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Secret La Vista Report reveals how Barbie and other Nazi war criminals escaped justice via "monastery routes"

by Charles R. Allen, Jr.

LA VISTA REPORT TOP SECRET

Ome, May 15, 1947. While the telex in the American Embassy transmitted the thirty-six page "Top Secret" report to the U.S. State Department in Washington, its author, Vincent La Vista, stood nearby to insure the confidentiality of his study documenting the Vatican’s role in the escape of numerous high-ranking Nazi war criminals from post-war Europe.

Among the SS escapees who enjoyed the “protective benevolence” of the Vatican and its “monastery routes” were Klaus Barbie, the Gestapo "Butcher of Lyon," recently extradited to France; Edward Roschmann, the "Butcher of Riga," who escaped to Paraguay; Franz Stangl, commandant of Treblinka, who escaped to Brazil; and Walter Hermann Julius Rauff, inventor of the mobile gas-vans that were used in the extermination of 1.4 million Jews in Nazi-occupied USSR, who escaped to Chile. These and other beneficiaries of the Vatican’s underground routes have since been linked to the CIA.

Initially restricted to the Secretary of State, the report, titled "Illegal Immigration Movements in and Through Italy," was the culmination of the forty-year-old international lawyer’s intelligence efforts as an American military attaché in Rome, and the beginning of a long period of American indifference to his startling findings.

Scarcely two years had passed since Germany’s "unconditional surrender." Only seven months earlier, ten of the top-ranking Nazi leaders had been hanged at Nuremberg for crimes against the peace and crimes against humanity. And the Allied nations including France, Great Britain, the Soviet Union, and the United States had begun their own individual war crimes trials, determined to carry out their resolve that war criminals and collaborators would be "pursued to the uttermost ends of the earth and delivered ... to justice" on the soil where they shed innocent blood.

Yet in the very midst of this international rush to bring Nazi war criminals to justice, the U.S. State Department learned through the La Vista Report of the Vatican’s deliberate role in aiding and abetting the escape of scores, if not hundreds, of SS and other Nazi genocidiasts—and it did nothing to bar their flight from justice.

The report carefully detailed twenty-two "Relief and Welfare Organizations in Rome" that knowingly guided mass murderers of various nationalities (German, Ukrainian, Lithuanian, Romanian, etc.) along the "mon-
astory routes” and out of Europe. Beginning at several points along the German-Austrian frontier, the routes wound south and west through Austria, into northern Italy, and finally to exit terminals in Genoa, Naples, and Bari. Escapes travelling west stopped in Spain and Portugal before seeking havens in the secure dictatorships of Argentina, Brazil, Bolivia, Paraguay, and Peru, often dominated by large German colonies.

To the south they settled in the Union of South Africa, where the racism of apartheid was growing stronger by the day, and to the Middle East, where Nazi scientists, technologists, and artists were welcomed by the Grand Mufti, Egypt, and Syria to continue the war against the Jews.

Also detailed in the La Vista Report were the names, political backgrounds, addresses, and even telephone numbers of the Vatican operatives who master-minded and ran the twenty-two escape routes.

According to the Report, a leader of the network was the well-known cleric, Msgr. Alois Hudal, Bishop of Elia, resident at the Colloge Teutonica de Santa Maria dell’Anima in Vatican City itself.

An Austrian Bishop, Msgr. Hudal joined with the Cardinal of Vienna, Innitzer—often called the “Nazi Cardinal”—in welcoming the Anschluss (Union) with Hitler Germany in 1938. “The thousand years of longing by our people is now fulfilled,” they declared as the Velka Mlha woman-stepped into Austria. Hudal was a “close personal friend” of Pius XII, according to a Vatican source.

During the war, Hudal’s name was repeatedly linked with such “political” clerics as those under the Archbishop of Zagreb, (Cardinal) Stepinac, who supported the Ustashe puppet government of the Nazi-occupied Yugoslavia, one of the bloodiest chapters of the Holocaust. (Alois Artucovic, Ustashe minister of the interior under the Nazis and accused of direct involvement in the mass murder of more than 600,000 Serbs, has been a resident of the United States since 1948. Attempts to deport him have thus far failed.)

Hudal’s own background is carefully delineated in the La Vista Report along with a step-by-step reconstruction of the Hudal-directed escape route from the Munich/Augsburg border region. “The Vatican, of course, is the largest single organization involved in the illegal movement… The Vatican’s justification for this illegal activity is simply the propagation of the Faith,” wrote the Report. “The Vatican[s] desire [is] to infiltrate not only European countries but Latin American countries as well… with people of all political beliefs as long as they are anti-Communist and pro-Catholic Church.”

A high Nazi official wanted for crimes against humanity, Dr. Willi Nix, called “the notorious Dr. Nix” in the La Vista Report, “fled to the Vatican, where he is now residing,” La Vista reported. “It has always been suspected that Dr. Nix was operating under the benevolent protection of the Vatican. His flight and present sanctuary in Vatican City is positive proof of this fact.”

In addition to Hudal, La Vista listed twenty-six other Vatican prelates known to be working with “wanted war criminals” from Germany and other formerly Nazi-occupied countries. They included Bishops and Monsignors, among them Monsignor Magierec of Croatia; Monsignor Guiseppe Camiani, who dealt with Latvian escapees; and Monsignor Filippo De Regis, who handled Russians. In addition, La Vista specifically noted that war criminals “made contact with Padre Bayer with the help of Dr. Nix…”

In painstaking detail, the La Vista Report documents eyewitness accounts of how the Vatican secured International Red Cross “documents” (or passports) for fleeing SS criminals and Nazi collaborators. “It is the opinion of this writer [La Vista], that an examination of all passports issued by the International Red Cross would reveal startling and unbelievable facts” about the complicity between the Vatican and the IRC in facilitating the escape of “wanted” war criminals, the Report stated. “Needless to say, all of the [Welfare] Agencies [of the Refugee Bureau] operating in conjunction with or under the protection of the Vatican are financed by Vatican funds. No attempt was made to ascertain the amount of these funds, their origin, or their method of distribution, but it is the opinion of this writer that substantial sums are being spent generously in the promotion of this work.”

In a subsequent unsigned letter to the State Department sent on August 23, 1947, another State Department official in Rome warned that “Monsignor Walter Carroll, Secretary of State of the Holy See [which controls all Vatican financing and banking], had cautioned… in an Oral Message” not to delve too deeply into the details of the financing of the Nazi escape routes.

“I felt that my action should be tempered somewhat because officials in the Vatican have betrayed to me on several occasions their sensitivities over the amount of private American capital which has gone into the financing of illegal emigration,” the unnamed State Department official wrote.

Referring to an earlier report (December 16, 1946) than the La Vista memorandum, the “Top Secret” compilation on Nazi escapees noted an unnamed source in the Vatican’s Refugee Bureau who is quoted as having told the State Department: “There is a definite fear of increasing Communist activities in South America and, for this reason, persons possessing a Fascist background are favored for their emigration whether [illegal emigration] rather than [those] from former Fascist background.”

It should be noted that La Vista was by no means sympathetic to Jewish Holocaust survivors seeking their way out of Europe to Palestine. The “Jewish Underground,” he wrote, was also a major conduit for “Russian and Yugoslav communist agents.” The Report stated further that at the UNRRA Displaced Person camp outside of Rome, “a Romanian Jewess, a rabid communist, directs the office [and] aids the illegal activities of the Jews and the communist agents.”

The role of the Vatican in assisting the post-Holocaust escape of Nazi war criminals is now confirmed. Yet we are told that the record of the Roman Catholic Church during the period of the Holocaust is one of “courage and compassion” toward the Jews of Europe. We are further told that the early, “unprecedented” release of the Vatican’s archives on the Second World War, Acts and Documents du Saint Siege relatifs a la Second Guerre Mondiale, persuasively demonstrates this contention.

But the questions raised by the La Vista Report concerning the extent to which Pope Pius XII was aware of the pro-Nazi underground activities of his prelates need to be addressed openly in the ongoing dialogue between Catholics and Jews.
Genetic Engineering: Who Shall Play God?

Rosenbergs Reconsidered

The La Vista Report, Three Views

Reclaiming Shabbat

New Holiday Supplement for Children
Recent revelations of illegal immigration routes in post-war Europe have detailed how Nazi war criminals such as Klaus Barbie escaped to South America. This is the second installment of Charles R. Allen, Jr.'s account of these underground activities.

The secret State Department La Vista Report of May 15, 1947, detailing illegal escape routes throughout Europe, was not the first indication of American awareness that thousands of illegal emigrants, including Nazi war criminals, enjoyed “the beneficent sponsorship of the Vatican” in their efforts to flee post-war Europe. According to La Vista’s preliminary findings of December 18, 1946: “It is possible for any person desiring an identity document to secure an International Red Cross Identity Document thru the assistance of persons operating under the protection of the Vatican. These documents can be secured without any identification on the part of the seer or any investigation on the part of the International Red Cross. These documents may be obtained under an alias or with false nationality.”

La Vista acknowledged that the facts contained in his detailed appendix dealing with specific Nazi and Fascist groups “were extracted from [earlier] reports of the CI [C] Counter-Intelligence Corps of the U.S. Army.” The CI, in fact, was operating its own clandestine escape routes called the “rat lines” which, at least in Genoa, Italy, appears to have converged with the Vatican routes.

The detailed December, 1946 memorandum reveals just how closely La Vista investigated these routes. “To aid groups,” he wrote, “supply the person in question with false identity documents or escort him over the Brenner Pass on foot in and about the area of Bolzano, Tyrol, Austria.”

Once in Italy, “there is little difficulty in reaching Rome in one or two days either by motor or rail transport. Upon arrival in Rome, one then contact[s] any one of numerous national committees and the national welfare groups operating under the protective custody of the Vatican. . . .”

In the fall of 1946, La Vista’s agents infiltrated the escape routes, finding that “subject can secure a letter of recommendation to any welfare group under the protection of the Vatican [by] stating that his name is so and his nationality is such, and that he desists an International Red Cross document.”

A “Father Gallov, Hungarian priest, in temporary control of welfare units operating under the protection of the Vatican” will then direct the escapee “by letter to his personal contact in the International Red Cross,” requesting a travel identity document for him.

The Vatican and the Nazis
Part II

by Charles R. Allen, Jr.

The materials which preceded and followed the La Vista Report also reveal that the primary concern of U.S. officials was that Soviet and Yugoslav agents were infiltrating the illegal escape routes and implanting themselves in the Western Hemisphere. The escaped Nazi war criminals did not seem to concern the State Department. Nor did they concern those Latin American governments that permitted them entry. Indeed, escaping Nazis may have been welcomed as the following comment attributed to the Panamanian ambassador to Italy by a La Vista source suggests:

“... Stress is being placed upon whether the [illegal emigrating] person is a Communist or has had previous connections with the Communist elements. There is a definite fear of increasing Communist activities in South America and, for this reason, persons possessing a Fascist background are favorably considered rather than [those] with tainted Communist ideas.”

La Vista in his 1947 report observed “a general movement of displaced persons estimated from 100,000 to 1 million, according to the State Department, of all denominations and political beliefs across the Italian border to various destinations and for various purposes... Germans, Austrians, Hungarians, Poles, Yugoslavs, and even Russians... obtain false identity documents and reenter legally the British, Belgian, and American Occupation Zones [of Germany]. In this category... large groups of Nazi Germans... obtain fictitious identity documents... and leave almost immediately via Genoa and [hence] Barcelona for Latin America. Included in this group can be found small groups of Italian Fascists who together with the Nazi Germans make their way to Latin America with the help of the established German agents in Barcelona... A large part of this group makes its way from Barcelona to Mexico, Argentina, and Cuba, Argentina being the largest recipient and Mexico the second longest...”

The 1947 La Vista Report concluded, “... in those Latin American countries where the Church is a controlling or dominating factor, the Vatican has brought pressure to bear which has resulted in the foreign missions of those countries taking that attitude almost favoring the entry into their country of former Nazi and former Fascist or other political groups, so long as they are anti-Communist... That, in fact, is the practice in effect in the Latin American consulates and missions in Rome at the present time.”

A few weeks after the La Vista Report was filed, a directive was issued by then Secretary of State, General George Marshall, stating that the International Red Cross be queried about the illegal usage of its identity documents “by IRC personnel at Rome”; that Latin American governments be solicited for “cooperation” to “prevent persons with fraudulent documents from entering this hemisphere”; and that the State Department bring “to the attention of the American Joint Distribution Committee and other Jewish organizations investigated by La Vista for illegal immigration to Palestine” some of the practices mentioned in the report.

In addition, Secretary of State Marshall ordered Foreign Service Officer James Graham Parsons “to approach the Vatican authorities with regard to that part of the La Vista Report which concerns the Vatican.”

Parsons had been posted to the Vatican City on May 12, 1947 (three days before the La Vista Report was issued), serving as the deputy to Myron C. Taylor, the personal representative of the President of the United States of America to His Holiness the Pope, a special ambassadorship established by President Roosevelt.

Given the job of communicating directly
attitude towards him may be. I'm not sure this is a matter you can take up, even informally, but perhaps you may feel your way and decide how far you can go with your inquiries. I might add that, while I am aware of and appreciate the Vatican's humanitarian attitude towards criminals who may have shown any indication of repentance, it seems to me that Pavelic's peculiarly unsavory record would make it difficult for the Church to afford him protection. There is no urgency about this case [Dowling concluded], but I should appreciate hearing of anything you may be able to turn up.

Following the 1941 Nazi conquest of Yugoslavia, the so-called "Independent State of Croatia" was established with Ante Pavelic, leader of Ustashi party ("Awakening"), as dictator. Pavelic's Ustashi committed atrocities against Serbs, Croats, and Jews which surpassed the Nazis in brutality, resulting in the murder of an estimated 600,000 Serbs and 64,000 Jews.

Pavels later reports "a censorship intercept by the U.S. Zone Authorities in Germany" (this could have been a mail, cable, or telegraph interception that was read by American intelligence), which claimed "Dr. Ante Pavelic arrived in Argentina about May 1, 1947 from Genoa on the SS Andrea Doria." The intercept went on to say that Pavelic was supposedly "dressed in priests robes and to have had with him a retinue of Catholic priests. A note from the censor said that another communication from the same Yu-

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Department's concerns that Communists could easily take advantage of the confused and nearly chaotic conditions of the immediate postwar period to slip their own agents into the flood of refugees and thus into the West. La Vista actually does a reasonably good job of establishing this point, illustrating it with two lengthy vignettes, one concerning a Jewish agency and one a Hungarian national agency "headed" by a priest, in which informants using convincing (but false) stories were able to obtain emigration papers. La Vista described the priest, Father Gallov, as an "honest, conscientious, Catholic priest" but "likewise a sentimental old man." La Vista does not attempt to delineate the precise nature of the relationship (if any) the priest or his agency had with "the Vatican," although he does refer on occasion (as Allen correctly cites) to "national welfare groups operating in conjunction with, or under the protective custody of the Vatican" and mentions the use of Vatican funds in another context. The distinction between "in conjunction with" and "under" the Vatican, of course, is critical to Allen's case, though peripheral to La Vista's, which may explain why, in La Vista's words, "no attempt was made to ascertain the amount of these (Vatican) funds, their origin, or their method of distribution." In other words, La Vista has made no proper investigation at all of the nature of the purported links between his list of twenty-two relief agencies and the Vatican. Monsignor Walter Carroll, who was in a position to know of such links since he worked for the Vatican Secretariat of State, strongly rebuffed La Vista's allegation at the time, as Allen himself admits. So the case for effective Vatican control over the operations of these twenty-two agencies remains to be made. Nothing in the La Vista Report substantiates it.

It is, of course, more than likely that Church money found its way into the hands of numerous relief organizations. Pius XII is known to have given away a considerable part of his personal fortune to those dedicated to helping the hundreds of thousands of needy war refugees. This compassionate concern, however, is hardly the stuff for Allen's inflated conspiracy theory.

One must, I believe, have some understanding of those desperate times. After the Soviets had slaughtered or sent to labor camps many thousands of war refugees "repatriated" to the East by the United States immediately after the war, the American authorities themselves, like the Red Cross and most responsible agencies of the period, felt that resettlement and emigration was the only humane solution. Many of the homeless, after all, had no papers. Survivors of the concentration camps normally had only numbers tattooed on their arms for identification. It was, arguably, the very "looseness" of the relief organizations and occupying powers that La Vista so deplored that enabled B'rika to perform its miracle of emigration to Palestine (cf. Abram L. Sachar, The Redemp-
Charles Allen, Jr.'s article, "The Vatican and the Nazis," published in the last issue of Reform Judaism contains misconceptions, nebulous references, innuendo, and invalid conclusions.

Mr. Allen asserts, "the U.S. State Department learned through the La Vista Report of the Vatican's deliberate role in aiding and abetting the escape of scores, if not hundreds, of S.S. and other Nazi goons—and it did nothing to bar their flight from justice.

Towards the end of his article Mr. Allen writes, "In a subsequent unsigned letter to the State Department sent on August 29th 1947 another State Department official in Rome warned that Monsignor Walter Carroll, Secretary of State of the Holy See [which controls all Vatican financing and banking], had cautioned... in an 'oral message' not to delve too deeply into the details of the financing of the Nazi escape routes.'"

This writer is in possession of most of the diaries, reports, letters, and memoranda of Monsignor Carroll written during his fifteen years of service to the Vatican, a period which included World War II.

Following the war, Carroll was directed by Pope Pius XII to establish the Vatican Migration Bureau. His files contain letters from the U.S. State Department and the international relief organizations requesting the establishment of such a bureau.

The La Vista Report was dated May 15, 1947. Two weeks earlier Monsignor Carroll met in the U.S. State Department with General Hilldring, Assistant Secretary of State; Mr. George Warren, Director of Immigration—U.S. State Department; and Mr. Fierst, Assistant to General Hilldring.

At that meeting, dealing chiefly with the resettlement of displaced persons, the following points were discussed regarding the critical situation of displaced persons (D.P.s) in Italy: "This problem, which has been a source of grave concern to the British and American authorities, was received considerably in recent days by a decision of those governments to have the Intergovernmental Committee for Refugees guarantee the protection of those D.P.s [whites] whose records meet the I.G.C.R. requirements and, hence, are in the camps; a further easing of the situation has been effected by a decision of the British Cabinet (still confidential) to transfer British D.P.s now in Italy to Germany, the D.P.s in England, the Ukrainians. This leaves approximately 200 Yugoslavs (grays) (those whose records, though not criminal, will not permit their inclusion among those protected by I.G.C.R.).

The case of these 200 persons is very serious, since they must be transferred before the allied troops are withdrawn from Italy if not sooner; hence, the solution of their problem is most urgent.

Both General Hilldring and Mr. Warren pointed out that, in view of the urgency of the matter, there was probably no way in which the Holy See and its Migration Bureau could at that time render greater service to the general resettlement program than through an immediate and forceful interest in this project. They suggested that the Holy See urge Argentina and the Argentine Immigration representatives in Italy to grant the 800 Yugoslav D.P.s the first Argentine quota assignments so that their early resettlement might be assured.

General Hilldring further stated that he wished to convey his appreciation of the assistance of the Holy See in this work. Because the vast majority of the D.P.s and the countries offering hospitality were Catholic, he added, "The Church can be of great assistance in this important work." He noted that he had known of the instructions sent by the Holy See to the Nunci in South America and of the formation of Catholic committees there. "This," he said, "will be of the greatest value and should guarantee the success of the project.

In view of that report and the statements by the Assistant Secretary of State, it seems that the State Department was well aware of the 'Vatican's deliberate role.'

The La Vista Report further states, "Needless to say all of the (welfare) agencies of the Refugee Bureau in conjunction with or under the protection of the Vatican are financed by Vatican funds. No attempt was made to ascertain the amount of these funds, their origin or method of distribution, but it is the observation of this writer that substantial sums are being spent generously in the promotion of this work."

On March 10, 1947, Monsignor Carroll wrote to Monsignor J.B. Montini, Secretary of State, Vatican City: "The Holy See has a great opportunity to play a very active and truly important role in this great project, with very little financial burden to the Holy See."

The basis for this statement was the above cited conversations with the State Department during which General Hilldring declared, "U.S. participation in the I.R.O. [International Refugee Organization] is now virtually assured. The U.S.A. will provide 40 percent of the funds required by the I.R.O. At least fourteen other signatures must be found. Twelve other countries have already shown their intention of joining, but ten of them still require parliamentary or congressional ratification." (All ultimately joined.)

The La Vista Report refers to 22 "relief and welfare organizations in Rome," but Mr. Allen refers to them as "Vatican operators."

In his letter to Monsignor Montini, Monsignor Carroll wrote: "The fact that a pontifical agency had an important part in the shipment of refugees to South America without sufficient preparation or organization has naturally left the Holy See open to rather severe criticisms on the part of those authorities who cannot or will not [emphasis added] distinguish between the Vatican and commissions or agencies which bear its name."

Like the U.S. State Department, the Vatican Secretary of State office consists of "desks," each manned by clergymen who speak the language of the country their desk represents. They in turn deal with Catholic organizations outside the Vatican gates with offices in Rome. Such Catholic organizations are accredited to the Vatican, but are in fact representatives of foreign countries not representatives of the Vatican. These agencies in Rome were not funded by the Vatican, but were funded by the countries they represented or by private agencies within those countries.

At the start of his article Mr. Allen says, "Among the S.S. escapees who enjoyed the 'protective benevolence' of the Vatican and its 'monastery routes' were Claus Barbie, the Gestapo 'Butcher of Lyon' and others. An article in the Washington Post of July 5, 1963, describes Barbie's escape route as follows: 'They escaped from Europe down the 'rat line,' a well organized, adequately funded, officially approved route established in 1945 by the U.S. Army's 49th C.I.C. Detachment in Austria under Colonel James V. Milo, head of C.I.C.'s clandestine operations, and Captain Paul Lyons. The 'rat line' team helped foreign agents used by the United States to flee the Russian zone in Vienna and reach safety in Salzburg in the American zone. This unit forged all kinds of documents and passports used to pass escapees through the checkpoints and borders of Europe and into South America.'

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Trial

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tion of the Unwanted, St. Martin's/Marek, 1983). That the same set of unsettled circumstances and ease of obtaining documentation could also be exploited by ex-Nazis (many of whom tried to hide among Jewish refugees, some perhaps successfully) and Communists is a tragic irony. But the situation of massive human need undoubtedly required maximum flexibility.

One major element of Allen's allegations, it turns out, is not even mentioned in the 1947 La Vista Report. This is Allen's constant and creative use of the term “monastery routes” or, as Allen has taken to calling them in his second article, “the Vatican routes.” Such may have existed for all I know. But there is no mention of the terms in La Vista's report. The report concerns itself essentially with the activities of the relief organizations in Italy and only peripherally with tracing escape routes to Italy. The only cases where La Vista tried to track down and describe escape routes refer to the activities of certain "national" (e.g., German, Austrian, etc.) networks (see La Vista Appendix “C”) and to the Jewish welfare agencies. (Almost half of the report concerns the Jewish “underground” groups and possible Communist infiltration through them—a fact not made abundantly clear by Allen.) As a side note it is interesting that La Vista lists one Jewish agency under his catchall “Vatican” heading (Appendix “A”) and that, in his Appendix “B,” he traces one “Jewish clandestine emigration movement” from Hungary to Rome where the Jewish “illegals” were able to obtain documents from the “Vatican” on the basis of ability to speak the language (a practice also followed, according to La Vista by the International Red Cross). So here we have evidence of Vatican “complicity” in aiding Jewish refugees which Allen, for some reason, fails to mention.

Allen's articles make numerous allegations that are either not in La Vista, are set in a different context than La Vista had them, or are simply his own unsupported speculation. Allen calls Dr. Willi Nix, for example, “a high Nazi official,” citing La Vista’s description of him as “the notorious Dr. Nix.” La Vista does indeed call Nix “notorious,” but as a Communist, not a Nazi. He may well have been a Nazi, but the point is that La Vista does not call him that. La Vista reports a rumor he has heard (but not confirmed) that Nix had “fled to the Vatican.” Nix's “present sanctuary in Vatican City,” La Vista opines, is “positive proof” that he was operating all along “under the beneficent protection of the Vatican.” Since La Vista failed to investigate the relevant questions (for example how or under what guise Nix presented himself and to whom in the Vatican), La Vista's opinion here falls considerably short of the persuasive.

Allen changes in his original article that the La Vista Report “documents eyewitness accounts of how the Vatican secured inter-
national Red Cross documents “for fleeing SS criminals.” Actually, La Vista contains not a single “eyewitness” account of such an event. The cases La Vista describes involve either his own agents posing as refugees (but not as Nazis) or cases in which people La Vista believes to have been Communists obtained documents from Jewish agencies. La Vista does state that an examination of all IRC passports "would reveal startling and unbelievable facts." This statement by La Vista, however, ends with a period. It does not, as we might erroneously conclude from Allen’s version, continue with any statement concerning “complicity between the Vatican and the IRC in effectuating the escape of ‘wanted’ war criminals.” This conclusion is Allen’s own, not that of La Vista.

Allen's (and to a certain extent La Vista's) notions of what constitutes "Vatican operative" or "Vatican prelates" reveals a considerable lack of understanding, one might even say naiveté, about how the Church in fact operates. Monsignor Hudal, for example, is called a "Vatican operative" simply because he was in residence at a college on Vatican grounds. Living within the borders of a state does not, of course, automatically make one an official capable of operating in the name of that state. Hudal, to my knowledge, did whatever he did solely in his own personal capacity. Allen's use of the term "the Vatican," here and elsewhere, is so loose as to be meaningless. Simply being a priest or even a bishop is hardly sufficient to constitute one as a "Vatican prelate.

Naive also is Gitta Sereny's comment on the "special discipline" of the Church, upon which so much of Allen's case, in the final analysis, seems to rest. It is not only possible, but it is the normal course for priests and religious to function on their own concern without receiving direct instructions from "the Vatican." Sereny's statement would imply. Their superiors (unless they are themselves Vatican officials) are their local bishops or, in the case of religious, their religious superiors. The Holy See only on the rarest of occasions will intervene in local church affairs or the internal affairs of religious orders. Since all of the relief organizations listed in La Vista (including that for Jews) are listed by nationality, one would reasonably conclude that they were delegations sent to Rome by the local churches and or governments of the countries listed, their agents in Rome most likely appointed, not instructed, but by those responsible for establishing them. In no case is it evident that these "national" agents were under the direct control of the Holy See itself, which had its own, separate, and officially authorized relief efforts. That there existed greater or lesser levels of cooperation among the multitude of relief organizations in the city is highly likely, but it would have to be researched on a case by case basis before adequate generalizations could be made on the status of each in relation to the others. A confessor, by the way, is not in the line of ecclesial authority at all. That is a special, spiritual relationship which has nothing to do with the issue at hand. Sereny's lack of knowledge of how the Church functions is reflected in her awkward insertion of the category here.

The Barbie affair on which Allen relies so heavily provides an excellent example of Allen's dilemma in establishing his case. It now emerges that Barbie was not, as Allen alleged in his first article (modified, of course, in his second), a beneficiary of one of "the Vatican's underground routes," but rather he was spirited out of the American zone of occupied Germany by the CIC using an established "rat line" route officially established by the American government. Ironically, according to a Washington Post article of July 5, 1983, a key figure in the escape was an American Jew born in Germany, Leo Hecht. It was Hecht who, according to the Washington Post, procured "passport photos... and other minor necessities for forging the documents." The CIC, the Post reports, gave Barbie a temporary travel document... issued by the American High Commission in Munich, provided his new identity, Klaus Altmann, and arranged his travel to Genoa.

It was thus under the name of Klaus Altmann that the CIC presented Barbie to Father Dragonovich, who had cooperated before with the Americans in such matters. How much of the truth—about Altmann/Barbie—Dragonovich may have known remains an open question. Allen makes much of the fact that Dragonovich was known to Pedro Bayer as "head of the Creation Committee," but he establishes no active link between this national committee operating in Genoa and the Roman Curia. Bayer, interviewed by Sereny, hazarded the opinion that Dragonovich's Roman Committee may have "received support" (of what sort?) from Cardinal Siri who was to become Archbishop of Genoa. This, however, tells us nothing about what Bayer, or even Siri, knew about Barbie/Altmann. So the chain of responsibility ends rather definitively in Genoa with Dragonovich, a priest but evidently not a "Vatican operative."

Contrary to Allen, the evidence does not appear, viewed critically, to suggest "a conjunction, if not collusion, between American intelligence 'rat lines' and the Vatican routes identified by La Vista." La Vista, in the first instance, did not identify or even mention any "Vatican routes." He discusses only how easy it was to obtain documents from well-meaning agencies (and some not so well-meaning individuals) acting in Italy who were too pressed to check out the claims of the thousands of refugees passing in and out daily. There is, then, very little in the La Vista Report, or in Allen's articles, for the "Vatican" to refute, since not a single thread of solid evidence has been offered to justify Allen's sweeping charges.

The evidence regarding Ante Pavelić is similarly slim, amounting to a letter from the U.S. State Department to the U.S. ambassador asking that he check with the Vatican to see if Pavelić is there. Allen does not note the response, if any, to this request but states
only that Pavelic arrived in Argentina "dressed in priest's robes" accompanied by others in the same garb. Again, such evidence is somewhat less than "persuasive" in the face of the magnitude of the charge Allen wishes to build out of it.

Allen often situates his "evidence" so that it is highly suggestive. In his second piece, he cites a comment from a 1946 La Vista memo, regarding Austrian "aid groups," as an example of "how closely La Vista investigated the Vatican routes." But this establishes no connection between the Austrian groups, however nefarious they may have been, and the Vatican. La Vista's actual point has nothing to do with "the Vatican routes" Allen envisions. Likewise, the fact that the Panamanian ambassador to Italy expressed a preference for Fascists is wholly irrelevant to the Vatican and proves nothing regarding it.

The only statement in the 1947 La Vista Report that might possibly raise a question about the behavior of "the Vatican" (as opposed to assorted clerics) is La Vista's single, brief expression that "the Vatican has brought pressure to bear" on various governments to take "an attitude almost favoring" acceptance of former Nazis and Fascists. It is not, however, a "conclusion" to the La Vista Report as Allen presents it to be. It is merely an assertion on La Vista's part based upon something he has heard. (He cites no sources for it.) None of La Vista's actual investigations lead up to it, and La Vista in fact did not investigate that level of diplomatic activity.

In conclusion, no solid evidence, beyond innuendo, links "the Vatican" to any organized efforts to facilitate the escape of Nazis in the postwar period. La Vista does provide evidence that the various relief organizations operating in Italy, whether Jewish, national, or Church-related, were not excessively stringent in checking out the claims of the poor unfortunate who came through their doors. In such a situation of genuine mass desperation and suffering, Nazis, as well as the Communists on whom La Vista focuses, doubtlessly took advantage and obtained documents necessary for their escape from Europe. Some priests may even have acted "knowingly" in some cases regarding the refugees they helped. But, as in the case of Monsignor Hudal (if indeed he did turn a blind eye to the background of his fellow Germans), we do not have any evidence that these priests were pursuing official Vatican policy in so acting or that they were authorized to act for the Holy See in such matters. We do have, however, evidence to the contrary, as with Monsignor Carroll's knowledgeable and quite valid rejection of La Vista's mistaken notion that the agencies he listed were officially "under the protection" of the Vatican.

Allen, it appears to this writer, has attempted to balance a massive set of charges upon a virtually nonexistent base of evidence. The result teeters and sways. Though Allen tries vainly to keep it erect through his formidable rhetorical skills, the whole awkward structure, on examination, quickly collapses.

Mission of Mercy

(continued from page 9)

At no point is the Vatican mentioned in the Washington Post article. It is true that the contact in Genoa was a Greek priest, Stefano Dragonovich, whom Milano referred to as "the good Father." But Dragonovich was not the Vatican, he was merely one priest. He used his offices to assist Barbie, apparently on behalf of the American operation, utilizing his contacts with displaced persons organizations, probably the Vatican. But I am sure he did not tell the Vatican who Barbie was. If he had, the Vatican would never have been a party to it.

A small number of Catholic clergy during the war were Nazi and Fascist sympathizers. In any large organization there are malcontents and "bad apples," no one denies this. Several times during Monsignor Carroll's travels in Italy and North Africa, he replaced clergy who were proven to be Nazi sympathizers or Fascists. These Nazi criminals who may have been inadvertently helped were not known to the Vatican personally. In most cases they possessed false identity papers which they presented to priests who, in turn, obtained credentials for them through the Vatican Bureau.

Considering the chaotic conditions of postwar Italy, and recognizing that the Vatican supervised, supported, and assisted some 860,000 people during those years, to blame the Vatican for some who may have slipped through the cracks is both unfair and unkind.

If one closely analyzes the La Vista Report and the article by Mr. Allen, it becomes clear that Mr. Allen is using the La Vista Report as a vehicle to attack the Vatican, to make his own questionable accusations, and to deal in innuendo.

More than once in his article, Allen adds his own words and then constructs them to be part of the report. It is also interesting that Mr. Allen chose to speak little about the Jewish relief agencies. La Vista devoted many pages to them and their passage of illegal DPs in Italy, using phony papers, among other illegal activities. If Mr. Allen had done his research more thoroughly, examining, for instance, the extensive report made by Monsignor Carroll at the request of Pius XII (and available in the U.S. military archives) to Chief Justice Jackson of the Nuremberg trials—a report which delineates chapter and verse of what had been done to the Church and ergo to Christianity by the Nazis during the war—he would hardly have concluded that the Church was ready to aid and abet the depa-
National Family Sexuality Education Week

A coalition of several wide-ranging national organizations, including the UAHJ, has declared the week of October 5th through October 11th as National Family Sexuality Education Week. The purposes of the program are to foster parallel education in human sexuality for adolescents and parents and to encourage parents to communicate with their children about sexuality.

A guidebook for National Family Sexuality Education Week will be made available by the Planned Parenthood Federation of America to aid congregations and other groups in developing activities. Suggested ideas include: conferences on adolescent sexuality, workshops on improving parent-child communications, and the showing of educational films on human sexuality.

Congregations wishing to develop these types of programs may obtain course material from Keeping Posted magazine, which published an issue devoted to teenage sexuality (Vol. 27, No. 5, March 1982) and from the New York Federation of Reform Synagogues, which has published a course for adolescents in religious schools and youth groups. Both are located at 838 Fifth Ave., New York, New York 10021.

The coalition which initiated the week-long program also includes: the National Council of Jewish Women, the National Council of Churches, Catholics for a Free Choice, the National Board of Young Women’s Christian Association of the USA, Girls Clubs of America, the National Education Association, the National Urban League, the National Organizations for Women, and Planned Parenthood Federation of America.

Leningrad

(continued from page 27)

a hunger strike—to the finish. You must cry out in the West—you must reach the conscience of the world. The world must know and demand justice. The Russians do not want to look like brutes and barbarians, but they must feel the heat of indignation for their ruin of human rights. It’s up to you."

We met many others like Yuli and Alexander. They thanked us lavishly for coming. They exaggerated what we can do—even what the United States can do. But we should thank them—they vindicate the meaning of human dignity, of Jewish dignity, of the power of the human spirit. They are an inspiration to us. How strange it is that we meet as total strangers, barely able to communicate, using bits and pieces of Hebrew, Yiddish, and English. We come from opposite sides of the moon. But when we leave, knowing we may never see them again, we embrace, weeping, as if members of the same loving family. And, of course, we are—the Jewish family. Like blacks in America who broke the back of segregation, they too—with our help—shall overcome some day.

Jane Evans

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branch of American Reform, other than the Hebrew Union College, to raise a building in Israel, the synagogue-library center at Ben Shemen Children’s and Youth Village. The youth movement and NFTS, under my successor Eleanor Schwartz, went on to help build Kibbutz Yahel, the first Reform Kibbutz in Israel.

Has any event in the course of your career caused you to weep?

I’m just not the weepy type, but many episodes of my work with the underground during the Holocaust made me weep privately. And I was deeply distressed that it took so long to rid Reform of its anti-Zionism. And I have wept over the passing of beloved colleagues who were builders of Reform.

What goals have you set for yourself at this stage of your life?

At the age of 75 my goal is to be a very good president of the Jewish Braille Institute of America. I am eager to enlist Sisterhood women of all branches of Judaism in the new challenge to provide services for the visually impaired, building as great a multilingual library of large print books of Judaica as we have built in braille. I was greatly honored at having received an honorary doctorate from the Hebrew Union College-Jewish Institute of Religion, but I would like to continue my education. I am intrigued by the field of sociology, where there is a thesis to be written on the gulf between the leadership and laity of Jewish organizations and how to bridge it.

It is not easy to age. Anyone who claims otherwise is simply not willing to face realities. It is not easy to see your contemporaries develop serious illnesses and die. It is not easy to admit that age does take its physical toll. I suppose my most personal goal is to age with dignity, with grace, and with gratitude to God for both the defeats and triumphs which have come to me.

Mission of Mercy

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In every one of any Nazi criminal from Europe. Does Mr. Allen forget what happened in Poland in 1939? Everyone, Jew and Christian alike, recalls the decimation of the Catholic Church in Poland.

Incidentally, Monsignor Walter Carroll led a convoy of doctors, nurses, and army trucks loads of food into Dachau and other concentration camps immediately following their liberation, spending weeks ministering to the needs of those in the camps. When he departed from Rome, his Italian assistants informed him that several S.S. guards had infiltrated their ranks and were escaping with the convoy. Monsignor Carroll immediately stopped the convoy, segregated out the S.S., and turned them over to the military authorities in the nearest village.

Based on the above, this writer strongly feels that Mr. Allen has done a disservice to Jew and Christian alike.

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