of counter-evidence. In general the plan adopted was not to disprove, but to discredit by means of flagrant misquotations, by attributing to me views I had never expressed, or even by means of offensive personalities. It will surely be admitted that this method of attack is unparalleled in any other spheres of literary controversy.

"It is interesting to note that precisely the same line was adopted a hundred years ago with regard to Professor Robison and the Abbé Barruel, whose works on the secret causes of the French Revolution created an immense sensation in their day."

There is nothing new in these methods, but it is perhaps surprising to find a publication, which by all appearances is the spokesman of the Vatican, using similar methods when it is a question as serious as a conciliar vote which may alter the age-old doctrine of the Church, and the behaviour of millions of Catholics throughout the world.

However, now that the reader has been informed of all the necessary documents in the case, he may judge for himself.

15

HOW THE JEWS CHANGED CATHOLIC THINKING

THE article in the *Osservatore della Domenica* takes me to task for having brought calumnious and totally unjustified accusations against Cardinal Bea.

But a bomb exploded on 25th January 1966, for on that date an American review published documents of the highest interest on the role of Cardinal Bea and the world Jewish organisations in Vatican Council II.

In their issue of that date the magazine *Look*, which numbers 7,500,000 readers, published a leading article entitled "How the Jews changed Catholic Thinking"—written by their senior editor, Joseph Roddy—which gave many details of the secret negotiations held in New York and Rome by Cardinal Bea with the leaders of the great world Jewish organisations, such as the B'nai B'rith, the American Jewish Committee, and others.

The author begins the article by recalling the responsibility of the Catholic Church, for, as he says, her doctrinal teaching is the principal cause of anti-Semitism in the modern world, and it is worth noting that on this point he faithfully follows Jules Isaac's thesis.

Space prevents us from reproducing more than the following important passages, which we have selected from the article:

"The best hope that the Church of Rome will not again seem an accomplice to genocide is the fourth chapter of its *Declaration on the Relation of the Church to Non-Christian Religions*, which Pope Paul VI declared Church law near the end of Vatican Council II. At no place in his address from the Chair of Peter did the Pope talk of Jules Isaac. But perhaps the Archbishop of Aix, Charles de Provenchères, had made Isaac's role perfectly clear some few years earlier. 'It is a sign of the times', the Archbishop said, 'that a layman, and a Jewish layman at that, has become the originator of a Council decree.' "

Roddy then mentions the work of Jules Isaac and the book which he published on the question of the relations between Jews and Christians. To return to the article:

"Isaac's book was noticed. In 1949, Pope Pius XII received its author briefly. But eleven years went by before Isaac saw real hope. In Rome, in mid-June 1960, the French Embassy pressed Isaac on to the Holy See. Isaac wanted to see John XXIII. Isaac went to Augustin Bea, the one German Jesuit in the College of Cardinals. 'In him I found powerful support', Isaac said. The next day the support was even stronger. John XXIII . . . reached for Jules Isaac's hand, then sat beside him. 'I asked if I might take away some sparks of hope', Isaac recalled. John said he had a right to more than hope. After Isaac left, John made it clear to the administrators in the Vatican's Curia that a firm condemnation of Catholic anti-Semitism was to come from the Council he had called. To John, the German Cardinal seemed the right legislative whip for the job.

"By then, there was a fair amount of talk passing between the Vatican Council offices and Jewish groups, and both the American Jewish Committee and the Anti-Defamation League of B'nai B'rith were heard loud and clear in Rome. Rabbi Abraham J. Heschel of New York's Jewish Theological Seminary, who first knew of Bea in Berlin thirty years ago, met with the Cardinal in Rome. Bea had already read the American Jewish Committee's *The Image of the Jews in Catholic Teaching*. It was followed by another A.J.C. paper, the twenty-three page study, *Anti-Jewish Elements in Catholic Liturgy*. Speaking for the A.J.C. Heschel said he hoped the Vatican Council would purge Catholic teaching of all suggestions that the Jews were a cursed race. And in doing that, Heschel felt, the Council should in no way exhort Jews to become Christians. About the same time, Israel's Dr. Nahum Goldmann, head of the World Conference of Jewish Organisations, whose members ranged in creed from the most orthodox to liberal, pressed its aspirations on the Pope. B'nai B'rith wanted the Catholics to delete all language from the Church services that could even seem anti-Semitic. Not then, nor in any time to come, would that be a simple thing to do.

"The Catholic liturgy, where it was drawn from writings of the early Church Fathers, could easily be edited. But not the Gospels. Even if Matthew, Mark, Luke and John were better at evangelism than history, their writings were divinely inspired, according to Catholic dogma, and about as easy to alter as the centre of the sun. That difficulty put both Catholics with the very

best intentions and Jews with the deepest understanding of Catholicism in a theological fix. It also brought out the conservative opposition in the Church and, to some extent, Arab anxieties in the Middle East. The conservative charge against the Jews was that they were deicides, guilty of killing God in the human-divine person of Christ. . . . Clearly, then, Catholic Scripture would be at issue if the Council spoke about deicides and Jews. Wise and long-mitred heads around the Curia warned that the bishops in Council should not touch this issue with ten-foot staffs. But still there was John XXIII, who said they must.

"If the inviolability of Holy Writ was most of the problem in Rome, the rest was the Arab-Israeli war. . . . In Rome the word from the Middle East and the conservatives was that a Jewish declaration would be inopportune. From the West, where 225,500 more Jews live in New York than in Israel, the word was that dropping the declaration would be a calamity. . . .

"Still, for the bishops, there was quite a bit of supplementary reading on Jews. Some agency close enough to the Vatican to have the addresses in Rome of the Council's 2,200 visiting Cardinals and Bishops, supplied each with a 900 page book, *Il Complotto contro la Chiesa (The Plot Against the Church)*. In it, among reams of scurrility, was a kind of fetching shred of truth. Its claim that the Church was being infiltrated by Jews would intrigue anti-Semites. For, in fact, ordained Jews around Rome working on the Jewish declaration included Father Baum, as well as Mgr. John Oesterreicher, on Bea's staff at the Secretariat. Bea, himself, according to the Cairo daily, *Al Gomhuria*, was a Jew named Behar.

"Neither Baum nor Oesterreicher was with Bea in the late afternoon on 31st March 1963, when a limousine was waiting for him outside the Hotel Plaza in New York. The ride ended about six blocks away, outside the offices of the American Jewish Committee. There a latter-day Sanhedrin was waiting to greet the head of the Secretariat for Christian Unity. The gathering was kept secret from the Press. Bea wanted neither the Holy See nor the Arab League to know he was there to take questions the Jews wanted to hear answered. 'I am not authorised to speak officially,' he told them. 'I can, therefore, speak only of what, in my opinion, could be effected, indeed, should be effected, by the Council.' Then he spelled out the problem. 'In round terms,' he said, 'the Jews are accused of being guilty of deicide, and on them is supposed to lie a curse.' He countered both charges. Because even in the accounts of the Evangelists, only the leaders of the Jews then in Jerusalem and a very small group of followers shouted

for the death sentence on Jesus, all those absent and the generations of Jews unborn were not implicated in deicide in any way, Bea said. As to the curse, it could not condemn the crucifiers anyway, the Cardinal reasoned, because Christ's dying words were a prayer for their pardon.

"The rabbis in the room wanted to know then if the declaration would specify deicide, the curse and the rejection of the Jewish people by God as errors in Christian teaching. Implicit in their question was the most touchy problem of the New Testament.

"Bea's answer was oblique. 'Actually,' he went on, 'it is wrong to seek the chief cause of anti-Semitism in purely religious sources —in the Gospel accounts, for example. These religious causes, in so far as they are adduced (often they are not), are often merely an excuse and a veil to cover over other more operative reasons for enmity'. . . .

"Not long after that, the Rolf Hochhuth play *The Deputy* opened to depict Pius XII as the Vicar of Christ who fell silent while Hitler went to the Final Solution. Montini, the Archbishop of Milan, wrote an attack on the play in the *Tablet* of London, and a defence of the Pope, whose secretary he had been. A few months later, Pope John XXIII was dead, and Montini became Pope Paul VI.

"At the second session of the Council, in autumn 1963, the Jewish declaration came to the bishops as chapter four of the larger declaration *On Ecumenism* . . . but the session ended without the vote on the Jews or religious liberty, and on a distinctly sour note, despite the Pope's announced visit to the Holy Land. 'Something had happened behind the scenes', the voice of the National Catholic Welfare Conference wrote. '(It is) one of the mysteries of the second session.'

"Two very concerned Jewish gentlemen who had to reflect hard on such mysteries were 59-year-old Joseph Lichten of B'nai B'rith's Anti-Defamation League in New York, and Zachariah Shuster, 63, of the American Jewish Committee. The strongest possible Jewish declaration was their common cause."

The article in *Look* then gives a detailed report of the frantic efforts made in Rome by the representatives of the great Jewish organisations, and we learn that apparently the New York *Times*, whose owners and directors are Jewish, was the best informed paper on the progress of the negotiations. "To find out how the Council was going, many U.S. bishops in Rome depended on what they read in the New York *Times*. And so did the A.J.C. and the B'nai B'rith. That paper was the place to make points."

Then, "Mgr. George Higgins, of the National Catholic Welfare Conference in Washington, D.C., helped arrange a papal audience for U.N. Ambassador, Arthur J. Goldberg, who was a Supreme Court Justice at the time. Rabbi Heschel briefed Goldberg before the Justice and the Pope discussed the declaration . . . and Cardinal Cushing arranged an audience with the Pope for Heschel. With the A.J.C's Shuster beside him, Heschel talked hard about deicide and guilt, and asked the Pontiff to press for a declaration in which Catholics would be forbidden to proselytise Jews. Paul, somewhat affronted, would in no way agree . . . and the audience did not end as cordially as it began. . . .

"The Rabbi's audience with Paul in the Vatican, like Bea's meeting with the A.J.C. in New York, was granted on the condition that it would be kept secret. It was undercover summit conferences of that sort that led conservatives to claim that American Jews were the new powers behind the Church.

"But on the floor of the Council, things looked even worse to the conservatives. There, it seemed to them as if Catholic bishops were working for the Jews. At issue was the weakened text. . . . The Arab bishops argued that a declaration favouring Jews would expose Catholics to persecution as long as Arabs fought Israelis. Their allies in this holy war were conservative Italians, Spaniards and South Americans. They saw the structure of the faith being shaken by theological liberals who thought Church teaching could change.

"When the declaration reappeared at the third session's end, it was in a wholly new document called *The Declaration of the Relation of the Church to Non-Christian Religions*. In that setting, the bishops approved it with a 1,770 to 185 vote. There was considerable joy among Jews in the United States because their declaration had finally come out.

"In fact it had not.

"There were troubles to face. In Segni, near Rome, Bishop Luigi Carli wrote in the February 1965 issue of his diocesan magazine that the Jews of Christ's time and their descendants down to the present were collectively guilty of Christ's death. A few weeks later, on Passion Sunday, at an outdoor Mass in Rome, Pope Paul talked of the Crucifixion and the Jews' heavy part in it. Rome's chief rabbi, Elio Toaff, said in saddened reply that in 'even the most qualified Catholic personalities, the imminence of Easter causes prejudices to re-emerge'.

"On 25th April 1965, the New York *Times* correspondent in Rome, Robert C. Doty . . . said the Jewish declaration was in

trouble . . . and that the Pope had turned it over to four consultants to clear it of its contradictions to Scripture and make it less objectionable to Arabs. It was about as refuted as a *Times* story ever gets. When Cardinal Bea arrived in New York three days later, he had his priest-secretary deny Doty's story by saying that his Secretariat for Christian Unity still had full control of the Jewish declaration. Then came an apologia for Paul's sermon. 'Keep in mind that the Pope was speaking to ordinary and simple faithful people—not before a learned body', the priest said. As to the anti-Semitic Bishop of Segni, the Cardinal's man said that Carli's views were definitely not those of the Secretariat. Moriss B. Abram of the A.J.C. was at the airport to greet Bea and found his secretary's views on that reassuring.

"In Rome a few days later, some fraction of the Secretariat met to vote on the bishop's suggested *modi*. On 15th May, the Secretariat closed its meeting, and the bishops went their separate ways . . . all with lips sealed.

"In fact, the study was finished, the damage was done, and there existed what many regard as a substantially new declaration on the Jews.

"At Vatican II's fourth and last session, there was no help in sight. And things were happening very fast. The text came out weakened, as the *Times* said it would. Then the Pope took off for the U.N., where his *jamais plus la guerre* speech was a triumph. After that, he greeted the president of the A.J.C. in an East Side Church. That looked good for the cause. . . . But the opposition, not content with a weakened declaration, wanted the total victory of no declaration at all. For that, the Arab's last words were 'respectfully submitted' in a twenty-eight-page memorandum calling on the bishops to save the faith from 'Communism and atheism and the Jewish-Communist alliance'.

"In Rome, the bishops' vote was set for 14th October and to Lichten and Shuster, the prospects of anything better looked almost hopeless. There were telephone calls to be made to the A.J.C. and the B'nai B'rith in New York, but these were not much help at either end. . . . Lichten sent telegrams to about twenty-five bishops he thought could still help retrieve the strong text, but Higgins quietly told him to give up. Abbé René Laurentin, a Council staff man (and correspondent of *Le Figaro*) wrote to all the bishops with a last-minute appeal to conscience.

"Finally, the vote took place, and exactly 250 bishops voted against the declaration, while 1,763 supported it. Through much of the U.S. and Europe, the Press minutes later made the complex simple with headlines reading VATICAN PARDONS JEWS, JEWS NOT GUILTY OR JEWS EXONERATED IN ROME. Glowing statements came from spokesmen of the A.J.C. and B'nai B'rith, but each had a note of disappointment that the strong declaration had been diluted. Bea's friend Heschel was the harshest and called the Council's failure to deal with deicide 'an act of paying homage to Satan'.

"A view popular in the U.S. was that some kind of forgiveness had been granted the Jews. The notion was both started and sustained by the Press, but there was no basis for it in the declaration. . . . And one of the hypotheses that B'nai B'rith and the A.J.C. must ponder is that much Arab resistance and some theological intransigence were creatures of Jewish lobbying. . . . There are Catholics close to what went on in Rome who think that Jewish energy did harm. . . . There were many bishops at the Council who felt Jewish pressure in Rome and resented it. They thought Bea's enemies were proved right when the Council secrets turned up in American papers. 'He wants to turn the Church over to the Jews,' the hatemongers said of the old cardinal, and some dogmatics in the Council thought the charge about right.

"Father Felix Morlion at the Pro Deo University, who heads the study group working closely with the A.J.C. thought the promulgated text the best. . . . Morlion knew just what the Jews did to get the declaration and why the Catholics had settled for its compromise. *'We could have beaten the dogmatics', he insisted. They could indeed, but the cost would have been a split in the Church.*"

(*Look*, 25th January 1966, pp. 19-23)

This article is of the utmost interest for it gives us numerous details of Cardinal Bea's secret negotiations with the leaders of the great American Jewish organisations, and in particular with the B'nai B'rith.

The author of the article is obviously in close contact with these leaders and it must almost certainly have been they who supplied him with his documentation. Cardinal Bea has all his sympathy and is depicted as making incessant efforts for the triumph of the Jewish cause at Rome.

Far from being the product of "anti-Semitic" opponents, it is written and produced by parties eminently favourable to the Jewish cause, and thus cannot be dismissed as a work motivated by hatred or bad faith.

It was read by 7,500,000 people at least, and yet, as far as I know, the publication of this extraordinary document produced no reaction at Rome or anywhere else. In the whole Catholic Church no one has risen to express astonishment or ask for an explanation.

In these circumstances we would be glad to read at least a reasoned reply from the Vatican, failing which we are obliged to conclude that Cardinal Bea came to a secret understanding with the leaders of the great American Jewish organisations, and in particular with the B'nai B'rith, to work for the triumph of the Jewish cause, despite the opposition of the conservatives in the Curia and elsewhere.

However that may be, the spectacle of a cardinal in one of the highest posts of the Catholic Hierarchy offering excuses to American Jews because the Pope had read from and commented on the Gospel account of the Passion in Holy Week, is something which had never yet been seen in the whole two thousand years of the history of Christianity.

This claim of the Jews to have the Gospels censored has spread since the new attitude adopted by the Council. On 1st January 1966, *La Terre Retrouvée*, a Zionist publication from Paris, published an article about a six volume Sacred History by Hachette. The following is a typical passage from the article in question:

> "What we take exception to in these very beautiful colour printed volumes, is their conformity. . . .
>
> "Their pictures are a servile and pious amplification of the text. And the text, as far as the Old Testament is concerned, is resumed in conformity with the official doctrine of the Church on the role of Christ, as is shown, for example, by the title of the fourth volume in the series—*From David to the Messiah*. It is taken for granted that the Messiah has come, that David's line leads to him, and that the Messiah is Jesus. Doubtless one can argue this problem of the Messiah with Israel in theology, or in all sorts of other fields. *But boys and girls should not be served with a truth which is only a Gospel truth and which the whole teaching of Israel denies.*
>
> "Of course, we do not claim that only ecumenical Sacred History may be taught. That would be impossible. Nor do we claim that Christian teaching should censor itself, except—and we believe that in this matter, since the Council, it has a positive obligation —when it is a question of replacing the doctrine of contempt of the Jews with the doctrine of esteem . . . the idea of one sewing hatred in the souls of the boys and girls for whom these books were written is a frightful thing to contemplate."
>
> (Paul Giniewski: *La Terre Retrouvée*)

Thus, according to *La Terre Retrouvée*, spreading the knowledge of the Gospels is to propagate throughout the world a frightful seed of hatred!

APPENDIX I

APPEAL TO HEADS OF STATE

WE give below the text of an appeal personally addressed by the author almost exactly one year before the Second World War broke out to the heads of State all over the world, suggesting the creation of an international commission as the first step to be taken towards a peaceful solution of the Jewish problem:

The experience of forty centuries of history bears witness over a longer period than any other known example to the fact that there is such a thing as the Jewish problem.

For forty centuries the essential features of the problem have scarcely changed, whether in the political, religious or economic fields.

At first sight, it would appear that it is insoluble and that all that one can do is to let events take their course, accepting crisis after crisis, persecution after persecution and a permanent element of disorder as an inherent part of the very constitution of the white races. In this case there would be no problem to solve. It would simply be a question of recording Jews and non-Jews pursuing with all their power and with the aid of as many allies as possible the enslavement and destruction of their adversary.

Today events seem to be moving towards this dangerous state of affairs.

The stakes are as high as the danger is immense. Conquered, the West would lose its historic personality and be obliged to renounce its mission.

Conquered, the Jews would emerge from the struggle crushed as they had never been before. But what a price the West would have to pay for its victory.

We write this with the full courage of our convictions—as we always have—but we do not think that a catastrophe is inevitable, nor that the problem can only be solved by an Apocalyptic conflagration in which atrocious violence and persecution is unleashed. If the problem with which we are concerned has till now appeared insoluble, it seems to us that this is largely due to the fact that it has never been studied in a spirit of rigorous and scientific im-