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The Smoke of the Synagogue

LAWRENCE ERICKSON • MARCH 20, 2024 • 11,100 WORDS • 157 COMMENTS

> "From some fissure the smoke of Satan has entered the temple of God."

Paul VI's unwittingly appropriate words in his 1972 homily have formed the basis of much speculation from Catholics as to what, exactly, is this smoke of Satan, and how is it connected to Church affairs, scandals, and the decline in reverence witnessed in most parishes since Vatican II? As a supporter of Vatican II, Paul VI was not pointing at any specific infiltration of the Church in this case, but rather the fact that Vatican II did not have its intended effect. Later in his homily, Paul VI says, "It was believed that after the Council there would come a sunny day for the history of the Church. Instead, a day of clouds, storms, darkness, searching, uncertainty has come."**[1]** However, just because Vatican II did not produce the effect hoped for by Paul VI, doesn't mean it did not produce the change that someone else intended. To find who that someone might be, it's useful to start with the famous first principle for identifying suspects: Cui Bono? (Who gained?) The Atlantic recently posted an article by a liberal Jewish writer describing the post war era, up until now, as the "Golden Age of American Jews." The writer describes how this era was one of cultural ascendency for American Jewry, and of course this happened alongside the legal recognition and rise of the state of Israel. While the writer paints a picture of supposedly benign Jewish influence in arts, entertainment, and politics, those who take a deeper look will find this increased power having been deployed in much darker fashion, such as with the King David Hotel Bombing or the Lavon Affair, Israeli false flag attacks against their Western Allies. A less remarked upon victory for the Jewish people came in the revision of the Catholic Church's view towards their faith as part of Vatican II. After two-thousand years of mutual tension and hostility, the Church dramatically reversed its historic attitude and began an era of friendly relations with powerful Jewish organizations, without any concessions on their end. Did the Church simply follow the zeitgeist of the time and surrender to Jewish "soft power" in the media and culture? Or was the influence of the more direct kind, frequently employed by Israeli intelligence in the 20th century?

The Post-War Church has seen a series of seemingly innocuous but remarkable events. John XXIII became the first Pope in 624 years to take the name John, which had been avoided due to the association with anti-pope John XXIII from the 15th century. John Paul I suffered a sudden death immediately after his election and became the shortest reigning Pope in 373 years. John Paul II, from Poland, became the first non-Italian Pope in 455 years. Pope Benedict XVI then became the first Pope to resign in 598 years. In an attempt to make sense of these events, what follows will be an examination of the facts, without definitive judgment, for the sake of respecting the office these men held. However, as St. Thomas Aquinas says, "if the faith is endangered, a subject ought to rebuke his prelate even publicly."**[2]** We must trust in the good priests of the Church to heed those words.

The Snare of Blackmail

> "You Can't be Catholic and an Anti-Semite"

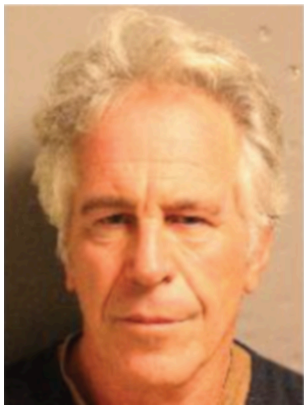
Bishop Robert Barron

After receiving backlash for his vehemently pro-Jewish positions, Bishop Robert Barron wrote this brief article on his obviously erroneous position that put him at odds with the Early Church Fathers, countless Popes and saints, and many ecumenical councils. This prompted questions into who might've been behind Bishop Barron rising from relative obscurity into becoming a minor celebrity, who's given talks on religion at Amazon, Facebook, and Google, and has established an enormous and lucrative social media presence. While this is a subjective claim, it does not appear that Barron is especially talented. In 2022, Barron's followers were shocked as a sexual assault scandal roiled his "Word on Fire" ministry.**[3]** However, The National Catholic Reporter, a mainstream publication, seemed unwilling to touch on the substantial evidence of homosexual conduct involving Barron, laid out in this linked article, of which I will post the summary:**[4]**

> "So, to answer the question is Barron an active homosexual? Well, we really don't know and affirming this would make us sin. The fact, based on the evidence presented here, is that Barron does enjoy having younger, muscular, tattooed white men around him always and he pays them unusually high salaries that look like bribes to keep them around. We find this disturbing and very questionable to say the least."

Regardless of the reason, Barron was transferred from his prominent Los Angeles position into effective exile in Winona-Rochester. Barron's case is one of many cases of disturbing sexual misconduct that have been unveiled in both the Church and the state in recent times, both of which have become overwhelmingly friendly towards Jewish organizations and the state of Israel. After the large sexual abuse scandal was revealed in the Church around 20 years ago, many asked what it was about the Church that was creating such an issue with pedophilia at high levels, with some blaming clerical celibacy. However, the recent Jeffrey Epstein scandal showed that this problem is not limited

to the Church, but has become endemic among the governmental elite as well. Jerry Falwell Jr.'s recent cuckoldry scandal shows that this also extends to prominent Protestants.**[5]** While some have speculated that simply being in power makes one more likely to become a sexual deviant or pedophile, there doesn't seem to be any clear reason as to why this would be the case, and there's also the fact that many of these scandals started before the individuals involved came to significant power. A more plausible explanation is offered by Ron Unz in his analysis of Epstein and the Pizzagate pedophilia conspiracy.**[6]** Ultimately, it comes down to blackmail, and Unz gives a variety of historical examples on the role of blackmail in politics. A blackmailer knowing that someone is a pedophile, and being able to hold this over their head, gives them total control over the person's career, maybe even their entire life. If the blackmailer also has significant wealth or media/political influence, they can use that influence to push the pedophile into a position of power, and then they would effectively have total, guaranteed control over that position of power.


Jeffrey Epstein

Jeffrey Epstein's job was simple, he would hang around with the wealthy and powerful, and then he would attempt to rope them into a compromising situation with an underage girl. Accumulating this blackmail wasn't just for the sake of enriching himself, however. Alexander Acosta, Epstein's prosecutor in a 2007 case, described how he cut Epstein a non-prosecution deal because "he had 'been told' to back off, that Epstein was above his pay grade." He said, "I was told Epstein 'belonged to intelligence' and to leave it alone."**[7]** So, which intelligence agency did Epstein "belong" to? A clue is found from Epstein's partner in crime, Ghislaine Maxwell. Ghislaine's father was Robert Maxwell, a Jewish media proprietor who was suspected of being a foreign spy. The British government was reluctant to say who he was spying for, but it can be easily deduced from the fact that he received a hero's funeral in Israel**[8]**, and "Six serving and former heads of Israeli intelligence services attended Maxwell's funeral in Israel, while Israeli Prime Minister Yitzhak Shamir eulogized him and stated: "He has done more for Israel than can today be told."**[9]** Epstein was not the first time that Israel has collected intelligence in this fashion. Famous Israeli spy, Eli Cohen, used a similar strategy. The New York Times tells how "He befriended top Syrian officials, whom he lured to his apartment with lavish parties where he dispensed free-flowing liquor and prostitutes."**[10]** The Anti-Defamation League of B'nai B'rith, the largest Jewish activist organization in the United States, had two California offices raided by San Francisco investigators in 1993, and they found that the ADL was keeping files on "more than 10,000 names of individuals and hundreds of political, social and business groups, including some that had worked closely with the ADL."**[11]** The Washington Post story also describes how "Evidence of the ADL's information sharing with the Israeli government is largely historical. In 1961, former ADL national director Benjamin R. Epstein wrote to a B'nai B'rith official that the ADL was following Arab diplomats and activists in America and sharing its information with the governments of Israel and the United States." Taking all this into account, it seems almost indisputable to say that it's no accident that our elite is rife with pedophilia and sexual deviancy, and that these people have been placed there intentionally, by powerful interests who hold this blackmail, of which Jewish organizations and Israeli intelligence are the top culprits.

This story of Epstein and his background seems damning for our current government, but could something similar have played out in the Catholic Church? It seems that there's only two ways it could not have. Either because Church officials are far less susceptible to sexual deviancy, or because Jewish organizations are less concerned with gaining influence in the Church. Both of these propositions are quite clearly absurd. As is well known, the Church has suffered numerous sexual scandals recently,

including a high-level priest in the USCCB who was caught using the gay dating app, Grindr, on a regular basis.**[12]** The idea that Jewish organizations simply don't care about the Church is also clearly ridiculous, given the central role that Christianity, especially Catholicism, played in marginalizing the Christ-rejecting Jews prior to the 20th century. The Holocaust Museum website has a webpage dedicated to "Christian persecution", stretching back to the early Church.**[13]** It's well known that the Catholic Church put many restrictions on Jewish power and influence historically, such as totally barring them from positions of power during the Fourth Lateran Council. This Jewish anxiety over Christian antisemitism has led the ADL to take significant interest in even obscure issues of the Church, such as the use of the Latin Mass. After restrictions on the Latin Mass were lifted by Pope Benedict XVI, the ADL released a lengthy complaint, including references to the Church's "2,000-year history of anti-Semitism" and the "great suffering and pain imposed on the Jews by the church through the centuries," and finally summarized by stating how "The wider use of the Latin Mass will make it more difficult to implement the doctrines of Vatican II and Pope John Paul II, and could even set in motion retrograde forces within the church on the subject of the Jews, none of which are in the interest of either the church or the Jewish people."**[14]** As we will explore below, Jewish organizations were active in Vatican II, and one of those organizations, B'nai B'rith, has met with every Pope since John XXIII.**[15]** It isn't hard to find evidence of tactics used that are evocative of Epstein and Cohen, such as the case of the "Vatican girl".

The Vatican Girl

On June 22nd, 1983, 15-year-old Vatican resident, Emanuela Orlandi, mysteriously disappeared in Rome while walking home from music school. Threatening messages soon followed from the supposed kidnappers, demanding the release of John Paul II's would-be assassin. It was widely believed that she was kidnapped as part of an international terrorist plot, a belief John Paul II himself amplified. However, the messages soon stopped, and all investigations into the matter lead to dead ends. It then began to appear that the messages were a misdirection,**[16]** and as with other high-profile tragedies, a wide array of conspiracy theories followed, most of which were laid out in a recent Netflix documentary on the case. As with **9/11** and the **Kennedy Assassination**, the simplest theory with the most evidence is the one that cannot be mentioned, while wild speculation runs amok. Among the many theories put forward, a suggestion by the John Paul II appointed Chief Exorcist of Rome, Father Gabriele Amorth, would sound far-fetched to the average person, but bears an eerie resemblance to the cases we discussed above. "This was a crime with a sexual motive. Parties were organized, with a Vatican gendarme acting as the 'recruiter' of the girls. The network involved diplomatic personnel from a foreign embassy to the Holy See. I believe Emanuela ended up a victim of this circle."**[17]** In an interview, Cardinal Silvio Oddi gave a similar account: "the cardinal said that he had heard that Emanuela had returned by car to the Vatican, crediting the trail of a scandal of a sexual nature or the trafficking of white women."**[18]** This was further backed up by a statement from a childhood friend of Orlandi's who claims that Orlandi told her she was molested by a Vatican clergyman shortly before her disappearance.**[19]** The statements of Amorth and Oddi carry much weight, as they are both high-level priests who were directly connected to the Vatican. The prolific pedophilia of Marcial Maciel and Theodore McCarrick that occured under John Paul II's papacy also point to this as the most plausible explanation, along with the fact that another 15 year old girl disappeared 40 days prior**[20]**. This theory was given much credence during the "Vatican Leaks Scandal" of 2012, when Pope Benedict XVI ordered an investigation into a leak of sensitive documents, and reportedly discovered a network of homosexuals in the Vatican, that were setting up sex parties and being blackmailed from the outside. This network included high prelates. The Atlantic summarizes the report:

“The Vatican has a Velvet Mafia — and the Velvet Mafia is being blackmailed. The dossier alleges that a gay lobby exists within the Church, and has some sort of control on the careers of those in the Vatican. The dossier also alleges that this group isn’t as covert as it thinks — and got blackmailed by people on the outside. “**[21]**

The Vatican did not deny the report, and there was later another leak of private comments from Pope Francis, confirming the report to be true.**[22]** The Atlantic article also relays how “in 2010, Ghinedu Ehiem, a Nigerian clergyman who was part of one of the Vatican’s prestigious choirs, was dismissed after police wiretaps found him negotiating for male prostitutes.” More intriguing than the sexual nature of the Orlandi disappearance itself, however, is Amorth’s claim that personnel connected to a foreign embassy were the ones setting up these sexual parties for members of the Vatican. It does not take much imagination to figure out whose foreign embassy this was. The stridently anti-communist nature of John Paul II’s papacy rules out any countries of the communist bloc, unless their infiltration was woefully failing. Also, this blackmail ring continued long after the USSR collapsed. On the other hand, John Paul’s II’s papacy was remarkably pro-Jewish, which we will describe in detail later in this article, and this included the legal recognition and establishment of diplomatic relations with Israel in 1993. One might point out that the Orlandi case happened before the Israeli embassy to the Holy See was actually established in 1993. However, embassies to the Holy See are not actually in the Vatican, they are in Rome just like embassies to Italy (Israel’s embassy to the Holy See today is in the same building as its embassy to Italy), so for a secondhand witness like Amorth, it would be quite difficult to differentiate between personnel from an embassy to the Holy See as opposed to personnel from an embassy to Italy. All evidence points to a continuous pattern of behavior from Israeli intelligence, and the capital of Christendom unsurprisingly did not escape their sights.

The Council

Pope John XXIII

The reforms of Vatican II are today such a part of our daily lives as Catholics that we sometimes forget that it was a major surprise when John XXIII called this massive ecumenical council, just three months into his papacy. It was a surprise not just to laity, but also to the cardinals themselves,**[23]** who had primarily elected him as a compromise candidate that was not expected to do much of significance, due to his advanced age.**[24]** John XXIII would later give the impression that his idea for this major ecumenical council came to him on a whim, shortly after his election.**[25]** Along with that, The Cambridge History of Christianity reports that the council had a “remarkably short time for preparation, but then John was feeling his age, and was eager to get it under way.” The oddity of calling a surprise ecumenical council and then seemingly rushing it through, resulting in a host of drastic changes to the Church, left many Catholics feeling like they had witnessed more of a coup d’état than a council. As usual, various theories have been put forward as to what happened here, but the principle of Cui Bono (Who gained?) will assist us here again, and John XXIII did not even make much of an attempt to hide his intense concern for the Jewish people. NPR provides a useful summary:

“John XXIII, also known as “Good Pope John,” was nearly 77 at his coronation and, because of his advanced age, was widely regarded as a “stopgap” pope who wasn’t going to make waves. Instead, he called the Vatican II Council, which promulgated one of the most far-reaching and controversial reforms in the Roman Catholic Church’s history. Even before the Second Vatican Council, as Vatican II

is formally known, he showed a propensity for shaking things up. In one of his first acts as pope, John XXIII moved to dissociate the church from its troubled past relations with Jews. His predecessor, Pope Pius XII, had steered a frequently controversial path through World War II — maintaining relations with Nazi Germany while criticizing the war, though historians disagree about the particulars. Events during the war, especially the Holocaust, led John XXIII to eliminate the description of Jews as "perfidious" in the Good Friday liturgy and to confess the church's history of anti-Semitism.**[26]**

Pope Pius XII

An article from Inside the Vatican extolling John XXIII's accomplishments for the Jewish people provides a more detailed look at just how devoted he was to their cause.**[27]** The article is lengthy, but I will relay some noteworthy moments:

-"Time Magazine Vatican correspondent Robert Blair Kaiser recounted yet another story of Pope John and his sensitivity to Jews. The story was told to Kaiser by Msgr. Loris Capovilla, Pope John's private secretary. 'A young Jewish lad made the acquaintance of Giuseppe Roncalli when he was the Cardinal-Archbishop of Venice. The young man wanted to become a Catholic, but Roncalli kept putting him off. 'Look,' he said, 'you're a Jew. Be a good Jew. Becoming a Catholic will kill your parents.'"

-"In September 1959, Pope John addressed liturgical points that he viewed as contributing to negative feelings about Jews. A Catholic ritual of baptism contained the following formula of abjuration: 'Abhor Jewish unbelief (in Christ) and reject the Hebrew error (that the Messiah has not yet come).' The Pope ordered that those words be purged from the Baptismal prayer."

-"It may have been the force of habit, or perhaps it was forgetfulness, but in April 1963, the bishop who celebrated the Good Friday liturgy in Rome's St. Peter's Basilica recited the old text, 'pro perfidies Judaeis.' Pope John quietly halted the service and had the celebrant start from the beginning of the intercessory prayers."

-"Israel responded with genuine enthusiasm to the elevation of John to the Throne of St. Peter... The coronation ceremony was attended by Israeli Ambassador Eliahu Sasson, who was appointed for the occasion to be 'Special Delegate of the Government of Israel.'"

-"He also emphasized his good relations with Israeli diplomats, and expressed the hope that relations between the Vatican and Israel would soon be improved."

-"In a discussion with Maurice Fisher, a member of the Israeli diplomatic corps, Pope John expressed his sentiments clearly. 'If I were permitted to listen to my heart, I would recognize the State of Israel here and now.' On March 27, 1963, Rabbi Abraham Joshua Heschel and Rabbi Marc Tanenbaum, both leaders in the dialogue between Catholics and Jews, met with Cardinal Bea in Boston. They were joined by Cardinal Willebrands and Father Schmidt, two close associates in the budding ecumenical movement. Bea was very cautious and expressed the hope that the meeting with the group would remain confidential lest the 'bitter enemies of the Jews in Rome' use it against their efforts. Bea

> stunned his guests by asking a question; what would they think it the Vatican recognized the State of Israel? The surprised Rabbis responded that Jews all around the world would be thrilled at such a move. The death of John three months later was to put that hope on hold for another 30 years. Vatican recognition was finally granted in 1993."

John XXIII also allowed deep involvement from Jewish organizations and intellectuals in writing the Church's new policy towards the Jews. The most prominent Jewish intellectual involved, Jules Isaac, even suggested something that sounds a lot like re-writing the Bible, along with an ominous "commission" dedicated to monitoring Catholic-Jewish relations:

> "Jews and Christians agree that a pivotal moment in the history of the Church and the Jews occurred on June 12, 1960, when Jules Isaac met Pope John XXIII... In the middle of the war, he began research into the origins of anti-Semitism and understood that Hitler's pogrom was the culmination of a long history of Christians hating Jews... In the pages of his master work, Isaacs compared line by line the actual texts of the Gospels with widely established and accepted Catholic and Protestant commentaries. It was his goal to prove that distortions were responsible for laying the foundation of centuries for the hate, vituperation and intolerance that had plagued relations between Catholics and Jews through the centuries. More than that, he wanted those interpretative texts to be permanently removed and corrected texts to be used in the process of teaching and understanding the New Testament... He had met with Cardinals Tisserant, Ottaviani and Bea. Isaac carefully prepared a memorandum to be presented to Pope John. He suggested that a commission be established to study the relations between the Church and the Jewish people."**[28]**

John XXIII seems to have taken the commission idea quite seriously, and likely would've implemented it if not for conservative resistance:

> "So far as the Jews in particular were concerned, John's thinking was influenced by an interview with Jules Isaac (on June 13 of the same year) at which Isaac submitted a long dossier to him on Jewish-Christian relations and, among other things, petitioned him to set up a special secretariat to deal with those relations. Partly as a result of this interview, John determined that, if not a secretariat, the Church should find some other concrete institutional means by which Jews and Roman Catholics could enter into relations of mutual knowledge and esteem, that the Council should issue a statement on Jews and Judaism, and that Jewish observers should be invited to assist at the Council sessions. By November, however, several modifications had been imposed on these plans by circumstances. The conservative element in the Vatican—which dominates the Curia—would not hear of a special secretariat for Judaism; they saw it as the thin end of a wedge opening the door to an alien mentality and ultimately to diplomatic recognition of Israel.

> John therefore decided that the best course would be to assign the responsibility for drawing up a document on Jewish-Christian relations to Bea's new secretariat."**[29]**

Cardinal Bea, John XXIII's choice for preparing the new Jewish documents, appears to have mostly outsourced this job to a leading Rabbi of the American Jewish Committee.

> "AJC's emissary, the great Rabbi Abraham Joshua Heschel, subsequently had an audience with Pope John XXIII, and was frequently summoned by Cardinal Augustin Bea for consultations during the Second Vatican Council. On behalf of AJC, Rabbi Heschel prepared several background memoranda essential to the drafting of the revolutionary new document on Catholic-Jewish relations."**[30]**

After John XXIII's death, Cardinal Bea put the following prayer on the desk of everyone who was set to vote on the new Jewish document, claiming that it was written by John XXIII shortly before his death. The prayer was later revealed to be a forgery, and the Vatican itself confirmed this in 2008.**[31]**

> "We are conscious today that many, many centuries of blindness have cloaked our eyes so that we can no longer either see the beauty of Thy Chosen People nor Recognize in their faces the features of our privileged brethren. We realize that the Mark of Cain stands upon our foreheads. Across the centuries our brother Abel has lain in the blood which we drew or shed the tears we caused by forgetting Thy Love. Forgive us for the curse we falsely attached to their name as Jews. Forgive us for Crucifying Thee a second time in their flesh, for we knew not what we did..."

It is unclear why Cardinal Bea had no issue with a prayer that equates the modern Jewish people with the Lord Jesus Christ himself. It is interesting though that the "Cardinal Bea House" at Gonzaga University, for three decades, "served as a retirement home for at least 20 Jesuit priests accused of sexual misconduct."**[32]**

John XXIII's involvement with the Jewish people extended beyond his personal affection for them. During WWII, John XXIII (then Fr. Roncalli) worked directly with underground intelligence agents from what is now Israel. "Jewish Agency for Israel," the organization he worked with, is also directly entwined with the "World Zionist Organization."**[33]** Slate relays the facts of these events:

> "That was where Hirschmann came to rely on Roncalli. In a series of exchanges that summer, the War Refugee Board—working alongside the Jewish Agency, a network of underground agents tied to the Jewish authorities in Palestine—made arrangements to

> transfer packets of immigration certificates to Roncalli, who then forwarded them via church networks to Jewish communities in Hungary."**[34]**

At the end of Slate's article on Roncalli's work with these agencies is another intriguing observation:

> "He had been abroad for a very long time, with little inside knowledge of the workings of Rome and the networks of power that would allow him to become a major voice of reform among the princes of the church. It was therefore a stunning surprise when, upon the death of the pope in 1958, his fellow cardinals raised him even higher. He soon took the name John XXIII."

All of this raises a major question. Was it simply luck for the Jews that Roncalli, probably the most pro-Jewish cardinal, who had worked directly with their intelligence agencies, happened to come out of nowhere and ascend to the seat of Peter? It would certainly invite much wrath and conspiracies from conservatives if a cardinal who had worked with the KGB and had a history of sympathizing with communism, rapidly and shockingly became the Pope, and then proceeded to dedicate himself towards ensuring a drastic shift in the Church's attitude towards communism. Any analogous situation involving the Freemasons or other widely despised groups would have generated a similar response. Conservatives seem to have largely ignored, however, this exact thing happening with the religion whose authorities sentenced Christ to death, and have been defined by their rejection of Christ for two-thousand years. Unsurprisingly, odd irregularities with the 1958 conclave suggest that John XXIII's election was more than just a convenient coincidence for the Jewish people.

On the first day of the 1958 election, the New York Times reported that both the crowd and the Vatican radio had been misled twice into believing a Pope had been elected. Twice the smoke had turned white, indicating a Pope had been chosen, but the smoke later turned black, and the Vatican claimed that technical mistakes had been made.**[35]** Fr. Charles-Roux made the following comment in Inside the Vatican: "There were certain irregularities about the election during that 1958 conclave, as Cardinal Tisserant has himself acknowledged. Some say Agagianian was elected, others Siri, others some other cardinal, and that the camerlengo [=chamberlain] then annulled the election. In any case, I'm quite sure John XXIII chose his name, the name of an antipope [of the 15th century], quite consciously, to show he had been irregularly elected."**[36]**

Fr. Charles-Roux's statement is backed up by an interview of Cardinal Siri from French journalist Louis Hubert Remy.**[37]** Remy claims that he was driven to seek this interview after reading the following claim from Prince Scotersco, German cousin of Prince Borghese, President of the 1963 Conclave. "During the Conclave, a Cardinal [Tisserant] left the Sistine Chapel, met with the representatives of B'nai B'rith, announced to them the election of Cardinal Siri. They replied by saying that the persecutions against the Church would continue at once. Returning to the Conclave, he made Montini to be elected." Scotersco is referring to the 1963 conclave, but he claims there was interference in 1958 as well.**[38]** Scotersco may have very well have mixed up some details, hearing the story second-hand, and in the interview, Cardinal Siri refutes the claim that a cardinal left the 1963 Conclave. Siri does not, however, address the 1958 Conclave or the possibility that interference

could've happened without a cardinal actually leaving (such as through a phone call), or the possibility that the warnings were given to certain cardinals before the conclave. There's also the possibility that this could've happened without Siri's knowledge. Siri's tone changes though when asked if he was elected Pope. He says: "I am bound by the secret. This secret is horrible. I would have books to write about the different conclaves. Very serious things have taken place. But I can say nothing." Those involved in a conclave are forbidden from revealing anything that happened in them to the public. Siri again hinted at interference in a 1972 statement:

> "The segregation of the conclave is yet more necessary; with modern means, with modern technology, without an absolute segregation it would not be possible to save an election from the pressure of external powers. Today the superpowers (and the lesser ones alike) have too great an interest in having on their side, through condescendence or weakness, the highest moral authority in the world. And they would do all that they are so very good at doing. The pressures to overturn the substance of the law of the conclave could be driven by the will to obtain precisely this result."**[39]**

Malachi Martin is a questionable figure who has been accused of being an agent of the American Jewish Committee. Regardless though, he was deeply involved with Vatican II, serving as Cardinal Bea's secretary. Martin is another source who makes the claim that Siri was elected in 1963, but refused, and that there was communication between a cardinal and "an emissary of an internationally based organization" regarding Siri's candidacy.**[40]** Many have accused Martin of being an attention-seeker and promoting sensationalism, but it's noteworthy that despite this, Martin makes no mention of which international organization was responsible, even though referencing B'nai B'rith or another prominent organization would certainly attract more attention to himself. This seems to suggest that Martin is telling the truth, but was fearful of looking like an antisemite. Former FBI consultant, Paul L. Williams, also claimed that he had sources in the FBI that stated that Siri was elected in 1958, but the result was blocked by the French cardinals who supposedly feared persecution of Catholics in the Eastern Bloc.**[41]** This would be completely consistent with Scotersco's account of B'nai B'rith threatening further persecutions against the Church. Jews were heavily overrepresented in the elite of communist parties that had taken over countries such as Poland and Czechoslovakia after WWII, so it would not have been difficult for B'nai B'rith to make good on its promise.**[42]**

In 1960, John XXIII became the first Pope to meet with B'nai B'rith.**[43]** It's not clear what John XXIII's motives were for taking the name of an antipope that had been shunned for almost 600 years, but if there was nothing irregular about this, it would add yet one more coincidence to a remarkable series of coincidences involving John XXIII. His surprising rise from obscurity to power, the abnormalities in his election, his exceptionally pro-Jewish personal beliefs, his history with Israeli intelligence, and his shock announcement of an ecumenical council where he focused centrally on rewriting the Church's attitude towards the Jews, would constitute one of the most incredibly fortunate things to happen to the Jewish people in history, if they were not involved in any way. However, it seems quite clear that this was more skill than luck. Along with that, we will examine next how this influence did not stop with Vatican II.

Neo-Cons March on Rome

Israel's shocking and decisive victory in the 1967 "Six-day war" reverberated throughout the Jewish diaspora and upended traditional left-wing alliances. Jews had been steadfast supporters of the left-wing social revolutions of the 1960's, but soon found themselves alienated as the left turned against what they saw as the oppressive, colonial state of Israel, cruelly occupying its Arab neighbors. This alienation was furthered when the Soviet Union supported the Arabs against Israel in the 1973 "Yom-Kippur war," leading to a disillusionment with communism from prominent Jews, many of which had previously been devoted to it. In fact, many of Israel's Arab enemies were widely viewed as simply being "client-states" of the USSR.**[44]** Despite initially supporting Israel, the USSR recognized the close relationship between the Jewish state and the American government, and figured it could damage its superpower rival in this back-door fashion. While most American Jews remained left-leaning despite this, a minority split off and formed the "Neo-conservative" movement, a movement of almost entirely Jewish intellectuals who were largely indifferent to domestic policy, but were fiercely committed to having the United States confront the USSR and protect "democracies" overseas, particularly the state of Israel. The recent Atlantic article, the "The Golden Age of American Jews is Ending" summarizes what happened:

> "After 1967, the previous moment of profound political abandonment, the American Jewish community began to entertain thoughts of its own radical reinvention. A coterie of disillusioned intellectuals, clustered around a handful of small-circulation journals and think tanks, turned sharply rightward, creating the neoconservative movement. Among activists, the energy that had once been directed toward Freedom Rides was plowed into the cause of Soviet Jewry, which became a defining political obsession of many synagogues in the 1970s and '80s."**[45]**

Having largely achieved everything they desired from the 1960's revolutions, many influential Jews came to develop a fixation with fighting the USSR, for the sake of ensuring Israel's security, and also to protect Jews against alleged oppression in the Eastern Bloc. While Jews were a critical driver behind the Bolshevik revolution, and provided a significant base of communist support, Joseph Stalin and subsequent Soviet leaders came to fear that the Jews were acting as a "fifth column" after WWII, and a series of purges began.**[46]** Jewish outrage over Soviet actions against Israel and the Soviet Jewish population led the Neo-conservatives to become increasingly influential throughout the 1970's, and this influence culminated in the election of "cold warriors" Ronald Reagan in 1980, as well as Margaret Thatcher in 1979. Prominent Jewish Neo-conservative, Norman Podhoretz, describes Neo-conservative support for Reagan in a 1982 New York Times article:

> "The night Ronald Reagan was elected President of the United States, I watched the returns in the company of a group of intellectuals who were so jubilant at the news of the mounting landslide that a passing stranger might have taken them for professional Republican Party workers or perhaps for fervent ideological conservatives.
>
> In fact, however, most of them were registered Democrats...Why then, less than four years later, were so many of them cheering for Ronald Reagan?... The label that has come to be attached to the people I am talking about – and I myself am definitely one of them – is

> "neoconservative"... The second point on which there is little disagreement is that the influence of the neo-conservatives contributed to the election of Ronald Reagan."**[47]**

Pope John Paul II

As with all Neo-conservatives, Reagan and Thatcher were generally socially conservative, although far from traditional or retrograde, and they made little effort to roll back any of the social revolutions of the 1960's. They were far more devoted to confronting the Soviet Union, and they were also pro-Israel. In what would superficially appear to be yet another remarkable stroke of fortune for the Jewish People, the Catholic Church selected a very similar leader in the 1978 election, Pope John Paul II. His election came after his predecessor suddenly died, after just one month in power. Perhaps even more oddly convenient is the fact that John Paul II was from Poland, the first non-Italian Pope in 455 years. Much has been written about how John Paul II and his support for the Polish "Solidarity" movement helped usher in the end of communist rule in the heavily Catholic Poland, and the eventual collapse of the USSR. Given John Paul II's Polish heritage and stridently anti-communist views, it would be hard to imagine a candidate better suited to destabilizing the Warsaw Pact and the Soviet government. Jewish Neo-conservative, Charles Krauthammer, in an article for the Washington Post, describes the miraculous nature of John Paul II's election for Neo-conservatism:

> "I am not much of a believer, but I find it hard not to suspect some providential hand at play when the white smoke went up at the Vatican 27 years ago and the Polish cardinal was chosen to lead the Catholic Church. Precisely at the moment that the West most desperately needed it, we were sent a champion...
>
> And yet precisely at the time of this free-world retreat and disarray, a miracle happens. The Catholic Church, breaking nearly 500 years of tradition, puts itself in the hands of an obscure non-Italian — a Pole who, deeply understanding the East European predicament, rose to become, along with Roosevelt, Churchill and Reagan, one of the great liberators of the 20th century...
>
> It is no accident that Solidarity, the leading edge of the East European revolution, was born just a year after the pope's first visit. Deploying a brilliantly subtle diplomacy that never openly challenged the Soviet system but nurtured and justified every oppositional trend, often within the bosom of the local church, John Paul II became the pivotal figure of the people power revolutions of Eastern Europe."**[48]**

Add in the strangely sudden death of the first John Paul, and you have a very convenient set of circumstances for the state of Israel and the Jewish Neo-conservatives that came to dominate US foreign policy, one that is reminiscent of the very convenient events that occurred for the Jewish people in the 1960's when John XXIII was elected.

Pope Benedict XVI

Similar to Reagan, John Paul II's papacy was heavy on geopolitical accomplishments and light on accomplishments for his conservative supporters. Despite being in power for 27 years, no allowance was made for widespread usage of the Latin Mass, even though Pope Benedict XVI did this just two years into his papacy. The Latin Mass remained largely quarantined within a variety of small groups, such as the eventually excommunicated SSPX. To figure out why this may have been, it is useful to return to a quote from the ADL that I mentioned earlier, following Benedict XVI lifting restrictions on the Latin Mass: "The wider use of the Latin Mass will make it more difficult to implement the doctrines of Vatican II and Pope John Paul II, and could even set in motion retrograde forces within the church on the subject of the Jews, none of which are in the interest of either the church or the Jewish people."**[49]** John Paul II was also quite friendly towards the "Charismatic Movement,"**[50]**which has been widely blamed for bringing Protestant influences and general irreverence to the Mass. On the more positive side, John Paul II did uphold Church teaching on issues such as abortion, contraception, and the ordination of women. However, this is hardly all that commendable given that the liberal Pope Francis also opposes abortion and contraception, and has rejected the possibility of ordaining women.**[51]**

Along with helping to bring down a major enemy of Israel, John Paul II's accomplishments are far more substantiative when it comes to what Israel and the Jewish people got out of his papacy. As with John XXIII, the list is lengthy:

- First Pope to officially visit a synagogue.**[52]**
- First Pope to visit the "Wailing Wall" in Israel, where Jews go to bemoan the destruction of the Second Temple. He included a prayer that contained an apology for persecution of the Jews.**[53]**
- First Pope to visit Auschwitz, and did so in the first year of his papacy.**[54]**
- Formally recognized Israel diplomatically.**[55]** The United States had to pay other nations billions of dollars to entice them to do this. It does not appear that the Vatican received anything in return.
- Forced a group of Carmelite nuns to remove their convent from Auschwitz,**[56]** even after a Rabbi broke into the convent and screamed "Nazi antisemites" at them,**[57]** in what some described as an attempted physical assault.
- Canonized alleged Holocaust victim, Edith Stein, with only one reported miracle instead of the usual three. The one miracle was attested to by a Jewish doctor.
- There is disagreement over whether John Paul II opposed the historical Christian belief, clearly stated in the Bible (Hebrews 8:13), that Christianity has superseded and delegitimized Judaism as a religion. However, his comments were enough to enable the ADL to state that he had.**[58]**

In a glowing tribute following his death, the ADL stated: "In his tenure as Pope, John Paul II revolutionized Catholic-Jewish relations. It is safe to say that more change for the better took place in his 27 year Papacy than in the nearly 2000 years before."**[59]**

We again face the recurring question. Was this simply luck, or was it an example of direct interference from Israeli intelligence and Jewish organizations? Evidence favors the latter. As we discussed above, the presence of pedophiles in positions of power is a strong indicator that an outside interest has pushed them there so they can be blackmailed. The case of Theodore McCarrick seems to be a textbook example of this. In 2000, John Paul II appointed McCarrick as the Archbishop of Washington D.C. Given that Washington D.C. is the capital of the world's most powerful nation, this position is likely

one of the most powerful that a Catholic priest could have. The man in this position would be closely connected to our many nominally Catholic politicians, and McCarrick was indeed described as a Washington "power-broker" by the New York Times.**[60]** Along with that, it can be left up to the imagination what a particularly compromised politician could do with an equally compromised priest. In 2018, it was discovered that McCarrick had been a practicing pedophile and homosexual for nearly 50 years. The Associated Press summarizes the situation:

> "When the position of archbishop of Washington D.C., opened up, the then-archbishop of New York, Cardinal John O'Connor, warned the Vatican in an Oct. 28, 1999 letter that naming McCarrick there would be a mistake, the findings said.
>
> By that time, the allegations against McCarrick included: a 1994 letter by one priest to the Metuchen, N.J., bishop providing eyewitness testimony of McCarrick and other seminarians engaging in sexual acts during a fishing trip, and the priest's own claims that McCarrick tried to fondle him. It also included anonymous letters sent to various U.S. cardinals that "accused McCarrick of pedophilia with seminarians as well as claims that McCarrick slept with young men in his official residence as well as seminarians at his beach house. O'Connor cited that information and said the risk of scandal would be too great if McCarrick were moved to Washington.
>
> John Paul tasked the Vatican ambassador to the U.S. to investigate. His report confirmed McCarrick bedded seminarians but didn't find "certainty" that he had engaged in sexual misconduct. The findings didn't explain what McCarrick and the seminarians were doing in bed together. Instead, they faulted the bishops who were asked to provide information to the ambassador, saying "three of the four bishops provided inaccurate and incomplete information."
>
> The doubts, however, were enough to persuade John Paul to drop McCarrick as a candidate. That would have sealed his fate, but McCarrick made a last-ditch appeal that appears to have changed John Paul's mind. The U.S. prelate sent a handwritten note via John Paul's private secretary, then-Archbishop Stanislaw Dziwisz, on Aug. 6, 2000, swearing he "never had sexual relations with any person male or female, young or old, cleric or lay."
>
> It struck a chord with the Polish pope, who had first-hand experience of priests being unfairly discredited by false accusations under communist rule, and he named McCarrick to the post."**[61]**

The defense that McCarrick's denial reminded John Paul II of false accusations by communists, seems incredibly fatuous. These claims were not coming from a communist official, or a left-wing journalist, they were coming from a cardinal that John Paul II personally appointed. On top of this, the report he had himself commissioned confirmed that McCarrick bedded seminarians, but provides the absurd excuse that it was unclear what McCarrick was doing in bed with these seminarians. McCarrick simply denying this was enough for John Paul II to give him one of the most powerful positions in the Church. The weakness of this defense has led some to blame Parkinson's disease, which John Paul II

was diagnosed with two years later. However, given that John Paul II gave well over two hundred public speeches in 2000 and 2001,**[62]** it seems like it would have been quite obvious if he was suffering from significant cognitive decline, and yet there do not appear to be any reports of this. In fact, in 2001, a prominent neurologist with ABC News reported that while John Paul II had begun to show physical signs of the disease, there were no signs that his mind had been affected, and the report goes on to state how "Observers at this week's Vatican conference also say the pope's thinking seems to be as clear as ever. They report that he is still challenging his cardinals with new ideas and asking them to confront complex church matters."**[63]**

The case of McCarrick was also not a one-off. John Paul II was quite close with and enthusiastically promoted Marcial Maciel, who was also a practicing homosexual and pedophile. In 1998, John Paul II's Secretary of State, Cardinal Sodano, pressured Cardinal Ratzinger into shelving an investigation into Maciel, after nine men publicly accused him of sexual abuse, including former priests.**[64]** Ratzinger did not reopen the case until John Paul II was on the verge of death, and Ratzinger removed Sodano from his office after becoming Pope himself. Sodano also blocked a 1995 investigation into Cardinal Groer, who was also later proven to be a homosexual pedophile.**[65]** Was Sodano acting on the orders of John Paul II? It's hard to say, but it's indisputable that John Paul II was aware of the credible accusations against Groer, Maciel, and McCarrick, and ignored them (although Groer was investigated three years later after public appeals from Church leaders in Austria).**[66]** The clearly sexual nature of the aforementioned Orlandi disappearance is yet another example of rampant sexual misconduct at high levels during John Paul II's papacy. Along with that, a Polish documentary recently reported that John Paul II, while bishop of Krakow, had known that three priests were sexual abusers, and helped to cover for them.**[67]** The Irish Times describes some of the uncovered documents:

> "In a 1971 letter to a priest convicted of oral rape of girls, Wojtyla describes the abuse as a 'crime' yet reinstates him to parish work – where he abuses again. In another case Wojtyla wrote a personal letter of recommendation for an abusing priest – a personal friend – for a new post in Austria, making no mention of his criminal record."**[68]**

Pope John Paul I

This documentary has provoked fierce debate, and we should be wary of trusting media investigations, but "where there's smoke, there's fire." The documentary fits into a long pattern of abusers facing no consequences under John Paul II. To have a Pope willing to look the other way with sexual abusers, is an invaluable asset for outside groups who have ensnared those abusers with blackmail. It is noteworthy that the first John Paul demoted Cardinal Baggio, who was instrumental in the rise of McCarrick.**[69]** John Paul I ostensibly died of a heart attack, but no autopsy was ever undertaken and the Vatican gave conflicting accounts as to how his body was discovered.**[70]** The Catholic Herald reports how "the fact the then Pontiff was found smiling, sitting up in bed and holding reading material has fueled conspiracy theories, given how unlikely it would be that someone who had suffered a fatal heart attack would look like that."**[71]**

John Paul II's election provided the United States government and the state of Israel with something worth far more than the billions of dollars spent on tanks and bombs every year. By fueling tensions

between Polish Catholics and the Soviet government, John Paul II helped bring down the USSR without a single shot fired. The sudden death of John Paul I and the high-level pedophiles that inundated the John Paul II papacy suggest that, like with Vatican II, someone was driving these events more directly than was apparent. The one group that benefited immensely from both Vatican II and John Paul II's papacy is, of course, the Jewish people. While playing soccer as a child in Poland, John Paul II was "always ready to play on the Jewish team."**[72]** This casual comment may have contained a remarkable prescience.

The Spark of Counter-Revolution

"How much filth there is in the church, especially among those who, in the priesthood, are supposed to belong totally to him (Christ)."**[73]**

Having been stymied in his attempts to investigate Groer and Maciel, the newly elected Pope Benedict XVI was likely aware of a significant problem with homosexuals and pedophiles at high levels of the Church, when he referred to this filth in the priesthood, but he was likely unaware of exactly the extent of the hornets' nest he was about to step on. Frequently portrayed as an uncharismatic, dour rigorist in the media, Benedict XVI did not even want to be Pope, and he prayed to God "Please don't do this to me," upon realizing he was about to be elected. Despite his advanced age and reticence regarding his new position, Benedict XVI soon launched an array of direct challenges against what had become a Jewish stranglehold on the Church, whether he was aware of this situation or not. Following his resignation, the ADL issued the following resentful admonishment:

> "There were bumps in the road during this papacy – the rewriting of the old Good Friday prayer for Jews making it more problematic for Jews, starting negotiations with the anti-Semitic group the Society of St. Pius X, and moving World War II Pope Pius XII one step closer to sainthood while the Secret Vatican Archives are still under wraps."**[74]**

We have already discussed how Benedict XVI lifting restrictions on the Latin Mass provoked a furious response from the ADL, and it's ironic that they portray Benedict XVI as "rewriting" the Good Friday prayer, despite the fact that it was rewritten by Vatican II in the first place. Along with the handwringing about "retrograde" forces in the Church that we mentioned above, the ADL made little effort to conceal that they viewed this as a direct threat to their influence on the Church:

> "The main reason to be disturbed by the return of this Vatican-sanctioned prayer is that it threatens to undermine the conceptual underpinnings of so much that has happened over 40 years – Pope John Paul II's eloquently expressed statement that Judaism is "the elder brother" of Christianity; that it has a legitimacy and validity of its own; that it has an unbroken covenant with God. It is this conceptual breakthrough – one that has provided the framework for all the specific, positive steps to emerge – that is now being challenged." **[75]**

In 2009, Benedict XVI also lifted the excommunications of four Bishops from the SSPX group, which is widely seen as antisemitic, and one of these bishops had denied the Holocaust. The decision provoked rage among Jewish leaders, and the Chief Rabbinate of Israel broke off official ties with the Vatican in protest over the Pope's decision.**[76]** Benedict XVI's decision here may have been a Mea Culpa over his own role in bringing about the excommunication of SSPX. It is well known that intelligence agencies will identify threatening extremists, and attempt to instigate them into illegal action so that they can be arrested. While Archbishop Lefebvre's act of disobedience was clearly wrong according to Church Canon Law, pressure from the Vatican may have intentionally provoked him into this unwise move, which conveniently resulted in the removal of "antisemites" from the Church.

Later that year, Benedict XVI gave a speech on the Holocaust in Israel that was widely criticized by Jewish organizations for seeming obligatory and banal, insufficiently condemnatory towards Germany and the Nazi's, and insufficiently apologetic given Benedict XVI's participation in the Hitler youth.**[77]** Likewise, the prayer Benedict XVI placed in the "Wailing Wall" was a relatively generic call for peace, as opposed to the apology to the Jews that John Paul II placed.**[78]** Benedict XVI also refused to visit the major Yad Vashem Holocaust museum due to its disrespectful portrayal of Pope Pius XII.**[79]** Pius XII is frequently portrayed as a villain by Jewish organizations, due to what they say was his insufficient action during the alleged Holocaust. When Benedict XVI declared Pius XII venerable, moving him closer to sainthood, this also spurred a flurry of anger from prominent Jews.

To add to his list of offenses, Benedict XVI also called for an end to Israel's 2009 invasion of Gaza, just days after it began. A high-ranking Vatican official referred to Gaza as a "concentration camp," leading to another condemnation from Israel.**[80]**

While these moves angered Jewish organizations and the State of Israel, Benedict XVI's most threatening action came in the form of his combat against sexual abuse, an action that could have potentially removed Israel's blackmailed and controlled priests from power, ending Jewish subjection of the Church. Benedict XVI quickly removed Marcial Maciel from ministry, and he removed Cardinal Sodano as Secretary of State. McCarrick was also removed as Archbishop of Washington D.C. and "put out to pasture" by Benedict XVI, before finding himself "back in the mix and busier than ever" following the election of Pope Francis.**[81]** The Sydney Morning Herald describes Benedict XVI's aggressive attempts to remove sexual abusers:

> "Under Ratzinger's watch as cardinal and pope, the Vatican authorized fast-track administrative procedures to defrock egregious abusers. Changes to church law allowed the statute of limitations on sex abuse to be waived on a case-by-case basis; raised the age of consent to 18; and expanded the norms protecting minors to also cover "vulnerable adults." The changes had an immediate impact: Between 2004 and 2014 — Benedict's eight-year papacy plus a year on either end — the Vatican received about 3400 cases, defrocked 848 priests and sanctioned another 2572 to lesser penalties, according to the only Vatican statistics ever publicly released. Nearly half of the defrockings occurred during the final two years of Benedict's papacy."**[82]**

Eventually, Benedict XVI tread too far. Recall what we discussed in the previous section regarding the Orlandi disappearance:

> "In 2012, Pope Benedict XVI ordered an investigation into a leak of sensitive documents, and reportedly discovered a network of homosexuals in the Vatican, that were setting up sex parties and being blackmailed from the outside. This network included high prelates. The Atlantic summarizes the report:
>
> "The Vatican has a Velvet Mafia — and the Velvet Mafia is being blackmailed. The dossier alleges that a gay lobby exists within the Church, and has some sort of control on the careers of those in the Vatican. The dossier also alleges that this group isn't as covert as it thinks — and got blackmailed by people on the outside. "
>
> The Vatican did not deny the report, and there was later another leak of private comments from Pope Francis, confirming the report to be true. The Atlantic article also relays how "in 2010, Ghinedu Ehiem, a Nigerian clergyman who was part of one of the Vatican's prestigious choirs, was dismissed after police wiretaps found him negotiating for male prostitutes.""

Shortly after Benedict XVI stumbled upon this unfathomably deep well of corruption, he began to receive anonymous death threats, and Cardinal Romeo predicted that he would be dead within 12 months.**[83]** It's also worth mentioning that the threats of death are just the ones that were made public, the private threats against the Church may have been substantially worse. After all, it was alleged that B'nai B'rith promised mass persecutions against the Church in the Eastern Bloc during the 1963 Conclave, and when Elon Musk loosened Twitter's censorship policy, the ADL led an advertiser boycott that reduced Twitter's revenue by 60%, leading the richest man in the world to be forced into a humiliating trip to Auschwitz. Jewish organizations and Israeli intelligence likely pledged a full-on blitzkrieg against the Church in the event that Benedict continued to pursue these investigations. Benedict XVI was 84 at the time, and likely did not believe himself capable of successfully combating this enormous assault, potentially including the destruction of John Paul II's reputation, and he may not have even known who was at the source of it. Whatever his reasoning was, Benedict XVI put the issue in the hands of God and resigned, and the newly elected Pope Francis does not appear to have made any further attempts to investigate this homosexual blackmail ring, despite being well aware of its existence.

When we ask ourselves what is behind the deep corruption, numerous odd events, and watering down of the faith that has occurred in the post-war era, a quote from the Independent in an article discussing Vatican "moles" is telling: "The Pope's overtures to the extremist and anti-Semitic Society of Saint Pius X's, with which he shares a love of traditional Catholic Mass, is thought to have angered many church figures."**[84]** Why exactly are high-level figures in the Catholic Church so deeply concerned with antisemitism? The answer to this is apparently that they have to be, lest Jewish organizations reveal their secrets and land them in prison for being a pedophile or disgraced for being a homosexual. This method of infiltration has proved incredibly effective for Israel when using agents like Epstein in the United States government, or Eli Cohen in the Syrian government. Unsurprisingly, they did not take their eyes off the Catholic Church, an enemy that has hounded them since the

crucifixion of the Lord Jesus Christ. While I could relay again the immense interest that the Jewish people have in the Catholic Church and how immensely they've benefited from the changes that have taken place since Vatican II, I think it is better to let them say it in their own words, in the Los Angeles Times:

"As millions of Roman Catholics rejoice in the news that two popes are being fast-tracked to sainthood, many Jews are smiling with them. Pope Francis has approved John XXIII and John Paul II for the church's supreme honor in a process that quick-stepped protocol. Jews, on the other hand, will remember both of these men for taking steps that were a millennium in the making.

Over the centuries, Catholic Church-inspired anti-Semitism spawned the demonizing and murder of countless Jews. Across Europe and wherever the church's teachings reached, the faithful were taught that Jews had no place among decent human beings, that the Jewish people's covenant with the Almighty was rendered null and void by Christianity, and that Jews were cursed to eternal tribulation for having crucified Jesus. Because Europeans had been taught these tropes for generations, Adolph Hitler (no religious devotee himself) and the Nazis could be confident of the support they would receive across the continent when they unleashed their Final Solution of the "Jewish question" — the genocide of a people...

During John Paul II's final illness, the leaders of the Simon Wiesenthal Center requested an audience with him. The Vatican responded that they had already met with the pope on an earlier occasion. "Yes," Rabbi Marvin Hier responded, "but this time we only want to say thank you."**[85]**

Many thank you's indeed should come from these Jewish organizations. A thank you to their intelligence apparatus, which ensnared corrupt and depraved Church officials into its web. Another thank you to that apparatus, which appears to have used those officials to install John XXIII, to call and then manipulate Vatican II, to dispose of John Paul I and install John Paul II, and finally to force the resignation of Benedict. It would be unwise of them to issue too many thank you's, however. When the Jewish authorities in the Sanhedrin condemned Christ to death, they too basked in power and confidence. Yet when they died, it was amidst the rubble of their Temple and the shattered pieces of their covenant. No matter how much the gates of hell are buttressed, they will always break before Jesus Christ and His Church.

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The Pope: Could He Be Cardinal Siri?

By Louis Hubert Remy
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In one of his writings, Prince Scotersco, German cousin of Prince Borghese, President of the Conclave which elected Montini to the Supreme Pontificate, gives the following information concerning the Conclave of 21 June 1963: "During the Conclave, a Cardinal left the Sistine Chapel, met with the representatives of B'Nai B'Rith, announced to them the election of Cardinal Siri. They replied by saying that the persecutions against the Church would continue at once. Returing to the Conclave, he made Montini to be elected."

When paying a visit to Monsieur de la Franquerie, in November 1984, with my friend Francis Dallais, we spoke again of this grave problem. Monsieur de la Franquerie, in 1963, was in permanent contact with numerous Roman prelates, and he confirmed to us that he had heard of this confidentially by persons who could be trusted to be well aware of these facts.

We decided, in order to relieve our conscience, to see Cardinal Siri in Genoa. As Monsieur de la Franquerie has had the opportunity of seeing him in the past and having had pleasant conversations with him, he wrote to him in order to ask for an audience; which the Cardinal granted to us on Friday following Ascension 1985.

In this way on 17 May 1985 we met together with my home in Lyon, Monsieur de la Franquerie and Francis Dallais. The evening was marvellous. I admit that I am sensitive to the charm of the very old France of our dear Marquis and we have passed, until a very advanced hour of the night, unforgetable moments by listening to his souvenirs of a fecund and well-filled life. In his souvenirs of Monseigneur Jouin, the Marechal Petain or of Pius XII, Monsieur de la Franquerie is unquenchable and passionate.

The following day we left early to Genoa where the Cardinal was expecting us towards 10 hours and granted us an audience of two hours. We were received with much attention in the wonderful episcopal palace of Genoa. The Cardinal speaks French very well, was cordial, attentive and of a courtesy proper to people who are great by their function, but still greater by their heart. A dialogue took place between these two respectable persons in a diplomatic language which I did not know and which is of a charm and delicacy resulting from the education of hundreds of years, and unfortunately no longer existing today.

They spoke of several problems of today and the past which need not be recalled here. Of concern to us, as arranged the evening before, was to speak first of all about Cardinal Tisserand's leaving the Conclave. When we recalled this fact, the reaction of Cardinal Siri was clear, precise, firm and unquestionable: "No, no one has left the Conclave". He can only give witness of what he has seen and not of what might have happened while he was asleep or behind his back. But what retained our attention was this firmness, this categorical NO of the Cardinal.

Some moments later, when we asked him whether he had been elected pope, his reaction was completely different. He started by remaining silent for a long time, then raised his eyes to heaven with a rictus of suffering and pain, joined his hands and said, weighing each word with gravity: "I am bound by the secret". Then, after a long silence, heavy for us all, he said again: "I am bound by the secret. This secret is horrible. I would have books to write about the different conclaves. Very serious things have taken place. But I can say nothing".

Let's think about it. If he had not been elected pope, he would have said so with as much promptness and firmness as he had replied to the preceding question. As he had been elected, he could not say so, as he was bound by the secret, and as he could not lie, he took refuge behind this secret.

In fact, it appears that someone among my trustworthy friends who knows him very well has assured me that the Cardinal had told them that he had been elected pope twice: instead of Paul VI and instead of Wojtyla. The first time he had refused, the second time he had been obliged to refuse under the pressure of schism!

We were three witnesses who have left very petrurbed and practically convinced of his election.

And now there are serious questions being raised. Has he resigned? Has he been forced to resign? What about these elections? What heavy secrets are weighing upon him?

During the last Synod, he remained some hours and then left. Inspite of his advanced age and the fact that he exceeded 75 years, he has not given his resignation and he has not been asked to do so.

What now? Last Cardinal nominated by Pius XII, we leave to the historians and theologians the care to study this problem thoroughtly and to reply to it. We simply leave this grave witness. †

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