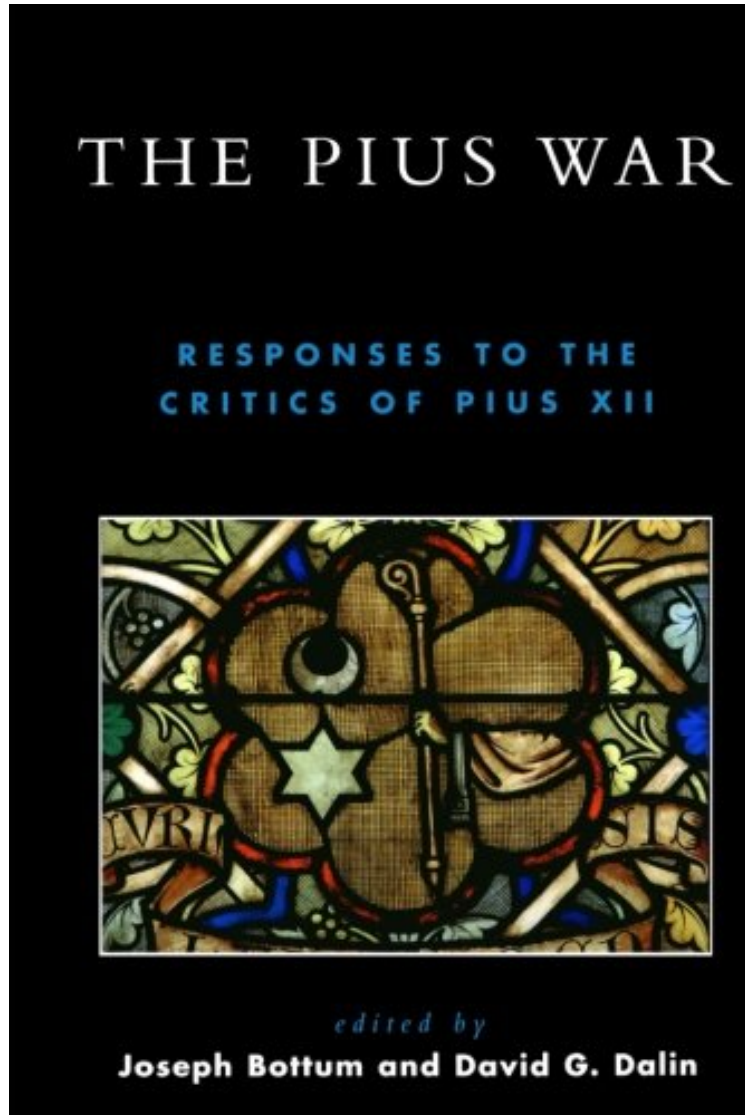


(Download pdf ebook) The Pius War: Responses to the Critics of Pius XII

The Pius War: Responses to the Critics of Pius XII

From Brand: Lexington Books

**Download PDF | ePub | DOC | audiobook | ebooks*



DOWNLOAD



+

READ ONLINE

#2976675 in Books Lexington Books 2010-02-19 2010-02-19 Original language: English PDF # 1 9.09 x .81 x 6.081, .95 #File Name: 0739145649268 pages | File size: 18.Mb

From Brand: Lexington Books : The Pius War: Responses to the Critics of Pius XII before purchasing it in order to gage whether or not it would be worth my time, and all praised The Pius War: Responses to the Critics of Pius XII:

9 of 10 people found the following review helpful. Typical Anti-Catholic Bigotry in the two previous reviews. By Arthur Sippo The two previous reviews are typical of what Catholics have come to expect from ignorant bigots. "bobby" treats us to some Monday morning quaterbacking as he complains about what Pope Pius XII did not do. Aside from the lies that he tells 'bobby' fails to recognize what Pope Pius XII DID do. When nobody else in Europe was doing anything, Pope Pius XII used his diplomatic corp to provide relief for persecuted people of all

stripes in the occupied territories. He and his representatives had to be circumspect since they were working under the watchful eyes of psychopathic murderers. They pick their battles judiciously. One may quibble with some of the choices they made but hindsight is always more critical than foresight and one must forgive the man on the front line for not being able to act dispassionately or recklessly. Pope Pius XII did what he thought he could. Since no one else did anything (except for a paltry few such as Raoul Wallenberg) Pius was a hero and was always treated as such until the Communist inspired smear campaign of the early 1960's invented his alleged 'silence.' There is a difference between being silent and being careful and it is apparent that "bobby" is not mature enough to understand this. Mr. Fuchs is just plain delusional. He does not like the modern turn that the Catholic Church has taken and so finds the book not "Catholic" enough. Or shall we say not reactionary enough? Catholicism was founded by Our Lord 2000 years ago and since then has muddled through all sorts of social, political, and moral upheavals. The sad case is that by merely surviving these vicissitudes, pundits like "bobby" will attack the Church for having adapted and survived while Mr. Fuchs will attack the Church for not remaining static! As Chesterton noted, the Catholic Church is attacked on all sides for dialectically opposed reasons. That is the indicator of her success. She remains "reeling but erect" while all around her trip over their own innovations or inertia. This is a very excellent book that shows how asinine the critiques of the saintly Pope Pius XII really are. Read this book. Look up its resources. Judge for yourself. 11 of 12 people found the following review helpful. Careful Research vs. Bias By James E. Ego Joseph Bottum and Rabbi Dalin published a collection of essays and reviews which undermined the false notion that Pope Pius XII was "Hitler's Pope." The historians who wrote the essays in this book used careful research and historical understanding to vindicate Pope Pius XII's courageous efforts to rescue refugees including Jewish refugees during W.W. II. The essays and reviews were carefully written and help readers with further investigation. Joseph Bottum's introduction framed the problem of the attempts to smear Pope Pius XII. The vast number of authentic sources are overwhelming on behalf of Pope Pius XII, and Pope Pius XII's detractors lose every confrontation. As noted in the introduction, Pope Pius XII was beyond apology given the vast amount of documents which showed how much Pope Pius XII did to save refugees including Jewish refugees. Rabbi Dalin's contribution to this book is interesting. Susan Zucotti tried to claim there were no personal written records of Pope Pius XII's efforts to rescue Jews. However, Zucotti conveniently forgot that Pope Pius sent two handwritten letters with money to Bishop of Naples to help rescue and care for Jewish refugees. Pius' influence extended well beyond Rome and Italy. For example Jenő Levi, a Jewish historian, wrote a book with good documentation titled HUNGARIAN JEWRY AND THE PAPACY in which Levi showed sources from Catholic authorities in Eastern Europe that these authorities had clear instructions to help rescue Jewish refugees. Prior to Pope Pius XII's election to the Papacy, he gave 45 speeches, and 40 of these speeches condemned National Socialism (Nazism). Dalin reminded readers that the Papal announcement titled MIT BRENNENDER SORGE given by Pope Pius XI was actually written by the future Pope Pius XII. Dalin cited Pope Pius XII's response when threatened with deportation to a concentration camp. Pius was clear he was the least bit afraid. Another public source was the praise given to Pope Pius XII's Christmas message by the NEW YORK TIMES. Dalin further undermined Zucotti's defamation of Pope Pius XII when she omitted that Pope Pius XII hid Jewish refugees in the Vatican's Gondolfo residence. Other public sources on behalf of Pope Pius XII included praise by Rabbi Herzog of Jerusalem. Robert Louis Wilken's essay was a severe criticism of James Carroll's smear of Pope Pius XII. For example, Carroll misquoted the Nicene Creed (325 AD) as though no one would notice. Carroll wrote as though HE were in charge of the Catholic Church. Carroll's bad logic extended to St. Anselm (1033-1109) with no historical basis whatsoever. Wilken chided Carroll for lack of scholarship whereby Carroll was unaware of authentic sources on behalf of Pius. Ronald Rychalk's essay further exposed biased writing re Pope Pius XII. Susan Zucotti tried to make an issue about the supposed lack of written Papal orders re rescuing Jews. Pope Pius XII had to be careful that any written records fall into the hands of Italian or German authorities. Such exposure would undermine the Pope's clandestine efforts to rescue Jewish refugees in Italy and Europe. Zucotti omitted any clear reference to the meeting in 1940 in a Vatican basement to oust Hitler from power. Pope Pius XII knew the danger Hitler posed to the Catholic Church given the close distances. Zucotti failed to mention that Michael Tagliacozzo, a Jewish scholar, was personally given safe haven by Pope Pius XII. Zucotti tried to claim that Catholics who rescued refugees including Jewish refugees acted independent of Pius XII. Yet, these Catholic rescuers including Catholic clergy, monks, nuns, etc. clearly stated they had direct orders from Pope Pius XII. Zucotti's response was that they did not mean what they said. Zucotti also forgot the high praise THE NEW YORK TIMES gave Pope Pius XII in an October 1944 edition. The essay by Justice Lawler re Garry Willis' book PAPAL SIN was a devastating blow. For example, Willis did not know the difference between Mary Stuart (Mary Queen of Scots who died in 1587) and Mary Tudor who was the English queen from 1553-1558. Lawler cited Karen Armstrong's gaffe when she claimed the Jerusalem only became central to Judaism in 586 BC when in fact Jerusalem was central to Judaism as early as c. 986 BC. Similar to other detractors of Pope Pius XII, Willis co. omitted the document titled MIT BRENNENDER SORGE which was actually penned by the future Pope Pius XII. Lawler further cited Catholic condemnation of Charles Maurras' (1868-1953) Action Française for its anti-Semitism. The monograph by Russel Hutterer was a severe indictment of David Kertzer's book titled THE POPES AGAINST THE JEWS. As Hutterer noted, Catholic voting patterns in Germany were against the Hitler regime.

Huttinger showed the Kertzer's work was based on poor research and the book was more of a "witch hunt" than honest history. Again, Kertzer ignored the vast array of sources that he should have investigated. The piece by Kevin Doyle is yet another refutation of false claims. Doyle dealt with a "Hidden Encyclical." In 1938, a Jesuit priest, Father John La Farge, showed the future Pope Pius XII a report attacking violent racism. Pius took the report seriously. At the same time the future Pope Pius XII, Cardinal Eugenio Pacelli, helped to silence Father Caughlin's anti-Jewish broadcasts in the US. What is interesting is Doyle's remark that only Pope Pius XII showed concern for Jewish victims and refugees. NONE of the "allied" leaders expressed such concern. John Jay Hughes wrote a scathing criticism of Michael Phayer's book titled THE CATHOLIC CHURCH AND THE HOLOCAUST: 1930-1965. When Phayer complained about converted Jews who attended early Mass, Hughes mentioned the early Masses were conducted to deceive authorities and to avoid humiliation. When Phayer tried to cite a telegram that indicted Pope Pius XII, Hughes clearly showed the OSS proved the telegram to be a fabrication. Phayer tried to indict Catholics with "collective guilt" when Pope Pius XII condemned such a notion. The following essay was an editorial written by John S. Conway in 2001. The lame attack on Pius XII's 1943 Christmas message was not clear is undermined by the fact that both Hitler and Mussolini clearly understood it and were enraged. Conway was clear that Pope Pius XII and his clergy had to be so very careful, but they achieved so much in rescue operations. Conway showed an understanding of the conditions in Europe and in Rome whereby caution was necessary. Rainer Decker's contribution further illustrated the conditions that Pope Pius XII faced. When criticism was made that Pius did not issue "flaming" condemnations, both German and Italian authorities were clear that such "flaming" condemnations would have invited worse reprisals. Pope Pius XII stated that his efforts were to save lives and not to gain popularity. Rainer made hash out of the stupid accusation that somehow the future Pope Pius XII was responsible for W.W.I. Eugenio Pacelli, the future Pope Pius XII was Vatican Secretary of State when the Vatican made an agree with the Serbians c. 1914. How Pacelli's involvement re the start of W.W. I is beyond reason. Michael Novak's addition is a lesson about fanaticism vs. honesty. Novak chastised Daniel Goldganger's piece titled "What Would Jesus Have Done?" As Novak noted Pope Pius XII had moral authority when Italian Fascists and Germans were heavily armed. On March 3, 1940, Pope Pius XII stunned the German commander Ribbentrop by reading in German the German unjust persecution in Poland. Goldhagen ignored the high praise on behalf of Pope Pius XII by Jewish dignitaries such as Golda Meir, David Ben Gurion, Pinchas Lapide, etc. The question that Novak was who could have done better. The answer is a resounding NO ONE. The book has a very comprehensive annotated bibliography which invites readers to read comprehensive books and sources. The essays and citations in this book are clear, and the book demonstrates to readers the vast number of books with bona fide sources on behalf of one of the few "unalloyed" heroes during European Dark Times. James E. Ego July 18, 2013 10 of 46 people found the following review helpful. selective facts leads to predictable conclusions By Bobby1. The Many Good Deeds of the Catholic Church Initially it is important that discussion of Pope Pius not turn into an unwarranted attack on the Catholic Church. During the last half century, the Church has done a tremendous amount of good. If others considered the goal of feeding the hungry and clothing the poor a platitude, the Church helped. Many Catholic Churches have food kitchens on premises and organized campaigns for helping the poor, with Catholic Relief Services coordinating campaigns throughout the world. The Church was a forceful opponent of slavery in the United States at a time when others accepted it. One must separate discussion of Pius during the Holocaust from the Church itself. The historian can analyze individual responsibility without over-generalization, assigning culpability to Pius while noting Pope John Paul II's heroism and involvement in the underground fighting Nazis. It may well be that attacks on the church have been excessive and unwarranted, but they choose something other than a moral catastrophe in which many Catholics participated to make their claim. 2. Overview The case against Pius though looks compelling. He signed an agreement with the Nazi party which he never repudiated, oversaw the German Catholic Church as attacks on Jews turned from vandalism, harassment, loss of jobs to imprisonment, starvation, medical experiment, and extermination of men, women, and children like Anne Frank. His comments were vague and ineffective, and his regime saw the involvement of German Catholics (along with Lutherans) in the most horrible acts known to man. German Catholics along with Lutherans and other Christians arranged the burning of temples, the destruction of Jewish business, and the arrest of women and children --- as a start. They went on to arrange for the organization of extermination camps, and the development of a modern, orderly system of death. As one German might have said- they talk about Ben Ladin and the 3,000 people killed on 9/11, we killed that number in one week. We pushed the Jews in, starved them, and then killed them, one week, I helped kill 3,431 and was chastized for being slow. For the average German Catholic, it was church on Sunday, during the week help capture Jewish children and women and others, put them in concentration camps, and arrange for their orderly extermination. Auschwitz bore a cross and had Christmas celebrations, along with its instruments of murder. So let's look at Pius's defense. 3. Failure to Help His Own Catholics It is important to remember that many killed for being Jews were not Jews at all. Some had converted, had their children baptized, and took communion. Some like Edyth Stein would even become Saints in the Catholic Church. Pius let his own people down, allowing Hitler to determine who was Catholic (having coordinated authority under the Lateran accord). What would have happened had he said, these people you call Jews are members of our church, they are our brothers and sisters, if you hurt them you must hurt us, if you kill them, kill us. The chasm and chaos, and moral questions would

have saved thousands, probably millions. Instead, most Catholics said about the new Catholics/ formerly Jews, take them, put them away, do what you want. While some helped most did not.⁴ The Failure to examine the Horrors of Nazi Germany While supporters talk of how well-documented the book is, in fact, it choose to ignore most of the horrors of the Nazi state. Rather than being a detailed and even-handed analysis, he attempts to scrape together vague pronouncements while ignoring his failure to speak out clearly and forcefully against the horrors of Nazism. The vague the better seemed to be the watchword, what she called prudence allowed Germans to remain Nazis and members of the Church. Where were the ex-communications for mass murder.⁵ The First Argument- the Pope has No Power or Authority, and German Catholics Would not Have Listened to Him. Pius XII's critics insist that if he had confronted Hitler directly - publicly excommunicating him and all who supported him - that German Catholics might have risen up in revolt. Rather than live in courage fighting in justice, their lives were consumed with the horrors of following the Nazi state with many to die anyway. The Pope had millions of loyal Catholics who listened to him. One Papal visit to a city would bring not hundreds or even thousands, but hundreds of thousands of loyal followers. Christians followed his teaching regarding not only religious worship, but the most personal things in their lives, whether to remain married, engage in contraception, and how to raise their children. The idea that these Catholics would have ignored the Pope had he spoke forcefully is absurd. Instead, the widespread ignominy of starvation, murder, medical experiments- horrors vastly exceeding any Pagan country, only occurred because of the Pope's perceived submission to Nazi policies. How Pius visited but one synagogue or publicly embraced one Rabbi, the depth and scope of this tragedy would have been reduced. The Pope might not have toppled Hitler but if he spoke out if he could have mitigated many of the horrors; German Catholics did not divorce or abort in part because of Church condemnation, they did kill Jews and then others because they saw no inconsistency between Nazi doctrine and the Church, particularly after their Pope had signed an agreement with the Nazi government. Does anyone think Nazis could have attacked Catholics the same way they did Jews. Well, fellow Nazis, you've done a good job at destroying Jews and burning their businesses but today we have a change. Horst, I need you to go down and burn the church your family belongs to, Helmut, go to the church down the road and break the statutes of Jesus and the Virgin Mary, and Dieter, get a group together to beat up and rape the nuns at the convent down the road.⁶ Nazis and Christians saw no Inconsistency Between Christian Teachings, and Nazi teachings partly because of the Silence and Acquiescence of German Religious Leaders Today Christians today rightly condemn Nazi ideas as barbaric and contrary to Jesus's teachings of love, forgiveness, and morality. The central concept of forgiveness was obviously ignored in Nazi ideology, and the doctrine of Pope John Paul II that Jews do not live in perpetual infamy because of their sins had not seen its day. Constantine's vision of a Christian state seems similar to the Nazi ideal of a Juden-free society, an earlier Pope had suggested the armband to identify and segregate Jews, Jesus himself became so angry at Jewish moneylenders that he turned over their tables, and Jews were believed to have betrayed for monetary gain the same way Judas betrayed Jesus. Instead, many saw little inconsistency between Nazi and Christian thought, and most Christians in this Christian country became enthusiastic supporters. From 1933-1940, the worse the state treated the Jews the better everyone else's lives became. Only in the next 5 years, would these Nazis suffer a comparable fate, as German soldiers would freeze in Russia, German women in 1945 would be raped and murdered, and German children as young as 10 would be asked to fight and die in a war that was clearly over. Leaders like John Paul II clarified Christian thoughts making it clear that punishing Jews is not Christian; Pius's failure to speak out clearly allowed the myth that one could be a Nazi Catholic to prevail under the end of the war, when even Christians reflected on the horrors, saw the naked starved bodies piled up in Auschwitz and realized what horrors had been committed at the concentration camps where Christmas had been celebrated. By not striking a moral path and hiding any support for the Jews, Pius failed not only those who could have been saved but his German Catholic followers themselves who once they became used to tormenting and then murdering Jews, went on to kill others, and then sent 10 and 12 years old boys to the war front. One critic writes, "Did Pope Pius XII help the Jews? Indeed he did. Nor can one claim he was silent. Rather one must speak of his "prudence." That vagueness and equivocation couched as prudence allowed German Catholic to participate in the holocaust and they did. The murder of 1,000,000 Jews in Poland, a country that was 90% Catholic, could not have occurred with the active opposition of the Church. He knew how to speak clearly; no Catholic could fail to know of his Church's opposition to abortion or divorce; but equivocation and vagueness could be construed as permission for those who sought ways to avoid confronting a brutal regime.⁷ Modest Help for Italian Jews Cannot be Disputed Did he help Italian Jews; undoubtedly so, and that dispells the notion that he was anti-semitic. But the many more who died much be laid at his legacy as his followers committed the most horrible acts known to man. The case of him as an anti-semite is weak and based upon a few supposed statement, that his followers committed horrible crimes is an indictment far more difficult to rebut.⁸ As we Should Recognize the Heroic Acts of Many Catholics and those charity of so many in the Catholic Church, we cannot give Pius a Pass for doing too little too late. Would those who opposed Hitler have suffered-undoubtedly so. But it is the role of a religious leader to suggest submission to horrible acts to save one's skin- do you turn your head to a brutal beating because you are worried about the consequences. What about morality. Many would surely have ignored church statements but others would have followed. Ultimately the scope of suffering and death means we cannot excuse Pius's vagueness and

equivocation. Some say Hitler or the government might have been angered if someone said not to exterminate Jews. Whether angry or not, the scope of death and depravity could not have been worse, and a religious leaders could have prompted more to look to their consciences.

In the brutal fight that has raged in recent years over the reputation of Pope Pius XII_leader of the Catholic Church during World War II, the Holocaust, and the early years of the Cold War the task of defending the Pope has fallen primarily to reviewers. These reviewers formulated a brilliant response to the attack on Pius, but their work was scattered in various newspapers, magazines, and scholarly journals_making it nearly impossible for the average reader to gauge the results. In *The Pius War*, Weekly Standard's Joseph Bottum has joined with Rabbi David G. Dalin to gather a representative and powerful sample of these reviews, deliberately chosen from a wide range of publications. Together with a team of professors, historians, and other experts, the reviewers conclusively investigate the claims attacking Pius XII. *The Pius War*, and a detailed annotated bibliography that follows, will prove to be a definitive tool for scholars and students_destined to become a major resource for anyone interested in questions of Catholicism, the Holocaust, and World War II.

The Pius War will likely remain the definitive answer to the slew of malicious and misleading books that have in recent decades assailed Pius XII for his 'silence,' or worse, during the period of Hitler and the Holocaust. *The Pius War* will likely be an important resource in advancing the cause of Pius XII toward his canonization. (First Things)Stouthearted courage and vast wisdom are vital in those who come to denounce the grievous defamation of a good man. The result is *The Pius War*, this compelling book that deals a devastating blow to those who claim to be combating anti-Semitism yet descend into deceit, hate, and anti-Christianism. Read it and find yourself stirred to indignation at how the smear of secularism stained a righteous reputation, and be inspired by these brave authors who herein right a historic wrong. (Rabbi Daniel Lapin, President, Toward Tradition)The contributors to this important volume have made judicious arguments in defense of the actions of Pope Pius XII before, during, and after the Holocaust. These arguments deserve an equally judicious hearing from non-Catholics especially from Jews who need to know how they are to judge this pope when they remember an unforgettable event in their own history and in the history of the West. Catholics, too, need to make equally judicious use of these arguments in their own deliberations about the possible canonization of Pius XII. (David Novak, University of Toronto)This volume provides a valuable corrective to the over the top 'Pope bashing' so prevalent in politically correct academic circles. Taken as a whole the contributors' critique of the recent attacks on Pope Pius XII's conduct during World War II offers a compelling case for the defense. The annotated bibliography of the dispute is an indispensable vade mecum for future scholars. (Marshall Breger, Catholic University of America)Rabbi David Dalin's omnibus review in the February 26, 2001, Weekly Standard . . . opened and changed my mind. To see it here at the center of this fine collection, buttressed by William Doyno's astonishing bibliography, is a great pleasure. David Dalin and Joseph Bottum are indeed friends of truth. (David Klinghoffer, author of *The Discovery of God: Abraham and the Birth of Monotheism and Why the Jews Rejected Jesus: The Turning Point in Western History*)*The Pius War* . . . is one of the best volumes to emerge from the controversy so far. . . . This is a tour de force of scholarship, and highly readable to boot. (Michael Potemra, National National)[An] outstanding new collection of defences of Pius. (Literary , (U.K.))Henceforth, any scholar interested in writing the definitive biography of Pope Pius XII must deal with this work. (New Oxford)This collection is to be strongly recommended both to specialists in the field and a lay audience. (The Catholic Historical)During the Second World War, the New York Times praised Pope Pius XII as 'a lonely voice crying out of the silence of a continent.' After the war, Grand Rabbi Isaac Herzog of Jerusalem sent the Pope a special blessing for 'his life-saving efforts on behalf of the Jews.' Upon the death of Pius XII, Golda Meir observed that 'during the years of Nazi terror, when the Jewish people went through the horrors of martyrdom, the Pope raised his voice to condemn the persecutors and to commiserate with the victims.' Yet, since the publication of socialist writer Rolf Hochhuth's play *Der Stellvertreter* in 1963, the Pope's reputation has suffered. Many people believe that he was "silent" in the face of German atrocities, and some even go so far as to suggest that he harbored sympathy for the Nazis. Had the editors of the New York Times, Grand Rabbi Herzog, and Prime Minister Meir all been duped? The authors of *The Pius War* make the case that the praise Pius received during and after the war was, in fact, well deserved. Far from being "Hitler's Pope," as his most extreme critics have labeled him, Pius XII did what he could, in extraordinarily difficult circumstances, to aid the victims of Nazi terrorJews and Christians alike. Who is right? Fair-minded people will want to read authors on both sides of the debate before settling their minds. Those who have read the well-publicized works of Pius's critics will find much to ponder in this collection of patient and thoughtful writings in his defense. (Robert P. George, Visiting Professor, Harvard Law School; McCormick Professor of Jurisprudence, Princeton University)About the AuthorJoseph Bottum is Books Arts editor of *The Weekly Standard*. David G. Dalin is Professor of History and Political Science at Ave Maria University and the author of numerous books on American Jewry.