including one for “victory in the German struggle for liberty.” But Dr. Goebbels’ Propaganda Ministry slipped up, missed the obvious inference—that for the 19 months of World War II Germany’s Catholics have been praying for peace, not for victory.

- Courtesy of Michael Hesemann

Find this article at: <http://www.time.com/time/magazine/article/0,9171,932234,00.html>

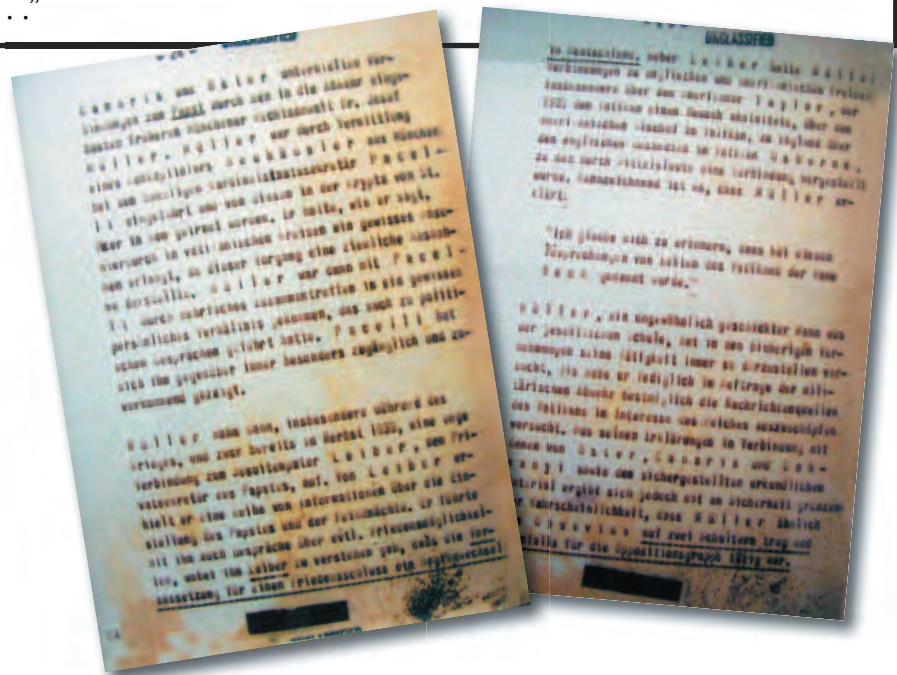
Below is an internal Gestapo report of the now infamous Valkyrie assassination attempt on Hitler's life, wherein the report specifically names Eugenio Pacelli as a co-conspirator to the plan to kill Adolf Hitler.

The Kaltenbrunner Report to Adolf Hitler, dated November 29, 1944, describes the failed July 20, 1944, plot in detail. The Pope is named as a co-conspirator with his secretary, Father Leiber. This was in fact true, since the Pope would not intervene to negotiate peace with the allies unless Hitler was removed. There are reports of secret meetings in the Vatican itself to plan the elimination of Adolf Hitler.

- Courtesy of Michael Hesemann

TRANSLATION

“Canaris and Oster (German Counterintelligence Admiral and General, both key persons of the German military resistance and the Operation Valkyrie) were in contact with the Pope (Pius XII) through the former Munich lawyer Dr. Josef Mueller who was made an agent of the Counterintelligence. Mueller, through Monsignore Neuhaeusler, was introduced to the former Cardinal Secretary of State Pacelli and was married by him in the Crypt of St. Peter's. Since this was quite an exception, he had a certain reputation in Vatican circles. Mueller then met Pacelli several times and built up a good personal relationship which was used for political conversations. Pacelli was always especially open and kind to him. Mueller then, during the war and already in the fall of 1939 contacted the Jesuit Father Leiber, the personal secretary of the Pope. From Leiber he received a lot of information on the position of the Pope and the enemy powers. He also talked with him about a possible move toward peace, when Leiber made clear to him that the condition for a negotiation about peace is a regime change in Germany. Through Leiber, Mueller came in contact with English and American circles, especially with the American Taylor . . .”



Confidential OSS documents (the forerunner of the CIA) report the link to the Pope's involvement with the attempt to kill Hitler through Fr. Georg Leiber on August 18, 1944.

American Intelligence and the German Resistance to Hitler (1996, Westview Press)

furnished to me in advance, the fact that participants who were just as prominent (possibly those who were eastern oriented) were not mentioned makes me think that 512 had no knowledge of this development before he returned.
This appears to be the most probable answer to your query rather than a change in the policy or mentality of Becky-Leper [Beck-Goerdeler] and their group.

Document 65 • 18 August 1944
Report by OSS Rome: An Interview with Father Georg Leiber in the Vatican¹

CONFIDENTIAL

Subject: Interview with Father Georg Leiber, Professor at the Papal Universities Gregoriana, Piazza della Pilotta, Rome, 18 August 1944

I. Biographical Details
A Jesuit of Bavarian origin, Father Leiber was teaching in the Theological Faculty of the University of Munich when Cardinal Pacelli, as Papal Nuncio to Germany, visited Bavaria. Pacelli was so impressed with Father Leiber's ability that he took him on his staff as private secretary. Father Leiber remained with him ever since, working apparently in intimate contact with the Cardinal Secretary of State and since his elevation to the rank of Cardinal Secretary of State, Father Leiber's official position is that of Secretary to the Pope, whom he sees almost daily. (The Austrian Office) considers Leiber to be the most important contact point in the Vatican.

The Background of the Attempt on Hitler's Life
Although he has not been in Germany since 1932, Father Leiber has unusual sources of information on the history of conspiracies against the Nazi regime. According to his own account, the conspirators almost invariably kept him informed of their activities, in an effort to find out the Pope's reaction to their designs.² Father Leiber identifies three distinct plots during the years preceding the assassination attempt of last month. On this fourth effort, he has practically no information, since in this case the conspirators evidently did not care to take him into their confidence.

1. Winter, 1939-1940. The first major plot against the Nazi regime was organized under the leadership of General von Halder [Halder] during the period just preceding the Norwegian campaign.³ The conspirators, who were primarily members of the German nobility, hoped that the expedition against Norway would fail and thus give them an opportunity to carry out their designs. In the process of the campaign, the conspiracy evidently evaporated. Furthermore, von Halder [Halder] had compromised his own position by some indiscretion which was leaked out through Switzerland. The chief weakness of the whole conspiracy seems to have been its lack of support from the generals, who still remained loyal to Hitler.

2. February, 1943. The next effort, which resulted directly from the Stalingrad disaster, was far more serious and extensive in the support it obtained. Its leader was General Ludwig Beck, and its civilian adherents included Lobe, former Social-Democratic President of the Reichstag,⁴ Goerdeler, former mayor of Leipzig, and von Hassel [von Hassell], former German ambassador to Italy.⁵ A large range of support including all political elements under the Weimar Republic except the extreme Right and the extreme Left. Adenauer, former Centrist mayor of Cologne, refused to join the movement, since he believed that the Nazi regime was here to stay.

3. Between 1939 and 1943 the Catholic lawyer Josef Müller had been Leiber's chief contact in the German opposition. Through Müller he was in touch with oppositional circles in the Abwehr, including Hans Oster and Hans von Dohnanyi, but also with the theologian Dietrich Bonhoeffer. After the arrest of Müller, Bonhoeffer and Dohnanyi, Father Leiber got his information on the German resistance through Hans Bernd Giseviert.

4. An invasion of Norway had been contemplated by Admiral Raeder and Hitler as early as October 1939. The actual invasion started in April 1940.

5. Through Social Democrats Wilhelm Leuschner and Julius Leber, Paul Lobe came in touch with the resistance circle around Carl Goerdeler in 1933. After 20 July 1944, he was arrested and taken to a concentration camp in Silesia.

6. Ulrich von Hassell who had been ambassador in Rome from 1932 to 1938 was a conservative member of the opposition. He was mainly in contact with General Ludwig Beck, Carl Goerdeler and Johannes Popitz.

1. NA, RG 226, Entry 136, Box 16. This interview, 2077th Regiment OSS, was forwarded on 28 August 1944. Langer: Hughes was at the time working with the bulk of the OSS in the Vatican.
2. Le, Vatican University.

THE PALESTINE POST
JULY 27, 1944

Vatican Peace Feelers Rumoured
By ELEANOR PACKARD
U.P. Correspondent

VATICAN CITY, Wednesday
Well-informed Vatican observers are still convinced that the Holy See is sending out peace feelers based on the possibility of a new German Government.

The Vatican has not denied that the Pope is interested in taking advantage of events in Germany to promote peace if possible. The Papal authorities have merely denied that His Holiness is using Archbishop Francis J. Spellman of New York to transmit Germany's peace proposal to the Allies.

The New York Times
DECEMBER 31, 1965

A Pius Role in Plot On Hitler Reported

By LAWRENCE E. DAVIES
Special to The New York Times

SAN FRANCISCO, Dec. 30
A cloak-and-dagger story in-

- Courtesy of William Doyno Jr.

Why Did the Church Lift the Excommunication Ban?

By Michael Hesemann

The church tried everything humanly possible to prevent the political takeover of the Nazis. But once Hitler was in power, the situation changed. He was the legal head of the state. He did not come in power by a coup d'état, but by a free election in a democratic state and the coalition with other political parties. To call for resistance at that period of time would mean to fight against the state itself. The German Catholics very well remembered the “Kulturkampf” of the Bismarck era and knew they would only lose. Also, only a few Catholics would sympathize with a radical opposition, as that would put at risk their property and status. The church had to prevent the worst. So they had to find a way to come in terms with the Nazis.

Indeed, many skeptical Germans believed that once Hitler is in power, he would “slow down” and moderate. Others thought that he was the “minor evil,” compared to Communism. And Hitler did everything to create this illusion. Indeed, in his speech at the Reichstag on March 23, 1933, he declared: “The National (Nazi) government views the two Christian confessions as the most important factors in the preservation of our national identity. It will respect the existing treaties and will not touch their rights. It expects, on the other side, that the work in the national and moral uplifting of our people, which is the main mission of this government, will find the same tolerance . . . Also the government of the Reich, which considers Christianity the unshakeable foundations of the moral and orderly life of our people, would highly appreciate to maintain and improve our friendly relations with the Holy See.”

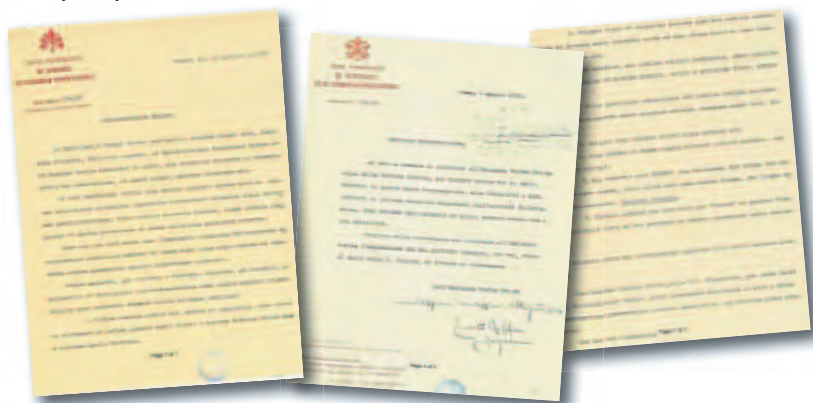
The result was that the German bishops lifted their ban. Cardinal Faulhaber explained: “The Chancellor of the Reich is in favor of the Church. He is the governmental authority we have to respect” (according to St. Paul: “All governmental authority was set in power by God.”).

Pacelli was angry about their decision, but he had to accept it, since it was a decision of the (responsible) German bishops' conference.

History tells us that this ultimately was a mistake but one that could not be predicted. However, the church never changed its opinion of National Socialism as proven by the following instructions on the syllabus used in Catholic educational facilities.

Although the legal requirement to follow the duly elected government in Germany forced the lifting of the restrictions applied by the German bishops in 1930, the following documents prove that the attitude of the church never changed. The following letters from April and May 1938 are instructions to all Catholic universities and seminaries to do everything possible to refute and disprove the main elements of the Nazi ideology. Here is essentially the papal “syllabus” against the Nazi racism:

This is a call to fight “against the outrageous defamations and dangerous doctrines . . . which spoil the mind and uproot any true religion . . . the absurd dogma that . . . the power of the race and the purity of the blood has to be protected and preserved by any means . . . that from the blood, which determines the nature of a race, all spiritual and moral characteristics of man arose . . . that it is the main point of education to . . . fill the mind with glowing love to its own race . . . that religion is subordinate to the racial law . . .”



TRANSLATION Courtesy of Michael Hesemann

Very Reverend Sir,

On this Christmas vigil, near the end of the year, the August Pontiff, happily ruling, spoke with deep pain to their Eminences and to the Prelates of the Roman Curia about the grave situation of the Catholic Church in Germany, known by everybody.

What oppresses His Holiness the most are the calumnies and the feral doctrines, falsely sold as science everywhere so as to pervert the minds and to eradicate the true religion.

Hence the admonition of this Sacred Congregation for the Studies to Universities and Faculties in order for them to stay vigil and to defend the truth with the utmost strength against manifest errors.

Henceforth the professors, with all their force, should use their arms in biology, history, philosophy, apologetics and juridical-moral disciplines to denounce and combat these utterly absurd dogmas:

1. Human species differ in their nature, forever and without change, so much so as the last one is far away from the superior of the human race as the race of inferior.
2. The vigor of the race and the purity of blood must be preserved and promoted with every reason.
3. From the blood, that is given in every race, comes all intellectual and moral capacity, like a perennial spring.
4. The ultimate scope of every education is to cultivate the race and to have the deepest love for it, as the highest good.
5. Religion must come after race, and it has to adapt to it.
6. The very first law of all juridical order is the instinct of the race.
7. Nothing exists but the KOSMOS, or the universe, the living being; all other things, including mankind, are nothing less than a different form of the living universe.
8. Every single man doesn't exist but for the "State" and because of it; and whatever right bestowed to him is graciously given by the State.

Who knows best can add to the list.

The Supreme Pontiff, Head of this Sacred Congregation, is absolutely sure that you, Very Reverend, will do every effort so that these instructions will be carried out completely.

With every consideration,

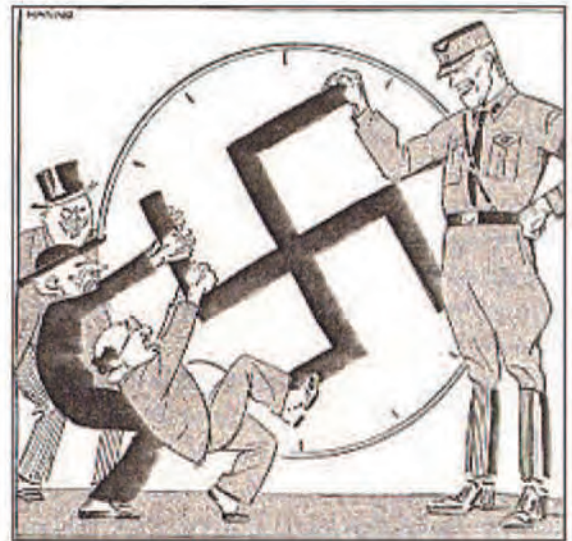
Ernesto Ruffini

Secretary ————— *The Catholic Church, Pacelli's Attitude Toward National Socialism, the Nazi Regime and Adolf Hitler* —————

NAZI ATTITUDE
TOWARD PACELLI,
THE CATHOLIC CHURCH,
AND POPE PIUS XII

Nazi Propaganda Against Pius XII

All these cartoons show that the Catholic Church, especially Pacelli, defended the Jews against the Nazi persecution and propaganda and was displayed to be an “instrument of the Jewish/Bolshevist conspiracy”! Without an audible defense of the Jews from the side of the church, such a counterpropaganda would have never been necessary.



"We killed him, we mocked him, but his Church still likes us."



- Courtesy of Prof. Ronald Rychlak



Nazi Propaganda Against Pius XII



Homily: “Heavy stuff from the Reverend today! When he used to preach with love about the Jews, you don’t believe with how much hate he can curse about the Nazis.”

“Let the Children”—“We shall not kill Hitler, but we may and shall pray that the good God takes this man from Earth soon.”

(“Der Stürmer,” Nr. 46, 1936)

(SS Magazine *Das Schwarze Korps*, May 21, 1936)



“Hard on hard— . . . and what happens when the ‘Osservatore’ defends the Jews” (on the door is written “Racial Doctrine”)

– (“Das Schwarze Korps,” August 11, 1938)

Nazi Propaganda Against Pius XII

- Courtesy of Michael Hesemann



“The Jews are the chosen people, Halleluja—Salvation comes from the Jews, Halleluja”

(“Der Stürmer,” Nr. 49, 1936)



A cartoon of Pacelli:

“Hand in Hand. Some Bishop forgot, but the Bible simply wrote: If the bad guys call you, well, don’t follow them.”

(“Der Stürmer” Nr. 2, 1939
—one month before his election as Pope)



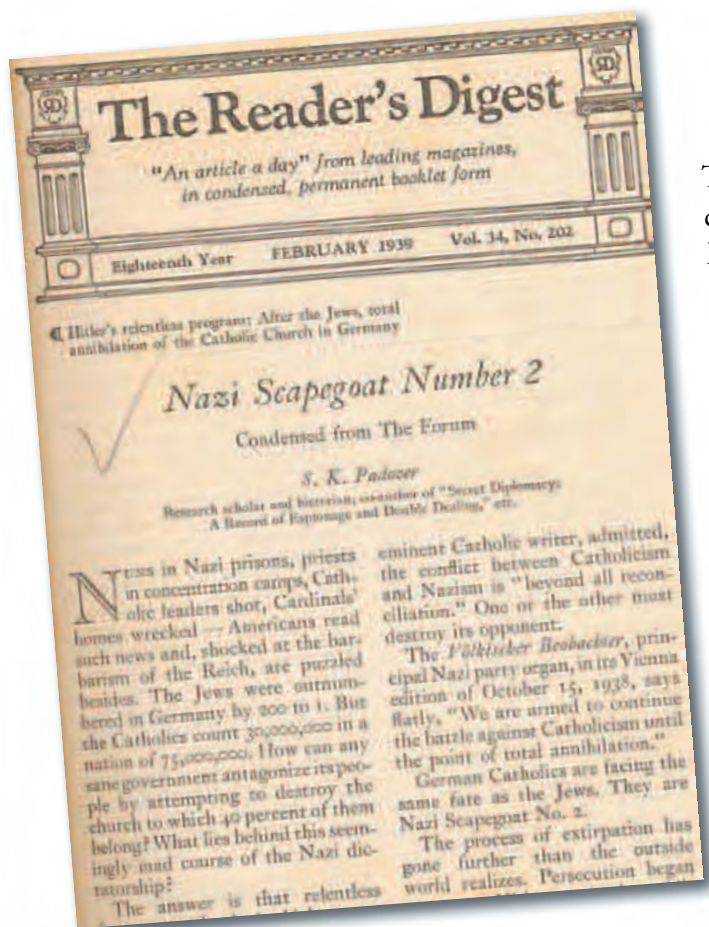
“The Jews are our doom”—“Priests and bad Priests—A letter of an old SA-Man”

Cartoon: “In the Sign of Judah” Pacelli holding a parchment “Inquisition,” standing on the Star of David, with the sign of Communism in the background.

Subtitle: “What comes from Jews corrupted the World, Cultures and Peoples died from it.”

(“Der Stürmer”)

The page one article in the February 1939 issue of *Reader's Digest* explained the situation in Germany for the Catholic Church on the verge of World War II. Entitled "Nazi Scapegoat Number 2," it painted an ugly picture that too many modern commentators have forgotten:



There were 407 German priests sent into a concentration camp (mostly Dachau); 107 were killed there. Sixty-three further priests were executed or killed elsewhere.

They occupied Poland; 4 bishops; 1,996 priests; 113 monks; and 238 nuns were killed. In the death camps, further 3,642 priests; 720 monks; and 1,117 nuns were killed.

(Source: Michael Hesemann, *Der Papst, der Hitler trotzte*, p. 160 f.)

At the trial of Major German War Criminals sitting at Nuremberg, Germany May 14 to May 24, 1946, the following testimony demonstrates that the Nazis renounced Christianity and their Christian faith, beginning with the Hitler Youth.

During these proceedings this testimony was given with regard to the attitude of National Socialism toward organized religion. This exchange deals with the songs taught to the Hitler Youth:

MR. DODD: Well, I thought perhaps we could say, anyway, that in 1935 this sort of thing was going on and perhaps save some time. Would you agree to that? They were singing songs such as, "Pope and Rabbi shall yield, we want to be pagans again" and that sort of business. Are you familiar with that? Do you know that kind of thing that came to the attention of the Minister of Justice from the prosecuting authority in Baden.

VON SCHIRACH: No.

MR. DODD: Do you know that they sang a song published in the songbook "Blut und Ehre," a song saying, "We want to kill the priest, out with your spear, forward; set the red cock on the cloister roof." You know that old song?"

VON SCHIRACH: That is a song dating back to the Thirty Years' War and sung by the youth movement for many, many years, even before the first World War.

MR. DODD: I know, you have told me that before. I am trying to cut that down. Will you agree that your people were singing it in 1933, 1934, and 1935, to the extent that when clerics objected they were subjected themselves to the prosecuting authorities for interfering and criticizing? That is how important it was.

VON SCHIRACH: I know, as I have already said, that this song dates back to the Thirty Years' War. It was sometimes sung by young people in the years 1933-1934. I tried to abolish this song, but I cannot give you any information as to special complaints which were lodged about it.

MR. DODD: I do not think that we have made clear that these songs were put out in a book which you published for the Hitler Youth to sing in these days. Do you agree to that?

VON SCHIRACH: I think it is possible, as for many years this song was included in every collection. It is a song which appeared in the first songbooks of the Wandervogel movement in 1898.

MR. DODD: I am not really interested in the history. All I am trying to establish is that in your songbook for your young people this song was present, that it was sung, that when the Church people complained, they were subjected to the prosecuting authorities for complaining.

VON SCHIRACH: I must dispute the last point.

MR. DODD: Well, I will have to put this document in.

It is Number 3751-PS. These are extracts from the diary of the prosecuting authorities, the diary of the Minister of Justice. And that becomes USA-858.

Now, the very first entry that is shown to you is a note from the diary of the Minister of Justice on the Catholic Vicar Paul Wasmer concerning criminal proceedings against him, and it is a question of whether a penal

sentence should be proposed by Rosenberg because of libel. The vicar in his sermon cited a song being sung by young people. I quoted a few words of it a moment ago about "Pope and Rabbi shall yield, out with the Jews," and so on. The Minister of Justice in his diary goes on to say that this Catholic vicar also quoted from "the little book of songs published by Baldur von Schirach" a verse with the following text:

**"To the Lord in Heaven we'll surely say
That we his Priest would gladly slay."
and so on:
"Out with your spear, forward march."**

And he further quoted you as saying, "The path of German youth is Rosenberg." Now, that is what he got into trouble for doing, and I am asking you-and all I did ask-is if you won't admit that people who criticized the use of this kind of stuff by your young people under your leadership were subjected to possible, and in many cases actual, prosecution? You see, you told the Tribunal yesterday that you never did anything directly to interfere with the Church, Catholic or Protestant.

VON SCHIRACH: The song quoted, which has the refrain "Kyrieleis," which in itself shows it is a very old song...

MR. DODD: May I interrupt you to say . . .

VON SCHIRACH: . . . may possibly be included in the songbook "Blood and Honor." I am, of course, unaware that a clergyman was prosecuted for criticizing it. That is something new which I learn for the first time.

MR. DODD: All right. Look at Page 192 of that same diary, and you will see where the Archbishop of Paderborn reported the incident of 12 May. In this case he was asking that something be done to stop this sort of thing, and there is a rather nasty little song there about a monk and a nun, and so on, which your young people were singing; and then it goes on to say what happened to the Archbishop when he came out into the square and what the Hitler Youth did, what names they called him, and it says there were seven Hitler Youth leaders from outside present in that city that day and they were in civilian clothing. Do you mean to say you never heard of these things?

VON SCHIRACH: I know of this incident. I called the competent leader of the area, Langanke by name, to account for this. I had a good deal of trouble in connection with the incident. I shall therefore ask my counsel to question the witness Lauterbacher, who then held the rank of Stabsfuehrer and is acquainted with the details. Some lines of the song you quoted just now caused a good deal of violent feeling among the population at the time-some of those lines are quoted here-on account of the foreign currency racketeering indulged in by some clergymen. That is why this satirical song was sung.

I should like to say in conclusion that I thoroughly and obviously disapproved of the attitude of these youth leaders. The whole affair is, as I have already said, one of those incidents dating back to the years when I had to take into my organization an enormous number of youths from other organizations and with an entirely different intellectual background.

MR. DODD: All right, turn to Page 228 of that diary, and you will see where a Chaplain Heinrich Mueller and a town clergyman Franz Ruemmer were under suspicion because they said in a circle of Catholic clergy that a certain song was sung by the Hitler Youth at the Party Rally in 1934:

“We are the rollicking Hitler Youth;
We have no need of Christian truth;
For Adolf Hitler is our Leader
And our Interceder.
“No evil old priest these ties can sever;
We’re Hitler’s children now and ever.”
Wait until I get through.

VON SCHIRACH: I have not found the place.

MR. DODD: It is Page 228, a and b, I’m sorry. Maybe you will remember the song anyway if I read it to you. Do you remember the lines that said, “We don’t follow Christ but instead Horst Wessel”?

VON SCHIRACH: This is the first time I have seen this song. I do not know this song.

MR. DODD: All right; I will not go on reading it. You noticed that in an entry in the diary, the last paragraph, it says:

“The Advocate General notes that there is no doubt that the song in question was sung or circulated in Hitler Youth circles; he thinks that the statement that this song was sung at the Party Rally, that is, to a certain extent under the eyes and with the consent of the highest Party of officials, can be refuted.”

VON SCHIRACH: The third stanza reads:

“I am no Christian, no Catholic;
I follow the SA through thin and thick.”

L'Osservatore Romano article dated January 4, 1939, reports how the last major Catholic daily newspaper in Germany, called *Germania*, was forced to shut down at the end of 1938 because of pressure from the Nazi government, which considered it “antipatriotic” for publicly presenting a Catholic perspective on politics and society.



TRANSLATION

In the constant battle against the Church of Rome, it is necessary that the National Socialist movement be vigilant, so as to preserve unaltered the inheritance of its ideas. We must, therefore, always keep in mind, with all clarity and a secure instinct, the National Socialist concepts of strength, beauty, joy, solidarity, national unity and socialism, in terms of their value and meaning, in order to preserve them from every clerical attempt at false interpretation. Our “joy” has nothing in common with the Catholic Christian “blessedness,” and our socialism is precisely in direct contrast with the Catholic *caritas* [charity]. There is no need to emphasize that national unity and solidarity must be constantly reinforced and protected against Catholic universalism.

Two days after Kristallnacht, leading Nazi (National Socialist) newspaper (left) arranges for mass demonstrations against World Jewry and its Black (Catholic Church) and Red (Bolshevik) allies.



Right: Article states that the Pope's new Encyclical is being denied to the German people by the secret police.



- Courtesy of Michael Hesemann

Fascists and Nationalists in Germany used all of their influence to attempt to prevent the election of Eugenio Pacelli as Pope since he was so opposed to their policies.

TRANSLATION

This article from the *Kommunistische Internationale* April 25, 1939, shows the reaction of the anti fascist parties on the election of Pacelli/Pius XII. It comes from the Communist International, the organ of the Communist Parties, in this case obviously the German Communists in exile.

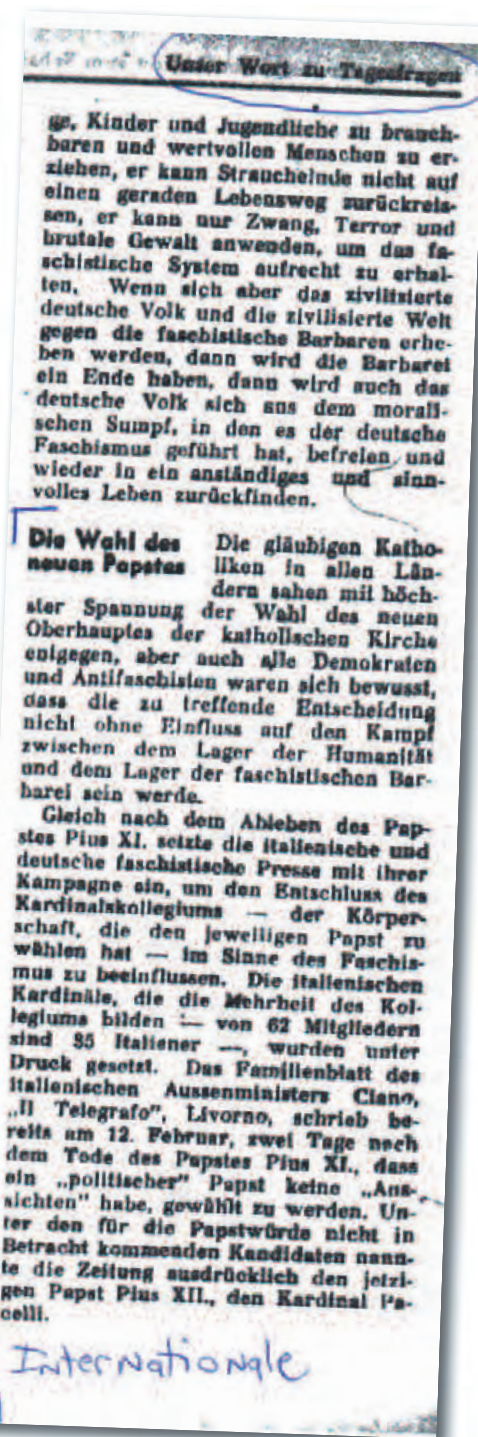
The article “The Election of the New Pope” tells how the Italian Fascists and the Nazis tried everything to influence the cardinals and to prevent the election of Pacelli. Instead, they wanted a “Pope of reconciliation” and they knew that Pacelli would never play that role.

The article describes how Pius XI who originally was anti-communist and anti-socialist, “but he was able to realize that fascism is nothing else than the doom in barbarism, which systematically tries to exterminate all moral and spiritual values of humanity . . . the cardinals who came from Germany could tell their colleagues how the German Fascism terrorizes the country, how it kills the freedom of conscience, attacks the human dignity, destroys humanity and educates the youth towards brutality and lust for murder.”

“It is certainly a sign of the deep embitterment of the Faithful about the brutality and barbarism of the Fascists that the Cardinals withstood the pressure from the Italian fascists and made Cardinal Pacelli the head of the Catholic Church. Cardinal Eugenio Pacelli was for years the target of the lowest and most dirty attacks against his personal honor and dignity from the fascist side. His election as Pope is without a doubt a protest against the Fascist barbarism and against the war propaganda of the Axis powers. The entire world press, except, of course, the fascist and pro-fascist, called his election a defeat or at least a bad success of the Fascists. The fascist press, on the other side, is angry.”

(About his first message): “Every faithful, who reads the message of the new Pope have as to read it as a subtle, although veiled protest against the fascist Regime . . .”

- Translation by Michael Hesemann

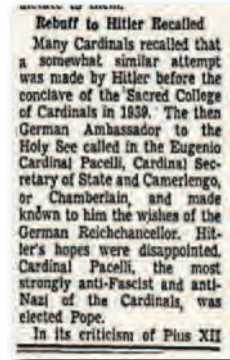


On March 12, 1939, Germany was the only country that *did not* send a representative to the coronation of Pope Pius XII.

- Courtesy of Prof. Ronald Rychlak

“The election of Cardinal Pacelli is not accepted with favor in Germany because he was always opposed to Nazism and practically determined the policies of the Vatican under his predecessor.”

- Berlin Morgenpost



Nazi comments in response to Pope Pius XI’s September 20, 1938 remarks, as translated by J. Derek Holmes in “The Papacy in the Modern World.”

Go bury the delusive hope
About His Holiness the Pope
For all he knows concerning Race
Would get a schoolboy in disgrace

Since he regards both Blacks and Whites
As children all with equal rights,
As Christians all (whate’er their hues),
They’re “spiritually” nought but Jews.

The banner is at last unfurled
“Chief Rabbi of the Christian World.”



“I’ll go right into the Vatican. Do you think I worry about the Vatican? We’ll take that right off. All the diplomatic corps will be hiding in there. I don’t give a damn; if the entire crew’s in there, we’ll get the whole lot of swine out. Afterward, we can say we’re sorry. We can easily do that. We’ve got a war on.”

- Adolf Hitler 1943

“The Catholic Church . . . considers all men as brothers and teaches them to love one another . . . This law must be observed and respected in the case of the children of Israel, *as well as of all others* . . .” Letter dated February 9, 1916, from Cardinal Gasparri, then Vatican Secretary of State under Pope Benedict XV, to the American Jewish Committee, on their concerns about anti-Semitism in Poland.

The “evident mouthpiece of the Jews,” like the Vatican, had “joined the cause of the Allies.”



“If the Catholic clergy can thus ignore negotiations, then we in turn are forced to consider the Catholic full-blooded Jews as our worst opponents and to take measures to ship them off to the East as quickly as possible.”

- Paul Joseph Goebbels

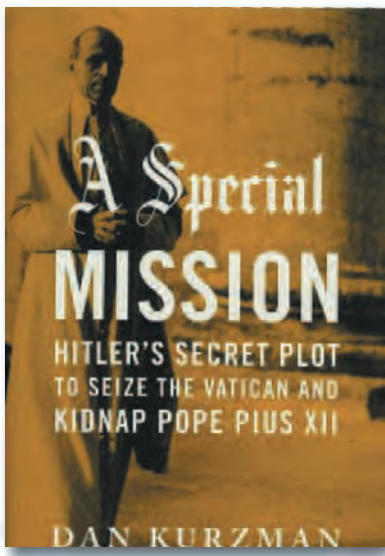


“Catholic believers carry away but one impression from attendance at divine services and that is that the Catholic Church rejects the institutions of the Nationalist State.”

- Hermann Goering

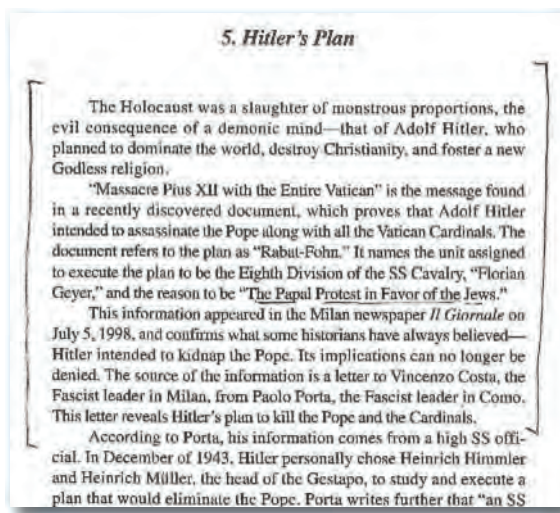
Dan Kurzman's book recounts his personal interview with General Karl Wolff, Commandant for Italy, and Deputy Reichsführer Heinrich Himmler, just after the General's release from prison.

The book reveals the details of Hitler's orders to General Wolff to kidnap Pope Pius XII, to kill all of the cardinals and the clergy, and to seize the Vatican. Knowing that if this plan were ordered, the German army might be confronted with massive riots through Europe, Wolff did everything in his power to keep the Pope from provoking Hitler's anger, thus preventing execution of the order. The Pope effectively used the fear of riots with General Wolff and other Nazi diplomats and military in order to gain many objectives in his humanitarian efforts.



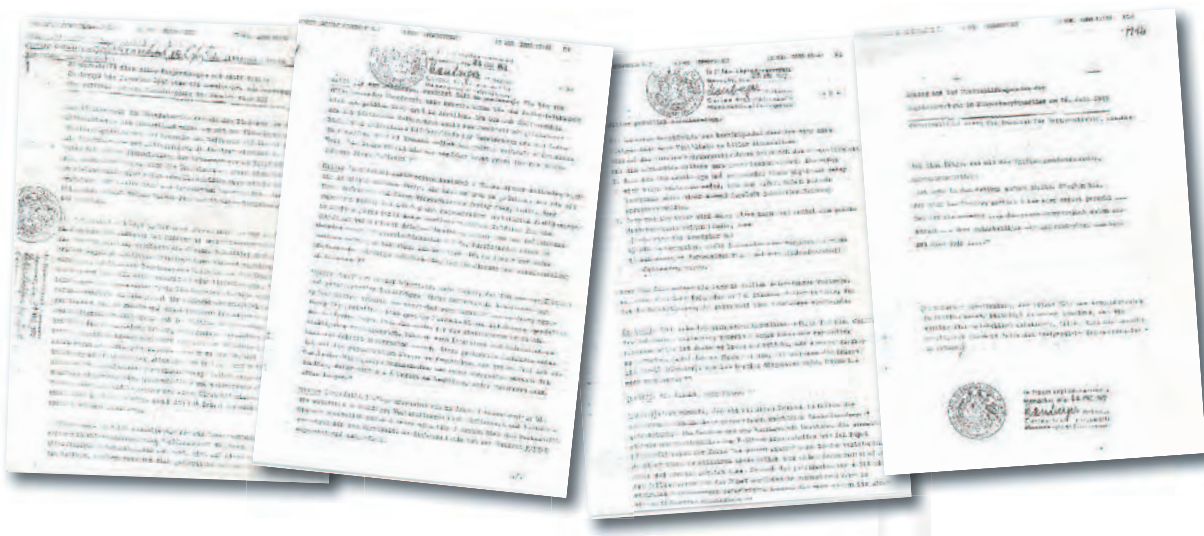
Germany intended to kill Eugenio Pacelli under the guise of an invitation to protect him.

Article about how the future Pope Paul VI, as Secretary of State, persuaded the German ambassador to prevent the plan to kidnap Pope Pius XII.

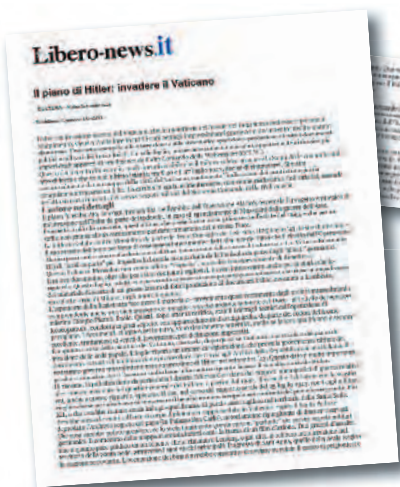


The affidavit of General Karl Wolff, German SS commander in Italy, where he reveals the plan he was ordered to develop, by Hitler, to kidnap Pope Pius XII.

- Courtesy of Michael Heseemann



Italian news article of the recently discovered map of the invasion plan of the Vatican by General Karl Wolff.



- Courtesy of Rolando Clementoni

The most compelling testimony remains with the Nazis and Fascists themselves. Documents published in 1998 in a book of abstracts by Sr. Marchione summarize a German plan, dubbed “Rabat-Fohn,” to be executed in January 1944. The plan called for the eighth division of the SS cavalry, disguised as Italians, to seize St. Peter’s and “massacre Pius XII with the entire Vatican”—and specifically names “the papal protest in favor of the Jews” as the cause.

http://www.sacredheart.edu/pages/3541_Pope_pius_xii_and_the_jews.cfm

On September 6, 1943, Pope Pius XII called the Cardinals together to inform them that he would be kidnapped and probably killed.

Pius XII ordered the Cardinals to leave the Vatican immediately if foreign forces entered Vatican state territory. Pius stated that when they came for him, they would take Eugenio Pacelli, not Pope Pius XII. He placed a letter of resignation in his desk. He ordered them to travel to Portugal, where they would elect a new Pope, and establish a government in exile.

On the right is a handwritten note from the Secretary of State to order the commander of the Swiss Guard not to resist invading forces with firepower.

Below are documents detailing how the Vatican would protect the Vatican Library and Museum when the Germans invaded.

THE PALESTINE POST POST JANUARY 30, 1946

MITLER PLANNED TO SEIZE VATICAN CITY

All Catholic Priests Were in Haste

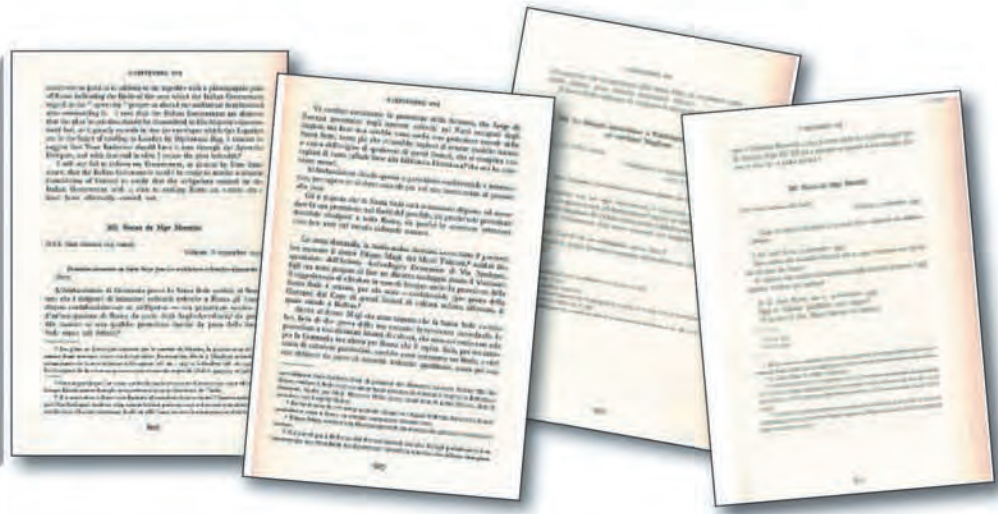
ALL CATHOLIC PRIESTS WERE IN HASTE to flee the Vatican as the German forces entered the city on June 10, 1940. In the event of a German attack, the Pope would have to flee the Vatican and the city would be under German control. The German forces entered the Vatican on June 10, 1940, and the Pope fled to France. The German forces entered the Vatican on June 10, 1940, and the Pope fled to France. The German forces entered the Vatican on June 10, 1940, and the Pope fled to France.



THE PALESTINE POST POST SEPTEMBER 17, 1943

VATICAN CITY BLOCRADED

MADRID, Thursday (UP). — The Germans have restricted the free use of the Vatican radio and virtually halted the Vatican's communications with the outside world, according to leading Catholic institutions here. For the last 48 hours beligerent and neutral diplomats have not been able to send a message from there to their Governments. It is explained however, that the Pope foresaw this possibility and dispatched a number of special envoys to different countries to clarify the Church's viewpoint on various problems. It is said that the Pope has already refused an audience to Kesselring's emissary on the grounds that Rome is an open city and the German soldiers are intruding.



News articles revealing a planned attack on the Vatican and a plot to kidnap Pope Pius XII.

THE PALESTINE POST JANUARY 30, 1946

HITLER PLANNED TO SEIZE VATICAN CITY

All Catholic Priests Were to Hang

By CHARLES LYNCH, Reuters Special Correspondent

NUREMBERG, Tuesday. — Immediately following the Italian surrender in 1944, Hitler planned to send German troops into Vatican City to seize all Vatican records.

This was a document which is in possession of the prosecution in the Nazi war criminals trials here, but will not be used as evidence in the trials.

The document consists of minutes of a conference called by Hitler in Berlin and attended by Keitel, the German Commander in Chief in Italy. The document shows that following Mussolini's collapse, Keitel proposed placing heavy guards at all entrances to the Vatican City.

Sanctuary

Hitler said in effect: "We will not bother with the guard. We will break in there and find out from the Vatican records what has been going on behind the scenes in Italy. We will not respect the right of sanctuary in the Vatican."

Prosecution records state they have no document to show why this plan of Hitler's was not carried out. They also say there is no document in the hands of the Nuremberg prosecution to show the existence of any plan or intention to kill the Pope.

A member of the staff of the Chief U.S. Prosecutor, Colonel Jackson, said that a rumour of the existence of such a plan has been "floating round" ever since Germany collapsed but official investigators had been unable to track it down.

Priests to Hang

"We know," he said, "that the Germans planned that the first part of their celebrations after their victory was to have been a public hanging of all Catholic priests in Germany. There was a Gestapo order to that effect, but it was burned before we could get our hands on it, and therefore we have no hard evidence to present to the tribunal."

This source, describing the persecution of the Church, said that a Papal Encyclical read from German pulpits in 1937, was actually smuggled from the Vatican in Buenos Aires by Archbishop Francis J. Spellman of New York, who is being made a Cardinal next week. From Buenos Aires the Encyclical was distributed to priests throughout Germany by bicycle and read at a given moment in all Catholic churches.

THE PALESTINE POST SEPTEMBER 21, 1943

The Prisoner of The Vatican

STOCKHOLM (Monday). — The Pope is "virtually a prisoner in the Vatican," states "Svenska Dagbladet" correspondent in a report from the Swiss-Italian frontier.

German guards placed at all gates and other exits are strictly controlling all entering or leaving the Vatican. People are still forbidden to visit St. Peter's Cathedral, the report states.

The Swiss radio today says that the German troops who occupied Chiasso on the Swiss-Italian border yesterday afternoon closed the frontier at 10.32 a.m. today, adding: "All passports have been cancelled. Workers on either side of the frontier anxious to cross to get to their work on the other side are no longer able to do so."

Atom Commission May Watch Tests

WASHINGTON, Tuesday. (R) — Speaking at a press conference today, the Secretary of State, Mr. James Byrnes, freshly arrived from the U.N.O. conference, said that he and President Truman favoured inviting the 12 members of the U.N.O. Atom Commission to observe the atom tests on warships in the Pacific.

Mr. Byrnes also stated that a peace treaty would be necessary to formalize the transfer of the southern part of the Island of Sakhalin and the Kurile Islands into Russian possession.

Mr. Byrnes' statement followed the declaration by the acting Secretary of State, Mr. Dean Acheson, during Mr. Byrnes' absence in London last week, that the Yalta document on the Northern Pacific was not final, and the subsequent statement by the Soviet News Agency that the Yalta agreement regarding these islands was unequalled and final.

Mr. Byrnes disclosed that although he personally attended the Yalta conference, he had not heard of the agreement until after the surrender of Japan.

The late President Roosevelt had personally kept the document in the White House because of its "top secret" nature.

MALCOLM MACDONALD TO MALAYA

LONDON, Tuesday. — Mr. Malcolm MacDonald, until recently Governor General of Canada, has been nominated Governor-General of the newly to be formed Union of Malaya States and Singapore.

JEWISH CONGRESS ENDS AT MUNICH

MUNICH, Tuesday (Reuters). — The International Jewish Congress in Munich, attended by Jewish representatives from Palestine, Britain and the

THE PALESTINE POST

MAY 30, 1943

Vatican Replies To Accusations By Axis

INDICATIONS OF STRAINED RELATIONS

LONDON, Saturday (R) — Indications of strained relations between the Vatican and the Axis were contained in two recent broadcasts.

The Vatican radio said last night: "Radio Paris asserted last Sunday that Pope Pius XII bears the main responsibility for the outbreak of the present war by reason of his intransigent attitude towards National Socialism. Such affirmations by Radio Paris have an obvious propaganda twist and hence call for no lengthy refutation."

"One thing is certain. Neither Pope Pius XII nor the Vatican are responsible for either the world war or for the combat against the church, and this the entire world knows."

Worked for Peace

In its German transmission, the Vatican radio named Dr. Friedrich Speiser, the spokesman who broadcast from Radio Paris on Sunday, and added:

"The whole world knows of Pope Pius XI's efforts for the maintenance of church peace and peace among the nations, made until his death. The whole world also knows how much Pope Pius XII had worked for the maintenance of the peace among nations until the late hours of the night immediately before the outbreak of the war between Germany and Poland."

The Vatican radio has also broadcast a German letter from the Pope to German bishops admonishing German Catholics to oppose "evil forces wherever possible." The letter, now published and dated October 25, 1942, is a reply to congratulations sent by the German Episcopate to the Pope on the occasion of his 25th episcopal jubilee.

The Pope deeply "deplores the fact that many people tenaciously strive to deny that which the Christian religion has given to the German nation in the course of many centuries."

His Holiness recommends to the bishops to admonish the faithful "that they should not fear those who seek to do violence to the mortal body but can never harm the immortal soul. Christians must bear the hostile attacks with courage and steadfastness, recalling the example of the faithful of the earliest Christian age."

THE PALESTINE POST OCTOBER 8, 1943

The German Overseas Radio also reports that the transfer of the Italian Ministries from the open city of Rome to a place in Northern Italy has been officially announced.

The "Daily Mail" correspondent in Madrid has cabled his paper that the Vatican authorities are preparing the possible carrying-off of the Pope as a hostage. The Pope has sent to his representatives abroad a document which is to be published only if he is imprisoned or removed from Rome.

In it he is understood to have declared that he would never leave the capital voluntarily, and if he did go, it would be as a prisoner. In the event of a German announcement that the Pope has taken up residence elsewhere to ensure his personal safety, Papal Nuncios all over the world present the document to the Governments to which they

Vatican leaders planned to move to Portugal if the Nazis captured the Pope.

The Telegraph

Vatican planned to move to Portugal if Nazis captured wartime Pope

Secret plans were drawn up by the Vatican to elect a new Pope and flee to a friendly country should Hitler have carried out his threat to kidnap the wartime Pontiff, it was claimed yesterday.

By Nick Squires in Rome and Simon Cakwell
6:55PM BST 21 Apr 2009

Pope Pius XII told senior bishops that should he be arrested by the Nazis, his resignation would become effective immediately, paving the way for a successor, according to documents in the Vatican's Secret Archives.

The bishops would then be expected to flee to a safe country – probably neutral Portugal – where they would re-establish the leadership of the Roman Catholic Church and appoint a new Pontiff.

That Hitler considered kidnapping the Pope has been documented before, but this is the first time that details have emerged of the Vatican's strategy should the Nazis carry out the plan.

"Pius said 'if they want to arrest me they will have to drag me from the Vatican'," said Peter Gumpel, the German Jesuit priest who is in charge of researching whether Pius should be made a saint, and therefore has access to secret Vatican archives.

Pius, who was Pope throughout the war, told his advisers "the person who would leave the under these conditions would not be Pius XII but Eugenio Pacelli" – his name before he was elected Pontiff – thus giving permission for a new Pope to be elected.

"It would have been disastrous if the Church had been left without an authoritative leader," said Father Gumpel.

"Pius wouldn't leave voluntarily. He had been invited repeatedly to States but he felt he could not leave his diocese under these severe conditions, which still remain secret, are believed to show that Pius Hitler in July 1943 to occupy the Vatican and arrest him and his staff."

On 6 September 1943 – days after Italy signed the September 3 armistice – Pius told key aides that he believed his arrest would be inevitable.

General Karl Otto Wolff, an SS general, was told to "occupy as soon as possible the Vatican, seize its archives and art treasures and transfer the Pope, together with the Curia so that they cannot fall into the hands of the Allies and exert a political influence."

Hitler ordered the kidnapping, according to historians, because he feared that Pius would further expose the Nazis' treatment of the Jews.

He was also afraid that the Pontiff's opposition could inspire resistance to the Germans in Italy and other Catholic countries.

Some historians have claimed that General Wolff tipped off the Vatican about the kidnap plans and Pius also managed to talk the Fuhrer out of the plot because he believed it would alienate Catholics worldwide.

The latest revelations will be seen by some observers as a further attempt by the Vatican to bolster the case for Pius XII being declared a saint.

Pius has been accused of being anti-Semitic and of harbouring sympathies for the Nazi regime, notably in the 1999 book *Hitler's Pope*, by British author John Cornwell.

But other Catholic and Jewish historians contend that in fact Pius was loathed by the Nazis for his opposition to the Holocaust and for behind-the-scenes efforts to save Italian Jews who otherwise would have been sent to death camps.

Salzburger Nachrichten article of January 20, 1946: Hitler Planned to Murder the Pope



Hitler Planned to Murder the Pope

Hitler ordered his men “to murder or get rid of the Pope,” to depose King Emanuel, and to liberate Mussolini under all circumstances—this was the “Fuehrer’s” dreadful reaction to the collapse of the Italian war effort and the arrest of the Duce (Mussolini) in 1943. The Duce was liberated indeed, but the conspiracy against the king and the Pope—as AP reports—was stopped by Admiral Wilhelm Canaris of the German Counterintelligence. According to hitherto unpublished German documents and a report of the German general Erwin Lahousen, Canaris informed this officer, who at that time was head of the German Sabotage division, and Col. Freytag von Loringhoven, a radical anti-Hitler staff officer, about the plot. Shortly after, in the Venice hotel Danielli, a meeting took place in which the antifascist general Ame and members of his secret Italian organization as well as Colonel Heiferich, a personal staff member of Badoglio, were warned. Afterward, Canaris and Ame had a two-hour-talk at the Lido Club. The next day, Ame returned to Rome, the Vatican was informed, and countermeasures were taken still in time.

Reuters (news agency) in Nuremberg reported that Hitler planned immediately after the capitulation of Italy in 1943 to invade the Vatican with German troops and to confiscate all documents of the Vatican. This was written in a document, which is in the possession of the prosecutors at the Nuremberg trial but is not used as evidence there. The document refers to a conference called in by Hitler in Berlin in which Kesselring, the German high commander in Italy, participated. Hitler stated: “We will simply get in and see what happens in Italy backstage. We will not respect the immunity of the Vatican.”

Courtesy of Michael Heermann

Hitler ordered the destruction of the Vatican and the kidnapping of Pius XII.

Culture/Society Source: EWTN

In Revenge for Papal Assistance to Jews, Says Book

RIMINI, Italy, (Zenit.org). Adolf Hitler once ordered his SS troops to level the Vatican with “blood and fire” and kidnap Pope Pius XII, a new book says.

In “Pius XII, Pope of the Jews,” Italian historian Andrea Tornielli reveals that Hitler ordered the destruction of the Vatican and the deportation of Pius XII to Liechtenstein in 1943, in reprisal for the Pontiff’s reported assistance to Jews and for the Church’s opposition to the Nazi regime.

In his work, which has just gone on sale in Italy, Tornielli explains that the “Führer” was livid after the signing of the armistice between the Badoglio government and the Allies on Sept. 8, 1943, and ordered the SS to destroy the Holy See with “blood and fire.” Hitler’s plan did not materialize, however, thanks to General Karl Wolff, then SS commander in Italy, who succeeded in dissuading the Nazi dictator from this course of action. Former Italian Minister Giulio Andreotti defended the validity of Tornielli’s thesis last week when he addressed the meeting of the Catholic movement Communion and Liberation. The meeting ended Saturday in this northern coastal city.

Andreotti supported Pius XII and rejected the criticisms leveled against the Pontiff at the end of World War II, accusing him of passivity in face of the Holocaust. “The hostility against Pope Pacelli was not due to his weakness against Nazism, but to his rejection of Communism,” Andreotti said.

Tornielli’s arguments had already been noted in recent years by historians and scholars, who quoted testimonies and documents from the time of the Nazi occupation of Rome. Among Pius XII’s defenders is Antonio Gasparri, author of “*The Jews, Pius XII, and the Black Legend*,” which offers testimonies of Jews in Rome who were saved from the Nazi-Fascist persecution thanks to the help of men and women of the Church, as requested by Pius XII himself.

Pius XII’s process of beatification is under way, though it is opposed by some Jews and leaders of the right in the Israeli government. Eugenio Pacelli, Pius XII, died Oct. 9, 1958, in the papal summer residence of Castel Gandolfo, after a 19-year pontificate.

Pius XII’s actions helped save 800,000 Jewish lives, either directly or indirectly, according to Jewish researcher Pinchas Lapide.

Far from affinity with Hitler, as claimed by Rolf Hochhuth in his play “The Vicar,” Pius XII was actively involved in the German resistance’s plans to remove the tyrant, as revealed in the British Foreign Office documents on the so-called Schwarze Kapelle, which involved Admiral Canaris, Count Von Stauffenberg and other German personalities opposed to the Führer.

Eichmann's diary reveals church's assistance to Jews and Pius XII opposed deportations imposed in occupied Rome.

Jerusalem, 1 March 2000 (ZENIT)

After guarding Adolf Eichmann's diaries for almost forty years, yesterday the Israeli government made them public. Eichmann, a Nazi SS lieutenant colonel, was executed in 1962 in Israel for "crimes against the Jewish people and against humanity." Eichmann wrote these diaries during the months following his death sentence. They are especially chilling in their description of the way the Nazi regime came to the "Final Solution" against the Jews, and the way the extermination was implemented.

The pages are also very interesting in studying the Vatican's position on the persecution of Jews. Some people accuse the church of having done nothing in October, 1943, when the Nazis began to deport Jews from their "ghetto" in Rome. However, Eichmann wrote that the Vatican "vigorously protested the arrest of Jews, requesting the interruption of such action; to the contrary, the Pope would denounce it publicly."

This is a confirmation of the thesis of those historians who have collected documents on the action undertaken by the Vatican to defend Jews during those dark years. It must be kept in mind that Rome was occupied and that the church was the only institution that had the courage to denounce the Nazi action.

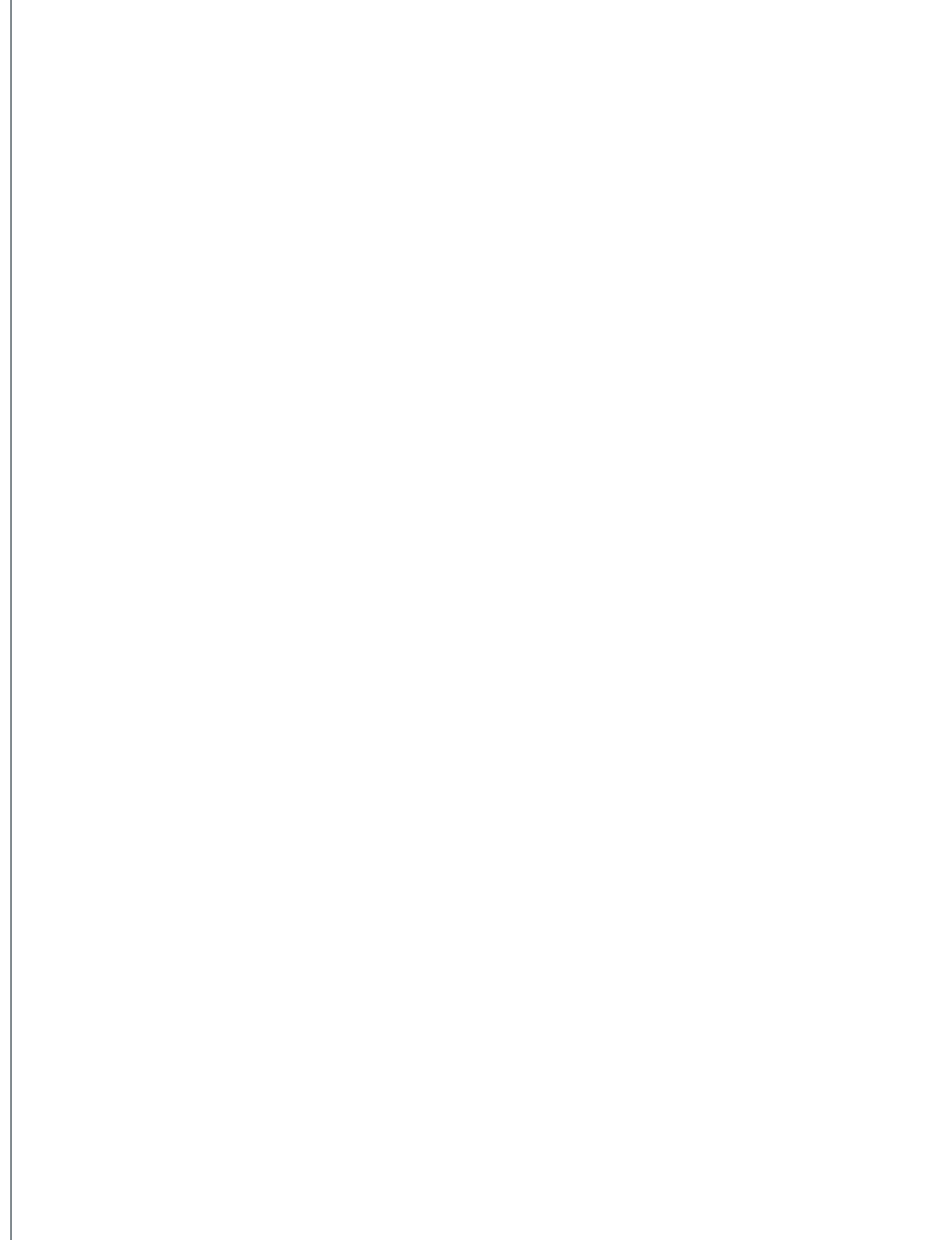
"At that time, my office received the copy of a letter, that I immediately gave to my direct superiors, sent by the Catholic Church in Rome, in the person of Bishop Hudal, to the commander of the German forces in Rome, general Stahel. The Church was vigorously protesting the arrest of Jews of Italian citizenship, requesting that such actions be interrupted immediately throughout Rome and its surroundings. To the contrary, the Pope would denounce it publicly. The Curia was especially angry because these incidents were taking place practically under Vatican windows. But, precisely at that time, without paying any attention to the Church's position, the Italian fascist government passed a law ordering the deportation of all Italian Jews to concentration camps," Eichmann wrote in his diary.

"The objections given and the excessive delay in the steps necessary to complete the implementation of the operation, resulted in a great part of Italian Jews being able to hide and escape capture," Eichmann wrote. A good number of them hid in convents or were helped by men and women of the church.

A report of a segment from the diary of Adolf Eichmann's diary where he justifies the excessive delays in the implementation of the operation to the church's intervention to hide the Jews in Rome.



- Courtesy of William Doimo Jr.



EUGENIO PACELLI'S
HISTORICAL RELATIONS
WITH THE
JEWISH PEOPLE

Ambassador Meir Mendes, son of Dr. Guido Mendes (the Orthodox Jewish boyhood friend of Pacelli), wrote this book in French, describing the lifesaving efforts of Cardinal Pacelli.

- Courtesy of Michael Mendes

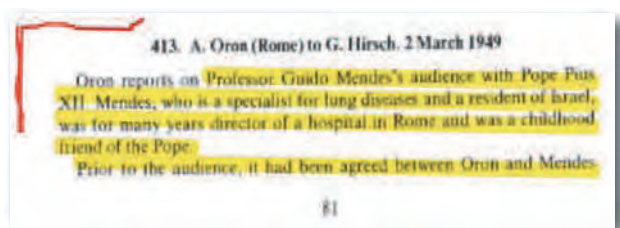


In 1983, the book was published in Hebrew by Hebrew University.

Eugenio Pacelli's understanding of the Jewish people began while he was growing up in Rome and attending the Visconti School with his best friend, an Orthodox Jewish boy Guido Mendes. Pacelli would enjoy kosher Shabbat meals with his friend's family. He learned to speak Hebrew and would borrow the books of the great rabbis. On the left is the book written by the son of Guido Mendes, Israeli ambassador Meir Mendes, where he describes his father's childhood and how Pacelli intervened to save his life when the Italian racial laws were adopted in 1938. Pacelli arranged for his friend to go to Palestine through Switzerland.

Below contains a translation of the pertinent section.

With gratitude to Michael Mendes for sharing his father's book and Fr. Murray Watson for his translations.



The clip above is from the archives of the foreign ministry of the State of Israel, where it indicates that Dr. Guido Mendes traveled to Rome to meet with the Pope and made diplomatic overtures on behalf of Israel as a childhood friend of Pope Pius XII.

In these pages from his book *Le Vatican et Israël* [The Vatican and Israel], the Israeli diplomat Meir Mendes addresses some of the criticisms that have been leveled against Pius XII. Instead of denying the charges of silence, Mendes attempts to explain the rationale for this silence. He speaks about the Jews who were saved in Catholic institutions and by Catholic clergy (especially the well-known Pierre Benoit) and religious nuns. He speaks about the publication of ten volumes of selected documents from the Vatican's wartime archives and some of the questions that they have raised. On pages 24 and 25, he cites a particular episode related to his father, which he believes to throw some light on the official attitude of high-ranking Vatican officials on the eve of WWII:

To complete this historical overview, I would like to report here a fact which directly concerns me, and which casts a different light on Pius XII. My father, Prof. Guido Mendes, had stayed in contact with Pius XII, his friend and former classmate. Although [Mendes] was Jewish, he was named a consulting physician in several Vatican institutions, who did not fail, on several occasions, to express to him in writing their gratitude. In 1938, the anti-Semitic campaign began in Italy, and my father was forced to give up his responsibilities—his teaching at the faculty of medicine of the University of Rome, his role as director of the Italian Red Cross's Cesare Battisti anti-tuberculosis sanatorium, and his responsibility as secretary-general of the Anti Tuberculosis League. He was also given an absolute discharge from the army, in which he held the rank of general in the reserve forces. The Holy See reacted forcefully, and Cardinal Tisserant (who was at that time the Prefect of the Congregation for Eastern Churches) sent the following letter to my father:

“This sacred dicastery has learned with unhappiness that you have left your role as director of the Cesare Battisti sanatorium. Recalling the attentive and more than fatherly care that showered on the young men of the Pontifical Ethiopian College who had to be hospitalized in the sanatorium, your trips there several times for consultations, and your attentiveness to their state of health, this sacred Congregation wishes to send to you today a word of comfort, and, at the same time, to express to you its wholehearted gratitude and its esteem for the precious work you have performed. With this in mind, please accept, Professor, the commemorative pontifical medal for the year just ended, as a sign of homage from this sacred dicastery, which will always be happy—if the occasion should arise—to be of usefulness to you. Please accept, Professor, the expression of my very personal and unchanged esteem, as well as my respectful wishes.

Yours devotedly,
Eugene Tisserant, Cardinal Secretary/G. Cesarini, Assessor
From Vatican City, 14 January 1939”

Given the circumstances and the timing of its writing, this letter is a document of a historic nature. It may be noted that it says that the dicastery would be happy to be able to be of usefulness; this initiative—since my father had not been asking for anything—takes on a particular value, not merely theoretical but also practical.

Mendes mentions how, because of British foreign policy, it was extremely difficult to obtain entry visas for Palestine, and so his father appealed to the Vatican for help. Although a visa for Latin America might have been the Vatican's first choice, nevertheless efforts were made on Mendes's behalf, and the desired visa to Palestine was obtained in 1939. “I have preserved in my personal archives the letters of the Secretary of State, Cardinal Maglione; of the apostolic Nuncio to Switzerland, Archbishop Filippo Bernardini; of the Apostolic Delegate to Palestine, Archbishop (later Cardinal) Testa; of the commissioner for the Jerusalem district, and other ranking figures, who were involved with these visas—and there is even a letter from Cardinal Pacelli himself” (p. 25).

See, for example: Yagil Limore, *Chrétiens et Juifs sous Vichy (1940–1944)*

Sauvetage et désobéissance civile (Pads; Cerf, 2005, pp. 300–302).

On September 4, 1917, Archbishop Pacelli made a passionate plea to the Vatican Secretary of State to intercede on behalf of the Chief Rabbi of Munich, Rabbi Werner.

He requested that the Pope intercede to help the Jews of Germany get the palms used to celebrate the festival of Sukkoth. Since the Vatican had no diplomatic relations with Italy, the Vatican was unsuccessful in gaining the release.



Courtesy of Michael Hesemann

No. 1258 Apostolic Nunciature Baviera

Monaco, September 4, 1917

Re: Request for the Holy See's intervention on behalf of the Jewish community.

To His Eminence Cardinal Pietro Gasparri Secretary of State to His Holiness

Your Eminence,

The Jewish Community of the German Empire, by means of the "Free Interest Community of Orthodox Jewry" of Frankfort and Professor Dr. Werner, Rabbi of Munich, have appealed to the Nunciature for the following purpose:

According to the words of the Bible, the above-mentioned communities for the celebration of Sukkoth or feast of the tabernacles (which occurs on October 1st) have need of palms, which usually arrive from Italy. Now, unexpectedly and against its own interest, the Italian Government has suddenly forbidden the exportation of the palms that are ready in Como, nor have we succeeded in obtaining them, even though they cannot serve for food nor for any other profit. Time is of the essence, since the exportation should take place in a few days if we are to have the palms on time, especially since they will then have to be distributed throughout Germany.

The Jewish Communities hope that this will happen through the intervention of His Holiness with the Italian Government and beg the Apostolic Nunciature to intercede for this purpose, adding that thousands of members, faithful to their religion, would be profoundly grateful for a happy ending.

It seems to me that we are dealing, not with help to be given to the Jewish communities simply for a civil purpose or for the protection of natural rights common to all men (in which there would not have been any inconvenience), even though material and remote cooperation, but positive and direct for the exercise of the Jewish religion. I have therefore answered respectfully to the above mentioned rabbi that, even though it is not possible for me to telegraph for a similar affair (which, because it is so extraordinary, requires much explanation), I would have however immediately sent an urgent report to the Holy See in this regard, but I foresaw that because of the time element, it would not have arrived on time, and besides I did not know what action the Holy Father would have been able to take in order to explain this to the Italian Government.

In the meantime, I leave this to the superior judgment of Your Eminence, and kiss your ring with profound veneration.

Your most humble and devoted servant

Eugenio Archbishop of Sardi

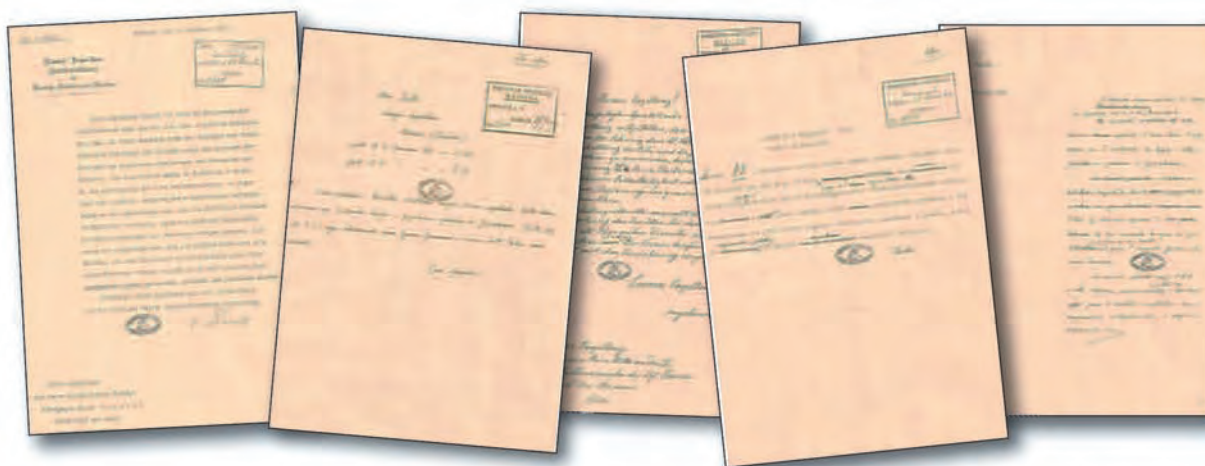
Apostolic Nuncio

On September 18, the Cardinal Secretary of State replied that he "fully agrees with the way in which you acted in this delicate affair, since the Holy See, obviously, cannot follow the request of Prof. Dr. Werner. Please explain to this gentleman in your reply—the choice of the words is up to you—but stress the fact that the Holy See does not entertain diplomatic relationship to the Italian Government."

Pacelli reported on September 28: "Prof. Werner fully understands the reasons which I explained him and thanked me warmly for what we did on his proposal."

In 1917, at the request of the Swiss Jewish community Archbishop Eugenio Pacelli intervened to save the Jews of Palestine from being massacred by the Ottoman Turks.

There was considerable concern that the Jews of Palestine would meet the same fate as the Armenians. Pacelli obtained guarantees from the German government that the Jews would be protected even if the use of arms was necessary.



- Courtesy of Michael Hesemann

In 1915, then aged thirty-nine, he (Eugenio Pacelli) helped draft Pope Benedict XV's powerful papal denunciation of anti-Semitism in Poland, which insisted that the Christian law to love one another "must be observed and respected in the case of the children of Israel."

- Sir Martin Gilbert

In May 1922, Pacelli warned the Jewish politician Walter Rathenau of an assassination plot by German anti-Semites. A month later, Rathenau was murdered. In November 1923, five days after Hitler's failed attempt to seize power in Munich, Pacelli wrote critically to the Vatican about the Nazi movement and noted with approval the public defense of Munich's Jews by the city's Catholic archbishop.

- Sir Martin Gilbert

On April 4, 1933, Cardinal Pacelli intervened for Jews seeking Vatican assistance to combat anti-Semitic actions in Germany.

On April 4, 1933, three days after the one-day boycott of Jewish shops, Pacelli instructed the papal Nuncio in Berlin to warn the regime against the persecution of German Jews, asking the Nuncio to become actively involved on behalf of the Jews. Four months later, he twice expressed to the British ambassador to the Vatican his “disgust and abhorrence” at the Nazi regime. The ambassador reported to the foreign office in London—on August 19, 1933—that Pacelli “deplored the action of the German Government at home” including “their persecution of Jews.”—Sir Martin Gilbert

This letter was written by Cardinal Pacelli to Archbishop Cesare Orsenigo, the papal Nuncio in Germany, just a few months after Hitler seized power. A number of authors, forced to acknowledge this intervention, have claimed that nothing much came of this; but as a result of Pacelli’s written instructions to Orsenigo, several German bishops made public statements defending the persecuted Jews.

TRANSLATION

April 4, 1933

Most Reverend Excellency,

Highly-placed Israelites have addressed themselves to the Holy Father to invoke his intervention against the danger of anti-Semitic excesses in Germany.

And since it is in the tradition of the Holy See to exercise its universal mission of peace and charity towards all men, irrespective of their social condition or their religion, interposing also, where necessary, its benevolent offices, the Holy Father tasks your most reverend Excellency to discern whether, and how, it may be possible to intervene in the manner desired.

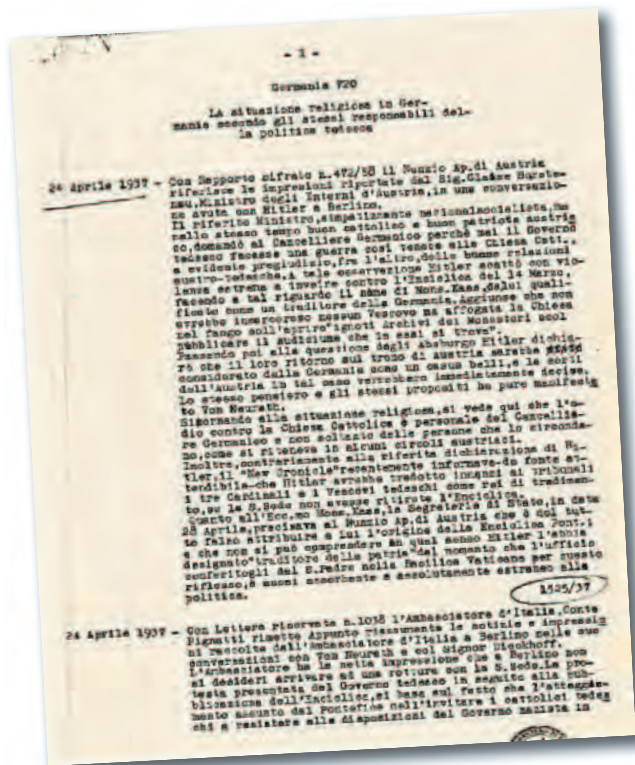
I willingly take advantage of our correspondence to reaffirm my sentiments of distinct and sincere esteem of your most Reverend Excellency Servant

To: your most reverend
Excellency Monsignor Cesare Orsenigo
Apostolic Nuncio Berlin



- Courtesy of Michael Hesemann

Document reporting on religious conditions in Germany 1937.



- Courtesy of Michael Hesemann

Theme and Variations: An Autobiography by Bruno Walter (translated from the German), Alfred A. Knopf, 1966, pp. 220-22 reveals Nuncio Pacelli's assistance to the jailed Jewish musician Osip Gabrilowitch circa WWI. Bruno Walter was a famous Jewish conductor and friend of Eugenio Pacelli, his fellow Jewish musician, Gabrilowitch, was the man saved by Pacelli.

- Courtesy of William Doino Jr.

TIME

Relief Men

Monday, Mar. 13, 1939

Bruno Walter, another exile from Germany, now an "honorary citizen" of France, arrived in Manhattan last week after a crossing that was bumpier than anything by Stravinsky. On his arrival he told reporters a story: Long before Herr Walter changed his residence for political reasons, he conducted a series of Munich concerts attended by a music-lover who last week changed his name for religious reasons, Eugenio Pacelli. While the series was in progress, Walter's friend, Russian Pianist Ossip Gabrilowitsch, was imprisoned on charges of espionage. Gabrilowitsch got a message to Walter, who spoke to Pacelli, who whispered in someone's ear. In not much more time than it takes to play a Bruckner symphony, Gabrilowitsch was free.

Future Pope Pius XII opposed anti-Semitic legislation in Poland.

Rome, June 3, 2008 (CWNews.com)—The future Pope Pius XII opposed Polish legislation that he judged as anti-Semitic during his term as Vatican Secretary of State, the Italian newspaper *Il Giornale* has discovered.

Then, Cardinal Eugenio Pacelli, who was Secretary of State in 1938, wrote to the Apostolic Nuncio in Poland to encourage opposition to a piece of pending legislation, *Il Giornale* reports. The future Pontiff had been alerted to the danger of the proposed legislation by another prominent Vatican official, the French Cardinal Eugene Tisserant.

The papal Nuncio then serving in Poland, Archbishop Filippo Cortesi, replied to Cardinal Pacelli that he, too, thought the legislation in question was anti-Semitic. But he assured the Secretary of State that the bill would not be passed into law—an assessment which proved correct.

TRANSLATION

My Most Eminent and Reverend

By your venerated letter of last April 6, your most reverend Eminence was pleased to bring to my attention a newspaper item, according to which the Government of Poland would pass a law that would prohibit butchering animals by cutting their jugular vein, which is imposed on the Israelites by their religious precepts, and that consequently would represent for the Jews a true persecution. Your letter suggested, furthermore, the utility of a gesture from the Apostolic Nuncio in order to impede such a law.

I have not neglected to bring your concerns to the attention of Monsignor Cortesi, and I am happy to be able to transmit to your Eminence, here attached as a copy, his report number 89 of May 7 of the current year, I think, which contains precise news on the problem in question.

I take advantage of our correspondence to express to your Eminence my sentiments of most profound veneration with which, most humbly kissing Your hands, I profess myself the most humble and devoted true servant of your most Eminence, E. Cardinal Pacelli.

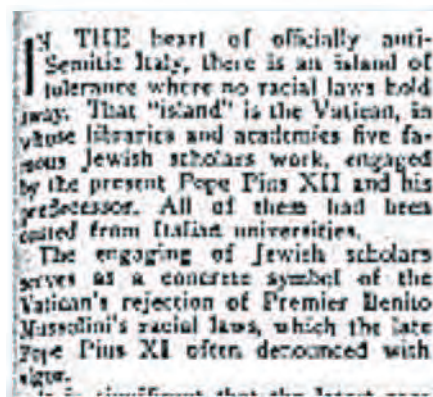
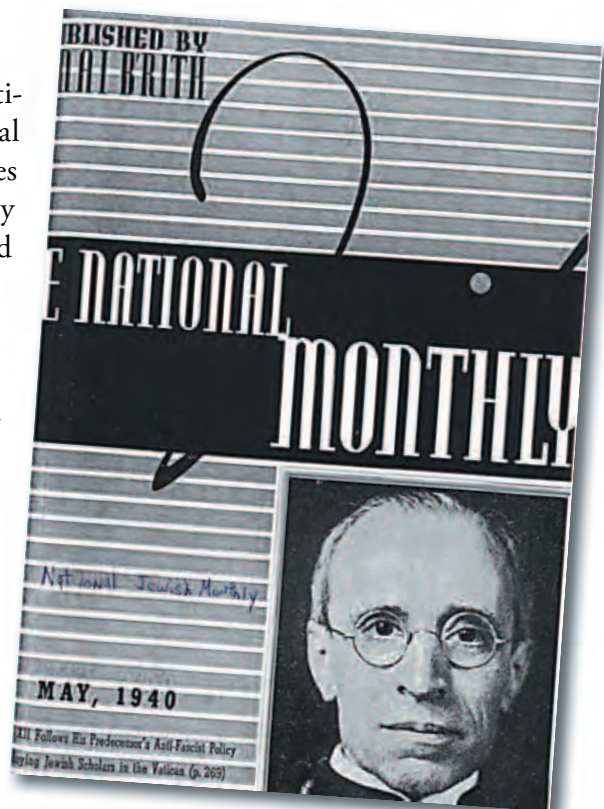
To His Most Reverend Eminence,
Eugenio Cardinal Tisserant
Secretary of the Holy Congregation
for the Eastern Church
with attachment



***B'nai Brith National Jewish Monthly* magazine published in May 1940 “the Pope’s Jewish Scholars,” which speaks of Pope Pius XII’s efforts to hire Jews who were fired in Italy because of the racial laws.**

This telling article begins, “In the heart of officially anti-Semitic Italy, there is an island of tolerance where no racial laws hold sway. That ‘island’ is the Vatican, in whose libraries and academies five famous Jewish scholars work, engaged by the present Pope Pius XII and his predecessor. All of them had been ousted from Italian universities.”

This engaging of Jewish scholars serves as a concrete symbol of the Vatican’s rejection of Premier Benito Mussolini’s racial laws, which the late Pope Pius XI denounced with vigor.”



Above is the title page of a book of subsidies and payments made to Jews who were freed from internment camps by the Commune of Lonigo (Vincenza) in February 1943. Aside from distributing its own money, the Vatican accepted donations specifically for the care of persecuted Jews and kept impeccable records on how this money was distributed.

During World War I, the American Jewish Committee of New York petitioned the Vatican for a statement on the “ill-treatment” suffered by Jewish people in Poland.

The response came on February 9, 1916, from the office of the Secretary of State, where Eugenio Pacelli was “by absolutely every account” working hand in hand with Cardinal Secretary of State Gasparri. It said:

The Supreme Pontiff . . . as Head of the Catholic Church, which, faithful to its divine doctrine and to its most glorious traditions, considers all men as brothers and teaches them to love one another, he never ceases to inculcate among individuals, as well as among peoples, the observance of the principles of natural law and to condemn everything which violates them. This law must be observed and respected in the case of the children of Israel, as well as of all others, because it would not be conformable to justice or to religion itself to derogate from it solely on account of religious confessions. The Supreme Pontiff at this moment feels in his fatherly heart . . . the necessity for all men of remembering that they are brothers and that their salvation lies in the return to the law of love which is the law of the gospel.

This pronouncement was published in the *New York Times* on April 17, 1916, under the headline: “Papal Bull Urges Equality for Jews.” It also appeared in *La Civiltà Cattolica* on April 28 of that year and in the *London Tablet* on April 29. In 1936, when he was visiting the United States as Cardinal Secretary of State, Pacelli met with two officials of the American Jewish Committee, Lewis Strauss and Joseph Proskauer, and he reaffirmed this teaching, promising to make it better known. The critics fail even to mention it.

- Courtesy of Ron Rychlak

Nahum Sokolow, head of the World Zionist Organization, met with Pacelli in 1917 and then again in 1925 to discuss establishing a Jewish homeland in Palestine. Pacelli arranged for Sokolow to meet with Pope Benedict XVI to discuss this ambitious project.

President of the World Zionist Organization Nahum Sokolow wrote in his own words:
May 12, 1917

I was first of all received by Msgr. Eugenio Pacelli, Secretary for Extraordinary Affairs and had a few days later a long conference with Cardinal Secretary of State Gasparri. Both meetings were extraordinarily friendly and positive . . . I don't tend towards credulity or exaggerations and still I can't avoid to stress that this revealed an extraordinary amount of friendship: to grant a Jew and representative of Zionism with such a promptness a private audience which took so long and was of such a warmth and took place with all assurance of sympathy, both for the Jews in general and for Zionism in special, proves that we don't need to expect any obstacles which can't be overcome from the side of the Vatican.

The Pope [Benedict XV] asked me: Pacelli told me about your mission; do you want to tell me any more details?

- Nahum Sokolow



Nachum Sokolow



- Courtesy of Michael Hesemann

Nahum Sokolow's handwritten letter of February 10, 1925, to Archbishop Pacelli, requested another audience with him. Sokolow wanted to discuss a Jewish homeland in Palestine. The *Jewish Daily Bulletin* in New York reported on the most cordial meeting Nahum Sokolow had with Monsignor Pacelli.

TRANSLATION

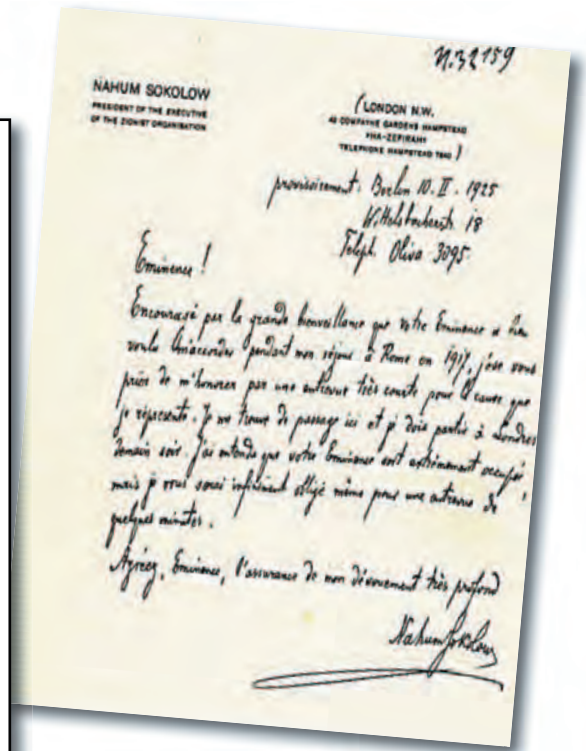
February 10, 1925

Your Eminence!

Encouraged by the great kindness that Your Eminence so kindly showed me during my stay in Rome in 1917, I dare to beg you to honor me with a very short interview for the cause I represent. I find myself passing through here [Berlin] and I must leave for London tomorrow evening. I have heard that Your Eminence is extremely busy, but I would be infinitely grateful to you, even for an interview of a few minutes length.

Please accept, Your Eminence, the assurance of my deepest devotion,

Nahum Sokolow

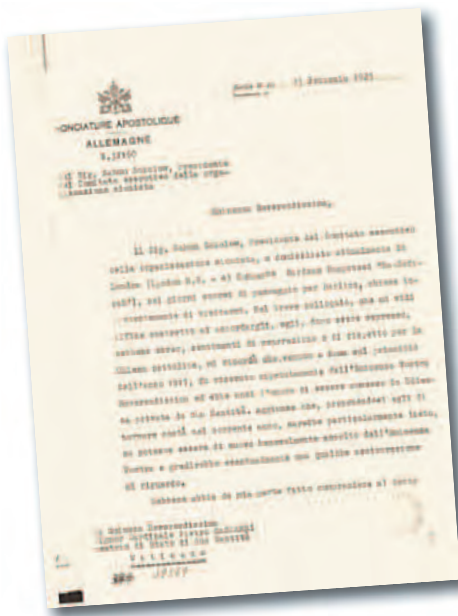


- Courtesy of Michael Hesemann

Pope Pius XII policies and actions resulted in the establishment of the Jewish state of Israel.

This 1925 letter confirms the 1917 meeting between Nachum Sokolow, President of the World Zionist Organization, and Archbishop Eugenio Pacelli. Sokolow discusses establishing a Jewish homeland in Palestine. Pacelli was positive about this idea. Pacelli arranged a private audience for Sokolow with Pope Benedict XV in 1917. His personal feelings about a Jewish homeland are further sustained by his actions to urge all Catholics to join the pro-Palestine organization in Germany.

Nachum Sokolow



In the letter to the left, dated February 15, 1925, Pacelli is writing to the secretary of state to arrange an audience for Nahum Sokolow. Pacelli confirms the 1917 meeting where he discussed the notion of a Jewish homeland in Palestine.

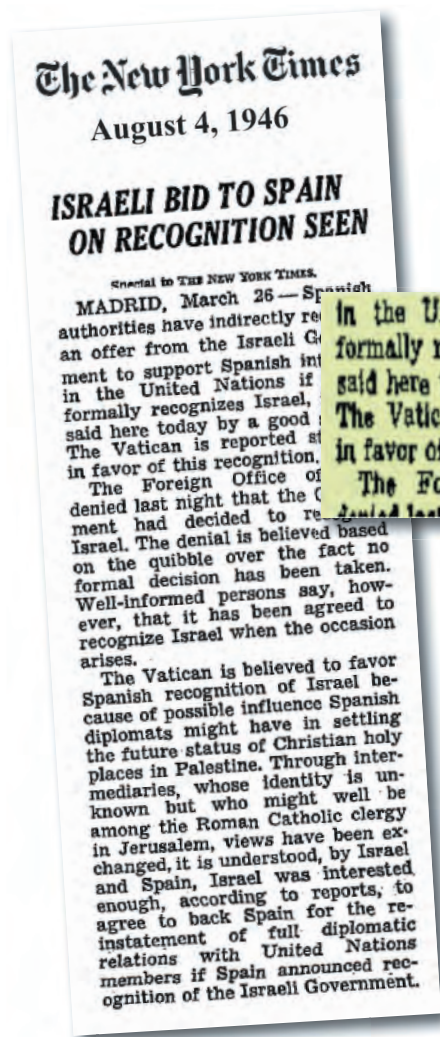


Based on Information provided by Sokolow, the *Jewish Chronicle* of November 25, 1949, wrote: "For the preparation of this talk (with the Pope) the main advisor and the person who set it up was Cardinal Pacelli, who later became Vatican Secretary of State and now is Pope Pius XII."

- Courtesy of Michael Hesemann

In 1926, in Berlin, the German pro-Palestine committee to promote the Jewish settlement of Palestine was established. Its members included Albert Einstein, Thomas Mann, and numerous others. These include prominent politicians of the Weimar Republic, including Konrad Adenauer and Pacelli's friend Prelate Dr. Ludwig Kais (center). Pacelli explicitly encouraged Catholics to join the initiative and held during this time the pro-Palestinian position.

- Pinchas Lapide's book *Rome and the Jews*



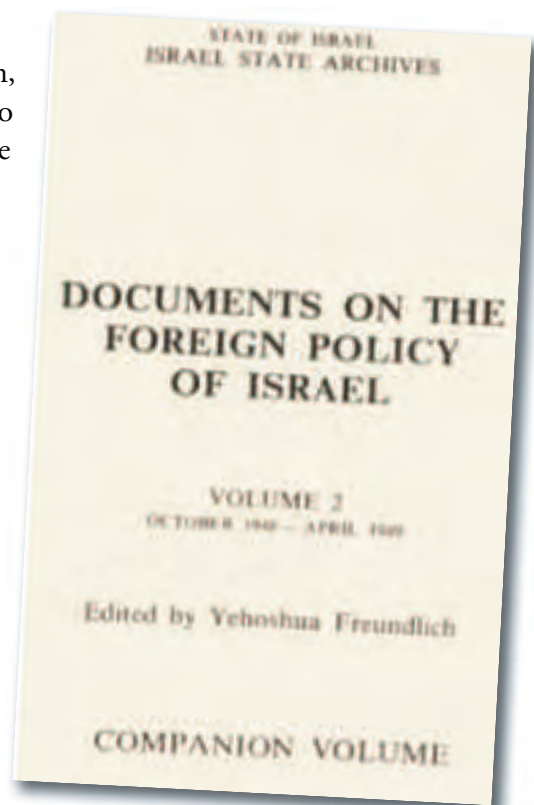
In the United Nations if Spain formally recognizes Israel, it was said here today by a good source. The Vatican is reported strongly in favor of this recognition. The Foreign Office officially denied last night that the Govern-

This article (left) discusses Israel's desire for diplomatic recognition by Spain. Pope Pius XII encouraged Spain to recognize Israel.

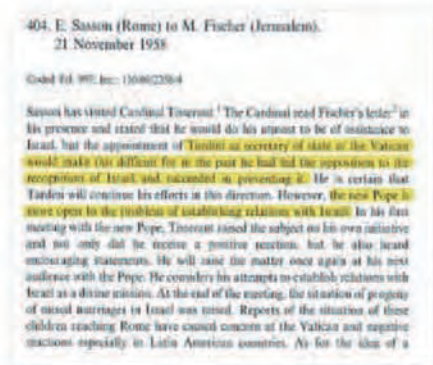
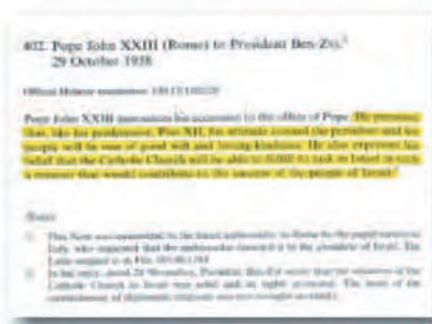
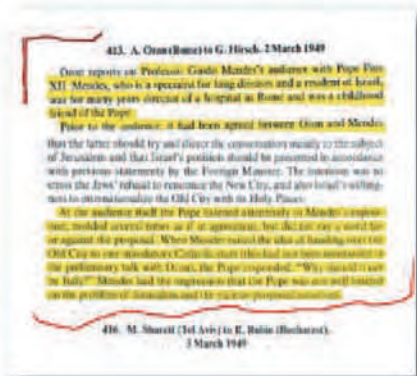
Although the Vatican called for the internationalization of Jerusalem, the Pope rejected the plan that Jerusalem should be turned over to King Abdullah. The Pope recognized the rights of the Jews. The Arabs felt that were betrayed by the Vatican's position on Israel.

J. Herzog said the Pope had a positive attitude toward Israel.

According to the Documents on the Foreign Policy of Israel, Dr. Guido Mendes acted as a diplomat in meetings with the Pope because of their childhood friendship.



- Courtesy of Dimitri Cavalli



Above, Pope John XXIII states that like his predecessor Pope Pius XII, his attitude toward the president and his people will be one of good will and loving kindness. He believes that the Catholic Church will be able to fulfill its task in Israel in such a manner that would contribute to the success of the people of Israel.

This document dated November 21, 1958, reveals that Secretary of State Tardini, under Pope John XXIII, was against establishing diplomatic relations with Israel and led the opposition to this early on.

This speech was made by Pope Pius XII on August 3, 1946, to the Arab delegation from Palestine. They stated that after this meeting, they felt betrayed by the Vatican. The speech was published in the

ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE.

Below, is the speech made to a delegation of Arabs of Palestine who came to Rome to try to convince Pope Pius XII not to remain neutral but to take sides against the Zionist in Palestine. Bottom left is an excerpt from the documents from the foreign ministry of Israel recalling this meeting stating the Arabs were “disillusioned and felt betrayed” because of the Pope’s condemnation of anti-Semitism. Below right is a *New York Times* article.

To the delegates of the Supreme Council of the Arab People of Palestine:

First and foremost, we are happy to welcome a commission, which comes in the name of a people whose generous character we know, as well as their attachment to certain principles which form the basis of religion and, for that reason, constitute the conditions which are indispensable for social order, and for civilization.

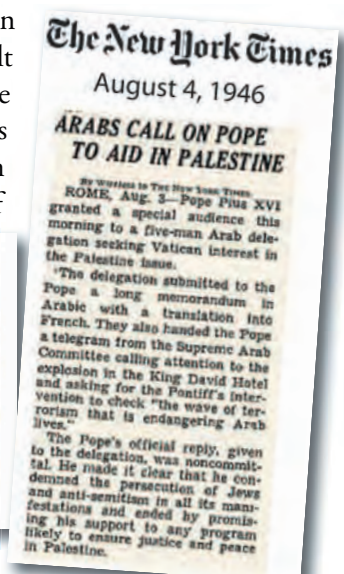
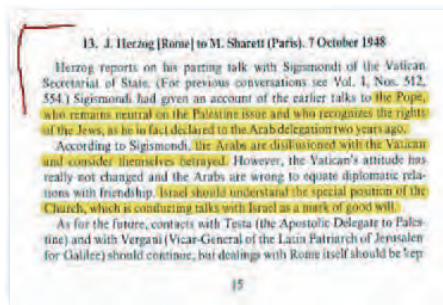
Furthermore, we cannot fail to take into consideration the way in which the Commission present here has been composed—a Commission that we are pleased to greet as a sign of social solidarity and of that peaceful community which, independent of one’s belonging to various ethnic families, ought to have its home (so to speak) precisely in Palestine, where Jesus, the Prince of Peace, announced and brought peace to the human beings of every time and every place.

It is doubtless the case that peace can only take shape within the context of truth and justice. This presupposes respect for the rights of the other, for certain positions and traditions (especially in the religious realm) which are a given, just as each group of inhabitants is bound to a strict fulfillment of [their own] duties and obligations.

This is why, having received—even in these last several days—numerous appeals and requests from various parts of the world, and for various motives, we do not need to tell you that we condemn all recourse to force and violence, whatever the source, *just as we have also several times in the past condemned the persecutions that a fanatical anti-Semitism unleashed against the Hebrew people.* We have always observed this attitude of perfect impartiality in the most widely varied circumstances, and we intend also to hold ourselves to it in the future.

But it is clear that this impartiality—which our apostolic ministry imposes on us, and which places us above the conflicts that, especially in this very difficult time, have shaken human society—cannot mean indifference. We also assure you that, to the degree that it depends on us, and according to the possibilities provided to us, we will make every effort in order that justice and peace in Palestine become a reality, creating—through the effective cooperation of all the interested parties—an order which will guarantee to each of the parties currently in conflict, a secure existence, together with . . .

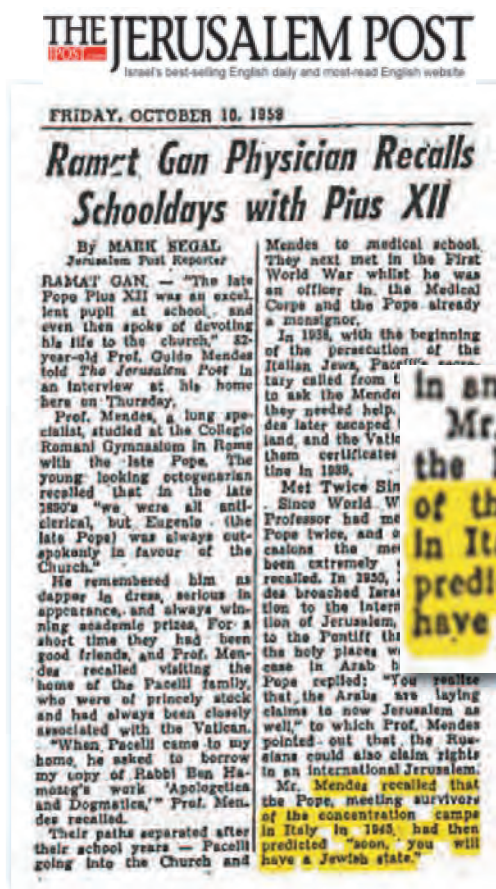
– Translation courtesy of Fr. Murray Watson PTWF Canada



In November 1947, the United Nations voted for the partitioning of Palestine; eleven states were against and thirty-three in favor. Of the thirty-three in favor, seventeen were Catholic countries, some of whom asked Pope Pius XII what they should do, and he stated that he did not object to the creation of a Jewish state in Palestine. Twelve Latin American countries supported partition. Six abstained. Only Cuba voted against it. In fact, Pius XII personally supported a Jewish homeland, which was opposed by many high-ranking Vatican officials, including Secretary of State Tardini. Because of the large number of Catholics living in Arab countries, the Vatican had to maintain its neutrality in this issue, but Pope Pius XII privately enabled a positive vote.

Below left is a *Jerusalem Post* article interview with the Jewish childhood friend of Pope Pius XII, Dr. Guido Mendes, dated October 10, 1958, wherein he states that Pius XII reportedly told a group of seventy Jewish survivors in 1945, "Soon you will have a Jewish State."

Recent research of the Raoul Wallenberg Foundation states that Nuncio Angelo Roncalli interceded to influence Pius XII for a positive vote at the UN. We also know that Secretary of State Tardini was not enthusiastic about this effort.



In the highlighted section of the *Jerusalem Post* article to the left, Dr Guido Mendes, Orthodox Jewish childhood friend of Pacelli, recalls that in a 1945 audience with Jewish survivors, Pope Pius XII told the group, "Soon you will have a Jewish homeland." This was three years before the birth of the state of Israel.

In an international Jerusalem. Mr. Mendes recalled that the Pope, meeting survivors of the concentration camps in Italy in 1945, had then predicted "soon, you will have a Jewish state."

Eugenio Pacelli and the Zionists

New discoveries in the Vatican Secret Archives confirm that the man who became Pope Pius XII intervened in favor of the Jewish settlers in Palestine.

© 2009 by Michael Hesemann CSC

No Pope of the twentieth century, with the exemption of John Paul II and maybe Pius XI, so openly showed his love for the Jewish people as Pius XII. This makes it even more incomprehensible that no historical evidence but just a stage play was enough to change and even pervert the public image of this great pontiff. Suddenly he became “The Deputy,” “the Pope who remained silent,” or even “Hitler’s Pope,” with authors like John Cornwell or Daniel Jonah Goldhagen calling him a latent or even open anti-Semite. The only reason is that during World War II and the Holocaust, Pius XII considered it wiser to act than to speak out. He preferred to save as many Jews as possible quietly rather than worsen their situation through loud but useless protests. He tried to avoid anything that would endanger the efficiency of the only institution, which was able and willing to help the persecuted Jews in the times of the Shoah, the Catholic Church. His apparent silence, his feigned neutrality became the perfect cover for the biggest help—and rescue campaign in history, when more than 850,000 Jews were protected from the certain death in the Nazi gas chambers.

But he who wants to understand the man Eugenio Pacelli must look further back into his past. Already in his adolescence, he had a Jewish school friend, whose parents invited him to join their weekly Shabbat celebrations, discussed their faith with him, and lent him the works of important Jewish philosophers, which he read with enthusiasm. After he studied theology and canon law and underwent his ordination, Pacelli accepted a job in the secretary of state of the Holy See. He made a rapid career and was promoted undersecretary of the “Congregation for Extraordinary Ecclesiastical Affairs,” the papal “State Department,” in 1911. In this position, in May 1917, he came in contact with the Zionist movement. Nahum Sokolow, author, journalist, and board member of the Zionist World Congress, came to Rome to gain support for the plan of a Jewish state in Palestine. That Pope Benedict XV (1914–22) had vehemently condemned anti-Semitism a year before was seen as a good omen. Cardinal Secretary of State Pietro Gasparri sent him to Monsignor Pacelli who received him in a friendly mood and took the time to listen to him with patience and great personal interest. Later, in his report to the executive committee of the Zionists, Sokolow praised the heartfelt openness he experienced during his meeting with the monsignor. And he admitted that he was completely surprised when Pacelli asked him, in the most friendly way, if he would not like to present his issue to the Pope. Sokolow would have never dreamt that this would be possible for a Jew. But then, on May 6, 1917, he was received for forty-five minutes—longer than many heads of state—by Benedict XV.

“I don’t tend towards credulity or exaggerations,” Sokolow assured on May 12 in his report to the Zionists executive committee, “and still I can’t avoid to stress that this revealed an extraordinary amount of friendship: to grant a Jew and representative of Zionism with such a promptness a private audience which took so long and was of such a warmth and took place with all assurance of sympathy, both for the Jews in general and for Zionism in special, proves that we don’t need to expect any obstacles which can’t be overcome from the side of the Vatican.”

In a completely informal way, the Pope asked Sokolow to explain him the program of Zionism just to assure him that “is a wonderful idea” and “providential. God willed it.” Also in the question of the Christian sanctuaries in Palestine, the Pope had “no doubts that a satisfactorily agreement will be reached.” When Sokolow obviously reached the fulfillment of his wildest dreams, Benedict XV released him by repeating several times, as a confirmation, the words “Yes, I believe we will be good neighbors.”

Only a week after this encounter, in the Sistine Chapel, Eugenio Pacelli was ordained as an archbishop by Benedict XV. Another week later, he already sat in a train on the way to his new destination, Germany. The Pope had made him his new Nuntius in Munich, the only Nuntiature in Germany. His first mission was to present a Papal Peace Plan to the government of the Imperial Reich in Berlin, to end the senseless slaughter of World War I—unfortunately without any success.

About another and this time successful intervention of the new Nuntius Pacelli during that time, the Israeli historian and diplomat Pinchas Lapidé wrote in his book *The Last Three Popes and the Jews* (1967). In the Zionist Archive in Jerusalem, Lapidé had located a copy of an official letter, sent by Pacelli as Nuntius in Munich to the Bavarian secretary of state, Otto Ritter von Dandl, on November 16, 1917: “The undersigned Apostolic Nuntius has the honour to inform Your Excellency that the Israelite Congregations of Switzerland asked the Holy Father to appeal for the protection of the sites and the Jewish population of Jerusalem. His Eminence, the Cardinal Secretary of State had ordered the undersigned to act accordingly and with all care and to draw this subject to the attention of the Imperial Government. The Undersigned requests from Your Excellency to enforce the realization of this purpose with everything in your capacity. In advance gratefully, signing with the assurance of my highest appreciation, . . . Eugenio Pacelli, Archbishop of Sardes, Apostolic Nuntius.”

The Jews had all reason to be worried. The Ottoman Empire—modern-day Turkey—was an ally of the Reich and England had instigated the Arabian rebellion to force it into a two-frontline war. The Turks suspected the Jews were collaborating with the British. After the Turkish genocide against the Armenians, who were believed to be on the side of the Russians, they could expect the worst.

In April 1915, the Turkish secretary of war, Enver Pasha, ordered the deportation of great parts of the Armenian population of the Ottoman Empire into the Syrian Desert. What was officially declared a strategically necessary “evacuation” of a politically unreliable minority turned out to be the first great genocide of the twentieth century. The Young Turk movement, which had taken over political power, intended to transform the multiethnic Ottoman Empire into a national state according to the Panturkish ideology, which left no room for the Christian Armenians. Genocide became the final solution of this minority problem. Its executive became the commander in chief and gouverneur of Syria, General Cemal Pasha. In total, the number of victims exceeded 1.5 million. Some became victims of the Turkish massacres; most were forced into the Syrian Desert where they died of thirst, starvation, exhaustion, or diseases.

In 1917, Cemal Pasha turned brutally against the Jewish-Zionist settlements in Palestine. After Jewish settlers in Jaffa were accused of collaboration with the British, the Ottoman gouverneur ordered their deportation. Over eight thousand Jews were expelled from their houses without permission to take any of their belongings or even food. In front of their eyes, their houses were looted by the Turks. Outside the Jewish quarters, two Jews were hanged as a warning for all who dared to resist the looters. Eyewitnesses reported about the excessive cruelty of the soldiers. Later, dozens of Jews were found dead in the dunes of Jaffa. By the end of March 1917, the “Reuters” news agency reported that “masses of Jews” were expelled “to share the fate of the Armenians.” A report of the Zionist office in Copenhagen ends with the warning that after the threats of Cemal Pasha, the Jews of Palestine could indeed expect the same treatment as the Armenians—being sent into the desert to die of thirst, starvation, and epidemics.

On May 7, 1917, the German member of Parliament Oskar Cohn brought the anti-Jewish violence in Palestine on the agenda of the Reichstag in Berlin. Only one day later, Deputy Secretary Arthur Zimmermann of the State Department played the matter down. He called the order to evacuate Jaffa a mere “protective measure.” Furthermore, the government of the Reich had no interest to get involved into affairs, which were solely in the responsibility of the Turkish forces. Obviously, it did intend to bother Germany’s Ottoman ally. This makes

the intervention of the Apostolic Nuntius, quoted by Pinchas Lapidé, even more significant. Unfortunately, at least as far as I know, no other historian ever tried to investigate and verify it. Cornwell and company completely ignored the incident, since it does not fit into their claim of Pacelli being an anti-Semite. The majority of the defenders of Pius XII either just quote Lapidé or concentrate on his position toward National Socialism. Instead, the Pacelli-debunkers simply question Lapidé's credibility. Without any reason, still, since he backs all his quotes with perfect citations, as this one, too. The quoted document, Lapidé states, can be found on "Microfilm K 179 90 293 in the Zionist Central Archive, Jerusalem."

I trust Lapidé, but still prefer to verify. I soon had the opportunity, when in November 2008, I was granted permission to do research in the Vatican Secret Archive. After I wrote a biography on Pius XII, *The Pope who Defied Hitler*, I wanted to learn more about Pacelli's position toward the Jews and his dealings with anti-Semitism and National Socialism. The verification of the incident quoted by Lapidé had a prominent position on my wish list.

After I introduced myself to the prefect of the "Archivio Secreto," Bishop Sergio Pagano, my work in the "Sala Studio," the study room of the Archive, began. The complete inventory of the Vatican Secret Archive—at least until 1939—are catalogued. If you want to study one of the files, you first have to go through these voluminous catalogues, before one of the friendly co-workers gets the file for you. In one of these catalogues, which carefully lists the inventory of the *Archive of the Nuntiature Munich/Bavaria*, I found the promising entry: "Guerra Europ., Palestina # 1. Pop. Giudaica e della Citta Santa della Palestina"—"World War I, Palestine # 1, Jewish Population and those of the Holy City of Palestine." After I wrote down the file title and number (*Arch. Nunz. Monaco d.b. 385; Fasc. 2: Pos. XIII*), I asked for it. I was not disappointed. Indeed not only did it contain Pacelli's handwritten draft for the letter quoted by Lapidé, but I also learned more about the background of this intervention.

On November 15, 1917, at 4:30 p.m., the papal cardinal secretary of state, Pietro Gasparri, sent an encoded message to the Nuntius Pacelli in Munich, which was received and decoded it on the next morning at seven thirty. It stated: "The Israelite Community of Switzerland asked the Holy Father to commit himself to the protection of the sites and the Jewish population of Jerusalem. He asks Your Excellency through us, to influence the German government accordingly in the name of the Holy Father. Card. Gasparri."

The decision to delegate this difficult affair to Pacelli was wise indeed. It was more than questionable if an intervention by the Pope himself would have any impact in Constantinople. Only Germany as their most important ally was able to stop the Turks from performing a massacre. That Pacelli always had an open ear for Jewish affairs he had already demonstrated when he met the Zionist leader Sokolow.

Indeed, Pacelli immediately acted. Still, it was a rather difficult affair. At that time, no diplomatic relationship existed between the Emperor's Germany and the Holy See. The only Nuntiature on German soil was the one in Munich, the capital of the still semi-independent Kingdom of Bavaria. Any diplomatic approach had to go through the Bavarian government. Therefore, Pacelli presented his case on November 16, 1917, to the Royal Bavarian secretary of state, Sir Otto Ritter von Dandl, and urgently requested an intervention of the Imperial State Department.

This time, unlike half a year before, the Berlin State Department acted. Eleven days later, on November 27, 1917, we find the following note in their file "Jews in Turkey." According to the reply they received from Constantinople, "there is no reason to fear that the Turkish authorities in Palestine order measures against the Jewish population. We learned from the Turkish side that the Holy City and all sites which are subject of Christian and Jewish veneration are spared and respected as far as the military necessities by all means allow."

Consequently, the German government declared two days later: “According to the available information from the Turkish side, care was already taken for the protection of the holy sites of Jerusalem which are also subject of veneration by the Muslims and also for the population. Of course this includes the Jews, who don’t have to fear any exemptions.”

Eventually, Ritter von Dandl reported to the Apostolic Nuntius on December 8, 1917: “Your Excellency allow me to reply to your precious note of the 16th of last month and to inform you that I did not miss to bring the request of the Israelite Communities of Switzerland regarding the protection of the sites and the Jewish population of Jerusalem to the attention of the State Department in Berlin. With regard to this, I received the reply that according to the information received, there was no reason to worry that the Turkish authorities apply any measures against the Jewish population.”

Only three days later, on December 11, 1917, the British Forces under command of General Allenby conquered Jerusalem. The Jews of Palestine could indeed feel relieved.

According to Pinchas Lapide, the intervention of the Nuntius Pacelli contributed to “save the Jews of Jerusalem as well as the holy sites from an almost certain doom.” It was even more significant, since at that time, the Turkish troops in Palestine were under command of a German general, Erich von Falkenhayn. About him, his biographer Holger Afflerbach stated: “An inhuman excess against the Jews in Palestine was only prevented through Falkenhayn’s conduct, which has a special significance in respect to the German history of the 20th century.” Since von Falkenhayn was a man who strictly followed orders, it is reasonable to assume that his “conduct” was ordered from Berlin.

Indeed, Pinchas Lapide quotes a letter written by Dr. Jacob Thon, at that time leader of the Zionist office in Jerusalem, in December 1917: “It was an special stroke of good fortune that in the last critical days General von Falkenhayn had the command. Cemal Pasha in this case—as he announced often enough—would have expelled the whole population and turned the country into ruins. We and the whole population, Christians as well as Muslims, must remember P.(acelli) with deep gratitude, since he saved the civil population from doom when he prevented the planned evacuation of this area.”

Nine years later, in December 1926, in Berlin the “Deutsches Komitee Pro Palästina zur Förderung der jüdischen Palästina-Siedlung” (German Committee Pro Palestine to Support the Jewish Settlement in Palestine) was founded. Among the founding members were Albert Einstein, the president of the Reichstag (Speaker of the House) Paul Loebe, the Cologne major (and post-WWII chancellor) Konrad Adenauer, and the novelist and Nobel Prize laureate Thomas Mann. The question arose if it was an opportune time for prominent Catholics to join this initiative. During the vehement discussion of the Balfour Declaration at the League of Nations the idea of a Jewish state was controversial in Catholic circles.

The socialist ideas of some Zionists led to irritations in the Vatican. Its organ, the “*Osservatore Romano*,” on June 1, 1922, called for “the protection of the holy sites against Jewish bolshevism.” At that time, the Holy See had already established diplomatic relations to the first German democracy, the Weimar Republic, and Pacelli resided as the first Apostolic Nuntius in Berlin. As Pinchas Lapide stresses, he “represented during that period the position of Pro Palestine.” He explicitly refused the Zionism-skepticism of leading Vatican circles and instead not only pleaded in favor of the Jewish settlements but even encouraged prominent German Catholics to join the initiative supporting them. Even Pacelli’s closest friend, the Reichstag member and Catholic prelate, Dr. Ludwig Kaas, became a board member of this committee.

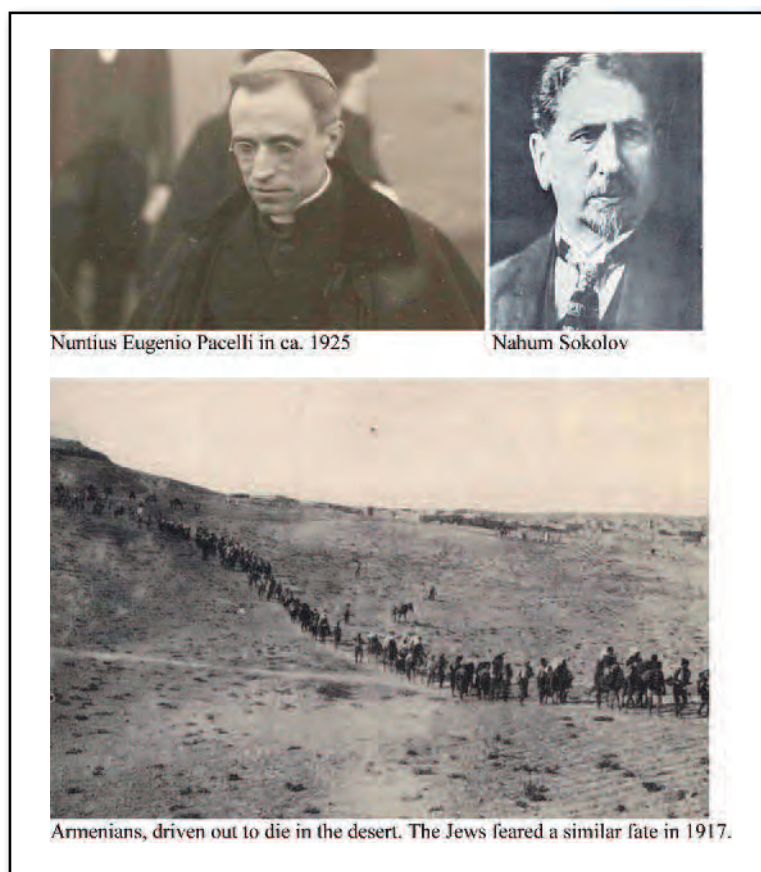
How deep his sympathy was for the Zionists is revealed in the memoirs of the German Zionist Kurt Blumenfeld. In his autobiography, *Living the Jewish Question* (1962), he describes how Nahum Sokolow, who was indebted to Pacelli for his papal audience in 1917, visited Berlin in 1926. Sokolow at this point served

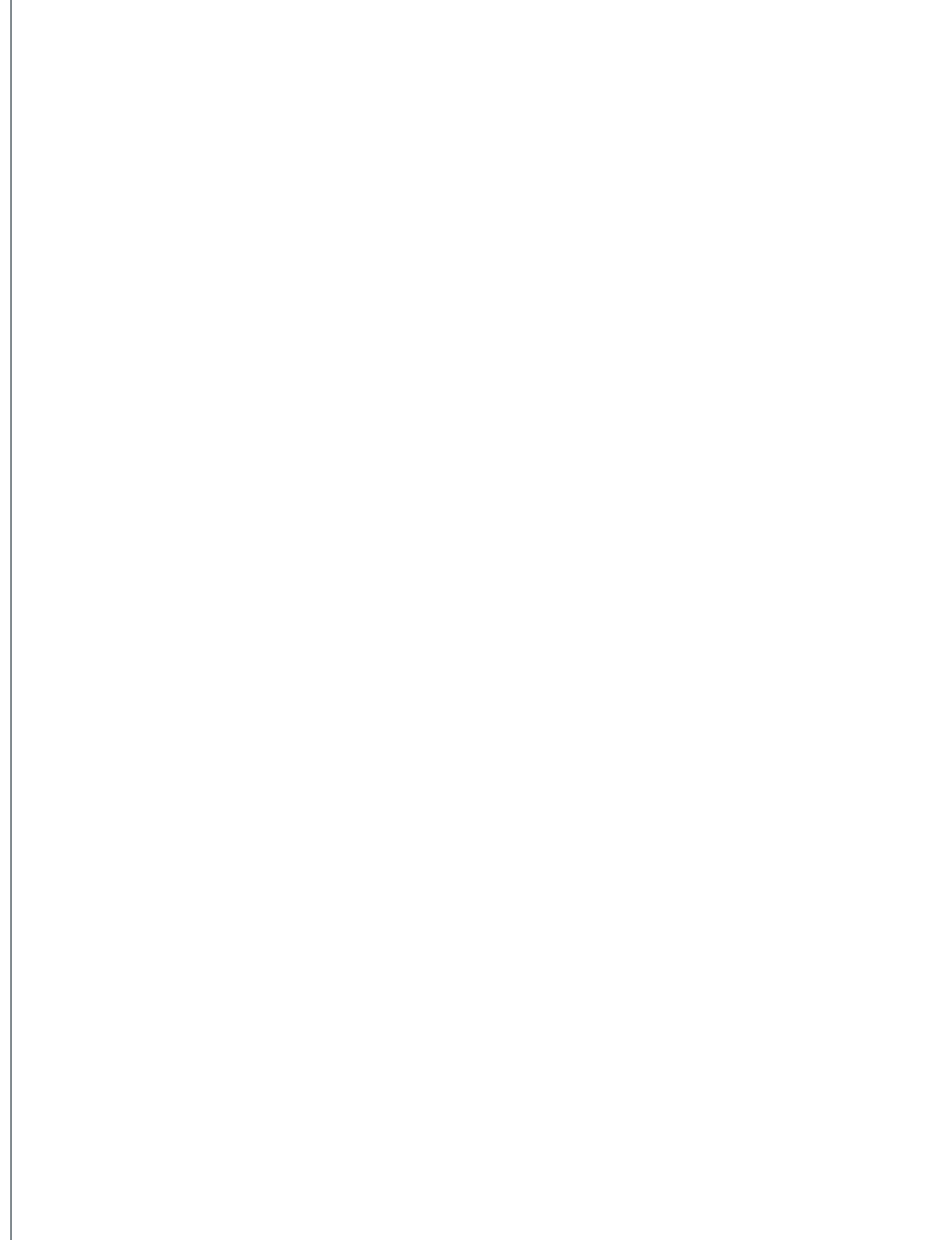
as the president of all Zionist Congresses. When he planned a new initiative at the League of Nations, he remembered the former undersecretary of the Papal State Department. His plan was to ask Pacelli for an instruction to the representative of the Holy See at the League of Nations in Geneva. But when Blumenfeld called the Nuntiature to set up an appointment, he learned that Pacelli was severely ill, staying in the Hedwig Hospital in Berlin and was momentarily not available. Only when he eventually mentioned the name “Sokolow,” he was called back: His Excellency, the Nuntius, would be delighted to see Mr. Sokolow for five minutes.

Together Blumenfeld and Sokolow drove to the hospital. At the front desk, the doctor in charge welcomed them but insisted: “Mr. Sokolow alone and just for five minutes.” Blumenfeld walked in the hospital library and started to read a book. After one and a half hours, Sokolow returned. “It was obvious how interesting and uplifting the conversation with the Nuntius was, a discussion of historical questions, Jewish as well as Catholic,” Blumenfeld remembered.

Once again, the man who became Pope Pius XII proved to be a friend who always had an open ear for the affairs and problems of Jews.

*Michael Hesemann is a German historian and author. In 2008, his book *The Pope Who Defied Hitler: The Truth About Pius XII* was published in Germany. An Italian translation will follow soon.





PIUS XII AND
THE CATHOLIC CHURCH
EFFORTS TO SAVE
JEWISH LIVES

Pius XII and the Catholic Church Efforts to Save Jewish Lives.

When one examines the Vatican's documented interventions on behalf of those persecuted by the Nazis, one observation must be addressed. A commonly held belief is that these actions seem only to be credited to individual priests, bishops, or Vatican officials. The credit for these directives, which, *under any other circumstances would be issued by the Pope directly*, has been strategically stripped from Pius XII. It is akin to saying an individual soldier won the war, while the commander did nothing. However, when negative accusations are made, such as the existence of the "Vatican Ratline," they are skillfully blamed directly on Pope Pius XII. When the actions of rogue Catholic clergy, who helped Nazi criminals escape from Europe are reported in current documentaries and books, one often sees the image of St. Peter's Basilica and that of Pope Pius XII accompanying the story. Ironically, evidence we have gathered demonstrates the abhorrence Pius XII had for the Nazis, further sustained by his efforts to support the assassination of Hitler. Pius XII was also aware of the Nazi plot to kill *him* and seize the Vatican. In light of this information it is simply illogical to claim that Pius XII and the Vatican helped Nazi criminals escape justice.

Lifesaving tactics were, in many cases, similar in unrelated regions of the world. In other words, actions in Budapest are similar to those in Istanbul, Assisi, Campagna, Portugal, and elsewhere. The circumstance and threats were different, but the same drive to save Jewish lives, utilizing whatever methods possible is evident. Whether through political intervention with government leaders or secretly transporting refugees off the European continent, the objective was the same. It is unrealistic that these actions could have taken place without some sort of central authority directing and supporting them. Vatican documents from the secretary of state support that these actions were centrally coordinated, and individual initiatives were approved by the Pope. Not all of the efforts of every bishop or priest were the same. Anti-Semitism existed then, as today. There were many who, because of their personal prejudices, did *not* follow papal instructions with equal dedication or, in some cases, did not at all.

Many of the critics of Pope Pius XII accuse him of only acting to save “converted Jews.” However, we believe that the Pope was forced to use code words and phrases to save all the Jewish people.

The Concordat of 1933 enabled the church to justify helping converted Jews, since it specifically states that Jews who converted will be considered Christians. For this reason, the Vatican protected its neutrality and intentionally used these phrases in case their documents fell into Nazi hands.

Throughout this book, in many instances, you will read the phrase “non-Aryans,” “Converted Catholics,” “Converted Jews,” “Converted Italians,” and so on. On the face of this, one might conclude the Holy See’s efforts were only to save baptized Jews. This argument has been used for decades by the critics of Pope Pius XII. The reality of war and that of the political and legal status of the Vatican suggests otherwise.

The Vatican: German concordat signed in 1933 contained a clause dealing with intermarriage, which enabled the church to recognize Jews who had converted to be considered Christians. To the church, anyone who is baptized a Catholic *is* a Catholic. Using the concordat, the church could legally protect these “Jews” while protecting the church from risking its neutrality if these documents fell into enemy hands. The Holy See was well aware that many of those who worked in the Vatican were spies. Obviously, all documents that might be deemed “helping the enemy” had to be encrypted and destroyed in order to protect the church. A loss of neutrality would result in massive direct attacks against church facilities, including those that protected Jews throughout Europe.

In a true Catholic conversion, the convert is required by canon law to be of a minimum age of awareness. Second, they must undergo several months of religious training. Once completed, the next step is that of baptism, and the new Catholic chooses a new name and usually has a godparent. A certificate of baptism is then issued. In spite of these strict regulations and laws, the Vatican issued thousands of *false* baptismal to simply save as many innocent lives as possible.



In the history of the Catholic Church, no one has ever been referred to as a “Jewish Catholic” or a “Non-Aryan Catholic” or a “converted Jew.” Once baptized, they are simply Catholics. Another interesting note is that by decree, Pius XII ordered that any Jewish children protected by Catholics *could not* be baptized while they were under the protection of someone other than their parents. There were in fact many instances where these children were taught Hebrew and Jewish traditions by their Catholic caretakers.

When inquiries were made to various countries through the Vatican diplomatic service, the question “How many Jews can your country take?” was always asked. Most of the countries worldwide said none. The prime minister of Canada even said, “None are too many.”

Mindful of this, the only way Pope Pius XII could save what he called “this vibrant community” was to mislead the host countries. He handed out tens of thousands of false baptismal papers. He referred to the people as “Non-Aryan Catholic Jews.” Morally he would not lie, but by doing this, he would accomplish his objective. Had these refugees actually been converted and baptized, they would simply have been Catholics, and the Pope would not have used these unusual phrases to describe them. This descriptive phrase has never been used in Vatican correspondence or language before or since.

We discovered 2,335 pages of wartime documents in Campagna, Italy. From that collection, below is an example of letters from Signore Steiner and Dr. Silberstein who were referred to as “non-Aryans” when they requested Vatican intercession to obtain visas to travel to South America.

Inside the Vatican Magazine Press Release

Monday, January 9, 2012

NEW EYEWITNESS EVIDENCE ON POPE PIUS XII AND JEWISH REFUGEES DURING WORLD WAR II

– Groundbreaking Story Published in Our January 2012 Issue!

Is much of the modern world’s prevailing scholarly thinking about Pope Pius XII and his relations with Jews and the Jewish community just plain wrong?

It may very well be, according to remarkable new evidence discovered by researcher William Doino Jr., and published in the latest edition of *Inside the Vatican* magazine.

The evidence shows that Pope Pius XII helped hundreds of shipwrecked Jews to avoid deportation to German concentration camps.

The evidence is compelling, so compelling that some Jewish voices are now calling on the authorities of the Yad Vashem Holocaust Memorial museum in Israel to consider declaring Pope Pius XII one of the “Righteous Among Nations” for personally intervening to save Jewish lives during World War II.

William Doino Jr., researcher and Pius XII expert, during five years of painstaking research, has uncovered and here published explicit new testimony from two Jewish witnesses—evidence either up to now unknown, not fully known, or, for reasons difficult to understand, deliberately ignored by scholars and others engaged in a fifty-year campaign of defamation against Pius XII.

Doino’s research challenges those who hold negative views of Pius XII, and in particular, Yad Vashem, Israel’s Holocaust Memorial, which still displays an exhibit accusing the wartime pontiff of indifference toward Jews during the Holocaust.

Will this powerful evidence, revealing the Pope’s firm support for Jewish victims, finally persuade Yad Vashem to take down its inaccurate exhibit? Might it move Yad Vashem, in fact, toward declaring Pius XII a “Righteous Gentile”?

The new research may also influence the Catholic Church’s thinking as a decision about whether to advance Pius XII’s cause for beatification is weighed.

The eyewitnesses to Pius XII’s actions are two Jewish refugees: Howard Heinz Wisla (1920–2004), from Germany; and Herman Herskovic (1921–1983), from Czechoslovakia, each of whom left behind dramatic testimonies until now overlooked or forgotten. Doino earlier touched on some of Wisla’s testimony, which had anonymously been published in the *Palestine Post* (today’s *Jerusalem Post*) in 1944.

This new January essay, “Pope Pius XII: Friend and Rescuer of Jews,” draws upon Wisla’s virtually unknown memoir, first published in German and Hebrew (1945), and then, in expanded form, in English (1966).

The memoir describes his astonishing audience with Pius XII at the Vatican in late 1941, when Pius embraced the young Wisla, and told him: “Always be proud to be a Jew!”

The revealing article also tells the full story of the Jewish refugees shipwrecked in the Aegean Sea, who had

managed to get to a deserted island, only to discover they faced slow starvation, and approaching Germans. The Nazis did eventually take control of the island and commit atrocities. Before that, however, Wisla had escaped, reaching Rome and the Pope. Alerted by Pius XII, the Italian Red Cross took the refugees to relative safety in southern Italy.

In addition to Wisla's firsthand account, there is that of his fellow refugee, Herman Herskovic. Herskovic confirms Wisla's meeting with the Pope, as well as the harrowing ordeal of the Jews saved by Pius, and declares: "I owe my life to the Pope," adding that "several hundred Jews" also owed their lives to Pope Pius.

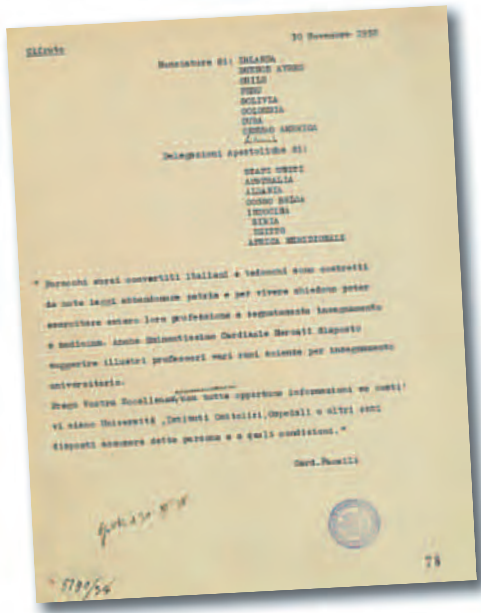
This groundbreaking journalism establishes in detail a successful rescue effort carried out at the personal direction of Pius XII, enabling five hundred endangered Jews to survive the deadly anti-Semitism of World War II.

"This is just another example of how Pope Pius XII directly interceded to save Jewish lives when most of the world's religious leaders did nothing," said Gary Krupp, a Jewish researcher on Pius XII and the Second World War who lives in New York. "And Pius did so while being surrounded by hostile forces and mindful of the plan to invade the Vatican to kidnap him in 1943. It is time for the world to appreciate what this man did. We call upon the authorities at Yad Vashem to seriously look at this material, in addition to the other evidence we have submitted to them, in order for Pope Pius XII to be called righteous among nations." (Gary Krupp is the founder and president of Pave the Way Foundation.)

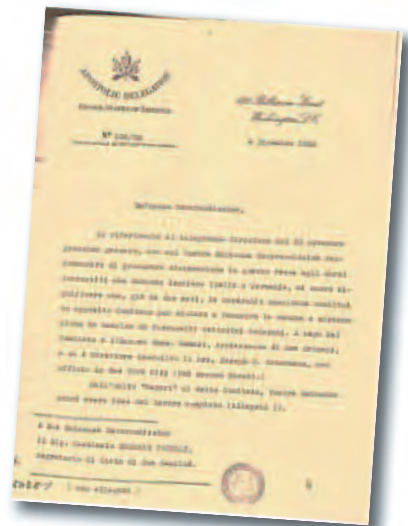
In Germany—On November 30, 1938, three weeks after Kristallnacht, Cardinal Pacelli sent a telegram (and a follow-up letter on January 9, 1939,) to over sixty-five bishops and Nuncios to obtain two hundred thousand visas for “non-Aryan Catholics.”

The documents refer to “Jewish Converted Italians” and “non-Aryan Catholics,” which was a code word for all Jews. The concordat of 1933 enabled the church to protect converted Jews, and so they used this clause to protect all Jews. The January 1939 letter below states that the bishops should not only protect these people but they should also protect their religious precepts, their religious books, and institutions. This would never be necessary to state for baptized Catholics traveling to a Catholic country. In addition, no one could ever assume in any practical sense that there were two hundred thousand converted Jews in Germany in 1938. Over 250,000 Jews had already left Germany prior to Kristallnacht; 202,000 remained.

On the next page, you will see one response letter to Pacelli’s dated January 16, 1939, in which the cardinal from Scotland refers to “the refugee Jews,” not non-Aryan Catholics or converted Catholics.



Telex below dated November 30, 1938, sent by Card. Pacelli seeking refuge for “converted Italian Jews” three weeks after Kristallnacht.

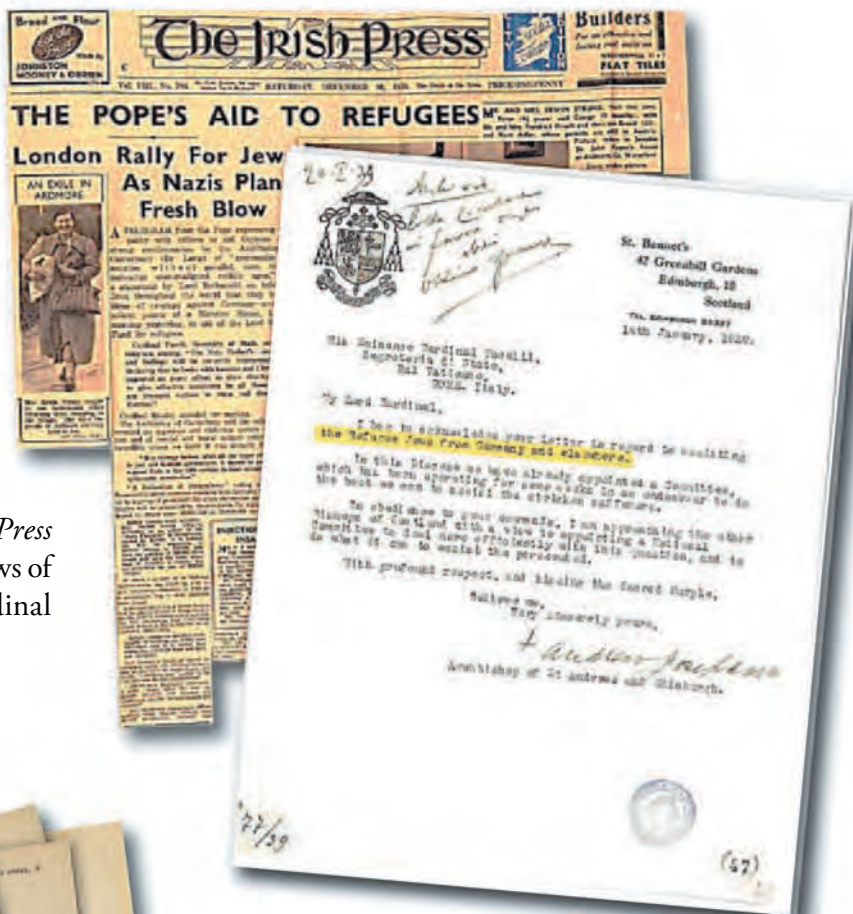


Letter above, dated December 4, 1938, from the apostolic delegate in Washington, acknowledging the receipt of the ciphered telegram of November 30, 1938, dealing with “Italian converted Jews.” This letter file also contains a pamphlet from the National Catholic Welfare Conference with the annual report of the Committee for Catholic Refugees from Germany. The church has never in its history referred to “Jewish converts” or “non-Aryan Catholics” except in these instances. Deception had to be employed to get Jews out of Europe to countries that would not take Jews.

- Courtesy of Michael Hesemann

In Germany – continued

Below is a letter dated January 16, 1939, from the archbishop of St. Andrews and Edinburgh, in response to Card. Pacelli's request letter for two hundred thousand visas. Understanding the hidden meaning, he does *not* mention non-Aryan Catholics but refers to them as what they were, refugee Jews from Germany.



December 10, 1938, *Irish Press* article of the Pope's aid to the Jews of Germany. It also speaks of Cardinal Pacelli's actions.

- Courtesy of Michael Hessemann



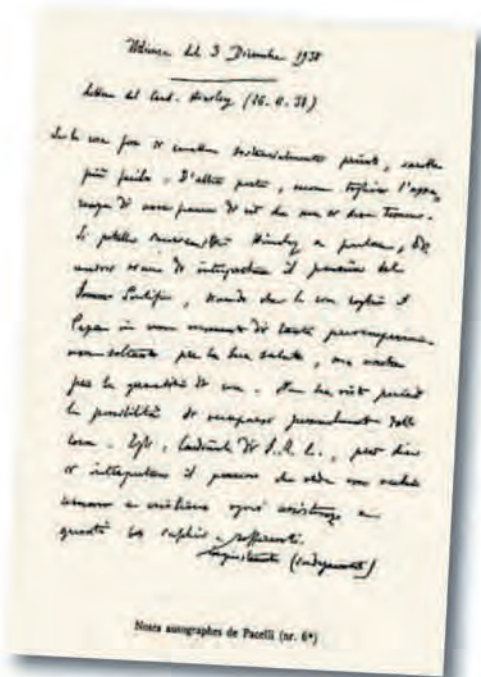
Follow-up letters from January 1939.

These documents can be viewed in full at http://ptwf.org/vatican_docs_register.aspx.



Two days after Kristallnacht, a leading Nazi newspaper arranges for mass demonstrations against World Jewry and its Black (Catholic Church) and Red (Bolshevik) allies.

- Courtesy of Michael Hesemann

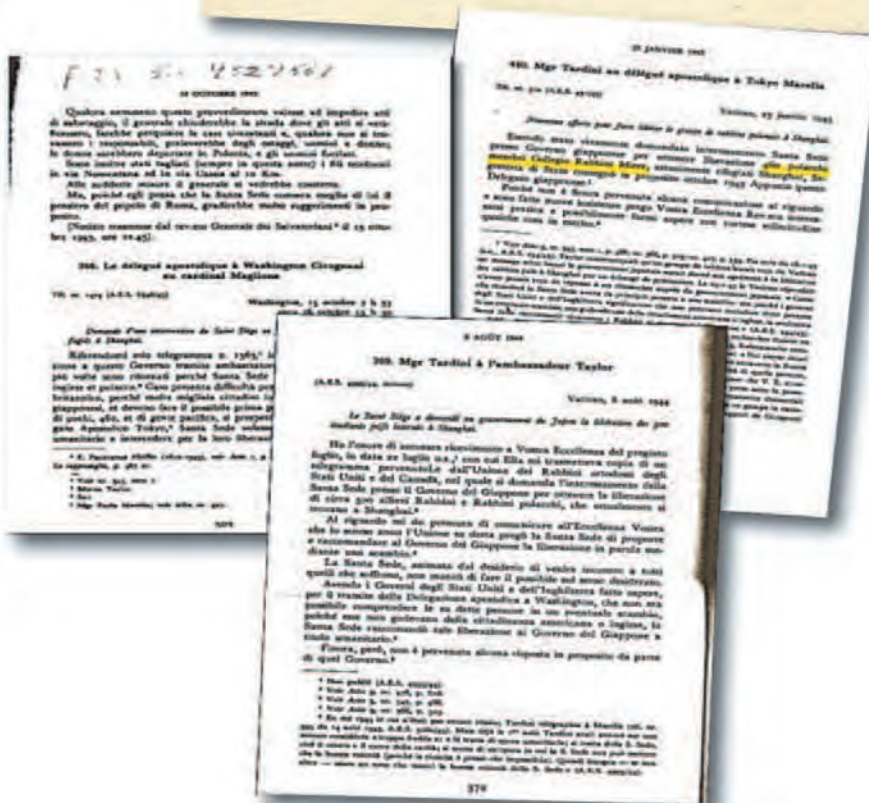


This handwritten letter below dated December 3, 1938, by Cardinal Pacelli to Cardinal Hinsley, asks him to interpret the mind (of the Pope), that sees with a human and Christian eye every assistance given to those unfortunate and unjustly (unfairly) suffering. Pacelli is basically saying that Cardinal Hinsley must “read between the lines” to get the real intent.

In Poland—At the bottom are the documents in *Actes et Documents du Saint Siege* vol. 9 referring to an October 16, 1943, telegram, which was received by the secretary of state asking to help 460 Polish rabbis.

The apostolic delegate in Tokyo, Archbishop Marella, facilitated saving these rabbis by sending them to Shanghai and then to Hawaii and then onto the US mainland.

The telegram on right is refering to the American Jewish Committee wishes to now bring home.



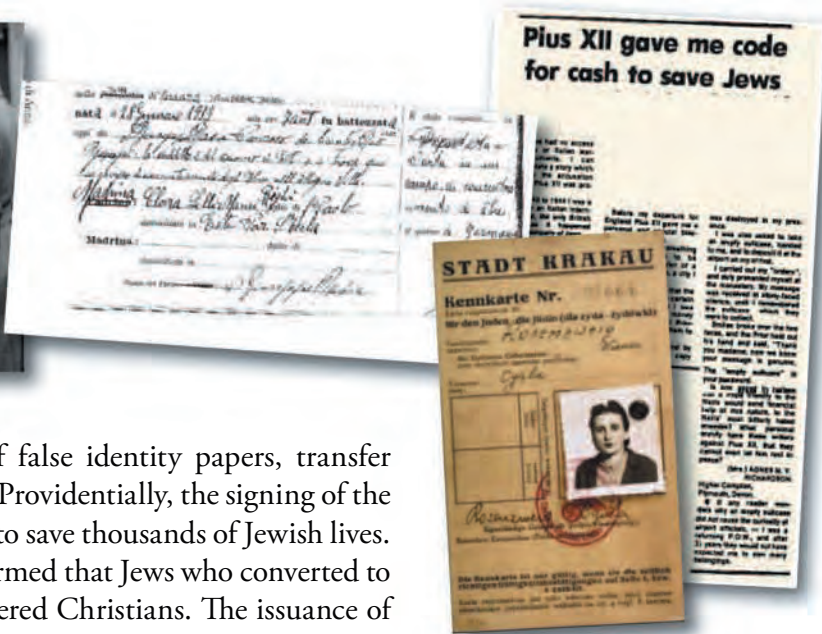
From Germany and Poland



Signed testimony by the vicar general of the Palottine Fathers confirming that today, ninety-seven-year-old Fr. Giancarlo Centioni, along with his community, was directed by the Holy See to hide, distribute cash and Vatican passports to “our desperate Jewish brothers and sisters” in Poland and Croatia to enable them to enter Spain and Portugal from 1940 to 1945.

Monsignor Centioni said, “He would receive from Fr. Webber cash and Vatican Passports which he had obtained from the papal apartments.”

Please watch the video interview of Msgr Centioni at <http://www.h2onews.org/english/52-holy-see/22444483-pius-xii's-secret-network-to-help-save-jews-discovered.html>.



- Courtesy of Ronald Rychlak

The Vatican distributed thousands of false identity papers, transfer documents, and baptismal certificates. Providentially, the signing of the Concordat of 1933 enabled the church to save thousands of Jewish lives. One of the clauses of the concordat affirmed that Jews who converted to Roman Catholicism were to be considered Christians. The issuance of false baptismal documents saved many Jews from deportation.

Please see the interview with Max Ciampoli, friend of Sir Winston Churchill. Max personally met with Pope Pius XII, who gave him three thousand blank baptismal certificates to be published in French. The Pope knew they were to be filled in with the names of Jewish children who were trying to hide their Jewish identity (<http://watch.knpb.org/video/1777120726>).

In Slovakia—The Actions of Pope Pius XII to save the Jews in Slovakia.

In volume 9 of *Actes et Documents* (pp. 275–277; below), there is a very strong letter of protest, dated May 5, 1943, from the Holy See (Pius XII) to Tiso's Slovakian government, in which the Vatican explicitly condemns “the forcible removal of persons belonging to the Jewish race . . . The Holy See would fail in its Divine Mandate if it did not deplore these measures, which gravely damage man in his natural right, merely for the reason that these people belong to a certain race.” It also lamented the fact that the wartime Slovakian government considered itself Catholic, when, obviously, it was violating Catholic teaching every day—that is as strong and direct an appeal on behalf of persecuted Jews by the Vatican that exists during the War, and it is significant that it was sent to people claiming to be Catholic.

Translation

176. The Secretariat of State to the Delegation of Slovakia from the Vatican, May 5, 1943

Protests by the Holy See against the anti-Semitic measures of the Slovak government The Secretariat of State of His Holiness considers itself obliged to submit the following for the consideration of the most excellent Delegation of the Slovak Republic to the Holy See:

By means of communiqué #8355/41, dated November 12, 1941, the Secretariat of State brought to the attention of the Slovak Delegation the extreme displeasure of the Holy See at the publication, on the part of the Slovak government, of an “Ordinance” which established a particular piece of “racial” legislation, containing numerous directives which are openly opposed to Catholic principles, and expressed confidence that until such time as the aforesaid Ordinance was revoked and suitably re-drafted, these norms would be interpreted and applied in such a way and such a manner that they would offend the demands of Catholic consciences to the least degree possible.

The Holy See thus harbored the firm hope that the Slovak government, interpreting also the wishes of their people (who are almost entirely Catholic), would never have proceeded to a forced expulsion/ transfer of people belonging to the so-called “Jewish race.” It is therefore with real sorrow that the Holy See has learned that transfers of this type have taken place from the territory of the Republic. Such sorrow has only deepened now since, according to news received from various places, it would appear that the Slovak government intends to proceed with the total transfer of the Jews residing in Slovakia, not sparing women and children, and not excluding those who have professed the Catholic religion. A confirmation of this could be seen in the speech that the Minister of the Interior delivered on February 7 in Ružomberok, in which he seemingly declared that “having proceeded with the elimination of 80% of the Jews, it will now be necessary to transfer the other 20,000 Jews who remain in Slovakia.” Such a grave threat places the Secretariat of State in the situation of needing to once again draw the attention of the Delegation of Slovakia to the issues raised in the aforementioned communiqué, in which—among other things—it was highlighted that the Catholic Church, since it welcomes into its very bosom persons of whatever descent, thus looks with motherly concern [“maternal solicitude”] upon the whole of humanity, in order to arouse and develop among all people sentiments of brotherhood and love, according to the teaching of the Gospel. The Holy See, however, would be less than faithful to its divine mandate if it did not deplore those directives and measures, which strike a grave blow against people as regards their natural rights, because of the simple fact of belonging to a specified descent. Above all, the Catholic Church cannot remain indifferent to the distressing situation of so many of its children who, having been taken (often violently) far from their own homes, have been placed in particularly pitiful conditions, and so often are even without the necessary religious assistance, coming to a point where even their faith is gravely endangered. The Holy See's sorrow is further heightened when the previously mentioned measures have taken place in a nation of deep Catholic traditions, and on the part of a government which has declared itself to be the follower and keeper of those traditions. Nevertheless, the Holy See does not wish to abandon the hope that the Slovak government intends to review in a timely fashion, and appropriately modify the “racial” directives which are in force, removing from these whatever is in contradiction with the principles of natural and divine-positive law, and suspending, in the meantime, the transfers mentioned above.

Note of Cardinal Magliana:

NB Last Saturday—May 1st—I expressed verbally to the Minister of Slovakia the ideas contained in this draft communiqué, adding that I would also be writing to him in this regard. The Minister told me that he had spoken about this to his government in recent days, having been obliged to return to his homeland. In the meantime, he wished to assure me that the provisions which have been threatened by the Minister of the Interior will not be translated into action.



The Actions of Pope Pius XII to save the Jews with his intervention in Slovakia.

September 11, 1941. Nuncio protested against the introduction of racial laws with an official protest note from the Pope.

March 1942. Start of the deportations. The bishop's pastoral letter protesting the deportations from the Pope resulted in an immediate halt.

Archbishop Borzoi Nuncio, March 1942. "It is not true that Jews deported would be sent to the service work, the truth is that they are murdered."

April 1942. Ten thousand girls are in the death camps. Protesting demands from the Pope resulted in an immediate halt. No more deportations!

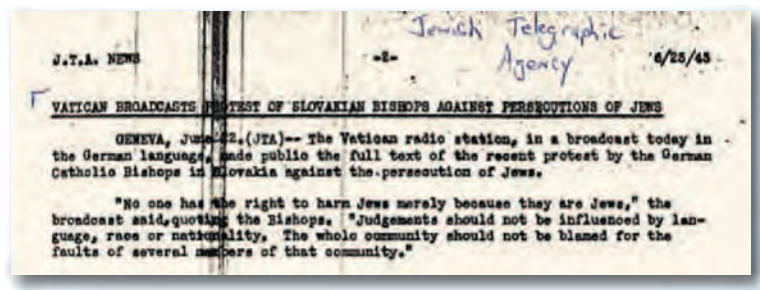
February 1943. Protest from the episcopacy prevented the resumption of deportations.

March 1943. Fr. Jozef Tiso, president of Slovakia, was ordered by the Holy See to stop the deportation of Jews under the threat that he would be excommunicated by the Pope (cf. *Acts et Documents du Sainte Siege*, 1,457 and 9,246). The letter from Rome was presented to Tiso through Bishop Hamvas, auxiliary bishop of Budapest (cf. *Acts et Documents du Sainte Siege*, 8, 458).

Beginning 1944, Nazis are calling for "rail shipments of foreign workers" for Auschwitz. Intervention of the Pope resulted in cancellation of the deportations.

August 1944. Germany takes over control; deportations resume. Following an unsuccessful intervention by the Pope to stop them, twenty-five thousand Jews are hidden in monasteries.

Telegram to president of Slovakia, President Tiso, August 1944. Pope Pius XII sends a telegram to President Tiso that he must not deport the Jews and that he is greatly pained by what is occurring."



Catholic priest president of Slovakia Tiso with Adolf Hitler

In Slovakia—Vatican Actions.

Excerpt from *Hitler, the War, and the Pope* by Prof. Ronald Rychlak

The nation of Slovakia (carved out of the defunct Czechoslovakia) came under Nazi rule on March 16, 1939. Nuremberg race laws were introduced in that country on September 9, 1941. Two days later Monsignor Burzio, the Vatican's Chargé d'Affaires in Bratislava (the capital of Slovakia), went to see President Tiso in order to stress "the injustice of these ordinances which also violate the rights of the Church."¹ Shortly thereafter, Slovakia's representative to the Vatican received a written protest from the Holy See that these laws were "in open contrast to Catholic principles."² Several other protests followed.³

When Jews were deported from Slovakia in 1942, the Vatican Secretary of State immediately filed a protest with the Slovakian government.⁴ On March 21, 1942, a pastoral letter was read by episcopal order in all Slovak churches. The letter spoke of the "lamentable fate of thousands of innocent fellow citizens, due to no guilt of their own, as a result of their descent or nationality."⁵ Under direct orders from Pius XII, the Slovak Minister to the Holy See was summoned and requested to take immediate action with his government.⁶ The Vatican also instructed the chargé d'affaires in Bratislava once again to contact Tiso and seek relief.⁷ Catholic prelate Pavol Machàcek, vice president of the Czechoslovak State Council, said in a broadcast to the Slovak people: "It is impossible to serve simultaneously God and the devil. It is equally impossible to be at the same time a good Christian and an anti-Semite."⁸

Pope Pius XII weighed in on the matter with a letter, dated April 7, 1943, to the Slovak government:

The Holy See has always entertained the firm hope that the Slovak government . . . would never proceed with the forcible removal of persons belonging to the Jewish race. It is, therefore, with great pain that the Holy See has learned of the continued transfers of such a nature from the territory of the republic. This pain is aggravated further now that it appears . . . that the Slovak government intends to proceed with the total removal of the Jewish residents of Slovakia, not even sparing women and children. The Holy See would fail in its Divine Mandate if it did not deplore these measures, which gravely damage man in his natural right, mainly for the reason that these people belong to a certain race.⁹

The following day, a message went out from the Holy See instructing its representative in Bulgaria to take steps in support of Jewish residents who were facing deportation.¹⁰

On May 5, 1943, a message went out from the Vatican's Secretary of State to the representative in Slovakia condemning "the forcible removal of persons belonging to the Jewish race . . . The Holy See would fail in its Divine Mandate if it did not deplore these measures, which gravely damage man in his natural right, merely for the reason that these people belong to a certain race."¹¹

Shortly thereafter, the secretary of the Jewish Agency for Palestine met with Archbishop Roncalli, "to thank the Holy See for the happy outcome of the steps taken on behalf of the Israelites in Slovakia."¹²

On September 20, 1944, the Vatican again instructed its representative in Bratislava to intervene for the Jews.¹³ That same month, the Jewish Chronicle (London) editorialized that "The Pope's action is . . . a striking affirmation of the dictum of one of the Pope's predecessors that no true Christian can be an anti-Semite."¹⁴ Jewish communities around the world soon recognized that the Vatican was an advocate in favor of Jews in Slovakia.¹⁵

By October 1944, deportations were back underway, and many Jews were in hiding. Tiso reported to the Vatican on October 26: "In spite of all protests the German security forces continue transfer of Jews to

Germany.”¹⁶ A telegram drafted under the name of the acting Secretary of State bears corrections in Pius XII’s handwriting. It directed the Chargé d’Affaires to:

Go at once to President Tiso and, informing him of His Holiness’s deep sorrow on account of sufferings which very large numbers of persons “contrary to principles of humanity and justice” are undergoing in that nation on account of their nationality or race, in the name of the August Pontiff bring him back to sentiments and resolutions in conformity with his priestly dignity and conscience.¹⁷

Between 1941 and 1944, the Vatican sent four official letters and made numerous oral pleas and protests regarding the deportation of Jews from Slovakia.¹⁸

In November 1944, the Holy See dispatched a note expressing “deep sorrow” and hope that the Slovak government would assure that “Jews who are still in the territory . . . may not be subjected to even more severe sufferings.” The note concluded:

The Holy See, moved by those sentiments of humanity and Christian charity that always inspire its work in favor of those who are suffering, without distinction of religion, nationality or race, will continue also in the future, inspite of the growing difficulties of communications, to follow with particular attention the fate of the Jews of Slovakia, and will do everything in its power to bring them relief.¹⁹

Tiso ultimately managed to slow down the deportation of Slovakian Jews,²⁰ but due to his collaboration with the Nazis (albeit under pressure from Hitler), the Slovaks hanged him after the war.

In attempting to implicate Pius XII in the atrocities carried out in the Nazi satellite states of Slovakia, critic Daniel Goldhagen mentioned the work of Livia Rothkirchen, a respected authority on the annihilation of Slovak Jewry, but he failed to mention that in documenting and appropriately condemning the savageries committed by anti-Semitic Slavs, Rothkirchen emphasized that this was done in spite of, not because of, Pope Pius XII.²¹ In fact, she concluded that the several letters of protest delivered by the Vatican during the years 1941–1944 “prove sufficiently that the Vatican objected to the deportation of Jews from Slovakia.”²²

Because he was a priest, some critics have argued that the Vatican supported Tiso, despite his collaboration with the Nazis. Actually, the available evidence demonstrates just the opposite. On the day that Tiso was chosen as the first President of the Slovak Republic (September 26, 1939) the Vatican released a statement expressing its “grave misgivings,” and warning that this move would corrupt the relationship between Church and State. As reported in the *New York Times*:

Owing to Slovakia’s subservience to Germany it is not doubted that President Tiso will have to visit Berlin and most likely be seen and even photographed with Chancellor Hitler, whom the Vatican regards as a persecutor of Catholics . . . It was recalled in this connection that the Vatican, prompted by a similar consideration, refused to sanction the appointment some months ago of a priest as Ambassador to the Holy See from a South American Republic, and the candidate had to be withdrawn.²³

Despite Pius XII’s concern that this move might have a Catholic priest pictured with Hitler, Tiso assumed the office in defiance of the Pope, not with his support. As it was written during the war:

What followed was strictly according to the Nazi pattern. Persecution of the Jews and imprisonment of every democratic voice; the creation of an Iron Guard to shoot down strikers and saboteurs; the Germanization of the school system; the expropriation of property, the confiscation of grain and foodstuffs; and the dispatch of Slovak youth to the Russian front. From Rome came the thunders of the Holy Father, denouncing these outrages, but Tiso paid no heed to the voice of the Holy Father.²⁴

In the Vatican, the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs (Msgr. Domenico Tardini)

recorded in his notes of October 21 and 23, 1941, that if the pro-Nazi statements attributed to Tiso were actually made by him, the Holy Father wanted his name to be removed from a list of praiseworthy prelates.²⁵ Later, Tardini wrote: “It is a great misfortune that the President of Slovakia is a priest. Everyone knows that the Holy See cannot bring Hitler to heel. But who will understand that we can’t even control a priest?”²⁶

- ¹ Lapidé at 138. In the Vatican, the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs (Msgr. Domenico Tardini) recorded in his notes of October 21 and 23, 1941, that if the pro-Nazi statements attributed to Tiso were actually made by him, the Holy Father wanted his name to be removed from a list of prelates designated for special praise. Notes de Mgr. Tardini, October 23, 1941, *Actes et Documents*, vol. 5, p. 273, no. 123. Later, Tardini said: “It is a great misfortune that the President of Slovakia is a priest. Everyone knows that the Holy See cannot bring Hitler to heel. But who will understand that we can’t even control a priest?” Notes de Mgr. Tardini, July 13, 1942, *Actes et Documents*, vol. 8, p. 598, no. 426.
- ² Lapidé at 138. See *La Secrétairerie d’Etat à la Légation de Slovaquie*, March 14, 1942, *Actes et Documents*, vol. 8, p. 459, no. 305 (Vatican Secretary of State’s concern over expulsion of Jews from the Slovak Republic).
- ³ E.g., The Apostolic Delegate (Cicognani) to the Acting Secretary of State, Feb. 26, 1944, in *Foreign Relations of the United States, Diplomatic Papers, 1944*, vol. I (General) at 995, United States Government Printing Office (Washington, 1966).
- ⁴ While Catholics did not face the same fate as Jews, the post-war Czechoslovak Official Report for the Prosecution and Trial of Major War Criminals documented Nazi efforts to suppress Catholicism in this area: At the outbreak of war, 487 Catholic priests were among the thousands of Czech patriots arrested and sent to concentration camps as hostages. Venerable high ecclesiastical dignitaries were dragged to concentration camps as hostages . . . Religious orders were dissolved and liquidated, their charitable institutions closed down and their members expelled or else forced to compulsory labor in Germany. All religious instruction in Czech schools was suppressed. Most of the weeklies and monthlies which the Catholics had published in Czechoslovakia, had been suppressed from the very beginning of the occupation . . . To a great extent Catholic church property was seized for the benefit of the Reich. Office of United States Chief of Counsel at 283.
- ⁵ Lapidé at 141.
- ⁶ See Le cardinal Maglione au chargé d’affaires à Presbourg Burzio, March 9, 1943, *Actes et Documents*, vol. 9, p. 179, no. 87 (Vatican direction to impede the deportation of 20,000 Jews from Slovakia).
- ⁷ See Le cardinal Maglione au chargé d’affaires à Presbourg Burzio, March 9, 1943, *Actes et Documents*, vol. 9, no. 87 (Vatican direction to impede the deportation of 20,000 Jews from Slovakia).
- ⁸ Jacques Maritain, *Atonement for All, The Commonweal*, Sept. 18, 1942, at 509.
- ⁹ Holmes at 159–60; See Notes de Mgr. Tardini, April 7, 1943, *Actes et Documents*, vol. 9, p. 233, no. 136 (regarding the Holy See’s concern about the persecution of Jews in Slovakia).
- ¹⁰ Le cardinal Maglione au délégué apostolique à Sofia Mazzoli, April 8, 1943, *Actes et Documents*, vol. 9, p. 242, no. 141.
- ¹¹ La Secrétairerie d’Etat à la Légation de Slovaquie, May 5, 1943, *Actes et Documents*, vol. 9, p. 275, no. 176.
- ¹² Le délégué apostolique à Istanbul Roncalli au cardinal Maglione, May 22, 1943, *Actes et Documents*, vol. 9, p. 306, no. 195. See also Congregation for the Causes of Saints, *Positio*, appendix 25 at 246 (protest

by the Slovak Nuncio, made at the opportune time, led to partial success of delaying deportation). Denis Barton, Fr. Tiso, Slovakia and Hitler (Church in History Information Center: Birkenhead, 1990) refutes many accusations about the Catholic hierarchy in wartime Slovakia. Similarly, evidence of the Slovak bishops' appeals for Jews is found in the *Tablet*, June 12, 1943, at 283 and July 3, 1943, at 8. After the war, the *Tablet* reaffirmed that the Slovak bishops "did in fact, in accordance with the desire of the Holy See, make most emphatic public denunciation of the persecution of the Jews." The *Tablet*, February 15, 1947, at 108.

- ¹³ *La Secreteriaire d'Etat à la Légation de Slovaquie*, September 20, 1944, vol. 10, p. 422, no. 328.
- ¹⁴ *The Jewish Chronicle* (London), Sept. 11, 1942.
- ¹⁵ Le cardinal Maglione au chargé d'affaires à Washington Cicognani. February 16, 1944, *Actes et Documents*, vol. 10, p. 134, no. 60 (directive regarding requests from the World Jewish Congress); Le cardinal Maglione au chargé d'affaires à Presbourg Burzio, April 22, 1944, *Actes et Documents*, vol. 10, p. 234, no. 159 (similar).
- ¹⁶ Lapidé at 147.
- ¹⁷ Notes de Mgr. Tardini, October 28, 1944, *Actes et Documents*, vol. 10, pp. 461–62, no. 378 (Annex); Robert A. Graham, Pius XII's Defense of Jews and Others: 1944–45, in *Pius XII and the Holocaust: A Reader* at 65–66 (emphasis added); Lapidé at 147.
- ¹⁸ O'Carroll at 106.
- ¹⁹ Robert A. Graham, *Pius XII's Defense of Jews and Others: 1944–45*, in *Pius XII and the Holocaust: A Reader* at 66 (emphasis added).
- ²⁰ Michaelis at 373. The survival of nearly 25 percent of the Slovakian Jews has been attributed to Vatican pressure on Tiso. Lapidé at 144.
- ²¹ See Livia Rothkirchen, *The Destruction of Slovak Jewry* (Yad Vashem: Jerusalem, 1961); Livia Rothkirchen, Vatican Policy and the "Jewish Problem" in "Independent" Slovakia (1939–1945), VI *Yad Vashem Studies* 27–53 (1966); Livia Rothkirchen, The Churches and the "Final Solution" in Slovakia, in *Judaism and Christianity under the Impact of National Socialism 1919–1945* 413–41 (Otto Dov Kulka and Paul R. Mendes-Flohr, eds. 1987) (mentioning several papal interventions for Jews and contrasting them favorably with the behavior of the local populace.) To the extent that deportations were minimized in Slovakia, Rothkirchen credited the Pope. Commenting on the decision of the Slovak authorities to suspend deportations in the spring of 1943, Rothkirchen said: "The impact of the Holy See at this phase was undoubtedly a decisive factor. This was known and widely commented upon." Id. at 419.
- ²² Rothkirchen, *The Destruction of Slovak Jewry*, at xxxiii; see also Lapidé at 148; 358, n.28 (citing this passage). In volume XV of *Yad Vashem Studies*, John Conway also states that the archival material "confirms the picture already drawn by such Jewish authors as Livia Rothkirchen and Pinchas Lapidé. Where the Nuncios were alert, and the governments susceptible to papal remonstrances, then the interventions succeeded in delaying or reducing the deportations and other acts of persecution towards the Jews." See generally *The Pius War* at 271–73.
- ²³ Tiso Chosen as First President of Slovakia; Vatican Frowns on Priest as head of State, *New York Times*, October 27, 1939, at 1.
- ²⁴ *War Criminals and Punishment* (Robert M. McBride and Company: New York, 1944) at 113.
- ²⁵ Notes of Monsignor Tardini, October 23, 1941, *Actes et Documents*, vol. 5, p. 273, no. 123.
- ²⁶ Notes of Monsignor Tardini, July 13, 1942, *Actes et Documents*, vol. 8, p. 598, no. 426.

In Hungary—The letter to Myron Taylor, the representative of President Roosevelt to the Pope, dated September 4, 1944, says that Taylor had brought to the attention of the secretariat of state a telegram received from Alex Easterman of the World Jewish Congress, speaking about the situation of Jews living in Hungary.

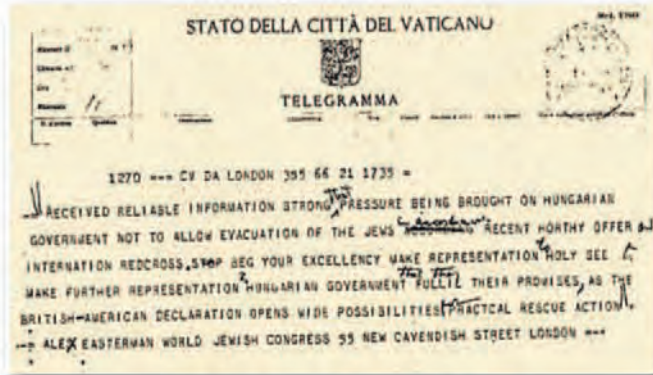
Msgr. Domenico Tardini says that Taylor is well aware that the Holy See has for some time been actively involved in trying to alleviate the needs of “the aforementioned non-Aryans” He adds that the nunciature in Budapest has recently taken further steps to ensure that there are no further deportations of Jews. In his conclusion, the author assures Taylor that “the Holy See will not miss out on any opportunity to stop the deportation of the Jews in Hungary.”



– Courtesy of Ronald Rychlak

The letter above, dated March 16, 1943, is sent to President Roosevelt through Myron Taylor. Here Pius XII states that “His Holiness has derived particular satisfaction and consolation from the warm encouragement offered by President Roosevelt for his (Pius XII’s) endeavors in favor of the innocent victims of the war. The fate of countless thousands who have been left destitute by the ravages of the present conflict is indeed close to the heart of the Holy Father and it is His earnest desire that everything humanly possible should be done to alleviate their suffering and need.”

Pope Pius XII personally interceded to stop the deportation of the Hungarian Jews on June 25, 1944, at the exact moment of their greatest danger, says world-famous historian Sir Martin Gilbert.



- Courtesy of Ronald Rychlak

Above is the telegram June 25, 1944, in French, from Pius XII to Hungary’s regent, Miklos Horthy, protesting the deportation of Jews. The Pope pleaded with Horthy to use his office so that “many unfortunate people may be spared further afflictions and sorrows.” According to Sir Martin Gilbert, the Pope acted at the exact moment of the greatest need of the Hungarian Jews saving over two hundred thousand Jews from extermination. In addition, it was the Nuncio in Budapest, Archbishop Angelo Rotta, who physically protected the family of Admiral Horthy when the Germans came to arrest them according to our eyewitness Jurek Adam.

The telegram on the top right, dated August 21, 1944, is from Alex Easterman of the World Jewish Congress to Myron Taylor, US representative to the Holy See. The telegram was forwarded to Msgr. Domenico Tardini, undersecretary of state of the Holy See. It acknowledges the pressure being applied to the Hungarian government not to deport the Jews. It asks for the Holy See to reinforce its pressure while the US and UK declaration opens possibilities of a rescue plan.

Jenö Levai, the leading scholar of the Jewish extermination in Hungary, observed that it was a particularly regrettable irony that the one person in all of occupied Europe who did more than anyone else to halt the dreadful crime and alleviate its consequences is today made the scapegoat for the failures of others.



Interview with Hungarian Jew, Jurek Adam.

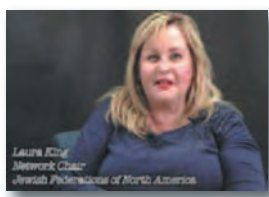
The regent of Hungary Admiral Horthy complied with Pope Pius XII's telegram asking that he stop the deportation of the Jews. His action resulted in his arrest by the Nazi and the immediate occupation of Budapest.



Jurek Adam was a young Jewish boy who was in Budapest in July 1944 when the Nazi occupiers began to round up the Jews for deportation to the camps. He testifies how he was brought in to the nunciature by Archbishop Angelo Rotta, apostolic Nuncio to Hungary for protection. Jurek was protected in the nunciature throughout the war. He was physically in the nunciature when, on October 16, 1944, the family of Regent Admiral Horthy came to the nunciature for political asylum. Admiral Horthy heeded the Pope's telegram (on the previous page) and stopped the arrests of the Jews. Jurek Adam also was the individual who answered the door when the Nazi officers came to collect the family. He turned them away, telling them the regent's family was not there. According to internationally respected historian Sir Martin Gilbert, Pius XII came to the aid of the Jews of Hungary at the very moment of their extreme need. Sir Martin Gilbert, world-renowned World War II historian, estimates that the Pope's action saved as many as two hundred thousand Hungarian Jews.

Special thanks to Vince Marmorale and Elizabeth Bettina for arranging for us to interview Jurek Adam. Please read *It Happened in Italy* by Elizabeth Bettina for the unique story of how the Italians under Pius XII saved 80 percent of the Jews in Italy.

Interview with Dr. Robert Adler conducted by Ms. Laura King, network chair of the Jewish Federations of North America, September 30, 2010.

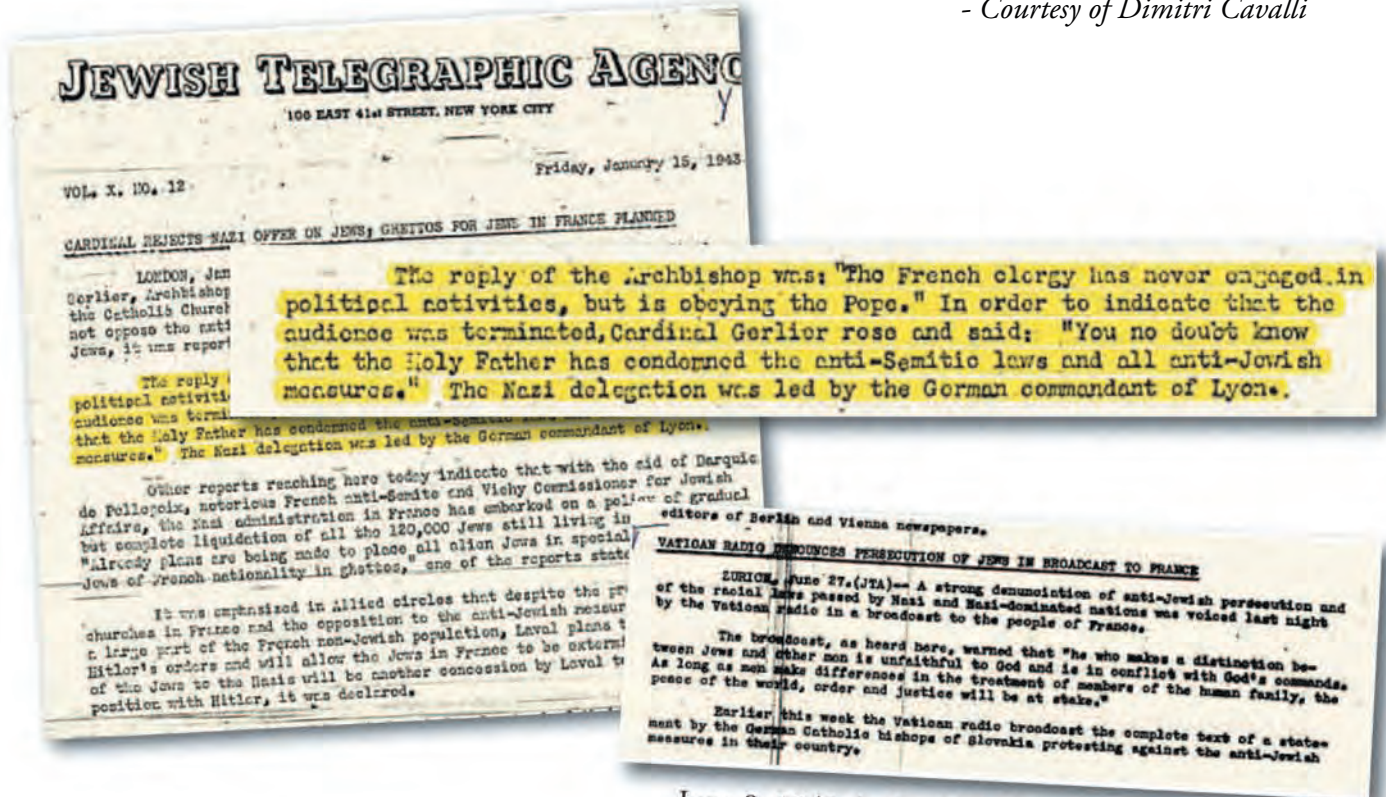


The testimony of Prof. Robert Adler, who is the Alabama governor's appointee to the Holocaust Commission for Alabama, reveals how his father, Hugo Adler, was saved by the Vatican and brought into the Vatican for five weeks. Professor Adler states that his father met Pope Pius XII on "several occasions." He was then sent through the Vatican "underground railroad" through the south of France into Spain and onto the Dominican Republic. This directly contradicts many of the critics who claim Pius XII had no idea what was happening around him while others were saving Jewish lives. This is a fascinating story, since it reveals how the Vatican itself, in some cases, was a temporary "safe house" protecting the refugees until they could be transported out of Europe or to a neutral state. Please visit <http://www.barhama.com/PAVETHEWAY/RobertAdler.html>.

Special thanks to David Nekrutman, to Laura King, network chair of the Jewish Federations of North America, who conducted our interview, arranged for the videotaping, transcription, and obtaining the notarized testimony for Yad Vashem. A special thank you also to Raymond Clayton Thomas who transcribed the audio portion.

This Jewish Telegraph Agency news flash from January 15, 1943, reports the words of the archbishop of Lyon, France.

- Courtesy of Dimitri Cavalli



The Advocate
FEBRUARY 5, 1943

June 8, 1943 the Jewish Telegraph Agency reports a Vatican Radio protest against Jewish persecution.



In France—Rabbi Andre Zaoui sent a letter to Pope Pius XII dated June 22, 1944, informing the Pope of the efforts of the Catholic Church in saving the Jews. Below are some additional news articles regarding the Vatican's interventions and protests.

- Courtesy of Sr. Margherita Marchione

THE PALESTINE POST

SEPTEMBER 20, 1942

VATICAN CONDEMNS VICHY ANTI-JEWISH MEASURES

Priests Held for Quoting Warning

NEW YORK, Saturday (Palestine).— Sharp condemnation of the persecution of Jews in France as a "complete repudiation of the fundamental principles of humanity, ethics and Christianity" was contained in a broadcast by the Vatican City Radio which was picked up by CBS Columbia Broadcasting System here this week.

"These persecutions are abominable," continued the announcer, "particularly as they are pursued by a Government which claims to be loyal to the spirit of Christianity and in the Church."

The announcer concluded the broadcast with the assurance that the Vatican had done, "as things are possible," to do all in its power to fight persecution.

Church to Laval

In the meantime, relations between the Catholic Church in France and the Laval Government are daily becoming more strained as a result of more Catholic resentment against the persecution of Jews in the German-occupied zone.

Outspoken expression of this resentment by Catholic clergy in Laval's government is continuing to interfere with policies and the narrowest arrests of priests who have preached against the

persecution from their pulpits. In their sermons, Catholic priests have cited the warning by the Vatican Radio that anyone inflicting the persecution of Jews is an accomplice to murder.

United Church Front

The Protestant Church has joined the Catholic Church in protesting against the treatment of the Jews in France according to information reaching London.

Pastor Bergner, the head of the French Protestant Church, has addressed a letter to Marshal Petain in this connection.

The Italian anti-Semitic measures are much more moderate than those of Vichy, reports the Rome correspondent of "La Tribuna di Genova."

Italian Jews, reports the correspondent, have merely been removed from all high positions and eliminated from the army. No restrictions have

Pope Has Long Talk With Taylor; Move to Aid Jews in France Seen

By DANIEL BISHAM
By Dispatches to The New York Times

BERNE, Switzerland, Sept. 18.—In one of the longest private audiences recorded since his pontificate, Pope Pius XII shortly after 11 o'clock this morning received Myron C. Taylor, President Roosevelt's personal representative to the Vatican, for an hour and one-half in his study.

Mr. Taylor was accompanied to the interview by Hans H. Thimmann Jr., United States Chargé d'Affaires, who remained outside until ten minutes before the end of the audience.

No official statement was issued as to the subjects discussed. The only recognition given today's audience was a mention of Mr. Taylor's reception in the list of papal visitors in the *Observatore Romano*, Vatican City newspaper.

The interview, however, did get some prominence in that it was in the special half-sized type usually reserved for announcements of important interviews.

Speculation in neutral Roman quarters as to the subject of Mr. Taylor's discussions favored the interpretation that it concerned developments of the Jewish question in France, Vatican reputation of the Vichy government's attitude, which is semi-officially described as "designed to carry renewed favor in the eyes of Germany following the failure of Chief of Government Pierre Laval's promise at workers," has risen to new

Continued on Page Twenty-five

Los persecuciones en Francia contra los judíos

Una protesta del papa Pío XII

Berlín, 7 septiembre.

Tras de una información proveniente de fuentes católicas de Vichy, se ha conocido que el papa Pío XII, en un momento de su pontificado, se ha pronunciado contra las persecuciones de los judíos en Francia.

A París, el día 12 de septiembre, se celebró un gran acto público en el que se leyó una carta del papa Pío XII, en la que se condenaba la persecución de los judíos en Francia.

En la carta, el papa Pío XII, en nombre de Dios, se dirige a los franceses y les dice que la persecución de los judíos es un crimen que no puede ser cometido por un gobierno que se dice católico.

El papa Pío XII, en su carta, también menciona que la persecución de los judíos es un crimen que no puede ser cometido por un gobierno que se dice católico.

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L'Unità della Chiesa Cattolica agli ebrei durante la guerra

NEW YORK, Sept. 18.—The Italian anti-Semitic measures are much more moderate than those of Vichy, reports the Rome correspondent of "La Tribuna di Genova."

Italian Jews, reports the correspondent, have merely been removed from all high positions and eliminated from the army. No restrictions have

U. S. HELP TO JEWS IN FRANCE IS SEEN

Continued From Page One

heights during the past ten days with encouragement of French clergy to maintain this stand.

Mr. Taylor's visit, it was also learned from a usually well-informed source, occurred on the initiative of the Vatican. The pre-emption in neutral journalistic circles in Rome is that some important action is on the point of being tried out to favor the "oppressed religious minority" in various occupied countries. The action, it was hinted, would enjoy more than the papal blessing; it may be carried out under Vatican auspices.

Mr. Taylor arrived in Vatican City via Rome by air from Lisbon, Portugal. Extraterritorial privileges had been accorded him by intervention of the Papal Secretary of State. He traveled the

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In Italy—Pius XII’s Directive Helped Save Eight Hundred Jews in Three Cities.

Pius XII Told Catholic Groups to Assist Those Fleeing Nazis.

Vatican City, April 8, 2003 (ZENIT)

At least eight hundred Jews in three Italian cities were saved from Nazi persecution in 1943 and 1944; thanks in part to an appeal from Pope Pius XII, documents were revealed. The newly found evidence shows that in the cities of Livorno, Lucca, and Pisa, the Jews were spared after the Pope had asked various church groups to help out.

The network of assistance was made up of oblate priests of Lucca, the archbishop of Genoa, Franciscan friars, cloistered nuns, and Catholic politicians. Gino Bartali, one of the greatest cyclists in Italian history, also collaborated in the initiative. He hid false documents in the crossbar of his bicycle to save the life of refugees. These deeds have come out into the light; thanks to letters and a testimony written by Giorgio Nissim, a Jew from Pisa.

The documents were found by his children, Piero and Simona, and have been examined by historians Silvia Angelini and Paola Lemmi under the supervision of Liliana Piccioto of Milan’s Foundation of Jewish Documentation. Giorgio Nissim died in 1976.

Following the 1943 imprisonment of members of Tuscany’s “Delasem” network (which aided Jews after discriminatory racial laws took effect), Nissim continued his activity; thanks to the collaboration of the three oblate priests of Lucca. The three were referred to as fathers Paoli, Staderini, and Niccolai. “I organized a complete office of false documents in the premises of cloistered nuns,” Nissim recalled in his papers. “Frequently, it was the priests themselves who added the false signatures.” That made it possible to save Jews by hiding them in a convent or enabling them to reach liberated areas in Italy. “I would go to Genoa as best I could to take the money given to me by Father Repetto, the archbishop’s secretary, and would then give the funds to Father Paoli,” to cover the costs of these operations, he added.

In a testimony given in 1969, kept in the archives of Milan’s Center of Contemporary Jewish Documentation, Nissim wrote that the network of Catholic assistance “had received the order to maintain relations [with the clandestine Jewish movement—editor’s note] by Pius XII, the Pope at the time.”

Andrea, son of champion cyclist Gino Bartali, confirmed his father’s participation in that network that aided the Jews. “His task was to take the photos and papers to clandestine printers to produce the false document,” Andrea Bartali said. “When he arrived at the convent, he would get off the bicycle and put the material in the crossbar, and then go. He also acted as a guide, pointing out the less-known ways so that the refugees could reach some areas in the center of Italy.”

Interview with Msgr. Giovanni Ferrofino who personally acted under Pius XII's instructions to obtain visas for Jews to enter Portugal and then sent Jews to the Dominican Republic, United States, Canada, Mexico, and Cuba.

The Museum of Jewish Heritage held an exhibit in January 2008, highlighting the efforts of the Dominican Republic to save Jewish lives. What the exhibit did not show was that it was Pope Pius XII who made a personal request of General Trujillo to grant the 1,600 visas per year from 1939 to 1945 for Jews escaping Europe. This request was delivered by the apostolic Nuncio to the Dominican Republic and Haiti, Archbishop Silvani, and his secretary, Msgr. Giovanni Ferrofino. Msgr. Ferrofino revealed this secret activity in his video interview.

Twice a year, Pope Pius XII sent a double-encrypted telegram to the Nuncio who then had to travel for one and a half days to see General Trujillo and make this direct request in the name of Pope Pius XII. Monsignor Ferrofino would then be responsible to help the refugees enter the United States through Mexico, Canada, and Cuba. The refugees never knew who actually secured their visas to come to the DR and then helped them to emigrate to the United States. Monsignor Ferrofino helped to save an estimated eleven thousand Jews from 1939 to 1945.



On May 7, 1993, Fr. Robert Schlitt taped an interview with Sr. Mary Matilda, a member of the Sisters of the Sorrowful Mother. She reflected on her time growing up in Nazi Germany and her experiences in wartime Rome. As she tells her fascinating story, she has vivid recollections of Pope Pius XII who arranged for a shipload of eleven sisters and eight hundred Jews to settle in the United States. When the sisters ran into difficulty with the Portuguese government, they were able to present a handwritten letter from the Pope recommending that they be respected and cared for.



Msgr. Giovanni Ferrofino worked directly with Pope Pius XII and was personally sent to Portugal to request visas for Jews.

Monsignor Ferrofino stated in a video interview that the Pope sent him to meet with the President of Portugal to request entrance visas for Jews. Msgr. Ferrofino commented that he could make the verbal request but could not express Pius XII's frustration, where he would slam his hand on the table, saying, “. . . the best thing is to save as many people from this vibrant community as possible . . .” he lost patience. In other words, everything possible was to be done. He would get the requested visas.

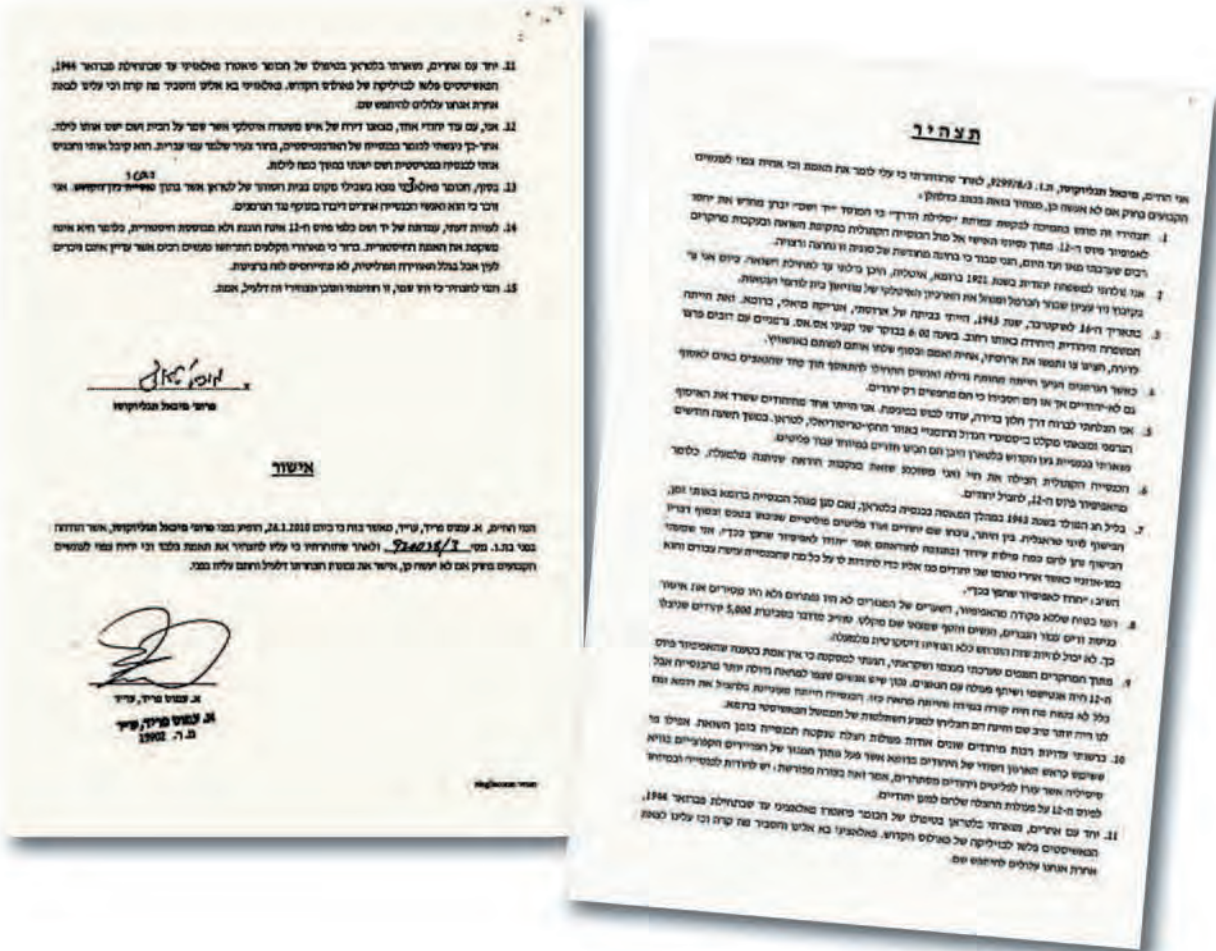
Monsignor Ferrofino was then posted to Haiti and the Dominican Republic as the Secretary to the Nuncio Archbishop Silvani. Msgr. Ferrofino states that he would physically receive two double-encrypted telegrams per year directly from Pope Pius XII requesting at least eight hundred visas per telegram. He would personally decipher these telegrams and, together with Archbishop Silvani, travel one and a half days from Port au Prince to the Dominican Republic to meet General Rafael Trujillo. The Pope's direct representative asked “in the name of Pope Pius XII” for at least 1,600 visas for Jews per year between 1939 and 1945. Monsignor Ferrofino, who arrived in 1940, would then further route the refugees to the United States, Canada, Mexico, and Cuba. He saved over eleven thousand Jews.



With gratitude to PTWF Representative in France, Dott. Costantino Fiore, who traveled with us to conduct our interview with Msgr Ferrofino in Italian.

The notarized testimony of Israeli Holocaust historian Michael Tagliacozzo.

Michael Tagliacozzo is a Roman Jew who was saved by the church on October 16, 1943. Mr. Tagliacozzo directs the Italian section at Beth Lohamè Haghettaot, the Ghetto Fighters' House, one of the main Holocaust museums and study centers, located in Kibbutz Lohamei Haghettaot in western Galilee in Israel.



Cardinal Pietro Palazzini, then Deputy Rector of a Roman seminary, saved Michael Tagliacozzo and other Jews in Italy by hiding them (on Vatican property) for several months in 1943–44. In 1985, Yad Vashem, the Israeli Holocaust Museum, paid tribute to Cardinal Pietro Palazzini by naming him one of the “Righteous Among Nations.” Accepting this honor, Palazzini said, “All credit goes to Pius XII, who asked us to do everything we could to save Jews from persecution.”

Testimony of the Investigating Judge (Relator) to the Cause of Pope Pius XII. Father Peter Gumpel verifies with German General Dietrich Beelitz, of the events that ended the arrests of the Roman Jews on October 16, 1943.

Father P. Gumpel, SJ, Curia Gen. Compagnia di Gesu, Roma

THE GENERAL BEELITZ TESTIMONY

Statement by Fr. Peter Gumpel, SJ

Relator in the Beatification Process of Pius XII

(recorded by Michael Heseemann)

A few years ago, I had the opportunity of a long phone conversation with the retired major general Dietrich Beelitz because I wanted to know from him why Himmler, on October 16, 1943, at 2.00 p.m., so suddenly gave the order to stop the arrest of the Roman Jews immediately, for the strange reason “due to the special circumstances of the City of Rome.”

This had always remained an open question to me, and I wanted to hear from him whether he was able to provide me with factual and certain information. Beelitz, at that time, was a colonel in the general staff and the liaison officer between the headquarters of Field Marshal General Kesselring here in Italy on one side and the Fuhrerhauptquartier (Adolf Hitler’s headquarter) on the other end (he was later promoted to major general). When the field marshal general spoke with the Fuhrerhauptquartier by phone, Beelitz had to listen to the whole conversation and talk himself when Kesselring, once again, was away at the frontline. Major General Beelitz had always refused to write his autobiography or even meet with journalists, and so it was originally not easy for me to get in contact with him. What Beelitz told me during this conversation over the telephone was the following:

On my question why Himmler suddenly gave the abovementioned order on October 16, 1943, Major General Beelitz replied:

As I was aware before, the town commander of Rome, Major General Rainer Stahel, was suddenly discharged by the end of October and sent to the Eastern frontline, to Russia. He then made a farewell visit at the Headquarter of Field Marshall Kesselring. On this opportunity, I had asked him personally about the reason and background of his sudden and unexpected discharge. General Major Stahel replied that it was a retaliation measure by Heinrich Himmler against him, since Himmler had realized in the meantime that Stahel had persuaded him to cease the persecution of the Jews in Rome.

What had really happened was the following:

Major General Stahel had first sent his adjutant Nikolaus Kunkel to the German ambassador at the Holy See, Ernst von Weizsäcker, with the urgent request that the ambassador should try to stop the campaign against the Roman Jews. Kunkel gave an interview on this to the German Catholic news agency KNA in the year 2000, which was also published in the Vatican newspaper, *Osservatore Romano*. He confirmed that he had indeed received this order by Maj. Gen. Rainer Stahel but that von Weizsäcker just gave him a closed letter for the major general and replied verbally that he unfortunately was not able to do anything in this affair. As Kunkel later confirmed, the major general was indignant at this reply and decided to take this matter into his own hands. In the presence of then lieutenant Kunkel, Stahel requested a direct call to Heinrich Himmler; but when Stahel started to talk, Kunkel had left the office and was not able to tell what was said on phone.

When he spoke with Beelitz, Rainer Stahel explained that he had pointed out in plain words that he, as town commander of Rome, was responsible for the supply of the German divisions involved in combats in the south of Italy and that he had the duty to maintain this supply. So he told Himmler that at daytime, these transports became more and more difficult due to the air supremacy of the Anglo-American Forces, while at night, the increasing number of partisans disturbed the supply. Therefore, the major general told Himmler in all openness that in the case that the campaign against the Jews would be continued, he would have to fear revolts of the population, which could spread in the south of Rome and endanger the supply of the German troops who would be lost in this case. At this opportunity, Stahel seems to have threatened Himmler directly by stating that, in this case, he would have to take the responsibility for all consequences. Himmler, who was quite ignorant about military affairs, was obviously so impressed by this that he immediately ordered his SS Forces to stop the arrests.

In reality, the risk of a revolt of the Roman population was nonexistent; the Romans were much too worried about their personal safety, their own food supply, etc. Therefore, the whole statement by Stahel was not based on any real concern. This basically was what Maj. Gen. Dietrich Beelitz told me. When I asked if I could publish his statement, he replied that he did not want this, but he would give me permission to quote it in the so-called *Positio* for the Beatification Process of Pius XII for whom he had a great personal admiration. At that time, I had to promise Major General Beelitz not to publish his statement as long as he was alive, and of course, I kept this promise. However, since Major General Beelitz died in 2002, the text of the interview could be published in the *Positio* for the Cause of Beatification of Pope Pius XII (printed in 2004), and there is no reason why it should not come to the knowledge of a wider public.

The Events of October 16, 1943:

The roundup took place in the night from October 15 to 16, 1943. A woman, whose name is unknown to me, heard the noise, looked out of her window, and saw what happened. Immediately, she informed Princess Pignatelli Aragon Cortes, since she knew that the princess had access to Pope Pius XII. I personally interviewed the princess who confirmed all this to me. She contacted a young German diplomat, a certain Wollenweber, and asked him to drive her in a German embassy car to the Vatican, since Rome was under martial law and no civilian was allowed to be on the streets at that time, 7:00 a.m. This young German diplomat was willing to drive her to the apostolic palace where the princess managed to get to Pius XII who had just said the morning Mass in his private chapel. When he heard what happened, the Pope was shocked and repeated several times that the SS had promised not to bother the Jews of Rome, so they had acted contrary to their promise. Still in the presence of the princess, he called his secretary of state, Cardinal Maglione, and ordered him to call the German ambassador at the Holy See, Ernst von Weizsäcker, into the

Vatican immediately. About the following conversation between Cardinal Maglione and von Weizsäcker, the cardinal wrote a protocol on the very same day, which was published in the *Actes et Documents*. Weizsäcker urgently advised Maglione against any public protest, since this would only cause further damage. Instead, he promised to do everything possible to stop the campaign against the Jews. In reality, Weizsäcker didn't do anything; and when his son, Richard von Weizsäcker, the former German president, claims today that his father had recommended Maglione that the Pope should launch a protest, this is just not true; the opposite is true, as the original protocol by Maglione proves.

Still, the Pope did not leave it with this but sent his nephew, Carlo Pacelli, to see General Stahel, and also the Austrian bishop Alois Hudal, who was a persona non grata at the Vatican but had best contacts to the Nazis. As a third measure, the Pope took the opportunity to send his confidant and intermediary, the superior general of the Salvatorians, Fr. Pankratius Pfeiffer, to Stahel; and this indeed might have moved Stahel eventually to interfere personally in this affair, what he did with success, as mentioned before. I say with success, since due to the immediate stop of the arrests, it was eventually possible to invite thousands of Jews to take refuge in buildings of the church, like universities, parish houses, monasteries, convents, cloisters, and other institutes so that thousands of Jewish lives were saved, as was confirmed repeatedly by Jewish individuals and organizations.

The Pope directly interceded to stop the arrest of the Roman Jews on October 16, 1943.

German historian, Michael Hesemann, visited the German cathedral in Rome, Santa Maria del Anima. Michael located Hudal's own transcript of his letter to Major General Stahel of October 16, 1943, beginning with the words "Let me add a very urgent affair: Just now, a high Vatican source from the immediate surroundings of the holy Father (Pope Pius XII's nephew Prince Carlo Pacelli), reported to me that this morning the arrest of the Jews of Italian nationality has started. In the interest of a peaceful dialogue between the Vatican and the German military command, I ask you with urgency to give the order to immediately stop these arrests in Rome and the surrounding area. The German reputation in foreign countries requires such a measure and also the danger that the Pope would openly protest against it . . ."

From the answer of the General on October 17, by telephone: "I forwarded the affair immediately to the local Gestapo and to Himmler personally. Himmler ordered that, concerning the special status of Rome, these arrests are to be stopped immediately . . ." This response from Stahel confirms that the intervention of Pope Pius XII, through his nephew and delivery of the letter by Father Pfeiffer, was effective in ending the arrests of the Jews of Rome. This action, along with the Pope's action to open all Catholic institutions to hide the Jews, protected an estimated twelve thousand Jews who were in Rome on that date.

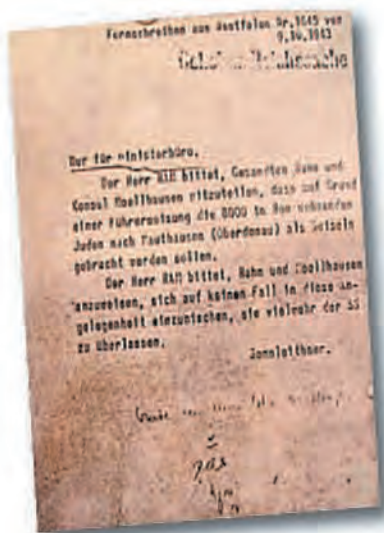
Another Hudal document is titled "The direct actions to save innumerable persons of the Hebrew nation." In it he states that he managed, through Stahel and Colonel Baron von Velheim, to get "550 Catholic religious colleges and institutions an exemption from inspections and visitations by the German military police." In the Institute of St. Joseph alone, eighty Jews were hidden. The note also mentions the material involvement of Prince Carlo Pacelli, the nephew of Pius XII. "The German soldiers were very disciplined and respected the signature of a high German official . . . Thousands of local Jews in Rome, Assisi, Loreto, Padua, etc., were saved due to this declaration."

Today the Roman Jewish community holds a very negative view of Pope Pius XII because of his perceived indifference as the train carrying 1,007 Jews left Rome enroute to Auschwitz. As one can surmise from the actual documents from Bishop Hudal, the Pope's threatened public denunciation was one of the measures used to force General Stahel to directly intercede to stop the arrest. Had the Pope condemned the departure of the train itself, the arrest of the twelve thousand remaining Jews might have been restarted. The critics use this argument against Pope Pius XII, but evidence shows such an action could have caused the death of twelve thousand more Jews.

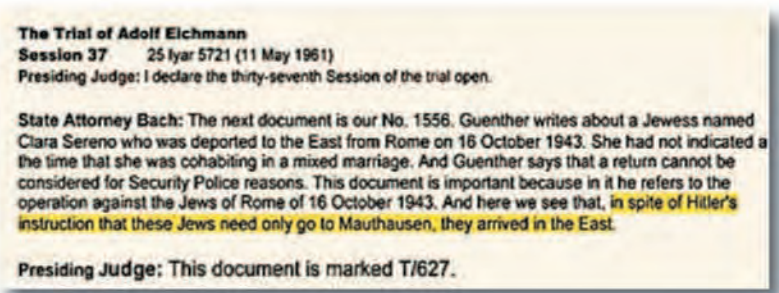


The documents on the left are from the archives of Santa Maria dell'Anima. In them, Bishop Hudal tells Lieutenant General Stahel that he must stop the arrest of the Roman Jews or the Pope will be forced to speak out in loud protest. This message was delivered by the nephew of Pius XII, Carlo Pacelli, to Bishop Hudal with a papal directive to demand the end of the arrests. The second letter is verification from General Stahel that the arrests were ended with his call to Himmler and the local Gestapo commander.

- Courtesy of Michael Hesemann



Curiously, a cable (left) from Berlin to the German command in Rome originally ordering the arrest of eight thousand Roman Jews indicates that they were to be used as hostages and sent to the work camp of Mauthausen. When the arrests stopped, this order was changed, and the 1,007 Jews who were in custody were sent to Auschwitz instead, where only sixteen survived. According to the synagogue records, the official count of Roman Jews was eight thousand. However, since Rome was an open city, it is estimated that as many as thirteen thousand Jews, including those from other countries, were in Rome on October 16, 1943.



In Eichmann's diaries, he explains that on October 6, 1943, Ambassador Moelhausen sent a telegram to Foreign Minister Ribbentrop, in which he said that Herbert Kappler, SS Commander in Rome, had received a special order from Berlin. He was ordered to arrest 8,000 Jews who were living in Rome and deport them to northern Italy, where they would be exterminated. General Stahel, Commander of the German forces in Rome, explained to Ambassador Moelhausen, that from his point of view, it would be better to use the Jews for forced labor. On October 9, however, Ribbentrop answered that the 8,000 Jews of Rome had to be deported to the Mauthausen concentration camp. In giving evidence under oath, in the military prison of Gaeta on June 27, 1961, Kappler said that it was with that order that he first heard the term, "Final Solution."



Signs forbidding the entry of any German troops into properties of the Holy See. This enabled thousands of Jewish lives to be saved by the Vatican.

In Italy—Vatican efforts to save the Jews of Italy.

From *Hitler, the War, and the Pope* by Prof. Ronald Rychlak

Ambassador Weizsäcker was constantly worried that public statements or open activity by the church would cause Hitler to order an invasion of the Vatican. “From the time he arrived in Rome, Weizsäcker was determined that his policy would be to avoid any rupture between his government and the Holy See.” As such, he played a “subtle double game” and sometimes censored messages from the Vatican or sent “tactical lies” to persuade the Nazis that Pius was not a threat. Rather than just forwarding messages to Berlin, he would even occasionally reword them. In fact, Weizsäcker sometimes sent one set of comments to Berlin, while recording a different version in his private notes.

On October 25–26, 1943, the Vatican newspaper printed a major article under the headline: “The Charitable Work of the Pope.” It said: “The charity of the Pope is universal and fatherly. It knows no frontiers of nationality, of religion, of race. The Pope’s continual activity has been increased in these last days because of the sufferings which have fallen upon so many unfortunates.” Concerned that Berlin would be upset by this clear statement of support for the Jews, Weizsäcker sent a notorious telegram to his superiors on October 28. It said:

Although the Pope is said to be importuned from various quarters, he has not allowed himself to be carried away making any demonstrative statements against deportation of the Jews. Although he must expect our enemies to resent this attitude on his part, he has nevertheless done all he could in this delicate question as other matters, not to prejudice relationships with the German government. Since further action on the Jewish problem is probably not to be expected here in Rome, it may be assumed that this question, so troublesome to German-Vatican relations, has been disposed of. On October 25 *L’Osservatore Romano*, moreover, published a semi-official communiqué on the Pope’s charitable activities in which the statement was made, in the style typical of this Vatican newspaper “that is to say, involved and vague” that the Pope extends his paternal solicitude to all men without distinction of nationality and race. There is no need to raise objections to its publication, since hardly anyone will understand the text as referring specifically to the Jewish question.

Despite what the telegram said, Weizsäcker understood the Pope’s message. He knew that thousands of Roman Jews were being sheltered in church buildings that had been opened at the instruction of Pius XII, and he knew that the church had provided many Jews with falsified documents showing them to have been baptized as Catholics. His telegram helped dissuade the Nazi leadership from invading the Vatican, and the Nazis did not again attempt a large-scale roundup, but the telegram also misled historians studying this era.

L'OSSERVATORE ROMANO

GIORNALE QUOTIDIANO POLITICO RELIGIOSO
UNIQUE QUUM NON FRANGIBANT



CITTÀ DEL VATICANO

La carità del Santo Padre

Al Santo Padre continua a giungere, più che mai insistente e pericolosa, l'eco delle sciagure che l'attuale conflitto, col suo prolungarsi, non cessa di accumulare.

L'Augusto Pontefice, com'è risaputo, dopo essersi invano adoperato per scongiurare lo scoppio della guerra, cercando di dissuadere i legittori dei popoli dal ricorrere alla forza, oggi così tremenda, delle armi, non ha desistito un solo momento dal porre in opera tutti i mezzi in Suo potere per allentare le sofferenze che in

This article in *L'Osservatore Romano* appeared on October 25, 1943, one week after the roundup of the Jews of Rome. The Pope acted personally to stop the arrests and hid many of the Jews of Rome in ecclesiastical houses, convents, monasteries, rectories, universities, private Catholic homes, and in the Vatican itself.

TRANSLATION

The Holy Father's Charity

The Holy Father continues, in an ever more insistent and heartfelt way, to speak out regarding the disgraces which do not cease to accumulate, on account of the prolongation of the current conflict.

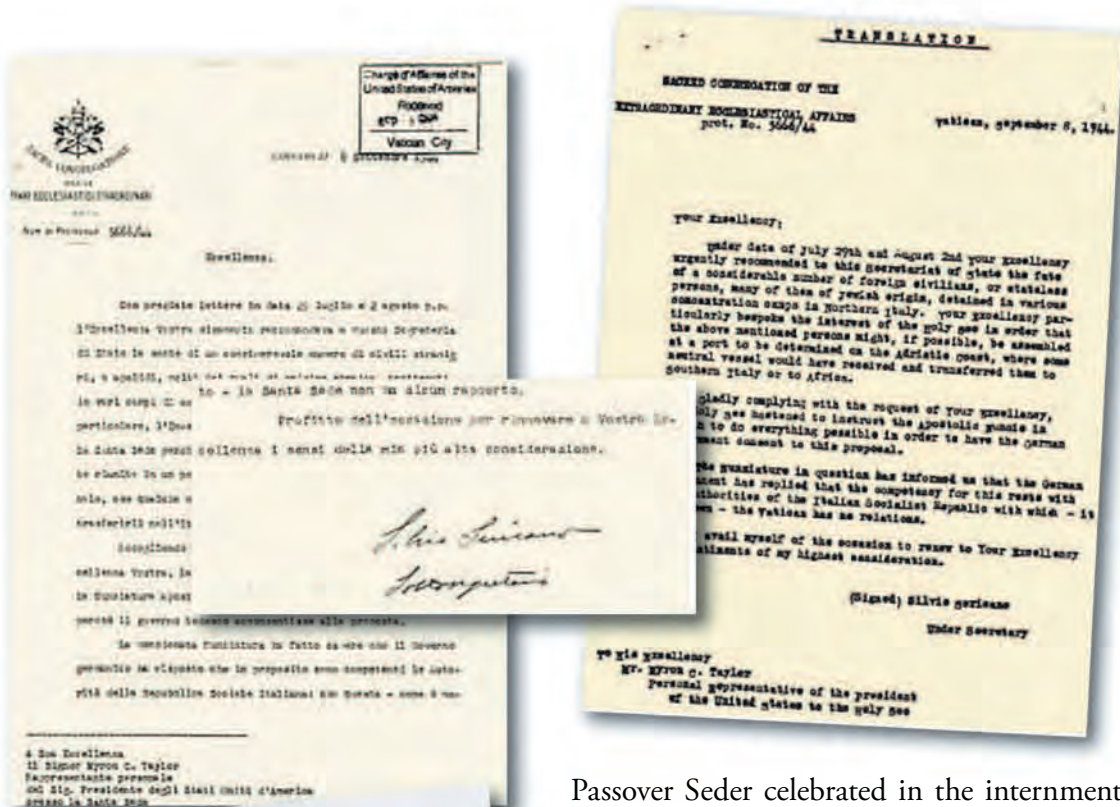
As is well known, the August Pontiff, after having worked in vain to prevent the outbreak of the war by seeking to dissuade the rulers of peoples against having recourse to force of arms (which is today so fearful), has not desisted for a single moment from implementing every means in His power to lighten the sufferings which are in any way the consequences of this terrible destructive disaster.

With the spread of such evils and sufferings, the universally paternal charity of the Supreme Pontiff has become even more industrious, and it is not stopped by any boundaries, neither that of nationality, nor of religion, nor of race.

This multi-faceted and unceasing action of Pius XII in this last while has been considerably intensified, on account of the increased suffering of so many unfortunate people.

May this beneficial activity—especially with the prayers which the faithful throughout the world, unanimously united and with burning fervor, continue to lift up to heaven—lead in the future to even broader results, and hasten the day when the world will return to the beauty/splendor of peace, when people, having laid down their weapons, having extinguished every form of discord and rancor, and having rediscovered each other as brothers and sisters, will at last collaborate in a committed way for the common welfare.

This Vatican document, dated September 6, 1944, and the official translation below are from the Vatican Secretary of State in response to Myron Taylor's request for the Holy See to intervene through the Nuncio in Berlin, to ask the German government to give permission to move nine thousand Jews from Northern Italy to Southern Italy. The Vatican said that they gladly complied with the request, but they were told by the Germans that they could only get permission from the Italian Socialist Republic, and the Vatican had no diplomatic relations with this regime.



Passover Seder celebrated in the internment camp in Ferramonti in 1942. This was under the protection of Archbishop Palatucci of Campagna.

Shmuel del Aizza, an Italian Jew who disguised himself as a priest and lived in the Vatican from October 16, 1943, to June 6, 1944.



In Italy—Saving the Jews

Food and supplies were delivered by the Vatican throughout Italy and Europe to the ecclesiastical facilities, including convents and rectories sheltering Jews who had no ration cards. It was only with the Pope's permission that cloister was broken to allow men into convents and women into rectories. Head of the Papal Household, Sr. Pascalina Lehnert, was in put in charge of the distribution of food and supplies to all of the ecclesiastical houses in Rome by Pope Pius XII. Below are photos of the Vatican trucks that would distribute supplies throughout Italy to support the refugees being protected. Much of the food came from South America.



The article below speaks of how hijackers tried to rob a trainload of supplies.

HI-JACKERS failed to rob a trainload of 170 tons of food sent to the Vatican by South American Catholics on the railway between Naples and Rome, says the Paris radio.

- Courtesy of Sr. Margherita Marchione

Thousands of refugees were hidden at the summer residence of Pope Pius XII, Castel Gandolfo.

Castel Gandolfo, the Papal summer home, is worth particular note. This facility was used to shelter thousands of Jews and other refugees during the war. The Papal bedroom itself was used as a birthing room for pregnant women nearing the days of childbirth, and some forty children were born there. Photos from Castle Gandolfo show people not only sleeping in the halls, but even up and down the staircases. Some accounts place the number of people sheltered there as high as twelve thousand. A US intelligence document reported that the bombardment of Castel Gandolfo resulted in the injury of about one thousand people and the death of about three hundred more. The area was crammed with refugees. No one but Pope Pius XII had authority to open these buildings to outsiders. As at least one witness testified under oath, the orders came from the Pope.



Expectant mothers in Castel Gandolfo used the Pope's bedroom as a birthing area. Over forty babies were born while under protection at Castel Gandolfo. Palatial audience halls were mass dormitories.



Castel Gandolfo was housing refugees. People were sleeping in stair wells.

Susan Zuccotti noted the rescue work at Castle Gandolfo, but she speculated that perhaps none of the people sheltered there were Jewish. Actually, at the liberation of Rome, the *Palestine Post* wrote: "Several thousand refugees, largely Jews, during the week end left the Papal Palace at Castel Gandolfo—the Pope's summer residence near Marino—after enjoying safety there during the recent terror. Besides Jews, persons of all political creeds who had been endangered were given sanctuary in the Palace." Moreover, the Director of the papal villa at Castel Gandolfo during the Second World War, Emilio Bonomelli, wrote a book in 1953 in which he discussed caring for Jews and other refugees during the war. According to another account, about three thousand Jews were sheltered there at one time. Today, in Castel Gandolfo, there is on display a beautifully decorated, enormous wooden cross, which was given to Pius XII at the end of the war by the Jews who lived there during those terrifying days.

— Courtesy of Prof. Ronald Rychlak
Hitler, the War, and the Pope

— Photos Courtesy of Sr. Margherita Marchione

FROM HITLER'S DOORSTEP

The Wartime Intelligence Reports of Allen Dulles, 1942-1945

Edited with Commentary by Neal H. Petersen

The Pennsylvania State University Press
University Park, Pennsylvania

From the wartime intelligence reports of Allen Dulles, 1942-1945: Reports the bombing of Castel Gandolfo where one thousand people were injured and three hundred killed. Castel Gandolfo was housing refugees.

are in touch with this Maquis.

Document 3-43

Telegram 2341, March 9, 1944

[This message reports on the Allied bombing of Castel Gandolfo, the location of the summer residence of the Pope.]

According to a trustworthy Vatican source, bombardment of Castel Gandolfo resulted in the injury of about 1,000 people and the death of about 300 more. The highness of the figures is due to the fact that the area was crammed with refugees. Our source says, however, that the village of Castel Gandolfo was packed with Nazi military equipment and soldiers, and the same bombs which caused the college to explode destroyed tanks which were parked before the palace. Again according to our source, the Vatican is looking at the bombing fairly, though it felt forced to protest against this bombardment of its territory.

Document 3-44

- Courtesy of William Doyno Jr.

The documents of the trial of Adolf Eichmann states that the Pope himself intervened to save the Jews of Rome.

carry all institutions of the Vatican to escape, and this he deserves."

It is hardly necessary to mention that this "Jewish enemy" was a defenceless civil population, including infants, children, women and old men.

We shall see how Eichmann contended with German diplomats themselves, and with various authorities in the occupied zones, who did not co-operate or do everything he wanted. We shall see his anger at Italian officials, who on many occasions frustrated his plans; his wrath at the fact that Denmark, through a noble and dangerous operation, had smuggled her Jews to Sweden; his struggles with all the governments of the occupied countries to make them co-operate in his work. When the Pope himself interceded for the Jews of Rome, who were arrested "practically underneath the Vatican windows" (in the words of the German Foreign Ministry), and Eichmann was asked to leave them in Italian labour camps instead of deporting them, the request was turned down — the Jews were sent to Auschwitz.

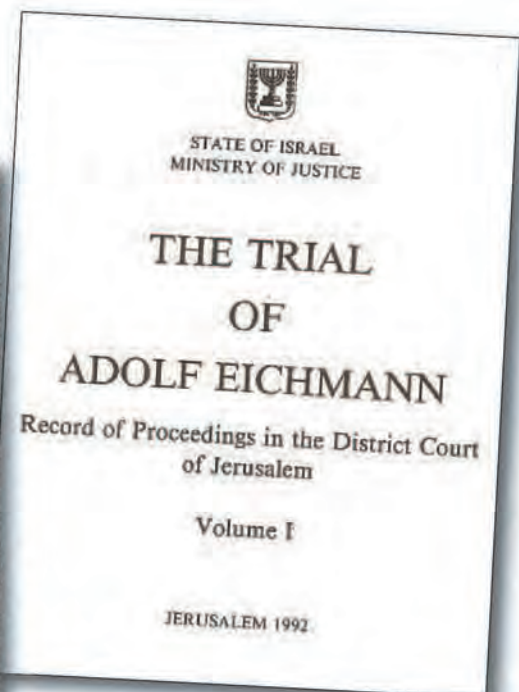
But no part of all this bloody work is so shocking and terrible as that of the million Jewish children whose blood was spilt like water throughout Europe. How they were separated by force from their mothers who tried to hide them, murdered and thrown out of trucks in the camps, torn to pieces before their mothers' eyes, their little heads smashed on the ground — these are the most terrible passages of the tale of slaughter. You will hear evidence of actions which the mind of man does not want to believe.

You will hear about little ones thrown out of windows of

eyes; in front of whom the German executioner the father or the son "Hear, O Israel" on the who despite all the d would finally fall into very soul and innermost Franks and Justine D unplumbed treasures achievement — they w that destroyed them w ple.

We shall present the swollen with hunger, gen with terror. We sh starved bodies throw little ones on the th Perhaps we shall succ picture of the calamity House of Israel.

It is no wonder that on for Eichmann's in London Radio that t Auschwitz would be b of the German collap of the "twilight of the West and South were German Red Cross re the more humanitari



**THE PALESTINE
POST**

FEBRUARY 2, 1944

**PAPAL GUARD AT
POPE'S SUMMER VILLA**

BERNE, Tuesday (UP). — For the first time in 75 years, the Pontifical Gendarmerie may participate in active warfare as a result of the Pontiff's decision to send a small detachment to defend the extra-territorial rights of the Papal summer villa at Castel Gandolfo.

It is announced that the decision was reached owing to the fact that the Papal villa is a few kilometers from Albano, which is almost exactly on the Nettuno front-line. The detachment, which totals 50 Pontifical Guards, armed with modern equipment, is already patrolling the villa in full war kit. Governments.

**THE PALESTINE
POST**

JUNE 22, 1944

**SANCTUARY IN THE
VATICAN**

VATICAN CITY, Wednesday (R). — Several thousand refugees, largely Jews, during the week end left the Papal Palace at Castel Gandolfo—the Pope's summer residence near Marino—after enjoying safety there during the recent terror.

Besides Jews, persons of all political creeds who had been endangered were given sanctuary at the Palace. Before leaving the refugees conveyed their gratitude to the Pope through his majordomo.

Though the surrounding towns and villages have suffered the utmost destruction, Castel Gandolfo itself was untouched by the war.

**THE PALESTINE
POST**

JUNE 23, 1944

Castel Gandolfo—the Pope's summer residence—after having been in safety there during the recent period of terror.

Before leaving, the refugees conveyed their gratitude to the Pope through his majordomo. Castel Gandolfo itself was unscathed by the war.

(Leader — Page 4)

The Director of the papal villa at Castle Gandolfo during the Second World War, Emilio Bonomelli, wrote a book in 1953 in which he discussed caring for Jews and other refugees during the war. According to another account, about three thousand Jews were sheltered there at one time. Today in Castle Gandolfo, there is on display a beautifully decorated, enormous wooden cross, which was given to Pius XII at the end of the war by the Jews who lived there during those terrifying days.

— Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

Most of Rome's Jews were saved from Hitler's "Final Solution."

Interview with a German officer in the headquarters of the Military Governor of Rome

— *L'Osservatore Romano*

The following is a translation of an interview that German Officer, Nikolaus Kunkel, a witness to Pius XII's actions to save Roman Jews during the Second World War, gave to the German Catholic News Agency (KNA) on November 7, 2000.

Now eighty years old, Mr. Kunkel, was a former German Officer at the Headquarters of the Military Governor of Rome. He directly witnessed the SS roundup of the Jews and the fact that the majority of them were saved by taking refuge in the Vatican. After the war, Kunkel worked as a bank manager. A lieutenant at the time, he remembers those dramatic days at the end of 1943 when the SS wanted to take advantage of the transition of power from Mussolini to Badoglio to carry out "the final solution to the Jewish question" in Rome too. The victims of Hitler's racist policies were able, for the most part, to take refuge in the Vatican thanks to Pius XII's orders and thus to escape the fate intended for them.

KNA: Mr. Kunkel, on 10 September 1943, after the Badoglio government broke with the Rome-Berlin Axis, the *Wehrmacht* occupied the Italian capital. The war diary of the supreme command of the armed forces says in this regard: "The *Wehrmacht* will take care of protecting Vatican City." The 28 June 1964 edition of *L'Osservatore della Domenica* quotes Albrecht von Kessel, collaborator of Ernst von Weizsäcker, German ambassador to the Vatican, according to whom Hitler had always discussed the possibility of taking the Pope prisoner and deporting him to the German Reich. Verbatim: "If the Pope were to oppose this measure, there was even the possibility that he would be killed 'while trying to escape.'" What is your recollection?

Kunkel: For the duration of my time in Rome, a good nine months, all of us officials were convinced that any day, the order could arrive: "Occupy the Vatican." In this event—practically speaking, to save time—we had internally prepared a "mob plan," which of course is not found in the war diary. I am sure that the Vatican also considered this danger. Hitler's volatile nature made it realistic.

KNA: The fact that Pope Pius XII also saw this risk suggests that he had already prepared a resignation statement if he were taken prisoner. It probably read like this: "They can only arrest Cardinal Pacelli, not the Pope."

Kunkel: Fortunately it did not happen, but the risk was there.

KNA: Were there contacts between the German military governor of Rome, *Luftwaffe* Major General Rainer Stahel, and the Vatican?

Kunkel: There were many. The Vatican's official contact with us was Fr. Pankratius Pfeiffer, the superior general of the Salvatorians, who often dealt with the general, but also with the SS and the police. The so-called internal security of Rome was actually in the hands of the police, who were guided by the SS and by Kappler.

KNA: Who really held the power? Was Kappler under the military governor?

Kunkel: *De jure* yes, but *de facto* the SS was a state within the state. Therefore, yes, Kappler was in communication with the general, but in reality, the SS led their own life, and we did not know what went on within the SS hierarchy. In security questions, the SS more or less gave the orders in collaboration with the Italian Fascist police . . .

KNA: So the police forces who had not changed sides with Badoglio . . .

Kunkel: Yes, and that played a considerable role. While Badoglio had joined the Allies, Marshal Graziani, Mussolini's war minister, still took his cue from the Germans.

KNA: A month and a half after the occupation of Rome, 16 October 1943, the SS ordered a roundup of Jews. Was General Stahel, as military governor, informed of the roundup? Could he have prevented it?

Kunkel: Around mid-October, there was a rumor that a special SS unit would be sent to the city and lodged at a small hotel near Piazza Barberini. The unit's task would be to deport the Jews. Italy already had "racial laws" by the end of the 1930s; however, they were applied with great tolerance. It seems that in Rome, there was already a sort of ghetto. When this rumor proved to be true, General Stahel summoned and informed the officers of divisions 1A, 1B and 1C, saying that he was totally opposed to the operation. A few weeks after the beginning of a new collaboration with the Italians under the direction of Graziani, a deportation of Roman Jews would have caused ill will and unrest among the Roman people. We sensed that this was not the general's whole opinion—which lay deeper!—but this statement stressing public order was a good explanation. The general continued saying that to stop this operation, he would have to seek allies, above all in Berlin. To this end, Ernst von Weizsäcker, the German ambassador to the Vatican, would have to help. In fact, von Weizsäcker had a reputation as a cautious enemy of the Nazi regime. The general sent me to the ambassador with a sealed letter. I did not read it, but the general told me that in the letter he asked the ambassador to do all he could in Berlin to revoke the measure.

Kunkel: I recall that when I went to von Weizsäcker, I waited in an anteroom and became angry because no one offered me a chair. The ambassador left the room and shortly after returned with the letter, this time sealed by him. He asked me to give the letter back to the general and tell him that this time he "unfortunately could not be helpful." I remember this phrase perfectly. When I gave him back the letter, the general spoke—cautiously—in a very detached way about the ambassador. After this, he telephoned Himmler, but I cannot say anything for sure about that.

KNA: Roman Jews were rounded up on October 16. That same day, the rector of Santa Maria dell'Anima, Bishop Alois Hudal, and Fr. Pankrätius Pfeiffer called on the general and gave him the "clear impression" that the Pope would turn to world public opinion if these roundups were not immediately stopped. The next day, October 17, the order came from Himmler to stop.

Kunkel: We had the impression that the SS had planned an action, but it reached a dead end and became public. Today we know that about one thousand Jews were arrested. In our opinion, most Roman Jews had got wind of the imminent SS action because of delays in the preparations, and so many of them were saved.

KNA: Of about eight thousand Roman Jews, then seven thousand were saved?

Kunkel: We were certain that a large number of them were able to take refuge in Vatican buildings, which are numerous in Rome. In fact, the persecuted were able to take refuge in a relatively simple way.

KNA: 7,486 hid in the Vatican itself . . .

Kunkel: I don't know the number.

KNA: In practice, how did it work? How were these Jews saved?

Kunkel: Probably by entering primarily from St. Peter's Square. The other parts of the Vatican, with their high walls, are not accessible, while in St Peter's Square, there were only two German guards on the border between Italy and Vatican City to prevent German soldiers from entering Vatican territory in uniform. Civilians could freely cross this line.

KNA: Was this border between St. Peter's Square and the city of Rome marked in any way?

Kunkel: No. As it is today, there was just a curved line marked between the colonnades. Our guards patrolled along this line.

KNA: Certainly, what Bishop Hudal and Father Pfeiffer said to General Stahel is worth noting: if the roundups of the Jews had been carried out, Pope Pius XII would have vigorously protested and would have pressured Himmler to stop the action!

Kunkel: That was how it seemed to us at the time. We had the impression that the SS action had been delayed until most Jews had reached safety. We considered it a success that only one thousand of the eight thousand or nine thousand or so Jews were arrested by the SS. Today, of course, one looks above all at the one thousand victims; at the time we saw the seven thousand who did not become victims and were saved. But many people, institutions, and events probably contributed to this rescue. By the way, a few days after the roundup and despite his poor health, General Stahel—an old Catholic—was transferred to the eastern front.

KNA: And now the decisive question: do you think that a more vigorous protest from Pope Pius XII would have saved more Jews in Rome, Italy, and occupied Europe?

Kunkel: At the time, I spoke about this with my immediate superior, Major Bohm, a Protestant from Hamburg. We were both of the opinion that, faced with Hitler's unpredictability, any action directed to world public opinion by the Pope would have been harmful.

KNA: In his play *The Deputy*, Rolf Hochhuth expressed the opinion that Pius XII should have made a blistering protest. Since the Pope did not do this, he is guilty of a grave omission.

Kunkel: It is easy to speak after the fact. In any case, we who were on the staff of the German military governor of Rome were of the opinion that taking a vigorous stand would have had negative consequences.

KNA: Would the supreme southern commander, Field Marshal Albert Kesselring, with whom Pope Pius XII was in contact, have had the power to stop the roundup of the Jews?

Kunkel: No. The power of the SS was so great that the *Wehrmacht*—to which Kesselring belonged—could not have opposed it. That would have taken a successful 20 July!

KNA: In your opinion, can Pius XII be reproached for any of his actions?

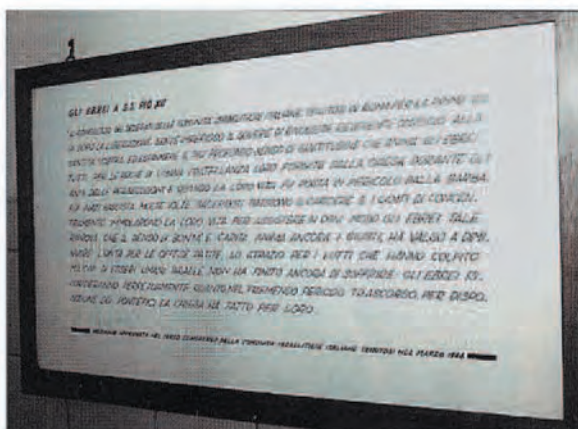
Kunkel: Pius XII was in the most difficult political situation in which a man can find himself. I recall a conversation with a Jesuit, Fr. Otto Faller, concerning Germany's war on two fronts. He said to me: think that the Pope also fought a war on two fronts—against communism on one side and against Nazism on the other. This refers to the general situation at the time. As for your question: considering the circumstances, no one can reproach Pius XII or his actions. If he had spoken out more strongly, it would certainly have provoked unpleasant reactions.

KNA: Might he eventually have been arrested?

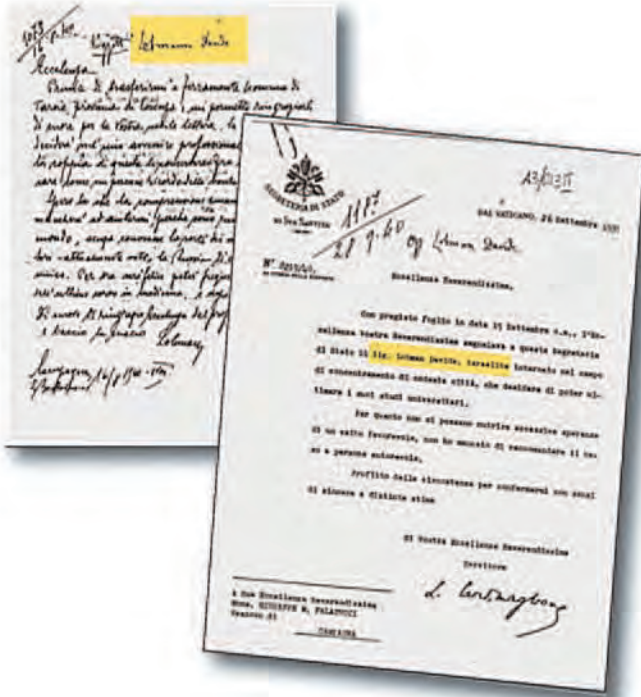
Kunkel: Yes, there was also that possibility.

Below is a marble placard placed in Rome to honor the memory of Fr. Pancratius Pfeiffer. He was responsible, through Pope Pius XII, for helping to end the arrests of the Roman Jews on October 16, 1943. On the right is a marble placard placed by the Italian Israelite communities after the war's end in 1946. This was in gratitude for all Pope Pius XII did to save the Jews of Italy. Signed: Motion approved by the Third Congress of the Italian Israelite Communities held in March 1946.

This memorial seems to have been removed and cannot be located today.



Documents that consist of requests and actions on the part of the Holy See to help Jews emigrate, seek medical assistance, and rejoin family members. Also there were letters from the Pope sending money to Campagna.



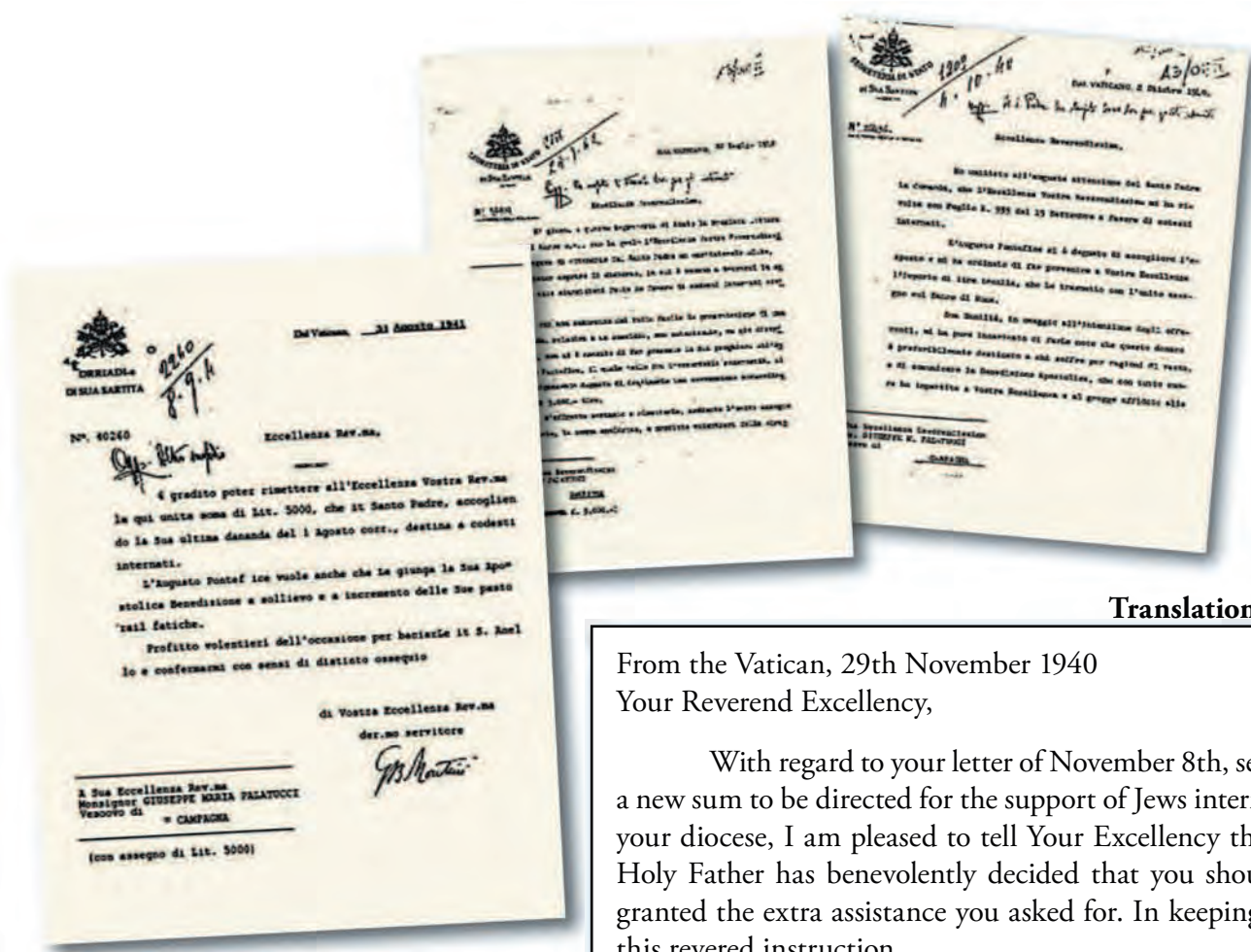
This is a letter from Davide Lobman, requesting help from the Vatican. The letter to the right is the response from the Vatican Secretary of State.



This document is an inquiry from the Secretary of State regarding a previous case.

Pallatucci of Campagna, to whom Pope Pius XII sent money for the care of the Jews in his diocese.

Some funds were donated to the Pope for the specific purpose of aiding camp victims and some funds came from the Vatican directly.



Translation

From the Vatican, 29th November 1940
Your Reverend Excellency,

With regard to your letter of November 8th, seeking a new sum to be directed for the support of Jews interned in your diocese, I am pleased to tell Your Excellency that the Holy Father has benevolently decided that you should be granted the extra assistance you asked for. In keeping with this revered instruction.

I am sending the enclosed cheque for 10,000 Lire, asking Your Excellency to be good enough to send to the Secretariat of State, when convenient, an exact, even if brief, report on how this money was used. I am likewise happy to tell our Excellency that His Holiness has learned with great pleasure about the energetic charitable activities you have undertaken.

He imparts his Apostolic Benediction to you, your entire diocese and to all those whom you are assisting.

our Excellency's servant,
Luigi Cardinal Maglione
(signed by hand)



Translation

Secretariat of State of His Holiness From the Vatican
 3 October 1940
 Your Reverend Excellency,

I have submitted to the august attention of the Holy Father the request made in your letter # 935 of September 15th on behalf of those who have been interned.

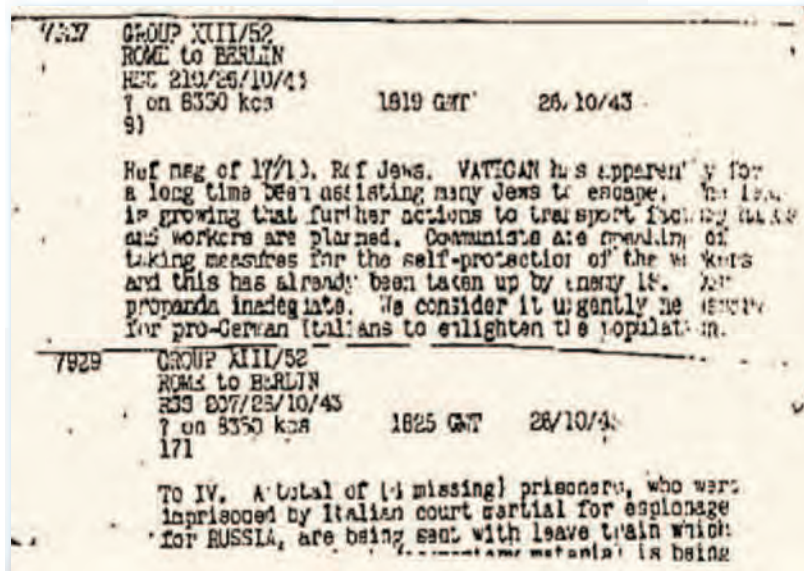
His Holiness, in deference to the intentions of the donors, has also charged me to make you aware that this money should preferably be destined for those who suffer for money should preferably be destined for those who suffer for reasons of race, and to communicate the Apostolic Benediction, which he imparts with his whole heart to Your Excellency and to the flock entrusted to your charge.

The August Pontiff deigned to consider your request, and has ordered me to see to it that the sum of 3000 Lire be sent to Your Excellency, which I now do with the attached cheque drawn on the Bank of Rome.

I am happy to carry out these august orders. And let me take this opportunity of expressing to you my sincere feelings of esteem.

Yours very sincerely,
 G. B. Montini

Documents from the National Archives and Records Administration and the CIA.



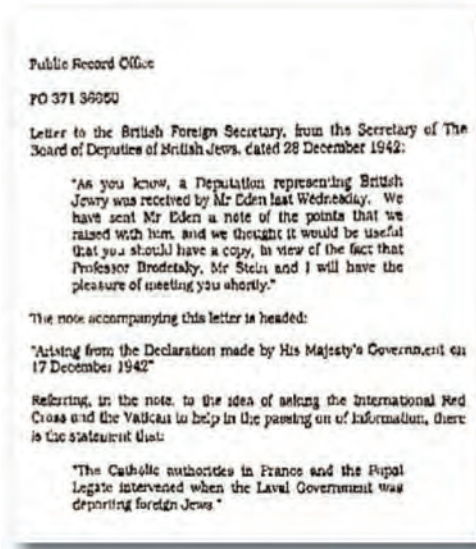
- Courtesy of William Doino Jr.

Nazi document from the National Archives and Records Administration, CIA Selected Documents, 1941–1947, Box 4, College Park, Maryland—an Allied intercept of German war messages. It is dated October 26, 1943—ten days after the Roman roundup of Jews—and it is a German report back to Berlin. It reads: “Vatican has apparently for a long time been assisting Jews to escape. The fear is growing that further actions to transport factory hands and workers are planned. Communists are speaking of taking measures for the self-protection of the workers and this has already been taken up by the enemy . . . Our propaganda inadequate. We consider it urgently necessary for pro-German Italians to enlighten the population.” The document is numbered 7927, from Group XIII/52, Rome to Berlin, RSS 210/26/10/43 1819 GMT.

This is a very significant document. For one thing, it seriously undermines the theory that the Vatican did not begin taking in/protecting/rescuing Jews, until well after the October 16 roundup. But note: the October 26 document says that the Vatican has apparently been sheltering them “for a long time,” which would presumably be longer than just ten days. Priest-rescuer Aldo Brunacci, honored by Yad Vashem as a Righteous Gentile, has always maintained that his bishop in Assisi, Nicolini, read him a papal letter, dated September 1943, ordering everybody to rescue/assist Jews at that point. Anti-Pius authors have tried to undermine Brunacci’s claim, arguing that September 1943 is just too early, since the Vatican didn’t go into action for Jews, if at all, until after the October 16 roundup. But the new document of October 26 supports Brunacci’s dating.

Note also in the document that the Nazis are furious that their twenty-four-hour-a-day anti-Semitic propaganda, in occupied Rome, is having little effect upon the Italian Catholics, who were obviously being influenced by Pope Pius XII.

Additional documents and articles.



Notice from the British Public Records Office stating, “The Catholic authorities in France and the Papal Legate intervened when the Laval Government was deporting Jews.”



On December 27, 1941, Pope Pius XII sent money to Cardinal Innitzer, Archbishop of Vienna, specifically for the care of the “Israelite community” of Vienna.



Telegram from Anthony Eden reporting that the “Jewish vendetta” may suggest a reproach for the Vatican’s protest against the anti-Jewish policy of the Vichy government.



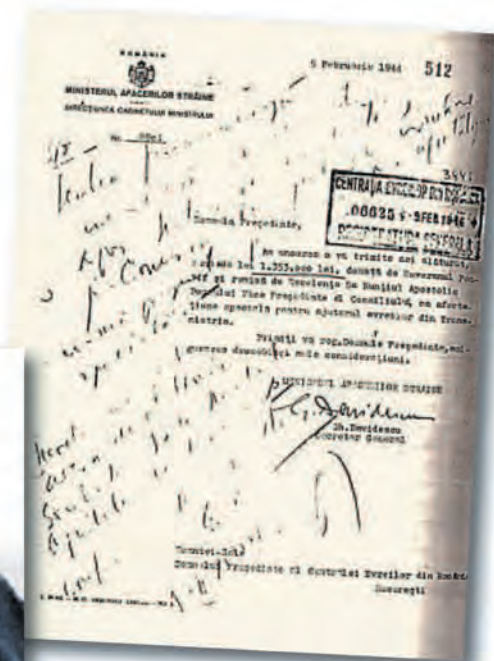
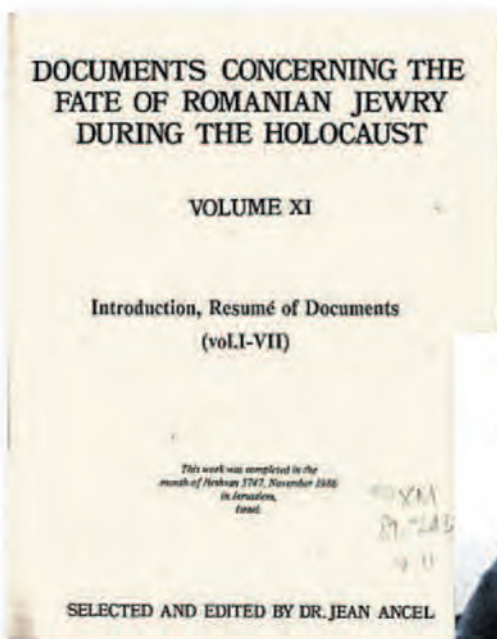
Secret telegram #174, dated September 11, 1942, and received September 15, 1942, states the following from Mr. Osborne of the Swiss Foreign Office:

“The Pope today confirmed to me that the Nuncio at Vichy had protested against the persecution of Jews in France.”

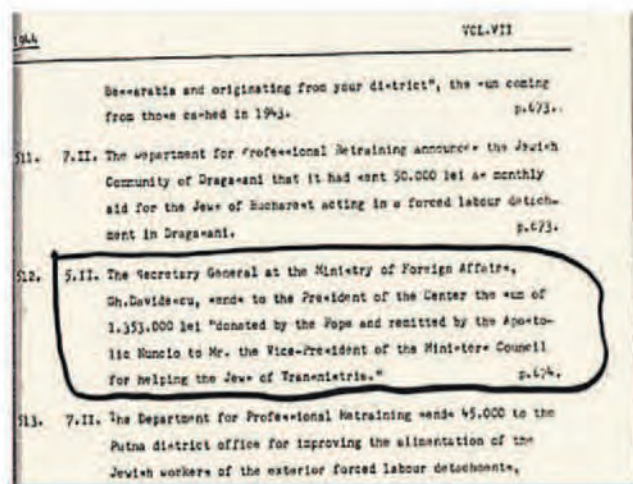
- Courtesy of William Doyno Jr.

From Romania—Pope Pius XII sent 1,353 million LEI to Romania for the care of the Jews in Transnistria.

- Courtesy of Dimitri Cavalli



Rabbi Alexander Safran Medal from the Jewish community of Romania bestowed upon Cardinal Cassulo for his lifesaving efforts during the war.



Statements that Pope Pius XII helped the Jews.



“In all these painful matters I have referred to the Holy See and simply carried out the Pope’s orders: first and foremost to save human lives.”

– *Pope John XXIII*



“I only acted upon orders from the Holy Father. Nobody deserves a medal for that.”

– *Pope Paul VI*



Cardinal Pietro Palazzini, then Assistant Vice Rector of the Seminario Romano, hid Italian Jews there in 1943 and 1944. In 1985, Yad Vashem honored the cardinal as “Righteous among Nations.” In accepting the honor, Palazzini stressed that “the merit is entirely Pius XII’s, who ordered us to do whatever we could to save the Jews from persecution.”

Palazzini also credited Pius for the “great work of charity” of sheltering anyone who needed refuge during the war. In fact, Palazzini wrote that “Amidst the clash of arms, a voice could be heard—the voice of Pius XII. The assistance given to so many people could not have been possible without his moral support, which was much more than quiet consent.”

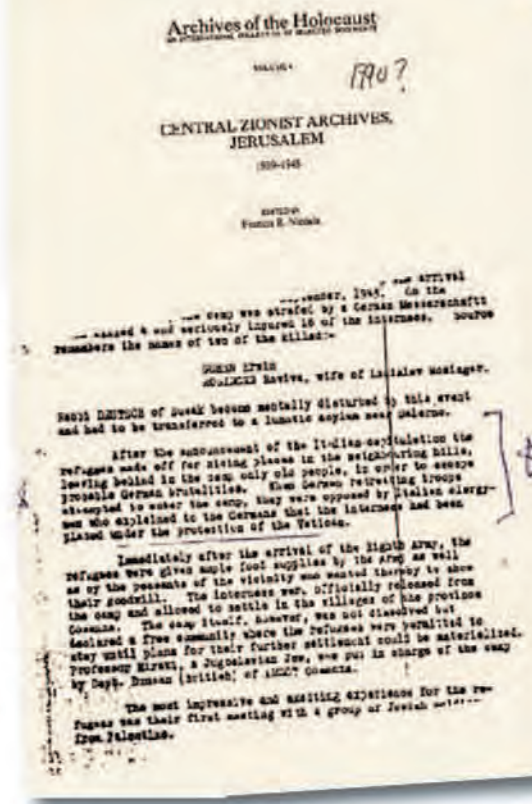
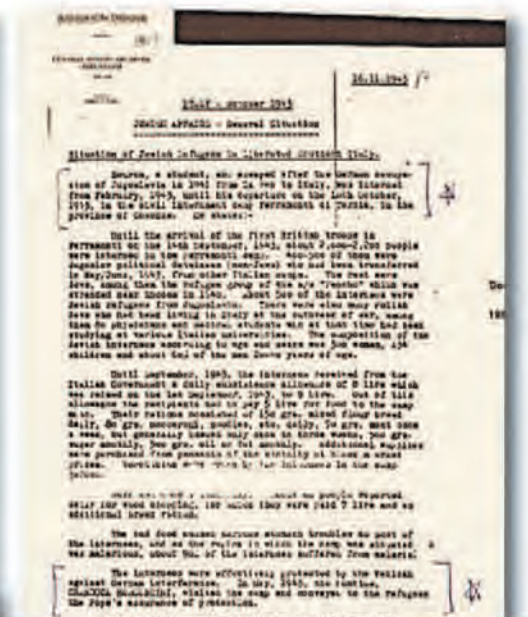
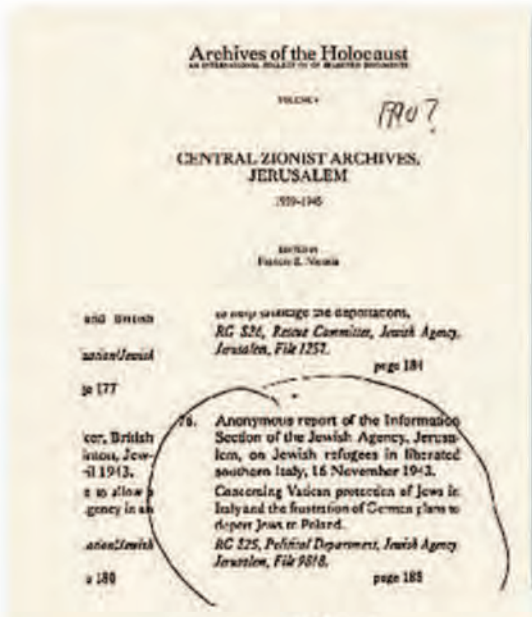


Fr. Aldo Brunacci is an Italian Catholic priest who helped save more than two hundred Jews during World War II. His work began in 1943 in Assisi, just after German bombers had destroyed much of the surrounding countryside. While assisting thousands of Italian refugees who flooded the city, Don Aldo, and other local priests, sheltered and fed Jews.

In September 1943, the Bishop of Assisi received a very classified letter from the Secretary of State of the Vatican asking the Bishop to organize help to take care of all the refugees, especially the Jews. Don Aldo says that “Pope Pius XII, who was Pope at that time, did unbelievable things to save Jews. And as a matter of fact, it recently was published a list of church organizations, religious communities, who saved Jews during those years. Just in Rome alone there were thousands.”

In her critical book of Pius XII, *Under His Very Windows*, Prof. Susan Zuccotti interviewed Father Brunacci and concluded that since he physically did not read the letter, that he merely witnessed Bishop Nicolini as he held it in his hands, there is no proof it really existed. She also dismisses the letter by contending that if all of the Nuncios received it, surely one copy would still exist today. She does not acknowledge orders, likely in effect, that the letters were to be destroyed.

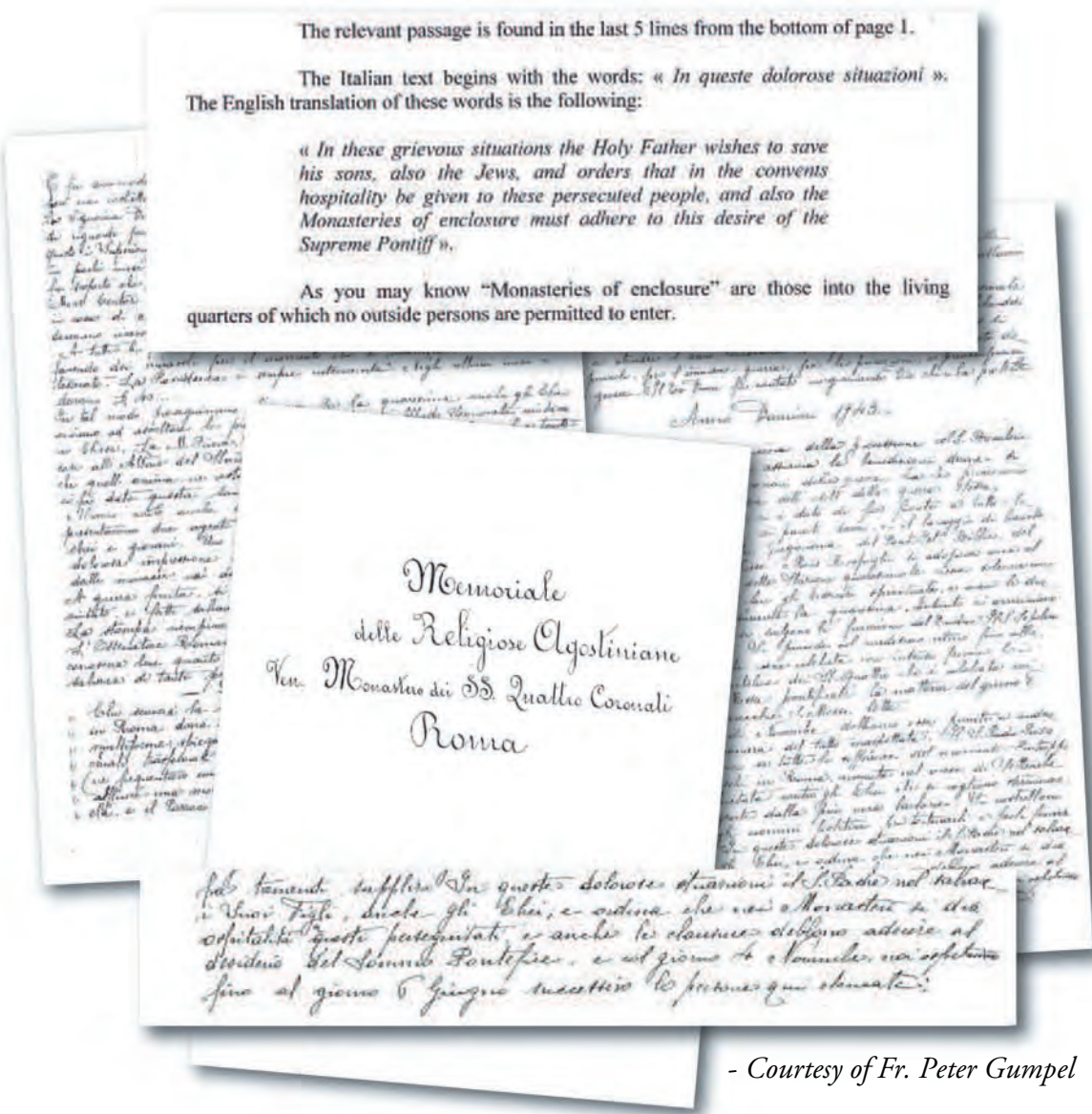
From the archives of the Holocaust in Jerusalem, key phrases indicating Papal intervention on behalf of the Jewish people.



- Courtesy of William Doino Jr.

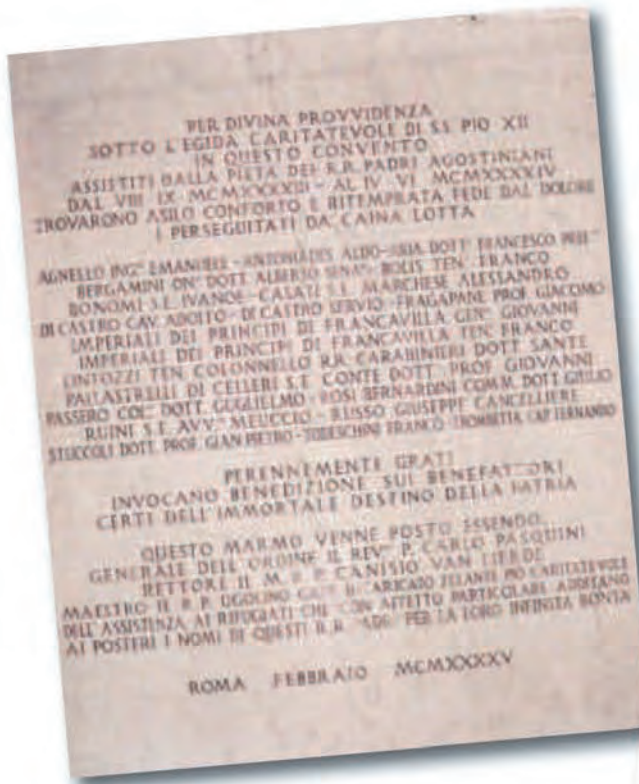
A diary entry in the archives of an Order of Augustinian nuns, wherein they state that they were ordered by Pius XII to take in the Jews in 1943. She names many of the Jews as “guests.”

The nuns report how they made alterations to make their guests as comfortable as possible. The nuns state the Holy Father is personally feeling the suffering of the Jews. This diary entry lists the names of the “Jewish guests.”



- Courtesy of Fr. Peter Gumpel

More evidence that Pope Pius XII helped the Jews.



Placard commemorating the Jews who were saved by the charity of Pope Pius XII.

Four unpublished articles from the Augustinian nuns who were ordered by Pope Pius XII to shelter the Jews in Rome and testimony from the survivors.



Pope Pius XII's concern is documented in the journal of the Casa di Villa Lante “The Jewish families that Pius XII had hidden in a monastery.”

By Giovanni Preziosi—reprinted with permission from *L'Osservatore Romano*

The story which we are about to tell begins in the autumn of 1943 where on the other side of the Tevere, between the Vatican walls, discussions were taking place about the logistics of hiding refugees in the Vatican's extra-territorial structures. Thanks to patient and detailed research in the archives of the Society of the Sacred Heart, a pontifical institute on the Gianicolo in Rome, this author was able to uncover the hitherto unknown, Journal of the House “Villa Lante” in which the nuns who lived there scrupulously annotated the day-to-day events of those years.

While Hitler was in Germany making plans for exterminating the Jews and the danger of deportations was on the rise, Sister Maria Teresa Gonzales de Castejon was in her room at her convent in Rome, writing in her diary: “We had a catacomb in our garden as a place of refuge. This catacomb was very large. A little later some families we knew or friends of our community slept in the refuge of our mother house. We knew that the Holy Father had opened the doors of the Vatican to refugees, especially Jewish ones, to save them from racial persecution. Many religious houses followed his example and Rev. Mothers Datti, Dupont and Perry decided to hide refugees too.”

On October 6, 1943, we learn from the Journal of the House, “Villa Lante” an interesting detail: “Reverend Mother (Manuela Vicente) was called to the Vatican. She went with Sister Platania to the Secretariat of State where His Excellency Mons. Montini asked her, in the name of the Holy Father, to house three families that risked, like many others, being taken by the Germans. He even offered an automobile to take Mother immediately back to the Mother House to ask permission. She went with Rev. Mother Pirelli but did not bring back a full consensus. There were already fifteen people housed in Betania and the Rev. Mother tried to find other accommodation in order to grant the desire of the Holy Father who deigned to trust her.”

On that same day, as documents in the archives of the Office of Strategic Service, declassified some years after the Nazi War Crimes Disclosure Act attest, the Allied forces learned of a secret dispatch, Cablegram 19 entitled, “*Personal. For the Fuhrer and Minister of the Reich,*” which told of Hitler's secret plan for the deportation of 8,000 Roman Jews to German concentration camps to be definitely “liquidated.” Then, on October 11, in an encrypted radio message sent from the head of the Central Office for Security of the Reich, Ernst Kaltenbrunner, to Herbert Kappler, we learn that, “It is exactly the complete and immediate eradication of the Jews in Italy which is in the special interest of the present internal political situation and of the general security interest of Italy. The longer we wait, the more the Jews, who are no doubt relying on evacuation measures, will have the opportunity to go and hide in the houses of Italians favorable to the Jews and to disappear completely.

A few days later, on October 16, 1943, the plan went into action with the ignominious sweep of the Jewish ghetto in Rome. As these documents uncontrovertibly prove, the Allies were perfectly aware of the wicked plan the Germans were about to undertake, and with ten days' warning!

It was necessary, therefore, to act fast and it would not be out of the question to hypothesize that through some diplomatic channel, the Vatican entourage was also made aware of the chilling news. It would be otherwise difficult to explain the rapidity with which Pius XII, through Mons. Giovanni Battista Montini, exhorted the Superior General of the Society of the Sacred Heart, Manuela Vicente, to arrange adequate refuge in the religious houses in order to shelter the persecuted Jews. At that point, therefore, the Holy See decided the moment had come to open the doors of all of the religious houses and institutes in Rome and offer refuge

and protection to many Jews who were in serious danger. All the while attempting not to attract attention and to operate in the strictest reserve.

An entry of October 11, 1943, in the archive documentation of the sisters of the Society of the Sacred Heart of Jesus reads, “A day of great work on the one hand and great terror on the other! . . . While everyone helps to empty the schoolroom of benches, desks, chalkboards and turn them into bedrooms, below in the porter’s lodge, there is a constant stream of frightened young people who come and ask to be taken in for fear of the Germans who want to deport them to Germany. The Rev. Mother and the Mother Bursar go down to comfort, advise, and reassure them: it has been a morning of anxiety and at the same time much maternal goodness and sympathy. There is a stampede: men who fear being taken by the Germans and run to hide themselves or at least try to make sure their wives and children are safe; they ask for refuge in the convents and our Rev. Mother Saladini tries to accommodate them; everyone helps. The schoolroom has been made over to welcome entire families with their nurses, in the dining room and the room adjacent, three tables reunite adults and children from two to sixty and older; there are wives and mothers of diplomats, military, former students.”

It is interesting to note the chronological coincidence of these events with a Vatican directive of October 25, 1943, revealed by the current Secretary of State, Cardinal Tarcisio Bertone, which, “furnished direction to house Jews persecuted by the Nazis in all religious institutes, to open the institutes and also the catacombs.”

In fact, this document seems already to have been prepared at least by October 12, 1943, as the Journal of the House “Villa Lante” attests: “Special temporary powers have been granted by the Holy See. In reality, many Mother Superiors already knew this. The Vatican has made it known that a document was ready, declaring that our Mother House was recognized as part of the Holy See. No request was made, but this protection is very welcome. This declaration could be posted in the entry-way to the house.”

To avoid the danger of sudden requisitions by the Nazis or Fascists of the convents, monasteries and Institutes where the Jews were hidden, the Holy See delivered the notice written in German and Italian, to be affixed to the doors of all of the properties, declaring that this building was directly dependent on Vatican City and therefore, any search or requisition was forbidden.

In the Journal of “Villa Lante” the sisters note: “The document sent by the Holy See was distributed to all of the pontifical, religious Mother Houses. This will be a safeguard, even though the arrival of the gestapo in Rome is not reassuring. The searches seem to be intensifying. Villa Lante has received this document.”

Although publicly a rigorous order of silence was imposed by the Vatican—which should not be interpreted as a form of passivity or indifference—in reality, from October 1943, as we have shown, the Holy See took measures to impart precise instructions to all convents and churches in Italy, calling on them to open the doors of their religious houses to all those persecuted, and in a special way to the Jews.

L'OSSERVATORE ROMANO

Culture Vatican City, May 25, 2011



A diary entry from the Poor Sisters of St. Joseph, Rome October 1943.

The thunder of cannons blasts all over incessantly on the city's walls and they keep us always in fear from day to day. They are the German soldiers continuing the war and fight bitterly by the Italian soldiers who wish them to be outside of Rome.

The Germans will win and they will subjugate the city to their furor and everywhere they spread terror and fear.

And then the vandalisms, the exporting to Germany of all the Italian goods, the theft of all houses, the hostage of the fathers and sons of families, the persecution of the Jews . . .

What a terror! Oh our dear Fatherland what a mess you are in! We trust in God with the pain we are enduring, along with the hunger we suffer.

But there is the suave voice from the Vatican that make itself heard. It is the voice of the Great Charity Pope that inspire confidence and says: Do not fear, the Lord will provide and I will be with you to protect you, to console you, to help you in your needs.

The program is vast, difficult, but the charity that burns in the heart of the Supreme Pontiff is reaching everybody.



More statements that Pope Pius XII helped the Jews.



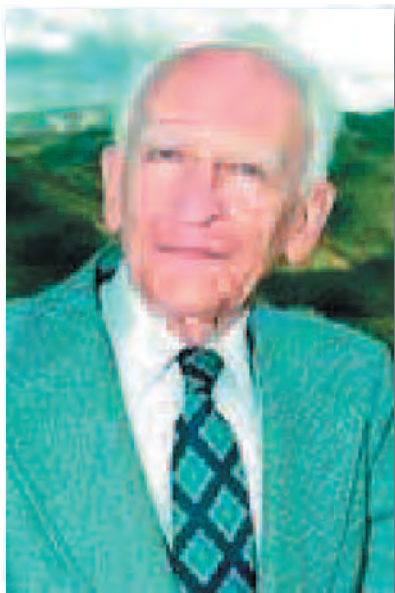
Msgr. Hugh O'Flaherty, CBE, was an Irish priest and official of the Vatican Curia. During World War II, he was responsible for saving 6,500 Allied soldiers and Jews. Due to his ability to evade the traps set by the German Gestapo, Monsignor O'Flaherty earned the nickname "the Scarlet Pimpernel of the Vatican." Monsignor O'Flaherty hid Jews in monasteries and convents, at Castel Gandolfo, in his old college of the Propaganda Fide, in the German College, and in his network of apartments. This earned him another nickname: "The Conrad Hilton of the Vatican." Every evening, he stood in the porch of St. Peter's, in plain view both of the German soldiers across the Piazza, and of the windows of the Pope's apartments.

This priest was part of the Vatican Curia (government) and often directed Jews to Castel Gandolfo, the summer residence of the Pope. Still, even the film about Monsignor O'Flaherty's lifesaving efforts tries to imply that the Pope did not help in this effort.



Cardinal Paolo Dezza, head of one of the institutions that sheltered Jews, quotes Pius as saying to him: "Avoid helping the military (who were sheltered at another Vatican institution, the Palazzo Callisto) but as for the others, help them willingly, especially help the poor, persecuted Jews."

– Courtesy of Ronald Rychlak
Hitler, the War, and the Pope



Hungarian rescuer Tibor Baranski was honored by Yad Vashem as a “Righteous Gentile” for his rescue work in Hungary during World War II. As Executive Secretary of the Jewish Protection Movement of the Holy See, Baranski officially saved three thousand Jews. He worked closely with Angelo Rotta, Papal Nuncio in Hungary, during the war (who was also recognized by Yad Vashem as a Righteous Gentile). Baranski makes clear that these lifesaving activities were not the lone actions of himself nor of Nuncio Rotta. “I was really acting in accordance with the orders of Pope Pius XII.” He wrote of the charges that Pius was not involved as “simple lies; nothing else,” and claims that Pius should have done more for the Jews are “slanderous.”

Baranski reported that he personally saw at least two letters from Pius XII instructing Rotta to do his very best to protect Jews, but to refrain from making statements that might provoke the Nazis. He added: “These two letters were not written by the authorities at the Vatican, but they were hand-written by Pope Pius himself.” He went on to note that “all other Nuncios of the Nazi-occupied countries received similar letters.” Italian Jews, for instance, were sheltered in monasteries, seminaries, and other church buildings on the “direct instruction of the Vatican.”

Baranski explained that for Pius, the first and foremost concern was saving human lives. “It was precisely because (Pius) wanted to help the Jews” that he refrained from making repeated public condemnations. Pius “intervened in a very balanced way,” trying to save lives without provoking retaliation. He did not, however, behave differently depending upon the status of the victims. Baranski noted that these same concerns prevented the Pope from making repeated public appeals when the Nazis killed thousands of Catholic priests. The Nuncio kept Pius well informed of efforts undertaken in collaboration with other embassies, including close work with Swedish diplomat and rescuer Raoul Wallenberg, who also was declared a “Righteous Gentile” by Yad Vashem.

Baranski, who reported that he was “fantastically near” to Wallenberg, argued that were he alive today, Wallenberg would defend Pope Pius XII and commend the Catholic Church for its work in collaboration with him. “Look, there was not problem or disagreement whatsoever between the Catholic Church and Wallenberg. I personally arranged unofficial, private meetings between Wallenberg and Nuncio Rotta.” Baranski reported that Wallenberg “knew Pius was on his side.” Rotta, Baranski, Wallenberg, and Byes “Pius XII worked together as a team. Baranski believed that, like the others, Pius XII should be honored at a Righteous Gentile.

- Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

Lifesaving help to the Jews of Croatia, Archbishop Aloysius Stepinac's words and actions.



Cardinal Aloysius Stepinac's words and actions before, during, and after the war show that he was not a nationalist or a racist. In 1936, he sponsored the work of a committee aiding Jewish refugees from Germany and Austria. In December 1938, he wrote to priests in Zagreb asking them to help the persecuted Jews. Later that month, he founded Action for Aid for Jewish Refugees, placing the organization under his personal protection. He wrote to wealthy Catholics reminding them that it was their "Christian duty" to support Jewish exiles. During the war, Meir Touval-Weltmann, a member of a commission to help European Jews, wrote a letter of thanks for all that the Holy See had done and enclosed a memorandum which stated: "Dr. Stepinac has done everything possible to aid and ease the unhappy fate of the Jews in Croatia."

In March 1938, addressing a group of university students, Archbishop Stepinac condemned the racist ideologies that were prevailing throughout many parts of Europe:

(E)ventually, at death, all racial differences disappear. Therefore, man will not be justified in God's judgment by belonging to this or that race, but by honest life and good deeds. So if love toward a nation crosses the borders of sound reason, then it is no longer love, but passion, and passion is neither of use, nor lasting . . . Therefore love toward your own nation is not contradictory to love for the whole of mankind; they complement each other. All of the nations are children of God.

This was a view that he maintained all of his life.

In 1952, he was appointed cardinal by Pope Pius XII. Stepinac died while still under confinement in his parish, almost certainly as the result of poisoning by his Communist captors. In October 3, 1998, Pope John Paul II declared him a martyr and beatified him before five hundred thousand Croatians in Marija Bistrica near Zagreb. This again polarized public opinion.

Pius XII's reputation was impugned after his death, initially in a work of fiction. Stepinac, on the other hand, was actually put on trial, convicted, and imprisoned by a Communist regime. After Croatia came out from under the thumb of Communism, the first act was to apologize for the phony show-trial and the framing of Cardinal Stepinac. The "evidence" put forth in that trial, however, still taints both his reputation and that of Pius XII.

- Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

Was Pius XII really “Hitler’s Pope”?

Dimitri Cavalli, the *Jerusalem Post*

On June 5, 2007, Pope Benedict’s recent visit to Auschwitz helped rekindle the controversy over the actions of Pope Pius XII during the Holocaust. Although some Jewish leaders and Catholic writers often condemn Pius XII today, the wartime Jewish press had a favorable opinion of the Pope.

In March 1939, many Jewish newspapers in the United States, Canada, Great Britain, and Jerusalem welcomed Pope Pius’s election and described him as a friend of democracy. In an editorial (March 6, 1939), the *Palestine Post*, the predecessor of the *Jerusalem Post*, observed, “Pius XII has clearly shown that he intends to carry on (Pius XI’s) work for freedom and peace . . . we remember that he must have had a large part to play in the recent opposition to pernicious race theories and certain aspects of totalitarianism . . .”

On October 27, 1939, the Pope’s first encyclical, “Summi Pontificatus,” was made public. The *American Israelite* in Cincinnati (November 9, 1939) asserted that the encyclical “contains a ringing denunciation of all forces which put the state above the will of the people, a condemnation of dictators and disseminators of racism who have plunged the world into chaos.”

On January 26, 1940, The *Jewish Advocate* in Boston reported, “The Vatican radio this week broadcast an outspoken denunciation of German atrocities and persecution in Nazi (occupied) Poland, declaring they affronted the moral conscience of mankind.” This broadcast graphically described atrocities against Jews and Catholics and gave independent confirmation to reports about Nazi atrocities, which the Reich previously dismissed as Allied propaganda.

On March 14, 1940, London’s the *Jewish Chronicle* commented on Pius’s five conditions for a “just and honorable peace,” which he articulated in his 1939 Christmas message. The *Jewish Chronicle* described the Pope’s conditions, especially the protection of all racial minorities, as a “welcome feature,” and praised him for fighting “for the rights of the common man.”

In the same month, Italy’s anti-Semitic laws went into effect, and many Jews were dismissed from the government, universities, and other professions. Pius XII responded by appointing several displaced Jewish scholars to posts in the Vatican library. In an editorial, the *Kansas City Jewish Chronicle* (March 29, 1940), concluded that the Pope’s actions showed “his disapproval of the dastardly anti-Semitic decrees.”

On August 28, 1942, the *California Jewish Voice* hailed Pius XII as a “spiritual ally” of Jews after noting that the Vatican, through its diplomatic representatives, protested the deportations of Jews from France and Slovakia.

On August 16, 1943, the *Australian Jewish News* published a brief article about Pierre Cardinal Gerlier of Lyon, France who protested the deportations of French Jews. The newspaper quoted

the cardinal as saying that he was obeying Pius XII's orders by opposing the Vichy regime's anti-Semitic measures.

On October 17, 1943, the Nazis began to arrest Jews in Rome. On October 29, 1943, the *Jewish Chronicle* wrote, "The Vatican has made strong representations to the German Government and the German High Command in Italy against the persecutions of the Jews in Nazi-occupied Italy . . ."

Along with the Vatican's protests, thousands of Jews found refuge in Rome's convents, monasteries, and the Vatican itself.

In June 1944, the Allies liberated Rome, and Pius XII protested the deportations of Hungarian Jews. "With Rome liberated, it has been determined, indeed, that 7,000 of Italy's 40,000 Jews owe their lives to the Vatican," and on July 27, 1944, the *American Israelite* editorialized. "Placing these golden deeds alongside the intercession of Pope Pius XII with the Regent of Hungary in behalf of the Hungarian Jews, we feel an immense degree of gratitude toward our Catholic brethren."

On October 8, 1958, Pope Pius XII died. Many Jewish newspapers around the world eulogized him, recalling his wartime opposition to Nazism and role in saving Jews. In an editorial, the *Jerusalem Post* stated that "Jews will recall the sympathetic references to their sufferings contained in many of his pronouncements, the refuge from Nazi terror which he gave to many in the Vatican during the last war, and the very cordial way he received his Jewish visitors."

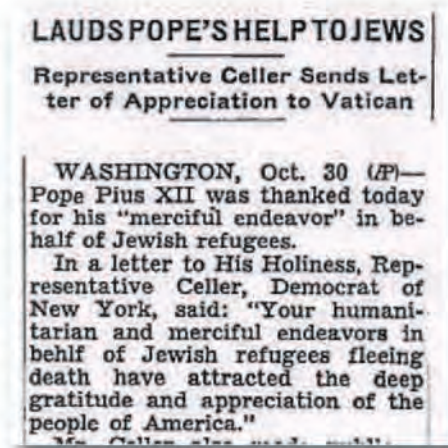
On November 6, 1958, In Winnipeg, Canada, William Zukerman wrote that no other leader "did more to help the Jews in their hour of greatest tragedy, during the Nazi occupation of Europe, than the late Pope."

In the late 1930s and early 1940s, Jewish editors and reporters had no fears about condemning Fr. Charles Coughlin, the anti-Semitic radio broadcaster, and Catholic youth gangs in the Bronx and Boston who frequently assaulted Jews.

This much is clear: the contemporary Jewish press repeatedly gave Pius XII favorable coverage from 1939 to 1958.

- *Dimitri Cavalli, based in New York City,*
is working on a book about Pope Pius XII.

Articles revealing that Pope Pius XII helped the Jews.



"The Catholic Church saved more Jewish lives during the war than all other churches, religious institutions and rescue organizations put together."

— Pinchas E. Lapide,
 The Israeli Consul in Italy

"There probably was not a single ruler of our generation who did more to help the Jews in their hour of greatest tragedy."

— The *Jerusalem Post* (Winnipeg)

The New York Times

MARCH 2, 1940

Vatican Post Goes to Jew As Italy's Ban Is Imposed

By The United Press.

ROME, March 1—The law aimed at Jewish professional men and women went into effect today, twelve hours after the Vatican newspaper announced that Pope Pius XII had appointed the Jewish Professor Roberto Almagia to restore ancient maps in the Vatican.

Professor Almagia, a leading historian and geographer, was forced to leave the faculty of Rome University when the first anti-Jewish measures were adopted. Pope Pius has also appointed a number of Jews to the Pontifical Academy of Sciences.

Effective today, physicians, lawyers, pharmacists, auditors and some others were forbidden to practice except among Jews. Journalists, engineers, architects and university professors were forbidden to practice their profes-

The New York Times

CARDINAL VERDIER IS DEAD IN PARIS

Advocate of Democracy and
 Foe of the Dictators Was
 Champion of Oppressed

ORDAINED PRIEST IN 1887

Consecrated Archbishop in
 1929—Taught at Sulpician
 Seminary for 40 Years



Active in Aiding Refugees

In the work of aiding refugees from Nazi Germany, Soviet Russia, Czechoslovakia, Austria, Spain and other countries, he took a leading role. He likewise had a prominent part in French National Relief Day for Finland last month.

Cardinal Verdier, like Pope Pius XI and Pope Pius XII, was the especial champion of persecuted Jews. Besides extending monetary and material aid to Jewish refugees finding sanctuary in his archdiocese, he also called on all Christians "to pray that the evils that the Jews are now suffering shall cease." This appeal was made in April, 1933, and was followed by many similar ones.

Although out of sympathy with leftist trends in the Popular Front Government of Premier Leon Blum, the cardinal, on June 7, 1936, called on the French people to forget their differences and to join in solving "the ills of our social order."

His relations with the Daladier Government were excellent and marked by extreme cordiality. On April 1, 1939, he hailed M. Daladier and his government for putting France "on the road to resurrection."

The cardinal visited the States

1940 The *New York Times* obituary indicating how Cardinal Verdier worked to help the Jews, like Pope Pius XI and Pope Pius XII.

Documentation that Pope Pius XII helped the Jews.

The Catholic Church provided papers indicating Latin American citizenship to many Jews in occupied France. When the papers were discovered to be fraudulent, the Latin American countries withdrew recognition of them. This made the Jews subject to deportation to the concentration camps. Pursuant to a request from the Union of Orthodox Rabbis of the United States and Canada, and working in conjunction with the International Red Cross, the Vatican contacted the countries involved and urged them to recognize the documents, “no matter how illegally obtained.”

Msgr. John Carroll-Abbing wrote of being inspired by the “luminous sublime example of the Holy Father.” He also reported about assistance being given to Jews and the Pope’s order that “no one was to be refused” shelter. In fact, in an interview given shortly before his death, Carroll-Abbing said: “I can personally testify to you that the Pope gave me direct face-to-face verbal orders to rescue Jews.” Asked about the thesis that rescuers like him acted without papal involvement, he denied it and added:

But it wasn’t just me. It was also the people I worked with: Father Pfeiffer and Father Benoît and my assistant, Monsignor Vitucci and Cardinals Dezza and Pallazzini, and of course Cardinals Maglione and Montini and Tardini. We didn’t simply assume things; we acted on the direct orders of the Holy father.

– Carroll-Abbing
A Chance to Live at 77

No one at the time thought Pius XII’s reputation would need to be protected. As rescuer John Patrick Carroll-Abbing wrote in his 1965 book:

Never, in those tragic days, could I have foreseen, even in my wildest imagining, that the man who, more than any other, had tried to alleviate human suffering, had spent himself day by day in his unceasing efforts for peace, would—twenty years later—be made the scapegoat for men trying to free themselves from their own responsibilities and from the collective guilt that obviously weighs so heavily upon them.

– Carroll-Abbing,
But for the Grace of God at 48

Testimony from Sr. Ida Greco.

Io, Sr. Ida Greco, residente
a Viadelle Botteghe Oscure, 42,
ai tempi dell'occupazione di Roma
dei nazisti, posso constatare che
in quell'epoca si sapeva che il
santo Padre, Pio XII, aveva dato
ordine di aprire le porte di tutti
i conventi per nascondere gli ebrei.
Io ricordo che il Vaticano, dal
cibo per aiutare a dar da
mangiare ai 60 ospiti ebrei.

Sr. Ida Greco
testimoniata da Margherita Domino 30 luglio 2007

Attesto: Io, Sr. Ida Greco, residente a Viadelle Botteghe
Oscure, 42, durante il periodo di occupazione nazista di Roma,
declaro che in quel periodo tutti sapevano che il
Santo Padre, Pio XII, aveva dato ordine di aprire le porte di tutti
i conventi per nascondere gli ebrei. Io ricordo che il Vaticano
usava mandare del cibo per aiutare a dar da mangiare
ai 60 ospiti ebrei. 30 luglio 2007
Testimoniata da Sr. Margherita Domino

Translation

I, Sr. Ida Greco, resident at Via delle Botteghe Oscure,
in 1942 during the period of Nazi occupation of Rome,
declare that in that period everyone knew that the Holy Father, Pius XII
gave orders to open the doors of all the convents to hide Jews. I recall that
the Vatican used to send food to help us feed the 60 Jewish guests.

Sr. Ida Greco 30 July 2007

Witnessed by: Sr. Margherita Domino

Sr. Ida Greco, who in 1943–44 was stationed at Botteghe Oscure, and helped prepared meals for the many Jews hidden there, signed the following testimonial July 30, 2007: “I, Sister Ida Greco, was a resident at Via Botteghe Oscure, 42, during the Nazi occupation of Rome. I can confirm that in those days we knew that the Holy Father had given orders to all superiors to open the doors of convents and monasteries to all Jews and other refugees. I remember that I helped prepare meals and that I was there when the Vatican sent us food to help feed the 60 Jewish guests.”

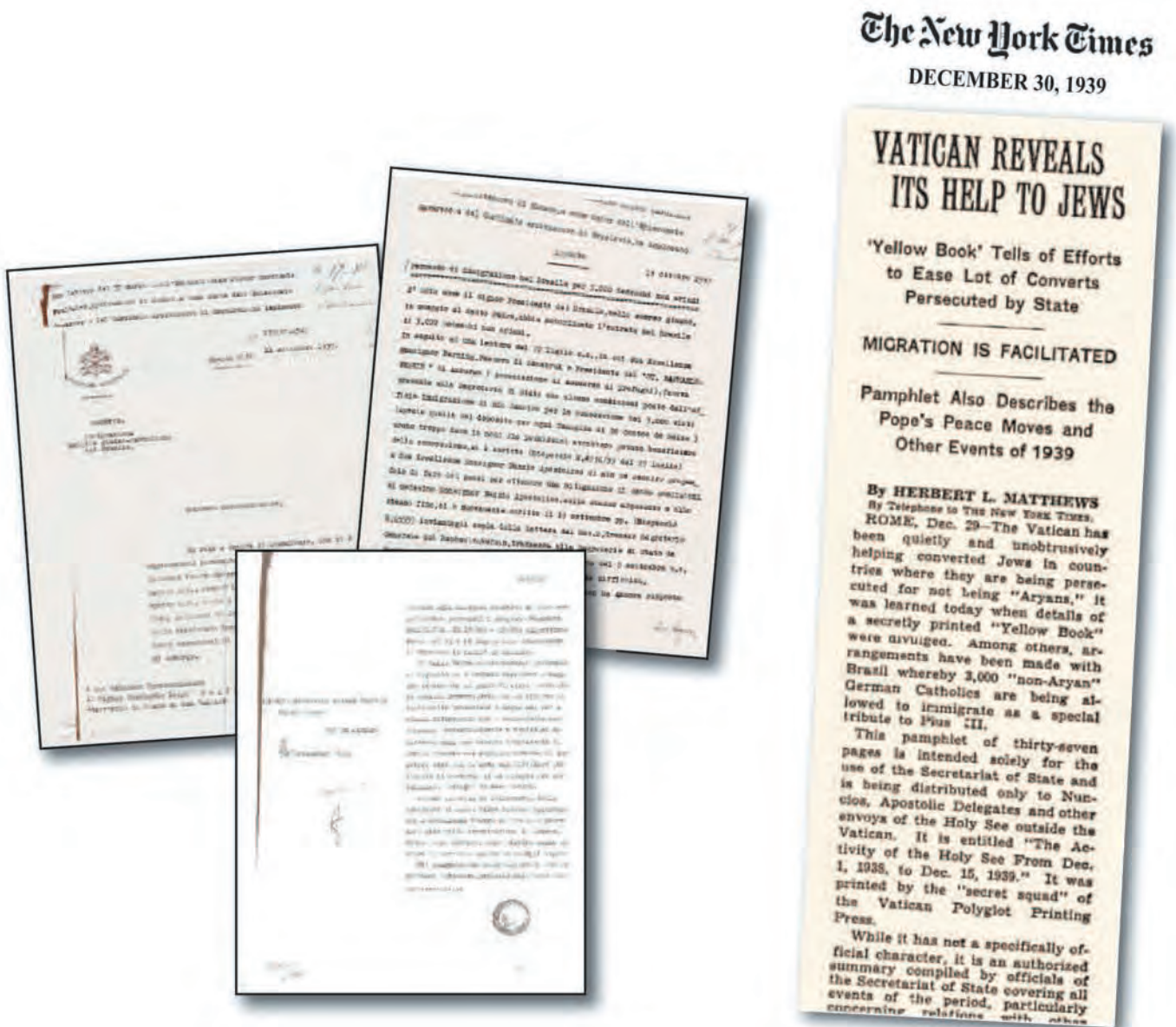
- Courtesy of Sr. Margherita Marchione

Series of documents where Vatican Secretary of State negotiates visas for three thousand “non-Aryan Catholics.”

One thousand visas were given to the Vatican and used. Two thousand were given to the Brazilian Ambassador in Germany and were allowed to expire unused. Pius XII used his personal fortune to finance these desperate efforts to save Jews.

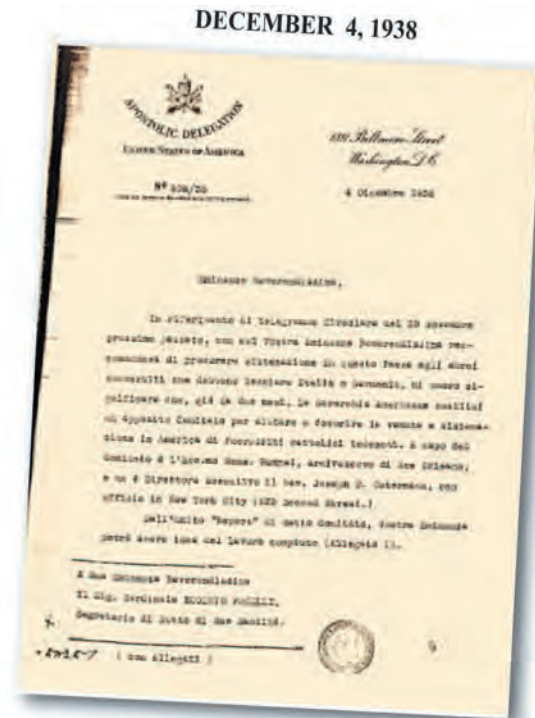
Since Brazil, United States, Canada, and many other nations would not allow any Jews to emigrate, the Vatican issued baptismal papers and called them “non-Aryan Catholic” Jews. If they were baptized, they would have been called “Catholics.”

The church used every means at its disposal to aid in the emigration of as many Jews as possible. As Pius XII stated, “to save this vibrant Jewish community.”



Documentation that Pope Pius XII helped the Jews.

On December 4, 1938, Vatican Secretary of State Pacelli sent this letter to the Apostolic Delegate to the United States. He used “trickery” to support “Catholic Jewish” immigration. Had these Jews been baptized and converted, they would have simply been called Catholics.



Pius XII's hand-corrected 1942 Christmas message to the College of Cardinals.

The Christmas message of December 24, 1942, so offended the Nazi command that they stated, “In a manner never before known, the Pope has repudiated the National Socialistic Order. In this declaration he is virtually accusing the German people of injustice towards the Jews and making himself the mouthpiece of the Jewish war criminals.”

PONTIFF DEPLORES RACIAL INJUSTICES

He Tells U. S. Jewish Group
That He Supports Its Fight
for the Rights of Man

By PAUL HOFMANN
Special to The New York Times

ROME, June 28 — Pope Pius XII told representatives of the American Jewish Committee today that he was with them in their fight for the rights of man. The Pontiff deplored racial discrimination and the persecution of Jews in various parts of the world.

The Pope granted an audience in the Vatican to an overseas mission of the committee. Its members said tonight that they had found "a great friend" in the Pontiff.

Vatican sources underlined the importance of the fact that the Pope had delivered a prepared statement to the Jewish group. No precedence of a formal pontifical address to Jewish visitors could be recalled in the eighteen years of Pius XII's Pontificate.

One prelate said "a new chapter" in the Vatican's attitude toward Jewish problems had been opened. The visitors conveyed to the Pope a message of greetings from Chaim Rabbi Isaac H. Herzog of Israel. The American delegation had seen in Israel Premier David Ben-Gurion and other officials.

The American Jewish Committee describes itself as a "non-Zionist" organization. In asking for a papal audience long ago, it informed the Vatican that its main function was to defend the civil rights of Jews in the United States and throughout the rest of the world.

Irving M. Engel, a New York resident of the

POPE ASKS WORLD TO AID REFUGEES

Tells American Jewish Unit
He Opposes 'Evil Blight'
of Racial Persecution

By PAUL HOFMANN
Special to The New York Times

ROME, July 1—Pope Pius XII has urged the Governments of the world to resettle refugees driven out of their native countries by the "evil blight" of racial persecution.

The Pontiff made his plea in an address to a delegation of Cardinals and secretaries of the American Jewish Committee last Friday. The original

English version of the Pope's capacity he heads the Vatican remarks were published this department in charge of afternoon by L'Osservatore Religioso organization in Rome, the Vatican newspaper, Middle East and in other areas.

The text showed that the Pope had condemned anti-Semitism and racial discrimination in the several eastern rites, in any form as a "violent" Cardinal Tisserant and not of fundamental rights inherent in the American Jew in a human person. During Committee delegation had their stay in Rome, the forty-five minute conference representatives of the American Jewish after the delegates' audience Committee had talks with the Pope.

high Vatican prelates on the The text of the Pope's statement of Jewish and Arab ment to the American Jewish refugees in the Middle East. Committee follows:

Eugene Cardinal Tisserant was "The American Jewish Com- understood to have promised the mittee, which you honorable support of the Roman Catholic gentlemen represent, has just Church for a negotiated solution rounded out fifty years of scrv-

status of those of your race who, nized practice of offering asylum to those not guilty of crime be- the norm of government conduct today. "It is a consolation to our Eastern Church. In the latter "Forced to forsake the land of paternal heart to know that our

group committee with Eugene Cardinal Tisserant, Dean of the Sacred College and secretary of the Vatican's Sacred Congregation for the Eastern Church.

The delegation also called on Giuseppe Pella, Italy's Vice Premier and Foreign Minister.

Tonight, on the eve of the Feast of St. Peter and St. Paul, the Pope paid his traditional devotion at the tomb of the Prince of Apostles in St. Peter's Basilica. The basilica was closed to the public before the Pontiff descended from his palace into the church to pray in solitude.

THE POPE'S MESSAGE
New York Times, Dec. 24, 1942, p. 1

THE POPE'S MESSAGE

The voice of Pius XII is a lonely voice in the silence and darkness of a Christmas Eve. The Pope reflects what he has said before, in general in a separate, although with greater confidence, the five-point plea for peace which he first articulated in his Christmas message after the war broke out in 1939. His program agrees in substance with the Non-Com-munism Church's eight-point declaration. It calls for respect for treaties and the end of the possibility of aggression, equal treatment for all nations, freedom from religious persecution. It goes farther than the Atlantic Charter in advocating an end of all economic boycotts in economic matters, and not so far as the latter would, which demands complete disarmament for Germany pending a settlement of the terms of peace for all nations.

The Pontiff emphasizes principles of international morality with which most men of good-will will agree. He stated the ideas a spiritual leader would be expected to express in time of war. Yet his words sound strange and bold in the struggle of today, and we comprehend the complete subsequence and abandonment of a great nation, the very essence of the Christian faith, as we realize that he is about the only man left on the Continent of Europe who cares to raise his voice at all. The last day before of humanity was an assumed in and unaccompanied by men and far less so now but the Pope is still able to speak aloud in the name of Peace. This is indeed a measure of the "moral devastation" he denounces as the accompaniment of physical ruin and inevitable human suffering.

In talking for a "new order" based on "liberty, justice and love," he is attacked only by a "return to social and international principles capable of creating a barrier against the abuse of liberty and the abuse of power." The Pope put himself squarely against Hitlerism. Reiterating that there is no road open to agreement between Hitlerism and "human civilization" was also and pronounced words to be unforgettable. He left no doubt that the Nazi aims are also against those who have the conviction of a Christian people. "The new order which must arise out of this war," he asserted, "must be based on moral principles" and that together only one end to the war.

has been generously many countries; and cherish the hope that a that evil blight enters will not be lacking obligation to succor have been forced to

we been happy to welcome gentlemen and our out in a fervent God that in His boundless He have pity on and enlighten those who are per- petrating evil."

Translated into German by the Vatican's press office.

have in the and plight of the those who are suffering injustice and enlighten those who are per-

"Again and again, as did our predecessor of happy memory (Pope Pius XI) before us, we have strongly urged that the fundamental principles of justice and charity and the long-recognized practice of offering asylum to those not guilty of crime be the norm of government conduct today.

"It is a consolation to our paternal heart to know that our

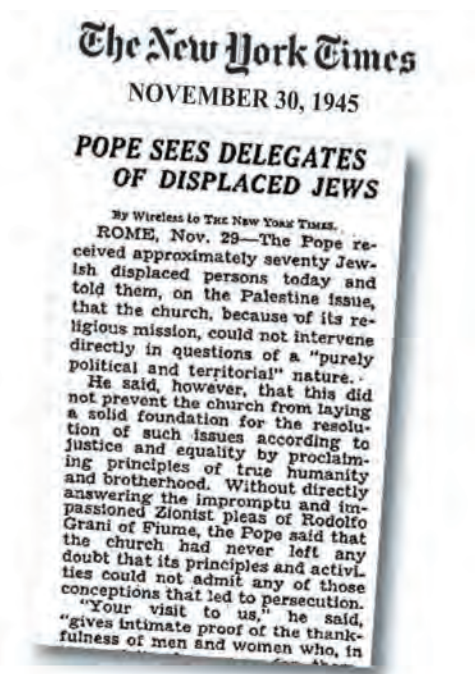
On November 29, 1945, Pius XII met with a delegation of seventy Jewish survivors, who came to thank Pope Pius XII for the generosity and help he showed them during the war. They were sent by the United Jewish Appeal.

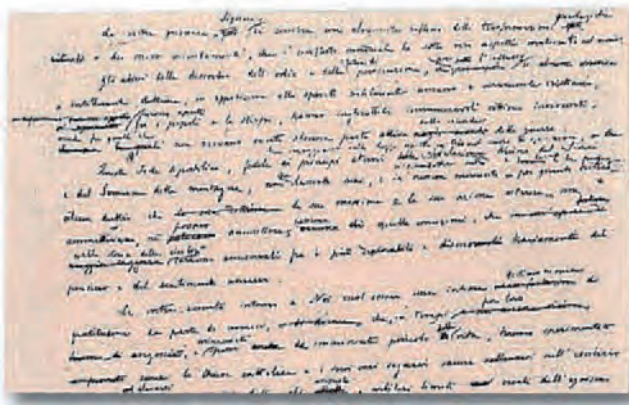
Statement of Pope Pius XII to the Jewish audience—November 29, 1945:

Your presence, gentlemen, is an eloquent reflection on the psychological changes, the new directions that the war has brought to maturity. The gulfs of discord and hate, the folly of persecution, which were created among peoples and races by false and intolerant doctrines, opposed to human and Christian spirit, have devoured many innocent victims, including non-combatants. The Apostolic See, faithful to the principles of natural right inscribed by God in every human heart, revealed on Sinai and perfected by the Sermon on the Mount, has never left in doubt at any moment however critical that is repudiated those ideas which history will list among the most deplorable and dishonorable travesties of human thought and feeling.

La vostra presenza, November 29, 1945. Extracts were published in the *Tablet*, December 8, 1945. Quoted in Purdy at 262; *Acta Apostolicae Sedis* 37 (December 23, 1945) at 317–18; *L'Osservatore Romano*, November 30, 1945, at 1; the *Tablet*, December 8, 1945, at 277.

See also Pius XII's address to representatives of the United Jewish Appeal, on relief work in Europe and Palestine, February 9, 1948, *L'Osservatore Romano*, February 9–10, 1948; the *Tablet*, February 14, 1948, at 105; the *New York Times*, February 10, 1948, at 13. See *Jewish Leaders Have Papal Audience*, *Catholic World*, January 1946, at 370.





On the left is the handwritten note that Pope Pius XII used for his speech to the Jewish survivors.



Pius explained: “the Church, remembering her religious mission, must maintain a wise reserve about particular questions of political and territorial character. But this does not prevent her proclaiming the great principles of humanity and brotherhood which must underlie the solutions of such questions.” The Pope went on to note that “In your own persons you have felt the evil and harm of hatred, but in the midst of your trials you have also experienced and benefited from the consolation of love...that love which does not draw its inspiration and nourishment from earthly sources, but from a profound faith in the eternal Father Whose sun shines upon all of every tongue and race . . .”

Note: According to a 1958 *Jerusalem Post* interview with Dr Guido Mendes, Pope Pius XII’s childhood Orthodox Jewish friend, the Pope stated privately to the displaced Jews at the end of this audience, “Soon you will have a Jewish State”; this was three years before the creation of the state of Israel.

Below is a small sampling of the scope and diversity of the 76,000 pages of documents we have posted on our website. It is hoped that your curiosity will be piqued and you will visit www.ptwf.org to begin your own research.

June 12, 1942

The *Jewish News* article from June 12, 1942, declares Vatican helps the Jews of Italy.



November 23, 1938

Jewish Polish writer thanks the Pope for his support of the Jewish community who asked for help.



January 26, 1936

Secretary of State drafts a forty-two-page letter to the German Ambassador complaining about German violations to the Concordat and answers German accusations.

This includes arrests of priests and nuns without due process, or allowing them to have counsel, and the German press making anti-Catholic media coverage.



Vatican documents of a German Jewish man, Franz Knuppel, asking for Vatican help on being forced to leave his home in France.

December 10, 1928



Secretary of State documents listing Catholic lay people and priests in Nazi prisons. These priests all made public anti-Nazis statements, and Pacelli asked the dioceses for this information.

December 28, 1935



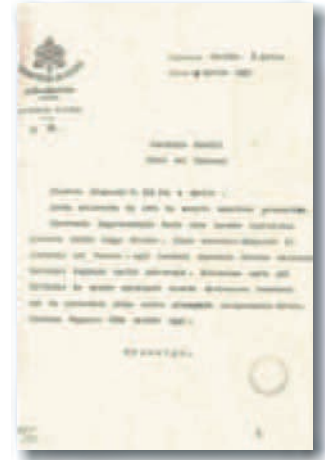
Special report of the history of National Socialism in Germany sent to Cardinal Pacelli.

July 14, 1937



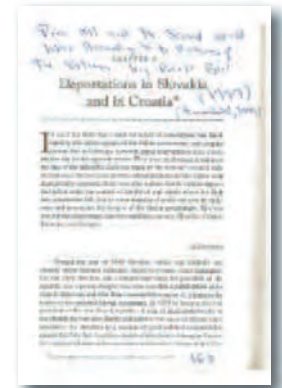
April 9, 1933

Nuncio to Germany, Archbishop Orsenigo, writes to Cardinal Pacelli to inform him of the changes in anti-Semitism in Germany. He states that because this is now a policy of the government, they must try to rephrase the Holy See's efforts to apply Catholic charity to the persecuted.



Intervention of Pius XII to save the Jews in Slovakia. An explanation from the book written by Fr. Pierre Blet regarding the efforts in 1940–1944 to stop the deportation of the Jews. Included are copies of or citations to documents from the *Actes Et Documents Du Saint Siege relatifs A La Seconde Guerre Mondiale*.

- Courtesy of William Doyno Jr.



Inside the Vatican magazine interview with Fr. Aldo Brunacci. He discusses the secret letter sent to Bishop Nicolini from the Vatican Secretary of State instructing them to do anything possible to assist the Jews.

- Courtesy of Dr. Robert Moynihan



November 21, 1938

There are 2,335 pages of correspondence between the Archbishop of Campagna, Jewish protectees, and the Vatican Secretary of State, with backup documentation dealing with Jewish requests for visas, financial aid, and other needs. These documents are from the war years and were obtained at St. Francesco, a Folloni Monastery in Montella, (Avellino) Italy.

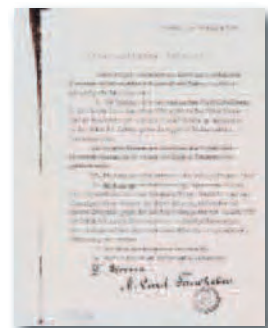


This letter informs Pacelli about two French press articles describing the strong position against racism taken by Cardinal Schuster of Milan (Italy), the Archbishop of Malines (Belgium) and Cardinal Verdier (France). The articles also quotes stories from *L'Osservatore Romano* denouncing racist theories.



August 27, 1938

Secretary of State correspondence with the Archbishop of Munich, and handwritten notes dealing with Pacelli's firm stand against the Nazis and violations of the Concordat.



April 29, 1938

Secretary of State documents dealing with Hitler's visit to Italy. Pope Pius XI and Cardinal Pacelli closed the Vatican and left Rome while Hitler visited because "the air was foul in Rome."

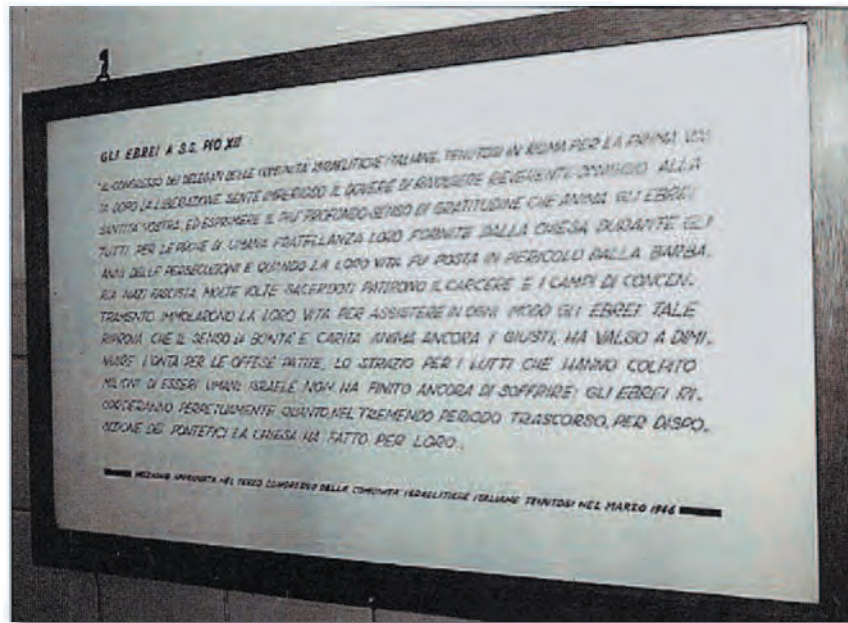


JEWISH APPRECIATION
AND
EXPRESSIONS
OF GRATITUDE

Today, the postwar generation of the Jewish communities of Italy are the loudest and most persistent in condemning Pope Pius XII.

This wasn't always the case. The Italian Jews, who actually lived through the war, erected this placard placed by the Third Congress of the Italian Israelite Communities to honor Pope Pius XII—March 1946.

– Courtesy of Dr. Robert Moynihan
Inside Vatican Magazine



TRANSLATION

The Jewish to His Holiness Pius XII

“The Congress of Delegates of the Italian Israelite communities, held in Rome for the first time after the Liberation, is obliged to pay tribute to Your Holiness, and to express the deepest sense of gratitude from all Jews, for the show of human brotherhood by the Church during the years of persecution and when their lives were put in danger by the Nazi-Fascist atrocities. Many times, sacerdotess endured prison and concentration camps and even sacrificed their lives to aid the Jews. Such proof that the sense of goodness and charity still drives the just has served to lessen the shame of the indignities endured, the torment of the losses millions of human beings suffered. Israel has not finished suffering: the Jews will always remember that the Church, under orders from the Popes, did for them in that dreadful time.”

Motion approved by the Third Congress of the Italian Israelite Communities held in March 1946.

The New York Times
MAY 27, 1955

**PAUL KLETZKI, 71
CONDUCTOR, DIES**

Led Dallas Symphony
Orchestra Suisse Romande

Special to The New York Times
LIVERPOOL, England, May 26—Paul Kletzki, the Polish conductor, died in a hospital here last night after collapsing during a rehearsal with Liverpool Philharmonic Orchestra for a concert that would have been played tonight was 72 years old.

Mr. Kletzki, who was first director of the Dallas Symphony from 1958 to 1961 and of Orchestre Suisse Romand, Switzerland from 1967 to 1971.



Paul Kletzki



The New York Times
MAY 27, 1955

**Israel Orchestra Offers
Thanks for Pope's Aid**

Special to The New York Times.
ROME, May 26—The Philharmonic Orchestra of Israel played for Pope Pius XII in the Vatican this morning to express its gratitude for the many Jewish lives that the Pontiff had helped to save during World War II.

The orchestra, composed of eighty performers belonging to fourteen nationalities, was directed by Paul Kletzki of Montreux, Switzerland. It played the second movement of Beethoven's Seventh Symphony.

The concert took place in the Consistorial Hall. The Pope was seated on a gold and red throne as he listened to the music. At the end of the performance, the Pope expressed his appreciation to Mr. Kletzki.

In May, 1955, he led the orchestra in a concert played at the Vatican to express the gratitude of Israel to Pope Pius XII for the many Jewish lives he had helped save during World War II.

In 1955, the Israeli Philharmonic Orchestra, which was composed of Jewish refugees from many nations, toured Italy. The orchestra performed a concert at the Vatican on May 26, 1955. According to the *Jerusalem Post* (May 29, 1955), "Conductor Paul Klecki had requested that the Orchestra on its first visit to Italy play for the Pope as a gesture of gratitude for the help his Church had given to all those persecuted by Nazi Fascism." Kletzki said it was being done "in recognition of the grand opening of humanitarian actions accomplished by His Holiness to save a great number of Jews during the 2nd World War."

- Courtesy of Dimitri Cavalli



"Pius XII played a leading role in the struggle against Hitler and against communism in eastern Europe."

"He was the principal author of his predecessor's 1937 encyclical condemning Nazism." December 24, 2009

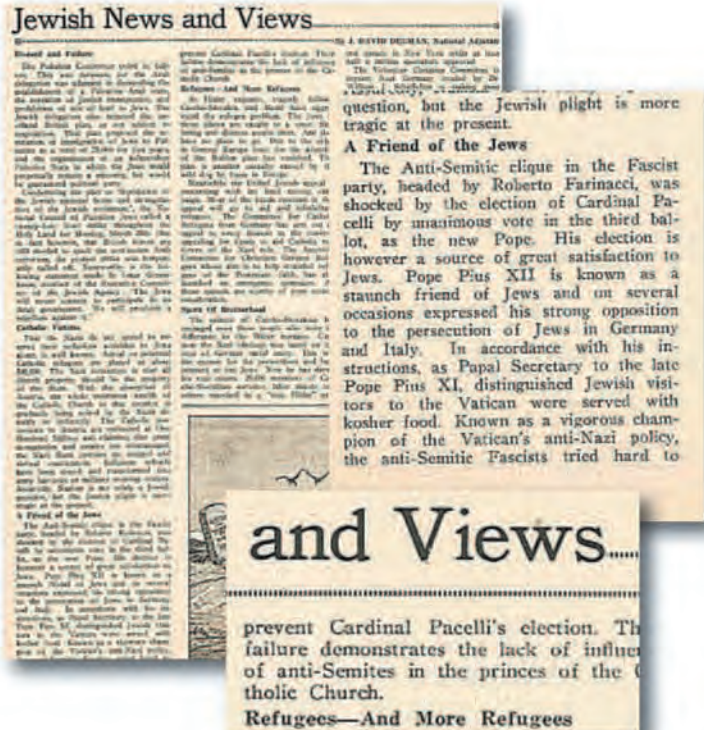
- Serge Klarsfeld

Romanian activist known for engaging in Holocaust documentation and anti-Nazi activism

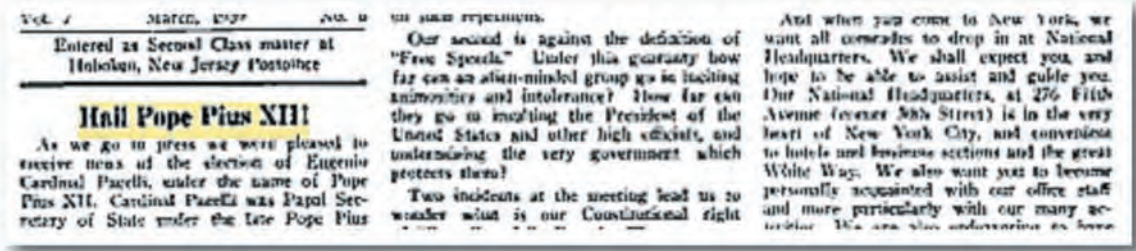
From the *Jewish Veteran* magazine April 1939 comments on the election of Eugenio Pacelli as Pope:

“Hail Pope Pius XII!

The anti-Semitic clique in the Fascist party, headed by Roberto Farinacci, was shocked by the election of Cardinal Pacelli by unanimous vote in the third ballot, as the new Pope. His election is however a source of great satisfaction to Jews. Pope Pius XII is known as a staunch friend of Jews in Germany and Italy. In accordance with his instructions, as Papal Secretary to the late Pope Pius XI, distinguished Jewish visitors to the Vatican were served with kosher food. Known as a vigorous champion of the Vatican's anti-Nazi policy, the anti-Semitic Fascists tried hard to prevent Cardinal Pacelli's election. Their failure demonstrates the lack of influence of anti-Semites in the princes of the Catholic Church.”

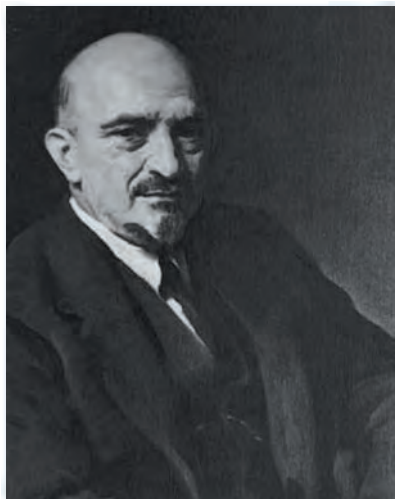


- Courtesy of William Doino Jr



The article above appeared in March 1939 in the *Jewish Veterans* magazine. Note that the tributes in the March and April issue of *Jewish Veterans* magazine came after many much-discussed and debated events (including the Concordat). The Jewish veterans had a full decade to size up Pacelli's record as papal secretary of state. Had they had the slightest apprehensions about him, or objected to something he had said or done, they would have said so, just as they raised alarm about the notorious Charles Coughlin, who resented Pacelli and whom Pacelli, in fact, ultimately disciplined. (When Pacelli came to America in 1936, he snubbed Coughlin; but he did meet with Jewish leaders, promising to help reinforce the papal condemnation of anti-Semitism in 1916, which is rarely cited.)

Examples of Jewish Praise of Pius XII:



“The Holy See offers powerful help everywhere, where it is possible, to alleviate the religious persecuted of my comrades.”

– *Chaim Weizmann*
Later first President of Israel, 1943



In September 1945, Leon Kubowitzy, Secretary General of the World Jewish Congress, personally thanked the Pope for his various interventions. He donated, on behalf of the Congress, works \$20,000 to the Vatican “in recognition of the assistance given by the Holy See Jews persecuted by fascism and Nazism.”

On August 2, 1943, the World Jewish Congress sent the following message to Pius:

World Jewish Congress respectfully expresses gratitude to Your Holiness for your gracious concern for innocent peoples afflicted by the calamities of war and appeals to Your Holiness to use your high authority by suggesting Italian authorities may remove as speedily as possible to Southern Italy or other safer areas twenty thousand Jewish refugees and Italian nationals now concentrated in internment camps . . . and so prevent their deportation and similar tragic fate which has befallen Jews in Eastern Europe. Our terror-stricken brethren look to Your Holiness as the only hope for saving them from persecution and death.

– *Mr. Alex Easterman au Pape Pie XII*
August 2, 1943
Actes et Documents, vol. 9, p. 417, no. 282



Robert M. W. Kempner, the Jewish prosecutor at the Nuremberg trials, remembers his experience. He said: “Every propaganda move of the Catholic Church against Hitler’s Reich would have been not only ‘provoking suicide,’ but would have hastened the execution of still more Jews and priests.”

– *Robert M. W. Kempner*
Jewish Prosecutor at the Nuremberg Trials



“With special gratitude we remember all he has done for the persecuted Jews during one of the darkest periods of their entire history.”

– *Nahum Goldmann*
President of the World Jewish Congress



Holocaust survivors, such as the Chief Rabbi of Denmark, argued that “if the Pope had spoken out, Hitler would probably have massacred many more than six million Jews and perhaps a hundred million Catholics if he had the power.”

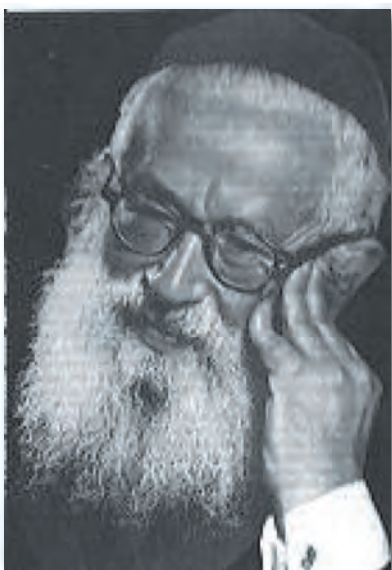
– *Chief Rabbi of Denmark, Marcus Melchior*

More Examples of Jewish Praise of Pius XII:



“We share in the grief of humanity at the passing away of His Holiness Pope Pius XII. In a generation affected by wars and discords, he upheld the highest ideals of peace and compassion. When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the Pope was raised for the victims. The life of our times was enriched by a voice speaking out on the great moral truths above the tumult of daily conflict. We mourn a great servant of peace.”

– Golda Meir, October 9, 1958



“The people of Israel will never forget what His Holiness and his illustrious delegates, inspired by the eternal principles of religion, which form the very foundation of true civilization, are doing for our unfortunate brothers and sisters in the most tragic hour of our history, which is living proof of Divine Providence in this world.”

– Chief Rabbi Herzog of Palestine

Chief Rabbi of the British Mandate of Palestine, March 1945

Father to the future President of Israel

In July 1943, Chief Rabbi Herzog wrote to Cardinal Maglione on behalf of Egyptian Jews expressing thanks for the Holy See’s charitable work in Europe and asking for assistance for Jews in Poland.

In November 1943, Chief Rabbi Herzog wrote: “I well know that His Holiness the Pope is opposed from the depths of his noble soul to all persecution and especially to the persecution . . . which the Nazis inflict unremittingly on the Jewish people . . . I take this opportunity to express . . . my sincere thanks as well as my deep appreciation . . . of the invaluable help given by the Catholic Church to the Jewish people in its affliction” (Le Grand Rabbin Herzog au Délégué Apostolique à Istanbul Roncalli, November 22, 1943, *Actes et Documents*, vol. 9, p. 575, no. 436.)

On February 26, 1944, Archbishop Roncalli wrote to Cardinal Maglione to request that he grant an audience for a delegation of Jews headed by Rabbi Herzog to come to Rome to personally thank Pope Pius XII for his intercession in Romania. The Pope interceded to aid fifty-five thousand Jews in Transnistria (*Actes et Documents*.)



“In the most difficult hours of which we Jews of Romania have passed through, the generous assistance of the Holy See . . . was decisive and salutary. It is not easy for us to find the right words to express the warmth and consolation we experienced because of the concern of the supreme pontiff, who offered a large sum to relieve the sufferings of deported Jews . . . The Jews of Romania will never forget these facts of historic importance.”

Dr. Safran, Chief Rabbi of Romania, estimated that four hundred thousand Jews of Romania saved from deportation by the opening of St. Raphael organized by Pius XII. He said, “The Pope’s mediation saved the Jews from disaster, a time where the deportation of Romanians was decided”

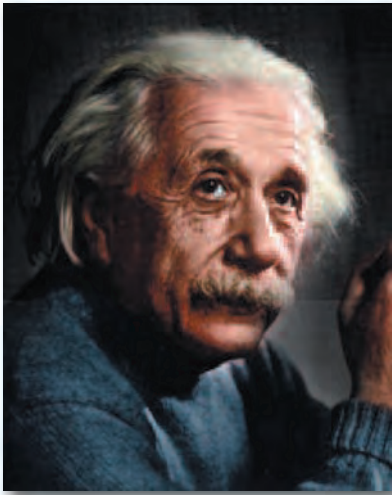
Pius XII Against the Nazis by Charles Klein, SOS 1975)

The Pope’s efforts on behalf of Jewish people were beginning to be noticed. On November 5, the *Catholic Review* ran a story on the Pope’s efforts under the title “Holy See is Eager to Rescue Hebrews.” Rabbi Morris S. Lazon, writing in the *Baltimore Synagogue Bulletin*, affirmed that “The Pope has condemned anti-Semitism and all its works. Bishops of the Church have appeared in the streets. . . with the Shield of David on their arms. . . Indeed, many priests and ministers have been jailed and not a few killed in their effort to protect Jews.”

As reported on Christmas Day by the *Tablet* (London), Rabbi Lazon went on to say, “. . . it is more than a mere reciprocal gesture which prompts our prayers for His Holiness. We can place ourselves in the position of our Catholic friends. . . We link our prayers with theirs. May God protect and keep His Holiness in strength and all good.”

– Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

More Examples of Jewish Praise of Pius XII



On December 23, 1940, Albert Einstein stated the following in *Time* magazine:

Being a lover of freedom, when the revolution came in Germany I looked to the universities to defend it, knowing that they had always boasted of their devotion to the case of truth; but no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom. But they, like the universities, were silenced in a few short weeks . . .

Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess, that what I once despised, I now praise unreservedly.

– *Albert Einstein*



Jenő Levai, the leading scholar of the Jewish extermination in Hungary, observed that it was a particularly regrettable irony that that one person in all of occupied Europe who did more than anyone else to halt the dreadful crime and alleviate its consequences is today made the scapegoat for the failures of others.

“The papal Nuncio and the bishops intervened again and again on the instructions of the Pope, and that as a result of these labors in the autumn and winter of 1944, there was practically no Catholic Church institution in Budapest where persecuted Jews did not find refuge.”

– *Jenő Levai*

Jewish historian Hungarian Jewry and the Papacy:
Pius XII Did Not Remain Silent (1965)



One of the closest friends of young Eugenio Pacelli was an orthodox Jewish boy, Guido Mendes, who cultivated Pacelli's love for the Jewish people. They attended high school together and would visit each other's homes regularly. Pacelli would share Shabbat meals with the Mendes family, as he was considered a member of the family. He learned to speak some Hebrew and would borrow many books by prominent Rabbinic scholars from Guido Mendes.



In 1938, now a physician Dr. Mendes was fired due to the Italian racial laws. Cardinal Pacelli wanted to hire him and move him to Argentina for safety.

Mendes chose to go to Palestine instead. It was Cardinal Pacelli who sent him to Switzerland and arranged for the necessary visas for his immigration to Palestine.



Ambassador Meir (Michael) Mendes, son of Dr. Guido Mendes, wrote this book in French, describing the lifesaving efforts of Cardinal Pacelli. In 1983, the book was published in Hebrew by Hebrew University.

More Examples of Jewish Praise of Pius XII,

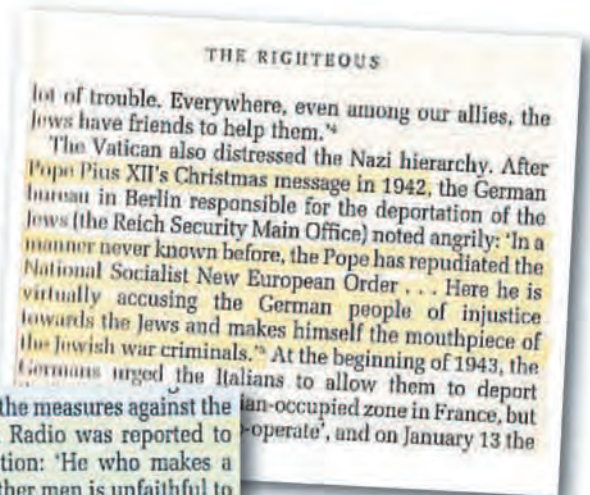


“Pope Pius XII deserves thanks not blame.”

– *Sir Martin Gilbert*

Internationally recognized historian and scholar on
World War II and Official Biographer of Sir Winston Churchill

From Sir Martin
Gilbert’s book *The
Righteous*



“...endangering the application of the measures against the Jews”. Four days later, Vatican Radio was reported to have broadcast a papal injunction: “He who makes a distinction between Jews and other men is unfaithful to God and is in conflict with God’s commands.”¹⁰
On July 21, Heinz Röhlke, in a memorandum to the Reich Security Main Office on “the present state of

In a London address to England’s Council of Christians and Jews, Gilbert stated: “Pius XII, whose Vatican is greatly criticized these days for inaction and failure, gave his personal order on the eve of the German deportation of Jews from Rome, to open the sanctuaries of the Vatican City to all Jews who could reach it. Within a few hours as Gestapo units scoured the city rounding up Jews, 477 had found shelter in the Vatican, in its enclaves, and a further 4,000 were given sanctuary in the monasteries and convents of Rome, thereby saved from deportation to Auschwitz. As a result of the Pope’s order and of the Catholic clergy’s rapid response in Rome, of Rome’s 6,700 Jews only 1,015 were actually deported, of whom only 16 survived the war. The papal action, which I do not find mentioned in the current ‘J’Accuse’-style debates, saved more than 4,000 lives.”

(Common Ground, 1998, Volume 2)



Israeli historian and diplomat Pinchas Lapide knew both Pope Pius XI and Pope Pius XII. He was the author of at least nine books, and he wrote extensively on religious affairs for journals throughout the world. In World War II, he fought with the British Eighth Army in the North African and Italian campaigns. While serving in southern Italy, he found a group of peasant converts to Judaism, and he spent twenty years serving as their spiritual advisor. His book *The Prophet of San Nicandro*, which tells this story, was translated and published in eight different languages. The Jewish Book Guild of America awarded him a literary prize for it. Lapide also worked for a time with the Prime Minister's office in Jerusalem. He also wrote *A Pilgrim's Guide to Israel* and *An Israeli's Introduction to Christianity*, both of which helped the interfaith movement in Israel.

The New York Times

APRIL 24, 1966

Israeli Author Says Efforts of Pius XII Saved Many Jews

By JAMES FERON
Special to The New York Times
JERUSALEM (Israeli Sec- tor), April 23—An Israeli author has come to the defense of the late Pope Pius XII, saying that the Pontiff's quiet wartime efforts saved many more Jews from death under Hitler than is generally believed.

The author, Pinchas Lapide, a former Israeli consul in Milan, says that the Pope deserves a memorial forest in the Judean Hills with 850,000 trees, the number of Jewish lives Mr. Lapide says were saved through Papal efforts.

Mr. Lapide's findings are contained in "The Last Three Popes and the Jews," which will be published in the Netherlands later this year. Mr. Lapide is the author of eight novels and books and has written extensively of religious affairs.

He Waited for Vatican

His findings, Mr. Lapide con- cedes, are "basically anti-Hoch- huth," a rebuttal of the assump- tion by the German author and playwright, Rolf Hochhuth, that the Vatican waited to act

in the Netherlands, Belgium and France, where they were tens of thousands of thousands. In Eastern Europe the record was mixed; in Poland, where anti- Semitism was deeply rooted, little was done by churchmen.

Mr. Lapide quotes a variety of sources to indicate that Papal Nuncios in several countries had received similarly worded mes- sages from the Vatican to pre- vent the deportation of Jews.

Nuncios in several countries had received similarly worded mes- sages from the Vatican to pre- vent the deportation of Jews. In light of recommendations thwart Hitler's extermina- tion policy, he says, depended every case on the attitude of the local clergy. Applying to the assertion that more direct public statements would have miti- gated the slaughter, Mr. Lapide says the varying effective- ness of this procedure in sev- eral countries.

Netherlands, Dutch- men, yellow flowers in Nazi order that Jews or yellow Stars of David strikes were protest the treatment and the Church called disobedience. More than 100,000 were hidden, like the in allies and col- 1,000 were discovered in camps, often with Jews.

hardest and most shocking conclusion," said, "is that while the clergy of Holland were loudly, expres- sively against Jew- ry more than the re- sult of any other country, more 110,000, or 79 per cent were deported from death camps, more than elsewhere in the West. He says that the Jews in Europe were in saving more than 100,000 lives by all other religious institutions and organizations com-

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Pius XII'S intervention saved between 847,000 and 882,000 Jews.

France:	200,000
Belgium:	65,000
Hungary:	200,000
Italy:	55,000
Romania:	250,000
Balkans:	12,000
Poland:	15,000-50,000
Netherlands:	25,000
Slovakia:	25,000
Total:	847,000-882,000

"Pius XI had good reason to make Pacelli (the future Pius XII) the architect of his anti-Nazi policy. Of the forty-four speeches which the Nuncio Pacelli had made on German soil between 1917 and 1929, at least forty contained attacks on Nazism or condemnations of Hitler's doctrines. Pacelli, who never met the Führer, called it 'neo-Paganism.'"

—Pinchas E. Lapide
Israeli Ambassador and Historian

More Examples of Jewish Praise of Pius XII,



In April of the same year, Moshe Sharett, who later became the second Prime Minister of Israel, visited Pius and told him that his first duty was to thank him, and through him the Catholic Church, on behalf of the Jewish public for all they had done in the various countries to rescue Jews.

– *Moshe Sharett*
Second Prime Minister of Israel



“Six million of my religious comrades were murdered by the Nazis, but it would have so many more victims without the active intervention of Pius XII.”

– *Dr. Raffael Cantoni*
President of the Union of
Jewish Communities in Italy



“In relation to the insane behavior of the Nazis, from overlords to self-styled cogs like Eichmann, he [Pius XII] did everything humanly possible to save lives and alleviate suffering among the Jews; that a formal statement would have provoked the Nazis to brutal retaliation, and would substantially have thwarted further Catholic action on behalf of Jews.”

– *Dr. Joseph Lichten*
A Polish Jew who served as a diplomat and later an official
of the Jewish Anti-Defamation League of B'nai B'rith in Rome.
Written in his book *A Question of Judgment* (1963)

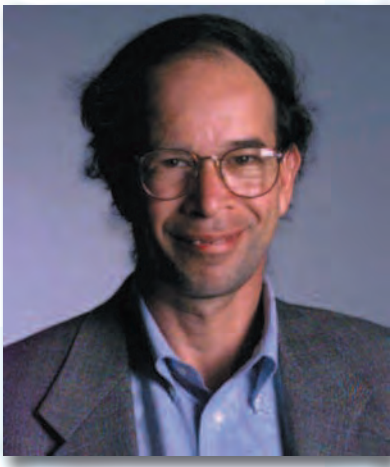


Michael Tagliacozzo, Director of the Italian section at Holocaust center Beth Lohamè Haghetaot - The Ghetto Fighters' House in Kibbutz Lohamei Haghetaot Western Galilee Israel and a leading authority on Roman Jews during the Holocaust, states, "I know that many criticize Pope Pacelli. I have a folder on my table in Israel entitled 'Calumnies Against Pius XII,' but my judgment cannot but be positive. Pope Pacelli was the only one who intervened to impede the deportation of Jews on Oct. 16, 1943, and he did very much to hide and save thousands of us. It was no small matter that he ordered the opening of cloistered convents. Without him, many of our own would not be alive."

– Michael Tagliacozzo

Michael Tagliacozzo was saved by Cardinal Pietro Palazzini who was honored as Righteous Among the Nations at Yad Vashem in Jerusalem. Accepting this honor, Palazzini said: "All credit goes to Pius XII, who asked us to do everything we can to save Jews from persecution."

Please watch the video interview of Michael Tagliacozzo at <http://www.barhama.com/PAVETHEWAY/4.html>



The only historian authorized to study US espionage files from World War II, Richard Breitman noted that secret documents prove the extent to which "Berlin distrusted the Holy See because it hid Jews." Breitman's statements refute the thesis of those who at present speak of Pius XII as "Hitler's Pope." He confirms the role played by Pius XII in defending and safeguarding the persecuted during the Nazi regime. He also remarked that the documents denoted how the Nazis considered that the Vatican was on the side of the Allies.

– *Richard Breitman*
Professor of History, American University

Pius XII Rehabilitated by Jewish Historian.

New Documents Prove Nazis Distrusted Him for Helping Jews



ROME, JULY 8, 2000 (ZENIT.org News Agency).—“Hitler distrusted the Holy See because it hid Jews,” stated Jewish historian Richard Breitman. He has written 5 books, one of which is on the Holocaust, and another on Nazism. Breitman confirms the role played by Pius XII in defending and safeguarding the persecuted during the Nazi regime.

The professor at American University in Washington, is a consultant for the working group for the restitution of Jewish property, which group has obtained the declassification of the OSS dossier. In an interview with the Italian newspaper “*Corriere della Sera*” on June 29, Breitman (who to date is the only person authorized to study the OSS documents of US espionage during the Second World War), explained that the documents “are only the tip of the iceberg. Over the next 3 years, additional millions of pages will be made public. But what impressed him most in regard to Italy, was German hostility toward the Pope, and the September 1943 plan to “Germanize” the country. Breitman also found “the Allied silence on the Holocaust surprising. Their first testimonies are from the end of 1942 . . .”

Asked about relations between Pius XII and the Germans, Breitman responded: “In general, the Germans considered the Pope as an enemy. In a telegram, someone suggested to play on his old anti-communism, to induce him to ‘understand’ Nazism, and to take him from Rome to the north: the Vatican and Germany would have formed a common front against the USSR, and the Vatican would fall under Berlin’s control. But the proposal was rejected because the majority knew that Pius XII would never leave Rome, and that the Vatican was on the side of the Allies.”

How did they know it? “The Nazis had spies in the Vatican. Among their dispatches deciphered by our espionage one spoke of an Allied plan to disembark in Sardinia, another of the departure of a diplomatic train with Jews on board, transported from Rome to Spain. Only the Vatican was up-to-date, the Nazi ‘moles’ told general Karl Wolff, SS chief in Italy. Berlin distrusted the Pope and the Vatican, because it knew they hid Jews.”

Breitman’s statements in part deny the thesis of those who at present speak of Pius XII as “Hitler’s Pope” and, at the same time, confirm the hypotheses, advanced at other times by Catholic historians and researchers, according to whom the OSS documents and those of the corresponding British secret service, would result in demonstrating how great and meritorious was the action carried out by the Vatican in favor of the persecuted. Sadly, the respective US and British dispatches have to date denied Catholic historians permission to see these documents but, sooner or later, truth will end up in the public domain.

Jewish Historian Praises Pius XII's Wartime Conduct.

Michael Tagliacozzo Works at a Center for Holocaust Studies

Michael Tagliacozzo currently directs the Italian Section at Beth Lohamè Haghettaot [Bet Lochame Haghettaot—The Ghetto Fighters' House], one of the main museums and study centers existing near Carmel in Israel.

VATICAN CITY, OCT. 25, 2000 (ZENIT.org). The closed-door meeting of the Judeo-Christian Historical Commission, which has been meeting in Rome since Monday 23, ends today.

The commission was established last October by Cardinal Edward I. Cassidy, president of the Committee for Religious Relations with Jews, to examine the 11 volumes of archives documents relating to the Holy See's activities during the Second World War.

In recent years Pius XII and the Holy See have been accused of not doing enough to save Jews persecuted by the Nazis.

To shed light on the Pope's role in this part of the war, ZENIT interviewed Jewish historian Michael Tagliacozzo, responsible for the Beth Lohame Haghettaot (Center of Studies on the Shoah and Resistance) in Italy. Beth Lohame Haghettaot in western Galilee in Israel is one of the world's largest museums and centers of documentation on the Holocaust.

Tagliacozzo: I know that many criticize Pope Pacelli. I have a folder on my table in Israel entitled "Calumnies Against Pius XII," but my judgment cannot but be positive. Pope Pacelli was the only one who intervened to impede the deportation of Jews on Oct. 16, 1943, and he did very much to hide and save thousands of us. It was no small matter that he ordered the opening of cloistered convents. Without him, many of our own would not be alive.

ZENIT: Some maintain that the Holy See looked on in silence while Roman Jews were deported on Oct. 16, 1943.

Tagliacozzo: It's not true. The documents clearly prove that, in the early hours of the morning, Pius XII was informed of what was happening and he immediately had German Ambassador von Weizsäcker called and ordered State Secretary Luigi Maglione to energetically protest the Jews' arrest, asking that similar actions be stopped. If this had not happened, the Pope would have denounced it publicly.

In addition, by his initiative he had a letter of protest sent through Bishop Aloise Hudal to the military commander in Rome, General Rainer Stahel, requesting that the persecution of Jews cease immediately. As a result of these protests, the operation providing for two days of arrests and deportations was interrupted at 2 p.m. the same day.

Instead of the 8,000 Jews Hitler requested, 1,259 were arrested. After meticulous examination of identity documents and other papers of identification, the following day an additional 259 people were released.

Moreover, after the manhunt in Rome on Oct. 16, the Germans did not capture a single Jew.

Those who were arrested were handed over by collaborators. During the trial, Herbert Kappler said: “The Jews were not handed over.”

ZENIT: You maintain that there were people who opposed persecution in the German army and diplomacy.

Tagliacozzo: From the material in the archive it can be deduced that General Stahel and German Consul Eitel Frederick Moellhausen—no sooner had they learned about the extremely secret dispatch in which Himmler ordered the arrest of all Jews in Rome and their transportation to Germany for liquidation—were vehemently opposed.

Stahel said he would never take part in such nastiness. Moellhausen exerted pressure on Kappler to raise the matter with commander in chief Albert Kesserling. Moellhausen was a practicing Catholic; he regarded the deportation of Jews as useless and inhuman and, in order to convince Kesserling, raised questions regarding the political and military inopportunities of the deportation.

Kesserling, who feared an imminent Allied disembarkation on the coasts of the Tyrrhenian Sea, denied his soldiers’ availability to arrest Jews. Thus, on Oct. 16, 1943, Kappler had to use 365 SS members to make the raid.

ZENIT: Why was the Roman community so ill prepared for the Nazi raid?

Tagliacozzo: The representatives of Judaism and with them, the leaders of the Roman Jewish community, showed the same defects as the Italian ruling class, and they failed at the moment of trial.

In the book *Before the Dawn*, Zolli recounts that in mid-September of 1943, in the course of a community meeting, he [the then Chief Rabbi Israel Zoller] proposed to dissolve the community, pay employees’ salaries six months in advance, and hide himself. However, President Ugo Foa, a solid man, said that Zolli was an alarmist and that nothing would happen. The minutes of that meeting cannot be found now.

Zolli wasn’t the only one worried. I have found the testimony of Amadio Fatucci, who had the courage to stop the president of the community and said: “Mr. President, need we fear?” Foa replied: “The authorities have no interest against the people, and the people must be tranquil. When people are tranquil, the authorities do not intervene.”

Foa’s conduct was serious in the circumstance of the raid. On the morning of Oct. 18, while the Nazis had the deported enter train wagons, the president took his children and escaped to Livorno. He returned on Nov. 2, having done nothing to find out what happened to those deported.

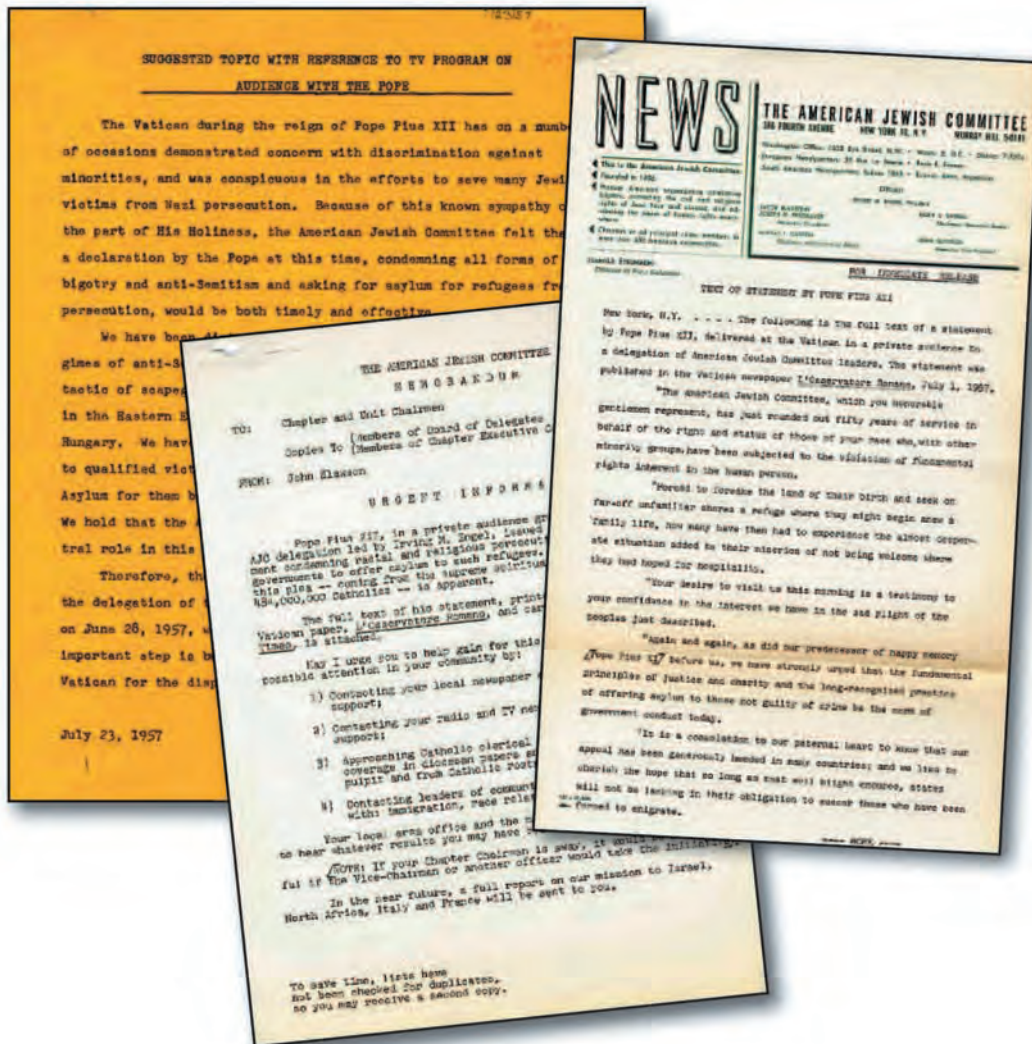
On that occasion, the community demonstrated an unconscious superficiality and foolish incomprehension of the dangers and surprises of the new situation.

ZENIT: Some scholars deny that there were instructions from the Pope to help the Jews.

Tagliacozzo: There was much confusion in those days, but all knew that the Pope and the Church would have helped us.

More Examples of Jewish Praise of Pius XII,

Documents of the American Jewish Committee acknowledge the efforts of Pope Pius XII to save Jewish lives during the war. This memo is in preparation for an audience with the Pope, July 1957. The AJC looked for papal intervention to combat Soviet promotion of anti-Semitism in Europe.



The assistance of Pope Pius XII was so well known that in 1955, at the celebration of the tenth anniversary of the Liberation, the Union Israelites Communities proclaimed April 17 as "the day of gratitude" for assistance provided by the Pope during the war.

Pius issued scores of protests—both public and private—in his first encyclical and Christmas addresses, in meetings with German representatives, in letters to bishops, in *L’Osservatore Romano*, through Vatican Radio, and in many audiences. These statements and diplomatic interventions continued even when the Nazis entered Rome.

Maurice Edelman, president of the Anglo-Jewish Association, Member Labor said: “The intervention of Pope Pius XII helped save tens of thousands of Jews during the war.”

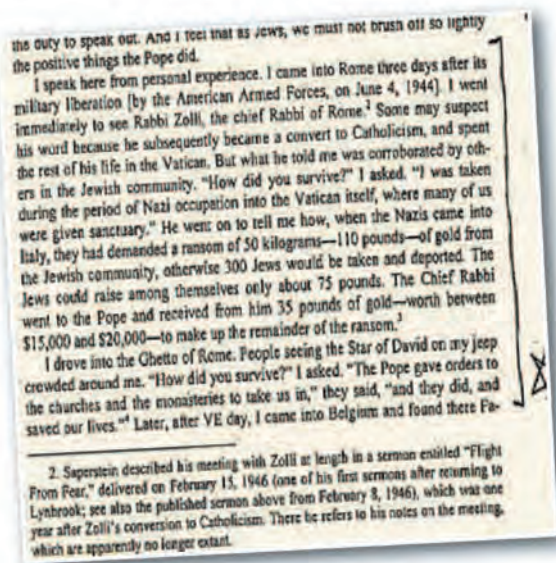
– *Maurice Edelman*
President of the Anglo-Jewish Association
Gazette de Liège 03/01/1964

“The repeated interventions of the Holy Father on behalf of Jewish Communities in Europe has evoked the profoundest sentiments of appreciation and gratitude from Jews throughout the world.”

– *Rabbi Maurice Perlzweig*
Political Director of the World Jewish Congress
Written February 18, 1944, in a letter to Msgr. Amleto Cicognani,
the Apostolic Delegate in Washington, DC

Rabbi Harold J. Saperstein speaks of his experience entering Rome as a Jewish chaplain in the armed forces and the statements from the Jewish community of Rome made directly to him of how Pope Pius XII intervened to save their lives (*Witness from the Pulpit* by Rabbi Harold J. Saperstein).

– *Rabbi Harold J. Saperstein*
edited by his son Marc Saperstein
(Lanham: Lexington Books 2002)



More Examples of Jewish Praise of Pius XII,

THE JEWISH CHRONICLE

London

October 11, 1963

ISRAELIS DEFEND NAME OF POPE PIUS XII

From our Correspondent

The Aser Israeli has been known to join in the worldwide controversy over "The Representative," the play by Italo Svevo which condemns Pope Pius XII's wartime silence over Hitler's extermination of the Jews. Most reactions here, sparked off by the London evening of the play, defend the late Pope and point out a number of individuals whose lives he was instrumental in saving a limited number of Jews from death. Some critics, however, have said that, on the water issue of spiritual courage in the darkest chapter of human history, Pope Pius XII, as the leader of 600 million Catholics, should have come out openly for Jewishly love and against hatred and the massacre of Jews.

Among the best defenders of Pope Pius XII is a former schoolmate of his in Rome's Gregorian Venerabilis aetate 70 years or more ago—Dr. Guido Neuman, 87, a former professor at the medical faculty of Rome University, now living in retirement in Israel. Dr. Neuman has pointed to the help he and his family received from the late Pope who in carrying the Second World War and obtaining an immigration permit

to what was then Palestine under British rule. He has also stressed that the society instituted to give this aid at the time was Giuseppe Kofler, now Pope Paul VI.

Another Israeli supporter of the late Pope is Dr. Jacob Lefson, a former member of the Jewish Youth Army's Jewish Defense Committee in Italy from 1943 to 1945, later Israeli Consul in Milan, and now Coordinator of Christian Pilgrimages in Israel in the Prime Minister's Office.

He says his view on documents he has collected in the course of the past 10 years. Among them is a letter of thanks to Pope Pius XII from representatives of a Jewish refugee camp at Cervara-Terme in Southern Italy, written on October 28, 1944, after the Allied liberation of Italy.

"Fatherly Interest"

"While we have been persecuted and threatened in nearly all European countries, Your Holiness, through His Excellence the Apostolic Nuncio Monsignore Bernardino Nogaro, has not only sent generous gifts to our camp but also shown lively and fatherly interest in our physical, spiritual and moral well-being," the letter says.

It continues: "When we were threatened with deportation to Poland in 1944, Your Holiness extended a protective, fatherly hand and halted the deportation of the Jews interned in Italy, thus saving us from almost certain death." Mr. Lefson has copies of other, similar letters handed over for transmission to the Pope between 1944 and 1945.

"In 1945 the Israeli-Bolshevik Orderlies performed part of Pope Pius XII's 'in appreciation and thanksgiving' for the great work of humanitarian aid performed by Your Holiness in rescuing large numbers of Jews during the Second World War," said Mrs. Golda Meir who reported in 1962 to have thanked the Pope for having saved his voice as a result of the Jews.

"Among other documents collected by Mr. Lefson is a request by Dr. Zeev... of the Jewish community, describing how Pope Pius XII's intervention secured the release of the Jews and how he subsequently arranged to give refuge to Jews threatened with deportation."

L'OSSERVATORE ROMANO

September 8, 1945

UN MESSAGGIO DEL COMMISSARIO DELLE COMUNITA' ISRAELITICHE AGLI EBREI ITALIANI

Peri sera giovedi, il Commissario governativo dell'Unione delle Comunita' Israelitiche italiane, dott. Giuseppe Nathan ha rivolto un appello ai suoi correligionari, invitandoli il nuovo anno dell'era Iahudica, in corso dopo aver esultato l'abbie di pace nel mondo e dopo aver ricordato gli innumerevoli israeliti trucidati e vessati dalle dittature Nazi fasciste, e cadendo agli scomparsi e dispersi omaggi, l'ortore possa ad ammirare i susseguenti socie et intercessione sempre più in opere di umana solidarieta'.

"Noi che abbiamo rivisto la ventura di sopravvivere, abbiamo il dovere di cercare il nostro marci con un giungimento solenne, che consista nei suoi provvedimenti nei giorni di capazione, di fare ovunque il possibile per migliorare e migliorare tutto ciò che ci circonda, contribuendo in ogni modo per rendere la nostra e la vita degli altri più apprezzabile e gradevole, per assistere alla intelligenza ed ostinazione la compassione e la fratellanza. Dare a piena mani quanto si può per sollevare i mali e le sofferenze, mettere in tutte le maniere i bisognosi, agendo sempre con scrupolosa integrita' personale e assoluta detritiva morale: in altri termini, cercare di soddisfare il proprio egoismo con opere per il bene altrui."

Il messaggio tende poi a queste espressioni di gratitudine per quanti hanno cooperato a salvare moltissimi israeliti e ad assistere generosamente.

Si legge, tra l'altro, nel documento: «Eleviamo la nostra commossa espressione di gratitudine a quelli nel periodo delle persecuzioni anti-ebraiche, al nostro protettore per proteggerci e per salvarci. E per primo rivolgiamo un reverente omaggio di riconoscenza al Sommo Pontefice, al religioso e alle religiose che, attuando le direttive del Santo Padre, non hanno vedute nei perseguitati che dei fratelli, e non sfornici ad ostinazione hanno prestato la loro opera intelligente e fattiva per soccorrerli, confortarli nei loro vitali pericoli ai quali si esposevano. Altrettanto si deve dire per le chiese ed i puntari pontificali. A tutti rivolgiamo il nostro grazie, con l'augurio che la pace si manifesti in un mondo

347. Le chargé d'affaires au Caire Hughes au cardinal Magliano

Le Caire, 29 July 1943

Donati d'innocenza in favore di Jaffa israeliti a Ferruccio.

From Grand Rabbi Egypt: "Egyptian Jews express profound gratitude Holy See for generous charitable activity continuously exercised in protection their European coreligionists and alleviation their suffering. Have learned with anxiety measures contemplated for deporting refugee Jews at present interned Ferruccio and beg Holy See intervene in order there may remain in Italy under vigilant protection Holy See whom Jews of world consider their historic protector in oppression."

"I Voi vobis in vobis."

"I have heard, via Jewish de Jerusalem via Jaffa and other ways, the Legation of Grand Britain address an address to the Secretariat of State for Palestine in order of Jaffa israeliti a Ferruccio." (Le Gouvernement de France et de Tchécoslovaquie, ainsi que les organisations israelites de Londres, s'adressent de nouveau au sujet de la possible déportation en Pologne, dans un très proche avenir, d'un certain nombre de Juifs de nationalité polonaise, tchèque et yougoslave, se trouvant dans un camp de concentration à Ferruccio en Italie Méridionale.)

La Legation de la Grande Bretagne a été, en réponse à ces démarches, le 29 juillet 1943, de sa main droite, adressé à la Secrétariat d'Etat de la Santé, une communication verbale qui lui fit comprendre que le Gouvernement italien s'opposait à ce qu'il pût intervenir en Palestine.

Il est espéré que l'intervention des autorités nationales puisse charger et Sir D. Osborne aurait été à la Secrétariat d'Etat de demander de nouveau à leur assistance (le 1er juillet, sous le n. A.S.S. 43754). Le 3 juillet, la Legation de Grande Bretagne a encore le sens d'un autre camp de concentration à Valldivisio, province de Terzio (no. 37402, A.S.S. 43751).

"On répondit le 3 juillet au Sr. Hughes: «... Prejo la Ferruccio Vobis di vobis salutem et intercessione sempre più in opere di umana solidarieta'»"

From the ADSS June 29, 1943, the Grand Rabbi of Egypt expresses his profound gratitude for the generosity of the Holy See in protecting the European Jews and to intercede to prevent the Jews in Campagna from being deported.

This article reports a message of appreciation from the commission of the Israelite Community to the Italian Jews.

L'aiuto della Chiesa Cattolica agli ebrei durante la guerra

NEW YORK, 4.

Il Direttore americano del Comitato Soccorso in Italia, Reuben Resnick, ha dichiarato che la Chiesa cattolica si è resa altamente benemerita per il prezioso aiuto dato agli ebrei perseguitati durante la guerra. Il Resnick, secondo quanto riferisce l'INS, ha detto che tutti i membri della gerarchia cattolica in Italia, dal Cardinali ai sacerdoti, hanno salvato la vita di migliaia di ebrei, uomini, donne e bambini che furono ospitati e nascosti in conventi, chiese, istituti religiosi, case di cura per religiosi, ecc.

The article (left) dated January 5, 1946, relates how Reubin Resnick, Director of the American Committee to Help Jews in Italy, praised the efforts of the Catholic Church for Jews during the war.

- Courtesy of Sr. Margherita Marchione



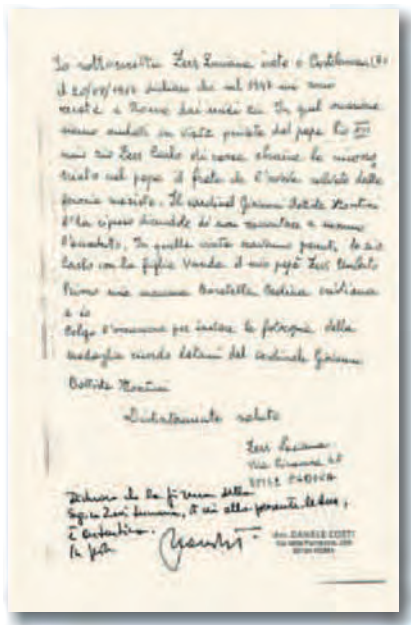
Dr. Elio Toaff, Chief Rabbi of Rome, 1951–2002.

“More than anyone else, we have had the opportunity to appreciate the great kindness, filled with compassion and magnanimity that the Pope displayed during the terrible years of persecution and terror.”

– *Elio Toaff*
Chief Rabbi of Rome

Dr. Elio Toaff, Chief Rabbi of Rome, said, “The Jews remember forever, for what the Catholic Church has done for them by order of the Pope at a time of racial persecution. When world war raged Pius XII often voted to condemn the false theory of races.” He added, “Many priests were imprisoned and sacrificed their lives to help the Jews” (*Le Monde* 10.10. 1958).

In response to our worldwide request for documentation, we received the following statement from Zevi Luciana. Although we cannot authenticate the accuracy of this statement, it is notarized.



Declaration of Zevi Luciana

The undersigned Zevi Luciana, born in Castelmaasa (RO), July 20, 1937, declare that in 1947,

I traveled to Rome to visit my aunt and my uncle. During my visit we had a private audience with Pope Pius XII. My uncle Zevi Carlo who is Jewish, recognized Pope Pius XII as the friar who saved him from the criminal Nazis. The Cardinal Giovanni Battista Montini silenced my uncle and told him not to say this to anyone about this event. Present at the audience was my uncles Carlo, with his daughter Vanda, my father Zevi Umberto Primo, my mother Bartella Paolina, a Catholic and the undersigned Zevi Luciana. I take this opportunity to send you photos of the medals as a souvenir received by Cardinal Giovanni Battista Montini.

Yours truly,
Mrs. Zevi Luciana

More Examples of Jewish Praise of Pius XII,



“What the Vatican did will be indelibly and eternally engraved in our hearts. Priests and even high prelates did things that will forever be an honor to Catholicism.”

– Rabbi Zolli

Former Chief Rabbi of Rome, 1948



– Courtesy of Sr. Margherita Marchione

Chief Rabbi of Rome Zolli held this office from 1939 to 1945. After the war, he converted to Roman Catholicism, taking on the name Eugenio Zolli in honor of Pope Pius XII. Soon after Rabbi Zolli converted, his wife converted, as well, and she took the name Eugenia in homage to the secret work of Pope Pius XII.

The New York Times

JUNE 17, 1944

JEWS OF ROME THANK POPE FOR AIDING THEM

Chief Rabbi Says Pius and Vatican Saved Hundreds

By Wireless to THE NEW YORK TIMES.

The New York Times

MARCH 4, 1956

EUGENIO ZOLLI IS DEAD

Former Chief Rabbi in Rome Embraced Catholicism

ROME, March 3 (Reuters)—Prof. Eugenio Zolli, former Chief Rabbi of the Jewish community in Rome who became a Roman Catholic, has died here, it was learned today. He was 75 years old.

Born in Brodi, Poland, Professor Zolli came to Italy as a youth. He was Chief Rabbi of Trieste at the end of World War I and later taught at the Universities of Padua and Rome.

Chief Rabbi in Rome from 1940 to 1945, Professor Zolli embraced Catholicism after World War II and changed his first name from Israel to Eugenio. This was a gesture of gratitude to Pope Pius XII, the former Eugenio Pacelli, for the sympathy shown by the Pontiff to the Jews during the Fascist and Nazi persecution.

Professor Zolli was a member of the Third Order of St. Francis.

ROME, June 16—Chief Rabbi Zolli of Rome expressed the Jews' gratitude to the Catholic Church and especially Pope Pius XII for the aid to Jews persecuted by Nazis and Fascists during the German occupation of Rome.

Speaking in his synagogue the Chief Rabbi said that on many occasions Pope personally interceded for Jews of Nazis, thus saving their lives or getting mitigation of their penalties.

There are many reports of torture, death and hardships suffered by Jews during the nine-year reign of Nazi terror, and other reports of Italians' willingness to Jews at great risk to themselves. The Pope and the Vatican were indefatigable in their efforts to save Jews and many Jews were sheltered in monasteries and convents in Rome and throughout the Italian Peninsula.

During that period Jews crept from house to house of refuge, in constant terror of arrest. Many impoverished themselves by paying Nazis and Fascists for protection.

The synagogue on Via Balbo was used today as a military synagogue for soldiers of the Allied

The Chief Rabbi of Rome reported:

No hero in history has commanded such an army; an army of priests works in cities and small towns to provide bread for the persecuted and passports for the fugitives. Nuns go into canteens to give hospitality to women refugees. Superiors of convents go out into the night to meet German soldiers who look for victims . . . Pius XII is followed by all with the fervor of that charity that fears no death.

Convents were normally closed to outsiders. These rules were very strict and could not have been violated without instructions from high Church authorities. At first, refugees were kept in common areas, out of the cloistered rooms, but as more and more people sought protection from the Germans, all rooms were opened. Still, however, everyone in the convents and monasteries had to abide with strict separation of the sexes rules. As a result, most Jewish families were split up. Priests sometimes had to play “postmen,” carrying messages between husband and wife. In rare occasions, Church officials would bend the rules to accommodate married couples. Catholic authorities also made provisions for Kosher food and tried to provide decent burials when Jewish people were killed in the war.

Those receiving shelter were required to pledge that they did not have weapons, that they would act in accordance with the Vatican’s official neutrality, and that they would follow any rules that were necessary to preserve that neutrality. Jewish religious articles presented particular problems, as they would be sure give-aways if they were discovered by the Germans. There are, however, many accounts of Catholic clergy saving sacred books and copies of the Torah for their Jewish “guests.”

– Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

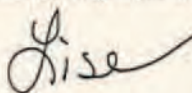
More Examples of Jewish Praise of Pius XII,

Gary Krupp
Pave the Way
47 Farrell Street
Long Beach NY 11561

Dear Mr. Krupp,

My co-worker at Kibbutz Gfil Yam, Mollie Parsi, spent her war years hidden in a convent near the Vatican. She told me that several Jewish girls, including her twin sister were there, but only the Mother Superior knew who was Jewish. Once a month, the Mother Superior would wake them in the middle of the night and take them on a practice run through an underground tunnel to the Vatican itself, the contingency plan, should the Nazis discover them. I asked her if the Pope was in on the plan, and she said that she assumed that he must be. I do not know if Mollie is still alive and well, but I would be happy to add my second-hand knowledge to your archives

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The Good Samaritan: Jewish Praise for Pope Pius XII

Inside the Vatican, by Dimitri Cavalli (*Urbi et Oris Communications* October 2000 pp. 72–77)

Inside the Vatican has given considerable space in its pages to coverage of the fierce debate over the wartime role of Pope Pius XII and his alleged “silence” in the face of the Nazi persecution of the Jews (see particularly our June 1997 and our October 1999 issues). We will continue to do so as long as the debate rages. The article we print here brings together a considerable amount of previously scattered evidence for how Jews during Pius’s lifetime viewed Pius’s conduct. Reading Cavalli’s piece, it is striking to see how different the general Jewish opinion of Pius XII was in the years during and immediately following the war from what it is today. This prompts a fundamental question: Were the Jews who praised and thanked Pius after the war all mistaken or insincere, or are the attacks on Pius today unfair? —*The Editor*

During World War II, many Jews around the world had the chance to observe Pope Pius XII’s conduct. They listened to his every word and scrutinized his every action. Instead of seeing “*Hitler’s Pope*,” most Jews concluded that Pius XII’s public statements were directed against the Nazis and that he and his subordinates in many Nazi-occupied and Axis countries were trying to save Jewish lives. The many extraordinary and eloquent tributes that the Pope once received from Jews show that the allegations that he was a Nazi collaborator and indifferent toward the extermination of Jews would have seem completely unjustified and unjust to those who closely following his career.

Allegations that Pope Pius XII was pro-Nazi are often supported by his time in Germany from 1917 to 1929 as the papal Nuncio and his direct role, as secretary of state, in negotiating the Vatican’s concordat with

Germany in 1933. These facts were universally known when Eugenio Cardinal Pacelli was elected Pope on March 2, 1939. How did Jews around the world react to his election? Were they concerned by his former ties to Germany?

In a March 6, 1939, editorial, “Leadership for Peace,” the *Palestine Post* in Jerusalem said: “Pius XII has clearly shown that he intends to carry on the late Pope’s (Pius XI) work for freedom and peace . . . we remember that he must have had a large part to play in the recent Papal opposition to pernicious race theories and certain aspects of totalitarianism . . .”

In praising Cardinal Pacelli’s election, the *Jewish Chronicle* in London on March 10, quoted an anti-Nazi speech he delivered in Lourdes in April 1935 and the hostile statements expressed about him in the Nazi press. “It is interesting to recall . . . on January 22 [1939], the *Voelkischer Beobachter* published pictures of Cardinal Pacelli and other Church dignitaries beneath a collective heading of ‘Agitators in the Vatican against Fascism and National Socialism,’” the *Jewish Chronicle* noted.

Also on March 10, the *Canadian Jewish Chronicle* commended the College of Cardinals for resisting Nazi attempts to influence the election and prevent Cardinal Pacelli from becoming Pope. “The plot to pilfer the Ring of Fisherman has gone up in white smoke,” the editorial quipped.

Many Jewish organizations also expressed their enthusiasm for the new Pope. According to the *Jewish Chronicle* in London (March 10), the Vatican received congratulatory messages from “the Anglo-Jewish Community, the Synagogue Council of America, the Canadian Jewish Congress, and the Polish Rabbinical Council.”

Pius XII’s decision to appoint Luigi Cardinal Maglione as the Vatican’s new secretary of state also brought favorable reactions. The March 16, 1939, *Zionist Review* in London said that the Cardinal’s appointment “confirms the view that the new Pope means to conduct an anti-Nazi and anti-Fascist policy.”

Certainly, such statements made by Jewish newspapers and organizations show they considered the newly elected Pope Pius XII a friend of democracy and peace, and an enemy of racism and totalitarianism. Cardinal Pacelli’s role in negotiating the concordat with the Nazis did not cause any concern. Instead, many Jews cited his anti-Nazi speeches, and his role as Vatican secretary of state, which helped produce the 1937 anti-Nazi encyclical, *Mit Brennender Sorge*, and numerous protests against the persecution of the Catholic Church in Germany.

Less than two months after World War II broke out, on October 27, Pius XII issued his first encyclical, *Summi Pontificatus*. On the same day, the New York-based *Jewish Telegraphic Agency*, the equivalent of the *Associated Press*, reported that “the unqualified condemnation which Pope Pius XII heaped on totalitarian, racist and materialistic theories of government in his encyclical *Summi Pontificatus* caused a profound stir . . . Although it had been expected that the Pope would attack ideologies hostile to the Catholic Church, few observers had expected so outspoken a document . . .”

In a November 9, 1939, editorial, “Endowed with Reason,” the *American Israelite* in Cincinnati also discussed the encyclical. “In decrying totalitarianism, Pope Pius XII called the individual the end and the state the means of bringing out the fundamental equality of men because men are endowed with reason,” the editorial said. “This concept of democracy is reiterated in the Pope’s Encyclical, stressing again the inviolability of the human person as a sacred being . . .”

In January 1940, The United Jewish Appeal for Refugees and Overseas Needs donated \$125,000 to the Vatican in order to assist its efforts on behalf of all victims of racial persecution. On January 19, the *Jewish Ledger* in Hartford, Connecticut, described the United Jewish Appeal’s gift as an “eloquent gesture,” which

“should prove an important step in the direction of cementing the bonds of sympathy and understanding” between Catholics and Jews. An account of how the money was spent is in the Vatican’s official wartime documents, *Actes et documents du Saint Siege relatifs a la Seconde Guerre Mondiale* (Vol. VI, pp. 282–283).

On January 26, 1940, the *Jewish Advocate* in Boston reported, “The Vatican radio this week broadcast an outspoken denunciation of German atrocities in Nazi (occupied) Poland, declaring they affronted the moral conscience of mankind.” Exiled Polish Cardinal August Hlond of Gnezo and Poznan had given the Vatican detailed reports about the Nazi persecution of the church in Poland. On the Pope’s orders, Vatican Radio broadcast the cardinal’s reports. The front-page story quoted one Vatican radio broadcast as saying, “Jews and Poles are being herded into separate ghettos, hermetically sealed and pitifully inadequate for the economic subsistence of the millions designed to live there.” This broadcast was also important because it gave independent confirmation of media reports about Nazi atrocities, which were previously dismissed as Allied propaganda.

Also, on January 26, the *Canadian Jewish Chronicle* published a brief item about Jacob Freedman, a Boston tailor. Mr. Freedman was concerned about the fate of his sister and nephews in German-occupied Poland. He wrote the State Department and the Red Cross, but they were unable to provide any information. Mr. Freedman then sought Pope Pius XII’s assistance.

Several months later, Cardinal Maglione informed Mr. Freedman that his family were alive and well in Warsaw. “I don’t know the words to express what I feel, that they should take an interest in us with all the other things in the world to worry them,” said Mr. Freedman. “I think it’s the finest, most wonderful thing.” According to Pinchas Lapide’s 1967 book, *Three Popes and the Jews*, the Vatican Information Office helped tens of thousands of Jews locate missing relatives in Europe.

On March 14, 1940, the *Jewish Chronicle* in London commented on Pope Pius XII’s conditions for a “just and honorable peace,” which he articulated in his 1939 Christmas message. The *Chronicle* said that the Pope’s conditions, especially the protection of racial minorities, were a “welcome feature,” and praised him for standing up for “rights of the common man.”

Also, in March, Italy’s anti-Semitic laws went into effect; and many Jews were dismissed from the government, universities, and other professions. In response, Pius XII appointed several displaced Jewish scholars, including geographer Prof. Roberto Almagia, to posts in the Vatican Library. The March 29 *Kansas City Jewish Chronicle* said that the Pope’s actions showed “his disapproval of the dastardly anti-Semitic decrees.”

On April 29, 1941, a group of Jewish refugees interned at an Italian concentration camp thanked Pius XII after being visited by Bishop Francesco Borgognini-Duca, the papal Nuncio in Italy. The prisoners wrote that the Nuncio’s visit gave them “new courage to go on living,” and they described the Pope as a “revered personality who has stood up for the rights of all afflicted and powerless people” (*Actes*, VIII, pp. 178–179). On January 2, 1942, the front page of the *California Jewish Voice* published a report on the Pope’s 1941 Christmas address. “Religious persecution and oppression of minorities must have no place in the world of the future, declared Pope Pius XII in his annual Christmas Eve message,” the article said.

By early 1942, the Nazis began to implement their plans to exterminate the Jews. The Vatican had no practical way of bringing these plans to a halt but sought to assist endangered Jews and other victims on a case-by-case basis. This assistance ranged from actively opposing the deportations to meeting the material and spiritual needs of refugees. For example, on April 14, 1942, Rabbi Naftali Adler and Dr. Max Pereles, the representatives of thousands of Jewish refugees interned at the Ferramonti concentration camp in southern Italy, sent a letter of thanks to the Pope, who sent “an abundant supply of clothing and linen” to the children at the camp, and took care of the prisoners’ other needs. “This noble and generous gift proves anew what the

whole world knows and admires that Your Holiness is . . . also the paternal guardian and promoter of the ideal of humanity for all mankind,” they wrote (*Actes*, VIII, pp. 505–507).

In 1942, Croatia’s Jews were being brutally persecuted by the Nazi-installed dictatorship. On August 4, Chief Rabbi Miroslav Freiberger of Zagreb, Croatia’s capital, sought more assistance from Pius XII. Already, the Vatican’s unofficial diplomatic representative in Croatia, Msgr. Joseph Marcone, who was acting on Cardinal Maglione’s instructions, and Archbishop Alois Stepinac opposed the anti-Jewish persecutions.

In his letter, Chief Rabbi Freiberger appreciated “the limitless goodness that the representatives of the Holy See and the leaders of the Church showed to our poor brothers” (*Actes*, VIII, p. 611). Throughout the war, the Chief Rabbi continued to express his gratitude to the Vatican for helping Croatian Jews.

Laval in August. The Nuncio’s intervention became publicly known by the end of the month. On August 28, the *California Jewish Voice* said, “Pope Pius XII has asked the Papal Nuncio at Vichy to protest to the Laval Government against ‘the inhuman arrests and deportations’ of Jews in France . . . Previously, reports from Geneva had indicated that the Pope had tried, though vainly, to use his good offices in Slovakia to prevent deportations and other cruelties.”

The *Voice’s* account is confirmed by the *Actes*. On October 31, 1941, Cardinal Maglione had given Monsignor Valeri and Pierre Cardinal Gerlier of Lyon a blank check to “tone down” the practical application of the anti-Semitic laws, which would include any deportations. In April 1942, the Vatican protested the deportations of Slovak Jews with a note to the Slovak government.

Although Monsignor Valeri actually made the protest, the Jewish press understood that he was acting on behalf of Pius XII. In a September 11 editorial, the *Jewish Chronicle* in London said, “The Pope’s action is also a striking affirmation of the dictum of one of the Pope’s predecessors that no true Christian can be an anti-Semite . . .”

In his 1942 Christmas message, the Pope condemned the treatment of “hundreds of thousands who, without any fault on their own, sometimes only by reason of their nationality or race, are marked down for death or a progressive extinction.” The Pope’s defenders argue that this was a clear reference to the Holocaust. The Pope’s detractors insist that he didn’t go far enough and should have condemned the Nazis by name. But the Nazis understood the Pope very clearly. “In a manner never known before the Pope has repudiated the National Socialist New European Order,” complained a January 22, 1943, report by the Reich Central Security Office. “Here he is virtually accusing the German people of injustice towards the Jews, and makes himself the mouthpiece of the Jewish war criminals” (Anthony Rhodes, *The Vatican in the Age of Dictators* [1973], pp. 272–273).

I was unable to find any references to the Pope’s address in the many Jewish newspapers that I examined. However, in a January 20, 1943, letter to Msgr. Arthur Hughes, the apostolic delegate in Egypt, Chaim Barlas, the Jewish agency’s Turkish representative, wrote, “The highly humanitarian attitude of His Saintety (meaning, Holiness) expressing His indignation against racial persecutions, was a source of comfort for our brethren” (*Actes*, IX, p. 90). If Pius XII was “silent” in the literal sense of the word, then the Reich Central Security Office and Chaim Barlas could not have made these conclusions.

In late 1942, Chief Rabbi Isaac Herzog of Jerusalem sought the Pope’s intervention to rescue Jews from the Nazis. On February 12, 1943, the Vatican’s reply to Chief Rabbi Herzog was noted on the front page of the *California Jewish Voice*. “The Vatican this week cabled Chief Rabbi Herzog, assuring him that it is doing everything possible for all the victims of Nazi persecution, including the Jews,” the article said. The *Jewish Chronicle* in London and the *Australian Jewish News* also reported the Vatican’s assurance to the Chief Rabbi.

On April 16, 1943, the *Australian Jewish News* published a brief article about Cardinal Gerlier, who had strongly opposed the deportations of French Jews, and was sheltering Jewish children. The article quoted the cardinal as saying that he was obeying Pius XII's instructions by continuing to oppose France's anti-Semitic measures.

In his June 2 address to the College of Cardinals, Pope Pius XII spoke up again. He referred to persons "tormented as they are, because of their nationality or their race . . . delivered, without any fault on their part, to measures of extermination." The July 16, 1943, *Jewish Chronicle* in London published a slightly different version of these words on its front page under the title, "The Pope's Solicitude."

On September 24, Alex Easterman, the British representative of the World Jewish Congress, contacted Msgr. William Godfrey, the apostolic delegate in London. Easterman informed him that about four thousand Jewish refugees from Croatia were safely evacuated to an island in the Adriatic Sea. "I feel sure that efforts of your Grace and of the Holy See have brought about this fortunate result," Easterman wrote (*Actes*, IX, pp. 488–489).

After Benito Mussolini's fall from power, the new Italian government surrendered to the Allies in September 1943. German troops occupied Italy, including Rome, in order to stop the Allied offensive. During the occupation of Rome, the Nazis threatened to arrest Roman Jews unless their leaders paid them fifty kilograms of gold. When the Roman Jews were able to raise only forty-two kilograms of gold, they turned to the Pope, who agreed to provide the balance. Meanwhile, the Jews raised the balance from ordinary Catholics and informed the Vatican that the Pope's contribution was not needed. On October 28, 1943, however, the *Palestine Post* in Jerusalem noted Pius XII's offer on the front page under the headline, "The Pope's Gift to the Jews."

On October 16, the Nazis also seized about one thousand Jews and deported them to Auschwitz. On October 29, *Jewish Chronicle* in London reported the Vatican's response to the arrests: "The Vatican has made strong representations to the German Government and the German High Command in Italy against the persecution of Jews in Nazi-occupied Italy . . ."

This account of the Vatican's actions was exactly correct. On Pius XII's orders, Cardinal Maglione made an immediate protest with Germany's ambassador. Bishop Alois Hudal, the rector of the German Catholic Church in Rome, protested the arrests of Jews with the German military governor of Rome. Along with the Vatican's protests, 4,700 Jews disappeared into Rome's convents, monasteries and the Vatican itself. The remaining 2,300 Jews were able to find shelter elsewhere because Vatican protests brought the roundups to an end.

By 1943, the Vatican's many rescue efforts on behalf of Jews were being universally acknowledged. In the fall of 1943, the Jewish communities of Chile, Uruguay, and Bolivia sent letters to Pope Pius XII and thanked him for assisting Jews (*Actes*, IX, pp. 498, 501–502, and 567).

The 1943–1944 *American Jewish Yearbook* said that Pius XII "took an unequivocal stand against the oppression of Jews throughout Europe." In his February 18, 1944, letter to Msgr. Amleto Cicognani, the apostolic delegate in Washington, DC, Rabbi Maurice Perlzweig, the political director of the World Jewish Congress, wrote that "the repeated interventions of the Holy Father on behalf of Jewish Communities in Europe has evoked the profoundest sentiments of appreciation and gratitude from Jews throughout the world" (*Actes*, X, p. 140).

Two important Jewish leaders who worked with the Vatican to save Jews also expressed similar sentiments. "The people of Israel will never forget what His Holiness and his illustrious delegates, inspired by the eternal principles of religion which form the very foundations of true civilization, are doing for our unfortunate brothers and sisters in this most tragic hour of history, which is living proof of divine Providence in this world,"

Chief Rabbi Herzog declared on February 28 (*Actes*, X, p. 292). In his April 7 letter to the papal Nuncio in Romania, Chief Rabbi Alexander Shafran of Bucharest wrote, “It is not easy for us to find the right words to express the warmth and consolation we experienced because of the concern of the Supreme Pontiff, who offered a large sum to relieve the sufferings of deported Jews . . . The Jews of Romania will never forget these facts of historic importance . . .” (*Actes*, X, pp. 291–292).

In June 1944, two separate events helped establish the Pope’s reputation as a rescuer of Jews, at least temporarily. When the Allies liberated Rome, thousands of Jews came out of their hiding places and told the world of their salvation by the Vatican. On June 25, the Pope openly protested the deportations of Hungarian Jews.

The many tributes to Pius XII began in July. “It is gradually being revealed that Jews have been sheltered within the walls of the Vatican during the German occupation of Rome,” reported the July 7 *Jewish News* in Detroit. A July 14 editorial in the *Congress Weekly*, the official journal of the American Jewish Congress, added that the Vatican also provided Jewish refugees with kosher food.

Also on July 14, *American Hebrew* in New York published an interview with Chief Rabbi Israel Zolli of Rome. “The Vatican has always helped the Jews and the Jews are very grateful for the charitable work of the Vatican, all done without distinction of race,” Rabbi Zolli said. After the war, Rabbi Zolli converted to Catholicism, which brought him much severe criticism from some Jews. Dr. Zolli’s conversion was widely attributed to his gratitude for what the Pope did for Jews. In his 1954 memoirs, *Before the Dawn*, however, Dr. Zolli strongly denied this assertion. Instead, he claimed to have witnessed a vision of Christ, who called him to the faith.

A week later on July 21, the Vatican received telegrams from the National Jewish Welfare Board and the World Jewish Congress. The National Jewish Welfare Board expressed its gratitude to the Pope for “the aid and protection given to so many Italian Jews by the Vatican . . .” (*Actes*, X, pp. 358–359). The World Jewish Congress also acknowledged the Vatican’s “noble humanitarian work” on behalf of Hungarian Jews (*Actes*, X, pp. 359).

The deportations of Hungarian Jews horrified the Allied and neutral nations. The American Jewish Committee and other Jewish groups organized a rally in Manhattan’s Madison Square Park on July 31 to mobilize public opinion against the deportations. In his address, Judge Joseph Proskauer, the committee’s president, declared, “We have heard . . . what a great part the Holy Father has played in the salvation of the refugees in Italy, and we know from sources that must be credited that this great Pope has reached forth his mighty and sheltering hand to help the oppressed of Hungary” (Speech obtained from American Committee Library in Manhattan).

During the following months, Rabbi Stephen Wise, the president of the American Jewish Congress, Chief Rabbi Joseph Hertz of the British Empire, composer Irving Berlin, Congressman Emmanuel Celler of Brooklyn, the Emergency Committee to Save the Jews of Europe, the Union of Orthodox Rabbis of the United States and Canada, and the World Agudath Israel Organization also lauded Pius XII for helping endangered Jews. At the time, Rabbi Wise also condemned Christian indifference toward the extermination of Jews.

With Rome liberated, the Pope frequently greeted Allied soldiers. During one meeting, he blessed a Jewish soldier from Palestine in Hebrew. In the *Congress Weekly* (October 20, 1944), Elias Gilner found great significance in this event. Gilner wrote that the Pope’s blessing “becomes a memorable act, a far-flung message of good-will, an expression of the Christian spirit at its highest.” Gilner added that Pius XII by this blessing also began a “new course” in Catholic-Jewish relations.

The tributes to Pope Pius XII from Jews continued after the war in Europe ended. On April 22, 1945, Moshe Sharrett, the future foreign minister and prime minister of Israel sent a report of his meeting with the Pope

to the executive of the Jewish agency. Sharrett wrote that “my first duty was to thank him, and through him, the Catholic Church, on behalf of the Jewish public, for all they had done in the various countries to rescue Jews, to save children, and Jews in general” (*Lapide*, pp. 225–226).

On October 11, the World Jewish Congress donated \$20,000 to Vatican charities. According to the *New York Times* (October 12, 1945), the gift was “made in recognition of the work of the Holy See in rescuing Jews from Fascist and Nazi persecution.” Although the current leaders of the World Jewish Congress have a much different view of the Vatican’s wartime actions, they never retracted that recognition.

During a St. Louis conference on the plight of displaced Jewish refugees on March 17, 1946, William Rosenwald, the chairman of the United Jewish Appeal for Refugees, Overseas Needs, and Palestine, said, “I wish to take this opportunity to pay tribute to Pope Pius for his appeal in behalf of the victims of war and oppression. He provided aid for Jews in Italy and intervened in behalf of refugees to lighten their burden” (*New York Times*, March 18, 1946). The previous week, the Pope granted Mr. Rosenwald an audience. According to Mr. Rosenwald, the Pope said that Holocaust survivors and Jewish refugees should be allowed to resettle in the United States.

In an article for *Commentary* (November 1950), French scholar and Holocaust survivor Leon Poliakov discussed the Vatican’s conduct during the war. Poliakov suggested that the Vatican during the Holocaust retreated to its “medieval tradition” of protecting Jews from state persecution. “There is no doubt that secret instructions went out from the Vatican urging the national churches to intervene in favor of the Jews by every possible means,” Poliakov wrote. In fact, according to volumes VI, VIII, IX, and X of the *Actes*, these instructions were sent to the Vatican’s many diplomatic representatives.

Still, Poliakov was troubled because he believed that Pius XII’s public statements were too vague. But Poliakov conceded the argument that “public protests would have brought no help to the victims, and might have produced contrary effects.” He cited the tragic case of Holland where the protests against the deportations of Jews by the Dutch Catholic bishops in 1942 led to the arrest of Catholic Jews, who were previously spared for deportation by the Nazis.

In 1955, the Israeli Philharmonic Orchestra, which was composed of Jewish refugees from many nations, toured Italy. The orchestra performed a concert at the Vatican on May 26, 1955. According to the *Jerusalem Post* (May 29, 1955), “Conductor Paul Klecki had requested that the Orchestra on its first visit to Italy play for the Pope as a gesture of gratitude for the help his Church had given to all those persecuted by Nazi Fascism.”

In 1957, the Pope received a delegation from the American Jewish Committee. The *New York Times*, on June 29, 1957, reported that the committee’s representatives described the Pope as a “great friend” in the battle against racism and anti-Semitism in the United States. The Pope also praised the committee’s work and issued a strong statement condemning anti-Semitism.

Pope Pius XII died on October 8, 1958. Many Jewish organizations and newspapers around the world mourned his passing and recalled his wartime efforts to rescue Jews. At the United Nations, Golda Meir, Israel’s foreign minister, said, “When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the Pope was raised for the victims. The life of our times was enriched by a voice speaking out on the great moral truths above the tumult of daily conflict.” The *Zionist Record* (October 17) in South Africa published Meir’s moving eulogy along with tributes from Jewish organizations to the late Pope. “Adherents of all creeds and parties will recall how Pius XII faced the responsibilities of his exalted office with courage and devotion,” declared the *Jewish Chronicle* in London on October 10. “Before, during, and after the Second

World War, he constantly preached the message of peace. Confronted by the monstrous cruelties of Nazism, Fascism, and Communism, he repeatedly proclaimed the virtues of humanity and compassion.”

In the *Canadian Jewish Chronicle* (October 17), Rabbi J. Stern recalled that Pius XII “made it possible for thousands of Jewish victims of Nazism and Fascism to be hidden away . . .” In the November 6 edition of the *Jewish Post* in Winnipeg, William Zukerman, the former *American Hebrew* columnist, wrote that no other leader “did more to help the Jews in their hour of greatest tragedy, during the Nazi occupation of Europe, than the late Pope.”

Representatives of the World Jewish Congress, American Jewish Congress, American Jewish Committee, Synagogue Council of America, New York Board of Rabbis, the Anti-Defamation League, Massachusetts Board of Rabbis, Rabbinical Council of America, National Council of Jewish Women, and the Union of American Hebrew Congregations also gracefully eulogized Pope Pius XII. The Chief Rabbis of London, Rome, Jerusalem, France, Egypt, Argentina, and many other Jewish newspapers also paid tribute to the late Pope.

How do Pius XII’s detractors explain these many statements of praise from Jews? They prefer to ignore them. Any acknowledgment of these tributes immediately undermines the case against him. Instead, critics always focus on the Pope’s “silence” without discussing what he actually said during the war and how his addresses were received by all sides; insist that the Pope did little or nothing to help Jews escape from the Nazis; exclusively cite authors who attack him while ignoring those who defend him; and assign him sinister motives by using suspicion and a selective interpretation of evidence.

Recently, in *Commentary* (July/August 1999), Prof. Robert Wistrich argued that it is unfair to cite these tributes from Jews because damaging evidence against the Pope was discovered after his death. But that argument ignores the fact that many postwar revelations have been very favorable toward the Pope. In 1946, the Vatican newspaper confirmed that Pius XII in 1940 had acted as an intermediary between a group of German generals who wanted to overthrow Adolf Hitler and the British government. The release of documents from the British foreign office years later also confirmed his role in “The Generals’ Plot.” The 1953 publication of *The Undeclared War* by William Langer and S. Everett Gleason disclosed the Pope’s surprising 1941 concession to Pres. Franklin Roosevelt that American Catholics could support the extension of the Lend-Lease program to the Soviet Union.

The conclusions of the first generation of authors critical of the Pope, like Rolf Hochhuth, Guenther Lewy, Saul Friedlander, and Carlo Falconi, were invalidated by the complete publication of the eleven volumes of the *Actes*. Unfortunately, these volumes, which detail the Vatican’s relations with all the belligerent governments and assistance given to all the victims of the war, have been either ignored or downplayed by historians and journalists.

Many Jewish organizations had no reservations about attacking Fr. Charles Coughlin, the anti-Semitic radio broadcaster. If these same organizations were actually displeased with Pius XII’s actions, as Fr. John Pawlikowski suggested in *Commonweal* (July 17, 1998), then why did they continue to publicly honor the Pope throughout the war and beyond? How could Jews on six continents have been so tragically mistaken about one man? Could they all have been either blissfully ignorant or extremely disingenuous? Many Catholics have been puzzled by the fact that many of the same Jewish organizations that condemn Pius XII today once never passed up an opportunity to praise him. What could have caused the vast shift in Jewish attitudes toward the late Pope?

Some Catholic writers point to the influence of Rolf Hochhuth’s 1963 play, *The Deputy*, which presented the Pope as a cold-blooded Nazi collaborator who did nothing as six million Jews went to their death. However, allegations that the Vatican collaborated with the Nazis did not begin with Hochhuth. While Pius XII was still alive, anti-Catholic authors like Avro Manhattan (*The Vatican in World Politics*, 1949) and Paul Blanshard

(*American Freedom and Catholic Power*, 1949) condemned his actions during World War II. Although Manhattan and Blanshard found isolated audiences in some Protestant and fundamentalist Christian circles, many Jews continued to have a favorable impression of the wartime Pope.

Other cultural shifts in society ensured that Hochhuth's demonic portrait would become accepted as conventional wisdom. Shortly after Hochhuth's play made its appearance, the movement known as the New Left marched across college campuses. The New Left was more than a political movement; it was also a cultural movement whose members seized influential positions in the universities, the media, and the entertainment industry. The Catholic Church strongly opposed the New Left's social agenda of legal abortion, contraception, and sexual promiscuity.

Activists needed a weapon to undermine the Catholic Church's moral authority and influence. "The silence of Pius XII" provided such a powerful weapon, and it was used at every possible opportunity. What right would a church that failed to oppose the mass murder of Jews have to teach morality to anyone? A few years ago, the US Conference of Catholic Bishops criticized US surgeon general Dr. Jocelyn Elders for her proabortion views. Dr. Elders responded by noting the Catholic Church's indifference toward both slavery and the Holocaust.

Unfortunately, Jewish organizations have never sufficiently explained why they changed their minds about the Pope. A clear answer may never be known unless Jewish organizations finally provide honest and convincing explanations after nearly forty years of evasion.

Could attitudes shift again? It's possible. In the last several years, many Catholic newspapers and magazines have been zealously defending Pius XII's reputation. The Catholic League for Civil and Religious Rights has also been successful in bringing the debate over the Vatican's wartime role into the mainstream media. In his new book, *Never Again: A History of the Holocaust*, acclaimed Holocaust historian Sir Martin Gilbert identifies the Vatican as one of the European governments that protected Jews. Prof. William Rubinstein's book, *The Myth of Rescue* (1997), which received substantial attention and criticism, argues that the Allies and Vatican could not have saved more Jewish lives. Rubinstein's sobering conclusion that the "responsibility for the Holocaust lies solely and wholly with Adolf Hitler, the SS and their accomplices, and with no one else" represents a return to reason.

It may take a generation to restore Pope Pius XII's good name. However, more and more people today are recognizing that he acted like a Good Samaritan during World War II. When the Pope failed to prevent the start of the war, he immediately devoted himself to alleviating the physical and spiritual suffering of countless numbers of innocent victims regardless of their race or faith. As the late Fr. Robert Graham, SJ, wrote, the many tributes the Pope received from Jews around the world are a witness to both his efforts and his character.

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From *Inside the Vatican* © 2000 Urbi et Orbi Communications October 2000, pp. 72–77

Tributes to Pope Pius XII.

Jewish organizations took note of Pius XII's efforts, and they turned to him in times of need. In June 1943, Grand Rabbi Herzog wrote to Cardinal Maglione on behalf of Egyptian Jews expressing thanks for the Holy See's charitable work in Europe and asking for assistance for Jews being held prisoner in Italy. The Rabbi, in asking for assistance, noted that Jews of the world consider the Holy See their historic protector in oppression. The following month, he wrote back thanking Pius for his efforts on behalf of the refugees that had awoken a feeling of gratitude in the hearts of millions of people. On August 2, 1943, the World Jewish Congress sent the following message to Pope Pius:

World Jewish Congress respectfully expresses gratitude to Your Holiness for your gracious concern for innocent peoples afflicted by the calamities of war and appeals to Your Holiness to use your high authority by suggesting Italian authorities may remove as speedily as possible to Southern Italy or other safer areas twenty thousand Jewish refugees and Italian nationals now concentrated in internment camps . . . and so prevent their deportation and similar tragic fate which has befallen Jews in Eastern Europe. Our terror-stricken brethren look to Your Holiness as the only hope for saving them from persecution and death.

Later that same month, *Time* magazine reported:

. . . no matter what critics might say, it is scarcely deniable that the Church Apostolic, through the encyclicals and other Papal pronouncements, has been fighting totalitarianism more knowingly, devoutly, and authoritatively, and for a longer time, than any other organized power. In fact, that same article went on to note that the Catholic Church insists on the dignity of the individual whom God created in his own image and for a decade has vigorously protested against the cruel persecution of the Jews as a violation of God's tabernacle.

In September 1943, a representative from the World Jewish Congress reported to the Pope that approximately forty thousand Jews and Yugoslav nationals who had been in internment camps were removed to an area that was under the control of Yugoslav partisans. As such, they were out of immediate danger. The report went on to say:

I feel sure that the efforts of your Grace and the Holy See have brought about this fortunate result, and I should like to express to the Holy See and yourself the warmest thanks of the World Jewish Congress. The Jews concerned will probably not yet know by what agency their removal from danger has been secured, but when they do they will be indeed grateful.

In November, Rabbi Herzog again wrote to Pius expressing his sincere gratitude and deep appreciation for so kind an attitude toward Israel and for such valuable assistance given by the Catholic Church to the endangered Jewish people, Jewish communities in Chile, Uruguay, and Bolivia also sent similar offers of thanks to the Pope.

In 1944, the *New York Times* reported: Jews who escaped from Germany and other countries found sanctuary in the Vatican and its hundreds of convents and monasteries in the Rome region. The Chief Rabbi of Rome reported:

No hero in history has commanded such an army; an army of priests works in cities and small towns to provide bread for the persecuted and passports for the fugitives. Nuns go into canteens to give hospitality to women refugees. Superiors of convents go out into the night to meet German soldiers who look for victims . . . Pius XII is followed by all with the fervor of that charity that fears no death.

After the war, Israel's first Foreign Minister (and the second Prime Minister), Moshe Sharett, was received by Pius XII for an audience. He told the Pope:

My first duty was to thank him, and through him the Catholic Church, on behalf of the Jewish public, for all they had done in various countries to rescue Jews.

The *Kansas City Jewish Chronicle* praised Pius XII in its March 29, 1940, issue because his actions showed his disapproval of anti-Semitic decrees. The *London Times* ran the following editorial in 1942:

A study of the words which Pope Pius XII has addressed since his accession in encyclicals and allocutions to the Catholics of various nations leaves no room for doubt. He condemns the worship of force and its concrete manifestation in the suppression of national liberties and in the persecution of the Jewish race.

That same year, the *Jewish Chronicle* (London) editorialized that:

The Pope's action is . . . a striking affirmation of the dictum of one of the Pope's predecessors that no true Christian can be an anti-Semite.

The 1943–1944 *American Jewish Yearbook* reported:

Pius XII took an unequivocal stand against the oppression of Jews throughout Europe.

Following the war, the *Jerusalem Post* reported:

...thousands of Jews in Italy owe their lives to Italian citizens and the Catholic Church.

In September 1957, *Wisdom Magazine* (not a Catholic or even a religious periodical) wrote:

OF ALL THE GREAT FIGURES OF OUR TIME, none is more universally respected by men of all faiths than Pope Pius XII.

Following a meeting with Pope Pius XII, Winston Churchill reportedly said, "I have spoken today to the greatest man of our time." Churchill admired the Pope's simplicity, sincerity, and power. Some months after the death of his Holiness, Elio Toaff, the Chief Rabbi of Rome, said:

More than anyone else, we have had the opportunity to experience the great compassionate kindness and the magnanimity of the late Pope, during the years of persecution and terror, when it seemed that there was no more hope for us.

In 1955, when Italy celebrated the tenth anniversary of its liberation, Italian Jewry proclaimed April 17 as The Day of Gratitude. That year, thousands of Jewish people made a pilgrimage to the Vatican to express appreciation for the Pope's wartime solicitudes. The Israeli Philharmonic Orchestra even gave a special performance of Beethoven's Ninth Symphony in the Papal Consistory Hall as an expression of gratitude for the Catholic Church's assistance in defying the Nazis. The *Jerusalem Post* reported:

Conductor Paul Klecki had requested that the Orchestra on its first visit to Italy play for the Pope as a gesture of gratitude for the help his church had given to all those persecuted by Nazi Fascism.

Before the celebration, a delegation approached Monsignor Montini, the Director of Vatican Rescue Services, who later became Pope Paul VI, to determine whether he would accept an award for his work on behalf of Jews during the war. He was extremely gratified and visibly touched by their words, but he declined the honor:

All I did was my duty, and besides I only acted upon orders from the Holy Father. Nobody deserves a medal for that.

No one at the time thought Pius XII's reputation would need to be protected. As John Patrick Carroll-Abbing wrote in his 1965 book:

Never, in those tragic days, could I have foreseen, even in my wildest imaginings, that the man who, more than any other, had tried to alleviate human suffering, had spent himself day by day in his unceasing efforts for peace, would-twenty years later be made the scapegoat for men trying to free themselves from their own responsibilities and from the collective guilt that obviously weighs so heavily upon them.

He also reported assistance being given to Jews, and the Pope's order that no one was to be refused shelter. In fact, in an interview given shortly before his death, Carroll-Abbing said, "I can personally testify to you that the Pope gave me direct face-to-face verbal orders to rescue Jews." Asked about the thesis that rescuers like him acted without papal involvement, he denied it and added:

But it wasn't just me. It was also the people I worked with: Father Pfeiffer and Father Benoît and my assistant, Monsignor Vitucci and Cardinals Dezza and Pallazzini, and of course Cardinals Maglione and Montini and Tardini. We didn't simply assume things; we acted on the direct orders of the Holy Father.

Further Tributes,

“Pius XII was the most warmly humane, kindly, generous, sympathetic (and, incidentally, saintly) character that it has been my privilege to meet in the course of a long life. I know his sensitive nature was acutely and incessantly alive to the tragic volume of human suffering caused by the War and, without the slightest doubt, he would have been ready and glad to give his life to redeem humanity from its consequences.”

– *Sir Francis D’Arcy Osborne*,
British Minister to the Holy See
The Times (London), May 20, 1963

“It is understandable why the death of Pope Pius XII should have called forth expressions of sincere grief from practically all sections of American Jewry. For there probably was not a single ruler of our generation who did more to help the Jews in their hour of greatest tragedy, during the Nazi occupation of Europe, than the late Pope.”

- *The Jewish Post* (1958)

“Adherents of all creeds and parties will recall how Pius XII faced the responsibilities of his exalted office with courage and devotion. Before, during, and after the Second World War, he constantly preached the message of peace. Confronted by the monstrous cruelties of Nazism, Fascism, and Communism, he repeatedly proclaimed the virtues of humanity and compassion.”

- *The Jewish Chronicle*, in its October 10, 1958

“During the ten years of Nazi terror, when our people went through the horrors of martyrdom, the Pope raised his voice to condemn the persecutors and to commiserate with their victims.”

– Golda Meir (From the United Nations, 1958)

“The delegates of the Congress of the Italian Jewish Communities . . . feel that it is imperative to extend reverent homage to Your Holiness, and to express the most profound gratitude that animates all Jews for your fraternal humanity toward them during the years of persecution when their lives were endangered by Nazi-Fascist barbarism.”

- Message to Pius XII
from the Italian Jewish Community (April 5, 1946)

Jewish certificates of appreciation given to Vatican officials and religious communities of Italy.



On December 30, 1943, the following message was sent to Pius XII:

With profound gratitude, the Israelite families, fraternally sheltered by the Institute of Our Lady of Zion, turn their moved thoughts to Your Holiness, who deigned to show them a new proof of benevolence. And while they express their gratitude for the attentive response to the call for help not in vain directed to Your Christian charity, they wish above all to show their confidence and faith for the spiritual comfort received from the Apostolic Blessing paternally imparted to them.

Des familles juives au pape Pie XII, December 30, 1943, *Actes et Documents*, vol. 9, p. 636, no. 490 (Jewish families thank Pope Pius XII)

The Pope's efforts on behalf of Jewish people were beginning to be noticed. On November 5, the Catholic Review ran a story on the Pope's efforts to protect Jewish people in Rome, under the title "Holy See is Eager to Rescue Hebrews," Rabbi Morris S. Lazon, writing in the *Baltimore Synagogue Bulletin*, affirmed that "the Pope has condemned anti-Semitism and all its works. Bishops of the Church have appeared in the streets . . . with the Shield of David on their arms . . . Indeed, many priests and ministers have been jailed and not a few killed in their effort to protect Jews."

As reported on Christmas Day by *The Tablet* (London), Rabbi Lazon went on to quote the Pope's condemnation of anti-Semitism, and the action taken by bishops and priests throughout occupied Europe to protect Jews "driven like animals" from their homes. "They have shielded and healed them at the risk of their own lives, and indeed many priests have been killed and not a few killed in their effort. But it is more than a mere reciprocal gesture which prompts our prayers for His Holiness. We can place ourselves in the position of our Catholic friends . . . We link our prayers with theirs. May God protect and keep His Holiness in strength and all good."

Chief Rabbi Zolli of Rome reported:

No hero in history has commanded such an army; an army of priests works in cities and small towns to provide bread for the persecuted and passports for the fugitives. Nuns go into canteens to give hospitality to women refugees. Superiors of convents go out into the night to meet German soldiers who look for victims . . . Pius XII is followed by all with the fervor of that charity that fears no death.

– Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

Personal letters of gratitude to Catholic institutions that sheltered Jews:

Translation



- Courtesy of Sr. Margherita Marchione

Adolfo Tabet
Via Po N. 162

Rome(34) Rome, December 13, 1946

Most Reverend Mother General of the
Sisters of the Most Precious Blood
Rome

My daughter Elsa's wedding, enkindles in me profound gratitude toward you who, with so much human charity, have sheltered the women in my family during the sad months of the German occupation, saving them from the dangers of the death camps. I still recall the loving comfort of the Mother President, and the silent faith of Sister Maria that inspired so much hope.

This bright act of brotherhood merits to be eternalized in marble with gold letters so that it could never be forgotten.

I enclose a small offering so that you may determine its use as you see fit.

With profound respect,

Adolfo Tabet

Enclosure: Check for 3,000 Lire.

Translation



- Courtesy of Sr. Margherita Marchione

Rome, August 10, 1944

Reverend Mother General of the
Sisters of the Most Precious Blood
Rome

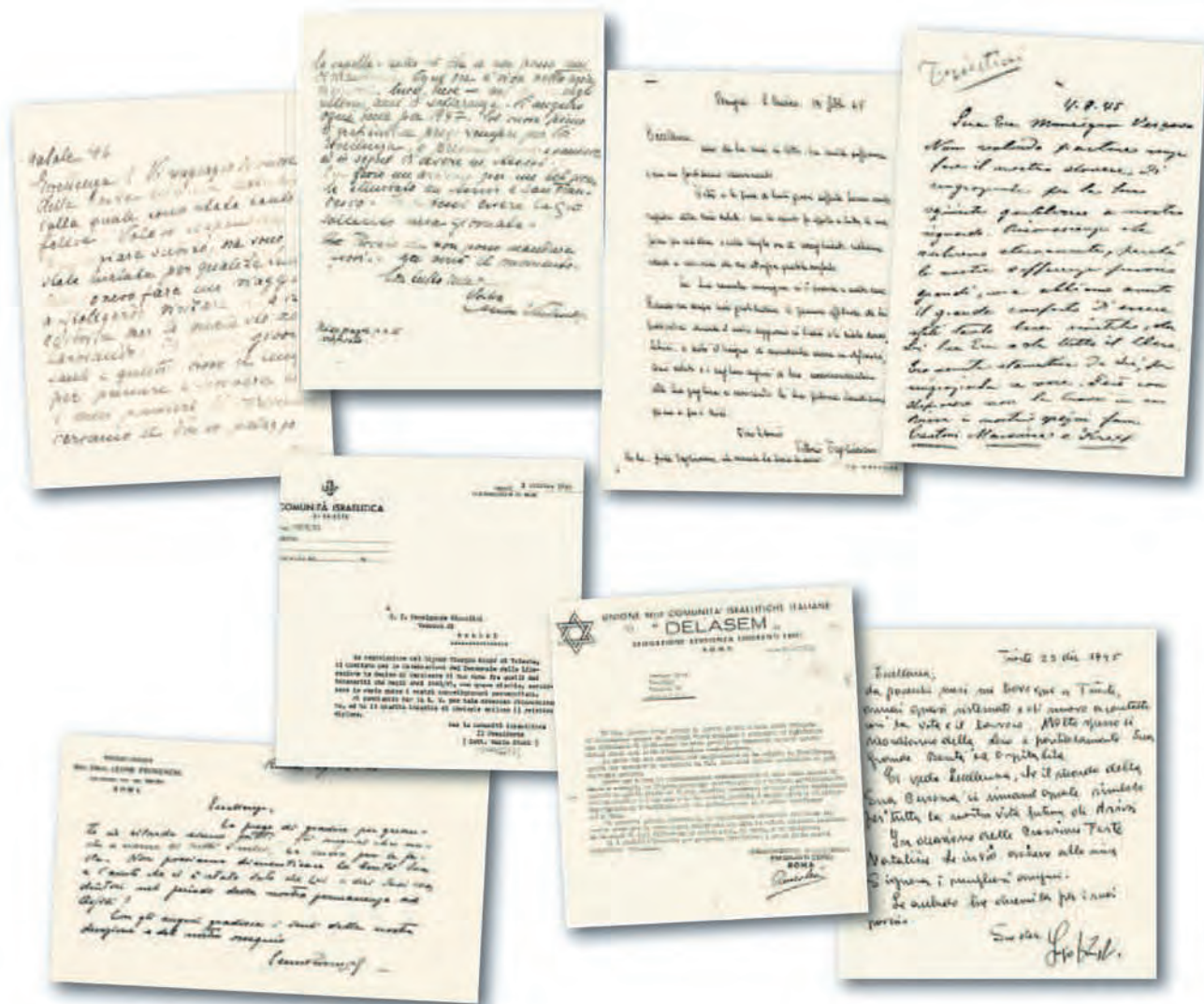
It is with much delay that I accomplish my great duty toward you and the very kind Sisters, but the schedule of my office hours does not permit me to come personally during an opportune hour, to express to you my respect and most heartfelt thanks for the hospitality granted me and my family, during the sad circumstances of the infamous nazi-fascist persecution. Rather than have further delay, I am sending you this note, to reassure you that I shall never forget the benefits received and to confirm the gratitude which will always remain with me. This memory has been impressed in my heart and therefore shall never be diminished nor forgotten. Accept, therefore, I beg you, the reasons for the much-desired visit that I have not been able to make. To you and the kind Sisters, I wish to express my sentiments of sincere gratitude.

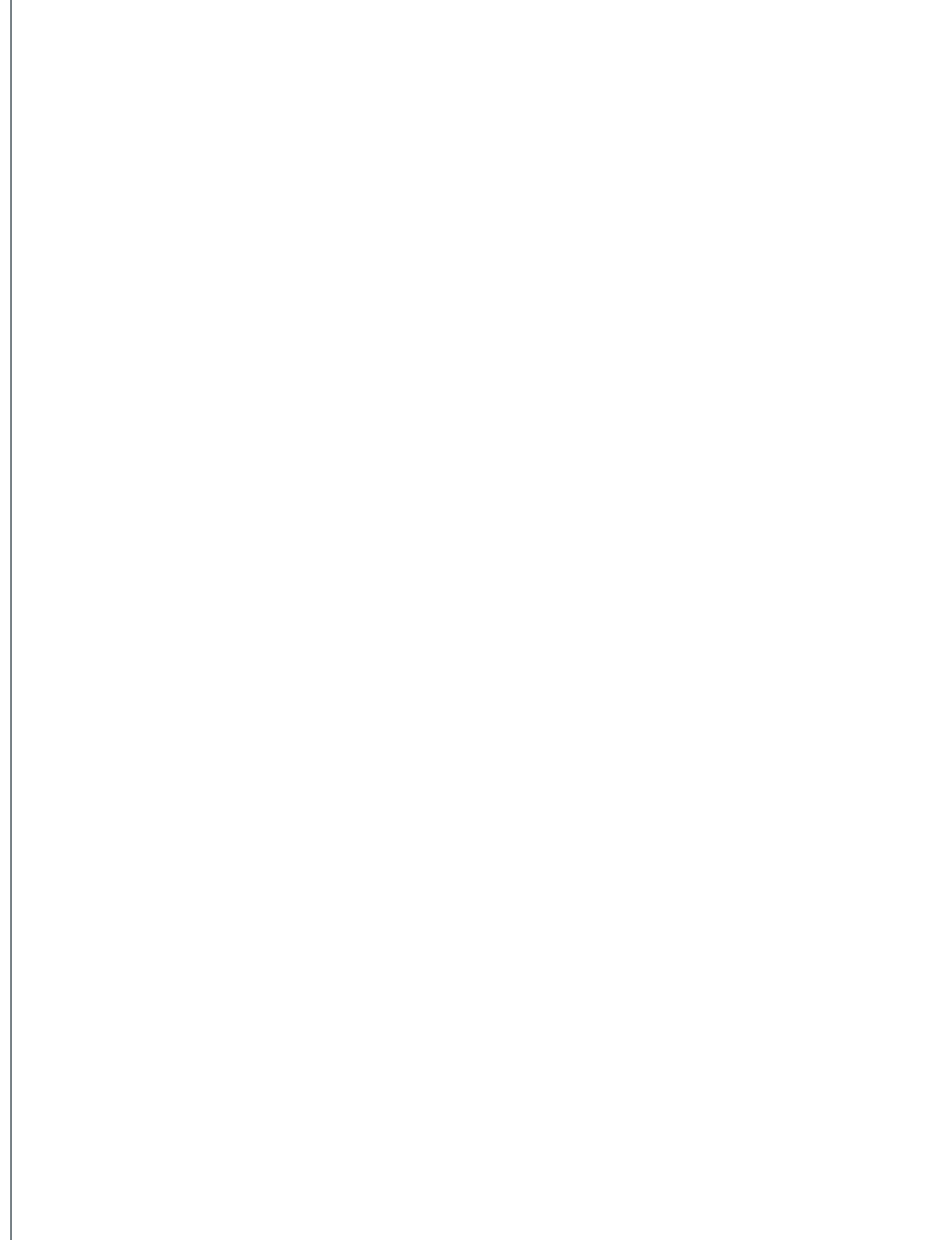
Devotedly,
E Anav

Enrica Anav alias Brunetti
Via Bodoni 6

Letters of appreciation from Jews saved during the war given to the religious community of Assisi:

One letter, dated Christmas 1946, from Marion Vieslander states: "In the shadow of the past years and sufferings, I remember your Home, the Chapel as light and light: many many thanks for your help." Another letter is from Vittorio Tagliacozzo dated February 13, 1946. He is feeble and sick, but gives thanks wholeheartedly for all the help he received from the bishop. Still another letter is a testimony dated June 29, 1944, from the Assistance Committee to displaced Jews of Assisi, in which they attest to have received fake papers of identity for several Jewish families. The first signature is of Bishop Giuseppe Placido, the fifth is from the lawyer Leone Provenzal, to the Bishop of Assisi, "many thanks for all the help bestowed on us when we were there." The letter (dated August 4, 1945) is from Cantoni Maionica e Kropf, in which they thank the bishop for all the help they received from 1943 to 1945. They say they were treated very well when in Assisi. The Israelite Community of Trieste, on October 3, 1955, to Bishop Nicolini confirms the testimony.





WHAT CAUSED THE CHANGES
IN INTERNATIONAL SENTIMENT
TOWARD THE ACTIONS
OF PIUS XII?

By the mid-1960s, the universal perception of the reputation of Pope Pius XII had changed dramatically. This prompted *America* magazine, in 1964, to ask the following questions:

What has happened since 1958 to erase with one sweep these informed and unsolicited tributes to the memory of Pope Pius XII? Why do they count for nothing when *The Deputy* comes to town? By what dialectic, or through what human fickleness, has a great benefactor of humanity, and of the Jews particularly now become a criminal?

Pope Pius XII's reputation flipped fully and so quickly, without any new evidence being uncovered. Something else was at play.

*Editorial: Character Assassination, America, March 7, 1964
reprinted in The Storm Over The Deputy at 39*

How did this dramatic change gain international acceptance and instantly become the “new truth”?

Moscow’s Assault on the Vatican

The KGB made corrupting the Church a priority.

January 25, 2007, by Ion Mihai Pacepa

Reprinted with permission from Mihai Pacepa from an article, which first appeared on National Review Online

<http://www.nationalreview.com/>

The Soviet Union was never comfortable living in the same world with the Vatican. The most recent disclosures document that the Kremlin was prepared to go to any lengths to counter the Catholic Church’s strong anti-Communism.

In March 2006, an Italian parliamentary commission concluded “beyond any reasonable doubt that the leaders of the Soviet Union took the initiative to eliminate the Pope Karol Wojtyla,” in retaliation for his support to the dissident Solidarity movement in Poland. In January 2007, when documents disclosed that the newly appointed archbishop of Warsaw, Stanislaw Wielgus, had collaborated with Poland’s Communist-era political police, he admitted the accusation and resigned. The following day the rector of Krakow’s Wawel Cathedral, the burial site of Polish kings and queens, resigned for the same reason. Then it was learned that Michal Jagosz, a member of the Vatican’s tribunal considering sainthood for the late Pope John Paul II, has been accused of being a former Communist secret police agent; according to the Polish media, he had been recruited in 1984 before leaving Poland for an assignment to the Vatican. Currently, a book is about to be published that will identify 39 other priests whose names have been found in Krakow secret police files, some of whom are now bishops. Moreover, this seems to be just scratching the surface. A special commission will soon start investigating the past of all religious servants during the Communist era, as thousands more Catholic priests throughout that country are believed to have collaborated with the secret police. And this is just Poland—the archives of the KGB and those of the political police in the rest of the former Soviet bloc have yet to be opened on the subject of operations against the Vatican.

In my other life, when I was at the center of Moscow’s foreign-intelligence wars, I myself was caught up in a deliberate Kremlin effort to smear the Vatican, by portraying Pope Pius XII as a coldhearted Nazi sympathizer. Ultimately, the operation did not cause any lasting damage, but it left a residual bad taste that is hard to rinse away. The story has never before been told.

Battling the Church

In February 1960, Nikita Khrushchev approved a super-secret plan for destroying the Vatican’s moral authority in Western Europe. The idea was the brainchild of KGB chairman Aleksandr Shelepin and Aleksey Kirichenko, the Soviet Politburo member responsible for international policies. Up until that time, the

KGB had fought its “mortal enemy” in Eastern Europe, where the Holy See had been crudely attacked as a cesspool of espionage in the pay of American imperialism, and its representatives had been summarily jailed as spies. Now Moscow wanted the Vatican discredited by its own priests, on its home territory, as a bastion of Nazism.

Pacelli, by then Pope Pius XII, was selected as the KGB’s main target, its incarnation of evil, because he had departed this world in 1958. “Dead men cannot defend themselves” was the KGB’s latest slogan. Moscow had just gotten a black eye for framing and imprisoning a living Vatican prelate, József Cardinal Mindszenty, the primate of Hungary, in 1948. During the 1956 Hungarian Revolution he had escaped from jail and found asylum in the US Embassy in Budapest, where he began writing his memoirs. As the details of how he had been framed became known to Western journalists, he was widely seen as a saintly hero and martyr.

Because Pius XII had served as the papal Nuncio in Munich and Berlin when the Nazis were beginning their bid for power, the KGB wanted to depict him as an anti-Semite who had encouraged Hitler’s Holocaust. The hitch was that the operation was not to give the least hint of Soviet bloc involvement. The whole dirty job had to be carried out by Western hands, using evidence from the Vatican itself. That would correct another mistake made in the case of Mindszenty, who had been framed with counterfeit Soviet and Hungarian documents. (On February 6, 1949, just days before Mindszenty’s trial ended, Hanna Sulner, the Hungarian handwriting expert who had fabricated the “evidence” used to frame the cardinal, escaped to Vienna and displayed microfilms of the “documents” on which the show trial was founded. Hanna demonstrated, in an excruciatingly detailed testimony, that all were forged documents, “some ostensibly in the cardinal’s hand, others bearing his supposed signature,” produced by her.)

To avoid another Mindszenty catastrophe, the KGB needed some original Vatican documents, even ones only remotely connected with Pius XII, which its *dezinformatsiya* experts could slightly modify and project in the “proper light” to prove the Pope’s “true colors.” The difficulty was that the KGB had no access to the Vatican archives, and that was where my DIE, the Romanian foreign intelligence service, came in. The new chief of the Soviet foreign intelligence service, General Aleksandr Sakharovsky, had created the DIE in 1949 and had until recently been our chief Soviet adviser; he knew that the DIE was in an excellent position to contact the Vatican and obtain approval to search its archives. In 1959, when I had been assigned to West Germany in the cover position as deputy chief of the Romanian Mission, I had conducted a “spy swap” under which two DIE officers (Colonel Gheorghe Horobet and Major Nicolae Ciuciulin), who had been caught red-handed in West Germany, had been exchanged for Roman Catholic bishop Augustin Pacha, who had been jailed by the KGB on a spurious charge of espionage and was finally returned to the Vatican via West Germany.

Infiltrating the Vatican

“Seat-12” was the code name given to this operation against Pius XII, and I became its Romanian point man. To facilitate my job, Sakharovsky had authorized me to (falsely) inform the Vatican that Romania was ready to restore its broken relations with the Holy See, in exchange for access to its archives and a one-billion-dollar, interest-free loan for 25 years. (Romania’s relations with the Vatican had been severed in 1951, when Moscow accused the Vatican’s *nunciatura* in Romania of being an undercover CIA front and closed its offices. The *nunciatura* buildings in Bucharest had been turned over to the DIE, and now housed a foreign language school.) The access to the Papal archives, I was to tell the Vatican, was needed in order to find historical roots that would help the Romanian government publicly justify its change of heart toward the Holy See. The billion (no, that is not a typographical error), I was told, had been introduced into the game to

make Romania's alleged turnabout more plausible. "If there's one thing those monks understand, it's money," Sakharovsky remarked.

My earlier involvement in the exchange of Bishop Pacha for the two DIE officers did indeed open doors for me. A month after receiving the KGB's instructions, I had my first contact with a Vatican representative. For secrecy reasons that meeting—and most of the ones that followed—took place at a hotel in Geneva, Switzerland. There I was introduced to an "influential member of the diplomatic corps" who, I was told, had begun his career working in the Vatican archives. His name was Agostino Casaroli, and I would soon learn that he was truly influential. On the spot this monsignor gave me access to the Vatican archives, and soon three young DIE undercover officers posing as Romanian priests were digging around in the papal archives. Casaroli also agreed "in principle" to Bucharest's demand for the interest free loan, but he said the Vatican wished to place certain conditions on it. (Up until 1978, when I left Romania for good, I was still negotiating for that loan, which had gone down to \$200 million.)

During 1960–62, the DIE succeeded in pilfering hundreds of documents connected in any way with Pope Pius XII out of the Vatican Archives and the Apostolic Library. Everything was immediately sent to the KGB via special courier. In actual fact, no incriminating material against the pontiff ever turned up in all those secretly photographed documents. Mostly they were copies of personal letters and transcripts of meetings and speeches, all couched in the routine kind of diplomatic language one would expect to find. Nevertheless, the KGB kept asking for more documents. And we sent more.

The KGB Produces a Play

In 1963, General Ivan Agayants, the famous chief of the KGB's disinformation department, landed in Bucharest to thank us for our help. He told us that "Seat-12" had materialized into a powerful play attacking Pope Pius XII, entitled *The Deputy*, an oblique reference to the Pope as Christ's representative on earth. Agayants took credit for the outline of the play, and he told us that it had voluminous appendices of background documents put together by his experts with help from the documents we had purloined from the Vatican. Agayants also told us that *The Deputy's* producer, Erwin Piscator, was a devoted Communist who had a longstanding relationship with Moscow. In 1929 he had founded the Proletarian Theater in Berlin, then sought political asylum in the Soviet Union when Hitler came to power, and a few years later had "emigrated" to the United States. In 1962 Piscator had returned to West Berlin to produce *The Deputy*.

Throughout my years in Romania, I always took my KGB bosses with a grain of salt, because they used to juggle the facts around so as to make Soviet intelligence the mother and father of everything. But I had reason to believe Agayants's self-serving claim. He was a living legend in the field of *dezinformatsiya*. In 1943, as the *rezident* in Iran, Agayants launched the disinformation report that Hitler had set up a special team to kidnap President Franklin Roosevelt from the American Embassy in Tehran during the Allied Summit to be held there. As a result, Roosevelt agreed to be headquartered in a villa within the "safety" of the Soviet Embassy compound, which was guarded by a large military unit. All the Soviet personnel assigned to that villa were undercover intelligence officers who spoke English, but, with few exceptions, they kept that a secret so as to be able to eavesdrop. Even given the limited technical capabilities of that day, Agayants was able to provide Stalin with hourly monitoring reports on the American and British guests. That helped Stalin obtain Roosevelt's tacit agreement to let him retain the Baltic countries and the rest of the territories occupied by the Soviet Union in 1939–40. Agayants was also credited with having induced Roosevelt to use the familiar "Uncle Joe" for Stalin at that summit. According to what

Sakharovsky told us, Stalin was more elated over that than he was even over his territorial gains. “The cripple’s mine!” he reportedly exulted.

Just a year before *The Deputy* was launched, Agayants had pulled off another masterful coup. He fabricated out of whole cloth a manuscript designed to persuade the West that, deep down, the Kremlin thought highly of the Jews; this was published in Western Europe, to great popular success, as a book entitled *Notes for a Journal*. The manuscript was attributed to Maxim Litvinov, né Meir Walach, the former Soviet commissar for foreign affairs, who had been fired in 1939 when Stalin purged his diplomatic apparatus of Jews in preparation for signing his “non-aggression” pact with Hitler. (The Stalin-Hitler Non-Aggression Pact was signed on August 23, 1939, in Moscow. It had a secret Protocol that partitioned Poland between the two signatories and gave the Soviets a free hand in Estonia, Latvia, Finland, Bessarabia, and Northern Bukovina.) This Agayants book was so flawlessly counterfeited that Britain’s most prominent historian on Soviet Russia, Edward Hallet Carr, was totally convinced of its authenticity and in fact wrote an introduction for it. (Carr had authored a ten-volume *History of Soviet Russia*.)

The Deputy saw the light in 1963 as the work of an unknown West German named Rolf Hochhuth, under the title *Der Stellvertreter. Ein christliches Trauerspiel* (*The Deputy, a Christian Tragedy*). Its central thesis was that Pius XII had supported Hitler and encouraged him to go ahead with the Jewish Holocaust. It immediately ignited a huge controversy around Pius XII, who was depicted as a cold, heartless man more concerned about Vatican properties than about the fate of Hitler’s victims. The original text presents an eight-hour play, backed by some 40 to 80 pages (depending on the edition) of what Hochhuth called “historical documentation.” In a newspaper article published in Germany in 1963, Hochhuth defends his portrayal of Pius XII, saying: “The facts are there—forty crowded pages of documentation in the appendix to my play.” In a radio interview given in New York in 1964, when *The Deputy* opened there, Hochhuth said, “I considered it necessary to add to the play a historical appendix, fifty to eighty pages (depending on the size of the print).” In the original edition, the appendix is entitled “*Historische Streiflichter*” (historical sidelights). *The Deputy* has been translated into some 20 languages, drastically cut and with the appendix usually omitted.

Before writing *The Deputy*, Hochhuth, who did not have a high school diploma (*Abitur*), was working in various inconspicuous capacities for the Bertelsmann publishing house. In interviews he claimed that in 1959 he took a leave of absence from his job and went to Rome, where he spent three months talking to people and then writing the first draft of the play, and where he posed “a series of questions” to one bishop whose name he refused to reveal. Hardly likely! At about that same time I used to visit the Vatican fairly regularly as an accredited messenger from a head of state, and I was never able to get any talkative bishop off into a corner with me—and it was not for lack of trying. The DIE illegal officers we infiltrated into the Vatican also encountered almost insurmountable difficulties in penetrating the Vatican secret archives, even though they had airtight cover as priests.

During my old days in the DIE, when I would ask my personnel chief, General Nicolae Ceausescu (the dictator’s brother), to give me a rundown of the file on some subordinate, he would always ask me, “For promotion or demotion?” During its first ten years of life, *The Deputy* leaned toward the Pope’s demotion. It generated a flurry of books and articles, some accusing and some defending the pontiff. Some went so far as to lay the blame for the Auschwitz atrocities on the Pope’s shoulders, some meticulously tore Hochhuth’s arguments to shreds, but all contributed to the huge attention this rather stilted play received in its day. Today, many people who have never heard of *The Deputy* are sincerely convinced that Pius XII was a cold and evil man who hated the Jews and helped Hitler do away with them. As KGB chairman Yury Andropov, the unparalleled master of Soviet deception, used to tell me, people are more ready to believe smut than holiness.

Falsehoods Undermined

Toward the mid-1970s, *The Deputy* started running out of steam. In 1974 Andropov conceded to us that, had we known then what we know today, we would never have gone after Pope Pius XII. What now made the difference was newly released information showing that Hitler, far from being friendly with Pius XII, had in fact been plotting against him.

Just a few days before Andropov's admission, the former supreme commander of the German SS (*Schutzstaffel*) squadron in Italy during World War II, General Friedrich Otto Wolff, had been released from jail and confessed that in 1943 Hitler had ordered him to abduct Pope Pius XII from the Vatican. That order had been so hush-hush that it never turned up after the war in any Nazi archive. Nor had it come out at any of the many debriefings of Gestapo and SS officers conducted by the victorious Allies. In his confession Wolff claimed that he had replied to Hitler that his order would take six weeks to carry out. Hitler, who blamed the Pope for the overthrow of Italian dictator Benito Mussolini, wanted it done immediately. Eventually Wolff persuaded Hitler that there would be a great negative response if the plan were implemented, and the Führer dropped it.

It was also during 1974 that Cardinal Mindszenty published his book *Memoirs*, which describes in agonizing detail how he was framed in Communist Hungary. On the evidence of fabricated documents, he was charged with "treason, misuse of foreign currency, and conspiracy," offenses "all punishable by death or life imprisonment." He also describes how his falsified "confession" then took on a life of its own. "It seemed to me that anyone should at once have recognized this document as a crude forgery, since it is the product of a bungling, uncultivated mind," the cardinal writes. "But when I subsequently went through foreign books, newspapers, and magazines that dealt with my case and commented on my 'confession,' I realized that the public must have concluded that the 'confession' had actually been composed by me, although in a semiconscious state and under the influence of brainwashing . . . (T)hat the police would have published a document they had themselves manufactured seemed altogether too brazen to be believed." Furthermore, Hanna Sulner, the Hungarian handwriting expert used to frame the cardinal, who had escaped to Vienna, confirmed that she had forged Mindszenty's "confession."

A few years later, Pope John Paul II started the process of sanctifying Pius XII, and witnesses from all over the world have compellingly proved that Pius XII was an enemy, not a friend, of Hitler. Israel Zolli, the Chief Rabbi of Rome between 1943 and 44, when Hitler took over that city, devoted an entire chapter of his memoirs to praising the leadership of Pius XII. "The Holy Father sent by hand a letter to the bishops instructing them to lift the enclosure from convents and monasteries, I know of one convent where the Sisters slept in the basement, giving up their beds to Jewish refugees." so that they could become refugees for the Jews.

On July 25, 1944, Zolli was received by Pope Pius XII. Notes taken by Vatican secretary of state Giovanni Battista Montini (who would become Pope Paul VI) show that Rabbi Zolli thanked the Holy Father for all he had done to save the Jewish community of Rome—and his thanks were transmitted over the radio. On February 13, 1945, Rabbi Zolli was baptized by Rome's auxiliary bishop Luigi Traglia in the Church of Santa Maria degli Angeli. In gratitude to Pius XII, Zolli took the Christian name of Eugenio (the Pope's name). A year later Zolli's wife and daughter were also baptized.

David G. Dalin, in *The Myth of Hitler's Pope: How Pope Pius XII Rescued Jews from the Nazis*, published a few months ago, has compiled further overwhelming proof of Eugenio Pacelli's friendship for the Jews beginning long before he became Pope. At the start of World War II, Pope Pius XII's first encyclical was so anti-Hitler that the Royal Air Force and the French air force dropped 88,000 copies of it over Germany.

Over the past 16 years, the freedom of religion has been restored in Russia, and a new generation has been struggling to develop a new national identity. We can only hope that President Vladimir Putin will see fit to open the KGB archives and set forth on the table, for all to see, how the Communists maligned one of the most important Popes of the last century.

– Lt. Gen. Ion Mihai Pacepa is the highest-ranking intelligence officer ever to have defected from the former Soviet bloc. His book *Red Horizons* has been republished in twenty-seven countries.

Reported on February 11, 1945 in L'Osservatore Romano: Moscow Radio accuses the Holy See of being a Fascist/Nazi sympathizer. This further sustains General Pacepa's accusation of the Soviet attempt to accuse Pius XII of being "Hitler's Pope" as early as 1945. This accusation initially collapsed because there were still too many people alive who had lived through the war years and knew this was a lie. The Soviets tried again with the next generation, using Operation "Seat 12." This time, the propaganda worked.

News articles reveal the seeds of the Soviets' anti-Catholic, anti-Pius campaign:

The New York Times
MARCH 1, 1946

PRAVDA ALLEGES PIUS-HITLER PACT

Says Missionaries Followed
Troops in Russia, Vatican
Remains Pro-Nazi

MOSCOW, Feb. 28 (AP)—Charges that the Vatican followed a "pro Fascist and pro-Nazi" policy during the war were reiterated today in Pravda, while the international observer for *Investia* continued at

The New York Times
OCTOBER 21, 1958

CARDINALS IRKED BY SOVIET CHARGE

Criticism of Pius XII, Plus
Suggestions on New Pope,
Scored in Vatican

By ARNALDO CORTESI
Special to The New York Times

ROME, Oct. 20.—The forty-nine Cardinals gathered in Rome for next Saturday's conclave were indignant tonight over a Soviet attempt to influence their choice of the next Pope.

The alleged attempt was made in a broadcast by the Moscow radio, entitled "Events in the Vatican" and beamed to Rome in Italian. The broadcast sought to develop the idea that

**THE PALESTINE
POST**
FEBRUARY 4, 1944

VATICAN DENIES SOVIET CHARGES

By ALDO FORTE
I.P. Correspondent

BERNE Thursday. — Usually well-informed sources in close contact with Catholic circles reveal that the Vatican is following with the utmost interest the new Soviet press attacks on the Holy See.

The charge that the Vatican has supported Fascism is described as unworthy of any denial, the more so since the Fascist press daily publishes accusations against the Pope and accuses the Vatican of always having been anti-Fascist.

It is recalled that for many years Fascist party newspapers, led by Forzaccetti's "Regime Fascista," devoted much space to a violent anti-clerical campaign which increased in bitterness of tone after the fall of Fascism.

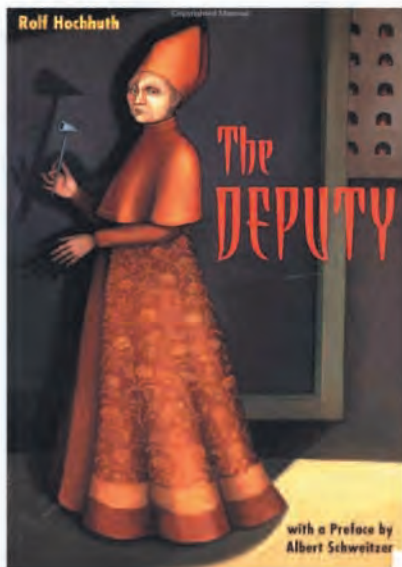
The New York Times
NOVEMBER 19, 1964

A Jesuit Denounces Nazi Data on Pius; Cautions 'Gullible'

Recently published Nazi documents alleging that the late Pope Pius XII had pro-Nazi sympathies have been described by a prominent Jesuit scholar

The 1963 play, *The Deputy* (*Der Stellvertreter* in Germany and *The Vicar* in the UK) written by Rolf Hochhuth, accused Pius XII of being anti-Semitic, caring only about Vatican assets, and a collaborator with Adolf Hitler.

This fictitious play was rewritten by Communist producer Erwin Piscator in a KGB disinformation plot called "Seat Twelve." The KGB goals were to destroy the reputation of the Catholic Church, Pope Pius XII, and to isolate the Jews from the Catholics worldwide. Translated into twenty languages and strategically performed worldwide, this fictitious play was planned and financed by the KGB against the Vatican, their arch-enemy. This is one of the most effective examples of character assassination in modern history. World renowned historian of WWII, Sir Martin Gilbert calls this play "well crafted fiction not at all based on historical evidence."



Pictured is author of *The Deputy*, Rolf Hochhuth (R) with his friend David Irving (L), an internationally known Holocaust denier.

The New York Times
JANUARY 11, 1964

HABIMAH REJECTS OFFER OF 'DEPUTY'

Israeli Theater Will Not Do Play About Pius XII Here

Special to The New York Times

TEL AVIV, Jan. 10—The Habimah Theater of Israel has scorned a proposal by the Little Theater of New York that it stage the controversial drama "The Deputy" in the United States.

The play, by Rolf Hochhuth criticizes Pope Pius XII for having been silent about the Nazi extermination of European Jews during World War II. Performances in European capitals have been protested, sometimes violently, by Roman Catholics.

The Little Theater is sponsoring Habimah's three-month American tour starting Feb. 10. Habimah will perform in Hebrew but narrators will explain the action in English.

The American sponsors proposed the inclusion of "The Deputy" in the repertory after Pope Paul VI criticized the play in Jerusalem Sunday night.

Bat Aml, a Habimah actress and a member of the theater's executive committee, said today that the American proposal had been simply shrugged off. She is coordinator for the American tour with Rephael Tornstein of the Little Theater.

She said it was questionable whether the play would be produced even in Israel.

Habimah has obtained Israeli rights for the play but there are differences of opinion in the company about whether it should be staged. Habimah is a cooperative of actors governed by an executive committee. The

The New York Times
DECEMBER 31, 1963

'The Deputy' Causes a Fight, In Paris Theater; 7 Hurt

PARIS, Dec. 30 (AP) — A fight broke out tonight in a theater here among spectators and actors, interrupting a performance of Rolf Hochhuth's controversial play, "The Deputy."

At least 7 persons were injured and about 30 were temporarily detained.

The German play, which depicts the late Pope Pius XII as refusing to rescue Jews from Nazi persecution, has been bitterly criticized by French Catholics.

For tonight's performance, a group of persons opposed to the play had accidently brought

The New York Times
FEBRUARY 13, 1963

Rabbi Tells Pope He Will Aid Defense of Pius Against Play

Special to The New York Times

ROME, Feb. 12—The Rev. Dr. William F. Rosenblum, rabbi-emeritus of Temple Israel in New York, said today that he had informed Pope Paul VI that he and other leaders of liberal Judaism would make an effort to tell "the true story" of the endeavors of Pope Pius

XII to help persecuted Jews during World War II.

Rabbi Rosenblum reported that he had explained to the Pontiff in an audience Saturday that the proposed campaign was intended as a reply to the play "The Deputy," by Rudolf Hochhuth, scheduled to open in New York Feb. 26.

The play accuses Pope Pius of having remained silent in the face of Hitler's mass murder of Jews.

The New York Times
JUNE 19, 1964

Audience Sobs at Premiere Of 'The Deputy' in Tel Aviv

TEL AVIV, Israel, June 18 (Reuters)—Quiet sobbing was heard in the audience when Rolf Hochhuth's play, "The Deputy," had its premiere here tonight. The audience in the Habimah Theater included survivors of death camps, leaders of a Jewish revolt in the Warsaw ghetto and several hundred who lost relatives under Nazi rule in Europe.

The audience gave no applause after the presentation of the play in a Hebrew version. The play criticizes the late Pope Pius XII for allegedly failing to help Jews.

Rolf Hochhuth sent a telegram to the Habimah to say how deeply touched he was by the fact that his play was to be produced in Israel.

—Published: February 13, 1964. Copyright © The New York Times

PIUS IS DEFENDED BY JEWISH LEADER

Study Denies Pope Failed to Aid Victims of Hitler

Special to The New York Times
 WASHINGTON, Nov. 30—A Jewish leader's defense of Pope Pius XII against charges that he did not try to prevent Hitler's extermination campaign against the Jews will be published here next week.

The analysis and rebuttal of the charges is by Dr. Joseph L. Lichten, director of the inter-cultural affairs department of the Anti-Defamation League of B'nai B'rith, a Jewish service organization.

The findings will be issued in (of Berlin) saying that Pius left it to bishops to decide whether to exercise restraint in public statements to avoid greater evil, and remarking that this was one of the reasons he himself restricted his utterances.

In Italy an immigrant-aid organization, on the Pope's instructions, helped about 25,000 Jews, Dr. Lichten says.

The Jewish leader also recounted wartime aid to Jews by Pope Pius and his representatives in Slovakia, Rumania, Hungary, the Netherlands, France and Germany.

The help given by the late Pope in hiding Jews fleeing from the Nazis, and in ministering to them, was "of inestimable value," Dr. Lichten says.

The controversy over Pope Pius's role was provoked by a play, "The Deputy," by Rolf Hochhuth, a West German Protestant. Its theme is what the playwright considers Pius's failure to intercede with the Hitler Government on behalf of Europe's Jews. The play is scheduled to open in New York on Feb. 1.

'Personal Sacrifices'

"The Pope sent out an order that religious buildings were to give refuge to Jews, even at the price of great personal sacrifice on the part of their occupants," Dr. Lichten says. "Thousands of Jews—between 4,000 and 7,000—were hidden, fed, clothed and bedded in 180 known places of refuge in Vatican City."

Some Jews, he says, found refuge in other parts of Italy, including the Pope's summer residence at Castel Gandolfo.

Dr. Lichten sums up the charge against Pope Pius as that he committed an unspeakable sin of omission by failing, out of political exigency, economic interest and personal ambition, to issue a formal condemnation of Nazi genocide.

The refutation of this charge, Dr. Lichten says, is that a formal statement would have provoked brutal retaliation and thwarted further Catholic action on behalf of Jews, and that the Pope actually did everything humanly possible to save lives and alleviate suffering.

A protest by bishops in the Netherlands, Dr. Lichten declares, led to deportations of more Jews and of Catholic priests and religious of Jewish descent.

He quotes a letter from the Pope to the late Konrad Cardinal

The Deputy—Where Does the Guilt Lie?

From: Witness from the Pulpit
 Rabbi Harold J. Saperstein
 March 20, 1964

that Jews were taken into Catholic institutions, that the Vatican paid out money to redeem Jews. But he passes this off as if it was piddling detail compared with the duty to speak out. And I feel that as Jews, we must not brush off so lightly the positive things the Pope did.

I speak here from personal experience. I came into Rome three days after its military liberation [by the American Armed Forces, on June 4, 1944]. I went immediately to see Rabbi Zolli, the chief Rabbi of Rome.² Some may suspect his word because he subsequently became a convert to Catholicism, and spent the rest of his life in the Vatican. But what he told me was corroborated by others in the Jewish community. "How did you survive?" I asked. "I was taken during the period of Nazi occupation into the Vatican itself, where many of us were given sanctuary." He went on to tell me how, when the Nazis came into Italy, they had demanded a ransom of 50 kilograms—110 pounds—of gold from the Jewish community, otherwise 300 Jews would be taken and deported. The Jews could raise among themselves only about 75 pounds. The Chief Rabbi went to the Pope and received from him 35 pounds of gold—worth between \$15,000 and \$20,000—to make up the remainder of the ransom.³

I drove into the Ghetto of Rome. People seeing the Star of David on my jeep crowded around me. "How did you survive?" I asked. "The Pope gave orders to the churches and the monasteries to take us in," they said, "and they did, and saved our lives." Later, after VE day, I came into Belgium and found there Fa-

2. Saperstein described his meeting with Zolli at length in a sermon entitled "Flight From Egypt," delivered on February 15, 1946 (one of his first sermons after returning to

Crimes Leading to 'The Investigation'

By JOHN ROSENBERG

IT began with Rolf Hochhuth's "The Deputy," a play which stirred passions on five continents because of its startling contention that Pope Pius XII shares in the guilt for the Nazi murder of six million Jews. As the first play of more than purely parochial interest and impact, "The

Deputy" helped extricate German theater from the aesthetic and intellectual doldrums in which it had been mired since the war's end. It has also inspired a wave of documentary plays that stick so closely to historic reality that some critics lament they are not drama at all but reportages for the stage.

German Play on Pius XII Approved for London Stage

Special to The New York Times
 LONDON, Aug. 27—The Royal Shakespeare Theater announced today that the Lord Chamberlain has given it permission to stage "The Representative," the controversial German play that shows the late Pope Pius XII taking an equivocal attitude toward the Nazi extermination of Jews.

DISPUTE OVER PIUS REOPENED BY BOOK

New Study of Church and Nazis Cites Pope's Role

By FOSTER HAILEY

A book is being published today that may sharpen the world controversy over whether the late Pope Pius XII failed his responsibilities when he did not denounce publicly the Nazis' extermination of six million Jews.

The book, Gunter Levy's "The Catholic Church and Nazi Germany," appears to support the thesis of the stage play, "The Deputy," which raised the charge. That is, that the Pope was willing to overlook the great moral issue involved in order to protect the special interests of the church.

Pope Pius Given Credit For Saving Jews' Lives

LONDON, Jan. 31 — The legend the Pope called to speak of the Anglo-Jewish Society here today credited Pope Pius XII with saving the lives of tens of thousands of Jews during World War II. Maurice Lelievre told an audience... "I would like to take this opportunity of thanking what Pope Pius told me when, just after the war ended, he requested the Catholic hierarchy to give shelter and sanctuary to the Jews at the height of the Nazi German persecution." "After denouncing anti-Semitism as a sin, he said that during the war, he had secretly requested the Catholic hierarchy to give shelter and sanctuary to Jews. Through this intervention, tens of thousands of Jews had in fact been saved."



DAILY NEWS BULLETIN

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UNITED AMERICAN JEWRY APPEALS TO U.S.A. AGAINST SOVIET ANTI-SEMITISM
 WASHINGTON, April 3, (JTA) — Powerful appeals to the people of the United States

Justice Goldberg also touched on the play "The Deputy." He said, "I am one who, having read the full text of Rolf Hochhuth's controversial play, 'The Deputy,' and who having lived through those terrible days, believe that the dramatist did not do justice to that great and good Pontiff, Pope Pius XII. Jews are and should be grateful for what the Pope and the Catholic Church did to rescue innocent Jewish victims of Nazi insanity and barbarism. But whatever one's views about the play's characterization of the Pope, all men of good will must agree with the ancient Biblical teaching echoed in the play, that we are indeed our brother's keeper, and that it is the duty of all men at all times and under all circumstances to speak out against the denial of human rights whenever and wherever such denial occurs. In matters of conscience, there can be no missing voices."

Ribicoff Calls on World Conscience, U.S. Senate to Speak Out Forcefully

Senator Ribicoff, in a lengthy address, reviewed the situation of the Jews in the Soviet

John Cornwell's 1999 book, *Hitler's Pope*, added to the negativity and subjective commentary, which advanced the change of international sentiment about Pope Pius XII. Below is an example of the provocative, negative methodology employed within this book.


On the right is the cover of *Hitler's Pope*. The photo itself was actually taken in 1927 at the birthday reception of President Von Hindenburg, of the Weimer Republic, *not* the Nazi regime. This photo was intentionally cropped and further altered to enflame emotions. Archbishop Pacelli left Germany in 1929 never to return. Cornwell's photo credit below clearly but erroneously states that this is Cardinal Pacelli, the future Pope Pius XII, leaving the Presidential palace in Berlin, March 1939. Pacelli was elected Pope on March 3, 1939.



Pacelli leaves a 1927 birthday reception for German President von Hindenburg. Pacelli left Germany in 1929, never to return again.



Cover photograph shows Cardinal Pacelli, the future Pope Pius XII, leaving the presidential palace in Berlin, March 1939 (photo © Keystone: Sygma, London.)
Author photograph: Jerry Bauer

 Penguin Books Ltd
Harmondsworth, Middlesex, England
www.penguin.com

HITLER'S POPE
THE SECRET HISTORY OF
PIUS XII **JOHN CORNWELL**

Actual acknowledgment of the cover photo

John Cornwell has recently retracted many of his statements.

Cornwell claimed that the Vatican assisted him with his research for *Hitler's Pope* both because of his professed desire to defend Pius XII and because of his 1989 book, *A Thief in the Night*, which he says was favorable to the Holy See. One reviewer of *A Thief in the Night* wrote:

Cornwell lets his private journalistic ambition sully his integrity as a writer of supposed history. This man has a clear agenda: vilify the Vatican in every possible way, cast aspersions on those who cannot defend themselves, and where possible make the Catholic Church generally and the Vatican "establishment" in particular look like a bunch of power hungry egomaniacs and a den of thieves.

This review was available on the Amazon.com website in late 1999. In 2008, Penguin Press released a new edition of *Hitler's Pope*. The only apparent change was a new preface in which Cornwell admitted that Pius was not a Nazi sympathizer, did not favor Hitler, and was not an anti-Semite. Cornwell also noted that he had qualified his criticism of Pius XII's handling of the roundup of Roman Jews in October 1943, and here he also acknowledged the reality of the threat of an invasion of the Vatican, which he had previously downplayed.

In the new edition, Cornwell still argues that Pacelli was "an ideal church leader" for Hitler to exploit. "I am not inclined to alter this view despite the many citations of Pacelli's alleged deeds of mercy toward Jews and others, or his private criticism of Hitler, or his cautious, even-handed reproaches against both the Axis and the Allied powers."

Cornwell now wants to focus on the early 1930s, when Secretary of State Pacelli "entered into a series of negotiations with Hitler, culminating in the Reich Concordat."

He also says that Pacelli's postwar claim to have "on various occasions" condemned the "fanatical anti-Semitism inflicted on the Hebrew people" is "a blatant lie." In the end, he reasserts that Pius XII was "a deeply flawed human being from whom Catholics, and our relations with other religions, can best profit by expressing our sincere regret."

— Courtesy of Prof. Ronald Rychlak

Excerpt from *Hitler, the War, and the Pope*

By Ronald Rychlak

Papal critics John Cornwell and Robert Katz have argued that the October 16, 1943, deportation did not sufficiently concern Pius XII. Part of the “evidence” they cited was a message sent from US official Harold Tittmann to the State Department regarding a meeting he had with Pius. The message was dated October 19, and reported not the Pope’s outrage at the Nazis roundup a few days earlier, but his concern that “Communist bands” might “commit violence in the city.” If things were actually as Cornwell and Katz reported them, Pius would indeed have appeared indifferent to this Nazi abuse of Jewish people. Such, however, was not the case.

The Vatican keeps precise records of audiences given by the Pope. The transcribed message to Washington from Harold Tittmann is dated October 19th, but this is a mistake. Vatican records show that the meeting between Pius and Tittmann took place on October 14th. In fact, *L’Osservatore Romano* of October 15, 1943, (below) reported on page one (top of the first column) that Tittmann was received by the Pope in a private audience on October 14, 1943. Apparently a handwritten “4” was misread as a “9” when the documents were typed. The Pope did not mention the roundup of Jews because it had not yet happened! His concern was that a group of Communists would commit a violent act and this would lead to serious repercussions. Of course, he proved to be exactly correct the following spring.

L'OSSERVATORE ROMANO

Venerdì 15 Ottobre 1943

GIORNA

ABBONAMENTI	Ann.	Trimestre	Quindecim.
CITTÀ DEL VATICANO e ITALIA L.	70	25	15
ESTERO - Europa (posta, giornaliera) »	105	35	42
ESTERO - Oltremare (postale, con mensile o bimestrale volta fissa) »	150	70	30

Un numero separato L. 0,30 - arretrato L. 0,50
CONTO CORRENTE POSTALE 1-10781

TARIFFE PUBBLICITÀ* (per ann. su una colonna): Pubblicità commes. L. 4; cronaca L. 7;
* ANNO OTTANTATREESIMO Venerdì 15 Ottobre

Nostre Informazioni

La Santità di Nostro Signore ha ricevuto in private udienze:
l'Ill.mo Signore Harold H. Tittmann,
Incaricato d'Affari degli Stati Uniti d'America;
il Colonnello D. Jose Maria Troncoso.

DOPO L'ENCICLICA

splendenti, sempre immovibili, la cui
serenità avrebbe evitato «forrendo il
ta», che «accumbi come sopra in
e stagi sopra stagi»; e avrebbe lui
«tanto alle solfora quanto ai stabi
«la vera onestà, l'incorruttilità giust
la generosa carità».

Esplorabile questo breccia colare
do innervare di quale palpante all
sua la amara lacerata, il cui argome
merale potrà essere appreso a talun
come lontani dal ferritolo ralschi
era l'umanità si dibatte. Ma e sul
poi recente, un solo istante, alle cui
onde col tumulto della balera
serie, in tutta impudenza, la formid
potabile» quanto innumere P. si

The Myth of *Hitler's Pope*: How Pope Pius XII Rescued Jews from the Nazis

by (Rabbi) David G. Dalin

This review appears in the July/August 2006 issue of the *American Spectator*.

By Sir Martin Gilbert on 8.18.06

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AS A HISTORIAN OF THE HOLOCAUST, I frequently receive requests from Jewish educators, seeking support for grant applications for their Holocaust programs. Almost all these applications include a sentence about how the new program will inform students that the Pope, and the Vatican, “did nothing” during the Holocaust to help Jews.

The most recent such portrayal reached me while I was writing this review. It is part of a proposal to a major Jewish philanthropic organization, and contains the sentence: “Also discusses the role of the Vatican and the rabidly anti-Semitic Pope Pius XII, who were privy to information regarding the heinous crimes being committed against the Jews, and their indifferent response.” That the Pope and the Vatican were either silent bystanders, or even active collaborators in Hitler’s diabolical plan—and “rabidly anti-Semitic,” as stated above—has become something of a truism in Jewish educational circles, and a powerful, emotional assertion made by American-Jewish writers, lecturers, and educators.

David G. Dalin, professor of history and political science at Ave Maria University, Naples, Florida—and an ordained rabbi—demonstrates in his recent book, *The Myth of Hitler's Pope*, that this is a false and distorted portrayal. He also shows its long pedigree, starting more than 40 years ago, in 1963, with Rolf Hochhuth’s play *The Deputy*. Although that play was fiction, it was widely regarded as based on fact in its strident assertion of the moral cowardice and silence of Eugenio Pacelli, who in 1939 became Pope as Pius XII.

Since Hochhuth’s play, this theme has become commonplace. John Cornwell, a Roman Catholic, in his book *Hitler's Pope* (1999) blamed Pius XII not only for silence, but for active collaboration with the Nazi regime. Jewish writers have understandably been shocked by the reiterated assertion of papal refusal to help Jews at their time of greatest need. Daniel Goldhagen’s book *A Moral Reckoning: The Role of the Catholic Church in the Holocaust and Its Unfulfilled Duty of Repair* (2002) portrays Pius XII as part of a wider Roman Catholic anti-Semitic tradition that permeated the Church’s teachings and was integral—in Goldhagen’s words—to the very “genesis of the Holocaust.”

Dalin takes issue with these critics of Pius XII. Building on earlier documented defenses of Pius XII, including Ronald J. Rychlak’s detailed study *Hitler, the War, and the Pope* (2000), he builds a powerful case for Pius XII, suggesting that the desire of Pope John Paul II to canonize Pius need not have been offensive—or insensitive—to Jews, as it was widely portrayed.

THE HISTORICAL RECORD is clear. There can be no minimizing the horrors of those manifestations of Christian anti-Semitism that were a curse in the story of Nazi-dominated Europe. The Polish villagers who murdered their neighbors in Jedwabne had been churchgoers all their lives. The Roman Catholic priests who, on many documented occasions, turned their flocks against the Jews throughout Eastern Europe were ordained in the rites of Rome. The Slovak leader, Father Jozef Tiso, who asked the Germans to deport his Jews to German-occupied Poland and to slave labor—and death—was an ordained priest. But, as I myself pointed out in my book *The Righteous: The Unsung Heroes of the Holocaust* (2003), there was another side

to this coin. In France, leaders of the Roman Catholic clergy were outspoken in their condemnation of the deportations. In Italy, churchmen across the whole spectrum of Roman Catholicism, including leading Jesuits, saved Jews from deportation.

Many hundreds of Polish priests and nuns are among more than 5,000 Catholic Poles who have been recognized by the state of Israel for their courage in saving Jews.

Where does this leave Pope Pius XII, the object of so much published hostility, and the main figure in Dalin's short but powerful book? Can Pius really merit the words of Israel's then Foreign Minister, Golda Meir (later Prime Minister of Israel), when she telegraphed to the Vatican on Pius's death in 1958: "When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the Pope was raised for the victims. The life of our times was enriched by a voice speaking out on the great moral truths above the tumult of daily conflict. We mourn a great servant of peace."

Those who were in charge of that Nazi terror during the war years held this same view during the war itself. After Pius XII delivered his Christmas message in December 1942, the Reich Security Main Office, the German government department in Berlin responsible for the deportation of the Jews, informed its representatives, who were in charge of encouraging local leaders to permit their Jews to be deported: "In a manner never known before, the Pope has repudiated the National Socialist New European Order . . . Here he is virtually accusing the German people of injustice to the Jews, and makes himself the mouthpiece of the Jewish war criminals."

This was stern condemnation by the Nazis of a man who is now condemned for the opposite failing. Yet nine months later, Pius XII was to upset the Nazis even more. After the German occupation of Rome and the northern part of Italy, when the SS determined to introduce the Final Solution in all areas of Italy under German military control, Pius and the Vatican took the lead in seeking to frustrate the deportation plan.

A MAIN OBJECT OF SS POLICY in Italy after the German occupation in 1943 was the deportation to Auschwitz of all Jews living in Rome. Margherita Marchione has told this story in *Consensus and Controversy: Defending Pope Pius XII* (2002). The roundup began without warning at eleven in the evening on October 15, 1943. Between then and one in the afternoon on October 16, one thousand of Rome's 6,000 Jews were arrested and taken to a deportation holding center, the Collegio Militare: their destination (although unknown at the time) was Auschwitz.

News of the start of the round-ups was brought personally to the Pope early on the morning of October 16 by an Italian Catholic princess, Enza Pignatelli Aragona Cortes, who had been alerted by a Jewish friend. Having received the princess early that morning, the Pope immediately instructed the Cardinal Secretary of State, Cardinal Maglione, to protest to the German ambassador to the Vatican, Ernst von Weizsäcker (a former German Deputy Foreign Minister).

Maglione did so that morning, making it clear to the ambassador that the deportation of Jews was offensive to the Pope. In urging Weizsäcker “to try to save these innocent people,” Maglione added: “It is sad for the Holy Father, sad beyond imagination, that here in Rome, under the very eyes of the Common Father, that so many people should suffer only because they belong to a specific race.”

Following Maglione’s appeal, Weizsäcker gave orders for a halt to the arrests.* To protect those who were thus still in their homes from a possible German reversal of the halt to the deportations, the Pope gave instructions for the Vatican to be opened to Rome’s Jews, and for the convents and monasteries of Rome to provide hiding places, or provide false identification papers.

As a result of this papal initiative, in Rome a larger percentage of the Jews were saved than in any other city then under German occupation. Of the 5,715 Roman Jews listed by the Germans for deportation, 4,715 were given shelter in more than 150 Catholic institutions in the city; of these, 477 were given sanctuary within the confines of the Vatican itself.

In reporting on the Maglione-Weizsäcker meeting to London two weeks later, the British ambassador noted: “Vatican intervention thus seems to have been effective in saving numbers of these unfortunate people.” Of the thousand deportees of October 16, only ten survived. The remaining four-fifths of Rome’s Jews were alive at liberation.

A footnote to these events: fifty-one years after Weizsäcker’s decisive intervention, his son Richard was the first President of the Federal Republic of Germany to visit Israel, and there to express his shame at what Germany had done to the Jews in the Nazi era.

AS THE GERMANS began deporting Jews from other parts of northern Italy, the Pope opened his summer estate at Castel Gandolfo to take in several thousand (women had their babies in the Pope’s apartment) and authorized monasteries throughout the German-occupied areas of Italy to do likewise. As a result, while the Germans managed to seize and deport a further 7,000 Italian Jews to their deaths, 35,000 survived the war—one of the highest ratios of those rescued of any country.

There was to be a further decisive papal rescue action after the German occupation of Hungary in March 1944. Under the leadership of the Pope’s senior representative in Budapest, the Papal Nuncio Angelo Rotta, the diplomats of eight neutral countries represented in the Hungarian capital—including the Swedish ambassador and his staff, prominent among them Per Anger and Raoul Wallenberg—organized a city-wide rescue scheme.

Under Rotta’s energetic lead, an “International Ghetto” was established in the northern section of the city,

in which more than 40 safe houses were established, marked by the Vatican emblem, and other national emblems. Into these safe houses—a series of tall, modern apartment buildings—25,000 Jews found refuge, and survived. Elsewhere in Budapest, Roman Catholic institutions hid several thousand more Jews in their cellars and attics.

The influence and authority of Pius XII was wide-ranging. In the port of Fiume, the Italian police chief, Giovanni Pallatucci—the nephew of an Italian bishop, Giuseppe Palatucci—together with his uncle, saved 5,000 Jews from deportation during the German occupation of the port. They did so by providing the Jews with false identity papers, enabling them to gain safety in the bishop’s diocese in southern Italy. For helping the Jews of Fiume, Giovanni Palatucci was arrested by the SS and sent to Dachau, where he was executed.

Pius XII took a direct part in sending money to support the Jewish refugees from Fiume. He also sent considerable sums of money to other rescuers of Jews in Italy, and to the French Capuchin monk, Father Pierre-Marie Benoit, from whose monastery in Marseille several thousand French Jews were smuggled across the borders of neutral Spain and Switzerland.

AMONG THE LEADING ROMAN Catholic clergymen who helped save Jews was Archbishop Giovanni Montini, the future Pope Paul VI. When the government of Israel asked him, in 1955, to accept an award for his rescue work during the Holocaust, Montini replied: “All I did was my duty. And besides I only acted upon orders from the Holy Father.”

When the deportation of 80,000 Jews from Slovakia to Auschwitz began in March 1942, Pius authorized formal written protests by both the Vatican secretary of state and the papal representative in the Slovak capital, Bratislava.

When a second round of deportations began in Slovakia the following spring, Pius wrote a letter of protest to the Slovak government. Dated April 7, 1943, it was outspoken and unambiguous. “The Holy See has always entertained the firm hope,” Pius wrote, that the Slovak government “would never proceed with the forcible removal of persons belonging to the Jewish race. It is, therefore, with great pain that the Holy See has learned of the continued transfers of such a nature from the territory of the republic.”

That pain was “aggravated further,” the Pope wrote in this same letter, since it appeared “that the Slovak Government intends to proceed with the total removal of the Jewish residents of Slovakia, not even sparing women and children. The Holy See would fail in its Divine Mandate if it did not deplore these measures, which gravely damage man in his natural right, mainly for the reason that these people belong to a certain race.”

Six times the Pope appealed to the Slovak leader—the Catholic priest Father Tiso—to halt the deportations. After the sixth appeal, on April 7, 1943, the remaining planned deportations were halted.

On April 8, 1943, the day after his final protest to Father Tiso, Pius XII instructed the Vatican's representative in the Bulgarian capital, Sofia, to take "all necessary steps" to support those Bulgarian Jews facing immediate deportation. From Istanbul, Cardinal Angelo Roncalli (later Pope John XXIII), a former Papal Nuncio in Bulgaria, and godfather to the king's sons, added his voice to that of Pius XII, urging the King of Bulgaria not to deport the Jews of his kingdom. Roncalli also signed transit visas for Palestine for several thousand Slovak Jewish refugees.

On learning of the plight of Jews in concentration camps in Romanian-occupied Transnistria, Angelo Roncalli contacted Pius XII, who interceded at once with the Romanian authorities, and authorized the dispatch of money to those in the camps. When, in 1957, the Israeli government sought to thank Cardinal Roncalli for his help, the Cardinal replied: "In all those painful matters I referred to the Holy See and afterwards I simply carried out the Pope's orders: first and foremost to save human lives."

Such is the historical record. It explains why Rabbi Dalin is so disturbed by the continuing assertions that Pius XII did nothing to help Jews, was an anti-Semite, and effectively acted as "*Hitler's Pope*."

AN IMPORTANT ASPECT OF THIS BOOK is the carefully constructed background to Pius XII's attitude to the Jews, going back to his early days as a young Vatican official. Indeed, from his schooldays, Eugenio Pacelli—as he then was—was friends with a Jewish student, Guido Mendes, later a distinguished Roman physician. As a result of this friendship, Pacelli was the first Pope to have shared a Sabbath dinner in his youth at a Jewish home. In 1915, then aged 39, he helped draft Pope Benedict XV's powerful papal denunciation of anti-Semitism in Poland, which insisted that the Christian law to love one another "must be observed and respected in the case of the children of Israel."

In 1919, as Papal Nuncio in Munich, Pacelli defended the Church against the ferocious onslaught of Communism, then—as in Russia two years earlier—spearheaded by individual Jews who had long since abandoned their religious faith. But anti-Communism did not make him pro-Nazi or anti-Semitic, as his critics claim. In May 1922, Pacelli warned the Jewish politician Walter Rathenau of an assassination plot by German anti-Semites. A month later, Rathenau was murdered. In November 1923, five days after Hitler's failed attempt to seize power in Munich, Pacelli wrote critically to the Vatican about the Nazi movement, and noted with approval the public defense of Munich's Jews by the city's Catholic archbishop.

In 1933, while serving as Cardinal Secretary of State—the Vatican's Foreign Minister—Pacelli negotiated the "Reich Concordat" with Hitler's Germany, determined to protect German Catholics from the anti-religious policies of the new regime. Dalin makes a convincing argument in favor of the Concordat as a protective measure, stressing that it was not a moral endorsement of Nazism. Indeed, from the outset of the anti-Jewish persecutions in Germany, Pacelli opposed them.

On April 4, 1933, three days after the one-day boycott of Jewish shops, Pacelli instructed the Papal Nuncio in Berlin to warn the regime against the persecution of German Jews, asking the Nuncio to become actively involved on behalf of the Jews. Four months later he twice expressed to the British ambassador to the Vatican his “disgust and abhorrence” at the Nazi regime. The ambassador reported to the Foreign Office in London—on August 19, 1933—that Pacelli “deplored the action of the German Government at home” including “their persecution of Jews.”

In 1936 Pacelli visited the United States. One result of his mission, Dalin notes, was that, at President Roosevelt’s personal request, he prevailed upon Father Charles Coughlin, the “radio priest,” to end his anti-New Deal—and also anti-Semitic—broadcasts. While willing to meet Roosevelt, Pacelli never met Hitler. When, in a much-heralded gesture of friendship, Hitler visited Mussolini in Rome in 1938, Pacelli deliberately absented himself from the city, together with Pope Pius XI.

While Secretary of State, Pacelli made an astonishing 55 protests against Nazi policies, including, repeatedly, the “ideology of race.” In 1938 Pacelli publicly endorsed and repeated the words of Pius XI, that “it is impossible for a Christian to take part in anti-Semitism. Anti-Semitism is inadmissible; spiritually we are all Semites.”

So outspoken were Pacelli’s criticisms that Hitler’s regime lobbied against him, trying to prevent his becoming the successor to Pius XI. When he did become Pope, as Pius XII, in March 1939, Nazi Germany was the only government not to send a representative to his coronation.

IMMEDIATELY UPON BECOMING POPE, Pius XII responded to Mussolini’s anti-Jewish legislation by appointing several Jewish scholars who had been dismissed from the university to positions inside the Vatican. Among them was the distinguished Jewish cartographer, Roberto Almagia, a professor at the University of Rome since 1915. On the day after his dismissal, Almagia was appointed director of the geography section of the Vatican library. While working there he completed an exceptional four-volume study of the Vatican’s cartographic holdings.

Another dismissed Jewish scholar, Professor Giorgio Levi della Vida, a world authority on Islam, was also given a job in the Vatican library, cataloguing the Arabic manuscripts.

In his first encyclical as Pope, Pius XII specifically rejected Nazism and expressly mentioned the Jews, noting that in the Catholic Church there is “neither Gentile nor Jew, circumcision nor uncircumcision.” The head of the Gestapo, Heinrich Mueller, commented that the encyclical was “directed exclusively against Germany.” So outspoken was it that the Royal Air Force and the French air force dropped 88,000 copies of it over Germany.

One strong piece of evidence that Dalin produces against the concept of “Hitler’s Pope” is the audience

granted by Pius XII in March 1940 to the German Foreign Minister, Joachim von Ribbentrop, the only senior Nazi official to visit the Vatican during his Papacy. After Ribbentrop rebuked the Pope for “siding” with the Allies, the Pope responded by reading from a long list of German atrocities and religious persecution against Christians and Jews, in Germany, and in Poland, which Germany had occupied six months earlier.

The *New York Times*, under the headline “Jews’ Right Defended,” wrote on March 14, 1940: “The Pontiff, in the burning words he spoke to Herr Ribbentrop about religious persecution, also came to the defense of the Jews in Germany and Poland.”

DALIN DRAWS ATTENTION in this book to the man whom he regards as the missing personality in the story: Hajj Amin al-Husseini, the Mufti of Jerusalem, a position of influence in the Muslim world to which Hajj Amin had been appointed by the British in 1922. This senior Muslim prelate met Hitler several times during the war, called openly for the destruction of European Jewry, and intervened with Hitler to prevent rescue efforts.

Having been given an office in wartime Berlin, Hajj Amin mobilized political and military support for the Nazi regime. Traveling to German-occupied Yugoslavia, he helped raise a Muslim Waffen SS company, which turned its savage attentions against both Jews and Serbian Christians. In one of his many broadcasts from Germany to the Middle East, Hajj Amin said of the Jews: “They cannot mix with other nations but live, as parasites among the nations, suck out their blood, embezzle their property, corrupt their morals . . .” Hitler found the Mufti a useful tool.

In answer to Daniel Goldhagen’s charge that the Roman Catholic Church remains a danger to the Jews today, Dalin writes: “It is radical Islam—Hitler’s overt ally in World War II—not the Catholic Church, that threatens Jews today.”

In his book *Hitler’s Pope*, John Cornwell calls Pius XII the “most dangerous” cleric in modern history. Dalin feels that the Mufti is the one who deserves this title. As Dalin writes: “Hitler’s Mufti is truth. Hitler’s Pope is myth.”

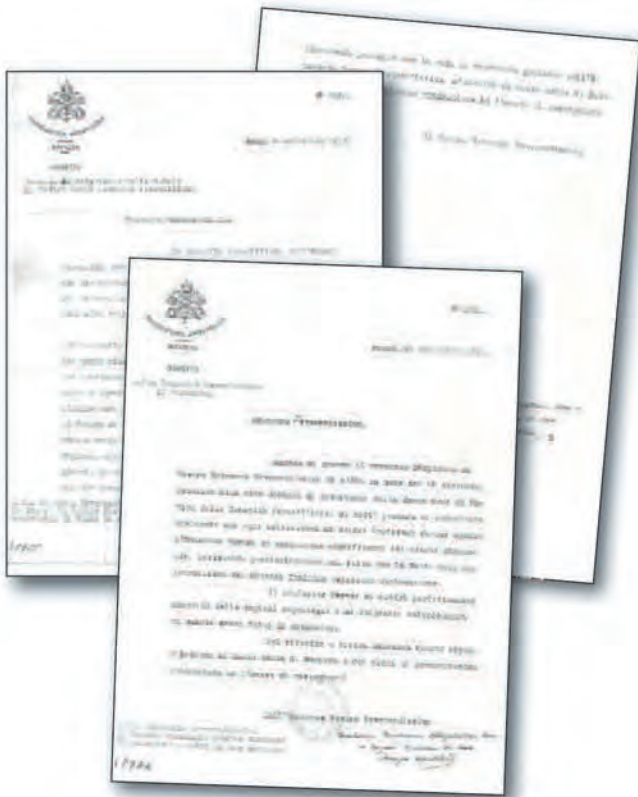
Professor Dalin’s book is an essential contribution to our understanding of the reality of Pope Pius XII’s support for Jews at their time of greatest danger. Hopefully, his account will replace the divisively harmful version of papal neglect, and even collaboration, that has held the field for far too long.

Sir Martin Gilbert is Winston Churchill’s official biographer and the author of ten books on the Holocaust. His latest book, *Kristallnacht: Prelude to Destruction*, was published in June by HarperCollins.

** Since the time of the writing of this book and this review, new information has come to light with regard to the actions that ended the arrest of the Roman Jews on October 16, 1943. It was not Von Weizsäcker who stopped the arrest, rather the further efforts of Pope Pius XII through his close friend and confidant, Superior General of the Salvatorians in Rome, Fr. Pancratius Pfeiffer. Father Pfeiffer appealed to the city commander of Rome, General Rainer Stabel, to stop the arrests. He acted because of the threat Pope Pius had made to publicly condemn these actions, which would have potentially sparked the Pope's arrest. General Stabel called Heinrich Himmler, and with a military threat, the arrests stopped at 2:00 p.m. on the day they had begun.*

<http://spectator.org/archives/2006/08/18/hitlers-Pope/print>

In *Hitler's Pope*, John Cornwell offered that Archbishop Eugenio Pacelli, Nuncio to Germany, allegedly refused to help the Chief Rabbi of Munich obtain the Palms needed to celebrate the Jewish holiday of Succoth in 1917 as proof of his anti-Semitism.



Wikipedia states

Hitler's Pope by John Cornwell

Pacelli's alleged anti-Semitism

Cornwell alleged that, from at least his early 40s onward, Pacelli had anti-Semitic tendencies. He traced the earliest manifestation of these anti-Semitic tendencies to an incident in 1917 in which Pacelli refused to help facilitate the exportation of palm fronds from Italy to be used by German Jews in Munich to celebrate the festival of Tabernacles. Cornwell argued that, although this incident was "small in itself", it "betrays subsequent claims that Pacelli had a great love of the Jewish religion and was always motivated by its best interests."

Cornwell claimed that he had uncovered a "time bomb" letter that had been lying in the Vatican archives since 1919. Cornwell characterized this letter as an example of Pacelli's "stereotypical anti-Semitic contempt."⁶¹

FACT

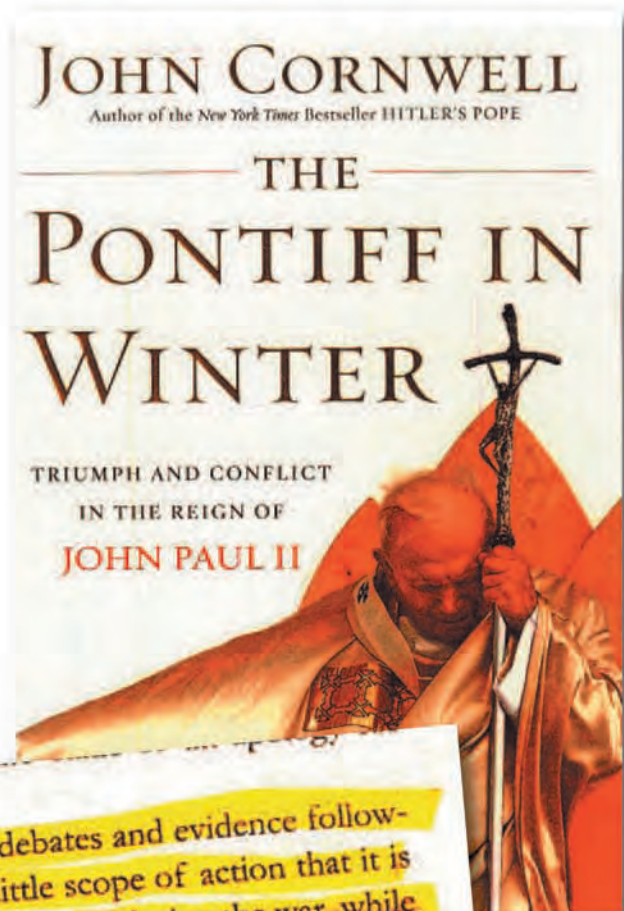
Since John Cornwell does not speak Italian he apparently never saw the actual letter we discovered where Pacelli tried to no avail to help the Chief Rabbi of Germany get the palms for Succoth. The Vatican had no diplomatic relations with Italy and was therefore powerless. However, when in the same year Nachum Sokolov met with Pacelli to ask for his intervention to prevent the Ottoman Turks from massacring the Jews of Palestine, as they did to the Armenians, he acted swiftly through his diplomatic channels to get a German promise to protect the Jews even with the use of arms.]

Documents indicate that Archbishop Eugenio Pacelli did indeed passionately try to intervene on behalf of the Jewish community and Rabbi Werner, Chief Rabbi of Munich to try to gain release of the palms. His efforts were unsuccessful.

At times, Pacelli's expression of old and new diplomatic tactics seemed to be in conflict. In March 1939, for instance, Pacelli wrote to Hitler in response to a telegram of congratulations from the Führer, on the occasion of Pacelli's elevation to the papal throne. Using open diplomacy and writing with standard statesmanlike largesse, Pius's flowery prose gave to author John Cornwell the impression, as he relates in *Hitler's Pope*, that Pius was genuinely affirming Hitler and his regime. But the recently discovered Pacelli report suggests that nearly a year before he became Pope, and well before he wrote to Hitler, Pacelli employed private diplomacy to make clear to the Allied leadership his intense disdain of the Nazis.

Author John Cornwell retracts his position taken in *Hitler's Pope* in reaction to evidence and debates following the publication of his book.

Cornwell now acknowledges the enormous pressure on the Pope under the heel of Mussolini, and later under German occupation.



Pius XII.

I would now argue, in light of the debates and evidence following *Hitler's Pope*, that Pius XII had so little scope of action that it is impossible to judge the motives for his silence during the war, while Rome was under the heel of Mussolini and later occupied by the Germans. He left no private diaries or correspondence with clues as to what was going on in his heart. But even if his prevarications and

Author of *Hitler's Pope*, John Cornwell, recants his statements and opinion on Pope Pius XII.

—Prof. Ronald Rychlak

In his 2004 book, *The Pontiff in Winter*, John Cornwell admitted that *Hitler's Pope* lacked balance. He reported that “in the light of the debates and evidence following *Hitler's Pope*,” Pope Pius XII “had so little scope of action” that it is impossible to judge his motives “while Rome was under the heel of Mussolini and later occupied by the Germans.”[i]

The *Economist* reported that Cornwell was “chastened” by the experience. In an article from the *Catholic World Herald*, titled “I’ve Never Accused Pius of Being a Nazi,” Cornwell said: “A lot of people have misunderstood the book, and possibly it’s my fault—the title could so easily be misunderstood.”[ii]

He went on to explain: “I’ve changed my mind about the extent to which one could call in question Pius XII’s motives and conscience over his silence.” [iii]

He continued: “I’ve never accused him of being a wicked man, a Nazi or anything like that.” [iv]

Cornwell remained critical of the centralization of power in the church, and he said that Pius should have explained himself better after the war, but he essentially recanted his attack on Pius XII’s motives.

In 2008, Penguin Press released a new edition of *Hitler's Pope*. The only apparent change was a new preface in which Cornwell admitted that Pius was not a Nazi sympathizer, did not favor Hitler, and was not an anti-Semite. Cornwell also noted that he had qualified his criticism of Pius XII’s handling of the roundup of Roman Jews in October 1943, and here he also acknowledged the reality of the threat of an invasion of the Vatican, which he had previously downplayed.[i]

In the new edition, Cornwell still argues that Pacelli was “an ideal church leader” for Hitler to exploit. “I am not inclined to alter this view despite the many citations of Pacelli’s alleged deeds of mercy toward Jews and others, or his private criticism of Hitler, or his cautious, even-handed reproaches against both the Axis and the Allied powers.” Cornwell now wants to focus on the early 1930s, when Secretary of State Pacelli “entered into a series of negotiations with Hitler, culminating in the Reich Concordat.”[ii]

He also says that Pacelli’s postwar claim to have “on various occasions” condemned the “fanatical anti-Semitism inflicted on the Hitler people” is “a blatant lie.” In the end, he reasserts that Pius XII was “a deeply flawed human being from whom Catholics, and our relations with other religions, can best profit by expressing our sincere regret.”

References:

- [i] See Exonerated, *National Catholic Register*, Jan. 23–29, 2005, page 1 (“the author most responsible for spreading the *Hitler’s Pope* myth admits he was wrong”); John Conway, Book Review: Gerard Noel, Pius XII: The Hound of Hitler, *XV Association of Contemporary Church Historians Newsletter*, March 2003 (*Hitler’s Pope* . . . has by now been largely discredited, as Cornwell himself has acknowledged.”) Cornwell still faults Pius for not being more outspoken following the end of the war. For more discussion of that charge, see cross reference.
- [ii] “I’ve never accused Pius of Being a Nazi,” *The Catholic World Herald*, July 27, 2007.
- [iii] Id.
- [iv] Id.

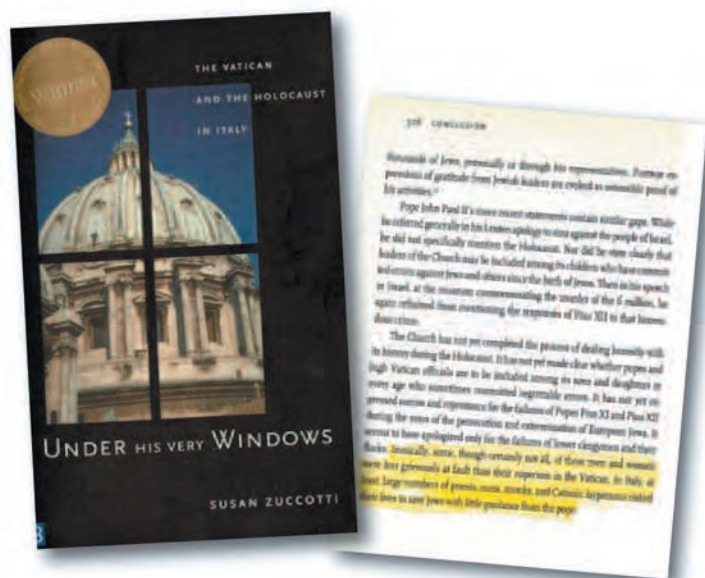
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- [i] He also admits that he may have misdated the October meeting between Hitler and Tittmann. See cross-reference.
- [ii] Aside from noting that concordats are properly attributed to the reigning Pope, not the secretary of state, and pointing out the many positive things that came from the concordat, it is important to say that Pacelli never met Hitler. See Charles Rankin, “Pius the Man and his Efforts for Peace,” in *The Pope Speaks* at 21. They certainly did not negotiate face-to-face. Cornwell ignores that the concordat approach was the long-standing policy of Pope Pius XI and that it was employed with other nations. He also wrongly attributes the collapse of the Center Party to pressure from Pacelli. Cornwell builds his case almost exclusively on an account provided by Heinrich Brüning, the German chancellor from 1930 to 1932 and leader of the German Catholic Center party. As others have noted, however, “Brüning’s account has little foundation in reality” Heinz Hürten, *Stimmen der Zeit*, March 2000, pp. 205–208. Brüning’s own biographer agrees that Brüning “was misguided . . . to insinuate that the Vatican bore responsibility for his fall as chancellor or the dissolution of the Center Party in 1933 . . . [T]here is no evidence that the Vatican undermined Brüning’s position” William Patch, *Heinrich Brüning and the Dissolution of the Weimar Republic* 327 (Cambridge University Press, 1998). As reported by the head of the Commission for Contemporary History in Bonn, Germany, the newly released archives of Pius XI’s pontificate, which encompass the Concordat/Catholic Center Party demise period, vindicate Pacelli and destroy Cornwell’s speculative claims. Karl-Joseph Hummel, *Der Historischen Wahrheit Auf Der Spur: Vor fünfzig Jahren starb Pius XII. – Zum Stand der Debatte nach der Öffnung der vatikanischen Archive*, *Die Tagespost*, September 10, 2008.

In the absence of documentation, therefore, one is left to surmise that there is logic that justifies this critical book?

In her book *Under His Very Windows*, Susan Zuccotti apparently refused to accept any eyewitness testimony. She would only accept an actual document, which had the signature of the Pope ordering the Catholic Church to intercede on behalf of the Jews. There exist numerous firsthand testimonies where Catholic clergy received their directives verbally and acted. In one case, September 1943, Fr. Aldo Brunacci recalled how he was called in to meet Archbishop Nicolini of Assisi and shown a Vatican document asking Nicolini to do everything possible to help the Jews. Because he didn't physically see the signature on the directive, it was of no consequence to author Zuccotti.

Zuccotti also completely discounts the confirmed testimony that Pius XII's personal actions stopped the arrest of the Jews of Rome on the day they began. She also does not accept that there existed a direct threat against the Pope's life, the curia, and the Vatican State itself, by the Nazi occupiers of Rome.

This serious omission of evidence is clearly exemplified by the concluding sentence in her book: "In Italy, at least, large numbers of priests, nuns, monks, and Catholic laypersons risked their lives to save Jews with little guidance from the Pope."



Below is a sentence from Zuccotti's book where she so definitively states that the action to save the Jews of Assisi "did not come from the Pius XII." She came to this conclusion because a bishop of Perugia would not help the Jews, and so she concludes based on his actions there could not have been a papal directive. She seems to be naïve about human nature here where even when directives may be given, they may not, in every case, be obeyed. She is silent about how so many other bishops throughout Europe and the world did act on papal instructions, and many have testified to this fact. She also does not acknowledge the presence of spies within the Vatican necessitating secret orders and verbal-only exchanges.

Bishop Giuseppe Placido Nicolini, who saw what was happening within his diocese and understood what to do about it. The initiative did not come from Pius XII.

Papal critic Susan Zuccotti definitively stating in her book that "the initiative did not come from Pius XII."

Please see the interview of Father Brunacci with Dr. Robert Moynihan, of *Inside the Vatican* magazine, where he sets the record straight. Father Brunacci is recognized as Righteous Among Nations by Yad Vashem.

Critic Susan Zuccotti went through parish archives throughout Italy.

Time after time, she found that Catholic bishops, priests, nuns, and laypersons fed, sheltered, and clothed Jewish refugees. She claimed, however, to find no evidence of papal help with this rescue work. When overwhelming oral evidence of papal support was pointed out to her, she rejected anything except contemporaneous written evidence. Not finding any, and assuming that the Vatican would have published any such documents if they existed, she assumed that there was no valid evidence of papal involvement in rescue efforts. She was wrong.

Initially, it should be noted that Zuccotti's thesis is illegitimate. She builds her case not on evidence, but on a lack of evidence. In doing this, she violates the Talmudic rule: "not to have seen is not yet a proof." This has also been called "rule one" of archaeology: "Absence of evidence is not evidence of absence." The same maxim applies to legal analysis. No honest historian should make such an argument.

Holocaust denier (and close friend of *The Deputy's* author, Rolf Hochhuth) David Irving once offered a reward for anyone who could find a document linking Hitler to the extermination of Jews. Serious historians rightfully rejected his argument. A lack of existing written evidence is not sufficient to prove that Hitler lacked responsibility for the Holocaust. Everyone who arrested a Jew, informed on those who sheltered refugees, or helped run a concentration camp knew that Hitler approved of this work. By the same token, everyone who helped rescue Jews knew that they were fulfilling the Pope's wishes. He inspired them. He encouraged them.

Zuccotti frequently notes that Pope Pius XII allowed his underlings to carry out lifesaving work on behalf of the Jews. For instance, on page 214 of *Under His Very Windows*, she reports: "He may not always have known the extent of the rescue work, but . . . (he) did not prohibit these activities." On page 188, she writes: "he allowed Benedetto's [rescue] activities to continue." On page 236, she informs the reader: "Pius XII did not prohibit (rescue operations in north Italy)." On 299, one reads: "Pius XII and his advisors undoubtedly knew what Bernardini was doing, and approved." On page 243, she even goes further, saying that rescuers "may have been encouraged" by Pius XII's public statements or by articles about his work that appeared in local parish bulletins. Unfortunately, like Irving, she rejects overwhelming evidence simply because she could not find the written order. Zuccotti's theory is bad logic for a Holocaust denier, and it is bad logic for her.

At the end of the day, we have Zuccotti on one side arguing that there is no evidence of papal involvement. On the other side, we have a mountain of testimony from rescuers, victims, Germans, Jews, priests, nuns, the *New York Times* (and other papers), seven cardinals, and two Popes. We also now have the written archival confirmation of papal involvement in the rescue of Jews that Zuccotti thought did not exist. In other words, the evidence all weighs in favor of Pope Pius XII. To ignore that evidence is to deny history. With this subject, that is a very dangerous thing to do.

— Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

Below is Father Brunacci's recollection of his interview with Susan Zuccotti, as told to Dr. Robert Moynihan of *Inside Vatican Magazine*.

Q. Did you actually see the letter?

BRUNACCI: I did not actually see the text of the letter, but look, I was alone with the bishop in the room, he held the letter up and showed it to me. He said he had received the letter from Rome, and he read what it said "that the Holy Father wanted us to see to it in our diocese that something would be done to ensure the safety of the Jews" and the bishop wanted to consult with me on what to do.

Q. So you never actually read the letter?

BRUNACCI: No, the bishop read the letter to me.

Q. Then, as Zuccotti suggests in her book, it might be possible that the letter was not what Bishop Nicolini told you it was, that he was in some way deceiving you?

BRUNACCI: (Laughs) Impossible, impossible. (Laughs again) It is not possible that Bishop Nicolini was deceiving me. I am certain of that. Look, we were alone in the room and he read the letter to me. It was clearly from the Vatican, there is no doubt of that. Not from the Pope himself, personally, but from the Secretariat of State.

It was a letter asking the bishop to do all he could to help the Jews, and the bishop wanted me to advise him on the best way to carry out that request. In fact, this same order went out to many other diocese in Italy . . .

- Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

Vatican actions, like those of the allies, had to be secret. These activities are normal in a time of war.

Many of the critics of Pius XII, including Dr. Zuccotti, have asked, "Where is the letter signed by Pius XII to save the Jews of Rome?" The defenders have responded that these letters had to be destroyed.

To further this argument, the defenders have said, "Show me the signed orders from Adolf Hitler ordering the final solution of the Jews." Are we to believe that with the absence of this document that Hitler had nothing to do with the final solution? Absurd. Countess numbers of eyewitnesses attest to seeing these papal orders, but this does not appear to satisfy critics like Dr. Zuccotti.

Many lifesaving documents had to be encrypted or destroyed. The letter below, dated May 20, 1944, is from British Ambassador D'Arcy Osborne to Harold Tittmann, the assistant to Myron Taylor, President Roosevelt's Representative to the Holy See. It clearly addresses the concern that documents could fall into enemy hands and the need to destroy them.

HAROLD.

Did they send you a copy of this? Do you think you had better send it by Bag for delivery to the American Jewish organization which is supplying the funds? Perhaps it would not be safe to do so as it would incriminate Père Benedetto if it fell into enemy hands. Anyway I don't want this and, if you don't, I shall destroy it.

D. G. O.
May 20, 1944.

Author of two critical books, *Black Sabbath* and *Death in Rome*, Robert Katz is sued in Italy for defamation against Pope Pius XII.

Robert Katz was another early critic of Pope Pius XII. Katz first leveled false charges against Pope Pius XII in his 1967 book *Death in Rome* and then again in his 1969 book *Black Sabbath*. He also authored the screenplay for a movie titled *Massacre in Rome*. In each of these works, Katz severely criticized Pope Pius XII for failing to take a more firm stand in opposition to the Nazis.

In 1974, the niece of Pope Pius XII, Elena Pacelli Rossignani, commenced a legal action against Katz, movie producer Carlo Ponti, and director George Cosmatos, charging that they had unfairly defamed the memory of the late Pope. Central to that suit was Katz's charge about the slaughter of 335 innocent Italians at the Ardeatine caves August 24, 1944.

On November 27, 1975, Katz was found guilty of defamation. The court ruled that Robert Katz wished to defame Pius XII, attributing to him actions, decisions, and sentiments, which no objective fact and no witness authorized him to do. He was fined four hundred thousand lire, given a thirteen-month suspended prison sentence, and required to pay various expenses related to the plaintiff's lawyers. Katz appealed that judgment, and on July 1, 1978, an appellate court absolved Katz, ruling that he could not be punished due to his right to free speech and expression. Since Katz could not be punished, neither could the filmmakers.

The general procurator of Rome appealed this ruling, and on October 19, 1979, the *Corte di Cassazione* (the highest court) held that the sentence could not be enforced against the film due to a general amnesty that had been put in place in 1970. As for the action against Katz based upon his book, the court remanded the case to the appellate court for a new hearing.

On July 7, 1981, the appellate court held that even though the Italian edition of Katz's book was first published in 1967 (thus predating the 1970 amnesty and therefore not being punishable), other editions had been published with Katz's consent after 1970, so the amnesty was not applicable. The new editions constituted a continuation of defamation against Pius XII. Essentially, the 1975 sentence condemning Katz was confirmed, and he was ordered to pay a fine of four hundred thousand lire, plus legal expenses, and to be held in jail for thirteen months.



A review of Daniel Jonah Goldhagen's *A Moral Reckoning*

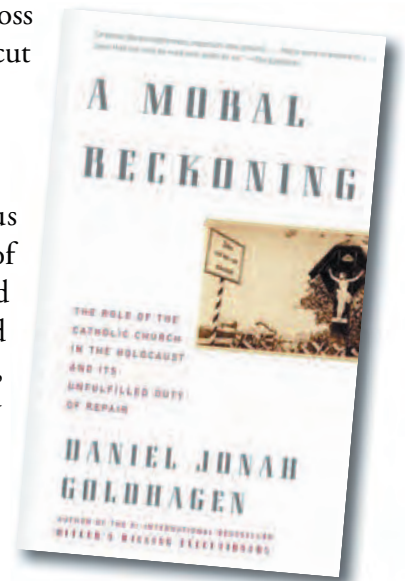
By Mark Riebling

“Jesus, Jews, and the Shoah” by Mark Riebling from *National Review*, January 27, 2003, pp. 43–44. © 2003 by National Review, Inc., Reprinted by permission.

A Moral Reckoning: The Role of the Catholic Church in the Holocaust and Its Unfulfilled Duty of Repair, by Daniel Jonah Goldhagen

I began this book as an admirer of its author. Goldhagen's 1996 work, *Hitler's Willing Executioners: Ordinary Germans and the Holocaust*, forcefully rejected the leftist paradigms that had come to dominate study of the worst event in human history. Where other historians posited exculpatory social structures, collectivities, or “irresistible forces,” Goldhagen presented Germans as individual moral agents, as thinking and choosing beings. From this first effort, it was clear that Goldhagen had one of those rare minds that, across labyrinths of sophistry, and through mazes of irrelevant facts, could cut right to the point.

In one area, it is true, that earlier work was marred by some dubious speculation. “European anti-Semitism,” Goldhagen wrote, was “a corollary of Christianity”: Because Jews rejected the revelation of Jesus, they challenged Christians' certitude in that revelation. Doctrinal Christianity was shaped by that early challenge and, over the centuries, warped by it. Such a thesis, even if true, would be difficult to prove; but to his credit, Goldhagen sharply differentiated Christian from Nazi attitudes. The Volkisch worldview, he stressed, “contradicted and did not admit the Christian one that had held sway for centuries.” That firm and clear distinction—and the book's overwhelming focus on German secular racism—ensured that *Hitler's Willing Executioners* was far from a bigoted attack on Christianity per se.



In the afterword to the paperback edition of that book, however, signs of a “Goldhagen Problem” emerged. In the US he was attacked by venerable Holocaust scholars, whose works he had eviscerated; but in a tour of Germany, where the book became a bestseller, Goldhagen was hailed as the scholarly equivalent of a rock star. His self-celebratory account of that “huge success”; his gloating reminders of the “frequent and vigorous” applause bestowed by “large audiences”; his inability to refrain from noting that German newspapers hailed his visit as a *Triumphzug* (triumphal procession)—these would have been turned, by any writer with a modicum of self-consciousness, to the purpose of some humbling and endearing ethos. But in the afterword to *Hitler's Willing Executioners*, that shoe never dropped; and in *A Moral Reckoning* that same self-righteousness, now cancerously advanced, ruins what should have been a sober and important work, in a field where one is greatly needed.

A Moral Reckoning is, among its other faults, a 352-page exercise in intellectual bad manners. Reading it is like listening for three days to Nikita Khrushchev banging his shoe. Goldhagen's sour, jut-lipped attitude is apparent even in the introduction, where—in a single two-page stretch—he preemptively deems his critics “philosophically bizarre,” “strange,” “odd,” and “silly” (this last word he uses repeatedly). His own views, of course, are “obvious,” “overwhelming,” or, most typically, “facts.”

That Goldhagen should have written this book with attitude need not have been fatal. Many good writers, from Montaigne to Mencken, have been impolitic, colicky, or sassy. But Goldhagen's smug and disrespectful stance does not inspire confidence that he will turn each issue carefully, catching all sides of it in reason's light. That he should attempt to do so is vital; for, as he himself allows, "some of the evidence can be read in multiple ways."

The book begins with an attack on the World War II-era Pope, Pius XII, originally written for the *New Republic* under the taunting title, "*What Would Jesus Have Done?*" Goldhagen does not actually answer that question, but he does imply that a wartime Jesus would have done more than Pius, who "was serving . . . the closest human analogue to the Antichrist, Hitler," and who "tacitly and sometimes materially aided in mass murder." As other critics do, Goldhagen alleges that Pius was silent on the fate of the Jews. During the Holocaust, Pius "chose again and again not to mention the Jews publicly . . . [In] public statements by Pius XII . . . any mention of the Jews is conspicuously absent."

In fact, Pius used the word "Jew" in his very first encyclical, *Summi Pontificatus*. There he insisted that all human beings be treated charitably—for, as Paul had written to the Colossians, in God's eyes "there is neither Gentile nor Jew." In saying this, the Pope affirmed that Jews were full members of the human community—which, in Hitler's *Willing Executioners*, had been Goldhagen's own criterion for establishing "dissent from the anti-Semitic creed" (emphasis added).

That Goldhagen gets Pius wrong is perhaps due to his near-total reliance, in the treatment of the wartime period, on secondary sources hostile to the Catholic Church. The biased and arguable interpretations in these works are gulped down whole. Since an exhaustive listing of Goldhagen's derived misreading has already been published by Ronald J. Rychlak (in *First Things*, June July 2002), it seems best to draw over this unfortunate section the curtain of oblivion. More interesting by far is Goldhagen's implication that it was Jesus, as portrayed in the Gospels, who made the Holocaust possible.

It would be futile, of course, to deny that the Nazis built a vast mass of evil on a vast mass of prejudice. It would be equally futile to deny that strong prejudices against the Jews existed among Christians during the centuries before the Shoah. Since, moreover, the childhood of the European nations was passed under the tutelage of the clergy, we should not be surprised that these prejudices were, in part, ecclesiastically inculcated.

That this general anti-Judaism contributed to a moral climate in which Europeans became willing executioners of Jews has been argued by some, beginning with Jules Isaac in 1948. But, in the main, these critics stopped short of blaming Christianity for the Holocaust. The great exception is Hyam Maccoby, who in the 1980s posited that the Jesus of the Gospels was anti-Semitic.

Goldhagen takes up Maccoby's view. In *Hitler's Willing Executioners*, as noted, Goldhagen distinguished between the Nazis' "eliminationist anti-Semitism" and Christian anti-Judaism. But in *A Moral Reckoning* that distinction is obliterated by a hurricane of ostensibly contrary proof.

"You brood of vipers . . . you are evil . . ." So said Jesus, Goldhagen reminds us, to "the Jews who were Pharisees." One could, of course, just say "the Pharisees," without reminding us they were Jewish; but then, the passage wouldn't seem anti-Semitic. This sleight-of-hand continues in the next sentence, where Goldhagen sneaks from "the Jews who were Pharisees" to Jesus' alleged indictment of "such a people," i.e., the Jews. Farther down the page, after quoting more criticisms of the Pharisees, Goldhagen mischaracterizes those words, too, as an "account of the Jews." At the tail end of this disastrous passage, he even inserts the word "Jews" in brackets where the text just says "you," meaning the Pharisees.

He also puts in brackets “Jewish,” where Matthew says merely “the whole people (laos)” —which could mean the Jews, but could also mean the general Judean populace, including its many pagan Greeks and Romans. (These passages are often requoted as proof of anti-Semitism, with the bracketed insertions of Jewishness always stuck to them like pilotfish.) The paragraph closes with a false reassertion that Jesus “decrees Jews to be a ‘brood of vipers’” when in fact—as Goldhagen himself said at the paragraph’s outset—Jesus was merely addressing “the Jews who were Pharisees.”

Having thus manufactured evidence of anti-Semitism—having set up this straw Jesus—Goldhagen wheels round his guns. Christ’s denunciations of the Pharisees—misrepresented as “speeches from Jesus deprecating the unbelieving Jews”—are “the Christian Bible’s libels.” They thus constitute the major premise in Goldhagen’s high argument: that Christianity is inherently anti-Semitic.

The anti-Semitism of the Christian Bible is not incidental to it but constitutive of its story of Jesus’ life and death and of its messages about God and humanity . . . Christianity has consecrated a heinous set of charges against Jews in its foundational text . . . The Christian Bible is . . . a profoundly anti-Semitic text . . . Christianity is a religion that consecrated at its core and, historically, spread throughout its domain a megatherian hatred of one group of people: the Jews . . . The cumulative damage of the Christian Bible’s defamatory account of Jews to their image and reputation among its credulous readers would be hard to exaggerate.

Goldhagen exaggerates it. He argues that Catholic “demonology of Jews” was “compatible with or implied eliminationist solutions, including perhaps extermination.” But in fact, Pope Calixtus II’s 1120 bull *Sicut Judaeis* specifically forbade the harming of Jews. Goldhagen fails to mention this.

From what he calls his “measured and nuanced account of (Catholic) culpability for various aspects of the Holocaust,” Goldhagen deduces proposals for restitution. The Church must not merely pay Jews money, and must not only “support, protect, and sustain” Israel, but must also change its doctrine. Specifically, the Church must cease to be Catholic: It must disavow its universalist claims and instead affirm that “The Jews’ way to God is as legitimate as the Christian way.” The Pope should convene a Third Vatican Council, as proposed by the liberal former priest, James Carroll, at which “Jews would have a full voice.” At this congress it might be agreed, as Carroll urges, that “the Church not treat the Christian Bible as a divine and sacred text” and that “the anti-Semitism of the Christian Bible be excised.” Granting, however, that the Church is unlikely to do any of these things, Goldhagen proposes a prophylactic dose of political-religious correctness:

(The Church) could include in every Christian Bible a detailed, corrective account alongside the text about its many anti-Semitic passages, and a clear disclaimer explaining that even though these passages were once presented as fact, they are actually false or dubious and have been the source of much unjust injury. They could include essays on the various failings of the Christian Bible, and a detailed running commentary on each page that would correct the texts’ erroneous and libelous assertions.

Goldhagen does not say it, but one has the sense that he would affix, to every Christian Bible, the warning label: “This text contains hate speech.”

It is a shame that someone who wrote such a good book in 1996 should have allowed himself to become a rank pamphleteer. Among the many sad results of his fixation on Catholicism is that Goldhagen overlooks a more compelling interpretation of the Shoah—one that he, as a “big picture” historian, might otherwise have been well equipped to probe. As Lucy Dawidowicz saw in 1946, the Holocaust was the product not of Christendom, but of Christendom’s collapse.

The destruction of Christendom effected (1) the rejection of Catholic natural law and (2) the rise of the

absolute nation-state, previously impossible because Popes could depose and counterbalance kings. Hitler, to be sure, contributed a neo-paganism and anti-Semitism all his own. But in mobilizing opinion and wielding power, he was helped more by these two innovations than by any Catholic doctrines.

Goldhagen does not turn the issue in the light to catch this edge of it. Instead, he mounts his hobbyhorse for a spree of intellectual wilding. Mindful that he must not seem a bigot, he sprinkles, at intervals, some deferential disclaimers: “The Catholic Church and its moral creed . . . (are), at (their) core, good and admirable.” But as we ride with him, these caveats become increasingly desultory and rhetorical; and by the work’s end, he finds that “the Catholic Church . . . by its actions has forfeited its claims to deference.” For indeed, if what Goldhagen writes about the Church is true, then the Church is at its core not good, but evil. And that Goldhagen in fact believes Christianity, as such, is bad for Jews—even deadly to them—is suggested by the weight and odor of abuse he heaps upon it.

Did the Vatican feel that the Nazis would be a bulwark against Communism? Not at all . . .

THE PALESTINE POST JULY 28, 1944

ORLEMANSKI MAY GO TO ROME SOON

NEW YORK, Monday. (ONA). — On the invitation of the Vatican, the Rev. Stanislaw Orlemanski is preparing to go to Rome at an early date to report personally to Pope Pius XII on his recent talks with Stalin and Molotov in Moscow. It is learned.

Father Orlemanski, when reached by telephone at Springfield, Mass., refused to discuss the projected trip and would neither confirm nor deny that it was contemplated.

The Rev. George A. Shea, Chancellor of the Springfield Diocese, conceded that Father Orlemanski might have discussed the matter directly with Bishop Thomas M. O'Leary before he reaches Springfield, who had dispatched Father Orlemanski for carrying out the Moscow trip without his authority, were available. In Washington, whether the State Department or the White House had any information on the projected trip.

Vatican Seeks Information
The reported invitation to visit Rome is taken in informed circles here as indicating that the Vatican is concerned with the possibility of entering into an understanding with the Soviet Government. The question of a Vatican-Russia accord, however, has reached an early stage with that powerful push of the Russian campaign into Lithuania and Poland — where three members of Roman Catholicism. Observers acquainted with Vatican procedure point out that it is more probable that the Pope would wish to receive first the early Roman Catholic

THE PALESTINE POST JULY 14, 1944

SOVIET CONCORDAT SUGGESTED

VATICAN CITY, Saturday (UPI). — Cardinal Dougherty of Philadelphia is reliably understood to have reported to the Holy See that President Roosevelt urged the Vatican to conclude a concordat with the Soviet Union on the grounds that Russia would be willing to enter into such a relationship.

THE PALESTINE POST JULY 28, 1944

ADJUSTMENT TO NEW CONDITIONS VATICAN POLICY IS CHANGING

By DONALD REIL

There is a fresh diplomatic move showing through Vatican City these days and appears to be coming from the Vatican, with some at Washington, Moscow and London. Before the move is given, we may expect to see a new policy strategy from the Holy See.

In its recent report, that policy will probably area in the Catholic world into the new great powers of the world. In the new world, we may soon be an active participant in the new world. The new world is an active participant in the new world. The new world is an active participant in the new world. The new world is an active participant in the new world.

The Holy See, however, is still neutral, in accordance with its policy. A new world strategy is being developed from every angle, including the Catholic Church.

THE PALESTINE POST JULY 19, 1946

KREMLIN AND VATICAN

By PROFESSOR L. TUCKER

The Vatican is a safe haven for the world's Catholics. It is a place where the world's Catholics can find a home. It is a place where the world's Catholics can find a home. It is a place where the world's Catholics can find a home. It is a place where the world's Catholics can find a home.



The New York Times

JUNE 30, 1941

POPE KEEPS SILENT ON AXIS 'CRUSADE'

Homily on Divine Providence Seeks to Comfort World Amid Days of Strife

The text of the Pope's radio address is printed on Page 5.

By HERBERT L. MATTHEWS

By Telephone to THE NEW YORK TIMES

ROME, June 29.—Pope Pius XII threw a cold shower today over all Axis hopes that he would come out in support of an "anti-bolshevik crusade" in a world-wide broadcast he made a long and important discourse on the ways of Providence without giving a single word of encouragement to the self-styled crusaders.

Indeed, there is only one passage that could have referred to the Russian campaign and there is little comfort in it for the exponents of the crusade theory.

Thus the Pope received the new Roman City Council, among them two members of the Communist Party. On that occasion, he granted the apostolic benediction only to those united in the faith, but he accorded a second, general benediction to all, including Socialists and Communists.

The New York Times

MAY 15, 1944

Stalin for Cooperation With Pope, Free Worship, Orlemanski Says

Special to THE NEW YORK TIMES

CHICAGO, May 12.—Enthusiasm by Premier Joseph Stalin of the Soviet Union that cooperation with Pope Pius XII was possible "in the matter of struggle against persecution and persecution of the Catholic Church" and that he is "in favor of freedom of religion and of worship" were made public today by the Rev. Stanislaw Orlemanski of Springfield, Mass.

In addition to the signed declarations, obtained after two conferences with Marshal Stalin, Father Orlemanski disclosed that he had "wonderful news on Poland," but said this would "come at a later date."

The Catholic priest announced the results of his visit to the Kremlin in a press conference during

a twenty-four-hour stop in Chicago on his way home. He emphasized that he went to Russia as a private citizen at the personal invitation of Marshal Stalin.

"I went to Moscow not as a representative of the Catholic Church, nor as an ambassador of the United States State Department, but as a private citizen to study the Polish question," he said, apparently in answer to criticism of his journey voiced in Catholic and Polish circles.

In making public the documentary record of his interviews with Marshal Stalin, Father Orlemanski described the Soviet leader's statements as "beginning to better relations and understanding."

He quoted one of his questions

Continued on Page 4

THE PALESTINE POST MAY 12, 1947

Communism and Church
A great development in Communist policy is being closely watched. The Italian Communists have already made their peace with the Vatican by voting for the Lattimore Treaty, though a last-minute result in the Party forced the leadership to vote against the clause which would have prohibited divorce in Italy, and it was defeated by a majority of three. This in last week's Italian elections and in preparation for the coming Italian elections, the Communists used every kind of religious propaganda. Their leader, Ferruccio, in a speech, a month ago, said Europe must flexible maintain today.

But this is clearly more than a mere Italian development. The Party's Italian Ambassador in Rome, Mr. Klotz, is at present conducting talks with the Vatican to get the Concordat renewed. The Vatican would like to renew the Concordat, but the Italian Government here before last this is the first step for a truce between the Vatican and Stalin, and that it would have profound effects in Europe and beyond. Europe when it comes about.

The Communists in Italy are first on the list of those who may emerge as the largest party in Italy if they can avoid the direct hostility of the Church. Indicators of the moment are that the Vatican, holding the international position and winning for further developments in America, is meanwhile prepared to do some radical maneuvering of its own.

THE PALESTINE POST JULY 14, 1944

Vatican Hears of Soviet Views

ROME, Thursday (UPI). — The Vatican is understood to have received a detailed report from the Congregation for the Eastern Churches concerning the so-called Free German Committee in Russia.

The report, which has been submitted to the Pope, indicates the likelihood that this Committee will function as a temporary government authority in the wake of the Red Army entering Germany and will there take over the administration in Soviet-controlled areas, pending the formation of a more representative regime.

It is also learned that the Italian Communist leader Palmiro Togliatti, better known as Ercoli, has had an interview with the Acting Papal Secretary of State, Giovanni Montini, during which Ercoli, who recently returned from a twenty-year exile in Russia, was able to inform the Italian representative of Moscow-Stalin's attitude towards the question of religious freedom in Russia.

The half-hour visit paid to the Vatican yesterday by Mr. Myron C. Eisenhower, President Roosevelt's personal representative, is believed to have concerned Soviet relations with the Papal authorities.

While Pope Pius XII has been accused of being “Hitler’s Pope,” there was a true religious leader who allied himself with Adolf Hitler and the Nazi agenda of the extermination of the Jewish people.

This was “Hitler’s Mufti,” the grand mufti of Jerusalem, Mohammad Amin al-Husayni. The Mufti was a frequent visitor to Berlin and to Adolf Hitler. “Hitler’s Mufti” encouraged Hitler’s final solution to annihilate the Jewish people. The Mufti created a Muslim military SS section from Bosnia.



One of the most surprising revelations of our investigation of the Papacy of Pope Pius XII is that virtually no one from the general population holds negative feelings for the Grand Mufti of Jerusalem, Mohammad Amin al-Husayni. Husayni is as guilty as some of the most infamous Nazi criminals, and yet it is Pope Pius XII’s name that has been so damaged.



CURRENT CALUMNIES
AND STATEMENTS
ABOUT PIUS XII WITH
RESPONSES

What are some of the commonly held beliefs about Pope Pius XII today?

The following statements represent the current thinking endorsed by many institutions, authors, and lecturers. We hope to be able to shed light on the true facts based on newspaper accounts, actual statements, and eyewitness testimonies.

- Pacelli was anti-Semitic or at least shared an anti-Judaic worldview.
- Pacelli associated Jews with Godlessness and Bolshevism.
- Pacelli was obsessed with atheistic Communism, and his fanatic anti-Communism blinded him toward the evils of Nazism.
- Pacelli's primary concern throughout his ecclesiastical career was to protect the institution of the Catholic Church; human suffering, especially Jewish suffering, took a backseat.
- Pacelli did not believe that the church had an obligation to protect and care for non-Catholics.
- Pacelli provided no leadership to Catholics during the war; he failed to teach them their moral and Christian obligations.
- Pius was a moral coward who was afraid to act against the Nazis.
- Pius was foolishly reckless in some endeavors.
- Pacelli was a "control freak" who could not delegate anything.
- Pacelli let his housekeeper virtually run the Vatican.
- Pacelli met with Hitler (and may have provided him with money) in the 1920s.
- Pacelli is to be condemned for signing an agreement (the Concordat) with Germany in 1933, thereby recognizing the Nazi regime.
- Pacelli did not publish the encyclical prepared by his predecessor, Pope Pius XI, in 1939, which would have prevented anti-Jewish actions at an early stage of Hitler's power.
- Pacelli spoke out forcefully about defending other groups of people, yet did not do so on behalf of the Jews.
- Pacelli only became somewhat helpful in the latter part of the war, when it was clear Hitler's days were numbered.
- Mother Pascalina allegedly reported that "Pacelli had a blind eye for the Jews."
- A Vatican "ratline" helped Nazis escape to South America.
- The charges against Pius were often inconsistent with one another. He was charged with being too involved with minutia, being completely remote from reality, caring only about financial matters, caring mostly about a central Papacy, being a recluse, being a racist, being a moral coward, being recklessly brave, helping war criminals escape justice, being an anti-Semite...the list goes on. As

each new charge was thoroughly rebutted, the critics would shift to a new one. Sometimes old caricatures would be recycled.

- Daniel Goldhagen wrote Pius XII was an “anti-Semitic Pope . . . one of the most rampant would-be kidnapers of modern times . . . The Pope’s and the church’s policy was, in effect, to kidnap Jewish children, perhaps by the thousands . . . Its plain purpose was to implement a plan that would cruelly victimize the Jews a second time by depriving these bodily and spiritually wounded survivors of the Nazi hell of their own children.”
- Rabbi Shmuley Boteach said, “Pius ordered the mass kidnapping of hundreds of thousands of Jewish children . . .”
- Jack Chick, infamous for his anti-Catholic comic books, tells us in *Smokescreens*: “Pope Pius XII should have stood before the judges in Nuremberg. His war crimes were worthy of death.”
- Anti-Catholic writer Dave Hunt writes, “The Vatican had no excuse for its Nazi partnership or for its continued commendation of Hitler on the one hand and its thunderous silence regarding the Jewish question on the otherhand . . . (the Pope) continued in alliance with Hitler until the end of the war, reaping hundreds of millions of dollars in payments from the Nazi government to the Vatican.”

This is the *former* placard at Yad Vashem, World Center for Holocaust Research, regarding the Papacy of Pius XII. It was placed in 2005 and subsequently changed in 2012:



Pius XII's reaction to the murder of the Jews during the holocaust is a matter of controversy. In 1933 when he was secretary of the Vatican State he was active in obtaining a Concordat with the German Regime to preserve the Churches rights in Germany even if this meant recognizing the Nazi racist Regime. When he was elected Pope in 1939 he shelved a letter against racism and anti-Semitism that his predecessor had prepared. Even when reports about the murder of Jews reached the Vatican the Pope did not protest either verbally or in writing. In December 1942, he abstained from joining the allied declaration condemning the extermination of the Jews. When the Jews were deported from Rome to Auschwitz the Pope did not intervene. The Pope maintained his neutral position throughout the war with the exception of appealing to the rulers of Hungary and Slovakia towards its end. His silence and absence of guidelines obliged churchmen throughout Europe to decide on their own how to react.

Comments following the statements displayed beside the Yad Vashem photo of Pope Pius XII

The Pius material at Yad Vashem has been on display since 2005 next to a photograph of Pope Pius XII. The caption consists of a series of statements, eighty-two words in all, describing the Pope's alleged attitude toward Hitler, Nazism, and the Jews caught in the Holocaust. In an interview with John Allen, Dr. Eugene Fisher, long-time representative on Catholic-Jewish matters for the US Bishops, called this Yad Vashem caption "inexcusable." Abraham Foxman, National Director of the Anti-Defamation League—himself often at odds with the Holy See—found Yad Vashem's statement "too judgmental, too conclusory" based on what is presently known.

Below we give the statement (in italics) followed by a very brief critique (in bold print).

"Pius XII's reaction to the murder of the Jews during the holocaust is a matter of controversy."

Controversy among historians is normal. It is an inevitable part of describing past events and personalities. But the controversy about Pius has to a large degree been generated by those who ignore his endless efforts over many years to help Jewish victims of Hitler.

"In 1933 when he was secretary of the Vatican State he was active in obtaining a Concordat with the German Regime to preserve the Churches rights in Germany even if this meant recognizing the Nazi racist Regime . . ."

Pacelli negotiated the Concordat, under instructions from Pius XI, in order to provide the church a legal basis on which to resist the Nazis' human rights violations and to try to avert Hitler's planned destruction of the Catholic Church. Pius XI had sought a Concordat with Germany since the 1920s. He obtained Concordats with many other nations during his pontificate. In no way did the Concordat lessen the church's fierce condemnation of Nazi racial and anti-Semitic doctrines, as Pacelli himself explained in the *L'Osservatore Romano* (July 26–27, 1933). Concordats were not usually sought with countries on good terms with the Vatican, but with nations at odds with the church. Protecting the church under a ruthless totalitarian regime, via the Concordat, meant that the church could assist persecuted peoples; and in fact, the little freedom that the Concordat left the clergy and hierarchy was widely used to save as many persecuted Jews as could be saved. The Concordat was based on Canon Law and did not amount to recognition of the Nazi regime.

The placard also says nothing of the Haavara Agreement, which was a Concordat signed in August 1933 by the Jews of Palestine with Germany, one month before the Vatican agreement was ratified. In 1935, it was endorsed by the World Zionist Conference. The Vatican's Concordant was not recognition of the political regime of the new Germany, still less to the principles of Hitlerism. It was not an agreement with Hitler, but with the German state.

– Courtesy of Ronald Rychlak



**THE PALESTINE
POST**
SEPTEMBER 13, 1933

Pope Signs Pact With Germany

**"JEWS MUST BE TREATED
WITH CHRISTIAN CHARITY"**

Rome, Tuesday.— Jews must be treated with Christian charity, is the injunction which the Vatican has transmitted to Germany in the memorandum accompanying the ratification to the Concordat.

The treatment of Roman Catholics is likewise mentioned. The Reich has indicated readiness to confer on the points raised in the memorandum.

In August 1933, one month before the Vatican concordat was ratified, Germany and the Jews of Palestine signed the Haavara Agreement. It was endorsed by the World Zionist Conference in 1935. Does this mean the Jews of Palestine also recognized the Nazi regime? Pius XII's efforts to secure this very agreement, specifying benevolent treatment of Jews, is criticized today at Yad Vashem.

"When he was elected Pope in 1939 he shelved a letter against racism and anti-Semitism that his predecessor had prepared . . ."

There were three drafts, which Pius XI rejected in writing, according to high Vatican sources who read the file on this subject. Pius XI was on his death bed. The drafts, which did not reflect the thinking of either Pius XI or Cardinal Pacelli, were full of misstatements and grossly anti-Semitic statements about Jews and their society. The LaFarge draft actually said that Catholics opposed the persecution of the Jews, but the Jews brought it upon themselves because of their low morality, their business practices, and their rejection of Christ. Six months after his election, Pope Pius XII did write his own encyclical, *Summi Pontificatus*, which used almost two-thirds of the LaFarge draft, except that Pope Pius XII removed the anti-Semitic statements, stressing the unity of Jews and Christians. Newspapers around the world recognized its condemnation of Nazism. One can only imagine if the LaFarge draft was used, it would have delighted Adolf Hitler, who would have said that even the Pope agrees with our assessment of the Jews.

"Even when reports about the murder of Jews reached the Vatican the Pope did not protest either verbally or in writing . . ."

This is a factually inaccurate statement. As soon as he learned about the Rome roundup, on October 16, 1943, Pius XII issued two forceful protests, one through Cardinal Maglione, his secretary of state, the other via his assistants, to German general Stahel, doing everything possible to stop it. According

to the leading authority on the matter, Jewish historian Michael Tagliacozzo, himself a survivor of the raid, thanks to the church, the Pope's efforts did succeed in bringing the roundup to an unexpected end, around 2:00 p.m. on the day it commenced. The secret diaries of Adolf Eichmann, released in 2000, reveal how the Vatican's actions infuriated the Nazis and obstructed their plans, saving many Jewish lives. As Robert M. W. Kempner, former prosecutor at Nuremberg, testified, Pius issued scores of protests—both public and private—in his first encyclical and Christmas addresses, in meetings with German representatives, in letters to bishops, in *L'Osservatore Romano*, through Vatican Radio, and in many audiences. These statements and diplomatic interventions continued even when the Nazis entered Rome.

"In December 1942, he abstained from joining the allied declaration condemning the extermination of the Jews . . ."

This statement ignores the facts. Pius did not join with the Allies because it was essentially a declaration of war. Sir Martin Gilbert concluded that had he signed this condemnation, the Pope's participation would have meant the loss of Vatican neutrality, and he would have joined with the Allies. Breach of Vatican neutrality would have allowed Nazis to then enter hundreds of the ecclesiastical institutions hiding Jews and would have condemned the thousands of refugees and their Catholic caregivers to death. Nonetheless, Pius shortly thereafter issued his own condemnation, in his famous 1942 Christmas address, condemning mass murder on account of race and provoking the Nazis to denounce him as "the mouthpiece of the Jewish war criminals."

"Even when the Jews were deported from Rome to Auschwitz the Pope did not intervene . . ."

As soon as he learned about the Rome roundup, on October 16, 1943, Pius XII issued two forceful protests—one through Cardinal Maglione, his secretary of state; the other, via his assistant Fr. Pancratius Pfeiffer, to German General Stahel—doing everything possible to stop it. Sir Martin Gilbert stated that through Pius XII's efforts to hide Jews in Rome, almost all of an estimated seven thousand to twelve thousand were hidden. Also according to Gestapo documents and from the Nuremberg Trials, the Jews of Rome were to be held as hostages in the labor camp Mauthausen, *not* sent to the death camp of Auschwitz. It is generally assumed that the order to send them to Auschwitz was made by Eichmann when Himmler ordered the arrests to stop after a call from General Stahel.

"The Pope maintained his neutral position throughout the war with the exception of appealing to the rulers of Hungary and Slovakia toward its end . . ."

Pius XII was in regular contact with the anti-Nazi resistance, and he approved a plot to overthrow Hitler before the German invasion of France. He was named in the Gestapo Kaltenbrunner report to Hitler as a co-conspirator in the 1944 assassination attempt on Hitler's life. Pius XII reported troop movements to the allies. He intervened to secretly negotiate with the British not to invade Germany if Hitler was eliminated. Sir Martin Gilbert said that the Pope intervened at the exact moment when their deportation from Hungary was so critical. The Pope also intervened in Slovakia in 1942, not near the end of the war. He intervened to save the Jews of Romania and acted to save Jewish lives wherever his influence meant anything. Moreover, Hitler himself so hated Pius that he wanted to kidnap, deport, and possibly even murder him. Pius XII protested against Hitler long before he came to power and protested publicly about war crimes in all Nazi-occupied lands, from the very outset of the war, not just later.

"His silence and absence of guidelines obliged churchmen throughout Europe to decide on their own how to react . . ."

Many bishops, priests, nuns, and laypeople worked heroically to save Jews and others in danger, precisely because Pius XII, through written and oral directives, told them they should. This claim ignores a mountain of contemporary evidence and amounts to an embarrassing act of historical revisionism.

This is the *current* placard at Yad Vashem, which was altered and installed on July 1, 2012. Archbishop Antonio Franco, Papal Nuncio to Israel called it a “demonstration of trust” among those researching the record of the Papacy of Pius XII. Professor Dan Michman, head of Yad Vashem International Institute for Holocaust Research said, “We are committed to an academic approach and to research that brings up new things; these findings cannot be expressed even in 200 words, but we’re moving towards it.”

The Vatican, under Achille Ratti, and represented by Secretary of State Eugenio Pacelli, signed a concordat with Nazi Germany in July 1933, in order to preserve the rights of the Catholic Church in Germany.

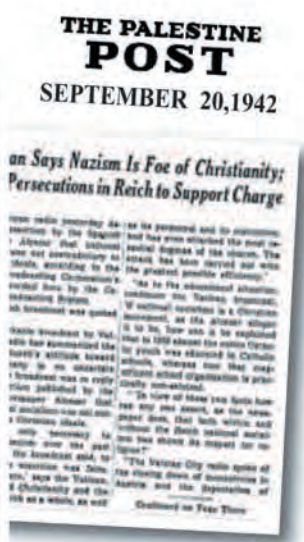
The reaction of Pius XII, Eugenio Pacelli, to the murder of the Jews during the Holocaust is a matter of controversy among scholars. From the onset of World War II, the Vatican maintained a policy of neutrality. The Pontiff abstained from signing the Allies’ declaration of December 17, 1942 condemning the extermination of the Jews. Yet, in his Christmas radio address of December 24, 1942 he referred to “the hundreds of thousands of persons who, without any fault on their part, sometimes only because of their nationality or ethnic origin (stirpe) have been consigned to death or to a slow decline.” Jews were not explicitly mentioned. When Jews were deported from Rome to Auschwitz, the Pontiff did not publicly protest. The Holy See appealed to the rulers of Slovakia and Hungary on behalf of the Jews. The Pope’s critics claim that his decision to abstain from condemning the murder of the Jews by Nazi Germany constitutes a moral failure: the lack of clear guidance left room for many to collaborate with Nazi Germany, reassured by the thought that this did not contradict the Church’s moral teachings. It also left the initiative to rescue Jews to individual cleric and laymen. His defenders maintain that this neutrality prevented harsher measures against the Vatican and the Church’s institutions throughout Europe, thus enabling a considerable number of secret rescue activities in which Jews were rescued. Until all relevant material is available to scholars, this topic will remain open to further inquiry.



Pius XII's Confrontational Meeting with Germany's Foreign Minister, During the First Year of the War, is Left Unmentioned.

The *New York Times* (March 14, 1940) reported: "The pontiff, in the burning words he spoke to Herr von Ribbentrop about religious persecution, also came to the defense of the Jews in Germany and Poland." Just recently, new archival documents were discovered in Germany revealing that "Nazi spies within the Vatican were concerned at Pius's efforts to help displaced Poles and Jews." In one, the head of Berlin's police force tells Joachim von Ribbentrop, the Third Reich's foreign minister, that the Catholic Church was providing assistance to Jews "both in terms of people and financially" (*Daily Telegraph of London*, March 31, 2007).

"Vatican Radio constantly reported on the Nazi murder machine, inspiring Catholics everywhere to resist it. During the German occupation of Rome, after a raid on St. Paul's Basilica—in which dozens of anti-Nazi officers and Jews had received sanctuary—Vatican Radio declared its support for the arrested persons, and stated: 'It is not a paradox, nor is it absurd, that the Church is for everybody and for nobody. Charity is above human constitutions. On this point the priest can never yield. It is the demarcation line between good and evil. Men of honest views will permit us to continue with it'" ("The Vatican Repeats Pledge of Haven: Church Will Always Provide Sanctuary for All," the *New York Times*, February 9, 1944.)



Throughout the campaign against Pope Pius XII, many have accused him of anti-Semitism where they say that he referred to Jews as “enemies of Christ and the Catholic Church.”

The critics have continuously identified a 1938 speech delivered by Cardinal Pacelli in Hungary at the Eucharistic Congress as an example proving their allegation.

The following are excerpts from an article written by Ronald J. Rychlak and William Doyno Jr

Pius XII and the Distorting Ellipsis

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As charge after charge that Pope Pius XII failed to resist the Germans or even that he was indeed “Hitler’s Pope” has been refuted, the critics have advanced new and more remote accusations. First, critics attacked him for what he said or did (or failed to say or do) during the war. When those accusations were proved to be without merit, they charged him with failures after the war.

When those were refuted, they shifted to the Pope’s actions before he was Pope. John Cornwell, the author of *Hitler’s Pope*, based his case on two letters, one written in 1917 and the other in 1919. On *The O’Reilly Factor*, he agreed that action to thwart Hitler would have to have been taken by 1933, and that the Pope could have done nothing in 1938 or 1939. Pius XII did not become Pope until 1939.

The current charge claims that in a presentation Pius XII gave at an International Eucharistic Congress in Hungary in 1938—when he was still Eugenio Pacelli, Vatican Secretary of State—he referred to Jews as enemies of Christ and the Catholic Church. (It should be noted that the Germans had refused to send a delegation to the congress when they learned that Pacelli would be there, and permitted no news of it to be transmitted in Germany. Pacelli had, after all, berated them the year before when he went to France for the Pope.)

The critics claim that on May 25, 1938, just after the Anschluss (the German annexation of Austria), but before the Shoah or even the outbreak of World War II, Pacelli said:

Jesus conquers! He who so often was the recipient of the rage of his enemies, he who suffered the persecutions of those of whom he was one, he shall be triumphant in the future as well . . .

As opposed to the foes of Jesus, who cried out to his face, “Crucify him!” we sing him hymns of our loyalty and our love. We act in this fashion, not out of bitterness, not out of a sense of superiority, not out of arrogance toward those whose lips curse him and whose hearts reject him even today

One major critic of Pius, Moshe Y. Herczl, claimed that Pacelli was clearly assailing Jews: “Pacelli relied on

his audience, realizing that hints would suffice . . . He was sure that his audience understood him well.” Cornwell concurred: “Pacelli, representative of the Pope at the Eucharistic congress, was making it clear that the ‘comprehensive love’ he preached at the meeting did not include the Jews.” Michael Phayer added that Pacelli, was “making reference to Jews ‘whose lips curse (Christ) and whose hearts reject him even today.’”

There is reason to be suspicious of this quotation, and the anti-Semitic interpretation applied to it. First, no one at the time thought that Pacelli was speaking of Jews.

He spoke of the “military godless” and those who wanted to “impose a new Christianity,” statements applicable only to the Communists and Nazis. *Time* magazine reported on the Eucharistic Congress and noted that while the host cardinal’s opening speech had “contained no hint of the fact that he is firmly anti-Nazi,”

Recently on the Australian blog *Galus Australis*, for example, Gabriel Wilensky wrote: “(W)ho cares if the conference was about atheist Nazis or the health benefits of eating spinach?” Wilensky, author of a book titled *Six Million Crucifixions*, continued: “The Pope was talking about the Jews. The Pope was not referring to Nazi lips that curse Christ and Nazi hearts who still reject Christ even today. He was referring to the Jews. You know this.”

A defender of Pius, Gary Krupp, asked Wilensky whether he had reviewed the original text of the speech. Wilensky admitted that he did not have “the entire speech . . . nor do I have the original quotes in French. I assume you ask for the original in French for the sake of archival completeness, and not because you suspect the paragraph I quoted is mistranslated and/or is a misrepresentation of the original?”

Krupp, of course did suspect a mistranslation (or worse), and he was right.

With the assistance of Vatican historian Fr. Peter Gumpel, we reviewed the original text of the speech as it was published in *Discorsi e Panegirici*. The quote as given by the critics does not appear therein. The ellipsis was used to link very diverse passages from different pages of Pacelli’s speech, producing a complete distortion of Pacelli’s words.

He referred to the masses that called for the Crucifixion and said they had been “deceived and excited by propaganda, lies, insults and imprecations at the foot of the Cross.” Those identified as enemies of Christ included Pontius Pilate, Herod, the Roman soldiers, the Sanhedrin, and their followers. He did not call out “all Jews” or “the Jews.”

Why have critics like Phayer and Cornwell simply repeated the charge, relying upon this English translation of a Hebrew translation from a Hungarian translation of a speech originally made in French by a native Italian speaker?

The manufactured quotation blatantly distorted the words of the future Pope. Inasmuch that quote was inconsistent with so much other evidence of Pacelli’s character, it should have been strictly scrutinized. Instead it was readily accepted and insufficiently analyzed by critics eager to discredit the Papacy and the Catholic Church. They should be ashamed.

The Concordat: A Reflection of the Tense Relations between the Holy See and the Third Reich

– Ronald J. Rychlak

In an error-riddled article titled “*What Would Jesus Have Done? Pope Pius XII, the Catholic Church, and the Holocaust,*” published in the *New Republic*, and based upon his forthcoming book, controversial author Daniel Goldhagen reports that in 1933, Vatican secretary of state Eugenio Pacelli, the future Pius XII, “hastened to negotiate for the Church a treaty of cooperation, the concordat, with Hitler’s Germany” and that the concordat was “Nazi Germany’s first international treaty.”

In fact, as recently declassified files from the Nuremberg prosecutions make clear, the Four Powers Pact between Germany, France, Italy, and England preceded the concordat’s signing. Hitler’s representatives were also fully accredited and recognized by the League of Nations and took part in disarmament discussions, which came before the concordat. The Soviet Union renewed a trade and friendship agreement with Germany more than two months before the concordat was signed, and on that same day, the UK Parliament voted to accept an Anglo-German trade agreement. In other words, Germany, France, the United Kingdom, the Soviet Union, and the whole League of Nations accredited the new German government before the concordat was signed. Nevertheless, critics of the church continually misrepresent these facts. That makes it important for ordinary Catholics to know the truth.

The Background

Eugenio Pacelli was sent to Munich during the First World War as the Holy See’s Nuncio (ambassador) to the German state of Bavaria. He remained in Munich after the war, representing the Holy See’s interests in the state of Bavaria. Later he opened a second nunciature in Berlin and took on the additional duty of representing the Holy See in its dealings with the Weimar Republic.

Pope Pius XI viewed concordats (treaties or agreements) as the best way to safeguard the Catholic faithful and to defend essential elements of Catholic life. Such agreements assured the church the right to organize youth groups, make ecclesiastical appointments, run schools, and conduct religious services.

Under the leadership of Pope Pius XI, the Holy See reached agreement with twenty-one countries. As Nuncio in Germany, Cardinal Pacelli was largely responsible for negotiating the agreements with Bavaria (1924), Prussia (1929), and Baden (1932). He also started negotiations with the Weimar Republic and attempted to secure an agreement with the Soviet Union. As a lawyer and a diplomat, Pacelli agreed with the Pope that this was the best way of preserving the church’s freedom of action.

In 1929, Pacelli was called back to Rome, elevated to the cardinalate; and shortly thereafter, he was named Vatican secretary of state. Not long later, Adolf Hitler came to power.

The German constitution provided for an elected president who could appoint a chancellor. On January 30, 1933, Pres. Paul von Hindenburg named Hitler as his chancellor. A month later, less than a week before new Reich elections were scheduled, the Reichstag building suspiciously burned to the ground. Hindenburg signed an emergency order suspending the constitutional guarantees of individual freedom, freedom of the press, private property, and the privacy of mail. Hundreds of people (particularly Catholics and Communists) were incarcerated.

On March 5, 1933, with many of their opponents in jail or intimidated, the Nazis and their Nationalist allies won a majority in the Reichstag. Hitler began establishing his Third Reich, which he said would follow in the tradition of the Holy Roman Empire and the unified German Empire established by Bismarck. It would, he said, last for one thousand years. Its establishment was considered a “major defeat for the powers of Jewry, capital, and the Catholic Church.” On March 23, the newly elected Reichstag adjourned, giving Hitler’s cabinet the power to rule by decree. An Enabling Act granted Hitler dictatorial powers for an initial period of four years, making permanent the authority he had already assumed with the emergency order in February. In his last address to the disbanding Reichstag, Hitler announced that “treason toward the nation and the people shall in the future be stamped out with ruthless barbarity.”

Signing the Concordat

The Holy See’s concordats with the individual German states of Bavaria, Prussia, and Baden had little meaning now that Hitler had centralized power over Germany. Besides that, the church had been seeking an agreement with Germany for well over a decade. In fact, Pacelli had worked toward a concordat with Germany ever since he was appointed papal Nuncio to Bavaria. Now, however, the church found itself in a bind. Because of the Enabling Act, which meant that he did not need Reichstag approval, Hitler could avoid the obstacle that had blocked all previous efforts of Vatican diplomacy to obtain a concordat.

Hitler was happy to accept all of the church’s long-standing demands, because he never intended to keep his word. (“I will be one of the few men in history who have deceived the Vatican,” he boasted.) A confidential report to the British Foreign Office from its minister to the Holy See reported that Hitler’s initial overtures had been “coolly received” at the Vatican. Hitler’s negotiator, Franz von Papen, however, made it quite clear that if the church were to reject the Führer’s offer to meet the Vatican’s existing demands, Hitler would simply publish his own terms and blame the Pope for having rejected a very favorable treaty. As Clive also reported, “a concordat . . . does not imply mutual respect, still less affection.”

In the weeks leading up to the signing of the concordat, Hitler unleashed a massive campaign of terror against Catholic organizations throughout Germany. Nazis arrested ninety-two priests, searched sixteen Catholic youth clubs, and shut down nine Catholic publications. Nazis attacked and beat Catholic youth at a Munich rally. In a private conversation with Ivone Kirkpatrick, British ambassador to the Vatican, Pacelli expressed “disgust and abhorrence” at Hitler’s reign of terror. “I had to choose between an agreement on their lines,” he said, “and the virtual elimination of the Catholic Church in the Reich.” Kirkpatrick reported to the British Foreign Office:

A pistol, (Pacelli) said, had been pointed at his head and he had no alternative. The German government had offered him concessions, concessions, it must be admitted, wider than any previous German Government would have agreed to, and he had to choose between an agreement on their lines and the virtual elimination of the Catholic Church in the Reich. Not only that, but he was given no more than one week to make up his mind.

The church did not view concordats as endorsements of the existing government. In fact, in two separate articles that were published in *L’Osservatore Romano* in early July 1933, Pacelli expressly rejected the contention that the concordat was a recognition of the Nazi regime. Pius XI explained his thinking in 1937, in his encyclical, *Mit Brennender Sorge* (With Burning Anxiety):

When, in 1933, We consented . . . to open negotiations for a concordat, We were prompted by the desire . . . to secure for Germany the freedom of the Church's beneficent mission and the salvation of the souls in her care, as well as by the sincere wish to render the German people a service essential for its peaceful development and prosperity. Hence, despite many and grave misgivings, We then decided not to withhold Our consent for We wished to spare the Faithful of Germany . . . the trials and difficulties they would have had to face . . . had the negotiations fallen through. It was by acts that we wished to make it plain, that the pacific and maternal hand of the Church would be extended to anyone who did not actually refuse it.

Without some form of agreement, the Holy See could not effectively protect and minister to its people.

From the Vatican's perspective, at least on paper, the German concordat was surprisingly favorable. The state essentially met all of the demands that had been made years earlier, including independence of Catholic organizations, freedom for Catholic schools, free communication with Rome, church control over religious orders and ecclesiastical property, religious education in public schools (taught by teachers approved by the bishop). Only minimal restrictions were placed on ecclesiastical appointments, and the Vatican also received the long-sought right to maintain theological faculties at state institutions and to establish seminaries. Thus, more than a decade after Pope Pius XI first made these demands, the Vatican at least got the promise of what it wanted not just in one section of the nation but throughout Germany. Unfortunately, Hitler ignored his obligations from the beginning. The Holy See, however, quickly learned how to use the concordat in its battle against the Nazis. For one thing, the concordat gave the Holy See the right to criticize all aspects of Hitler's religious policy, which it regularly did. In addition, the church would not accept the view that a person who had been duly converted to Catholicism was still a Jew. Accordingly, as part of the concordat, German officials agreed to regard baptized Jews as Christians. This gave the Vatican the ability to protest human rights violations and to shield Jewish people by distributing false baptismal certificates. Widespread activity of this type so angered Hitler that he vowed to get rid of the concordat:

Once the war is over we will put a swift end to the Concordat. It will give me the greatest personal pleasure to point out to the Church all those occasions on which it has broken the terms of it. One need only recall the close co-operation between the Church and the murderers of Heydrich. Catholic priests not only allowed them to hide in a church on the outskirts of Prague, but even allowed them to entrench themselves in the sanctuary of the altar.

The Impact of the Concordat

On July 25, just five days after Germany ratified the concordat, the Reich government announced a sterilization law designed to achieve "perfection of the Aryan race." Germans who were less than perfect were to be sterilized for the glory of Reich. Sterilization was, of course, in direct conflict with Catholic teaching about the sanctity of human life. Prominent Catholic clergy immediately denounced the program.

On July 30, the Nazis took the first steps to dissolve the Catholic Youth League. Soon thereafter, Nazis began arresting large numbers of Jews and political prisoners and sending them to concentration camps. The arrests constituted violations of the concordat, and the Vatican filed several protests. In September, the Nazis passed

the Nuremberg Laws, which defined German citizenship and paved the way for later persecution. The Vatican condemned these new laws in its newspaper and on Vatican radio.

As the National Socialists became more confident of their control in Germany, persecution of Catholic officials increased. Hundreds of priests and Catholic officials were arrested or driven into exile, while others were accused of violating currency regulations or morality rules. Erich Klausener, leader of Catholic Action, was murdered in a June 1934 purge. Between April 1, 1933, and June 1936, the Vatican filed more than fifty protests against the Nazis. Even before the concordat was ratified, the Vatican had made several objections to German officials. (German foreign secretary Joachim von Ribbentrop testified at Nuremberg that he had a “whole deskfull of protests” from Rome.) The first protest, dated April 1, 1933, regarding the anti-Jewish boycott, and the ninth one, filed on September 9th, 1933, asking for protection of Jews converted to Catholicism, was among the many that Hitler never bothered to answer.

The Vatican issued so many complaints that by 1938, the Nazis were trying to disavow the concordat. On February 17, 1938, *Das Schwarze Korps*, the official paper of the SS, contained an article arguing that the concordat was based largely on the Weimar Constitution of 1918, not the Third Reich of Adolf Hitler. As such, the concordat was out of date and should be abandoned. The article argued that in 1933, Hitler had expected the moral support of the church in his work of national reconstruction, but he had not been supported. Instead, pastoral letters, sermons, pamphlets, and encyclicals had insulted the Nazis.

Some authors, including John Cornwell, have argued that direct political involvement by Catholic clergy could have held Hitler in check but that the concordat prevented this from happening. This criticism is based upon three assumptions: (1) that the party would have remained viable; (2) that the concordat effectively silenced the German bishops; and (3) that the party would have opposed Hitler. Two of these assumptions are demonstrably false, and the third is far from certain.

The assumption that the Catholic Center Party in Germany would have remained viable but for the concordat is completely unreasonable. Hitler’s power was sufficiently secure, and his means sufficiently brutal, that by March 1933, no political institution could stand up to him.

By early 1933, Hitler had already stripped the Catholic Center Party of its power. It was almost gone by March 1933. For several months, the Nazis brutalized the remaining members of the party as well as other Catholics. On July 5, 1933, two weeks before the concordat was signed, the party voluntarily dissolved. The Belgian ambassador in Rome reported that the party had not consulted Rome and that Pacelli was irritated about how it all took place. The important point, however, is that the party was not negotiated away with the concordat. The Nazis brought down the Catholic Center Party, not the concordat.

The assumption that German bishops would have been outspoken against the Nazi regime but were silenced by the concordat is wrong. The German bishops voted to ratify the concordat without delay. They understood that they would not be silenced by this concordat. The relevant provision, paragraph 32 of the concordat, said, “The Holy See will prescribe regulations which will prohibit clergymen and members of religious institutes from membership in political parties and from working on their behalf.” The supplemental protocol relating to this paragraph said, “The conduct enjoined upon the pastors and members of religious institutes in Germany does not entail any limitation of the prescribed preaching and interpretation of the dogmatic and moral teachings and principles of the Church.” The church did not in any way agree to restrictions on its right to involve itself in politics whenever “the fundamental rights of man or the salvation of souls requires it.”

With this language, the concordat set forth traditional church teaching about politics and the clergy. Priests and bishops are not supposed to take sides on matters of economics and politics unless they deal with human dignity or the right and ability of the church to carry out her mission. Under the concordat, Catholic clergy

were not restricted from making statements that went to basic human rights, and many did make such statements about the Nazis. Moreover, Catholic laypersons were in no way restricted from political activity by the terms of the concordat.

As it turned out, barring the Catholic clergy from direct participation in the political process ended up being a good thing. At the time the concordat was signed, the only remaining party in Germany was the National Socialist Party. Nazis often pressured clergy to join the party. Catholic priests and bishops, however, used the concordat to resist this pressure. Protestant ministers did not have a similar legal basis for resisting these approaches.

Even the assumption that the Catholic Center Party would have opposed Hitler but for the concordat is subject to question. The party was split, and many Roman Catholics were attracted by the early achievements of the Nazis, as were most Germans. In fact, the party had considered forming a coalition with the Nazis in 1932, just for survival. Today one wonders how this could have been possible. At the time, however, Hitler promised to provide economic prosperity, free Germany from the Treaty of Versailles, end daily street fighting, and promote social justice. Add to these matters that Hitler's socialistic programs seemed to help people who were in need, and it becomes easier to see how some Christian people might have been attracted to his policies.

Conclusion

The concordat, which may on the surface seem to indicate friendly relations between the Holy See and Nazi Germany, was in fact an indication of precisely the opposite. It was not a recognition of Hitler's Third Reich. It did not indicate the Holy See's support for Nazism, and in no way did it suggest that Pope Pius XII or the Holy See supported the German cause in World War II. It was, instead, Hitler's attempt to take advantage of the Vatican. He accepted long-standing demands, forced the Holy See to agree to them, and then ignored his commitments. Ultimately, however, this proved to be but one more serious miscalculation made by the most notorious madman of the twentieth century. The concordat came back to haunt the Nazis, as Pope Pius and the Catholic Church used it to shield Jewish victims and resist Nazi advances. Those who write otherwise are distorting the truth.

The Hidden Encyclical

The “Hidden Encyclical” of Pope Pius XI

– Ronald J. Rychlak

The so-called hidden encyclical of Pope Pius XI is a story told by many papal critics. The typical version is that Pius XI was prepared to make a strong anti-Nazi statement. He developed a complete statement, but he died before releasing it. For some nefarious reason (the reasons vary), his successor, Pope Pius XII, decided not to issue it. Critics argue that had Pius XII not “hidden” this encyclical, much Jewish suffering would have been avoided. That is an interesting concoction, but it does not stand up to historical analysis.

The true story is that Pope Pius XI did plan to issue an encyclical on the events in Europe. He asked the American Jesuit John LaFarge to work up a draft. LaFarge, in turn, sought help from two other Jesuits, fathers Gustav Gundlach of Germany and Gustave Desbuquois of France. With their help, LaFarge wrote a draft encyclical. Although it was long thought otherwise, we now know that the LaFarge draft did indeed make it to Pope Pius XI before his death. We also know that the Pope rejected the draft because of its anti-Semitism.*

The LaFarge paper argued that the rejection of Christ by the Jews caused them “to perpetually wander over the face of the Earth.” It also made negative comments on Jews’ business ethics and morals. Had the Holy See published this document, it certainly would have played right into Hitler’s anti-Semitic propaganda. Instead, Pope Pius XI wrote something to the effect of “I don’t want to use this” on the LaFarge paper, near the anti-Semitic section.

When Pope Pius XII became Pope, he agreed that it was time for a papal statement on world events. Working with Father Gundlach, he drafted a new encyclical that drew heavily on LaFarge’s earlier work, but eliminated the anti-Semitic sections. The resulting encyclical, *Summi Pontificatus* (Darkness over the Earth), was released on October 20, 1939 (just weeks after the outbreak of World War II).

In this encyclical, Pope Pius XII condemned racists and dictators; and he urged the restoring of Poland, which Germany had just invaded. He made reference to “the ever-increasing host of Christ’s enemies” who “deny or in practice neglect the vivifying truths and the values inherent in belief in God and in Christ” and want to “break the Tables of God’s Commandments to substitute other tables and other standards . . .” Pius charged that Christians who fell in with these enemies of Christ suffered from cowardice, weakness, or uncertainty. In a clear slap at Nazi racial theory, he quoted scripture to explain that within the church, all people were the same; there was “neither Gentile nor Jew.”

The world well understood Pius XII’s message. A headline in the *London Daily Telegraph* read: “Pope condemns Nazi theory.” The *New York Times* gave it a three-column above the fold headline that said: “Pope Condemns Dictators, Treaty Violators, Racism; Urges Restoring of Poland.” The story explained: “It is Germany that stands condemned above any country or any movement in this encyclical.” Father LaFarge wrote in *America* magazine that it was obvious that *Summi Pontificatus* applied to the Jews of Europe. He was only concerned that Americans might not realize that it also applied to racial injustice in the United States.

The Germans also understood the Pope’s message. “*This Encyclical*,” wrote Heinrich Mueller, head of the gestapo in Berlin, “is directed exclusively against Germany, both in ideology and in regard to the German-Polish dispute; how dangerous it is for our foreign relations as well as our domestic affairs is beyond dispute.” Reinhard Heydrich, leader of the SS Security Office in Warsaw, wrote: “This declaration of the Pope makes an unequivocal accusation against Germany.” French planes dropped eighty-eight thousand copies of the encyclical over Germany in a propaganda battle. Critics rarely mention any of this.

The story of the “Hidden Encyclical” is a fiction. Unfortunately, papal critics use it to drive Catholics and Jews apart. That is a real shame. When the true efforts of Pope Pius XII are known, and these myths are set aside, people will look to this era as a time of historic goodwill between Catholics and Jews, instead of being a point of division.

*A high-ranking member of the Curia read these statements. LaFarge has indeed condemned the persecution of the Jews but added that the Jews brought this upon themselves because of their low morality, their business practices, and their rejection Christ.

Answering the Critics.

1. *Saul Friedlander*

ACCUSATION: The character of Eugenio Pacelli (Pius XII) was “Distant, autocratic and imbued with a sense of his own intellectual and spiritual superiority, Pacelli was as fiercely conservative in politics as in church matters.” This helps to explain his coldness toward the Jews.

REBUTTAL: There is nothing from the Pope’s lifetime that gives the slightest credence to such a description—quite the opposite. The two best biographies of Pacelli—Igino Giordani’s classic *Pius XII* (1961) and Andrea Tornielli’s just-published *Pius XII: A Man on the Throne of Peter*—collect many contemporary testimonies that contradict this unfair characterization (which, revealingly, only arose following the 1963 play, *The Deputy*). Testimony from his childhood friend, Orthodox Jew Dr. Guido Mendes, indicates just the opposite. Documentation collected indicates not a coldness toward the Jews but a love and dedication to improve Catholic Jewish relations.

ACCUSATION: “There is no specific indication that the Pope was anti-Semitic . . . Yet it does not seem that Pius XII carried the Jews in his heart.”

REBUTTAL: How, then, are we to explain Pacelli’s early intervention, as Nuncio in Germany, for Jewish musician Ossip Gabrilowitsch against an anti-Semitic pogrom? Or later, Cardinal Pacelli’s assistance to his lifelong Jewish friend Guido Mendes, whose family he helped immigrate to Palestine, after Mussolini passed his draconian anti-Semitic laws? How are we to account for all those who testified on Pius XII’s behalf, during the Vatican’s painstaking investigation of his cause for sainthood? We have many articles counterfactual evidence available to discredit this charge. His relations with World Zionist president Nahum Sokolow helping to move the notion of a Jewish homeland in Palestine and Pacelli’s actions to save the Jews of Palestine from as early as 1917. His actions to stop antikosher slaughtering laws from being enacted in Poland in 1938 also indicate his true feelings about the needs and concerns of the Jewish people.

ACCUSATION: Pius XII deliberately failed to mention the plight of the Jews in both his Christmas address of 1942 and in his allocution to the College of Cardinals on June 2, 1943: “It seems that most German officials . . . missed the portent of the papal address: Ambassador Bergen, who, at the Vatican, followed every detail of Pius’ policy, did not refer to the speech at all.”

REBUTTAL: In fact, German foreign minister Ribbentrop “realized what it meant” and ordered Bergen, on January 24, 1943, to confront Pius XII directly for having posed “a political position against Germany. You are to inform him that in that event Germany does not lack physical means of retaliation.” After doing just that—and protesting that the *L’Osservatore Romano* (the Pope’s newspaper), “day in [and] day out pours out its poison against Germany,”—Bergen reported back to Berlin on January 26: “Pacelli is no more sensible to threats than we are.”

ACCUSATION: On October 19, 1943, three days after the Nazis began to round up the Roman Jews, Pius XII meets with Harold Tittmann, the American chargé d’affaires at the Vatican. The Pope makes no mention of the plight of the Jews, and by mentioning only the “abnormal situation,” displays his callous indifference to recent events.

REBUTTAL: An often-repeated calumny, but factually untrue. Tittmann never met Pius XII on October 19; he met him on October 14, two days before the Nazi roundup. We know this because the Vatican keeps exact records of official meetings with the Pope, via the Maestro di Camera (master of the chamber); and these

records prove the meeting took place on the fourteenth. Indeed, the day after the meeting, a front-page article in the *L'Osservatore Romano* stated that Tittmann had been received by the Pope, privately, on the fourteenth. The Pope's critics have nevertheless continued to repeat the charge, even knowing it is untrue.

ACCUSATION: “Personally he [Pius XII] was not involved in any of the rescue operations throughout Italy. No trace of any written directive has ever surfaced; moreover, from among the main religious personalities involved in assistance to the victims, in Rome or elsewhere, no indication of an oral directive from the Holy See to help the fleeing Jews has ever been mentioned. The rescue activities were mostly spontaneous.”

REBUTTAL: Even Fr. John Morley, a critic of the wartime church, affirms: “Official sanction and assistance were given to the lodging of thousands of Jews in the religious institutions of Rome, and all canonical restrictions were suspended. These efforts, no doubt, saved thousands of Jews.” Grazia Loparco, professor of church history at the faculty of Educational Sciences Auxilium in Rome, who has extensively researched the matter, concurs: “From the documentation and testimonies emerges evidence of the full support and instruction of Pius XII.” We have very many testimonies and new evidence proving the intimate links the Pope had with rescue operations, e.g., nuns allowing Jewish men to shelter in convents, where a direct papal order would be required to suspend the cloister.

ACCUSATION: Pius XII sympathized with fascism because he saw it as a bulwark against communism, which he saw as worse.

REBUTTAL: This notion is destroyed by volume 5 of the Vatican's wartime archives, *Actes et Documents*. Even standard biographies of Franklin Roosevelt note the Pope's dramatic and successful intervention for America's lend-lease policy to Russia. There are numerous news accounts of the Vatican's acts to consider signing a concordat with the Soviet Union.

In addition, critics of Pius XII have never been able to explain why this supposedly cautious pontiff maintained relations with the anti-Nazi German resistance until the very last days of the War; why Pius actually approved the “Valkyrie” plot to overthrow Adolf Hitler; and why the Pope told his closest aide, Fr. Robert Leiber, “The German opposition must be heard.”

Nor have they ever been able to explain why, if Eugenio Pacelli so complied with German designs, Hitler had plans to kidnap, deport, and possibly even murder him (as we will show in detail).

2. Susan Zuccotti

ACCUSATION: Rome, 1943: On October 25, while thousands of sheltered Jews trembled with fear, the Vatican distributed placards to Rome's religious institutions declaring that, even under martial law, they were immune from being searched. Wouldn't this bespeak papal support for sanctuary? Not by Zuccotti's lights. “That placard . . . was distributed . . . regardless of whether [an institution was] harboring illegal fugitives.”

REBUTTAL: Thus, argues Zuccotti, its intent was “to affirm and protect the special prerogatives of the Church rather than to protect fugitives.” Ah, yes, instead rescue houses—and rescue houses only—should have received big “No Jews Hidden Here” signs! (Kevin Ward). In her eagerness to find fault in every single one of Pius's actions, Zuccotti seems to abandon common sense.

ACCUSATION: Bishop Giuseppe Nicolini of Assisi told a priest that he had a letter from the Vatican requesting help for endangered Jews. Zuccotti insists, however, that the prelate bluffed just to motivate his subordinates. Otherwise, he would have preserved the dangerous paper to someday exculpate Pius.

REBUTTAL: But as Owen Chadwick demonstrated in Britain and the Vatican during the Second World War, the Holy See bordered on the paranoid when it came to German interception of incriminating documents (several priests were executed by the Gestapo after having been caught with incriminating material—see Raleigh’s *Rome* ’44), and so there is a readily available explanation for why such documents have not survived. That explanation, moreover, is consistent with another set of facts: that Jewish organizations and publications around the world had already begun praising the Pope for his diplomatic interventions.

ACCUSATION: An Alsatian cleric named Calliste Lopinot ministered for three years at Ferramonti internment camp where he compassionately aided and zealously advocated for Jew and non-Jew alike. Zuccotti claims that in helping Jews he had “act(ed) on his own” and that “the Vatican cannot claim credit for his dedication, vision, and personal initiative.”

REBUTTAL: Lopinot apparently disagreed, for after the war, he accompanied a group of freed internees to thank Pius for his solicitude. In fact, the Vatican gave Lopinot money to help feed 494 Jews. A papal Nuncio later contributed additional funds for Lopinot’s humanitarian work. Lopinot’s very assignment to the camp came from the Vatican, where Lopinot had been working.

ACCUSATION: Zuccotti claims that when Pacelli was secretary of state to Pius XI, the Vatican never spoke out against anti-Semitism.

REBUTTAL: In fact, as Ron Rychlak points out:

Mussolini’s “Aryan Manifesto” was issued on July 14, 1938. On July 28, 1938, Pius XI made a public speech in Rome in which he said: “The entire human race is but a single and universal race of men. There is no room for special races. We may therefore ask ourselves why Italy should have felt a disgraceful need to imitate Germany.” This speech was reprinted in full on the front page of *L’Osservatore Romano* on July 30, under a four-column headline: La parola del Sommo Pontefice Pio XI agli alumni del Collegio di Propaganda Fide. The sub-headline mentioned both “universal concepts” and the “great human family.”

Other articles regarding anti-Semitism include ones that appeared on July 17, July 21, July 23, July 30, August 13, August 22–23, October 11–18, October 20, October 23, October 24, October 26, October 27, November 3, November 14–15, November 16, November 17, November 19, November 20, November 21, November 23, November 24, November 26, December 25, and January 19, 1939. There are numerous condemnations from Vatican Radio to anti-Semitic actions throughout Europe.

As Rychlak notes, “The victims of the Nazis certainly took note of the Pope’s commitment.” In January 1939, the *National Jewish Monthly* reported that “the only bright spot in Italy has been the Vatican, where fine humanitarian statements by the Pope have been issuing regularly.”

ACCUSATION: Zuccotti claims that the lack of a written order from Pius XII to shelter the Jews shows that he had nothing to do with it and that priests and nuns acted only on their own initiative.

REBUTTAL: In fact, it was not only normal but essential for any incriminating documents, even slips of paper, to be destroyed lest they fall into Nazi hands and endanger the carrier or the referee. In fact, as Rychlak points out, Zuccotti had spelt this out herself in an earlier book where she was not attacking Pius XII:

“Any direct personal order would have had to be kept very quiet to protect those who were actually sheltered” (*The Italians and the Holocaust*, 1987).

In fact, Allied officials were quite aware of the risks associated with written messages, as reflected in the May 20, 1944, cover letter from D’Arcy Osborne, the British ambassador to the Holy See, to Harold Tittmann, the US ambassador to the Holy See, which suggested that the note would be destroyed because it would incriminate a priest involved in rescuing Jews “if it fell into enemy hands.”

And as Rychlak points out, with regard to Zuccotti’s “method” (i.e., absence of evidence constitutes proof):

In arguing that Pius cannot be associated with Catholic rescue efforts because she cannot find existing written documents in the Pope’s handwriting, Dr. Zuccotti is actually advancing an argument that was made by Holocaust denier David Irving. He once offered a reward for anyone who could find a document from Hitler linking him to the extermination of Jews. Serious historians rightfully rejected his argument. A lack of existing written evidence is not sufficient to prove that Hitler lacked responsibility for the Holocaust.

In a response to this vein of criticism that can be applied more generally, Rychlak says:

So how is that Dr. Zuccotti argues that Pope Pius XII had no role in rescue efforts, when so many witnesses testified that he did? The answer is that—time and time again—she discounts or dismisses the testimony of people who were there. He lists many examples where Zuccotti simply dismisses explicit testimony for no good reason.

3. Daniel Goldhagen

ACCUSATION: He charges that Pius XII never reproached or punished Franciscan friar Miroslav Filipovic-Majstorovic for his evil actions in Croatia.

REBUTTAL: Actually, the so-called Brother Satan was tried, laicized, and expelled from the Franciscan order before the war even ended (in fact, before the concentration camp role and his most serious wrongdoing). Other critics lament that Pius never punished the defrocked Franciscan after the war, conveniently forgetting to point out that Filipovic had been executed for war crimes by the communists in 1945, and so—being already dead—was unamenable to Vatican justice.

ACCUSATION: Goldhagen attempts to trivialize and diminish Pope Pius XII’s famous 1942 Christmas statement and its clear denunciation of Nazi ideology, saying that it didn’t single out Jews as victims of Nazism and failed to criticize Hitler.

REBUTTAL: This is representative of the one-sided, biased approach that permeates Goldhagen’s work. Pius XII actually said that mankind owed this vow to all victims of the war, including “the hundreds of thousands who, through no fault of their own, and solely because of their nation or race, have been condemned to death or progressive extinction” (emphasis added).

In making this statement and others during the war, Pius used the word “stirpe,” which according to

Zanichelli's *Italian and English Dictionary*, can mean stock, birth, family, race, or descent, but which had been used for centuries as an explicit reference to Jews.

Obviously, in contrast to what Goldhagen would have us believe, everyone knew to whom the Pope was referring, including the Axis powers. Himmler's office reported:

In a manner never known before, the Pope has repudiated the National Socialist New European Order . . . It is true, the Pope does not refer to the National Socialists in Germany by name, but his speech is one long attack on everything we stand for . . . God, he says, regards all people and races as worthy of the same consideration. Here he is clearly speaking on behalf of the Jews . . . (H)e is virtually accusing the German people of injustice toward the Jews, and makes himself the mouthpiece of the Jewish war criminals.

ACCUSATION: Goldhagen discusses the so-called hidden encyclical. The story here is that in June 1938, more than a year before the outbreak of World War II, when Eugenio Pacelli was Vatican secretary of state, Pope Pius XI commissioned a draft papal statement attacking racism and anti-Semitism. Unfortunately, he died before it was completed. According to Goldhagen, Pius XI drafted it, Pius XII buried it, and it remained hidden until it was published in France in 1995.

REBUTTAL: The source upon which Goldhagen relies, Georges Passelecq and Bernard Suchecky's *The Hidden Encyclical of Pius XI*, deals with the French and the English papers, but not the German one. That book also makes clear that—contrary to what Goldhagen reports—Pius XI was not the author of any of the documents. In fact, as that book further makes clear, there is no evidence that either he or Pius XII even saw these documents. A copy was sent to Pius XI, but by that time, he was already gravely ill. When it was found after his death, there were no notations suggesting that he ever reviewed it. The book also explains that the paper disappeared immediately after Pius XI's death, and the men who were working on the project believed (indeed were certain) that Pius XII had not seen it. He therefore could not have buried it. Finally, this matter was made public in 1972 by the *National Catholic Reporter* and again in 1973 by *L'Osservatore Romano*, not in 1995 when Passelecq and Suchecky's book came out. Goldhagen also dismisses that the text in all of the drafts were blatantly anti-Semitic in nature. They actually stated that the Jews brought this upon themselves because of their low-moral lifestyle and business practices and their rejection of Christ. Publication of this document would have given Hitler joy in saying that even the Pope agrees with us about the character of the Jews.

The primary author of the German draft, Prof. Gustav Gundlach, SJ, helped Pius XII with his first encyclical, *Summi Pontificatus*, which was released on October 20, 1939, just after the outbreak of war. Not surprisingly, *Summi Pontificatus* (which expressly mentions Jews and urges solidarity with all who profess a belief in God) contains language that is similar to the paper on which Gundlach had worked.

ACCUSATION: The 1933 concordat with Germany (NOT, n.b., Hitler's Reich): Goldhagen claims that "Pacelli hastened to negotiate for the Church a treaty of cooperation, the concordat, with Hitler's Germany." Like other critics, he implies that this means Pius endorsed Hitler and the Nazis.

REBUTTAL: It meant nothing of the sort, in fact the opposite, and was a legal attempt to protect Catholics within a "rogue state." Had Germany been a democracy with a civil government rather than a dictatorship, with the rights of individuals protected under the rule of law, there would have been no need for a concordat. The concordat also had a clause that gave the Vatican the right to protect Jews who had converted; these

people would be considered Christian. This ultimately enabled the Vatican to use this provision to save all Jews, converted and nonconverted, without directly endangering their neutral status.

The recently released confidential report from the Nuremberg prosecution confirms that the concordat was a “Nazi proposition.” The Nazis accepted terms that the church had previously proposed to Weimar, but which Weimar had rejected. The Nazis told the Vatican that the choice was to accept those terms (which assured that the church would be able to function) or face severe persecution. In fact, to prove that they were serious, the Nazis severely persecuted German Catholics in the weeks leading up to the concordat. In a private conversation with the British chargé d’affaires to the Vatican, Pacelli said that the choice was “an agreement on their lines, or the virtual elimination of the Catholic Church in the Reich.”

See Rychlak: <http://www.firstthings.com/article/2007/01/goldhagen-v-pius-xii-23>

ACCUSATION: That Pius did nothing for the Jews of Budapest until late in the war (1944).

REBUTTAL: The fact is (as Martin Gilbert reiterates in his interview with Gary Krupp), Pius intervened with the Jews of Budapest exactly at the point at which they most needed help: it was not until 1944 that they were threatened with deportation. As soon as they were, Pius set about saving them—and succeeded. The Jews of Rome and Budapest (the only two cities whose Jewish populations were saved from the Nazis) both owed their survival directly to the actions of Pius XII.

ACCUSATION: Goldhagen claims that Pius XII supported Nazi Germany’s “war of extermination against the Soviet Union, because he considered Bolshevism to be the Church’s mortal enemy.”

REBUTTAL: Wrong. Pius XII actually assisted the Soviet Union during World War II. In response to diplomatic appeals made by Pres. Franklin Roosevelt in the fall of 1941, the Pope agreed that American Catholics could support the extension of military aid, through the Lend-Lease program, to the Soviet Union after it was invaded by the Nazis. Although the Vatican always condemned Communism (and Nazism), the Pope believed that it was important to help the Russian people, who were the innocent victims of Nazi aggression. In their book, *The Undeclared War, 1940–1941* (1953), William L. Langer and S. Everett Gleason discuss the Pope’s surprising concession to Roosevelt by citing documents in the American archives. This episode is always ignored by Vatican critics because it blows a big hole in their theory that Pius XII turned a blind eye to Nazi atrocities; their argument being that Pius didn’t want to undermine Germany during its war against the Soviet Union.

4. Paul O’Shea

ACCUSATION: Pacelli’s behavior during the war confirms his essential consistency, but also reveals the tragic flaw that relegated the Jews to be “lesser victims.” His failure points to the moral crisis within many parts of the fractured Christian Commonwealth, as well as the personal culpability of Pacelli, the man, and Pope.

REBUTTAL: The next generation of criticism of Pius XII is represented by O’Shea’s “psychological theories.” As the evidence of the Pope’s huge involvement in protecting and rescuing Jews in WWII mounts up, it is growing impossible to any longer make the claim that he was sympathetic to Nazism. Instead, we now learn that he was humane, but that personal/psychological flaws, along with his Catholicism and the cultural history behind it, condemned Jews in Pius’s eyes as second-class humans—this despite the evidence that the opposite was true. It also means that O’Shea has to present a perverse and willful misinterpretation of Pacelli’s early life and upbringing. O’Shea’s lack of documented proof also gives literally no support to most

of his allegations, which appear to be theoretical. Paul O’Shea, as literally all of the critics, has simply never bothered to travel to Rome for original document study in the open Vatican Archives. This calls into question his sources of information.

5. *Michael Phayer*

ACCUSATION: Presumably, Pius could have been more outspoken about events in Italy. Just before the roundup of Rome’s Jews, Pius offered to lend, at most generous terms, any amount of gold the Jews needed for ransom. Yet when the Jews of Rome were seized in October 1943, Pius said nothing. Why?

REBUTTAL: We do not need to ask why, because we know what Pius did to halt the r  fle and subsequently protect Rome’s Jews against the Nazis. Phayer’s tone throughout is sneering and hostile to Pius.

ACCUSATION: Phayer says Pius helped smuggle Nazi war criminals to South America.

REBUTTAL: It is an incredible charge for which there is no shred of evidence (and a book just published, *Hunting Evil* by Gary Walter, that shows Pius knew nothing about fleeing Nazis following the armistice). Of all the critics, Phayer sounds the most rabid and unreasonable. His charges are made recklessly in the face of commonly acknowledged facts, as if he has never heard of the established and settled evidence even on the most uncontroversial of matters. With the new irrefutable historical evidence of Pius XII’s hatred of National Socialism and Adolf Hitler along with the real threat to kidnap and kill Pius XII, the notion that Pius would turn around and now save Nazi war criminals is outrageous.

6. *Sergio Minerbi*

ACCUSATION: Pius XII was a willing and convinced accomplice in the Nazi roundup of Jews in Rome in October 1943.

REBUTTAL: It must also be said that the most shocking, weakly supported, and, frankly, unrealistic hypothesis (at Yad Vashem in March 2009, during discussion over changing the critical exhibit concerning Pius XII) was the one presented by Minerbi, based on anonymous testimony attributed to an unidentified German official. This unsupported rumor had already been refuted in a collection of documents relating to the Second World War published decades ago (volume 9, document 383, p. 519, of *Actes et Documents*). The groundless rumor claimed that Pius had given his personal “green light” to the deportation of the Roman Jews provided the Germans agreed to carry it out quickly. That this allegation is still being made by supposedly respectable academics beggars belief.

Even more unbelievable is the fact that we have documents that prove Pius XII personally intervened to save Minerbi’s (Jewish) parents from the Nazis. Minerbi is aware of this but continues to make his accusations. Intriguingly, the most extreme animosity toward Pius today emanates from the Roman Jewish community. For example, a plaque from the war generation (the now-deceased parents of today’s Roman Jews), erected to express their thanks to Pius for saving them, has been taken down by their children. It is extremely strange behavior—perhaps it has to do with resentment at being helped (for helped they most certainly were); but also perhaps because many of Rome’s Jews today are in the Italian Communist Party—which is a sworn enemy of the Vatican, and likely still acting at the behest of Moscow and the FSB (formerly the KGB). Or the origin of the resentment may be simpler: the Chief Rabbi of Rome in WWII, Israel Zolli, converted to Catholicism

after the liberation—ergo not to save himself from the Nazis, but at least partly due to his witnessing the actions of Pius XII. He even took Pius’s baptismal name, Eugenio.

7. *John Cornwell*

ACCUSATION: The cover photo of *Hitler’s Pope* (a title that Cornwell denies is prejudicial to the reader’s opinion of Pius XII).

REBUTTAL: (Ron Rychlak—well worth quoting at length) The dust jacket of the British edition shows Nuncio Pacelli leaving a reception given for German president Hindenburg in 1927. The photograph, a favorite of those who seek to portray Pius XII in an unfavorable light, shows the Nuncio dressed in formal diplomatic regalia (which could easily be confused with papal garments), as he exits a building. On each side of him stand soldiers of the Weimar republic. In front of him stands a chauffeur saluting and holding open the square-looking door, typical of automobiles from the 1920s. Those who do not recognize the differences in uniform details could easily confuse the Weimar soldiers with Nazi soldiers because of their distinctive helmets associated with Nazi-era German soldiers.

Use of this photograph, especially when coupled with a provocative title such as “*Hitler’s Pope*,” gives the impression that Pope Pius XII is seen leaving a meeting with Hitler. Making matters even worse is the caption from inside the rear cover of the dust jacket on early British editions of the book. This caption says that the photograph is from March 1939. By this time, Hitler was chancellor of Germany, and this was the month Pacelli was made Pope. A fair-minded person reading the caption could easily conclude that Cardinal Pacelli paid a visit to Hitler immediately prior to or just after being elected Pope.

The American version of *Hitler’s Pope* never had the wrong date, but—given that the date might have been an honest error—it is far more revealing about the intentional misinformation that went into the marketing of this book. The US edition uses the same photograph as the British edition, but it is cropped to eliminate two important points of reference: the soldier nearest the camera and the square door of the automobile. Both of those images provide clues to the true date of this photo (1927), and author apparently did not want that known. Even more telling is the intentional blurring of the background. Looking at this cover, Nuncio Pacelli is in focus, but the soldier to his left and the chauffeur are both badly blurred. They are so badly blurred that it is impossible even for a well-trained observer to recognize that the soldier wears a Weimar uniform rather than a Nazi uniform. The chauffeur, due to the blurring and cropping that eliminates the car door, takes on the appearance of a saluting SS officer. Even a civilian in the background could seem to be a military (Nazi) official.

Since none of the images on the British edition are blurred, and since Nuncio Pacelli is in focus on the US cover, but the other images are blurred, the only logical conclusion is that Viking Press intentionally altered the photograph to support the author’s thesis. Unfortunately, this is not the only dishonest aspect of the book (Ron, p. 520).

ACCUSATION: Concerning Pius’s “anti-Semitic upbringing”: According to Cornwell, the headmaster of Eugenio’s school “was in the habit of making speeches from his high desk about the ‘hard-heartedness of the Jews.’”

REBUTTAL: Cornwell cites for this proposition N. Padellaro, *Portrait of Pius XII*, the English translation. The original Italian version of this work, however, provides the true quotation about young Pacelli’s headmaster: he scolded “not against hard-hearted Jews, but against block-headed pupils.” An error in translation completely

changed the meaning of the whole incident. Cornwell does not acknowledge Pacelli's childhood Orthodox Jewish friend Guido Mendes with whom Pacelli would share Sabbath dinners. Pacelli learned to speak some Hebrew and borrow the books of the great rabbis.

The thrust of Cornwell's argument was that casual anti-Semitism was part of Pius's background, and this erroneous example was cited. As Ron Rychlak concludes: "(Cornwell) argues that as a young boy, Pacelli saw anti-Semitism and authoritarianism in the men he respected and goes on to argue that 'the impressions gained by small children are never lost.'"

ACCUSATION: Cornwell argues that Pacelli, as Nuncio and secretary of state, withdrew support from the Catholic Center Party in Germany, transferring power to the Holy See. In particular, Cornwell faults Pacelli for having negotiated the 1933 concordat with Germany. This agreement, according to Cornwell, silenced political priests and bishops who might have held Hitler in check.

REBUTTAL: The Center Party dissolved itself without Pacelli's help (shortly before all opposition parties were banned by Hitler). Pacelli lamented that, had the Center Party lasted a little longer, he could have used it as leverage against Hitler when negotiating the concordat. In other words, he thought and acted the opposite to the ways in which Cornwell claims. The concordat, as already stated, is willfully and fundamentally misunderstood by Pius's critics. It was not an endorsement of the Nazis but a way of protecting Catholics (and Jews) from Hitler—had Germany been a democracy, it would not have been needed. Pacelli knew that Hitler would break the terms of the concordat immediately, but at least with something on paper, Rome would be able to make official, substantive complaints. As one cardinal said: "With the concordat we are hung; without it, we are hung, drawn and quartered."

As to Pacelli being responsible for the terms of the agreement, and so much else, Rychlak has this to say:

. . . the British Minister to the Holy See, Francis D'Arcy Osborne, wrote that "it was always (Pacelli's) task to execute the policy of the late Pope rather than to initiate his own." In fact, Osborne reported that Pacelli had not garnered the ill will typically found between the Secretary of State and other cardinals precisely because he only carried out Pius XI's objectives. Contrary to what Cornwell would have us believe, Secretary of State Pacelli took pride in executing the will of his Pope, Pius XI. The Pontiff himself said, "Cardinal Pacelli speaks with my voice." Either young Pacelli dominated the Church's international policies years before he had any true authority (as Cornwell asserts) or he carried out the will of his superiors (as Pope Pius XI and others who actually knew Pacelli said). Cornwell's argument is at odds with all relevant evidence.

ACCUSATION: Cornwell argues that the Holy See granted de facto recognition to Ante Pavelić's Fascist Ustashi government of Croatia in 1942.

REBUTTAL: In actuality, the Vatican rebuked Pavelić and refused to recognize the Independent State of Croatia or receive a Croatian representative. When Pavelić traveled to the Vatican, he was greatly angered because he was permitted only a private audience rather than the diplomatic audience he had wanted. He might not even have been granted that privilege, but for the fact that the extent of the Ustashi atrocities that had already begun were not yet known.

8. Rychlak concludes:

Cornwell's problem with Croatia is simply that he has relied too strongly on post-war Communist propaganda. As more evidence comes to light, the situation in Croatia will look less and less like a problem for the Catholic Church and more like another case where the Church defied the Nazis.

ACCUSATION: Cornwell's evidence that Pacelli was anti-Jewish rests chiefly on his bizarre interpretation of a report Pacelli sent in 1919 to the Vatican from Munich, where he was papal Nuncio. In the report, Pacelli describes how a shabby cadre of young communists, together with a gang of young women "with lecherous smiles" took temporary control of the city and established a soviet there just two years after the Russian revolution. (They also temporarily invaded the Archbishop's palace.) He goes on to note that the leaders were all Russian Jews, and describes one of them as "pale, dirty, with drugged eyes, hoarse voice, vulgar and repulsive" who treated Pacelli's priest-representative with contempt. This language, says Cornwell, constitutes anti-Semitic stereotyping, proof of Pacelli's "secret" hatred of Jews, and helps to explain his indifference to the Holocaust (Kenneth L. Woodward <http://www.newsweek.com/id/89597/output/print>).

REBUTTAL: As Rychlak points out, Pacelli had not witnessed the scene he described in this letter. His assistant, Monsignor Schioppa, is the one who actually went to the palace and met the aggressive Bolsheviks. Pacelli did no more than relate Schioppa's description, whose language was not nearly as bad as Cornwell translates. "Jewish" was part of the description, because the Munich revolutionaries in the meeting were indeed Jewish. Cornwell took a six-page letter and used ellipses to cut it down to a single paragraph. The accurate use of the word "Jew" three times over six pages does not come across as anti-Semitic. That feeling was created by Cornwell's editing, which kept every reference to "Jew" as he drastically cut down the letter. Cornwell added to that feeling with some horrible mistranslations, making "gruppo femminile" ("female group" or "group of women") a "female rabble."

Accusation: Pope Pius XII was the Greatest Kidnapper of Jewish Children.

A 1946 Document on Jewish Children Tells a Different Story.

Undercuts Tale That Vatican Tried to Keep Them from Their Families

ROME, JAN. 12, 2005 (Zenit.org). The latest in a series of accusations about Pope Pius XII's behavior vis-à-vis the Jews and Nazi persecution seems to have little basis in fact.

The latest round began Dec. 28 when an Italian newspaper published passages of an alleged 1946 Vatican document that supposedly aimed to keep baptized Jewish children from being returned to their families.

The text, as stated in *Il Corriere della Sera* by Alberto Melloni, Director of the G. Dossetti Library of the John XXIII Foundation for Religious Sciences of Bologna, was "a disposition of the Holy Office," as the Congregation for the Doctrine of the Faith was formerly known. The document was said to be dated October 20, 1946.

But after careful research, ZENIT discovered that the document, in fact, was not of the Holy Office and did not bear evidence of the reported date. Nor did it state what the article in *Il Corriere* said it did.

The document, whose original is in French, was written under the oversight of the then Apostolic Nuncio in Paris, Angelo Roncalli, the future Pope John XXIII. It was meant to explain to the French clergy the instructions he had received from the Holy See, specifically, from the secretary of the Congregation for Extraordinary Ecclesiastical Affairs, Monsignor Domenico Tardini.

ZENIT also verified that the document is dated Oct. 23, 1946, three days later than that mentioned by *Il Corriere*, and that the terms of the Vatican proposal are very different from what the Italian newspaper had reported.

The original document contradicts Mellon's version. It states, in fact, that the children should be returned to their original Jewish families.

Regarding "Jewish institutions," which during those months were working in Paris and throughout Europe to transfer children to Palestine, the document states that each case must be examined individually.

ZENIT learned that the history of the document began in March 1946, when Isaac Herzog, the Chief Rabbi of Jerusalem, addressed a letter to Pope Pius XII in which the former wrote: "The Jewish people very much remember with profound gratitude the help given by the Holy See to the people that suffered during the Nazi persecution."

Profound thanks are given for the "thousands of children who were hidden in Catholic institutions," and the rabbi requests that these children be returned to the Jewish people.

Herzog emphasized how Pius XII "has worked to banish anti-Semitism in many countries" and concluded with an invocation: "God willing, may history remember that when everything was dark for our people, His Holiness lit a light of hope for them."

Pius XII took to heart the fate of these Jewish children and, in that same month of March, asked the Holy Office to study the case.

The Holy Office, after hearing from several consultors, prepared a document in response to the Pope's request.

In August 1946, some French bishops and, specifically, Coadjutor Archbishop Emile Guerry of Cambrai and Cardinal Pierre Gerlier of Lyon, asked Nuncio Roncalli for pointers as to how to resolve the situation of Jewish children saved from Nazi persecution.

Angelo Roncalli gathered all this material and, at the end of September, sent a letter to the Vatican Secretariat of State requesting instructions.

Roncalli was answered by Monsignor Tardini, secretary of the Congregation for Extraordinary Ecclesiastical Affairs, not in the way quoted by the article in *Il Corriere*, but rather in the way mentioned above.

Journalist Andrea Tornielli told ZENIT that the Church in France resolved the problem in the vast majority of cases by returning the children, whose lives it saved, to their surviving families.

During the war, priests and religious received orders from the Holy See and bishops not to baptize these children. Baptism requires the consent of the person receiving the sacrament or of the parents, if the recipient does not have the use of reason.

This is revealed in documents quoted on www.vaticanfiles.net.

Accusation: Pope Pius XII is Guilty of Kidnapping Jewish Children and Refusing to Return them to their Families.

Did the Vatican order the protectors of Jewish children not to return them to their parents? This is the belief today as written in the following quote from an article from June 16, 2009.

“A letter from Pope Pius XII to his representative in Paris on November 20, 1946, shows that he ordered Jewish babies that were baptized during the Holocaust not to be returned to their parents . . .”

- Hillel Fendel from the article in Arutz Sheva
Israel National News, June 16, 2009

The Origin of this Myth and Response

– Rabbi David Dalin, *The Myth of Hitler's Pope*

On March 31, 1946, the *Palestine Post* reported that Rabbi Herzog “told of his audience with the Pope, who had received him on a Sunday early in March. Their conversation . . . was mainly on the subject of the 8,000 Jewish children in Poland, France, Belgium, and Holland who were (being) brought up in monasteries and by Christian families. He had the Vatican’s promise of help to bring those children back into the Jewish fold.” The Pope must have come through on his promise, because Rabbi Herzog “continued to praise his conduct toward the Jewish community throughout the Pope’s life.”

The testimony of other Jewish leaders confirms this assumption. Mr. Leon Kubowitzky of the World Jewish Congress said in 1965: “I can state now that I hardly know of a single case where Catholic institutions refused to return Jewish children.” More recently, French Jewish Holocaust historian and anti-Nazi attorney Serge Klarsfeld has emphatically stated that this new controversy over the fate of Jewish children hidden by Catholic families during the Holocaust is “a storm in a teacup,” because “almost none were with-held from their Jewish families afterward.” Klarsfeld, who has studied the fate of Jewish children during the Holocaust and has been involved in the prosecution of several Nazi war criminals who operated in France, said that most baptized “hidden children” probably went back to Judaism when they were reunited with relatives after the war. “They never stopped being Jews,” he said. “They simply had a paper in their pockets saying they had been baptized.” In fact, soon after his March 1946 meeting with Herzog, Pius instructed the Vatican’s Holy Congregation of the Holy Office to draw up guidelines on how the Church could best work with Jewish families and institutions that wanted to reclaim or adopt Jewish children still residing in Catholic homes. Basing his words on the Holy Office’s guidelines, one of Pius XII’s assistants, Monsignor Domenico Tardini, sent a memo dated September 28, 1946, in Italian to Nuncio Roncalli in France, explaining how French Church officials should deal with this issue.

In his article, Melloni quotes a French translation (by an unknown writer) of Tardini’s instructions. The French memo, dated October 23, 1946, mistranslates a key phrase about the claims that surviving Jewish relatives had on Jewish children under the Church’s care. Unlike the original Tardini document, which explicitly encourages French Catholic officials and laymen to return

all rescued Jewish children, baptized or not, to their appropriate surviving relatives or to Jewish institutions, the French translation leaves “the impression that the Church should hold on to these children, especially if they were baptized, even if the surviving parents now came back to reclaim them.” The French translation directly contradicts Tardini’s original version of Pius XII’s instructions. Subsequent actions by both Pius XII and Roncalli, as well as by the French Catholic hierarchy, all “make clear that Pius’s post-war policy was to support reuniting Jewish children with their surviving relatives, as quickly and humanely as possible.”

Why this contradiction? Because it turns out that the French memo, an alleged “papal document”—is not authentic. Alberto Melloni’s article, as Ronald J. Rychlak has pointed out, “was based on a bad translation (perhaps an intentional fraud).” The memo is a “fabricated” document, definitely “not from the Vatican.”

This purported papal document “was not signed, not on the Vatican letterhead, and Vatican officials immediately noted that the words used were not typical for directives from the Vatican.” Indeed the very fact that the letter was in French and not Italian is enough to show that it was not authentic “instruction from the Pope to his Nuncio.”

The credibility of Melloni’s sensational anti-Pius allegations, which were uncritically reported by the *New York Times* and other liberal media in the United States, has been categorically refuted by two of Italy’s preeminent authorities on Pius XII and his pontificate. They are Andrea Tornielli, the respected Vatican correspondent for the Milan newspaper *Giornale*, and the diplomatic historian Matteo L. Napolitano. Tornielli and Napolitano co-authored the recent book *Il Papa che salvo gli Ebrei (The Pope Who Saved the Jews)*.

Alberto Melloni did not identify the Church archive in France from which his alleged papal document came, but Tornielli found the original and authentic papal instructions in the Centre National des Archives de l’Eglise de France. In a front-page article in *II Giornale*, “Ecco il vero documento su Pio XII e i bimbi Ebrei,” Tornielli compared the original Vatican document to Melloni’s version and proved Melloni’s allegations against Pope Pius XII false. The amazing thing, notes one scholar who has read this authentic papal document, is that the instructions from Pius XII “are almost exactly the opposite of Melloni’s account, which was so enthusiastically embraced by the papal critics. Nowhere do they suggest that Jewish children should be kept from their families—precisely the opposite!”

Similarly, in a separate article in *Giornale*, Matteo Napolitano “severely chastises Melloni for rushing to judgment, and for rushing to publish an incomplete, totally misleading story based upon a dubious memo unrelated to Pius XII—something that no serious historian would ever do.” For Melloni, a left wing critic of Pius XII and John Paul II, no evidence was too dubious to further the myth of Hitler’s Pope. The liberal American media asked no questions. For example, the *New York Times* merely reiterated the unverified anti-Pius allegations. Much of the liberal media followed suit. The *Jewish Forward*, the *New Republic*, and National Public Radio produced editorials, articles, op-ed pieces, and broadcasts based on Melloni’s discredited article. Daniel Jonah Goldhagen, writing in both the *Jewish Forward* and the *New Republic*, called for the Vatican to create and fund an independent international commission “to determine how many Jewish children the Church kidnapped across Europe and the precise role that Pius XII . . . played.”

Rather than thank the Catholic Church for saving the lives of Jewish children, the liberal media attacked the Church and Pope Pius XII, leaping to judge and condemn on the basis of a fraudulent memo.

Document 1:

Original Vatican directives ordering Jewish children must be returned to their families.

Document 1: The Authorized Vatican Letter

The Tardini Document (September 28, 1946) in Italian (approved by Pope Pius XII) nowhere does this Tardini instruction say what the French memo, published by the Corriere and the Times in English translation, claims: that "if the children have been turned over by their parents, and if the parents reclaim them now, providing that the children have not received baptism, they can be given back."

This phrase "providing that [they] have not received baptism," in the French memo, stated upon by the Corriere and the NY Times, implies that the Church should keep all baptized Jewish children, even if surviving relatives come back to reclaim them. But this key phrase is nowhere in the Tardini instruction, translated below.

This paper-approved instruction makes clear that, if the relatives survive and come back to reclaim the Jewish children under the care of the Church, "things would be different" [i.e., in contrast to "institutions" wanting them back] and that the relatives would have a right to reclaim the children, baptized or not. And in fact we know, from documented cases, that both Pius and the bishops helped give rescued Jewish children, after the war, back to their relatives.

Moscow, even in the no-direct-relatives-or-legs were now requesting to Jewish - even in these cases, the Vatican did not forbid, under all circumstances, transferring these children to responsible Jewish institutions, especially where the children (some of whom were infants) could "decide for themselves." The Church merely counseled prudence, and instructed that each request be examined on a case-by-case basis.

Here is the translation of the Tardini instruction:

"The Eminent Fathers decided that if possible, there should be no response to the request of the Grand Rabbi; in any event, if it's necessary to say something, it should be done orally, given the danger of abuse and distortion of copying matter from the Holy See on the subject.

eventually it will be necessary to explain that the Church must do its own research and observations in order to discern case by case, if being evident that children who were baptized cannot be entrusted to institutions that can't guarantee their Christian education.

Besides, since these children who were not baptized and who no longer have living relatives, having been entrusted to the Church, which has taken them under its care, as long as they are not able to decide for themselves, they cannot be abandoned by the Church or delivered to parties who have no right to them.

Things would be different if the children were requested by their relatives.

The decision of the Eminent Fathers and the criteria here presented were referred to the Holy Father in an audience of [redacted] deemed to provide his request

Document 2:

An explanation of the French mistranslated document, which started the controversy.

Document 2: The Unauthorized French Memo

MINISTÈRE APOSTOLIQUE DE FRANCE / N° 4316
Objet: Enfants Juifs confiés à des organisations catholiques au moment de la persécution

Below is an English translation of the unapproved French memo, dated October 23, 1946, which Pius XII emphatically did NOT authorize.

This translation of the French memo was released by the New York Times, January 9, 2006, and posted on their website with the fraudulent title, "1946 Letter From the Vatican." Of course, this is not a "Letter From the Vatican" at all but a blatant misrepresentation of one. The Times translation of this unverified, unapproved French memo, first translated by Malfer, differs substantially (particularly in point 5) from the authentic, paper-approved Tardini instruction. Here is the text:

Paris, October 23, 1946

Concerning Jewish children who were entrusted to Catholic institutions and families during the German occupation and are now demanded by Jewish institutions to be handed over to them, the Holy Congregation of the Holy Office has made a decision that can be summarized in this way:

- 1) Avoid, as much as possible, responding in writing to Jewish authorities, but rather do it orally.
- 2) Each time a response is necessary, it is necessary to say that the Church must conduct investigations in order to study each case individually.
- 3) Children who have been baptized must not be entrusted to institutions that would not be in a position to guarantee their Christian upbringing.
- 4) For children who no longer have their parents, given the fact that the Church has responsibility for them, it is not acceptable for them to be abandoned by the Church or entrusted to any persons who have no rights over them, at least until they are in a position to choose themselves. This, evidently, is for children who would not have been baptized.
- 5) If the children have been turned over by their parents, and if the parents reclaim them now, providing that the children have not received baptism, they can be given back.

It is to be noted that this decision of the Holy Congregation of the Holy Office has been approved by the Holy Father.

- Courtesy of William Doino Jr.

Why the Contradiction? Did Pius XII Kidnap Jewish Children or Not?

The French memo, an alleged “papal document”, is not authentic. Alberto Melloni’s article, as Ronald J. Rychlak has pointed out, “was based on a bad translation (perhaps an intentional fraud).” The memo is a “fabricated” document, definitely “not from the Vatican.” This purported papal document “was not signed, not on the Vatican letterhead, and Vatican officials immediately noted that the words used were not typical for directives from the Vatican.” Indeed the very fact that the letter was in French and not Italian is enough to show that it was not authentic “instruction from the Pope to his Nuncio.”

“There was no campaign at the very highest levels of the Catholic Church to (kidnap) Jewish children in 1945 and 1946.”

– Conclusion from Prof. Michael R. Marrus from his 2007 article “The Vatican and the Custody of Jewish Child Survivors after the Holocaust.”

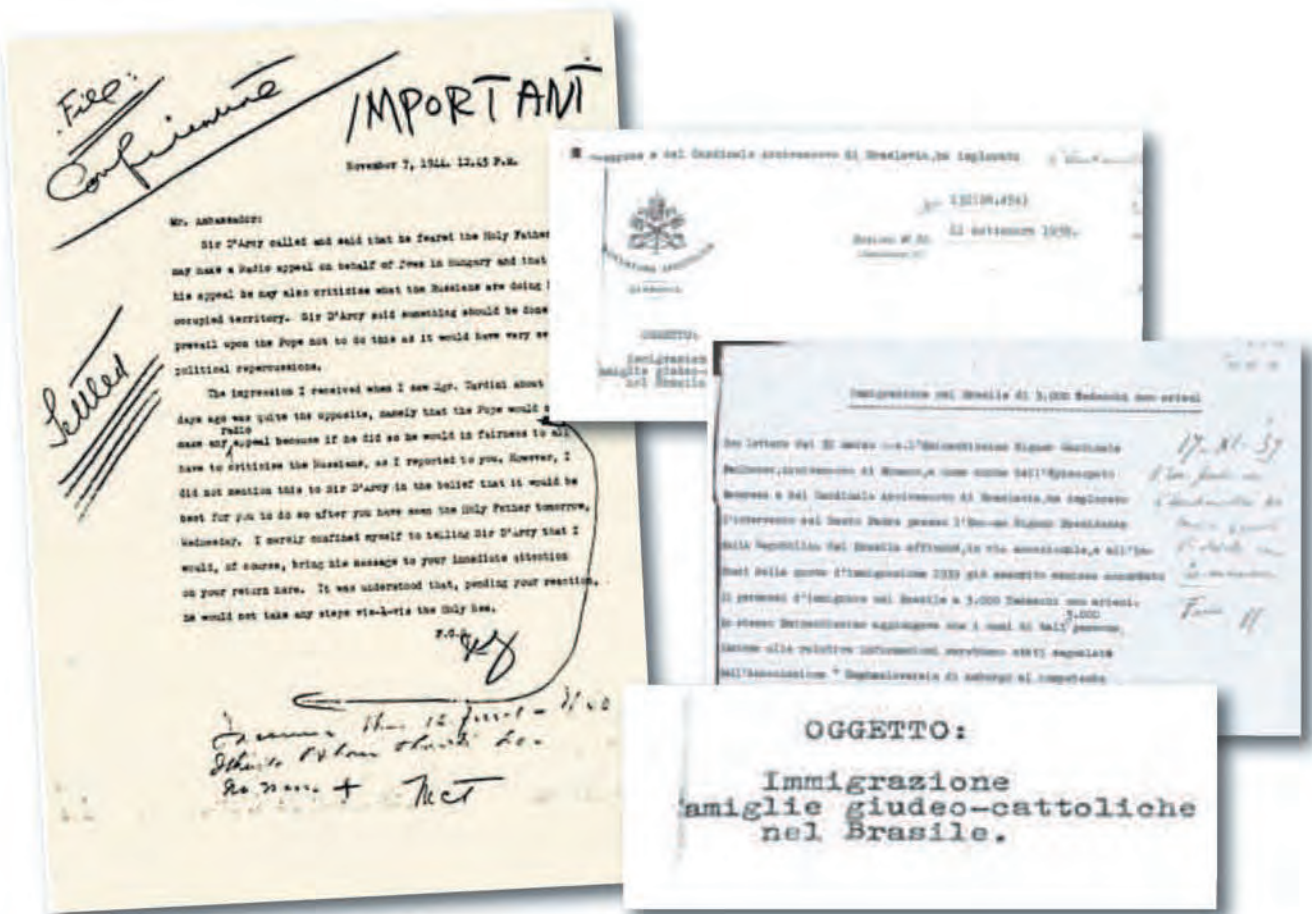


History Professor Robert Ventresca of Canada, who studied under Michael Marrus (noted critic of Pius XII), and whose forthcoming biography of Pius XII is much anticipated, has said attitudes about Pius XII are gradually shifting—for the better—and that no responsible historian takes the polemical anti-Pius literature seriously anymore.

Even Professor Gerhard Besier, a disciple of the late historian Klaus Scholder (who was very critical of the Vatican, and whom Cornwell drew upon so heavily) has commented: “The memoirs of Harold Tittmann Jr., Myron C. Taylor’s assistant, which recently appeared, redress the balance in favor of Pius XII, for they restore to their context many quotations which had been torn from it, and give brilliant testimony to Pacelli who saved many lives. These and other publications seem to herald a new phase of research into this period. This is less a question of anything spectacular than an honest historiographical attempt to understand the role of Pacelli and that of the Roman Catholic Church in the age of the dictatorships” (*The Holy See and Hitler’s Germany*, 2007, Palgrave-Macmillan, pp. ix–x).

Documents Prove the Pope was Advised *Not* to Speak Out, For Fear of Serious Political Repercussions.

The document below, dated November 7, 1944, is to American diplomat Myron Taylor, President Roosevelt's Representative to the Holy See, explaining that the British Ambassador to the Holy See, D'Arcy Osborne, recommends that something be done to prevail upon the Pope *not* to speak out with an appeal in favor of the Hungarian Jews, since he would also condemn the crimes the Russians were committing in occupied countries. This would have serious political repercussions. He was assured that the Pope was not considering such a speech on Vatican Radio because he would have to condemn the Russians.



<http://ptwf.org/Downloads/Pope%20should%20not%20speak%20out.pdf>

— Courtesy of Ronald Rychlak

Many Accused Pope Pius XII of not Using the Word “Jews” and Stated that the Pope Only Acted to Save Converted Jews.

The 1933 Concordat signed with the German government specifically stated that Jews who converted would be considered Christians. Using this important principle, the Vatican was free to act on behalf of converted Jews if documents and directives were intercepted by enemy agents. The Vatican was also infiltrated with spies justifying, what many call Vatican Paranoia, when sending messages either written or verbal. In many cases letters and directives were written cryptically, to provide another level of security for those who sent the message, and those to whom they were written. This is normal during war time. One of their greatest dangers to the Holy See was to lose their neutrality, since this would not only have risked the lives of the thousands of refugees being protected, but would have endangered the Catholic caretakers as well.

Mindful of this, the only way Pope Pius XII could save what he called “this vibrant community” was to deceive some of the host countries like the United States, Canada, Brazil, and many others. He would simply refer to the protectees as “Non Aryans Catholic” or “Converted Catholics.” This description has never been used in history by the Catholic Church either before the war or up to this very day.

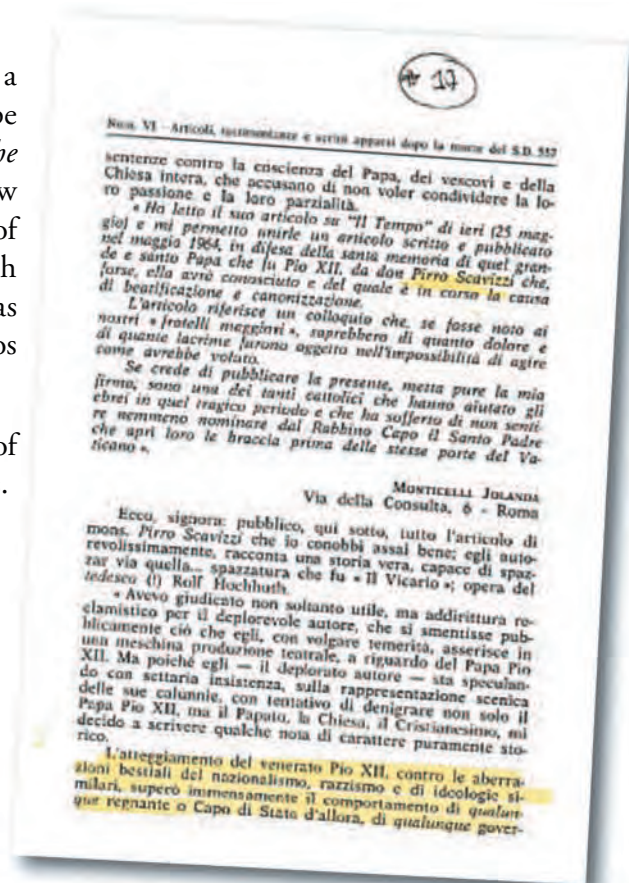
The Vatican handed out tens of thousands of false baptismal papers. Morally, the church would not lie, but they had to accomplish their objective. Had these refugees actually been converted and baptized, they would simply have been Catholics, not “non-Aryan Catholics,” “Jewish Catholics,” or “Converted Catholics.”

In addition, it must be remembered that during this period, Jews themselves would refer to their community as “Israelites” or “Hebrews” and rarely used the word “Jews.”

A Personal Article Written in 1964 in Defense of Pope Pius XII.

The niece of Msgr. Pirro Scavizzi sent a copy of a personal article written in 1964 in defense of Pope Pius XII from the lies of the Hochhuth play, *The Deputy*. Monsignor Scavizzi recounts how he saw the Pope crying like an infant for the suffering of the Jews after he personally reported the Jewish killing and starvation. He also states that he was ordered to verbally deliver messages to the Nuncios of Europe.

He explains the Pope could not speak out for fear of further retaliation against the Jews and Catholics.



“I saw him crying like a child and praying like a saint.” The Pope, who stood beside me, heard me deeply moved to be tense and then he lifted his hands in the sky and said to me: “After I shed many tears and many have prayed, I saw that a protest on my part, not only would not help, but would cause a large increase of raging anger against the Jews and the horrors conjured up only by would have happened, because they were defenseless. Maybe I would have gotten the praise of the civilized world, but for the poor Jews it would have meant an even harsher and more severe persecution than the one they already suffer.”

– Testimony of Msgr. Pirro Scavizzi

The US Deputy Chief of Counsel at Nuremberg, Dr. Robert Kempner, Said Pope Pius XII Would be “provoking suicide” to Protest Against Hitler.

The US Deputy Chief of Counsel at the Nuremberg War Trials, Dr. Robert M. W. Kempner, who was Jewish, wrote, “Every propaganda move of the Catholic Church against Hitler’s Reich would have been not only ‘provoking suicide’ . . . but would have hastened the execution of still more Jews and priests.” German Field Marshal Albert Kesselring testified: “If (Pius XII) did not protest, he failed to do so because he told himself, quite rightly, ‘If I protest, Hitler will be driven to madness—not only will that not help the Jews, but we must expect that they will then be killed all the more.’”



“The detained priests trembled every time news reached us of some protest by religious authority, but particularly by the Vatican,” reported one bishop who was imprisoned at Dachau (where about 2,500 priests died and another 1,000 were held captive). “We all had the impression that our wardens made us atone heavily for the fury these protests evoked . . . Whenever the way we were treated became more brutal, the Protestant pastors among the prisoners used to vent their indignation on the Catholic priests: ‘Again your big naive Pope and those simpletons, your bishops, are shooting their mouths off . . . why don’t they get the idea once and for all, and shut up. They play the heroes, and we have to pay the bill.’”

American diplomat Harold Tittmann reported back to Washington:

The Holy See is apparently still convinced that an open denunciation by the Pope of the Nazi atrocities, at least as far as Poland was concerned, could have no more result but the violent death of a great many more people.

The deputy chief US prosecutor at Nuremberg, Dr. Robert Kempner, agreed: protests did not stop the Nazis and they often made things worse. As reported by the Congregation for the Causes of Saints following a thirty-nine-year investigation into Pope Pius XII:

Loud protests achieve nothing and only cause damage . . . The only means to save the Jews was, therefore, secret but efficient ways to shelter them, provide them food and clothing, and move them to neutral countries. Pius XII did this in a manner unequalled by any state of organization, as was attested by many Jewish authorities and individuals.

Did the Vatican Condemn the Treatment of the Jews?

THE PALESTINE POST
AUGUST 23, 1943

VATICAN AGAINST RACIAL PERSECUTIONS

ZURICH. (PTA) — A strong denunciation of anti-Jewish persecution and of racial laws passed by Nazi and Nazi-dominated nations was voiced by the Vatican radio recently in a broadcast to the people of France.

The announcer warned that he who makes a distinction between Jews and other men is unfaithful to God and is in conflict with God's commands.

"As long as men make differences in the treatment of members of the human family, the peace of the world, order and justice will be at stake."

THE PALESTINE POST
JULY 26, 1943

POPE INTERVENES ON BEHALF OF JEWS

LONDON. (PTA). — The Agudath Israel in London authoritatively understands that the Pope has taken steps through the Papal Nuncio in Budapest to secure a mitigation of the position of the Jews in Hungary.

THE PALESTINE POST
SEPTEMBER 20, 1942

VATICAN CONDEMNS VICHY ANTI-JEWISH MEASURES

Priests Held for Quoting Warning

NEW YORK. (Reuters) — Sharp condemnation of the persecution of Jews in France as a "typical illustration of the fundamental depravity of the human race and Christian civilization" was contained in a broadcast by the Vatican City Radio which was "heard" by the Catholic Community Broadcasting Service here last night.

The announcer stated that the persecution of Jews in France is a "typical illustration of the fundamental depravity of the human race and Christian civilization" which is in conflict with God's commands.

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The New York Times
JUNE 28, 1943

VATICAN CONDEMNS RIFTS

Broadcast Condemns Discriminations in Human Family

The Vatican radio, in a broadcast to occupied France, said yesterday that "the peace of the world order and justice will always be compromised so long as men discriminate between members of the human family."

As reported by the United States Foreign Broadcast Intelligence Service, the Vatican spokesman declared that it was the duty of each man to look with charity on other men, and added:

"There are neither Greeks nor Jews. There are only men facing their God and their Father, and those who make distinctions between them abandon God and enter into disorder."

THE PALESTINE POST
MAY 25, 1941

VATICAN RADIO DENOUNCES RACIALISM

ZURICH, Saturday (Reuters). — A sharp denunciation of the Nazi race theory was recently broadcast in German by the Vatican City Radio.

"The sacred law of human unity and solidarity is being forgotten," said the broadcaster.

"All men, regardless of differences of language or origin must enjoy the same rights, and the Church does not discriminate between Jew and non-Jew. There are no slaves or freemen; there are but men, who have been created all of them in the image of God."

The New York Times
SEPTEMBER 10, 1942

FRENCH CENSORSHIP HIDES RISING UNREST

Uneasiness Linked to Protests on Treatment of Jews

It is semi-officially reported from

Vatican sources that Pope Pius, through the Nuncio in Vichy, has sent to Marshal Pétain a personal message in which he intimated his approval of the initiative of the French Cardinals and Bishops on behalf of the Jews and foreigners being handed over to the Germans. It is understood the Pope asked the French Chief of State to intervene.

J.T.A. NEWS
-2-
4/25/43

VATICAN BROADCASTS PROTEST OF SLOVAKIAN BISHOPS AGAINST PERSECUTIONS OF JEWS

BERNE, June 22. (PTA)— The Vatican radio station, in a broadcast today in the German language, made public the full text of the recent protest by the German Catholic Bishops in Slovakia against the persecution of Jews.

"No one has the right to harm Jews merely because they are Jews," the broadcast said, quoting the bishops. "Judgments should not be influenced by language, race or nationality. The whole community should not be blamed for the faults of several members of that community."

editors of Berlin and Vienna newspapers.

VATICAN RADIO DENOUNCES PERSECUTION OF JEWS IN BROADCAST TO FRANCE

BERNE, June 27. (PTA)— A strong denunciation of anti-Jewish persecution and of the racial laws passed by Nazi and Nazi-dominated nations was voiced last night by the Vatican radio in a broadcast to the people of France.

The broadcast, as heard here, warned that "he who makes a distinction between Jews and other men is unfaithful to God and is in conflict with God's commands. As long as men make differences in the treatment of members of the human family, the peace of the world, order and justice will be at stake."

Earlier this week the Vatican radio broadcast the complete text of a statement by the German Catholic bishops of Slovakia protesting against the anti-Jewish measures in their country.

Jenö Lévai, in his study, "Hungarian Jewry and the Papacy: Pope Pius XII did not Remain Silent" (1968), makes use of documents, records, and reports from church and civil archives to prove that the Pope did not remain silent in showing what Pius did to help the Jews in Hungary. In studying the evidence, Lévai concluded that Pius XII did more than anyone else to help the Jews in Hungary during the Holocaust.

The Alleged Silence of Pius XII

From an article reprinted with permission from Zagłada ydów, Studia I Materialy as “Papież Pius XII i ydzi. Diaczego powinien zosta beatyfikowany?” in Zagłada ydów, Studia I Materialy, vol. 5 (2009) by Vincent Lapomarda

(I)t is necessary to speak directly to the allegation that Pius XII was silent during the Holocaust. The historical record demonstrates that he was not silent in either word or action during the Holocaust. Publicly his words were carefully phrased so that the Nazis got the message but privately he worked through his representatives to save the Jews. That was the unanimous thinking of the Jewish community before the publication of Rolf Hochhuth’s play made headlines in 1963. Prior to that development against the reputation of the Pope, which was launched by the KGB according to some experts, the sentiment of the Jewish community was that articulated by Golda Meir at the time of the Pope’s death when she recalled how Pius had helped the Jews during the Holocaust. Thereafter, especially since the pontiff’s death and the growing possibility of his canonization, the Jewish community has been split over Pope Pius XII. While there are scholars outside of the Jewish community like James Carroll, John Cornwell, Carlo Falconi, Charles R. Gallagher, Giovanni Miccoli, John Morley, Gerard Noel, Paul D. O’Shea, John T. Pawlikowski, Michael Phayer, and Garry Wills whose studies support those Jewish critics opposed to Pius XII, what is surprising is that there is an impressive number of Jewish scholars who have come to the defense of the Pope like Richard Breitman, David G. Dalin, Martin Gilbert, Pinchas E. Lapide, Jenő Lévai, Michael L. Feldkamp, Livia Rothkirchen, Michael Tagliacozzo, and Andrea Tornielli who take a position contrary to that of Rolf Hochhuth and those like Daniel J. Goldhagen, Michael Marrus, Sergio I. Minerbi, Robert S. Wistrich, and Susan Zuccotti who tend to side with him. As for other defenders of the Pope, there can be added the writings of those outside the Jewish community like Pierre Blet, Thomas Brechenmacher, M. L. T. Brown, William Doyno, Jean-Dominique Durand, Antonio Gasparri, Robert A. Graham, Michael Hesemann, Justus George Lawler, Grazia Loporco, Margherita Marchione, Matteo Luigi Napolitano, Michael O’Carroll, Ralph McInerny, and Ronald J. Rychlak. To these, one should add Hans Jansen whose study, *The Silent Pope?* (2000) catalogues what the Pope had actually done for the Jews before and during his Papacy. To put this question of the alleged silence of the Pope in perspective, it is necessary to recall three significant points.

First, the call for Pope Pius XII to speak out was not unanimously supported by the Jews themselves. As Robert A. Graham, the Jesuit historian, used to point out, words were not helpful during the Holocaust, what was needed was action which the Pope quietly provided. Many Jewish leaders realized that public papal declarations would not have improved the victims. In the words of Marcus Melchior, Chief Rabbi of Denmark, who helped to save Jews in his own country: “If the Pope had spoken out, Hitler would have probably massacred more than six million Jews and perhaps ten times ten million Catholics.” Such retaliations were customary in the concentration camp at Dachau where Bishop Jean Bernard of Luxembourg, who had been imprisoned there between 1941 and 1942, declared: “The detained priests trembled every time news reached us of some protest from a religious authority, but particularly by the Vatican.”

Secondly, what the Chief Rabbi of Denmark had said was proven in the case of the Roman Catholics in Holland in July of 1942. Regarding the effects of this letter, which was inspired by Pius, Pinchas Lapide wrote: “The saddest and most thought-provoking conclusion is that whilst the Catholic clergy in Holland protested more loudly, expressly, and frequently against Jewish persecutions than the religious hierarchy of any other Nazi-occupied country, more Jews—some 110,000 or 79 percent of the total—were deported from Holland to death camps.” In fact, this was confirmed by Pascalina Lehnert, the Pope’s housekeeper who, in her memoir, pointed out that Pius had prepared a very strong protest against the Nazi treatment of the Jews but decided to destroy it precisely because he did not want it to result in many more deaths that followed the publication of the pastoral letter by the Dutch bishops.

Thirdly, even in Poland, where there has been criticism of the Pope, no less a person than the Adam Stefan Sapieha, the Archbishop of Krakow, pleaded with Pius near the end of 1942 to avoid publishing his letters about the horrible conditions in that country lest the Nazis worsen the situation there. In this regard, he was supported by at least two other bishops from the same country, but this request of the archbishop was undoubtedly based on the treatment of the Polish people as given in the reports to the Pope by August Cardinal Hlond (1881–1948), the controversial Primate of Poland, about *The Persecution of the Catholic Church in German-Occupied Poland* (1941) which had been aired over Vatican Radio. Given the horrible fate of the Polish victims of the Nazis at that time, Archbishop Sapieha's plea was not only quite reasonable but absolutely necessary in a nation with thirty million Polish Catholics.

Of course, many of the Pope's critics will discount those three considerations as irrelevant. However, since they were not in those dire circumstances under the Nazis, they have not really been in a position to offer an objective judgment, especially since it is very easy for them unrealistically to remain aloof from such explanations of the Pope's actions. If Pope Benedict XVI has more than once come out in defense of Pope Pius XII, it is precisely because he considers such explanations very relevant to the current controversy. Fortunately, in the midst of the current criticism against his predecessor, there has arisen in New York City, the Pave the Way Foundation which is led by Gary Krupp, a director of Jewish descent, and is dedicated to the defense of the deceased Pope. The mission of the foundation has been stated in this way: "In furtherance of the mission of PTWF, we are attempting to remove obstacles between the religions. Mindful of this, we have initiated the independent investigation of the Papacy of Pope Pius XII." In his address to the participants of the symposium that was held in Rome in September of 2008, Benedict XVI expressed his appreciation for the foundation which has contributed to the emerging stream of evidence in defense of Pius by making available sources that were unknown to the Vatican and Yad Vashem.

Moreover, the relationship between the defenders of Pius XII and his critics was further complicated in late January of this year when it was made known that one of the schismatic bishops who was being restored by the current Pope to the unity of the Roman Catholic Church had publicly declared on Swedish television that six million Jews had not died in the Holocaust. Although the Vatican had not known of his denial of the Holocaust before the excommunication was lifted on that bishop, such a denial certainly was not the view of the current Pope nor of that bishop's superior in the St. Pius X Society. By the end of that same January, Bishop Richard Williamson had insufficiently retracted that declaration in an expression of regret "for having caused . . . the Holy Father so much unnecessary distress and problems."

Unfortunately, for the Holy Father, the Vatican had to endure a firestorm of criticism until Pope Benedict XVI came out with a demand for a stronger retraction from Williamson, especially in the wake of demands by Jewish leaders and Germany's cardinals and prime minister. While the road to the canonization of Pope Pius XII has been plagued with thorny issues for the Vatican, the process leading to the Pope's beatification has been significantly delayed.

However, the calumnies and vilifications raised against the Pope have not derailed the canonization process. Nevertheless, Benedict had made it clear that he will not, in his journey to Israel between May 8th and 15th, visit the Holocaust Museum where is located the exhibit dishonoring Pope Pius XII even though he will give a speech at Yad Vashem. If this authority does not change the exhibit to correspond with the objective evidence, then, in the words of the editor of *Inside the Vatican*, Yad Vashem will be "misrepresenting or ignoring a wide range of witnesses and documents."

1946 Statement of Pope Pius XII About His Alleged Silence:

Impartiality of the Supreme Pontiff

At the outbreak of the last terrible and long war, we had done everything in our power, by word, with the exhortations and action, to find a way to a fair and just peace is that all people, without any difference in their race, might find a way to unite in a friendly and brotherly way, and to cooperate to achieve a greater prosperity.

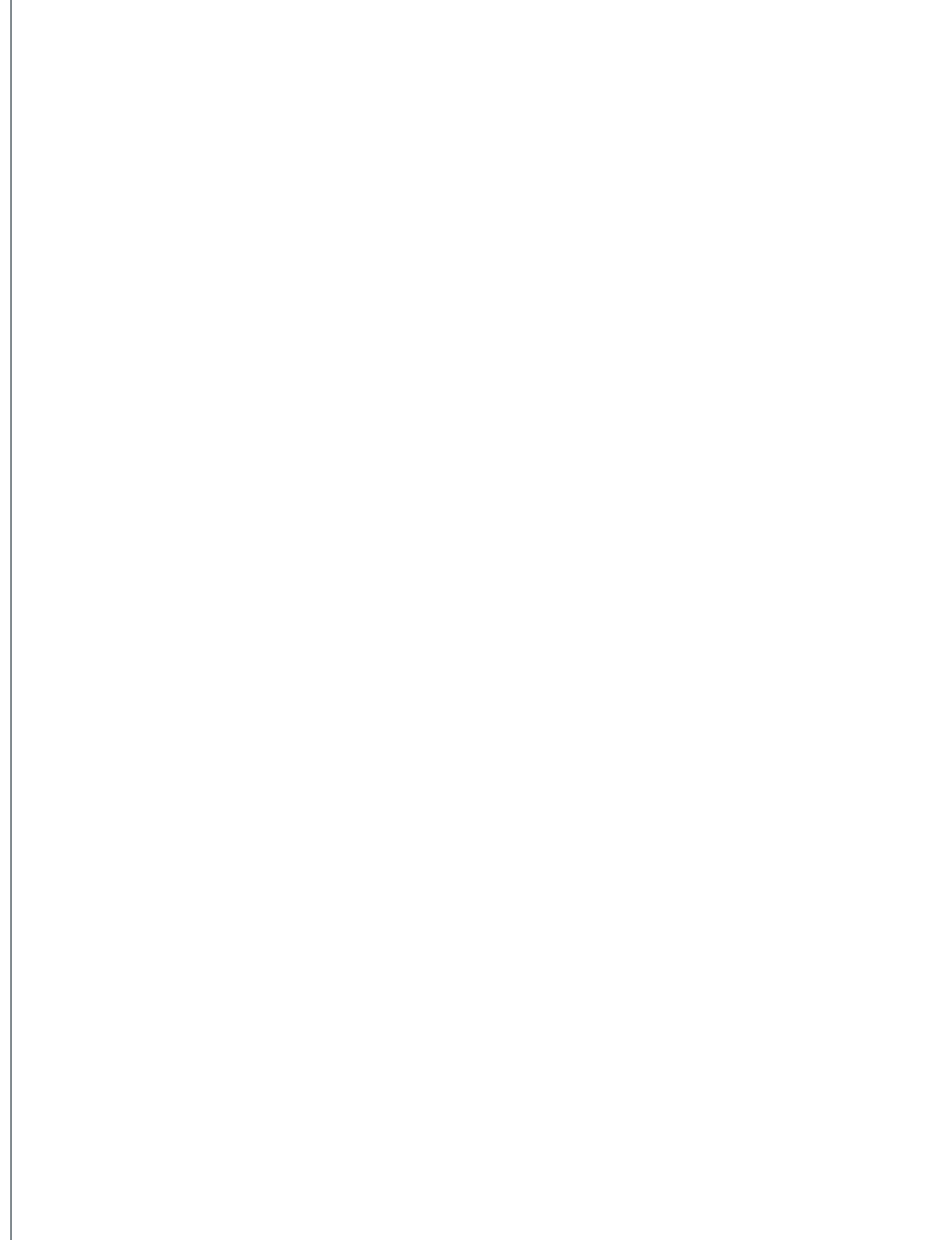
Never, even at that time, came out of our mouths a word that might seem unfair or harsh to some of the belligerents. Certainly we have rejected, as was to be any iniquity, any violation of the law, but what we did was, with the utmost care, to avoid anything that could become, though unjustly, cause of more trouble for the oppressed peoples. And when a certain party put pressure on us to approve the war against Russia in 1941, we completely refused to do that, as we explained openly on February 25, 1946, in Our speech before the sacred College and to all diplomatic missions to the Holy See [Cf AAS 38 (1946), P.154].

Did the Vatican Condemn National Socialist Doctrines? Below is a small sampling of the hundreds of articles in *L'Osservatore Romano*.

- Thanks to John Paul Cox



- July 9, 1938** *“La Situazione Religiosa in Germania”*—condemns National Socialism
- July 10, 1938** *“La Situazione Religiosa: Propaganda Antireligiosa”*—condemns National Socialism
- July 14, 1938** *“Le Nuove Matrimoniale Tedesca”*—condemns National Socialism
- September 1, 1939** *“Le Nuove Misure Militari in Polonia: Le Richieste tedesche comunicate a Varsavia”*—condemns Hitler and National Socialism
- September 2, 1939** *“Le Ostilita’ fra la Germania e la Polonia iniziate stamane”*—condemns Hitler and National Socialism
- October 6, 1939** *“La Riunione di Reichstag Per il discorso di Hitler”*—condemns Hitler
- May 11, 1940** *“Le Truppe Germaniche Varcano Le Fronte del Belgio, Olanda e Lussembourg”*—condemns National Socialism and Hitler
- January 5, 1941** *“Messagi di Capodanno Germania”*—condemns National Socialism and Fascism
- February 1, 1941** *“Un Discorso del Cancelliere Hitler”*—condemns Hitler
- March 4, 1941** *“Documentazioni- Problemi Monetari”*—condemns National Socialism
- March 9, 1941** *“Documentazioni- Problemi Monetari”*—condemns National Socialism



CRITICS BLAME THE VATICAN
FOR THE UNAUTHORIZED,
NEGATIVE ACTIVITIES
OF SOME CATHOLIC CLERGY

The Mistake that Many Make when Analyzing Events Before, During, and After the War.

When one examines the criticisms leveled against Pope Pius XII, a commonly accepted generalization surfaces. The Pope dictates all actions (and lack of actions) of all Roman Catholics and each department within the Vatican State. This appears to be the universal belief when many say, “If the Pope had ordered it, all Catholics must follow these orders without question.” History and reality show us that nothing can be further from the truth. “Papal infallibility” refers only to matters dealing with the dogma of Roman Catholic theology, not political, economic or diplomatic issues.

Within Vatican operations, each department, whether it is the Vatican Library and Archives, the Secretary of State, or the papal household, all is directed by a prefect or director. He is basically “in charge” and rarely do the higher authorities, including the cardinals or even the Pope, overrule these individual leaders. Each is akin to little corporations headed by the CEO. As an example, the Prefect of the Library is the operating officer, the Cardinal Librarian and Archivist is the chairman of the board of the library, and the Pope would be the sole stockholder or owner. There is a mechanism, by Canon Law, which requires some interaction between the various commissions where approval must be sustained by different departments, under specific circumstances..

When a political statement is made by a member of the Catholic clergy, many times it is incorrectly assumed that this is the official policy of the Vatican. When priests, nuns, or other clergy express opinions which are in direct opposition to Vatican policy, the Holy See distances itself from such statements with official policy directives from the Vatican through *L'Osservatore Romano* or press releases.

Many members of the international Catholic clergy acted to save Jewish lives and many did not. The Pope “asked” the clergy to do anything they could to save the lives of the refugees, but each was free to do what he or she felt was possible.

The German bishops complied with Canon Law when they lifted the ban of excommunication of 1930 against any German who joined the “Hitler Party,” wore the uniform, or flew the flag. The ban had to be lifted as soon as the National Socialist government was democratically elected in 1932. Had the government come to power by a coup d'état, the results may have been different. The Church's public condemnations of the policies of the Nazis, however, never changed..

Pacelli was vehemently opposed to National Socialism and to Adolf Hitler. Coupled with his knowledge of the Nazi plot to kidnap and assassinate him, supports the belief that. there is no way Pope Pius XII would permit, enable, or encourage Vatican help for Nazi war criminals.

Were Some Catholic Clergy Deceived by the Nazi's?

There were sympathizing priests and bishops, many of whom were deceived by the Nazi's. The Archbishop of Vienna, Cardinal Theodor Innitzer, publicly endorsed Anschluss (the annexation of Austria by Germany). In his written endorsement, he signed the document with "Heil Hitler." In addition, Cardinal Innitzer ordered that all Austrian churches fly the swastika flag, ring bells, and pray for Hitler's birthday. Vatican Radio broadcast a vehement denunciation of the action, and Cardinal Pacelli (soon to become Pope Pius XII) ordered Innitzer to report to the Vatican. Before meeting with Pius XI, Innitzer met with Pacelli, who was outraged by Innitzer's statement. He made it clear that Innitzer needed to retract his comments and issue a new statement on behalf of *all* the Austrian Bishops, which stated, "The solemn declaration of the Austrian Bishops . . . was clearly not intended to be an approval of something that was not and is not compatible with God's law." The Vatican newspaper also reported that the Bishops' earlier statement had been issued without the approval of the Holy See, disagreeing totally with Innitzer (below). Soon after, in October 1938, thousands of Catholic youngsters gathered in the Cathedral of St. Stephen in Vienna for prayer and meditation. In his sermon Innitzer stated: "There is just one Führer: Jesus Christ." The following day, about one hundred Nazis, among them many older members of the Hitler Youth, ransacked the Archbishop's residence. The ordered retraction of Cardinal Innitzer in *L'Osservatore Romano* and a corresponding article that appeared in the *Palestine Post* are below.

Innitzer eventually became an open critic of Hitler and the Nazis.



L'Osservatore Romano

Front page article, April 2, 1938, article above is the retraction that Pacelli ordered. It distances the Vatican from the statements by the Austrian episcopate and Cardinal Innitzer.

TRANSLATION

"In the light of various, often tendentious, interpretations [even on the part of those from whom it would not be expected], regarding the well-known declaration of the Austrian episcopate, we have been authorized to communicate, as a statement of fact, and leaving aside any consideration or question of a political nature, that this [declaration] was formulated and signed (subscribed) without any approval, either previously understood or subsequently, by the Holy See, and [thus] under the sole responsibility of the Austrian episcopate."

THE PALESTINE POST

APRIL 7, 1938

EFFORTS AT RECONCILIATION BETWEEN VATICAN AND REICH

VATICAN CITY, Wednesday (R). Cardinal Theodor Innitzer had a long interview this morning with Cardinal Eugenio Pacelli, Secretary of State to the Holy See, and was later given an audience by the Pope lasting for 75 minutes.

It is stated, though this has not been confirmed, that the visit was in connection with a new attempt to bring about a reconciliation between the Reich and the Vatican.

Cardinal Innitzer returned to Vienna this afternoon after having spent less than 12 hours in Rome.

As already reported, Catholic circles declared that the Cardinal came of his own accord and was not summoned by the Pope.

Liberty of Church

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Liberty of Church

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In a statement made to the Vatican organ "Osservatore Romano" before leaving Rome, Cardinal Innitzer declared that the declaration by the Austrian Bishops must not be interpreted as approving anything that was incompatible with the liberty of the Church or as an obligation of conscience on the Catholics by the State or the Nazi Party.

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The Bishops particularly demanded that all regulations relating to schools or the upbringing of children should be in accordance with the natural rights of parents and the principles of the Catholic Church.

Propaganda against religion and the Church must be prohibited.

The Archbishop added that no matters affecting the Church's authority, as regulated by the existing Concordat with Austria, might be altered without the previous agreement of the Holy See.

THE PALESTINE POST

FEBRUARY 4, 1945

NO SANCTUARY IN VATICAN

VATICAN CITY, Saturday (R). — The Holy See has issued strict orders forbidding hospitality in premises belonging to the Vatican to all persons sought by the Italian authorities for Fascist activity.

The announcement states that the Italian press has been erroneously spreading rumours in this regard in recent months.

THE PALESTINE POST

MARCH 16, 1945

Vatican Asked Not To Give Asylum

LONDON, Thursday (R). — The Vatican was included in the approach to neutral states in 1944 in connection with refusing asylum to war criminals, said Mr. Eden in reply to a question in the House of Commons yesterday.

The Foreign Secretary added that the Vatican was included among the neutrals to which he had referred on December 6 when he said that the replies received were "broadly speak-

Palestine Post article describing the long meeting between Innitzer and Pacelli clarifying the church's position.

How the Catholic Church Sheltered Nazi War Criminals

Article preview from *Commentary Magazine*

By Kevin Madigan—December 2011

About the Author: Kevin J. Madigan is Winn Professor of Ecclesiastical History at Harvard

Here is an incredible example of the technique used by the historical revisionist to condemn the entire Catholic Church because of the actions of this Bishop and a few others. If the author had properly researched this subject and at the very least read the autobiography of Bishop Hudal (“Roemische Tagebuecher” (Roman Diaries) by Bishop Alois Hudal, Graz (Austria) 1976), he would have discovered how he was hated by the Curia and was persona non grata in the Vatican. This article deals with the actions of Bishop Alois Hudal, an acknowledged Nazi sympathizer.

With much gratitude to Michael Hesemann for the following translations from Hudal’s book:

p. 200 f.: “When the Substitute of the Pontifical Secretary of State, Monsignore Montini, visited me in the Anima (the German National Church in Rome, Santa Maria dell Anima) and offered me to take over the humanitarian care for the Jews in Rome and the surrounding areas and to open a kind of representation of the Jewish Joint in the Anima, I unfortunately had to refuse, since high ranking German personalities from all fields frequently visited the Anima and this would endanger such an important work to save the persecuted. Later, this matter was, on my recommendation, taken over by the Generalate of the P. (Premonstratensiens) who later received a generous compensation for their services by the Joint. Maybe I made a mistake not to centralize the help for Jewish refugees at the Anima, since soon several important circles withdrew their support for the Anima . . . and as a first indirect warning the reply telegraph on my Christmas Greetings for the Holy Father in 1939 was addressed to “Al Collegio ariano (!) dell’Anima.” This was a clear sign. Center of the resistance against Faschism and NS (National Socialism) became the Papal Lateran Palace . . .”

p 204: “. . . in the Second World War, when the Vatican took a clear position against the Third Reich, although Communist Russia was among the Allies and the Roman Church had nothing to expect from it . . .”

p. 213: “The Jesuit Leiber (Secretary of Pope Pius XII) . . . replied in a letter that ‘Russia in a certain way fights a holy (!) War for the fatherland.’ Further you could not go in the hate against Germany.”

p. 214: “During the war, I met excellent German men like the Generals Stahel, Maeltzer, von Rintelen, die Ambassadors Mackensen and Weizsäcker, the Representative Wemmer at the Vatican, who all did their very best to improve the relationship between the Italian government and the German soldiers, Colonel von Veltheim, contact officer between the two headquarters, who gave me more than 500 protection documents for Monasteries and religious Institutes, so that several thousands, among them many Jews, were saved (I delivered them partially to the nephew of the Pope, Carlo Pacelli) . . .”

p. 295f.: “1944: After the arrival of the Allies who visited me several times (SIS, Secret Service), I had to experience several repercussions, including a threat to become court-martialed because I did not deliver German soldiers, who escaped to me from the Frontier Nettuno, immediately to the military authorities . . . no wonder I soon received the honorary title of a ‘nazi-faschist Bishop’” (. . .)

p. 296f.: “1946: First demand of the Substitute of the Pontifical Secretary of State Montini . . . the Viennese Cardinal Innitzer may work towards my removal from the Anima, since I was because of my positive position

towards the Third Reich not bearable for the Vatican any longer in the changed situation, also in the age of democracy.”

p. 297 f.: “1949: Wednesday in the Holy Week, Audience of 400 Austrian pilgrims of a Youth organization, brought to Rome by a Jesuit from Vienna. Since I was asked to arrange the Papal audience, I believed that, as it was an old custom, I would be allowed to accompany this pilgrim group into the Vatican. But as soon as we reached the Sala delle Benedizioni, a Papal chamberlain arrived and explained to me in an emotional form, lacking all education: ‘Vostra presenza é qui indesiderata, se Lei non va via, il Santo Padre non viene’ (Your presence is undesired; if you don’t leave, the Holy Father will not come). What a shameful treatment of a Bishop!”

p. 298: “1949. In the Roman hospital Santo Spirito died in my arms the Vice Gouverneur of Poland, Lt. General and SS Officer Baron von Waechter who was searched for by the Allies and Jewish institutions. When his superior Frank was hanged in Nuremberg, Waechter managed to survive in Rome for several months under a false name, under the moving selfless care of Italian monks, until he was poisoned, as he believed, by American spies. (. . .) Heavy attacks against my person in the leftist press of Rome caused my call into the Pontifical Secretary of State by Monsignore Montini. A defense of my person in the ‘*Osservatore Romano*’ against this defamation campaign . . . was refused (by Montini) with the words: ‘Non è opportuno, non si difende un Vescovo nazista’ (It is not opportune; there is no defense for a Nazi bishop).”

p. 301: “1951 . . . A few months later, the Pontifical Secretary of State wrote to the Cardinal Protector of the Anima the following letter: “The Holy Father demands that the Bishop A.H. gets removed from the Anima . . .”

It is Pius XII who bears the brunt of these accusations which are made by a “distinguished Professor” from Harvard University. This is without question the best example of poor scholarship and insufficient research.

Examples of Actions Taken by Catholic Clergy, Which were not Sanctioned by the Vatican.

In February 1944, the then governor of the Vatican City State, Cardinal Nicola Canali, speaking of the refugees protected in Vatican City, complained that there were too many “guests” inside the Vatican. Cardinal Canali was justifiably fearful of a Nazi raid on Vatican territory, but Pius XII’s actions valued human life above the fears of the Cardinal. Canali issued an order to “flush out” a number of the “guests.” They were not only Jews but also Italian fugitives, partisans, etc. When Pope Pius XII heard of this complaint, he made it clear that anyone who wanted to leave the safety of the Vatican, was free to do so, but *no one* was ever forced out. The Pope telephoned this directive to Cardinal Canali, and the order was followed. From October 1943 to June 1944, not one single Jew was ever forced out of the Vatican. The Vatican remained a sanctuary throughout the German occupation of Rome. The number of “guests” protected in the Vatican itself varied, since through the “underground network”, many refugees were able to emigrate Europe.

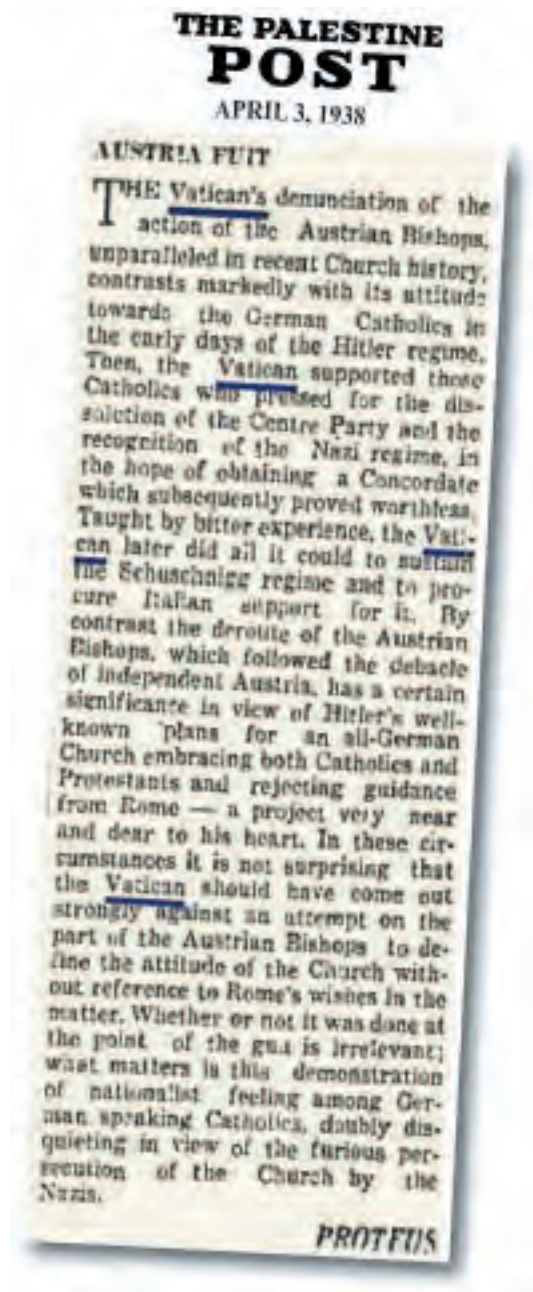
The existence of Catholic priest, Father Krunoslav Draganovic’s “ratline” has been confirmed by Vatican historian, Father Robert Graham: “I’ve no doubt that Draganovic was extremely active in siphoning off his Croatian Ustashe friends.” However, Graham insisted that Draganovic was not sanctioned in this by his superiors: “Just because he’s a priest doesn’t mean he represents the Vatican. It was his own operation. The ratline initially focused on aiding members of the Croatian Ustashe movement, most notably the Croat wartime dictator Ante Paveli.”



Fr. Krunoslav Draganovic

The Austrian Rector of Santa Maria dell'Anima, the German National Church in Rome, was Bishop Alois Hudal, a known Nazi sympathizer. In the archives of Santa Maria dell' Anima, two handwritten documents were found, from Franz Stangl and Gustav Wagner, the Commandants of Treblinka death camp and Sobibor concentration camp, seeking refuge after the war. Hudal asked for a description of their wartime actions, which are in the letters below.

While studying the archives of Bishop Hudal in Santa Maria dell'Anima, Prof. Matteo Sanfilippo discovered a letter from Monsignor Montini (the future Pope Paul VI), expressing outrage at Hudal's suggestion that the Vatican help Nazis escape. An abundance of evidence suggests that, because of Bishop Hudal's Nazi leanings, he was excluded from all official Vatican affairs of the day.



Examples of How the Vatican Distanced Itself From Nazi Sympathizer Bishop Alois Hudal and Others.

This claim was most fully developed by the self-styled “investigative journalists,” Mark Aarons and John Loftus. They first brought it up in their 1991 book: *Unholy Trinity: The Vatican, the Nazis, and the Swiss Banks*. In a later book, (*The Secret War Against the Jews*, 1994) Aarons and Loftus expanded their argument and asserted that almost every entity in the world from the Vatican to the Bush family is at war with the Jews. Commenting on their argument, Anti Defamation League director Abraham Foxman called it so exaggerated, so scantily documented, so overwrought and convoluted in its presentation, that Loftus and Aarons render laughable their claim to offer a glimpse of the world as it really is.

According to the authors, the major powers of the world have repeatedly planned covert operations to bring about the destruction of Israel. During the Six-Day War, the US and British governments, while pretending to be on Israel’s side, were giving all of Israel’s secrets to the Arabs. Particularly appalling is their discussion of the attack on the USS *Liberty* during the Six-Day War. (See James M. Ennes Jr., *Book Review: The Secret War Against the Jews* by John Loftus and Mark Aarons, St. Martin’s Press, 1994). (In the end, the only thing Loftus and Aarons seem to have gotten right is the fact that the attack was no accident.)

The Vatican has acknowledged that Bishop Alois Hudal of Austria and a Croatian priest named Krunoslav Draganovic helped war criminals escape from Europe. Evidence shows, however, that this was done without approval from Vatican authorities.

In a letter published in the *New York Times* on March 13, 1984, Nazi hunter Simon Wiesenthal wrote: the bishop recalled that among the Roman Curia he became known as the “Nazi, Fascist Bishop” and that eventually “Vatican politics” regarded him as no longer tolerable . . .

Simon Wiesenthal Jewish Documentation Center Vienna, February 24, 1984

In the 1950s, when I was working on the Eichmann case, I was in Rome and found out how this escape route operated after 1945. I never heard of Dr. Willi Nix, the focus of one of your articles, but I did hear about the German bishop in Rome, Alois Hudal. There is no evidence that Pope Pius XII ordered or knew about this escape route at the time it was run, but Bishop Hudal, in his diary published in 1969, had this to say:

“ . . . So the Allies’ war against Germany had in its last consequence nothing to do with ideals. This was not a Crusade but the rivalry of economic complexes . . . Slogans such as democracy, race, religious liberty and Christianity were used as bait for the masses . . . (All this) led me after 1945 to devote my charitable efforts mainly to former National Socialists and Fascists, especially to the so-called ‘war criminals,’ who were being persecuted by Communists and ‘Christian Democrats.’”

Recently opened archives confirm that Wiesenthal was correct: Hudal “acted without Rome’s permission or knowledge.”

The Vatican recently permitted Prof. Matteo Sanfilippo, a member of CEANA, (Comisión para el Esclarecimiento de las Actividades del Nazismo en la Argentina) to examine Hudal’s personal papers. Sanfilippo found no evidence that the Pope encouraged Hudal’s activities. In fact, Sanfilippo uncovered a letter from Montini to Hudal expressing outrage at his suggestion that the Vatican should help members of the SS and the Wehrmacht.

- Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

Prof. Matteo Sanfilippo’s essay—*Ratlines and Unholy Trinities: A Review-essay on (Recent) Literature Concerning Nazi and Collaborators Smuggling Operations out of Italy* concludes:

The real “Ratline,” which was run by US Intelligence with the help of Draganovic in Genoa, and a second one, the Monastery line, organized by Hudal and other German priests, together with members of the Pontificia Commissione Assistenza. This second line was not the product of the Church pro-Nazi position, but the action of single members of the Catholic clergy.

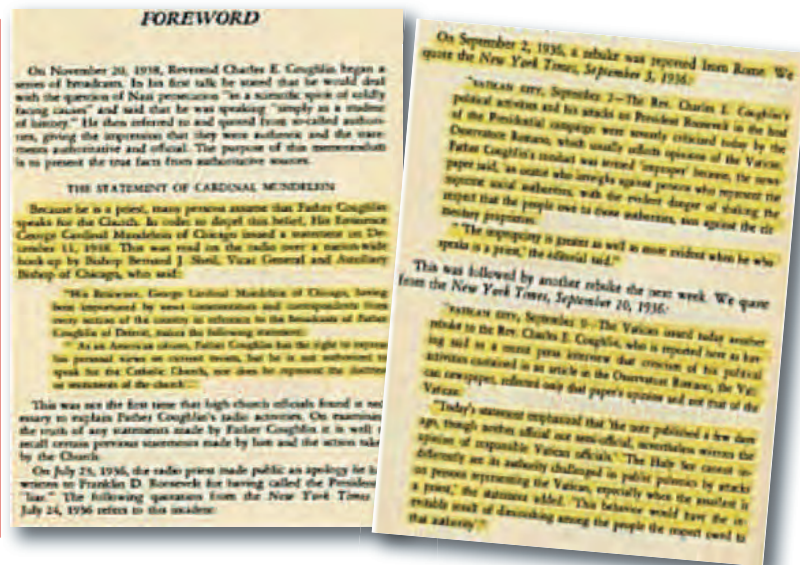
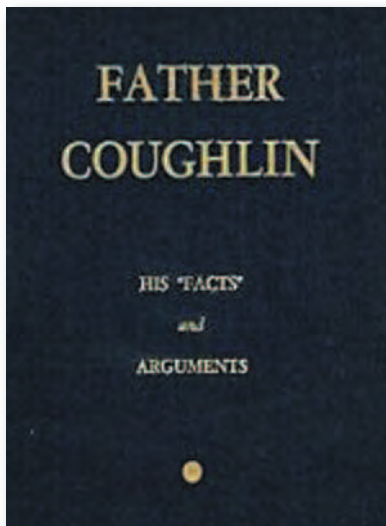


Above are the description letters given to Bishop Alois Hudal from Nazi criminals Stangl and Wagner attempting to convince Hudal to help them escape.



Nazi sympathizer Bishop Alois Hudal.

Anti-Semitic priests existed then, and they exist today. Hatred of others is not exclusive. Unfortunately, this malady exists within all of the world's faiths.



Rev. Charles Coughlin spread his hatred by radio and in print media. A Catholic priest in the United States, he made anti-Semitic charges that were denounced by the Vatican. Many critics make the assumption that whatever any Catholic priest says is reflective of Vatican policy. This is absolutely not true. Personal opinions do not necessarily reflect the opinion of the Catholic Church or the Holy See. .



French Archbishop Marcel Lefebvre so opposed the declarations of the Second Vatican Council that he broke from the Pope and from the Roman Catholic Church. He began an international traditionalist Catholic organization, the Society of Pius X, in 1970. He intentionally disobeyed Papal orders not to ordain bishops, which automatically triggered his excommunication. This was a religious action.



Bishop Richard Williamson is one of the illicitly ordained Bishops of Lefebvre, the Society of Pius X. His political views of the denial of the Holocaust are an example of how the remarks of just one clergyman have been erroneously attributed to the Vatican. These remarks surfaced just after the Vatican lifted the ban of excommunication. The lifting of the ban of excommunication only allowed church officials to speak to this group, in order to negotiate the return to full communion for the one million plus members of the Society of Pius X, the breakaway, right-wing group described above. Many were led to believe that this Bishop's remarks were approved by the Vatican and that the members of the Society of Pius X had been welcomed back into the church. This was, and is not true. The Holy Father commented, "The positions of Bishop Williamson on the Shoah are absolutely unacceptable and are firmly rejected." This community may never be welcomed back into full communion with the Catholic Church, since it rejects the Second Vatican Council's Declaration *Nostra Aetate*. This is a major requirement the Vatican has demanded of before they can be brought back into the fold of the Church.



"Vatican Rejects 'Chosen People'" is the headline from a statement from Lebanon-born Archbishop Cyril Salim Bustros, who asserted that "Holy Scriptures cannot be used to justify the return of Jews to Israel and the displacement of the Palestinians, to justify the occupation by Israel of Palestinian lands." This statement does *not* reflect the opinion of the Catholic Church.

"The Catholic Church denounced this teaching at the landmark Vatican II conclave."

Archbishop Bustros then restated his remarks.



Anti-Semitic Polish Priest Tadeusz Rydzyk. The official Vatican website states that Rydzyk's radio station "became much more involved in spreading risky politics than in spreading the Gospel."

Rydzyk allegedly referred to the then Polish President, Lech Kaczynski, as someone who was under the influence of Jews. The support of Rydzyk and his radio for the death penalty brought him into direct conflict with Catholic teaching.

THE VATICAN
RESPONDS AND
CLARIFIES
ACTIONS TAKEN DURING
THE SECOND WORLD WAR

Perhaps the most important recent development in understanding Pope Pius XII is the completion of the thirty-nine-year study into his life that was undertaken by historians for the Vatican's Congregation for the Causes of Saints. This report, which fills eight volumes, includes 1,420 pages on his life (*Vita Documentata*); almost one thousand pages of sworn testimony transcripts given by ninety-eight witnesses (*Summarium*); a three-hundred-page synthetic exposition of his virtues of faith, hope, charity, and prudence (*Infomezatio*); and a three-hundred-page appendix addressing specific issues in the life of Pius XII, including his work vis-a-vis the Jewish victims of the Holocaust. Cumulatively, these documents are known as the Positio.

The particular importance of the Positio comes not from the evidence that it reviews but from the analysis of that evidence. It sets forth a compelling case that Pius XII lived a life of heroic virtue. As for the charges raised by a slew of papal critics, the Positio concludes that they are part of a campaign to denigrate his personality and his work.

The evidence that it reviews is essentially the same evidence that has been available to all researchers in this area. The difference is that the Congregation for the Causes of Saints has a history of looking into the lives of important people. It uses reasonable standards of general applicability and tries to apply them fairly. All charges and claims on both sides of the issue are explored, and true scholars take as much time as is necessary to reach the right conclusion. In a forum such as that, the charges against Pope Pius XII fall by the wayside.

- Courtesy of Ronald Rychlak
Hitler, the War, and the Pope

All we hear today from the critics is “we will wait for the War Years to open before judging this period.”

In 2006, Pope Benedict XVI ordered the complete Vatican Secret Archives up to 1939 open for scholarly study. These contain all actions up to 1939 and 65 percent of Eugenio Pacelli's ministry and career. Preparation was made by the Vatican archival personnel to make room for the expected hordes of scholars who were expected to come and study this period. Surprisingly, when opened officially, literally no one showed up, according to the sign-in sheets at the archives. Since 2006, a limited few of the known critics and historical institutions have come to study the open archives.

VATICAN

Vatican Archives Will Exonerate Pius XII, Say His Defenders

– By Edward Pentin

Register Correspondent

July 23–August 5, 2006, Issue | Posted 7/23/06 at 7:00 a.m.

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VATICAN CITY—Pope Benedict XVI has decided to open the Vatican secret archives covering the pontificate of Pope Pius XI from 1922–1939, partly to help dispel controversy surrounding the wartime relationship of his successor, Pope Pius XII, with Nazi Germany.

In a June 30 statement, the Vatican said the prewar material will be available to scholars Sept. 18. Benedict's decision follows the wishes of Pope John Paul II, who in 2002 called for the release of the material as soon as possible.

In addition, John Paul authorized the archives to make available to scholars the material from Pius XI's pontificate that dealt directly with Vatican-German relations. The 2003 opening of the Vatican-German papers was unusual, because normal Vatican practice is to catalog and open all material from an entire pontificate at the same time. The Vatican had said the early publication of the selected material was a sign of John Paul's desire to "render a service to historical truth without clamor, fear or delay."

The documents were considered especially sensitive because they covered the period in which Cardinal Eugenio Pacelli, the future Pope Pius XII, served as Nuncio in Germany and then as Vatican secretary of state before being elected Pope in 1939. Pius XII's critics believe the opening of the entire prewar archives will confirm their accusations that he was sympathetic to Nazism and indifferent to the Jews during this period. According to such critics, he maintained these biases while leading the Church during World War II.

Father Sergio Pagano, prefect of the Vatican Secret Archives, said that "billions of sheets" will be available to historians after four years of collating, organizing and numbering. He would not discuss the ongoing controversy concerning the wartime Papacy of Pius XII, saying "only historical researchers will be able to point out the relevance of Pius XI's pontificate compared with Pius XII's."

The Facts

But much of the world's secular press has already made up its mind. "Sunlight on the Vatican's Dark Hours" was the headline of a *Los Angeles Times* story about the decision to open the archives. Other secular media organizations reported the news similarly, welcoming the documents' release but questioning whether they would be sufficient to exonerate Pius XII.

Yet for scholars who have seriously looked at historical records already available during that period, there is little need for “sunlight” and no “dark hours” to relive. “There won’t be anything there damaging to his reputation,” said James Bogle, chairman of the Catholic Union of Great Britain and author of an essay, “The Real Story of Pius XII and the Jews.” “I’d be willing to bet on it because I know him, I’ve studied him, and I know he wasn’t remotely interested in anything else than saving Jewish lives.”

Others are equally certain. “The archives will explain certain things in more detail, will give some additional information and clarify some controversial issues,” said Sister Margherita Marchione, author of *Consensus and Controversy, Defending Pope Pius XII*. “But we know all the facts already.” The facts, according to Sister Margherita, a Filippini Sister and Fulbright Scholar who has spent more than 10 years campaigning for an objective assessment of the wartime Pope, are that Pius XII “condemned Nazism wholeheartedly” both as Nuncio and as secretary of state. For example, he was the primary author of Mit Brennender Sorge (With Deep Anxiety), Pius XI’s 1937 encyclical that condemned Nazism and rejected racism as un-Catholic. And there is plenty of other evidence exonerating Pius XII. “There are already 12 volumes on Pius XII’s life on which researchers can consult,” said Sister Margherita. “The difficulty is people never make the effort to read them.”

Bogle said that as secretary of state, Cardinal Pacelli was doing almost “100% of the negotiating” with Germany. “He spoke perfect German and was heavily involved, doing his best to contain Nazism,” Bogle said. “But world powers take little notice of the Church and the Pope at their peril, and then who gets the blame? Is it Western governments? No, it’s the Pope who in this case is victim of an orchestrated campaign of dishonesty.”

For 20 years after the war, Pius XII was widely praised for speaking out as openly as he could before and during the war and for helping to save Jews in secret. Israel Zolli, Rome’s Chief Rabbi after the war, converted to Catholicism and took for his baptismal name Eugenio in honor of Pius XII.

But public opinion changed in 1963 when German playwright Rolf Hochhuth depicted Pius XII in “The Deputy” as a cynic who kept silent despite knowing about the Holocaust. More recently, Pius XII’s reputation was further smeared by books like John Cornwell’s *Hitler’s Pope*, a work that the author later admitted contains research flaws.

In each of the accusatory books, the main charge made against Pius XII is that he remained silent during the war. But according to Bogle—who is also a convert from Judaism—Pius XII and the Vatican were acutely aware of the dire consequences of speaking out. These became apparent in 1943 when Holland’s Catholic bishops condemned Nazism publicly, resulting in greater numbers of Jews being sent to death camps.

“As soon as he heard what had happened in Holland, Pius XII changed his mind, and burnt the paper he was going to issue because Jews advised him that more people would die if he spoke out,” said Bogle. In his book *The Myth of Hitler’s Pope*, Rabbi David Dalin argued that critics of Pius were primarily liberal Catholics who “exploit the tragedy of the Jewish people during the Holocaust to foster their own political agenda of forcing changes on the Catholic Church today.”

Sister Margherita also thinks that hidden agendas are at play in the attacks on Pius XII. “It’s disconcerting because the facts are so clear, but people don’t want to know the truth; they don’t want to be told, they want to condemn someone,” she said. “But for as long as I’m alive, I’m not going to let that happen and will continue the battle for the truth to be known.”

*(CNS contributed to this report.) Edward Pentin writes from Rome
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Vatican Secret Archives—Why Aren't They Open?

For centuries, the Vatican has kept archives that are privately maintained for the Popes. These have been called the “Secret Archives.” It is not that they are a secret per se, as we define the word in English, but more that they are private. It has been at the discretion of each individual Pope to decide when these are to be opened, but tradition has held that they remain closed for at least seventy years after the death of a Pope, in order to protect the named individuals, who would have likely passed on by then..

Five years after the death of Pope Pius XII, the Soviet campaign to destroy his reputation, through the production of the play *The Deputy* gained international recognition and began quickly changing the worldwide appreciation and understanding of his wartime activities. Part of this feeding frenzy of negativity highlighted the fact that the Vatican Secret Archives of the war years and the Pontificate of Pope Pius XII remained sealed. This only added to the controversy. Even though the archives of many nations remain closed, including the Soviet Union’s KGB records and some Israeli archives, which are sealed, this became a focal point. The implication was that there was something to hide, rather than the Vatican was simply following protocol.

The process of archival organization in the Vatican is as follows. First, individual pages are bound together in books, which are numbered, to prevent theft. Then each page is read, summarized, and stamped with the Vatican seal. The Papacy of Pope Pius XII is estimated, between private notes, those of the Secretary of State and all of the Nunciatures worldwide to be as many as thirty-one million pages. The notion of strangers perusing through fifty thousand cases of uncatalogued, original documents is obviously not possible.

The Vatican Archives employ a total of seven individuals to carry out these tasks, and so progress can be slow. Recently, in an attempt to hurry the opening of the Pius XII Pontificate, Pope Benedict XVI ordered the increase of trained archival personnel to twenty-nine. It is hoped that this will help to open this questionable section as soon as possible.

In 2003, Pope John Paul II ordered the archives opened for the sections that were complete up to the Pontificate of Pope Pius XI. Then in 2006, Pope Benedict XVI ordered all of the archives up to 1939 to be opened, upon completing the cataloguing process. As discussed above, the critics and institutions who have called for updated information have largely not come to Rome to research or study these archives.



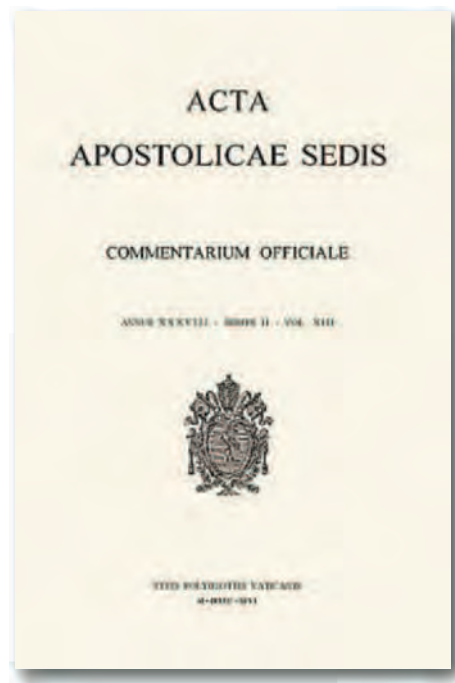
In An Attempt to Counter the Fictitious Play *The Deputy*, in 1964, Pope Paul VI Ordered a Preliminary Review of the Sixteen Million Documents Contained Within the Pontificate of Pope Pius XII.

This unprecedented action produced a collection of 5,125 documents, contained in twelve volumes, and was published in 1981. This did little to satisfy the critics who had limited access to the collection. *Pave the Way Foundation* requested of H.Em. Tarcisio Bertone, Vatican Secretary of State, permission to digitize this collection and post it on the foundation's website, as well as on the Vatican website. This project was completed in February 2010 and now makes the collection, with full search capabilities, available for worldwide study.

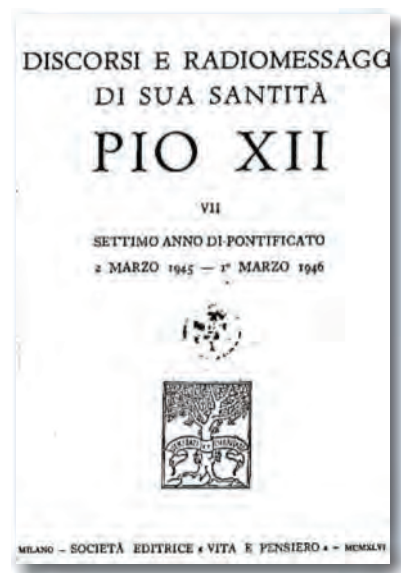


The Vatican published the letters of Pope Pius XII to the German bishops.

Acta Apostolicae Sedis
Commentarium Officiale



Speeches of Pope Pius XI and Pope Pius XII



Vatican Workers Sort Inquiries to Help Locate Family Members and Answer Concerns About Wartime Activites.

In 2004 the Vatican published *Inter Arma Caritas*—Vatican information office for prisoners of war established by Pope Pius XII. The volumes contain documents, letters and the results, which report the individual investigations conducted by the Vatican in its attempts to locate and unite prisoners of war for relatives from 1939–1947.



Archbishop Alesandro Eveinoff, Director of the Vatican Information Office, oversees this massive operation.

Sisters of Santa Marta prepare answers for families.



— Photos courtesy of
Sr. Margherita Marchione

In 1964, Pope Paul VI ordered a study of the documents in the Vatican Secret Archives war years in order to combat the false accusation of the fictitious play *The Deputy*. In 1981, the four Jesuits published the Acts and Documents of the Holy See during the Second World War. This collection contained 5,125 documents. It appeared that literally none of the critics of Pius XII bothered to acquire these volumes for study. In 1998, Edward Cardinal Cassidy proposed a study group of Jews and Catholics to review what had been published. The following article reveals what really happened, which resulted in a failure of the study group known as the Jewish Catholic Commission. It should be noted that Pave the Way Foundation requested permission to digitize the entire collection and to create a search engine to enable scholars to access this material online. These volumes are now available on the Vatican website and on www.ptwf.org.

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THE VATICAN: GUILTY UNTIL PROVEN INNOCENT?

The Commission That Couldn't Shoot Straight

July–August 2002, Dimitri Cavalli writes biographies for the H. W. Wilson Company, a reference publisher, in the Bronx, New York. He is planning to write books about Pope Pius XII and Joe McCarthy, the late manager of The New York Yankees.

On July 23, 2001, Seymour Reich, the chairman of the International Jewish Committee for Interreligious Consultations (IJCIC), announced the suspension of The International Catholic-Jewish Historical Commission evaluating a collection of Vatican documents on Pope Pius XII's actions during the Holocaust. What went wrong?

The Commission, which was set up by the IJCIC and the Vatican's Pontifical Commission for Religious Relations with Jews, concluded that the documents left many unanswered questions and requested the opening of the Vatican archives. Reich told the press that Walter Cardinal Kasper, the current president of the Pontifical Commission, explained that "technical reasons" were keeping the archives closed for the present. Without additional materials, the scholars on the panel said that they could not continue their inquiry.

Reich expressed his "deep disappointment" with the Vatican's decision, and the Jewish scholars on the Commission publicly criticized the Vatican.

On August 8, *L'Osservatore Romano*, the Vatican newspaper, published a reply by the Rev. Peter Gumpel, SJ, the Vatican official who is the independent judge for Pius XII's beatification. Gumpel asserted that the Commission did a poor job of evaluating the material and accused some of the Jewish scholars of undermining the Vatican's initial co-operation with the Commission by leaking confidential information to the press and making false, inflammatory statements against the Vatican. Many Jewish groups were angered by Gumpel's statement, insisting that his charges were "totally unfounded."

How did the International Catholic-Jewish Historical Commission come into existence, and what went wrong?

In March 1998, the Vatican issued its statement on the Holocaust, *We Remember: A Reflection on the Shoah*, which was drafted by a committee headed by Edward Cardinal Cassidy, then president of the Pontifical Commission. Some Jewish organizations strongly objected to the statement's defense of Pope Pius XII and called on the Vatican to open its archives from World War II. The Vatican replied that it already published many documents from its archives in the 11-volume collection with the French title *Actes et documents du Saint Siege relatifs a la Seconde Guerre Mondiale* (Actes), which has received little attention from historians and journalists.

In response to Rolf Hochhuth's play *The Deputy* (1963), which condemned Pius XII for his "silence" during the Holocaust, Pope Paul VI in 1964 asked a team of three Jesuit historians, the Rev. Pierre Blet, SJ, the Rev. Burkhardt Schneider, SJ, and the Rev. Angelo Martini, SJ, to conduct research in the Vatican archives and publish the relevant documents from the war. A few years later, the three Jesuits were joined by the Rev. Robert A. Graham, SJ, the author of an acclaimed book about Vatican diplomacy. The first volume was published in 1965, the last in 1981.

In each volume the documents are presented in their original languages, with most in Italian. Volumes I, IV, V, VII, and XI detail the Vatican's diplomatic relations with all the belligerent governments during the war. Volumes VI, VIII, IX, and X record the Vatican's efforts to alleviate the suffering of civilians, especially the Jews. Volume II is a collection of Pius XII's private wartime letters to the German bishops. Volume III, which is published in two parts, discusses the persecution of the Catholic Church in Poland and the Baltic nations.

The *Actes* reveal that until his death in August 1944, Vatican Secretary of State Luigi Cardinal Maglione, the first person to see the Pope every morning, frequently instructed the Vatican's diplomatic representatives in many Nazi-occupied and Axis nations, including Japan, to intervene on behalf of endangered Jews. After Cardinal Maglione's death, his deputy, Msgr. Domenico Tardini, the Secretary of the Congregation of Extraordinary Ecclesiastical Affairs, continued to send out instructions until the end of the war.

Dismayed by the criticism of *We Remember* and the continued attacks on Pius XII, Cardinal Cassidy, in 1998, proposed the creation of a joint panel of Catholic and Jewish scholars to study the *Actes*. At first, Jewish groups rejected the offer. In a letter to the editor published in the *New York Times* (Nov. 7, 1998), Reich explained that "the published items were selectively chosen by Vatican administrators and constituted a small fraction of the total wartime archive." Reich added that until "independent researchers" were given free access to the complete archives, Pius XII's role during the Holocaust "will remain an enigma." The implication was that the four Jesuit editors may have refused to publish incriminating documents.

In late 1999 Reich changed his mind without any public explanation and agreed to Cassidy's proposal. Cassidy recruited Dr. Eugene Fisher, the American bishops' highly respected representative in dialogue with Jewish organizations, to serve as the "Catholic coordinator" for the Commission. Reich named Rabbi Leon Feldman, a Professor Emeritus in Hebraic Studies at Rutgers University in New Jersey, to serve as the "Jewish coordinator." Reich and Cassidy agreed to a panel of six scholars, three Jewish and three Catholic, who were assigned to study the *Actes*. On Fisher's recommendation, Cassidy appointed the Rev. Gerald Fogarty, SJ, Professor of Religious Studies and History at the University of Virginia, the theologian Eva Fleischner, Professor Emerita at Montclair State University in New Jersey, and the Rev. John F. Morley, Professor of Religious Studies at Seton Hall University in New Jersey. On the Jewish side, Reich selected Michael Marrus, Professor of Holocaust Studies at the University of Toronto, Robert S. Wistrich, Professor of History at the Hebrew University in Jerusalem, and Bernard Suchocky, a researcher with the Free University in Brussels, Belgium.

The Commission's makeup immediately caused concern. Five out of the six scholars, Fleischner, Morley,

Marrus, Wistrich, and Suchecky, had previously criticized Pius XII in their writings and public statements. For example, in an interview with the *Jerusalem Report* (Dec. 20, 1999), Wistrich said, “Pius XII did not perform in a way that reflects any credit on the Vatican or on the Catholic church. He wound up in a position where he was complicit in German policy.” Marrus told the *Toronto Star* (Nov. 24, 1999) that the Pope’s top priorities during World War II were preserving “the institutions of the church so souls can be saved . . . this was the supreme value over everything else, including the victims of the Holocaust.” According to the *National Catholic Reporter* (Apr. 10, 1998), Morley described *The Deputy* as a good thing “because it forced the Vatican to start making statements.” In 1997 Fleischner and Michael Phayer co-wrote the book, *Cries in the Night. Women Who Challenged the Holocaust*, which contrasted the heroic actions of individual Catholics to save Jews with the indifference of the Vatican. (The odd man out, Catholic scholar Fogarty, had published books on the Holy See’s relations with the American bishops, but was not known for defending Pius XII.) Several observers asked why other scholars with different perspectives on this controversy, such as the Rev. Vincent Lapomarda, SJ, the Rev. John Jay Hughes, Sr. Margherita Marchione, John Conway, William Rubinstein, John Lukacs, Sir Martin Gilbert, Michael Tagliacozzo, Monica Biffi, Ronald Rychlak, Owen Chadwick, the Rev. Michael O’Carroll, Michael Feldkamp, Emma Fattorini, and many others, were not approached.

The makeup of the Commission invited allegations that it was deliberately stacked with scholars who were critical of Pius XII in order to ensure that it reached unfavorable conclusions.

In October 2000, the Commission submitted its preliminary report to the Vatican. “No edited collection can put such an important historical issue definitely to rest,” the report said. “It is plain from the [*Actes*] that important pieces of the historical puzzle are missing from that collection.” The Commission drew up 47 questions, which it claimed could not be answered by the *Actes* or other sources. In the same month, the six scholars, Fisher, Reich, and Feldman all traveled to Rome to see if the questions could be answered by opening the archives.

The Vatican referred the Commission to Gumpel, who prepared detailed answers to all 47 questions, many of which could be easily answered. The Jesuit said that his meeting with the scholars, which was recorded on tape, was cordial. At one point, Rabbi Feldman said that he personally remembered Eugenio Pacelli, the papal Nuncio in Germany and future Pius XII, keeping silent and not doing anything as he watched the Nazis burn books in Berlin in 1933. Gumpel politely replied that this was impossible since Pacelli had left Berlin in 1929 to become the Vatican Secretary of State and never returned. “After that,” Gumpel told this writer, “Feldman sat back down, didn’t say another word, and eventually fell asleep.”

After Gumpel answered about six of the questions, Bernard Suchecky leaked the report to the Paris daily *Le Monde* and attacked Pius XII in an interview with the newspaper on October 25, 2000. The worldwide publicity that followed ended Gumpel’s co-operation with the Commission. Despite the Vatican’s outrage over the leak, Reich never removed Suchecky from the panel.

Several months before the Commission’s work was suspended, Reich, Fogarty, and Marcus all publicly said how they were still waiting for the Vatican to reply to the report, acting as if the meeting with Gumpel never took place. (Fleischner resigned from the Commission in December 2000, and no replacement was announced.) Wistrich even attacked Gumpel and the Vatican in the German magazine *Der Spiegel* (Apr. 24, 2001) and told the *Jerusalem Report* (Jul. 2, 2001) that the Vatican had acted in “bad faith” by refusing to open the archives. Reich and Wistrich have asserted that “the Vatican” promised them the scholars would have access to the archives, a claim that both Fisher and Fogarty have denied. There isn’t a single statement in the public record by Pope John Paul II, Vatican Secretary of State Angelo Cardinal Sodano, or any other Vatican official making such a promise. If Reich and Wistrich received an assurance in private from a Vatican official, then they should have little difficulty in revealing his name, but they have refused to do so.

The Commission's 47 questions are prefaced with general statements that provide small pieces of information. Apart from this, the report provides few insights into what the 11 volumes contain and does not address to what extent the documents refute the allegations against Pius XII. A review of the report shows that the six scholars ignored many documents in the *Actes* and other sources that answered many of their questions. Space allows me to answer 11 of the questions.

The second question asks if the "archives reveal internal discussions among Vatican officials" regarding an appropriate response to *Kristallnacht* in November 1938. The Vatican's response is well known. Over a two-week period, the Vatican newspaper published many articles about *Kristallnacht*, noting the moral outrage around the world and quoting the critical dispatches of the Jewish-owned Havas News Agency. Pope Pius XI instructed three prominent cardinals, Idelfonso Schuster of Milan, Pierre Verdier of Paris, and Joseph-Ernest Van Roey of Belgium, to publicly condemn Nazi racism. "Very close to us, in the name of racial rights, thousands and thousands of people were tracked down like wild beasts, stripped of their possessions, veritable pariahs who are seeking in vain in the heart of civilization for shelter and a piece of bread," Cardinal Verdier said. "There you have the result of the racial theory." In November 1938 the Vatican newspaper published all three statements and a strong attack on totalitarianism delivered by Michael Cardinal Faulhaber of Munich.

The *New York Times* (Nov. 12, 1938) quoted Pius XI during the beatification ceremony of Mother Cabrini as saying, "It is necessary to pray as our Divine Redeemer has taught, recommended and ordered you because you know there are forces which are seeking to ruin souls. It is necessary, very beloved children, to do what we can and what is in our power to react against these powers of evil." Was the Pope talking about events in Germany? The *New York Times* believed he was and placed his statements below an article about *Kristallnacht*.

The Commission's seventh question alleges that Giovanni Montini, the Substitute Secretary of State and future Pope Paul VI, and Msgr. Tardini told Leon Berard, Vichy France's Ambassador to the Vatican, that the Vatican had no objections to France's anti-Semitic laws just as long as they "were administered with justice and charity and did not restrict the prerogatives of the Church." During a diplomatic reception, Msgr. Valerio Valeri, the papal Nuncio in France, personally objected to the anti-Semitic laws with Marshall Henri Philippe Petain, the French head of state. Petain replied that he consulted with Vatican officials, who had no objections to the laws. Valeri immediately informed Cardinal Maglione about what Petain had claimed (*Actes*, vol. VIII, pp. 295–297). The Cardinal looked into the matter and discovered that Berard had, in fact, met with both Montini and Tardini. However, neither of them told Berard anything that could be interpreted as approval of France's anti-Semitic laws. On October 31, 1941, Cardinal Maglione replied to Valeri (vol. VIII, pp. 333–334). After clarifying the matter, the Cardinal backed up the protest that Valeri had made to the anti-Semitic laws and encouraged him and Pierre Cardinal Gerlier of Lyon to intervene with the Vichy regime in order to soften the application of the laws.

The ninth question asks if the Vatican approved of the interventions on behalf of Jews by Msgr. Andrea Cassulo, the papal Nuncio in Romania. In his January 14, 1943, letter to Cassulo, Cardinal Maglione wrote that he "read with particular attention . . . all the steps that you made, behind the instructions of the Holy See, on behalf of Jews in general and the Jews converted to Catholicism especially . . ." (vol. IX, p. 81). The Cardinal asked Cassulo to inform him if reports about the mistreatment of Romanian Jews were accurate, and if so, to act with prudence and a charitable spirit to "modify certain measures that are in contrast with the directives of Christian morality." On February 15, 1943, Cardinal Maglione sent Cassulo a sum of money to help alleviate the miserable conditions of Jews who were imprisoned in Romania's concentration camps (vol. IX, p. 129).

In question 11 the Commission asks if then Archbishop Adam Sapieha of Krakow, Poland, ever informed the

Vatican about the extermination of Jews since the notorious Auschwitz death camp was located in his diocese. In his book *The Pope and Poland in World War!* (1968), Fr. Graham already answered this very question, writing, “Sapieha and the Polish bishops, guarded as they were in writing about the concentration camps where their own Catholic faithful were languishing and dying, refrained even from mentioning the systematic murder of the Jews which had been going on throughout the length and breadth of Poland.” Additionally, the Gestapo kept Sapieha under constant surveillance, and communication between the Holy See and the Polish bishops who weren’t exiled or sent to concentration camps was limited.

In question 13 the Commission acknowledges that then Archbishop Aloysius Stepinac of Zagreb, Croatia, “condemned atrocities against Serbs and Jews and established an organization to rescue Jews.” However, in order to answer a few unspecified questions, the Commission requests more documents from the Vatican archives and Stepinac’s beatification. The 11 volumes provide ample documentation of his actions. For example, an appendix to document 130 in volume IX of the *Actes* lists 34 separate interventions by Stepinac against the persecution of Jews and Serbs in Croatia from 1941- 1943. The scholars could have consulted two excellent books, *The Case of Cardinal Aloysius Stepinac* (1954) by Richard Pattee and *Il Processo dell’archivesco di Zagabria* (1947) by the Rev. Fiorello Cavalli, SJ. Both books reproduce many documents and address the allegations against Stepinac. In an interview with the Croatian newspaper *Glas Concila* (Apr. 21, 1996), Amiel Shomrony, the personal secretary of Zagreb’s Chief Rabbi Miroslav Freiberger of Zagreb, who died at Auschwitz in 1943, recalled that Stepinac “personally saved a lot of people and children by hiding them. He gave the community flour every month and financially supported Jews who had been left without any means of support by the persecution,” as quoted in the book *Croatia: A Nation Forged in War* (1997) by Marcus Tanner. During his meeting with the Commission, Gumpel noted that the French-Jewish scholar Alain Finkielkraut defended Stepinac in an article written for *Le Monde* (Oct. 7, 1998). According to Antonio Gasparri’s book *Gli Ebrei Salvati da Pio XII* (2000), Wistrich dismissed Finkielkraut’s testimony by observing that he had a Croatian wife.

Question 21 notes that Casmir Papee, Poland’s Ambassador to the Vatican, on April 23, 1943, sent Cardinal Maglione an article from a Swiss newspaper that describes “the martyrdom of many Polish priests interned at Dachau.” The scholars ask if there are any documents in the archives that detail how the Vatican responded to Nazi atrocities against the Church in Poland. This question overlooks an important document. On March 2, 1943, Cardinal Maglione sent a long letter protesting the Nazi persecution of the Catholic Church in Poland to German Foreign Minister Joachim von Ribbentrop (*Actes*, vol. III, part 2, pp. 742–752). The letter cited atrocity after atrocity against the Church. “No less painful was the fate reserved for the regular clergy,” the Cardinal wrote. “Many religious were shot or otherwise killed; the great majority of the others were imprisoned, deported or expelled.” When asked about this Vatican protest by Allied interrogators after the war, Ribbentrop replied, “I don’t recollect it at the moment . . . but we had a whole deskful (sic) of protests from the Vatican” (*Nazi Conspiracy and Aggression*, Supplement B, p. 1,235).

Question 26 asks if the Vatican ever gave any encouragement before November 1944 to Msgr. Angelo Rotta, the papal Nuncio in Hungary, who aggressively opposed the deportations of Jews. It seems the Commission failed to read volume X carefully. The Nazis invaded Hungary on March 23, 1944. Jewish groups around the world were alarmed, rightly thinking that Hungary’s one million Jews were in danger. The American War Refugee Board appealed to the Vatican two days later to bring the threat against the Hungarian Jews to Rotta’s attention. On March 28, 1944, the Vatican telegraphed the Nuncio, instructing him to see to what could be done to protect Hungary’s Jews. Cardinal Maglione repeated these instructions to Rotta on April 5. Two days later, Rotta replied that he intervened in the name of the Holy See with the Hungarian government to mitigate the anti-Jewish measures, but his efforts were unsuccessful. The deportations of Jews began in May 1944. On June 25, 1944, Pius XII addressed an open telegram to Hungarian Regent Nicholas Horthy, urging him to stop the deportations. The combined protests of Pius XII, King Gustav of Sweden, President

Franklin Roosevelt, and the International Red Cross brought a temporary halt to the deportations. When the deportations resumed in the fall, Rotta, acting on instructions from Rome, made more protests.

In question 34 the Commission asks how the Vatican replied to a memorandum dated March 17, 1942, by Gerhart Riegner, a representative of the World Jewish Congress in Geneva and Richard Lichtheim, a representative of the Jewish Agency for Palestine. Riegner and Lichtheim submitted a memorandum that detailed the persecution of Jews in several countries to Archbishop Filippo Bernardini, the papal Nuncio in Switzerland, who immediately forwarded it to the Vatican (*Actes*, vol. VIII, p. 466). Contrary to what is frequently alleged, the memorandum made no mention of Jews being exterminated in gas chambers in concentration camps. In volume VIII of *Archives of the Holocaust* (1990), there is a letter dated April 2, 1942, from Bernardini to Riegner and Lichtheim that states, “I have just received the information from His Eminence, the Cardinal Maglione, according to which the Holy See has already undertaken steps to attempt to influence the Slovak authorities to revoke the recent measures set under way in that country against the ‘non-Aryans.’” In their reply to Bernardini on April 8, 1942, Riegner and Lichtheim wrote, “We also note with great satisfaction the steps undertaken by His Excellency, the Cardinal Maglione, with the authorities of Slovakia on behalf of the Jews . . . and we ask you kindly to transmit to the Secretariat of State of the Holy See the expression of our profound gratitude,” as quoted in the book *Hitler, the War, and the Pope* (2000) by Ronald Rychlak.

Question 42 admits that there is little evidence that Pius XII favored the Nazis as a bulwark against the Soviet Union, citing “the Vatican promotion of the American bishops’ support for the alliance between the United States and the Soviet Union in order to oppose Nazism.” The Commission, however, asks if there is “further evidence on this question.” In response to diplomatic appeals made by President Franklin Roosevelt in the fall of 1941, Pius XII agreed that American Catholics could support the extension of military aid, through the Lend-Lease program, to the Soviet Union after it was invaded by the Nazis (*Actes*, vol. V, pp. 170–300). As for “further evidence,” the scholars could have consulted the book *The Undeclared War, 1940–1941* (1953) by William L. Langer and S. Everett Gleason. The two authors discuss Pius XII’s surprising concession to Roosevelt by citing documents in the American archives.

In question 44 the Commission wants to see a report prepared by the Jesuits at the Vatican’s request that defends the Pope’s reserved policy toward Poland. I found the report myself several years ago in the Library of Congress. The report is actually a pamphlet, *Pope Pius and Poland*, which was anonymously written (by Zygmunt Jakubowski) and published by America Press in 1942. The pamphlet summarizes the Vatican’s relief efforts on behalf of the Polish people and quotes Pius XII’s speeches, Vatican Radio broadcasts, and articles from *L’Osservatore Romano* that concern Poland.

Question 45 tries to discredit the many tributes that Pius XII received from Jews during the war by asserting that such statements were actually desperate appeals for help “couched in language of effusive praise.” The scholars ask for specific cases where expressions of thanks from Jews follow a specific action on their behalf by the Vatican. Many examples from the *Actes* and other sources can be cited. On April 14, 1942, the leaders of the Jewish inmates at the Ferramonti concentration camp in southern Italy wrote to the Vatican, thanking the Pope who sent an “abundant supply of clothing and linen” to the children at the camp (vol. VIII, pp. 505507). On February 23, 1943, Msgr. Joseph Marcone, the Vatican’s “apostolic visitor” in Croatia, reported that Chief Rabbi Freiburger expressed his gratitude to the Vatican for helping a group of Croatian Jewish children, including Freiburger’s son, find refuge in Turkey (vol. IX, p. 139). In his February 14, 1944, letter to Cassulo, Chief Rabbi Alexander Shafran of Bucharest, Romania acknowledged the concern of the “Supreme Pontiff, who offered a large sum to relieve the sufferings of Romanian Jews” (vol. X, pp. 291–292). On July 21, 1944, several weeks after the liberation of Rome, the National Jewish Welfare Board cabled the Vatican, lauding Pius XII for saving most of Rome’s Jews (vol. X, pp. 358–359).

How could the six scholars have overlooked so much evidence that answered their questions? In an e-mail submitted to the American bishops, Fisher revealed that each scholar read no more than two volumes each. *Inside the Vatican* magazine (Jan. 2000) reported that none of the Jewish scholars read Italian, the language of most of the documents. It seems that a group of first-graders studying Italian could have done a better job understanding this material than the Commission, whose members were all hailed by Fisher as “top-notch people.”

Speaking Italian since birth and being fluent in Italian, I have read through the 11 volumes many times. Although I agree that the material leaves some questions unanswered, I have no doubt that the documents overwhelmingly contradict the allegations that Pius XII did “little” or “nothing” to help Jews and “collaborated” with the Nazis. The *Actes* along with documentary collections from the US, Germany, Italy, France, the United Kingdom, and other sources provide a clear and balanced portrait of Pope Pius XII during World War II.

In an article published in the Vatican journal *La Civiltà Cattolica* (Mar. 21, 1998), Fr. Blet wrote, “We did not deliberately leave out any meaningful document because it seemed to us that it might harm the Pope’s image or the Holy See’s reputation.” He added that releasing the documents not published in the *Actes* will not alter what is already known about Pius XII. In an interview with the *Associated Press* (July 24, 2001), Fr. Fogarty, who appears to be the most sensible member of the Commission, said that there were no “smoking guns” in the Vatican’s archives. Unfortunately, critics have placed the Vatican in a position where it has to prove its innocence against every allegation. In February 2002 the Vatican announced that it will open its archives from 1922 to 1939 in 2003 and release more documents from the Papacy of Pius XII by 2005. No doubt legitimate scholars, whether they are Catholic or Jewish, will find this material valuable in shedding light on those turbulent times. However, if evidence that establishes the Vatican’s guilt is not found, then we can expect pseudo-scholars, political activists, anti-Catholic journalists, Catholic dissidents, and bigots to accuse the Vatican of destroying any incriminating documents or still hiding them somewhere, along with the Roswell UFO.

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All the Secrets of the Vatican Secret Archives.

It is the Pope's private archive: a thousand years of documents that fill eighty kilometers of shelves. The following is an interview with the Prefect of the Archive.

by *Sandro Magister*

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ROMA, January 18, 2005—A stir has been created in Italy and other countries by a document dating from 1946, from the Vatican nunciature in Paris, headed at that time by Angelo Giuseppe Roncalli, the future John XXIII.

The document—anticipated in an incomplete and poorly interpreted version by historian Alberto Melloni in the December 28, 2004, edition of *Corriere della Sera*, and then discovered and published in its entirety by Andrea Tornielli and Matteo Luigi Napolitano in the January 11 edition of *Il Giornale*—carries an instruction from the Vatican approved by Pius XII and transmitted by Roncalli to the French bishops. It warns the Church against returning the Jewish children it sheltered during the war to the Jewish institutions that in 1946 were working in Paris and throughout Europe to transfer these little ones to Palestine in view of the foundation of the new state of Israel. But “it would be another matter,” the document clarifies, “if the parents were asking for their children.”

The document provided the impetus for the umpteenth firestorm of accusations against Pius XII. Daniel Jonah Goldhagen, a professor at Harvard, accused him of “having given the order to take the (Jewish) children away from their parents,” and called for an international jury to try and condemn him.

Other voices were raised in opposition to the beatification of Pius XII, which is now underway. And others demanded of the Vatican the “courage” to make the “grand gesture” of opening its archives. The prefect of the Vatican Secret Archives, Sergio Pagano, replied to the latter of these contentions in an exclusive interview with the newspaper of the Italian bishops' conference, *Avvenire*, on January 14.

The interview in its entirety follows. It was conducted by Gian Maria Vian, a Church historian and tenured professor of patristic philology at the “La Sapienza” university in Rome.

“Many clamor to enter this secret fortress, and then, when it's open, they disappear.”

An interview with Sergio Pagano, prefect of the Vatican Secret Archives

Q: Have you heard about the latest requests for opening the Vatican archives? What do you think?

A: “I have read in the papers the latest invocations in a long litany that has lasted for decades: the Vatican must open its archives, the truth about Pius XII (as if there had never been any other Popes) and his position in the last war must be known. The scholars; indeed, all of Europe—it has been written—have a great ‘thirst’ to understand this tragedy of the recent past, as if the pacification of the burning conscience of Europe's peoples, at least in terms of the second world war, can take place in an historiographical setting by virtue of the mere opening of the Vatican archives, while so small a place is reserved for Christianity—I do not say for the Papacy—in the European constitution. This is a rather strange phenomenon. And I ask

myself whether the continual request to open the archives of the Holy See is really motivated by genuine and tranquil historiographical considerations, or by other causes.”

Q: But what about the openings themselves?

A: “There is the problem of preparing the archive material, as the most serious scholars know, which in our case is aggravated by the fact that, because of habit and the need for scientific consistency, in carrying out an opening this is not done, as elsewhere, according to periods determined by law, but for the whole pontificate. And in the case of Pius XI and Pius XII—some are already asking for the opening of the pontificates of John XXIII and Paul VI—we are looking at pontificates lasting almost twenty years. To prepare, inventory, number, and label such a great quantity of papers to make them available for consultation involves, as everyone understands, years of work and a significant amount of serious and qualified human effort. Also, the rule of checking documents before releasing them applies to the Vatican archives. The documents’ position and classification are verified, the completeness or incompleteness of an envelope or series of writings is confirmed, and procedures are followed. As much as possible, the documentation is made available in its genuine and original nature and cohesion, partly to avoid the emergence of “whodunnits,” disappearances, or mysterious withdrawals—mysterious, of course, only for someone who doesn’t know how to do serious archive research—of which one reads occasionally.”

Q: And all the pressure for openings?

A: “It isn’t true that all the historians are pressing for ever more frequent openings of the archives. But some should nonetheless keep in mind what Jacques Freymond wrote in 1981: governments should evaluate the documents to be made available to historians, separating those which for various reasons will not be consultable, while pressing for rapid openings would risk undermining these delicate operations. And the reason for this was given by a great Italian archivist, Elio Lodolini: ‘We are against overhasty releases, insofar as these provoke the willful destruction of documents, or their distortion. Where the most absolute and demanding guarantee of secrecy for a reasonable period of time is lacking, the papers’ veracity and impartiality are diminished.’”

Q: Who determines the progressive release of the archive’s documents?

A: “The Vatican Secret Archives are called that because they are the private archive of the pontiff. They belong and answer only to him. It follows that only the Pope has command of the archives, establishing norms and regulations, and deciding also the progressive openings.”

Q: In 1880, Leo XIII opened the archives to scholars. What did this accomplish?

A: “What Leo XIII did during the first months of 1881 (and announced in 1880) was certainly an act of political and scientific foresight; much has been written, and will be written, on this subject. Nevertheless, it must be remembered that this opening concerned only the records then present in the old archive of Paul V (1605–1621), that is, a limited number of ‘catchalls’ and ‘miscellanies,’ as valuable and important as these are. There were no updated research tools, only the indices of the 1600s—the great card catalogues and inventories would come later—so many were disappointed. From Leo XIII to today, the Vatican Secret Archives have grown by leaps and bounds, to at least fourteen times their original size. To give an example, initially there were the archives of only four nunciatures (three in old Italian states and one in Warsaw), while today we have more than 75. From about 5 linear kilometers of documentation in 1881, we have passed to more than 80 currently. This is without considering that the archive is not dead, but alive, because we periodically receive documents from curial bodies and the pontifical representatives around the world. Leaving aside the card catalogues and indices, the archive has increased in the last

six years by more than 10,000 archive units. And each unit contains 500 pages on average: a total of 5 million sheets; that is, 10 million pages to look through and put in order.”

Q: And the other Popes?

A: “The successors of Leo XIII—who opened the Vatican archive up to 1815, the year of the congress of Vienna—followed his path. In 1924, Pius XI opened the documents up until 1846 (the year of Gregory XVI’s death); Pius XII prepared the opening of Pius IX (1846–1878), carried out in 1966 under Paul VI. And John Paul II has surpassed all in opening the archive: in 1978, he opened the pontificate of Leo XIII (1878–1903) and in 1985, that of Pius X (1903–1914) and Benedict XV (1914–1922). And in the first months of 2006, the pontificate of Pius XI (1922–1939) will be opened.”

Q: How do you see the Vatican Secret Archives in comparison with other archives?

A: “I would say they are at an excellent point, because according to various laws one proceeds by different periods of opening, according to the type of document. Generally, one begins from a minimum of 50 years, moving backward, up to a maximum of 100 years for the most delicate or reserved documents. Italy opens its archives relating to external or internal politics 50 years after their date, but those reserved relative to private or personal situations, or the documents from criminal trials, after 70 years. Within a year the Vatican archives will be open up to 1939. The next opening, that of the pontificate of Pius XII, will bring us to 1958. Limited personnel and the length of the work do not permit one to think Pius XII’s documents will be opened soon. There is no fear that these documents, nor any of the others already open, will bring about historiographical reversals, exonerations, or condemnations (the historians do not expect this either). I add that, in order to make possible the opening of the pontificate of Pius XI within one year, a group of twenty archivists and collaborators has been working for about four years, and the Holy See has for this reason added eleven positions to the archive’s staff. Once the pontificate of Pius XI has been opened, the next step will be to prepare that of Pius XII.”

Q: Have there been partial openings for the pontificate of Pius XII?

A: “For several months, the records of the ‘Vatican Information Office for prisoners of war,’ which included documents from 1939 to 1947, has been open. So it goes well beyond the limit of 1922. This is in fact a bank of records that is homogeneous and in a certain way disconnected from the others. Seven persons worked for three years to put in order the more than 2,500 boxes that contain the records, and to transfer the card catalogue (about 3 million entries) onto DVD. So these records have been open since May 2004, but up until today only ten researchers in all of Europe have taken advantage of it. Sometimes there is an impression that certain scholars, whose voices are perhaps amplified too much by the press, clamor for the opening of the Vatican archives almost as though to enter into a secret fortress by overcoming imaginary resistance; but when the door is open and the documents are available, those who seemed to be at the gates don’t show up, or make almost a touristic visit. Also, for more than a year the archives of the nunciatures of Monaco and Berlin have been opened up to 1939; after some initial traffic from a modest number of researchers, just a few of the most serious and methodical have remained. Most of the curiosity seekers have dispersed. This is strange. It is as if, unable to provide confirmation for preformulated but undocumentable theories, the archives could be forgotten. John Cornwell, for example, who has judged Pius XII very harshly, has never set foot in the Vatican Secret Archives (if for nothing else than to study the period of Nuncio Pacelli); I could say the same about Italian historians as well.”

Q: Why does it take so much time to move forward to the opening of a Pope’s documents?

A: “To organize, verify, inventory, and number the papers. The Vatican archive, in fact, receives documents

from the various dicasteries of the Roman curia, in the order and material organization they had originally. But in the archive, in view of the documents' release, a comparison must be made between the documentation—contained in envelopes, folders, bundles, volumes, and other bindings—and the related card catalogues or contextually compiled indices. Thus the material must be prepared, sometimes cleaned, and divided into manageable bundles; in this phase, verification is obtained that procedures are being followed and that the titles correspond with the records. The next phase is the collation, or organization into envelopes, of the papers, and this entails numbering them. All these operations, carried out for thousands and thousands of items, explains why the work goes on for years. To this it must be added that some archives of pontifical representatives, because of historical vicissitudes, arrive in complete disorder. This is the case, for example, of the representatives in countries occupied during wartime (Poland, Latvia, Lithuania, Estonia) or of those areas of central and eastern Europe which certainly did not have an easy life during the cold war: the Pope's representatives were harried by the communist governments from one day to the next and forced to flee, carrying the papers from their archives heaped together as well as possible in their luggage (as in Bulgaria, Czechoslovakia, Yugoslavia, Romania, and other countries). All this material must be patiently reviewed, ordered, and inventoried. No scholar, in fact, could carry out studies on these documents without this preliminary work."

Q: But how big are the Vatican Secret Archives?

A: "We have more than 80 linear kilometers of documentation—just recently provisions were made for measuring the individual shelves—which goes from the 11th century (documents before this are rare) until the extremely brief pontificate of John Paul I in 1978. In all, there are about 40,000 parchments, noteworthy documentation from the 12th to 14th century, more consistent records from the 15th to 18th century, and then the immense heap of documentation from the 19th and 20th centuries. The total is over two million items."

Q: Which documents are studied most today?

A: "With no offense to contemporary historians, the majority of the scholars who visit the archive are concerned with medieval and modern history. And this is verified by important series of publications from various European countries (Germany, France, Austria, Italy, Spain, Poland, Belgium, Switzerland, Portugal, Holland, Norway, Finland, Sweden, Ireland, Denmark, Croatia, Hungary, the Czech Republic, Slovakia, and others). These scholars also have the right to enjoy instruments adapted to their research, which makes it necessary that a certain number of officials work for years on medieval and modern documents. Consider that some diplomatic records from the 14th to 16th centuries still do not have an inventory."

Q: How many scholars frequent the archive?

A: "From the 27 scholars admitted in 1882, immediately after the opening Leo XIII had wanted, the number grew to 400–500 scholars yearly in the period 1958–1967; in the last three decades of the 1900s this reached an average of 1300 scholars per year, with 40–50 daily visits and peaks of 60–80 during some months. The highest point came in 1999, when the number of researchers reached 1444."

Q: Is there privileged access?

A: "We must clarify this point again. I can attest in good conscience that since I have been prefect, that is, since 1997—but this naturally held true even before—no privilege, regard, or favoritism has been reserved to any scholar, whether ecclesiastic or lay: all are subject to the same rules. No one can ever say he had any special permission from me (besides, this would have to come from the Secretariat of State).

Only the postulators for the causes of saints, as is obvious, have permission to consult documents from the sealed period, having obtained permission from the Secretariat of State, and must maintain secrecy on the documents granted to them, both during the canonical process and after.”

Q: What news will the opening of the pontificate of Pius XI bring?

A: “The entire pontificate of Pius XI (1922–1939) will be opened during the first months of 2006, and with it a vast field of historical inquiry. Among the ruins of the first world war and the threat of the second, Pope Ratti had to witness the coming to power of four dictators (Mussolini, Hitler, Stalin, and Franco), the great crisis of 1929, the colonial wars, the wars of Mexico and Spain, the promulgation of terrible racial laws in Germany and Italy, and the harbingers of the second world war. Pius XI resolved the Roman question with the Lateran Pacts (1929), protected and expanded Catholic Action, celebrated the jubilee of 1925 and the extraordinary one of 1933–1934, designed a vast missionary project that reached all the way to China, turned his attention to the East (with special regard for Russia), looked at science from a new perspective, and established diplomatic relations between the Holy See and various countries of the world. All this, and much more, is reflected in the documents of his pontificate, which will be submitted openly to the scrutiny of scholars.”

Q: And Pius XII?

A: “Already in 2002 it was officially communicated that after the opening of the pontificate of Pius XI work will begin to make available, as the first priority, the Vatican-German documentation sources relative to the pontificate of Pius XII (1939–1958), which were published in part at the behest of Pius VI in the 12 volumes (1965–1981) of the *‘Actes et documents du Saint-Siège relatifs à la seconde guerre mondiale.’* But as I said before, all of the records of the ‘Vatican Information Office for prisoners of war,’ which has documents from 1939 to 1947, are already open.”

The New York Times

OCTOBER 2, 1966

Crimes Leading to 'The Investigation'

By JOHN DOUGHERTY

It began with the French play, "The Deputy," a play which stirred passions in its justification of the starting case...

The more has now revealed its true, and on Tuesday New York audiences will be exposed to its most characteristic (and strange) Peter Weiss's "The Investigation."

The New York Times

AUGUST 28, 1963

German Play on Pius XII Approved for London Stage

Special to The New York Times

LONDON, Aug. 27—The Royal Shakespeare Theater announced today that the Lord Chamberlain has given it permission to stage "The Representative," the controversial German play that shows the late Pope Pius XII taking an equivocal attitude toward the Nazi extermination of Jews.

The English version of the play by Rolf Hochhuth will open at the Aldwych Theater on Sept. 25.

Crimes Leading to 'The Investigation'

Continued from Page 1

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The New York Times

DECEMBER 31, 1963

'The Deputy' Causes a Fight In Paris Theater; 7 Hurt

PARIS, Dec. 30 (AP) — A fight broke out tonight in a theater here among spectators and actors, interrupting a performance of Rolf Hochhuth's controversial play, "The Deputy."

At least 7 persons were injured and about 50 were temporarily detained.

The German play, which depicts the late Pope Pius XII as refusing to rescue Jews from Nazi persecution, has been bitterly criticized by French Catholics.

For tonight's performance, a group of persons opposed to the play had evidently bought tickets. Early in the second act, a young man in the audience began to shout. Then several youths leaped onto the stage and fought with the actors and then with the police who sought to expel the demonstrators.

The stage was finally cleared, but each time the troupe resumed, a new demonstration broke out somewhere in the hall. This continued almost to the play's end.



Pope Pius XII, left, and Rolf Hochhuth, author of "The Deputy," in a scene from the play.

Rome Synagogue Reopens, Vatican Thanked for Aid

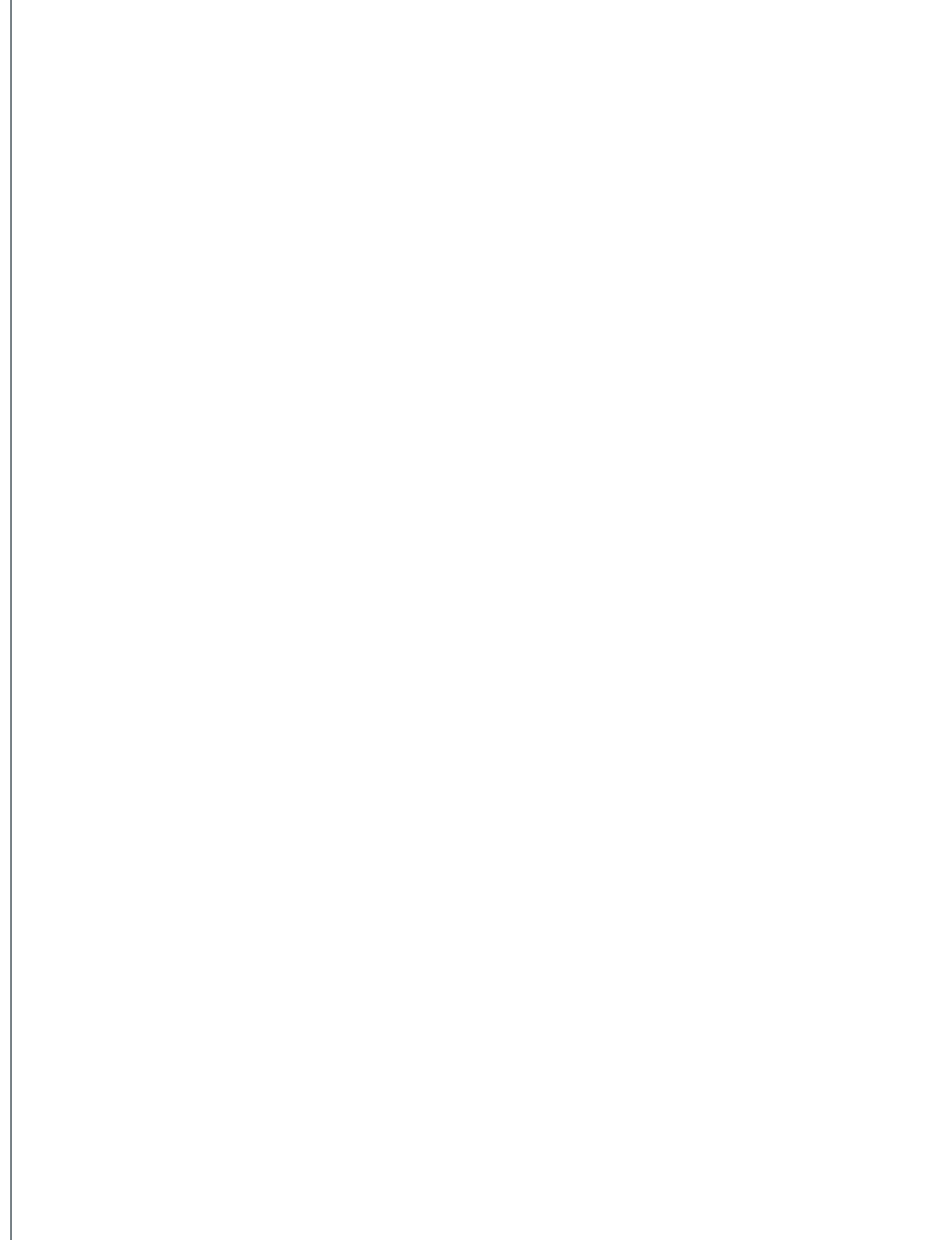
ROME, Dec. 30 (AP)—The Italian government today announced that the Jewish community in Rome had reopened its synagogue, thanking the Vatican for its aid during the Nazi occupation.

HOSPITAL HEAD



Portrait of the head of the hospital mentioned in the article.

...the head of the hospital... the article discusses the medical situation during the war...



IMPORTANT ARTICLES
DETAILING THE HISTORY
OF EUGENIO PACELLI
(POPE PIUS XII)

Eugenio Pacelli—Pope Pius XII

By *Ronald J. Rychlak*

Pope Pius XII, the Church's 262nd Pope, was born in Rome on March 2, 1876, as Eugenio Maria Giuseppe Giovanni Pacelli. Young Eugenio was accepted into a prestigious seminary in Rome, the *Capranica*. He excelled in all of his studies, particularly languages; he became fluent in Latin, Greek, English, French, German, Spanish, Portuguese, Hebrew, and Aramaic. He also took classes at another great seminary, the *Gregoriana*. His demanding schedule caused him to develop a hacking cough, and the family doctor warned that he was on the brink of tuberculosis. That nearly ended Eugenio's study, but he had been noticed by Pope Leo XIII who permitted young Pacelli to live at home while completing his courses. He was ordained on Easter Sunday, April 2, 1899.

Pope Leo XIII had a program for training exceptional young clerics to serve in the Vatican diplomatic service, and two years after Pacelli was ordained, Cardinal Gasparri invited him into this program. Leo died in 1903, but the next year, the new Pope Pius X named Pacelli a monsignor and assigned him to a team that was charged with codifying Church canon law. For the next decade and a half, Pacelli served as a research aide in the office of the Congregation of Ecclesiastical Affairs. He also served as the Pope's *Minutante*, editing and correcting the Pope's speeches and minutes, and as a personal envoy from the Pope to the Austrian Emperor.

In 1914, Pius X named Cardinal Gasparri the new Vatican Secretary of State, and Pacelli was promoted to the post Gasparri vacated, Secretary of the Congregation of Ecclesiastical Affairs. Pope Pius X died later this same year and was replaced by Pope Benedict XV. When World War I broke out, Pacelli and Gasparri were charged with maintaining liaison with the hierarchies on both sides of the conflict, answering appeals for aid from all over Europe, and organizing a war relief program.

In the summer of 1917, Benedict consecrated Pacelli as bishop in a special ceremony in the Sistine Chapel and at the same time elevated him to the rank of Archbishop. Pacelli was then sent off to Munich as the papal representative to Bavaria. He presented the Pope's peace plan to German leaders and worked to alleviate suffering by distributing food and clothing the impoverished. He has been credited with helping 65,000 prisoners of war return home. In 1920 he was appointed an Apostolic Nuncio, and he eventually established two nunciatures, one in Munich and one in Berlin.

In 1929, Pacelli was recalled to Rome and elevated to the cardinalate. Early the next year he was made Cardinal Secretary of State. Working with Pope Pius XI, Pacelli opposed the expansion of nationalistic politics, particularly in Italy and Germany. In 1933 he negotiated on behalf of the Vatican for an agreement that was instrumental in protecting Catholics and the Catholic Church from the Nazis. He also made trips on behalf of the Pope to France, the United States, and Buenos Aires. On March 2, 1939, Pacelli became first Secretary of State to be elected Pope since Clement IX in 1667. He crusaded for peace before and throughout WWII, and he forcefully denounced the extermination of peoples on account of race. Through the Pontifical Aid Commission, he operated a vast program of relief for all victims of the war. When Hitler occupied Rome in September 1943, Pius opened Vatican City to Jewish and non-Jewish refugees.

It is commonly estimated that the Church under Pius saved more than half a million Jewish refugees during the war. With his encouragement, a vast underground of priests, religious, and laity throughout Italy and the rest of Europe served as a covert organization dedicated to protecting Jewish and non-Jewish refugees from the Nazis.

The end of the war saw Pius XII hailed as the inspired moral prophet of victory, and he enjoyed near-universal acclaim for aiding European Jews through diplomatic initiatives, thinly veiled public pronouncements, and the unprecedented continent-wide network of sanctuary. With the end of hostilities, the Pope concentrated on trying to help people recover from the ravages of war. Papal money was sent to every war-torn nation and distributed without regard to race, creed, or nationality.

Throughout the war, Pius had feared that a Soviet victory would mean that eastern Europe would fall to Communism, and after the Allies victory much of it did. The Soviets established several satellite state governments that were beholden to (if not dominated by) Moscow. Pius actively worked to limit the Communist influence in Western Europe, especially in Italy.

Until failing health forced him to restrict his activities, Pius XII was extraordinarily accessible. He celebrated more public masses and held more private audiences than any of his recent predecessors had, and each week he held a special audience just for newlyweds. He also used television and radio to reach out directly to the people.

In December 1954, Pius fell seriously ill, and his physicians feared for his life, but he recovered his strength and returned to work. During this illness, Pius reported an apparition of the Lord. After this, the crowds drawn to him grew even larger.

During his pontificate, Pius expanded and internationalized the Church by creating 57 new bishoprics, 45 of them in America and Asia. He also caused the percentage of non-Italians in the College of Cardinals to rise above 50 percent, paving the way for the eventual election of a non-Italian Pope. He replaced colonial bishops with native hierarchies, approved the Dialogue Mass, and relaxed communion fasting rules.

An ardent devotee of the Immaculate Heart of Mary, Pius consecrated the world to the Immaculate Heart in 1942 and established a Feast of the Immaculate Heart of Mary in 1945. In 1950, he issued an ex cathedra proclamation defining the dogma of the Assumption of Mary. Pius saw more positive elements in the ecumenical movement than did his recent predecessors.

In December 1949, shortly after the formation of the World Council of Churches, Pius formally recognized the ecumenical movement and permitted Catholic scholars to dialogue with non-Catholics on matters of faith. That same year the Holy Office issued a decree, with papal approval, stating that actual incorporation into the Catholic Church was not necessary for salvation. He also encouraged Catholic nuns to study theology, scripture, and psychology. His work encouraged his successor, Pope John XXIII, to convene Vatican II. As others have concluded: without Pacelli, Vatican II would have been unthinkable.

During his lifetime, Pius XII's opposition to Hitler was well known. Nazis condemned him, Jews thanked him, and rescuers cited him as their inspiration. At the time of his death, Israeli representative to the United Nations and future Prime Minister of Israel, Golda Meir, said: "During the ten years of Nazi terror, when our people went through the horrors of martyrdom, the Pope raised his voice to condemn the persecutors and to commiserate with their victims." Nahum Goldmann, President of the World Jewish Congress, said: "With special gratitude we remember all he has done for the persecuted Jews during one of the darkest periods of their entire history." Rabbi Elio Toaff, who would later become Chief Rabbi of Rome, said: "More than anyone else, we have had the opportunity to appreciate the great kindness, filled with compassion and magnanimity, that the Pope displayed during the terrible years of persecution and terror, when it seemed that there was no hope left for us." More recently, however, some writers have raised questions about how actively he opposed the Nazis. One even went so far as to brand him "Hitler's Pope."

The controversy surrounding Pius XII's wartime leadership actually began in 1963, with the publication and

production of a play written by German playwright Rolf Hochhuth. The play, entitled *The Deputy*, presented Pius as an unprincipled politician, possessed of an aristocratic coolness and eyes that had an “icy glow.” According to some accounts, the play was produced as part of a KGB plot to discredit the Catholic Church. Whatever the origin, the play so shaped the perception of Pius that it has become an axiom of popular culture that he was, at the very least, guilty of criminal cowardice and insensitivity in the face of the Holocaust.

The Deputy is a seven-hour play, with Pius XII as the central, stationary figure. The Pope is not developed as a tragic figure, since he is neither tragically indecisive nor torn by his alternatives. Not only does this Pius lack Christian charity, but also simple human decency. Even other critics of Pius have called the characterization of Pacelli “so wide of the mark as to be ludicrous.”

According to Hochhuth, the “main thesis” of *The Deputy* was “that Hitler drew back from the extermination program as soon as high German clerics . . . or the Vatican . . . forcibly intervened.” He went on to argue that he was not sure that Pius could have stopped Hitler’s persecution of the Jews, but as “Vicar of Christ,” he had a moral obligation to try. He suggested that Pius XII’s statements led to the end of the deportation of Jews from Hungary, “proving again how high the Pope’s credit stood.” Hochhuth said that after the United States entered the war, the Church was the only authority that Hitler continued to respect. Hochhuth defended the historical accuracy of his play, but he also argued that it had a moral truth of its own, separated from historical truth.

Immediately after *The Deputy* premiered Church officials responded, as did Protestant and Jewish leaders (some of whom found strong currents of anti-Semitism in his work). Jenö Levai the leading scholar of the Jewish extermination in Hungary observed that it was a “particularly regrettable irony that the one person in all of occupied Europe who did more than anyone else to halt the dreadful crime and alleviate its consequences is today made the scapegoat for the failures of others.”

Pius did not use the bully pulpit to repeatedly condemn the evils of Nazism, but he did make several statements that pleased the Allies and angered Hitler. Like the International Red Cross and other rescue operations, the Vatican fed, sheltered, and clothed refugees during the war. It also helped Jewish people escape from occupied areas and avoid deportation. These efforts were jeopardized when open statements prompted Nazi retaliation.

Anyone who looks at the Pope’s actual statements, tributes from Jewish victims, news accounts from the time, testimony of those who knew him, and Nazi anger directed at him knows where the Pope stood.

In his first encyclical, *Summi Pontificatus* (Darkness over the Earth), released just weeks after the outbreak of war, Pius condemned the “Godless State” and deplored “the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong.” His reference to an “ever-increasing host of Christ’s enemies” was a clear swipe at both Germany and the Soviet Union. He went on to condemn racists, dictators, and treaty violators (all terms which applied directly to Adolf Hitler). Heinrich Mueller, head of the Gestapo, wrote: “This Encyclical is directed exclusively against Germany, both in ideology and in regard to the German-Polish dispute; How dangerous it is for our foreign relations as well as our domestic affairs is beyond dispute.” Allies dropped tens of thousands of copies behind enemy lines as propaganda.

In his 1942 Christmas statement, Pius spoke of the need for mankind to make “a solemn vow never to rest until valiant souls of every people and every nation of the earth arise in their legions, resolved to bring society and to devote themselves to the services of the human person and of a divinely ennobled human society.” Mankind owed this vow to all victims of the war, including “the hundreds of thousands who, through no fault of their own, and solely because of their nation or race, have been condemned to death

or progressive extinction.” One Nazi report stated: “The Pope has repudiated the National Socialist New European Order . . . His speech is one long attack on everything we stand for . . . (He) makes himself the mouthpiece of the Jewish war criminals.”

After the liberation of Rome, Pius declared: “For centuries, (Jews) have been most unjustly treated and despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers. Instead of being treated as strangers they should be welcomed as friends.” In an allocution to the sacred College on June 2, 1945, which was also broadcast on Vatican Radio, Pius noted the death of about 2,000 Catholic priests at Dachau and described National Socialism as “the arrogant apostasy from Jesus Christ, the denial of His doctrine and of His work of redemption, the cult of violence, the idolatry of race and blood, the overflow of human liberty and dignity.”

Father Leiber, Pius XII’s private secretary and personal confidant during the war put this issue to rest with one brief statement: “The Pope sided very unequivocally with the Jews at the time. He spent his entire private fortune on their behalf . . . Pius spent what he inherited himself, as a Pacelli, from his family.” Rescuer John Patrick Carroll-Abbing wrote: “Never, in those tragic days, could I have foreseen, even in my wildest imaginings, that the man who, more than any other, had tried to alleviate human suffering, had spent himself day by day in his unceasing efforts for peace, would twenty-years-later-be made the scapegoat for men trying to free themselves from their own responsibilities and from the collective guilt that obviously weighs so heavily upon them.”

German Foreign Secretary Joachim von Ribbentrop testified at Nuremberg that he had a “whole desk full of protests” from Rome. The Vatican, in fact, worked with the prosecutors at the Nuremberg Trials, as the defendants faced charges stemming from their persecution of the Catholic Church.

Beyond mere words, Pius also undertook actions on behalf of the victims of Nazi terror. The survival rates for Jews in Catholic countries were almost invariably higher than for Jews who found themselves under Nazi occupation elsewhere. Much of that credit is due to the effort and inspiration of Pope Pius XII. During the war, in virtually every occupied nation, Catholic buildings were put into use as shelters for refugees. Church officials freely distributed false Baptismal certificates that could be used to avoid deportation. Numerous protests and objections were filed with the Axis governments.

Castel Gandolfo, the papal summer home, was used to shelter thousands of refugees during the war. A wartime US intelligence document reported that the “bombardment of Castel Gandolfo resulted in the injury of about 1,000 people and the death of about 300 more. The highness of the figures is due to the fact that the area was crammed with refugees.” No one but Pope Pius XII had authority to open these buildings to outsiders. In fact, his personal bedroom was converted to a nursery and birthing area, and about 40 babies were born there during the war.

The 1943–1944 American Jewish Yearbook reported that Pius XII “took an unequivocal stand against the oppression of Jews throughout Europe.” The head of the Italian Jewish Assistance Committee, Dr. Raffael Cantoni, who subsequently became the President of the Union of all Italian Jewish communities reported: “The Church and the Papacy have saved Jews as much and in as far as they could save Christians . . . Six millions of my co-religionists have been murdered by the Nazis, but there could have been many more victims, had it not been for the efficacious intervention of Pius XII.”

1945, the Chief Rabbi of Romania, Dr. Alexander Safran, expressed the gratitude of the Jewish community for the Vatican’s help and support for prisoners in the concentration camps. Grand Rabbi Isaac Herzog of Jerusalem wrote:

I well know that His Holiness the Pope is opposed from the depths of his noble soul to all persecution and especially to the persecution . . . which the Nazis inflict unremittingly on the Jewish people . . . I take this opportunity to express . . . my sincere thanks as well as my deep appreciation . . . of the invaluable help given by the Catholic Church to the Jewish people in its affliction.

After the war, Rabbi Herzog visited the Vatican to thank Pius and the Holy See for “manifold acts of charity” on behalf of the Jews. Critics of Pope Pius XII often resort to shallow caricatures depicting Pius as cold, aloof, and sometimes evil. This caricature, of course, is ridiculously off of the mark. Monsignor Hugh Montgomery, an English priest who knew Pope Pius XII well, wrote of him: “It must seem absurd to anyone who knew ‘Papa Pacelli’ at all to hear him described as ‘cold.’ He had a boyish eagerness of manner which was most attractive and a radiant smile.” That personality served him well for the 22 years prior to becoming Pope that he spent as an international diplomat in service to the Holy See.

Until failing health forced him to restrict his activities, he was extraordinarily accessible. He celebrated more public masses and held more private audiences than any of his recent predecessors had, and each week he held a special audience just for newlyweds. He shifted the time of certain services, to permit more people to attend. He also used television and radio to reach out directly to the people. As the *New York Times* reported, he “exchanged views with more laymen of different creeds and nationalities than any pontiff of modern time.” Because of all this, he was known as the “least stuffy” of Popes.

In 1963, Pope John XXIII passed away and was succeeded by Pope Paul VI (Cardinal Giovanni Battista Montini). In 1965, Paul proposed that “his great model,” Pius XII, be considered for sainthood. He has been declared “Servant of God,” and the cause of his beatification is well underway.

Article written in 1963 by Joseph Lichten International Director the Anti-Defamation League of B'nai B'rith



A Question of Judgment: Pius XII and the Jews

By Dr. Joseph L. Lichten

Dr. Joseph L. Lichten, who died in Rome, in December 1987, was a long-time proponent of mutual understanding and cooperation between the Catholic and Jewish communities in both the United States and Europe. He was born in Poland, received his doctor of law degree from the University of Warsaw, and engaged in international diplomacy with the Polish government. In 1963, shortly after the initial production of Rolf Hochhuth's play, *The Deputy*, and while serving as director of the International Affairs Department for the Anti-Defamation League of B'nai B'rith, he wrote this monograph. It was published by the National Catholic Welfare Conference, forerunner of the United States Catholic Conference. It is reproduced here in its entirety.

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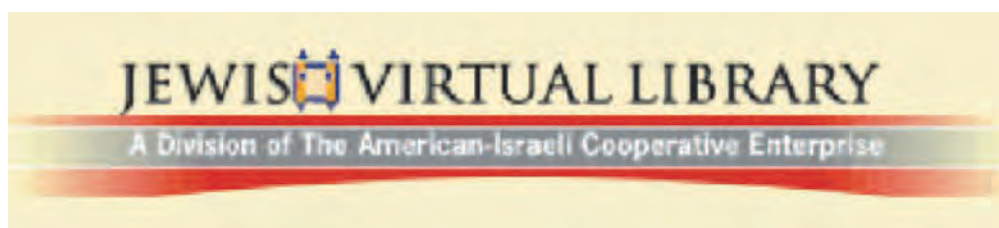
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Dr. Joseph L. Lichten, serving as director of the International Affairs Department for the Anti-Defamation League of B'nai B'rith, he wrote this monograph, which is a glowing defense of Pope Pius XII, which we urge you to access online.

<http://www.jewishvirtuallibrary.org/jsource/anti-semitism/piusdef2.html>

Article written in 1963 by Joseph Lichten International Director the Anti-Defamation League of B'nai B'rith



860,000 Lives Saved— The Truth about Pius XII and the Jews

See also *Pope Pius XII and the Holocaust* for the case against the Pope's behavior during the war.

People often ask: why did Pius XII, Eugenio Pacelli, not speak out more forcefully against Hitler?

Historian Fr. Dermot Fenlon of the Birmingham Oratory looks at the facts and sets the record straight. The answer is recounted by a former inmate of Dachau, Msgr. Jean Bernard, later Bishop of Luxembourg:

The detained priests trembled every time news reached us of some protest by a religious authority, but particularly by the Vatican. We all had the impression that our wardens made us atone heavily for the fury these protests evoked . . . whenever the way we were treated became more brutal, the Protestant pastors among the prisoners used to vent their indignation on the Catholic priests: "Again your big naive Pope and those simpletons, your bishops, are shooting their mouths off . . . why don't they get the idea once and for all, and shut up. They play the heroes and we have to pay the bill."

Albrecht von Kessel, an official at the German Embassy to the Holy See during the war, wrote in 1963:

We were convinced that a fiery protest by Pius XII against the persecution of the Jews . . . would certainly not have saved the life of a single Jew. Hitler, like a trapped beast, would react to any menace that he felt directed at him, with cruel violence.

The real question is, therefore, not what did the Pope say, but what did the Pope do? Actions speak louder than words. Papal policy in Nazi Europe was directed with an eye to local conditions. It was coordinated with local hierarchies. Nazi policy toward the Jews varied from country to country. Thus, although anti-Jewish measures were met in France by public protest from Archbishop Saliege of Toulouse, together with Archbishop

Gerlier of Lyons and Bishop Thias of Mantauban, their protest was backed by a highly effective rescue and shelter campaign. 200,000 lives were saved. In Holland, as Fr. Michael O'Carroll writes, the outcome was "tragically different." The Jewish historian Pinchas Lapide sums it up:

The saddest and most thought provoking conclusion is that whilst the Catholic clergy of Holland protested more loudly, expressly and frequently against Jewish persecutions than the religious hierarchy of any other Nazi-occupied country, more Jews—some 11,000 or 79% of the total—were deported from Holland; more than anywhere else in the West.

Van Kessel's view is therefore borne out by the experience of Nazi Holland: protest merely made for more reprisals.

What of Rome itself? In 1943 the German ambassador to the Holy See, Von Weizsäcker, sent a telegram to Berlin. The telegram has been cited as damning "evidence" against Pius XII.

Although under pressure from all sides, the Pope has not let himself be drawn into any demonstrative censure of the deportation of Jews from Rome . . . As there is probably no reason to expect other German actions against the Jews of Rome we can consider that a question so disturbing to German-Vatican relations has been liquidated.

Von Weizsäcker's telegram was in fact a warning not to proceed with the proposed deportation of the Roman Jews: "there is probably no reason to expect other German actions against the Jews of Rome." Von Weizsäcker's action was backed by a warning to Hitler from Pius XII: if the pursuit and arrest of Roman Jews was not halted, the Holy Father would have to make a public protest. Together the joint action of Von Weizsäcker and Pius XII ended the Nazi manhunt against the Jews of Rome. 7,000 lives were saved.

In Hungary, an estimated 80,000 baptismal certificates were issued by Church authorities to Jews. In other areas of Eastern Europe the Vatican escape network (organized via Bulgaria by the Nuncio Roncalli—later John XXIII) has impressed those writers who have studied the subject, with the effectiveness of the Church's rescue operation. David Herzig concludes his book on the subject thus: "Those rescued by Pius are today living all over the world. There went to Israel alone from Romania 360,000 to the year 1965."

The vindication of Pius XII has been established principally by Jewish writers and from Israeli archives. It is now established that the Pope supervised a rescue network which saved 860,000 Jewish lives—more than all the international agencies put together.

After the war the Chief Rabbi of Israel thanked Pius XII for what he had done. The Chief Rabbi of Rome went one step further. He became a Catholic. He took the name Eugenio.

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Robert Ventresca: Rescuing a Pope's Spiritual Legacy

Posted: December 26, 2009, 9:00 a.m. by NP Editor

Robert Ventresca

Pius XII—popularly vilified as “Hitler’s Pope”—is inching closer to becoming a 21st century saint. There are still some imposing tests to be met, and his canonization is far from certain, but under Pope Benedict XVI, an important step on that long journey has been taken.

Having spent some time studying the contentious issue of Pius XII’s role in the Holocaust, Pope Benedict has clearly seen nothing, even in the Vatican’s private records, that would prevent Pius’s canonization. Pope Benedict believes that Pius, born Eugenio Pacelli, worked constantly but prudently behind the scenes during the war, directing papal representatives and Catholic institutions throughout Europe to shelter and rescue thousands of Jews. This announcement suggests that Benedict intends to use the full weight of the papal office to challenge the public image of the wartime Pope.

What makes Benedict’s decision so potentially provocative is that it will challenge the prevailing tendency to reduce Eugenio Pacelli’s long life of service to merely that period during the Second World War. Pius XII’s role during the Holocaust, important as it is, has obscured our view of this man’s broader legacy. After all, Pius XII continued to reign as Roman pontiff for some 13 years after the end of the war. In some respects, it was the Cold War that defined his pontificate. He was an influential scholar, diplomat and theologian, and left a lasting mark on the Church. Little of this is remembered today.

The judgment of history and historians has tended to obscure Pius XII’s spiritual legacy, which Pope Benedict wants to acknowledge. The Church teaches that the “goal of a virtuous life is to become like God.” To say that he exhibited “heroic virtues” in his lifetime is to say that Pius XII gave extraordinary witness in word and deed to the Christian virtues, among them prudence, fortitude and temperance. Above all, it is to say that he made the three theological virtues—faith, hope and charity—the cornerstone of his conscience and activity.

Whether in his renowned asceticism and spirituality; his Eucharistic devotion; his concrete initiatives as a diplomat during the First World War and later as Pope on behalf of POWs and refugees; his prophetic warnings about the evils of pagan nationalism and atheistic materialism; even his cautious response to the many demonstrable crimes of Nazism—in all this, his promoters say, Pius XII practiced the Christian virtues in an extraordinary way.

Caution and prudence often have the feel of indifference or timidity. Pius never explicitly criticized the Third Reich, not even when the Nazis occupied Rome and began to round up the city’s small but ancient Jewish community in October 1943. One thousand Roman Jews were sent to Auschwitz; most were gassed within a week of arriving. All this, it was said, happened “under the Pope’s very window,” without public protest. In fact, the Pope was not oblivious to the complaints coming from various corners of Nazi-occupied Europe that the Holy See was not responding to the Nazis’ brutality. As he wrote to the German bishops in February 1941, “Where the Pope wants to cry out loud and strong, it is expectation and silence that are unhappily often imposed upon him; where he would act and give assistance, it is patience and waiting [that are imposed].” Pius’s approach—silence, patience and waiting—was to avoid greater evil. This principle of avoiding greater evil was consistent with all of Pius XII’s diplomatic training and careful character. It may even have saved lives.

Pius XII’s oratorical restraint did not equal inaction. Some estimates suggest that Catholic institutions,

including Vatican properties, offered shelter or offered assistance to more than 4,000 Roman Jews during the Nazi occupation of Rome. In Budapest, 25,000 Jews were sheltered and survived thanks to the efforts of papal representatives acting with Pius XII's blessing and material assistance. Through his representatives, Pius XII protested directly and forcefully when the Slovak government began to deport approximately 80,000 Jews to Auschwitz.

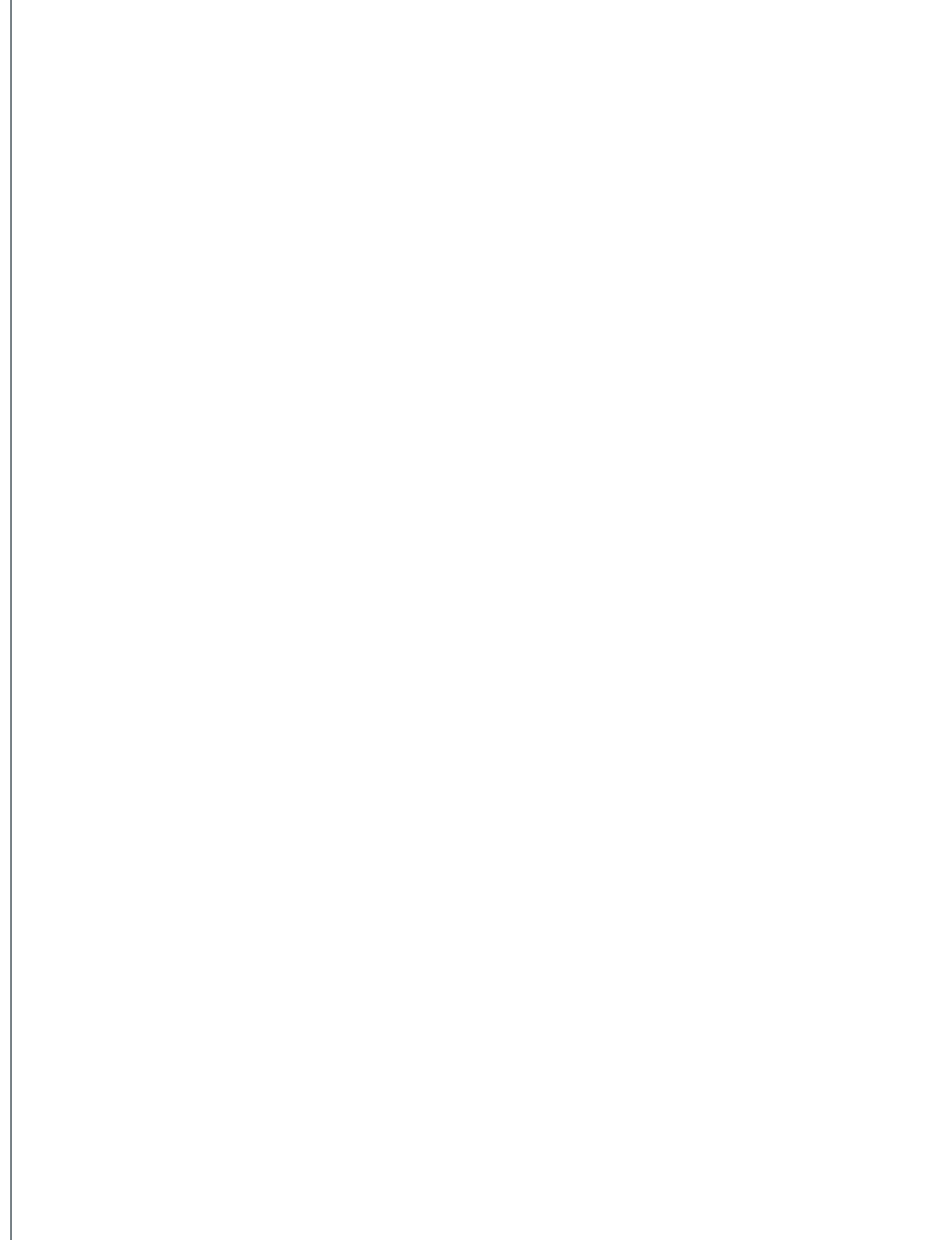
Was this enough? More to the point: Did this prudence befit the Vicar of Christ? What if Pius XII had issued a forceful, unequivocal condemnation of Nazism and especially its persecution of Jews? What if the Pope had directed his representatives and all European Catholics to resist actively Nazi policies? How many more lives might have been saved?

It is impossible to provide properly historical answers to such imponderables. It is entirely understandable that for many people, especially Jews, such is not satisfactory. To many, Benedict's decision to advance the process of Pius' canonization will appear premature and insensitive, given the many fresh wounds and pronounced scars in Jewish-Catholic relations.

However, Benedict's actions do not render a final verdict on the open questions about Pius's wartime activities. Benedict simply suggests that Pius lived as a virtuous man striving in extraordinary ways to be like God. The extent to which he succeeded awaits final judgment.

National Post

Robert Ventresca is a historian at King's University College at the University of Western Ontario. He is working on a biography of Pius XII titled *Soldier of Christ: The Political Life of Pope Pius XII*.



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This book is dedicated to the love of my life. Since 1969, my wife, Meredith, has partnered with me to help make a difference in the world, through her encouragement, her enthusiasm, and her blind faith.

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Thank you for supporting the efforts to research this controversial subject from the beginning.

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In an attempt to present a more-balanced presentation, we have asked the critics of this era to contribute documented proof of their allegations and statements. To date, we have never received one document supporting their allegations. In 2008, Pave the Way Foundation sponsored an international symposium, wherein we hoped to bring all of the critics together with the defenders, to publically discuss and debate each allegation. Unfortunately, we were boycotted. We were then accused of having sponsored a one-sided symposium.

We are therefore grateful for the ongoing support of the following dedicated historical researchers and scholars, who have contributed their talent, time, and research to the contents of this book.



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Sir Martin Gilbert is Winston Churchill's official biographer and a leading historian of the modern world.

Martin Gilbert is the author of eighty-four books, among them the single-volume *Churchill: A Life, his twin histories First World War and Second World War*, a comprehensive history of Israel; and his three-volume work, *A History of the Twentieth Century* (also published in a single, condensed volume). He is an honorary fellow of Merton College, Oxford (having been a fellow from 1962 to 1996).

His book *The Holocaust: The Jewish Tragedy* (published in the United States as *The Holocaust: a History of the Jews of Europe during the Second World War*) is a classic work on the subject.



Michael Hesemann, as PTWF representative in Germany, is a historian, journalist, and internationally published author specialized on church history.

His thirty-five books were published in fourteen languages (German, English, Spanish, Italian, Czech, Slovak, Romanian, Greek, Polish, Russian, Dutch, French, Spanish, Chinese) with a world print-run of nearly two million copies. Hesemann lectured on international conferences and at over thirty universities of all five continents, including the Vatican Lateran University.

Being accredited to the Holy See Press Office, he followed Pope Benedict XVI on his trips to Germany (2005, 2006), Spain (2006), and the Holy Land (2009).

With his book *Die Dunkelmaenner* (Contro la Chiesa), he countered the most popular "myths, lies and legends about the Church history" as a countermeasure against the "Dan Brown-hype" and other mass media attacks against the church.

In October 2008, he published his book *The Pope who Defied Hitler: The Truth about Pius XII* for which he did research in the Vatican Secret Archives and consulted with the P. Peter Gumpel, SJ, relator of the ongoing beatification process of this great wartime Pope, who saved the lives of over 850,000 Jews during the Holocaust. His latest discoveries, proving that Pacelli was not only far away from being "Hitler's Pope" but indeed an early supporter of Zionism, made international headlines in early 2009. Since November 2008, Hesemann advises and represents the "Pave the Way Foundation" with the aim to remove obstacles between the world religions and especially to improve the relationship between Judaism and Catholicism (www.ptwf.org).



Margherita Marchione, Professor Emerita of Italian Language and Literature at Farleigh Dickinson University, is a member of the Religious Teachers Filippini. She received an MA in 1949 and a PhD in 1960 from Columbia University, New York City.

Margherita Marchione is the principal advocate of Pope Pius XII (1876–1958), whose reputation she tirelessly defends against those who would marginalize and malign his role in saving Jewish lives during World War II. Her Zolaesque protests against those whom she sees as steeped in inaccuracy, denying Pope Pius XII his rightful role of “rescuer of the persecuted,” have produced an oeuvre of ten books, written over twelve years, in English, followed by Italian translations.

Marchione seeks to reverse the calumnies she believes are unfairly levied against the Pope, beginning with *Yours is a Precious Witness: Memoirs of Jews and Catholics in Wartime Italy*, 1997.

Especially noteworthy of her extensive research efforts is the trilogy of three volumes, *Pope Pius XII: Architect for Peace*, 2000; *Consensus and Controversy: Defending Pope Pius XII*, 2001; *Crusade of Charity: Pius XII and POWs*, 2006, indispensable for all those interested in the volatile events of the second half of the twentieth century. Two final books on this topic are *Did Pope Pius XII Help Save the Jews?*, 2007; and *The Truth Will Set You Free*, 2008.



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Mark Riebling is a US historian, essayist, and policy analyst who has written on national security, the history of ideas, and Vatican foreign policy during Cold War and Second World War. He is the author of *Wedge: How the Secret War between the CIA and FBI Has Endangered National Security* (Alfred A. Knopf, 1994; Simon and Schuster, 2002). From 2000 to 2010, he served as Editorial Director at the Manhattan Institute for Policy Research.

Mr. Riebling also cofounded and served as Research Director for the Center for Policing Terrorism, training US state and local law-enforcement agencies to operate against transnational threats, and helping to create a curriculum for the US National Counterterrorism Academy. Analyzing the effects of World War II on postmodern consciousness, Mr. Riebling has argued that the conservative intellectual movement began with the insight that “totalitarianism is evil because it denies man’s spiritual nature.”

He has written for the *Guardian* (London), the *International Herald Tribune*, *National Review*, *City Journal*, the *Wall Street Journal*, and the *New York Times*. He has appeared on CNN, CNBC, MSNBC, Fox News, and National Public Radio, and studied at Dartmouth, Berkeley, and Columbia. Mr. Riebling is a member of the Authors Guild, the New York Society Library, and the Association of for Intelligence Officers (AFIO).



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Ron is an advisor to the Holy See’s Delegation to the United Nations. He is also a member of the committee appointed by the Mississippi Supreme Court to revise that state’s criminal code, on the editorial board of the *Gaming Law Review*, and a member of the Mississippi Advisory Committee to the US Civil Rights Commission. He also serves as the university’s faculty athletic representative to the NCAA/SEC. Ron is the author or coauthor of seven books, including *Hitler, the War, and the Pope: Revised and Expanded* (2010), which the Catholic League called “The defining work on Pius XII.”

Ron has also been published in *Notre Dame Law Review*, *UCLA Law Review*, *Boston College Law Review*, the *Stanford Environmental Law Journal*, the *Washington Post*, the *Wall Street Journal*, and several other periodicals and journals. He lives in Oxford, Mississippi, with his wife, Claire, and their six children.



Andrea Tornielli was born in Chioggia (Venice) on March 19, 1964, and has a degree in Ancient Greek in December 1987 from Padua University. He is married and has three children. He's been the Vatican reporter for the newspaper *Il Giornale* and currently is the editorialist of the newspaper *La Stampa*. Andrea lives between Milan and Rome and covers the Pope's and Holy See's activities. He has his own blog, which is internationally followed and discussed.

Andrea has written many books, which have been translated into many languages: among those are the biographies of the Pope Pius IX, John Paul I, and Benedict XVI. He has dedicated four books to Pope Pius XII: a complete biography based on previously unreleased papers and letters (Pio XII. Un uomo sul trono di Pietro, Mondadori editore, 2007), and three essays about the Pope's involvement in the Second World War events and the rescue of persecuted Jews. He has worked with the Pontifical Committee of Historic Sciences to create the exhibition about Pius XII, which will be opened in November in the Vatican City.

A Special Recognition in Gratitude to Fr. Peter Gumpel, SJ



During our multiyear investigation, one of the most knowledgeable personalities we had the privilege to meet and work with is the Relator (high judge) to the cause of Pope Pius XII, Fr. Peter Gumpel, SJ. The Relator's position must not be confused with the postulator who, for the cause of Eugenio Pacelli, is Fr. Paulo Molinari, SJ. The high judge must be impartial and is responsible to verify the facts and documents submitted by the postulator. Once absolutely convinced, the Relator will certify and sign the decree, which then goes to the Pope, for his authorization in order to begin the process of canonization.

Father Gumpel is a brilliant and sensitive priest who was born in Germany and grew up as a victim of the Nazi regime. Coming from a prominent anti-Nazi German family, Fr. Peter Gumpel suffered personally under the wrath of Hitler's henchmen. The Nazis broke into his home and tried to murder him. His grandfather was assassinated by the Nazis, and his mother was arrested and scheduled to be executed. It was due solely to the brave actions of Peter, a mere boy of fourteen, who was able to intercede, through highly placed family friends, to stay his mother's execution.

Peter Gumpel was exiled from Germany twice, once to France and then to Holland for his protection. He was a witness to many of the events that we report in this book, including Kristallnacht and the famous Nazi condemnation speech of Archbishop deJong in Holland. As the high judge (Relator) of the cause of Pius XII, Father Gumpel has read hundreds of thousands of pages of original documentation gathered over the past forty years for the cause of Pius XII and has full access to all of the Vatican Secret Archives, including the currently closed section. His main task as Relator is to verify and certify the accuracy and relevance of the documented case for canonization, submitted by the postulator, Fr. Paulo Molinari, SJ.

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