

***Vade Mecum* on the Errors of Nazism**

&

Other Similar Forms of National Socialism

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INTRODUCTION

“Men and civilizations are saved and lost by the ideas they profess, and it is always in the field of the struggle of ideas that the destinies of peoples are resolved.”

– “[The Ideological Fruits of Peace](#),” Prof. Plinio Corrêa de Oliveira

Why this work

For some time we have been seeing certain traditionalist groups promoting Nazism and Hitler as well as other similar social-political doctrines and leaders. This tendency has increased in recent months, due to Israel’s ongoing offensive in Palestine with its unjustifiable large-scale attacks against civilians in the Gaza Strip. Although many persons are becoming rightly outraged over Israel’s war crimes, this also has emboldened some Nazi groups to become increasingly outspoken, especially among the youth in Catholic conservative and traditionalist circles on social media.

To combat this tendency, we set out to write this *vade mecum* refuting Nazism and similar types of Socialism. We hope it will equip readers with the arsenal of arguments necessary to defend Catholic doctrine and not fall into this recycled old trap.

The format

Since the goal of this *vade mecum* is to give the reader easy access to a Catholic response to Nazism, we adopted the Question-Answer, Claim-Refutation format.

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Other sources used but not included in this list will be referred and linked to throughout the work.

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PART I

ANALYSIS OF NAZISM'S HISTORY & DOCTRINE

Chapter 1

Nazism: General History & Doctrinal Foundations

Question 1: What is the meaning of the name 'Nazism'?

Answer: [Nazism](#) – short for *Nationalsozialismus*, German for National Socialism – is a political, social and philosophical doctrine that generated a movement. Nazism took over power in Germany from 1933 to 1945 and became the primary instigator of World War II.

Question 2: From where did the movement Nazism come?

Answer: It came from the [Nazi Party](#), which was a workers' party in Germany with an egalitarian and socialist agenda. Nazism rose to power in the 1930s led by Adolf Hitler, a charismatic leader, and Joseph Goebbels, an expert in propaganda.



Adolph Hitler, left, and Joseph Goebbels, middle, both seated at a party meeting, at right

Question 3: Is Nazism the same as Fascism?

Answer: Nazism and Fascism are similar socialist movements and have similar doctrines. They differ however, in their goals. Nazism conceived a world dominated by Germans; it would be the *Drittes Reich*, the Third Reich or Third Kingdom. Fascism conceived a world dominated by

Italians; its goal was the restoration of the old Roman Empire. You can see the movements' nationalist tone from its origins.

Question 4: Are there other forms of Nazism?

Answer: The first part of the 20th century saw the rise of several related nationalist movements. Different countries of Europe developed their own “brand” of nationalism: Adolf **Hitler** in **Germany**, Benito **Mussolini** in **Italy**, Francisco **Franco** in **Spain**, Philippe **Pétain** and Charles **Maurras** in **France**, Oliveira **Salazar** in Portugal, Vidkun **Quisling** in Norway, Miklos **Horthy** in Hungary, Ion **Antonescu** in Romania and Bogdan **Filov** in Bulgaria. Despite the appearance of differing doctrines and practical applications, their nationalist-socialist substance is essentially the same.

Question 5: Is Maurrasianism similar to Nazism?



Charles Maurras

Answer: Like its false-right cousins Nazism and Fascism, the French school of thought of Maurrasianism shares similar positions, such as a strong nationalism, racism and a remarkable anti-Semitism. This particular movement was named after Charles Maurras, the leader of the *Action Française* magazine and newspaper. Maurras and the writers of the newspaper were condemned in private by the Vatican under St. Pius X for some of their anti-Catholic works and views, but that condemnation was disregarded by *Action Française*'s members. Pope Pius XI finally publicly condemned *Action Française* on December 29, 1926.

Several of Maurras' writings were placed on the *Index Librorum Prohibitorum* (Index of Forbidden Books) in 1927, with *Action Française* being the first newspaper ever placed on the Catholic Church's list of banned books. Later the condemnation of *Action Française* was lifted by Pope Pius XII after its members signed an official document abjuring their previous errors and submitting themselves to the Catholic doctrine.

During the War, Maurras was also a leading figure in the Vichy government with Petain. After the war, both were condemned to life in prison for collaborating with Nazism.

Today, followers of Maurras hide the fact that he had been condemned in private by St. Pius X before having been publicly condemned by Pius XI. To demonstrate their bias, we transcribe here the details of the first condemnation, as recorded by French historian Emile Poulat:

“On January 15 (1914) the *Index* consultants retained [registered] five works by Maurras (*Le Chemin de Paradis*, *Anthinéa*, *Les Amants de Venise*, *Trois Idées Politiques* and *L'Avenir de*

l'Intelligence) and diverged [in opinion] over two (*La Politique Religieuse* and *Si le Coup de Force Est Possible*).

“On the 26th the Cardinals of the *Index* added the magazine *L'Action Française* (but not the newspaper). On the 29th Pius X ratified the decree but withheld its publication (*Documentation Catholique*, XVII, January 15, 1929, col. 129-139). “*Damnabilis, non damnandus*,” (“Condemnable, but still not publicly condemned”), he said. Decreeing the condemnation on December 29, 1926, Pius XI would include the newspaper.” (Emile Poulat, *Intégrisme et Catholicisme Intégral*, Paris: Ed. Casterman, 1969, p. 402)

Question 6: What are the direct roots of Nazism?

Answer: The direct roots of Nazism in Germany were 19th century Prussian militarism and the nationalist movements, particularly [*Völkisch*](#) (“folk’s” or “people’s”) nationalism. Notable philosophers who are considered inspirers of Nazism include nationalist philosopher [*Johann Gottlieb Fichte*](#) and *Völkisch* philosopher Wilhelm Heinrich Riehl.

Question 7: What is the substance of all of these Nazi-like movements?

Answer: These Nazi and Nazi-like movements are based on an evolutionary, Hegelian and anti-Catholic doctrine that preaches a neo-pagan supremacy of the State over the entire society, and especially over the Church. They are characterized by imposing their socialist principles by force, that is, by dictatorships.

Question 8: Was Nazism against Communism?

Answer: Even though Nazism appeared to be against Communism, the two systems are two sides of the same coin, since Nazism applies the same socialist principles as Communism. This is one of the reasons why we call Nazism a false-right movement.

Question 9: What is the difference between Communism and Socialism?

Answer: Communism and Socialism have the same doctrine and the same goal to build an egalitarian society, however they differ regarding method. *Communism* seeks to apply its principles **immediately** and **by force**. Russian Stalinism in the Soviet Union as well as China, North Korea and Cuba are classic examples of communist governments, whereas *Socialism* seeks to apply the same principles **gradually** and **through laws**. Today, all the Western countries are socialist in different degrees, depending on the amount of egalitarian laws they have enacted.

Question 10: Are Nazism and Neo-Nazism true movements of the right?

Answer: No, Nazism was a false-right movement and a false-right solution to the growing threat of Communism. The same can be said of Neo-Nazism, a movement that has been reborn to attack Liberal Capitalism, which is denounced for the control that the Jews exercise in financial matters.

Question 11: What are the general lines of Nazism’s political and social ideology?

Answer: Nazism's [ideology](#) was shaped by Hitler's beliefs in German racial superiority and the dangers of Communism. It rejected Liberalism, free initiative, private property and the republican system of representation, stressing instead the subordination of the individual and the entire society to the State. It emphasized the right of the strong to rule the weak. In international politics, Nazism preached the right of Germany to annex disputed territories in Europe and to expand into non-German areas, a theory called *lebensraum* or "living space." Incidentally, this same expansionist concept of *lebensraum* was unoriginally rehashed by Mussolini, which he called *spazio vitale*, Italian for "vital space."

Question 12: What is the historical background for the pretension of Nazism to be superior to the Church?

Answer: Like other forms of nationalism, Nazism believes in the supremacy of the State over the Church, an idea that has been condemned over and over by the Church. During History many Emperors and Kings have pretended that the temporal authority was superior to that of the Catholic Church. Those secular heads of States fought to have the last word in choosing Bishops, convening councils, governing Church properties etc. Those who pretended that the supreme authority belonged to the Emperor were designated Caesaropapists. All the schismatic or heretic sects that call themselves "orthodox" are Caesaropapists; that is, their highest religious hierarchs obey their nations' heads of State. At the end of the Middle Ages, the fight between the two currents – defending the supremacy of the Pope vs. the supremacy of the Emperor – was represented by the fight between the Guelphs and the Ghibellines, whose names came from two families in Italy that held those opposing views.

This centuries-old dispute was resolved by Popes Gregory VII in his *Dictatus Papae* and Boniface VIII in his bull *Unam Sanctam*. These two Pontiffs established the final doctrine of the Church on the topic: The Pope is superior to the Emperor, or the supreme temporal authority, and can depose him if he is not faithful to the Catholic Church.

Nonetheless, many national powers continued pretending to have supremacy over the Church. Anglicanism in England and Gallicanism in France were reappearances of that old pretension.



Henry VIII pretended to have power over the Pope

The French Revolution with its separation of the State from the Church gave new momentum to those errors and a new surge to this pretension of nationalism.

Nazi nationalism sprung from this historic background.

Question 13: What are the consequences of Nazism pretending that Germans are superior to other peoples?

Answer: There are many harmful consequences:

First, the peoples who were not German living inside German-conquered territories suffered persecution. This was particularly odious regarding Jews, Slavs, Gypsies and Blacks who were considered “undesirable” and sent to do slave work in concentration camps, which often caused their deaths.

Second, regarding the Germans themselves, there was a program to kill children born with defects or the elderly who could no longer be productive to the State. Such crimes were publicly denounced by Bishop Clemens August Graf von Gallen in articles that can be read [here](#) and [here](#).

Third, the myth of Germans being a super-race led the Nazis [to make monstrous experiments](#) with humans trying to produce the perfect man.

Question 14: How did Nazism gain prestige?

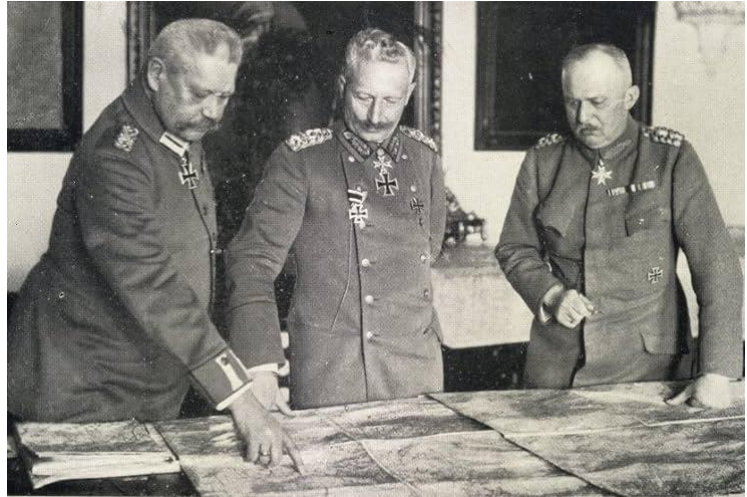
Answer: Nazism gained prestige by nourishing itself with the growing fervor of Catholics at the beginning of the 20th century, particularly after the apparition of Our Lady in Fatima, Portugal in 1917 when she prophesized the spread of “the errors of Russia,” which was generally interpreted as the errors of Communism. Like a parasite, Nazism’s vitality grew as it co-opted Catholic symbols, youth movements and ambiances, as well as its pretended opposition to Communism.

Question 15: What historical events preceded and facilitated Nazism’s rise to power?

Answer: It can be affirmed that nationalism was the catalyst that sparked World War I: The Serbian nationalist Gavrillo Princip [assassinated](#) Austrian Archduke Franz Ferdinand, heir to the Austro-Hungarian Empire, and his wife Archduchess Sophia. This assassination, coordinated by the Black Hand Nationalists, was a Serbian protest against Austrian rule and a demand for independence. Various international alliances caused other countries to enter the fray, provoking World War I, which lasted from 1914 to 1918. This “Great War” was fought between two sides: the *Entente* (the [Allies](#) or Allied Powers), which consisted of France, the UK, the US, Russia, Italy and Japan *versus* the Central Powers, which consisted of Germany, Austria-Hungary, the Ottoman Empire and Bulgaria.

As eminent Brazilian historian Prof. Plinio Corrêa de Oliveira noted, the [profound cause](#) of World War I was the rivalry between France and Germany, which was also the cause for World War II. However, he points out, it is important to remember that although these rivalries and historical facts (the killing of Franz Ferdinand) were real, they were nonetheless tools manipulated and used by the Secret Forces, whose goal was to cause [World War I](#) in order to end the Empires and Monarchies, as well as to wipe out the Catholic ultramontane youth of Europe – whose numbers were growing thanks to the eminent work by Pope Pius IX and the Ultramontane movement – the bravest and best of whom enlisted and fought in the front lines of World War I.

Germany's [*Oberste Heeresleitung*](#) (OHL), the highest military command in the [German Empire](#) or Second Reich (1871-1918), was mobilized at the outbreak of World War I. During the latter part of World War I, the OHL took dictatorial control of the German Empire, establishing a *de facto* military dictatorship (called the Third OHL or *Dritte OHL*, 1916-1919) in an all-out effort to win the war. Its leader and figurehead during this period was Field Marshall Paul von Hindenburg, while his chief policy maker General [Erich Ludendorff](#) exercised actual general control.



Hindenburg, Kaiser Wilhelm II & Ludendorff

It can be affirmed that this military dictatorship, along with the growing nationalist sentiment, prepared the ground for popular German acceptance of Nazism later on.

At the end of World War I, Germany was exhausted, and awareness of its imminent defeat sparked the [German Revolution of 1918-1919](#) (also known as the November Revolution), which was a socialist uprising against the German Empire. This caused Germany's Emperor Wilhelm II to abdicate the throne. The November Revolution and Wilhelm II's abdication led to the creation of the [Weimar](#) Republic on November 19, 1918.



Adolph Hitler was made Chancellor of Germany

After Germany lost World War I, in the 1919 [Treaty of Versailles](#), the victorious powers (the United States, Great Britain, France and other allied nations) imposed punitive territorial, military and economic provisions on defeated Germany, which included stripping it of some its Western and Eastern territories as punishment. Besides having to face its humiliating defeat to its long-time rival France, Germany suffered a great political and financial instability during the Weimar Republic (1918-1933), exemplified by hyper-inflation, political extremism and two attempted coups by contending para-militaries.

Added to this turmoil was the international Stock Market Crash of 1929, which further weakened an already badly-bruised Germany. In this precarious situation, on January 30, 1933, Hindenburg appointed Adolf Hitler as Chancellor to head a coalition government. Hitler's Nazi Party held two out of 10 cabinet seats. Four weeks after Hitler was chosen Chancellor, the Reichstag building, the home of the German Parliament, suffered an arson attack on February 27, 1933, followed by another fire. Hitler

blamed the Communist Party of Germany (KPD) for the Reichstag fire and arson attack.

Using this threat of Communism as a pretext, Hindenburg responded by issuing the February 28, 1933 [Reichstag Fire Decree](#) and the [Enabling Act of \[March\] 1933](#). These two decrees, issued in a perceived state of emergency, effectively suspended civil liberties and granted Hitler supreme power to act without the Parliament. These emergency powers allowed Hitler and the Nazi Party to establish a one-party dictatorship: Anyone who opposed him was imprisoned and publications that attacked him or the Nazi Party were suppressed.

It should be noted that the Secret Forces most certainly were acting behind the scenes during this crisis, tweaking socio-political conditions until they were ripe and ready for the appearance and acceptance of Nazism. Nazism entered this chaotic terrain promising to be the savior of a struggling Germany, blaming the Jews and the communists for the nation's troubles, and promising to destroy and defeat both, as well as to vindicate Germany against France.

Question 16: What religious events facilitated Nazism's rise to power?

Answer: We believe that an important religious event is at the root of World War II and indirectly opened the way to Nazism.

Our Lady appeared in Fatima, Portugal six times from May through October of 1917 during the height of World War I. In her July 13 apparition, she told the Fatima shepherd children – Lucia, Jacinta, & Francisco – that she would come later to ask for the Pope's consecration of Russia to her Immaculate Heart. She warned that if her requests for conversion, prayer and penance were not heeded, a worse war would break out during the pontificate of Pius XI and that Russia would spread her errors throughout the world. [She told](#) the children:

"The war [World War I] is going to end; but if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes, by means of war, famine and persecutions of the Church and of the Holy Father.



The Fatima children: Lucia, Francisco & Jacinta

"To prevent this, I shall come to ask for the consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace, if not she will spread her errors throughout the world, causing wars and persecutions of the Church."

To prove the truth of her messages, she worked the Miracle of the Sun on October 13, 1917, which was witnessed by about 70,000 people.

During almost the same period of the Fatima apparitions – May to October 1917 – the communists were taking over Russia and its Monarchy – March to November 1917. A mere 25 days after Our Lady worked the Miracle of the Sun on October 13, 1917, the communist October Revolution broke out in Russia on November 7, 1917¹. With the October Revolution of 1917, the Bolshevik Party seized power and inaugurated the new regime that later would become the Soviet Union. Our Lady had prophesized that if her requests were not heeded “**Russia will spread her errors throughout the world.**” These **errors** she spoke about were none other than **Communism**.

Our Lady appeared 12 years later to Sister Lucy on June 13, 1929, [in Tuy](#), making her [official request](#) for Pope Pius XI to consecrate Russia to her Immaculate Heart, in her attempt to avert World War II. Her words as reported by Sister Lucy were: “The moment has come in which God asks the Holy Father to make, in union with all the Bishops of the world, the consecration of Russia to My Immaculate Heart, promising to save it by this means. So numerous are the souls which the justice of God condemns for sins committed against Me, that I come to ask for reparation. Sacrifice yourself for this intention and pray.”

This official request of Our Lady in 1929 occurred 10 years before the outbreak of World War II, which took place September 1, 1939. Pope Pius XI did not make the consecration of Russia as Our Lady had asked. The consequence came as foretold: a worse war broke out with World War II.

World War II, Communism, Nazism and other similar movements based on analogous socialist principles would have been defeated and the lives of the 80 million persons who died in WWII would have been spared, if the Pope would have listened to the request of Our Lady and consecrated Russia to her Immaculate Heart. Since he did not, Nazism and Communism took over Germany and Russia and their same socialist-communist principles spread throughout the world, fulfilling the prophecy of Our Lady.

* * *

¹ The reason why the October Revolution appears to have occurred in November is because there is a discrepancy between the Julian and the Gregorian calendar. The Gregorian calendar was established in October 1582, by Pope Gregory XIII. This is the calendar that all of Catholic Europe and the West adopted; most of the world currently uses the Gregorian Calendar. Schismatic Russia was still using the Julian calendar at the time of the October Revolution, so the date of that event was October 24-25 in the Julian Calendar. Russia adopted the Gregorian calendar in 1918. It is customary to refer to the Julian Calendar dating system as “Old Style” (or O.S.), and the Gregorian Calendar as “New Style” (N.S.). Thus, the October Revolution occurred in November (N.S.).

Chapter 2

Occult & Gnostic Aspects of Nazism

Question 17: Is Nazism only a political, social and economic movement?

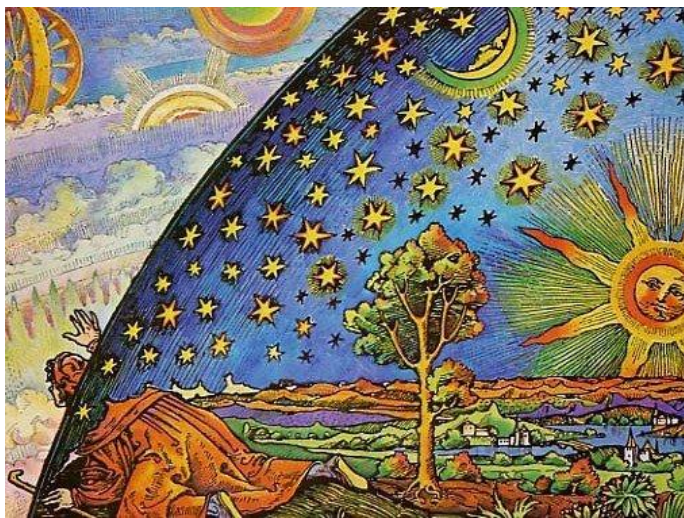
Answer: No, Nazism's foundations have a philosophical and religious nature: namely, Gnosis and Manichaeism.

Question 18: What is Gnosis?

Answer: Gnosis is a Greek term that means Knowledge. It pretends to teach its initiates its secret doctrine about the supposed real knowledge of Creation.

According to the false doctrine of Gnosis, the material universe is bad, including the human body. Only the spirit and the spiritual reality are good. The creation of the material universe was, therefore, a disaster.

The branch of **Monistic Gnosis** does not enter into explanations as to why this disaster occurred. It takes the existence of matter as a consummated fact and tries to restore the initial equilibrium that supposedly existed originally before that catastrophe. Before the creation of the material world, all the elements were equal. In the material world, however, they are unequal and thus naturally establish themselves in a hierarchical order. Those differences in the various kingdoms of Creation, in turn, make up a great hierarchy. This final hierarchy in nature is corroborated by a social-political-religious hierarchy in human society. For Gnosis, this process of hierarchization is an evil fruit of matter.



**Gnosticism teaches that the material world is bad
& one must escape from it**

The liberation of the spirit from the matter takes place, Gnosis teaches, by means of evolution. According to this thesis, the entire universe is evolving from the brute matter toward the spirit through a continual process. Brute matter generates primitive life; this generates the reptiles, the fish, the birds, the mammals, man and finally the spiritual being.

In society this process must be accelerated by the destruction of the social-political-religious hierarchies. The faster these hierarchies disappear, the sooner the world will return to that initial stage when only the spirit ruled.

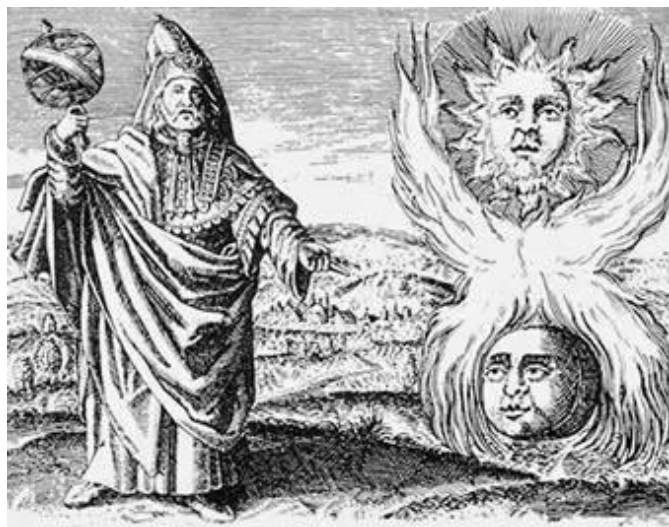
On the other hand, Gnosis pretends that the internal hierarchy within the human soul – intelligence, will and sensibility – is also bad. Still worse is the morality that imposes a behavior by which the basic human instincts are restrained by the rule of the will enlightened by intelligence. Sensibility should not be subjected to the will and intelligence. So, Gnosis preaches the revolt of the former against the “tyranny” of the latter.

We see that for Gnosis the two great human passions that must be liberated are pride against hierarchy and sensuality against morality.

So, it was Gnosis that inspired all the egalitarian movements within Christendom. Humanism, the Renaissance, Protestantism, the French Revolution, Communism, the Hippy Revolution/the Cultural Revolution were necessary steps in the applications of the philosophical thesis of Gnosis.

We also see that in our days all forms of Socialism are means to bring Gnosis to fruition. Nazism was one of these forms.

This particular philosophical process did not cogitate about the origin of the evil in Creation. It worked with the consequences of that initial disaster. And, it considered only one great principle of liberation: the evolution of matter toward the spirit. Because it only envisaged one principle, it is called **Monistic Gnosis**.



Dualistic Gnosis affirms that there are two equal & opposed gods

When Gnosis tries to explain why that initial disaster took place, it goes deeper to characterize two original and equal principles: one good and one evil. Here we encounter the **Dualistic Gnosis**.

There are different dualistic Gnostic systems that take on different names in the application of these principles. Here we will not enter into any particular system; we just mention how the fight between the two principles is normally explained to its initiated members.

Let us clarify beforehand that the thesis of two equal principles at the origin of the Cosmos is condemned by the Catholic

Church (See Answer to Question 20). As Catholics we know that God is a Personal Being and is not only good, but He is goodness itself. Evil entered Creation not because there was an initial bad principle in the metaphysical realm, but because one of God's creatures, Lucifer, revolted

against Him. Therefore, evil in the world was originated by a moral fault of Satan. Hence the Catholic doctrine on Creation is fundamentally monist, metaphysically monist. All dualism is condemned in its root.

Now, when it explains the origin of evil in Creation, Dualistic Gnosis appeals to a fable, which is the following:

Our God, the Creator, is presented as a tyrant who loves order, hierarchy, discipline and morality. He would be the “evil” God. Instead, Satan who revolted against Him is depicted as the “good god,” who presently is kept prisoner by the “tyrant.” According to the fable, these two principles are equal and were present at the origin of the universe. Both imprinted their characteristics in Creation.

The process of liberation proposed by Dualistic Gnosis is also the evolution of the Cosmos, but instead of having an **organic march of evolution**, as defended by Monistic Gnosis, it has a **dialectical march of evolution**, according to which the evil side enters into shock with the good side and a synthesis emerges from this clash. The synthesis becomes a new good side, and a new evil is born from its denial of the good. From this new confrontation a new synthesis comes and the process continues until the spirit is purified of all matter.

The Dualistic Gnosis is the philosophical explanation of the cosmos (cosmogony) that is at the basis of all explanations of false gods (theogonies).

Question 19: What is Manichaeism?

Answer: Let us distinguish two meanings of Manichaeism:

1. In **colloquial language** Manichaeism is a system of thought that supposes a continuous fight between good and evil. All the philosophies and religions that admit the existence of a fight between an evil principle and a good principle ruling History are considered Manichean. It is a simplification since Catholic doctrine teaches that the fight between the Devil and God is caused by the revolt of Satan, not because there were good and bad gods and their principle inlaid in Creation.

Today, the general belief is that everything in Creation and society follows the theory of universal evolution. It supposes that any manifestation of evil should be tolerated because as the organic evolution progresses, that evil will necessarily disappear. When someone does not accept this position and tries to identify evil as a force existing by itself, he is considered Manichean.



Mani, founder of the Manichaean religion, on a hanging scroll in China

2. In **scholarly language** Manichaeism was a dualistic religion founded in Persia in the 3rd century AD by Mani, known as the “Apostle of Light.” It was judged a Christian heresy for a long time, but it was a religion with its own unique character. Manichaeism combined beliefs from Jesus, Zoroaster and Buddha. Its theology described a cosmic struggle between good (light, God, spirit) and evil (darkness, Satan, matter). Manichaeism also taught that God was finite, not all-powerful, and not the sole creator of the Cosmos, which differed from other monotheistic religions. For Manichaeism matter is bad and the spirit is good. The spirit has to be liberated from matter through evolution, which can be either organic or dialectical. The followers of Manichaeism consider marriage bad, because it generates more matter.

A doctrine very similar to Manichaeism was defended by Valentin in the West in the 2nd century, a century before Mani. Strong affinities with Manichaeism are also found among the Priscillianists in Spain in the 4th century, the Paulicians in Armenia in the 7th century; the Bogomila Church in Bulgaria in the 10th century and the Cathars, Pathars or Albigensians in Southern France and Northern Italy in the 12th century.

Question 20: Were Gnosis and Manichaeism condemned by the Church?

Answer: Yes, they were. The Church combated Gnosis in various periods of her History. One of the most significant combatants against Gnosis was St. Irenaeus. He wrote a compendium of refutations of various Gnostic sects called [Against Heresies](#). It is worth noting that St. Dominic founded his Order to combat the Cathars who had great influence in France at that time, while the Rosary given by Our Lady to St. Dominic was given especially to fight that gnostic heresy threatening Christendom. It is for this reason that the great Dominican Doctor St. Thomas Aquinas wrote his treatise *De Malo* [On Evil] to refute the Cathars or Manicheans.

As far as the Magisterium of the Church is concerned, the Council of Nicaea (325) in its Canon 8 demanded a written conversion from the Cathars before they could receive Baptism (cf. Denz. 55); the Synod of Saragossa (380) condemned Priscillian and the three other leaders of their Manichean movement; the IV Council of Chalcedon (451) indirectly attacked the “the [theological fantasies](#)” of the various Gnostic sects by reaffirming that Our Lord Jesus Christ was One Person in two natures; the Synod of Braga (561) straightforwardly condemned Priscillian’s doctrine in its 17 first canons (cf. Denz. 231-245); the Cathars or Albigensians or Pathars were anathematized by name at the III Lateran Council (1179) (cf. Denz. 401); Pope Gregory IX excommunicated the Cathars again in 1229 (cf. Denz. 444); Pope Eugene IV and the Council of Florence (1442) condemned Valentin’s doctrine as well as Mani’s doctrine in the Bull *Cantate Domino* (cf. Denz. 710).

Question 21: How is Nazism related to Gnosis and Manichaeism?

Answer: Nazism is generically [related to](#) Gnosis and Manichaeism through the Cathars. Cunha Alvarenga explains:

“In the Middle Ages Gnosis infiltrated Christendom under the name of Catharism or the Albigensian heresy, establishing one of its most powerful centers in Southern France, in the Lan-

guedoc region. This Neo-Manichaeist Catharism was exterminated in France by means of a Crusade preached by the Church to stop the devastation the error was causing among the faithful.

“At the decline of the Middle Ages, we again see the Gnostic error coming to the surface, although carefully and under cover. The Gnostic influence can be noticed in precursors of the Protestant heresy such as Wycliffe and John Hus, as well as in Luther himself. The foundation of Cromwell’s Puritanism in England was also Gnostic, for example. Later in the 18th and 19th centuries, almost everywhere one can note the presence of a huge subterranean movement with a clear Gnostic Manichean, magic and occult tendency.” (Cunha Alvarenga, “Nazism, a Gnostic Manichean Sect – Part II: The Mission of Otto Rahn at Montségur,” from *Catolicismo*, September 1971, [re-published](#) on [traditioninaction.org](#))

Question 22: Can you explain specifically Nazism’s connection to the Cathars?



Otto Rahn at his desk

Answer: [Otto Rahn](#), a German SS officer (the *Schutzstaffel* was the Nazi’s secret police), received the mission from Alfred Rosenberg, Nazism’s main theoretician, to secretly go to the Cathar stronghold of Montségur, France, in order to symbolically establish the continuity of the Cathar heresy and Nazism. Alvarenga explains:

“[For some people](#) it can appear surprising that modern neopagan currents such as Nazism are inundated with Gnosis and the occult. In their book *Morning of the Magicians* [*Le Matin des Magiciens*], authors Louis Pauwels and Jacques Bergier lift the tip of the veil that shrouds this mystery, although in a novelistic way. It encourages man to look at reality with ‘awakened eyes,’ and deals with the notion of the ‘perfected man,’ quite close to the ideal of Gnosis. It also proposes that Nazism is the product of an old occult Gnostic doctrine.

“In the book *Hitler and the Cathar Tradition*, author Jean Michel Angebert presents impressive documentation about the Gnostic and occult origins of the national socialist Third Reich.

“An introductory chapter of this book titled ‘Otto Rahn and the Crusade for the Grail’ reports that in the summer of 1931, the young German researcher Otto Wilhelm Rahn appeared in the Pyrenees region of Southern France on a mysterious mission. Near the city of Lavelanet he spent a long time at the ruins of the fortress of Montségur, the famous Montsalvat of the Provençal troubadours. The anti-Catholic author describes it as ‘the Tabor of the Western Cathars and the last refuge of the Albigensian heresy, one of those high places where the Spirit blows. Since time immemorial, the Pog, the high rock formation over which the Castle was built, has been considered a sacred site.’ (*Hitler et la Tradition Cathare*, Paris: Robert Lafont, 1971, p. 27)



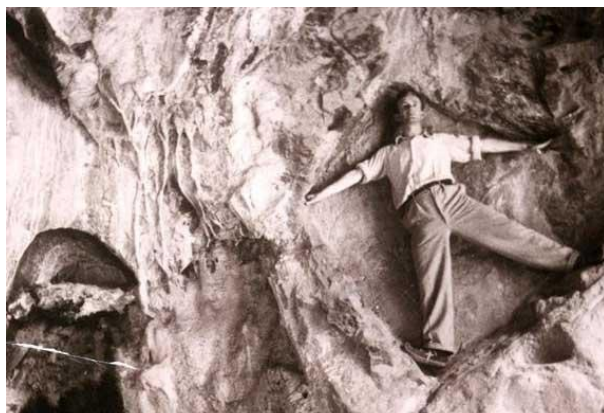
The ruins of the fortress of Montségur

“The singular characteristics of the fortress have led persons to believe that it was not built for military purposes, but rather it was following a plan of religious architecture. ‘It is therefore licit to think, and the whole Albigensian epopee confirms it,’ opines the author, ‘that Montségur was a temple dedicated to a cult, a sacred place that could offer a fearless resistance in case of an invasion.’ (*Ibid.*, p. 29)

“By the way, other castles in Provence have similar characteristics, and some of them were occupied by the Albigensians. In fact, researchers have discovered around 40 subterranean edifices of the 11th and 12th centuries in Southern France, each of them with a chapel room and altar, all converging toward a single point. Angebert notes: ‘After a profound study of those buildings, Henri Coltet became convinced that they were not simply refuges, but rather places of cult where the Cathars, even before the persecutions, carried out initiation ceremonies.’ (*Ibid.*)

“Otto Rahn passed three months in the area of Lavelanet; in 1937 he returned for a shorter stay. Between these two visits, he published the book *The Crusade for the Grail* [*Kreuzzug gegen den Grail*], which enjoyed great success in Germany. In it Rahn placed the mysterious Holy Grail in Montségur, and affirmed that the Cathars were the last ones to guard it.

“What is curious is the reason Rahn made those two secret trips to study the ruins of Montségur: It was a mission he had received from Alfred Rosenberg, the notorious theoretician of Nazism. This mission was for Otto Rahn to find the Holy Grail.” (Cunha Alvarenga, “Nazism, a Gnostic Manichean Sect – Part II: The Mission of Otto Rahn at Montségur,” *ibid.*)



Rahn in the Cathar initiatory pentagram in the ‘Cave of Bethlehem’ in southern France

Question 23: Why did Rosenberg send Rahn to find the Holy Grail, and what did the Grail represent for Nazism’s “myth of race and blood”?

Answer: “[According to](#) a medieval legend, the Holy Grail, or *Sangrail*, would be the chalice chiseled from a magnificent emerald from Lucifer’s diadem. When the archangel rebelled against God and fell into Hell that precious stone would have fallen to earth, where it was made into a chalice.

“Still according to the legend, this 144-facet emerald chalice would have been used by Our Lord at the Last Supper. Afterward, Joseph of Arimathea would have used it to collect the Precious

Blood of Christ that emanated from the wound made by Longinus' spear. This sacred vessel, laden with extraordinary virtues, would have mysteriously disappeared, after having been in the possession of the Knights of the Round Table.



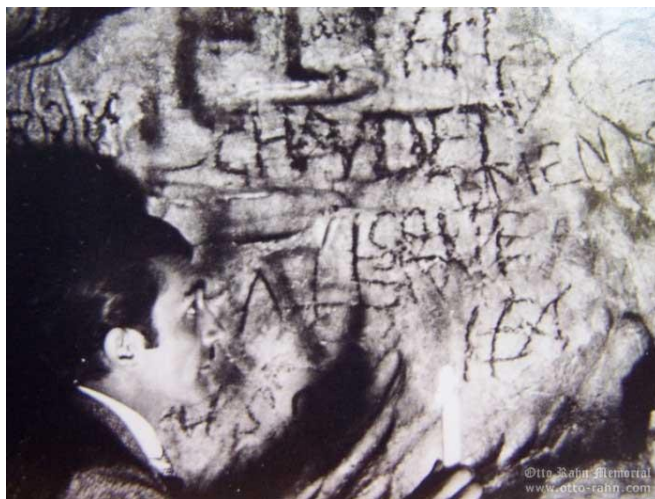
Medieval legend of the Holy Grail

“According to author Jean Michel Angebert of *Hitler and the Cathar Tradition*, the first Gnostic significance of the Grail was appropriated and changed by Christianity. He notes: ‘For the adherents to the great tradition of unity, that is, the fundamental and transcendent unity of all religions, legends and various mythologies, it is obvious that the Christians appropriated the Grail myth, making it the emerald goblet containing the Blood of Christ, and thus straying from its first meaning.’

“‘The loss of the Grail was associated with the loss of the tradition of unity, with all its spiritual consequences,’ he continues. Therefore, ‘the original myth of the Grail is related to a lost teaching. This was the interpretation adopted by the National-Socialists, who thought that the Grail-stone was a law of life valid only for certain [pure] races.’” (pp. 32-33)

“The goal of Otto Rahn’s mission in Southern France – above all his research in the ruins of the Castle of Montségur – was to find the Grail-stone containing the secret of the origin of the world. The Grail would be the sacred teaching about the Aryan race that had been lost, then found, and finally hidden by the Cathars in the fortress of Montségur. Angebert says:

“‘This was the reason why [Otto Rahn](#), a great specialist in Catharism, was sent to the Albigenian region by the pontiffs of Nazism to find the famous Grail-stone praised in the poems of Wolfram d’Eschenbach [see *Parzival*], who speaks of a ‘precious stone.’ Now then, the Manicheans originated in Persia, and by race were Aryans. They linked their word *Gorr* (precious stone) to the word *Al* (shine), and came up with *Graal* [or in English, Grail], meaning an engraved precious stone. This would be the etymological origin and historical foundation of the Grail. This would be the reason for the interest of the Nazi leaders, led by Rosenberg, in those researches.’ (p. 34)



Otto Rahn searches for the Holy Grail

“In his famous book *The Myth of the 20th Century*, Alfred Rosenberg explains the titular myth: ‘Today a new faith awakes, it is the myth of the blood, which under the sign of the swastika unchains the racial world-revolution. It is the awakening of the race soul, which after a long sleep, victoriously ends the race chaos’ (*apud Hitler et la Tradition Cathare*, p. 34).

“Adolph Hitler gave this enthusiastic appraisal of the book, which in itself says a lot: ‘When you will read the new book by Rosenberg, you will understand these things because it is the strongest work of its kind, even greater than the one by H.S. Chamberlain [the two-volume book *The Foundations of the 19th Century* published in 1899]’ (Otto Strasser, *Hitler et Moi*, Paris, 1940, *apud Hitler et la Tradition Cathare*, p. 35). H.S. Chamberlain and the Count of Gobineau can be considered the precursors of Nazi racism.

“Another noteworthy Nazi philosopher was Rosenberg’s biographer and contemporary Alfred Baumler. Regarding the Grail myth, Baumler wrote: ‘The myth of blood is not just one mythology among others, not just one religion among the many old religions. Its content is the mysterious backdrop of the myth itself. From its structure, all myths came. It is not another mythology, but it is the myth itself, even as it is life contemplated with veneration. The development of its occult reality is the axis of our time.’

“This ‘development,’ according to him, ‘took place in Germany with Nazism,’ which incorporated ‘everything that is great and belongs to us in the past; everything that has contemporary power and everything that has expectations in the future.’

“Commenting on this text, author Angebert adds: ‘Enlightened by these explanations we can delve deeper into the neo-Gnosticism, or rather the Manichaeism of the Nazi leaders and intellectuals, which is based on a racist Gnosis. Their great concern was to adapt all the myths to the 20th century.’” (p. 35, *apud* “Nazism, a Gnostic Manichean Sect – Part III: What the Grail Represented for the Nazis”, from *Catolicismo*, September 1971, [re-published](#) on [traditioninaction.org](#))

Question 24: What was Otto Rahn’s position in the SS, and how was this Gnostic doctrine received and applied by the Nazis?

Answer: Otto Rahn enjoyed great prestige in the SS, having founded the Catharist inner circle of Nazism. It was only in that inner circle that the chosen officers highly initiated in Nazism would be given to know the secret Gnostic essence of Nazism. This religious inner circle of Nazism had its own religious ceremonies, rituals and rites:

“The Gnostic Otto Rahn enjoyed great prestige among the Nazi leaders and is credited with having founded a Neo-Catharist circle inside the SS. Himmler made another of his books, *Lucifer’s Court in Europe*, obligatory reading for all Nazi dignitaries, ‘conferring on it the role of a gospel.’” (p. 64)

“That same Heinrich Himmler, very interested in Rahn’s research at Montségur, renovated and re-designed the Castle of



Wewelsburg near Paderborn in Westphalia. Since 1934 it was used by the SS under Himmler and was later expanded to become the central SS cult site.

“Under a large meeting hall of that Castle, he built the ‘holy of holies,’ so to speak, a crypt made of arches having at its center a black marble altar marked with the large letters S.S. in silver, designed in the runic alphabet.

“Himmler and SS officers chosen by him would gather in this large hall for special meetings and to perform occult rituals. Angebert explains: ‘The meditations of the guests of Wewelsburg were on biological mysticism, the morals of honor, the spiritual myth of blood, and other Gnostic and dualistic subjects dear to the elites beyond the Rhine. These re-
 treats were made in the large room of around 500 square meters, above the crypt where the altar of the new religion was constructed.’” (p. 65)

Heinrich Himmler

“As we can see, Nazism was not just a political phenomenon, but a movement led by wizards and warlocks in a country highly advanced in science and technology. This confirms the rule set out by Goethe in *Faust*, whereby the extreme of scientific rationalism leads to the practice of the occult and magic.” (*Ibid*)

Question 25: How does Catharism fit into Nazism’s Third Reich?

Answer: “[In this regard](#), Angebert clearly states the aim of his book: ‘We offer to the reader an analysis of National Socialist thought through the labyrinth of esoteric traditions. Its central theme is Gnosis in its more representative expression, Manicheism, and then its natural development to Catharism, which was characteristically a medieval Neo-Gnosticism. It goes on to study the Templar Knights. Thenceforth Gnosis hides itself, reappearing with the Rosicrucians and the Enlightened of Bavaria; after many twists it surges again in the mysterious Thule Society [an occultist group in Germany centered on the Grail and origins of the Aryan race, later transformed by Hitler into the Nazi Party].’” (*Ibid.*, p. 72)

“The Third Reich in Germany was not just the continuation of the First Reich under Bismarck and the Second Reich under William II, as some pseudo-historians pretend. To the founders of the Third Reich, the Germany of Adolph Hitler appeared as a supposed third era of mankind. (p. 193) The *Führer* himself declared: ‘There were the ancient times of the distant past. Now we have our movement. Between the two there was the middle age of mankind which lasted until us. We will finish it.’ (Herman Rauschning, *Hitler m’a dit*, Paris, 1939, *apud Hitler et la Tradition Cathare*, p. 193)” (*Ibid.*)

Question 26: Was Hitler initiated in Gnosis and the occult?

Answer: Hitler was initiated into the occult through the Thule Society: “[According](#) to certain authors, Rudolf Hess would have led Hitler into occult practices. Jean Michel Angebert thinks differently. He thinks that the Nazi leader had already entered into such practices either by his pseudo-mystical formation or through his initiation in the Thule Society.” (*Ibid.*)

Question 27: What was the Thule Society?

Answer: “[Among](#) the Gnostic groups that gave birth to Nazism were the Vril Society and the Thule Group, or *Thule Gesellschaft*, both in Germany. The Vril Society was established in Berlin around the late 19th or early 20th century, and the Thule Group was founded by the Baron Rudolf von Sebottendorf in Munich in 1918. Known journalist and writer Dietrich Eckart, who sponsored Hitler in his first political campaign, was a member of the Thule Society.



Hitler was initiated into the occult

“The author of *Hitler and the Cathar Tradition*, Jean M. Angebert, affirms this about Rudolf Hess, Alfred Rosenberg, Dietrich Eckart, Karl Haushofer and Max Amann: ‘All these people, as far as I could verify, belonged to secret societies, either to the Thule Group or the Vril Society. It is not surprising, therefore, that all of them were involved in performing the rites of the new religion of the Swastika cross.’” (“Nazism, a Gnostic Manichean Sect – Part IV: The New Religion of the Swastika Cross,” from *Catolicismo*, September 1971, [re-published](#) on traditioninaction.org)

Question 28: How did the Thule Society influence the Nazi Party?

Answer: It influenced the Nazi Party through Dietrich Eckart, who was a member of the Thule Society and had a great sway over Hitler.

“Once a political base, financial support and a secret society that could control Hitler were established, the National Socialist Party was transformed into the war machine of these new Gnostics. They had at their disposal a formidable detonator, Adolf Hitler, the chosen man with the qualities to awaken Germany from its lethargic sleep and become the docile instrument of his magical designs.



Dietrich Eckart

On his deathbed in 1923, Dietrich Eckart confessed to his intimate friends: ‘Follow Hitler. He will dance according to the music I wrote. We gave him the means to communicate with them

[no explanation as to who he meant by *them*]. Do not lament my death, because through him I will influence History more than any other German.” (*Ibid.*, p. 209)

Question 29: How is the Thule Society’s Gnostic doctrine played out in Nazism?



Thule Society emblem

Answer: “The Gnosis of Nazism pretended to act over man in order to transform the universe; in a reverse way, it also pretended to act over the universe in order to transform man. Angebert comments:

“From this perspective, matter acts over spirit, and vice-versa, in a way that will cause a transmutation of all values so that the superman might reach the *omega* point, the point of perfection. This would be the meaning of the words: ‘I am the *alpha* and the *omega*’ spoken by Christ, and also of the Gnostic myth whereby the serpent ends by biting its own tail [the [Ouroboros](#)], that is, the Gnostic process ends by returning to its origin. At the base of this doctrine reserved to a small group appears an absurd pride eager to make of man his own god, destroying traditional morals and despising almost all of the rest of mankind, which would be destined to return to the chaos that existed at the beginning.” (*Ibid.*, p. 217)

Question 30: How is Nazism’s concept of a super-race explained?

Answer: Regarding racism, Nazism assumed some of the ideas of French writer Ernest Renan and applied them to the Aryan race:

“On the Gnostic thinking regarding race, Nazism was supported by Ernest Renan, the blasphemous author of a life of Jesus, who wrote in his work *Philosophic Dialogues* (Paris, 1876): ‘A broad application of the discoveries of philosophy and the principle of natural selection could lead to the creation of a superior race, which would have the right to govern [the world], not only because of its science, but also because of its superior blood, brain and nerves. They would be some kind of gods or *devas*, beings who are 10 times what we are. These beings could be produced in artificial environments. In normal conditions nature does not produce them, but science could extend the limits of viability.’” (*Apud Hitler and the Cathar Tradition*, p. 217)

We also note here the similarity of this doctrine with [Transhumanism](#).

Question 31: Does Nazism borrow from pagan mythology the idea of a super-race of semi-gods?

Answer: “Ernest Renan knew the cycle of the Aryan legends of Asgard – the mythical country of superior white men who would be the Hyperboreans, the ancestors of the present day Indo-Europeans. He gave his support to the possibility of a new race of such men: ‘A factory of supermen, an Asgard, could be rebuilt in the center of Asia ... Just as mankind came from the animal, so divinity would proceed from humanity. These would be beings who would transcend men, just as men transcend animals ... I repeat, their intellectual superiority would imply a religious superiority. We should imagine these future lords as incarnations of goodness and truth, and be ready to subordinate ourselves to them.’ (*Apud ibid.*)

“Renan continues: ‘With this, one can imagine a time when everything that previously existed in a stage of embryonic conception or vague myth would then exist in the stage of reality and truth: gods, paradise, hell, spiritual power, monarchy, nobility, legitimacy, racial superiority, supernatural powers – all can be reborn by the work of man and reason. It seems to me that if such a solution should materialize on earth, it will be accomplished through Germany.’ (*Apud ibid.*, pp. 218-219)

“Behold, here we have the French rationalist Renan as the prophet of Nazism...” (*Ibid.*)

Question 32: Who else contributed to Nazi paganism?

Answer: “Another major contribution to Nazi theogony [the mythological explanation of divinity] came from the theories of Hans Horbiger on *Welteislehre* (world ice theory). Hitler gave full support to his Gnostic thinking:

‘Horbiger, who drank from the profound myths lying in the subconscious of man, was a partisan of the theory of the cycles acclaimed by Plato. Earth, life, mankind did not experience a continuous evolution, but a growth like the teeth of a saw, interrupted by falls that caused creation to return to its previous stage. After the civilization of the giants, Earth experienced unknown catastrophes where whole continents disappeared (like Atlantis and Hyperborea), resulting also in the degradation of the superior man. To re-discover the man-god, there must be a new mutation that will bring a new cycle of life to our universe. Here we again find the Nazi ideas about man and the world.’ (*Ibid.*, pp. 224-225)



Hans Horbiger

“At the beginning of the 20th century, the Jewish-French philosopher Henri Bergson prophesized: ‘The universe is a machine to make gods.’ Teilhard de Chardin echoed this idea, admitting that a change in the universal process of evolution could give rise to ‘some type of ultra-human.’ (*Ibid.*, p. 230) This thesis merges with the theory of biological change which had just been born.

“Nazi leaders found support in this theory for their desire to create the Aryan superman: ‘The new man lives amidst us. ‘He is here,’ Hitler exclaimed triumphantly. ‘Is this enough for you? I

will tell you a secret. I have seen the new man. He is intrepid and cruel.’ (Hermann Rausching, *Hitler m’a dit, apud Hitler et la Tradition Cathare*, p. 230)

“After the millennium during which Nazism will rule, evolution will reach its apex. At this point, the two great principles – good and evil, spirit and matter – will separate and return to their roots. Light will return to the great initial light, and darkness to the accumulated darkness. ‘The last particles of light will gather together in a gigantic form that will lift up to heaven; at the same time, matter will form an enormous sphere (*bolos*) similar to the original chaos. This is how in the end times the two great contrary principles, like fire and ice, will separate themselves from each other, as they were in the beginning.’ (*Ibid.*, p. 229)

“Nazism was a new religion symbolized by the *Volk* [people] myth that aimed to deify the Aryan blood and race. It collided with Christianity. The head of the Nazi Labor Front, Robert Ley, was clear in this respect when he declared: ‘Our faith is National Socialism. Only it can save us, and it does not tolerate any other faith except for itself.’ ” (*Ibid.*, p. 245)

Question 33: How deep is Nazism’s opposition to the Catholic Religion?

Answer: They are two deeply opposed religions. Later (Questions 64-70), we will deal with the condemnations the Catholic Church issued against Nazism.

In this answer we will only stress how Nazism was “a [truly demonic](#) group governed by occult dogmas” with its own “gospels”:

“The antagonism between the Catholic Church and Nazism was not, as some pretend, political, but rather it was a fight between a new pagan religion and the true Religion of Our Lord Jesus Christ. ...



Nazi altar promoting ‘Positive Christianity’

“The so-called ‘Positive Christianity’ of Nazism was really the religion of the German race and blood, that is, the vision of the world proper to National Socialism, one of the greatest dangers the Holy See had faced in History. This ‘Positive Christianity,’ which was never clearly explained, seems to be nothing but a pseudo Christianity. It took from Catholicism – as Fr. Hecker did in the heresy of Americanism – only the so-called ‘active’ virtues, rejecting the ‘passive’ virtues and the ‘negative’ elements, particularly the Old Testament and the Epistles of St. Paul. The Nazi leaders were the only ones allowed

to define ‘Positive Christianity.’ As *Black Body*, an organ of the S.S., remarked: ‘Since Positive Christianity is a term introduced by National Socialism, only National Socialism is qualified to interpret it.’ (p. 247)

“It was not only this concept of Positive Christianity, but actually the whole Nazi doctrine that remained a mystery. One thing was what filtered to the knowledge of the grassroots, and another was what was professed by the highly initiated members of National Socialism. In the January 6, 1960 issue of the French weekly *Carrefour*, historian Jacques Nobecourt affirmed this about the systematic elimination of the mentally ill during the time of the Third Reich: ‘The hypothesis of an initiated group of persons underlying National Socialism becomes more and more likely. It would be a truly demonic group, governed by occult dogmas, much more sophisticated than the elementary doctrine of *Mein Kampf* or the *Myth of the 20th Century*.’ (Apud *Hitler and the Cathar Tradition*, p. 258)

“Angebert comments: ‘Agreeing with this judgment, we can affirm that, notwithstanding the disappearance of the documents concerning the initiation rituals of the higher echelons of the S.S., it is easy to reconstitute the pieces of the magic puzzle in order to understand the phenomenon. Our explanation has the advantage of putting together the history, culture and esoteric aspects of the Nazi vision of the world, based on what it presents as the origin of the white race up to the Middle Ages in general, and up to Montségur in particular.’ (*Ibid.*, p. 259)

“The author adds: ‘Why were the books of Otto Rahn – an officer and member of an upper research body of the S.S. - *The Crusade for the Grail* and *The Court of Lucifer in Europe*, made obligatory reading by Himmler, the commanding general of the S.S., for all the superior officers of this new Teutonic Order, if not to confer on them the role of gospels? Works of this sort were not numerous and the fact that their reading was made obligatory seems to prove that they contained the key to the Nazi vision of the world. This seems logical to anyone who makes the effort to examine them.’ He concludes: ‘In our view, everything is ordered around the central theme of the Grail.’” (*Ibid.*, pp. 259-260)

* * *

Chapter 3

Nazism Is Racist, Darwinist & Anti-Semitic

Question 34: Is Nazism racist?

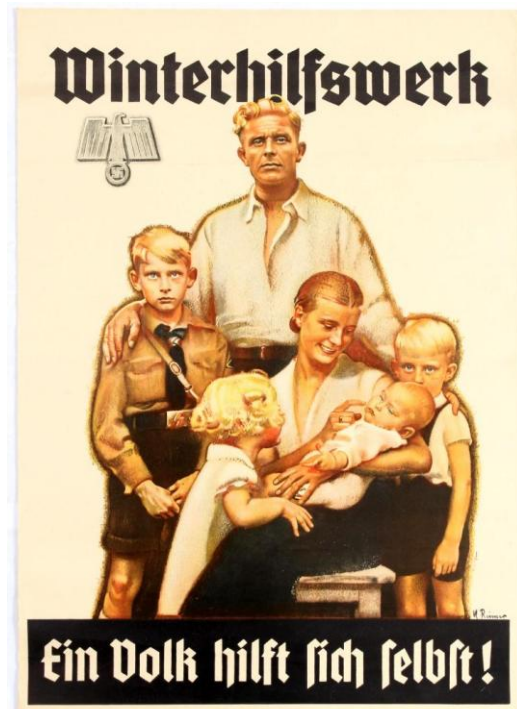
Answer: Yes, Nazism is racist, and also Darwinist. Hitler's chief deputy, Rudolf Hess, was famously known to have [declared](#): "Nazism is applied biology." Nazism's racist views have also been called social Darwinism.

Racism was a core element of the Nazi ideology. Elements of this racist doctrine can be found in the works of Hitler, particularly *Mein Kampf*, and also Rosenberg's *Myth of the 20th Century*. In these and other works, the Nazis raised the myth of "flesh and blood" to the level of a dogma.

In [Mein Kampf](#), Chapter 11, "Nation and Race," Hitler affirmed the Darwinian view of evolution and survival of the fittest, but applied it to race, with the "fittest" being the Aryan race. This would eventually form the basis for Nazism's views on race, which considers human progress as reliant on the elimination of non-Aryans, who are considered impure, weak, diseased, unintelligent and doomed to be primitive forever because of their "dirty" blood. Excerpts follow:

- "No [less] than Nature [itself] desires the mating of weaker with stronger individuals, even less does she desire the blending of a higher with a lower race, since, if she did, her whole work of higher breeding, over perhaps hundreds of thousands of years might be ruined with one blow. Historical experience offers countless proofs of this. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the result was the end of the cultured people.

"North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale. By this one example, we can clearly and distinctly recognize the effect of racial mixture. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be master of the continent; he will remain the master as long as he does not fall a victim to defilement of the blood.



Nazi race ideology based on Darwin

“The result of all racial crossing is therefore in brief always the following:

“a. Lowering of the level of the higher race;

“b. Physical and intellectual regression and hence the beginning of a slowly but surely progressing sickness.

“To bring about such a development is, then, nothing else but to sin against the will of the eternal creator. And as a sin this act is rewarded. When man attempts to rebel against the iron logic of Nature, he comes into struggle with the principles to which he himself owes his existence as a man. And this attack must lead to his own doom. (*Mein Kampf*, p. 286)

- “This planet once moved through the ether for millions of years without human beings and it can do so again someday if men forget that they owe their higher existence, not to the ideas of a few crazy ideologists, but to the knowledge and ruthless application of Nature’s stern and rigid laws... (*Ibid.*, p. 288)

“The man who misjudges and disregards the racial laws actually forfeits the happiness that seems destined to be his. He thwarts the triumphal march of the best race and hence also the precondition for all human progress, and remains, in consequence, burdened with all the sensibility of man, in the animal realm of helpless misery.” (*Ibid.*, p. 289)

Question 35: What was the theory of the Aryan Master Race (*Herrenvolk*)?

Answer: The Master Race (*Herrenvolk*) is a Nazi theory that affirmed that all the best advances of human civilization were made by the Aryan race. The decadence of human civilization, in the opinion of Nazism, was due to “blood poisoning,” or inter-mixing the “pure” race with “impure” lower races.

As a result of their belief in the *Herrenrasse* (master race), the Nazis believed that by the implementation of racist procedures such as sterilization, eugenics, abortion, euthanasia, planned marriage and citizenship laws, man can finally arrive at an *übermensch* (superman) or super-race. These various racist procedures were considered “racial hygiene” by the Nazis. Interestingly, they are based on the same principles as transhumanism.

Excerpts from [*Mein Kampf*](#) follow:

- “Everything we admire on this earth today – science and art, technology and inventions – is only the creative product of a few peoples and originally perhaps of one race. On them de-



Nazi poster promoting Aryan race

pend on the existence of this whole culture. If they perish, the beauty of this earth will sink into the grave with them. However much the soil, for example, can influence men, the result of the influence will always be different depending on the races in question. The low fertility of a living space may spur the one race to the highest achievements; in others it will only be the cause of bitterest poverty and final undernourishment with all its consequences.

“The inner nature of peoples is always determining for the manner in which outward influences will be effective. What leads the one to starvation trains the other to hard work. All great cultures of the past perished only because the originally creative race died out from blood poisoning. The ultimate cause of such a decline was their forgetting that all culture depends on men and not conversely; hence that to preserve a certain culture the man who creates it must be preserved. This preservation is bound up with the rigid law of necessity and the right to victory of the best and stronger in this world. Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live. (pp. 288-289)

- “It is idle to argue which race or races were the original representative of human culture and hence the real founders of all that we sum up under the word ‘humanity.’ It is simpler to raise this question with regard to the present, and here an easy, clear answer results. All the human culture, all the results of art, science and technology that we see before us today, are almost exclusively the creative product of the Aryan.

“This very fact admits of the not unfounded inference that he alone was the founder of all higher humanity, therefore representing the prototype of all that we understand by the word ‘man.’ He is the Prometheus of mankind from whose bright forehead the divine spark of genius has sprung at all times, forever kindling anew that fire of knowledge which illumined the night of silent mysteries and thus caused man to climb the path to mastery over the other beings of this earth. Exclude him – and perhaps after a few thousand years darkness will again descend on the earth, human culture will pass, and the world turn to a desert. (p. 290)

- “If we were to divide mankind into three groups, the founders of culture, the bearers of culture, the destroyers of culture, only the Aryan could be considered as the representative of the first group. From him originate the foundations and walls of all human creation, and only the outward form and color are determined by the changing traits of character of the various peoples. He provides the mightiest building stones and plans for all human progress and only the execution corresponds to the nature of the varying men and races. (*Ibid.*)
- “Aryan races – often absurdly small numerically – subject foreign peoples, and then, stimulated by the special living conditions of the new territory (fertility, climatic conditions, etc.) and assisted by the multitude of lower-type beings standing at their disposal as helpers, develop the intellectual and organizational capacities dormant within them. Often in a few millenniums or even centuries they create cultures which originally bear all the

inner characteristics of their nature, adapted to the above indicated special qualities of the soil and subjected beings.

“In the end, however, the conquerors transgress against the principle of blood purity, to which they had first adhered; they begin to mix with the subjugated inhabitants and thus end their own existence; for the fall of man in paradise has always been followed by his expulsion.” (pp. 291-292)

Rosenburg’s *Myth of the 20th Century* added a spiritual element to this idolatry of the German blood. This book called intermixing blood “desecration,” and described pure blood as the “ancient sap of life.” Rosenburg considered Darwin a “materialist,” and believed that the Nazis were helping to rediscover the spiritual element of race.

Excerpts from the *Myth of the 20th Century* follow:

- “Today an entire generation is beginning to have a presentiment that values are only created and preserved where the law of blood still determines the ideas and actions of men, whether consciously or unconsciously. At the subconscious level, whether in cult or in life, man obeys the commands of the blood, as if in dreams or, according to natural insight, as a happy expression describes this harmony between nature and culture. But culture, with the growth of all subconscious activity and of expanding consciousness and knowledge, becomes more and more intellectual, and ultimately engenders not creative tension but, in fact, discord. In this way, reason and understanding are divorced from race and nature and released from the bonds of blood.

“The ensuing generation falls victim to the individualistic system of intellectual absolutes, and separates itself more and more from its natural environment, mixing itself with alien blood. It is through this desecration of the blood that personality, people, race and culture perish. None who have disregarded the religion of the blood have escaped this nemesis – neither the Indians nor the Persians, neither the Greeks nor the Romans. Nor will Nordic Europe escape if it does not call a halt, turning away from bloodless absolutes and spiritually empty delusions, and begin to hearken trustingly once again to the subtle welling up of the ancient sap of life and values.” (pp. 55-56)

- “Once we recognize the awesome conflict between blood and environment and between blood and blood as the ultimate phenomenon beyond which we are not permitted to probe, a new and, in every respect, richly colored picture of human history becomes manifest. This recognition at once brings with it the knowledge that the struggle of the blood and the intuitive awareness of life’s mystique are simply two aspects of the same thing.

“Race is the image of soul. The entire racial property is an intrinsic value without relationship to material worshippers who apprehend only discrete events in time and space, without experiencing these events as the greatest and most profound of all secrets. Racial history is therefore simultaneously natural history and soul mystique. The history of the religion of the blood, however, is conversely the great world story of the rise and fall of peoples, their heroes and thinkers, their inventors and artists.” (p. 56)

Question 36: What did Nazism believe was the solution to the problem of intermixing?

Answer: Nazism believed the solution to the problem of intermixing was twofold:

1. To “purify” the blood from impure foreign races; (see answer to Question 41);
2. To purge from German culture any Roman, Christian or Jewish ideas, which according to Nazism, were responsible for partly destroying the German man.

On this last topic, an excerpt from Rosenberg’s *Myth of the 20th Century* is very expressive

“Late Roman, Christian, Egyptian or Jewish ideas and values have penetrated into the soul of Germanic man and partly destroyed it. We shall have to separate the Germanic values from all others if we are not to be false to ourselves, and if we regard history in general as a manifestation and product of the struggle to give form to the most personal self. It is deplorable that first Christian and later humanist values have pushed this view of history more and more into the background, and substituted the dogma of a supposed general development of mankind.” (p. 67)



Nazi propaganda criticizing the Church for accepting all races

Regarding the Jews, Nazism applied its policy of segregation by means of compulsory ghettos, deportation, concentration camps and mass murder.

Question 37: Did Nazism identify the Jewish race as the source of the world’s problems?

Answer: Yes, it considered “Jewry” the root of all evils. Nazism was particularly obsessed with the Jewish race, using as its excuse the threat of Jewish international finance, the Jewish activity behind immorality, and the Jewish roots of Marxism as reasons to racially persecute Jews. Rosenberg’s *Myth* used the word “Jew” 429 times in 471 pages; whereas Hitler’s *Mein Kampf* uses the word “Jew” 464 times in 724 pages. That is, almost every page of Rosenberg’s *Myth* speaks of Jews, whereas Hitler’s *Mein Kampf* talked about Jews on almost every other page.

Hitler affirmed in *Mein Kampf*:

“In this period my eyes were opened to two menaces of which I had previously scarcely known the names, and whose terrible importance for the existence of the German people I certainly did not understand: Marxism and Jewry.” (pp. 21, 45)

He continued: “In a short time I was made more thoughtful than ever by my slowly rising insight into the type of activity carried on by the Jews in certain fields. Was there any form of filth or profligacy, particularly in cultural life, without at least one Jew involved in it? If you cut even cautiously into such an abscess, you found, like a maggot in a rotting body, often dazzled by the sudden light – a kike (little Jew)!” (pp. 57, 81)

Hitler then went on to explain how Jews were behind the immoral press, pornography, prostitution, social democracy and Marxism. With this pretext, he advocated for the racial persecution of Jews, affirming:

“Hence today I believe that I am acting in accordance with the will of the Almighty Creator: By defending myself against the Jew, I am fighting for the work of the Lord.” (pp. 65, 89)

Hitler further affirmed that the worst threat to the existence of the Aryan race and civilized culture are the Jews:



Nazis forbid Germans to buy from Jews

“The mightiest counterpart to the Aryan is represented by the Jew. In hardly any people in the world is the instinct of self-preservation developed more strongly than in the so-called ‘chosen.’ Of this, the mere fact of the survival of this race may be considered the best proof. ... Hence the Jewish people, despite all apparent intellectual qualities, is without any true culture, and especially without any culture of its own. For what sham culture the Jew today possesses is the property of other peoples, and for the most part it is ruined in his hands.” (pp. 300, 324, 302-303, 326-327)

Lastly, he denied any differentiation between a Jewish race and a Jewish religion. He affirmed several times that there is no Jewish religion, only the race, and that Jews use religion merely as a means to “distract unpleasant attention from his person.” He affirmed:

“The Jew has always been a people with definite racial characteristics and never a religion; only in order to get ahead he early sought for a means that could distract unpleasant attention from his person.” (pp. 306, 330)

Question 38: Was Nazism racist only towards Jews?

Answer: No. It considered those who were “non-Aryan” (non-German) as “sub-human” (*untermenschen*). Hitler called the presence of non-German races in Vienna “racial desecration”:

“I was repelled by the conglomeration of races which the capital [of Austria, Vienna] showed me, repelled by this whole mixture of Czechs, Poles, Hungarians, Ruthenians, Serbs and Croats,

and everywhere, the eternal mushroom of humanity – Jews and more Jews. ... To me the giant city seemed the embodiment of racial desecration.” (*Mein Kampf*, pp. 123, 147)

Hitler also spoke disdainfully of missionary work in Africa, calling the resulting mixing of blood a “rotten brood of bastards.” His affirmation follows:

“While our European peoples, [alas], fall into a condition of physical and moral leprosy, the pious missionary wanders off to Central Africa and sets up Negro missions until there, too, our ‘higher culture’ turns healthy, though primitive and inferior, human beings into a rotten brood of bastards.” (pp. 403, 427)

Perhaps the most famous use of the word “*untermensch*” (sub-human) is found in a propaganda pamphlet bearing the same name, *Untermensch*, published in 1942 by the *Schutzstaffel* (SS), Nazism’s special police force. It can be read in its entirety (57 pages) in German [here](#).

One excerpt compared these “sub-humans” to physical diseases, and insisted that sub-humans always evolved to higher forms:

“As long as there are people on earth, the struggle between humans and sub-humans will be the rule of history; this heated struggle against the nations, as far back as we can look, is part of the natural course of life on our planet. One can safely conclude that this struggle for life and death is just as much a law of nature as the struggle of the plague bacillus against the healthy body. ...

“Just as the night glows against the day, just as light and shadow are eternal – the greatest enemy of the people who rule the earth is man himself. The sub-human – that biologically seemingly completely equal natural creation with hands, feet and a kind of brain, with eyes and mouth, is in fact a completely different, a terrible creature, is only a throwback to the human being, with human-like facial features – but intellectually and spiritually lower than any animal. Inside this being there is a cruel chaos of wild, unrestrained passions, a nameless will to destroy, the most primitive desire, the most undisguised meanness.

“Sub-human – nothing else. For not everything that bears the appearance of a human being is the same. Woe to him who forgets this! Whatever great works, thoughts and arts this earth possesses – man conceived, created and perfected them, he thought and invented them, for him there was only one goal, to work his way up to a higher existence, to shape the inadequate, to replace the inadequate with something better. This is how culture grew.” (*Der Untermensch*, p. 2, [here](#))

Question 39: Did Nazism consider Catholicism as being “too Jewish?”

Answer: Yes. Throughout Rosenberg’s [Myth](#), disparaging remarks were directed not only at the Church’s universality and openness to all races (pp. 55, 363), but the fact that it is too “Jewish.” He was particularly turned against the Old Testament (pp. 87, 120, 121) and the fulfillment of Jewish prophecy (p. 121), Our Lord Jesus Christ as the Lamb of God (p. 417), and the fact that Jesus was racially Jewish, affirming that the new Nazified “Christianity” must insist on an “Aryan Jesus.” (p. 417) He also condemned the “falsifying additions” of “Jewish zealots like

Matthew,” (p. 10) and the “collective bastardization, orientalizing and Judaization” (p. 88) of Christianity.



'Hitler's fight, like Luther's, teach the German people good defense.'

Rosenburg equated the *Old Testament* with the *Talmud* and Marxism:

“Since Jehovah is conceived as being materially effective, the rigid Jewish insistence upon one single god is interwoven with practical material concerns – that is, materialism – and the most sterile philosophical superstition, for which the *Old Testament*, the *Talmud* and Karl Marx represent closely related visions.” (p. 120)

He further lamented that Luther did not sufficiently purge Protestantism from Jewishness in his revolt against the Church. It is interesting to note, here, however, the clear derivation of Nazism from Protestantism. Rosenberg stated:

“Much later, Luther did cast aside the Jews and their lies, and declared that he no longer had anything to do with Moses. But by then the bible had become a popular work, and the prophecies of the *Old Testament* integral to religion. As a result, the Judaization and torpidity of our life

were pushed a step further, and it is no wonder that thenceforth blond German children were forced every Sunday to sing: To you, to you, O Jehovah, will I sing; for where is such a God as you?” (p. 121)

Question 40: Is the Catholic Church against admitting Jews into her fold?

Answer: Absolutely not. The Church is open to all races because Our Lord came to redeem the whole of mankind from sin, and to open the gates of Heaven to all men. Further, Our Lord, Our Lady and all the Apostles were Jews, and there have been countless Saints, theologians and illustrious Catholics who were of the Jewish race, notably: St. Angelus of Jerusalem, Fr. Tomás de Torquemada, Fr. Diego Laynez, Card. Pierre de Bérulle, Fr. Cornelius a Lapide and Fr. Alphonse Ratisbonne, to mention just a few.

The Church's opposition to Judaism was always of a religious nature, and never based on race. Hence her openness to the conversion of the Jews, and her constant evangelization and expectation of that prophecy that is yet to be fulfilled: the conversion of all the Jews to the Catholic Faith, through the preaching of Prophet Elias (Lk 13:34-35; 21:24; Rom 11:28-32; Mal 4:5-6).

Question 41: How did Nazism implement its racist doctrine?

Answer: Nazism implemented its racist doctrine by aiming at these two targets:

1. To purify the German race;

2. To eliminate other “impure” races, mainly the Jews. We will deal with both cases simultaneously because most of the practical measures regard both. (See also answer to Question 36)

To purify the Germans the Nazis targeted those who were deemed “biologically unfit,” including those with mental disorders, physical or psychological disabilities and the elderly. The Nazis called this “life unworthy of life” (*Lebensunwertes Leben*).

Nazism applied its racist doctrine mainly through [eugenics](#), that is, forced sterilization, abortion, infanticide, bastard houses, marriage laws, citizenship and immigration laws, and euthanasia.

A. Forced sterilization

A person of a mixed race was sometimes called a “*Rhineland bastard*” by the Nazi Party and was forcibly sterilized. One noteworthy example: in his article [“The Dangers of White Supremacy: Nazi Sterilization and Its Mixed-Race Adolescent Victims”](#) published by the *American Journal for Public Health*, Dr. Paul Weindling wrote:

“Mixed-race African German and Vietnamese German children were born around 1921, when troops drawn from the French Colonial Empire occupied the Rhineland. These children were forcibly sterilized in 1937. Racial anthropologists had denounced them as “*Rhineland Bastards*,” collected details on them, and persuaded the Nazi public health authorities to sterilize 385 of them.



Nazi sterilization propaganda
 ‘Sterilization: Not punishment but liberation’

“One of the adolescents later gave public interviews about his experiences. Apart from Hans Hauck, very few are known by name, and little is known about how their sterilization affected their lives. None of the 385 received compensation from the German state, either as victims of coerced sterilization or as victims of Nazi medical research. The concerned human geneticists went unprosecuted.” (p. 1)

Weindling went on to observe:

“Under the Nazi regime, sterilization was authorized by tribunals of two doctors and a lawyer. These roles were filled by Nazi Party members or at least sympathizers. At least 375,000 individuals were sterilized by the German authorities. In annexed Austria, the German law was imposed November 14, 1939.

“Although the law was generally approved of, by 1940, there was the alternative of patient killing, which was extensive in the former Austria. There was also an estimated number of 5,000 to 20,000 deaths as the fatal complications (overwhelmingly among females) of sterilization.” (p. 2)

“More than 400,000 people were [sterilized against their will](#), while up to 300,000 were murdered under the [Aktion T4](#) euthanasia program. Thousands more died also from complications of the forced surgeries, the majority being women from forced [tubal ligations](#).” (Source [here](#))

B. Abortion

Although the Nazi regime criminalized abortion for “Aryan” (German) women – its most severe decree being the March 9, 1943 [Decree](#) – it allowed and even required the abortion for those women who were considered “sub-human.” One such example of mass forced abortions was at the [Ostarbeiter](#) (“Eastern worker”) regions, which contained Eastern slave workers [including](#) ethnic Ukrainians, Poles, Belarusians, Russians, Armenians, Tatars and others, apprehended during German occupation. Many of these slave workers included women, who were often raped by Nazi soldiers and/or used as sex-[slaves](#). As a result, many of these women suffered forced abortions.” (Source [here](#).)

Excerpts from [Poland under Nazi Occupation](#) by Janusz Gumkowski and Kazimierz Leszczynski:

“In the Reich itself Polish children were also removed for Germanization. This primarily concerned children born in Germany to Polish woman who had been deported for forced labor. At first no special steps were taken with regard to pregnant ‘eastern workers’ – who included Poles – and their offspring. There were even cases where pregnant women were sent back to their native country for the period of birth. However, since these pregnancies temporarily deprived the Germans of the full value of the women's labor and, moreover, seeing that the children born to them increased the biological strength of nations who did not belong to the *Herrenvolk*, measures began to be taken to stop this ‘unwelcome’ fertility. **This natural increase could be checked either by abortion or by removal of the offspring.**

“But there were laws against abortion in force in the Reich. The Reich Minister of Justice, therefore, issued an order on March 9, 1943, waiving the penalties for abortion in the case of eastern workers who requested such an operation. **If a woman refused to undergo this operation voluntarily it was simply forced on her.** However, before the abortion was carried out the identity of the father had to be established and also whether the child would be ‘of good blood.’ Orders issued by Himmler on June 9, 1943, forbade abortion in cases where the father was of German descent and the child might be racially valuable.

“On July 27, 1943, further orders came from Himmler which extended this provision to fathers of blood close to German (*artsverwandten Blutes*), pointing out that the price paid in German blood for the war required that children produced by female workers of other nationalities be preserved for the German nation. These orders specified precisely the procedure to be followed in this type of case. The employer was to inform a youth office of pregnancies among

his female workers; the office would then establish the identity of the parent and experts from the RuSHA and health department would carry out racial tests on the parents.

“Children of parents who passed these tests would be put in the hands of the NSV which was then to hand them over to German families or to homes for racially valuable children (*Kinderheime für gutrassige Kinder*). Particularly good mothers from the racial point of view would be put in under the care of *Lebensborn* institutions and forbidden to take their children back to their own country. At the same time it was forbidden to tell the mothers what the object of these orders was. Mothers incapable of work and their racially worthless children were to be removed (*abgeschoben*); most probably this simply meant liquidation. It needs hardly be said that the mothers were not asked for their approval when their children were taken away.” (Warsaw: Polonia Publishing House, 1961, pp. 173-174)

C. Infanticide

When “undesirable” foreign children were not aborted during the Nazi occupation of Eastern territories, they were taken to “foreign nurseries” (*Ausländerkinder-Pflegestätte*), where the children would be left to die a torturous death through abandonment and calculated neglect.

Magdalena Sierocińska of the Polish Institute of National Remembrance [explains](#) the fate of these Eastern children:

“The tragedy of the fate of ‘racially unworthy’ children is illustrated in the letter of *SS-Gruppenführer* Erich Hilgenfeldt of August 11, 1943, addressed to Heinrich Himmler [highest ranking SS officer] regarding children staying in the facility in Spital am Phyrn (Kirchdorf):



**Non-Aryan babies born in concentration camps
were often not allowed to live**

“ ‘During the inspection, I found that all the infants in this orphanage were malnourished. As *SS-Oberführer* Langoth informed me, based on the decision of the provincial food office, the nursery is allocated only half a liter of whole milk and half a sugar cube per infant per day. On such rations, infants must die of malnutrition.

“ ‘I have been informed that there is a difference of opinion regarding the upbringing of these infants. Some believe that the children of Eastern workers should die, others that they should be raised. Since no clear position has been taken on this matter so far, and as I was told it is about preserving appearances towards the Eastern

worker bees, the infants are given insufficient food and they must die within a few months. ...

“ ‘There are only two possibilities here. If you do not want the children to stay alive – then you can slowly kill them and thus divert many more liters of milk from the general supply; or there are still ways to do it without torment and pain. Or these children can be raised so that they can

later be used as labor force. Then, however, they must be fed in such a way that one day they will become fully capable of working.' Himmler's response to this letter is unknown." (*Eksterminacja "niewartościowych rasowo" dzieci polskich robotnic przymusowych na terenie III Rzeszy*, Instytut Pamięci Narodowej)

D. SS Bastard Houses

During the Nazi Regime, *Lebensborn* (meaning "spring of life") houses were established to promote racial purity. These houses were nurseries for children deemed "desirable" by the Nazis. These children were mostly illegitimate, the fruit of rapes or concubines of Nazi soldiers and officers.

Himmler founded the *Lebensborn* Organization on September 13, 1936. According to *Nazi Conspiracy and Aggression*, from the US Government Printing Office, Himmler gave this reason for its founding:

"As early as December 13, 1934, I wrote to all the SS leaders and declared that we would have fought in vain if political victory was not to be followed by the victory of births of good blood. The question of multiplicity of children is not a private affair of the individual, but his duty towards his ancestors and our people.



A *Lebensborn* house

"The SS has taken the first step in this direction long ago with the engagement and marriage decree of December 1931. However, the existence of sound marriage is futile if it does not result in the creation of numerous descendants. I expect that here, too, the SS and especially the SS leader corps, will serve as guiding example. The minimum amount of children for a good sound marriage is four. Should unfortunate circumstances deny a married couple their own children, then every SS leader should adopt racially and hereditarily valuable children, educate them in the spirit of National Socialism, and provide them an education corresponding to their abilities.

"The organization *Lebensborn e.V.* serves the SS leaders in the selection and adoption of qualified children. The organization *Lebensborn e.V.* is under my personal direction, is part of the race and settlement central bureau of the SS, and has the following obligations:

- Support racially, biologically and hereditarily valuable families with many children;
- Place and care for racially and biologically and hereditarily valuable pregnant women, who, after thorough examination of their and the progenitors' families by the race and settlement central bureau of the SS, can be expected to produce equally valuable children;
- Care for the children;

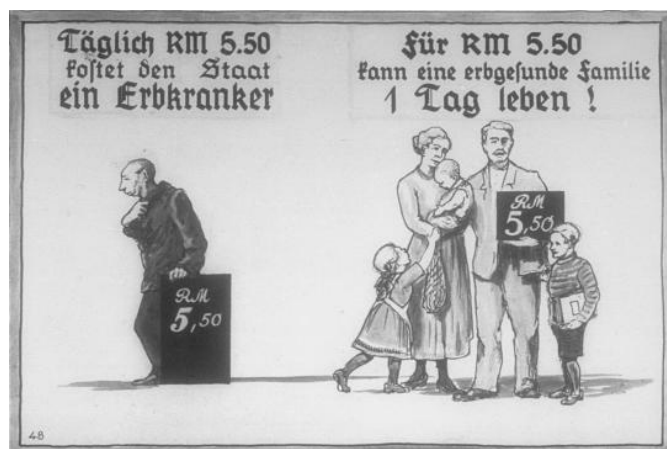
- Care for the children's mothers.

“It is the honorable duty of all leaders of the central bureau to become members of the organization *Lebensborn e.V.*. The application for admission must be filed prior to September 23, 1936. The dues of the SS leaders of the central bureau, from the *Hauptsturmfuehrer* on, are determined in the enclosed tables. I shall personally keep myself informed of the success of my appeal. Let me remind every SS leader once more that only sacrifices of a personal and material nature have brought us success in the times of the battle, and that the further construction of Germany, to last hundreds and thousands of years, will not be possible unless each and every one of us is ready to keep doing his share in the fulfillment of his obvious duty.” (Volume V, Washington, US Gov. Printing Office, 1946, pp. 465-466)

E. Euthanasia

[Aktion T4](#) and the [Aktion 14f13](#) programs were planned killings of children and adults deemed “biologically unfit.” These euthanasia measures were called “mercy killings” by the Nazis. These would be people who had physical or psychological incurable diseases or disabilities.

Official data about the T4 statistics, found in [Documents on Euthanasia](#) (English translation of the data [here](#)) showed that over 86,000 innocent people in Germany and German-occupied territories were killed by “mercy killing” in the T4 program alone during the Nazi regime.



Nazi Euthanasia propaganda: ‘A sick elderly person costs the state RM 5.50 daily – for RM 5.50 one hereditarily healthy family can live for one day’

Michael Barenbaum [describes](#) the T4 program:

“While the program’s personnel killed people at first by starvation and lethal injection, they later chose asphyxiation by poison gas as the preferred killing technique. Physicians oversaw gassings in chambers disguised as showers, using lethal gas provided by chemists. Program administrators established gas_chambers at six killing centers in Germany and Austria: Hartheim, Sonnenstein, Grafeneck, Bernburg, Hadamar and Brandenburg. The SS (Nazi paramilitary corps) staff in charge of the transports donned white coats

to keep up the charade of a medical procedure. Program staff informed victims’ families of the transfer to the killing centers. Visits, however, were not possible. The relatives then received condolence letters, falsified death certificates signed by physicians and urns containing ashes.” (pp. 232-233)

There is also evidence that these “mercy killings” served as rehearsals for the exterminations in the concentration camps that would occur later.

F. Human experimentation

The monstrous human experimentation that occurred during the Nazi regime was conducted in part to advance the Nazi racial ideology and belief in producing the “master race.”

Holly Cefrey in [*Dr. Josef Mengele: the Angel of Death*](#) affirmed:

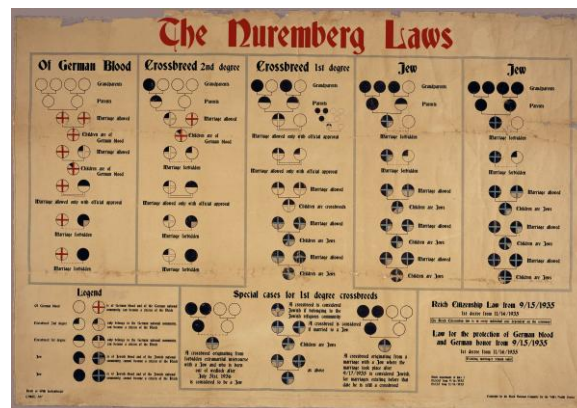
“There were over 70 different medical research experiments done in the camps. More than 200 Nazi doctors conducted two main categories of experiments – one for military purposes and one for the purposes of racial hygiene. Military experiments were done to aid Germany’s war effort. Racial experiments were to prove that other races were inferior, to keep other races from breeding, and to advance the Aryan race.” (New York: The Rosen Publishing Group Inc., 2001, p. 78)

A [transcript](#) from the Nuremberg trials went on to list the different types of experimentation, which included high-altitude experiments, freezing experiments, malaria experiments, mustard gas, transplants, sterilization, poison, and incendiary bomb experiments. (*Trials of War Criminals before the Nuremberg Military Tribunals under Control Council Law No. 10. Nuremberg, October 1946–April 1949. Washington, D.C.: U.S. G.P.O., 1949–1953*)

G. Marriage laws

The [Nuremberg Laws](#) of September 15, 1935, established legal basis for racism in marriage during the Nazi regime. These laws included:

- “Marriages between Jews and nationals [citizens] of German or related blood were forbidden. Marriages contracted in spite of this fact are invalid, even if they were contracted abroad in order to evade this law.”
- “A nullifying action [a marriage annulment] can only be brought [initiated/granted] by the State’s Attorney.”
- “Extramarital relations between Jews and nationals [citizens] of German or related blood are forbidden.”



The Nuremberg Laws concerning race

The punishments for violating the Nuremberg Laws were:

- “Anyone acting in contravention of the prohibition in Section 1 will be punished with penal servitude [hard labor].”
- “Any man acting in contravention of the prohibition in Section 2 will be punished with imprisonment or penal servitude..”
- “Anyone acting in contravention of the provisions in Section 3 or 4 will be punished with imprisonment up to one year and a fine/or with one of these penalties..”

Source: Perkins, E.R. *Foreign Relations of the United States Diplomatic Papers, 1935, The British Commonwealth, Europe, Volume II*. Washington: United States Government Printing Office, 1952. Accessed online [here](#).

H. Citizenship & immigration laws

The aforementioned [Nuremberg Laws](#) also established racist citizenship, that is, only those of German blood could be citizens. The Reich Citizens Law of September 15, 1935, Section 2, n. 1, reads:

“Only a national of German or related blood who proves by his conduct that he is willing and fit to serve the German people and Reich faithfully is a Reich citizen..”

The NSDAP (Nazi) Party’s [25-point Program](#) ([here](#)) also emphasized this. Numbers 4 and 8 of the Program read:

“Only members of the nation may be citizens of the State. Only those of German blood, whatever their creed, may be members of the nation. Accordingly, no Jew may be a member of the nation. All non-German immigration must be prevented. We demand that all non-Germans who entered Germany after 2 August 1914 shall be required to leave the Reich forthwith.”

(Source: Deuerlein, Ernst. [Der Aufstieg der NSDAP in Augenzeugenberichten](#) [*The rise of the NSDAP in eyewitness reports*], pp. 108-112. München : Deutscher Taschenbuch Verlag, 1974. Via *Program of the German Workers’ Party (1920)*, article published by [Deutsche Geschichte in Dokumenten und Bildern](#) (DGDB) [German History in Documents and Pictures], Deutschen Historischen Instituts [German History Institute], Washington D.C. Accessed online [here](#).

I. The ‘final solution’

Regarding the Jews, the Nazis set in place their “final solution” to the Jewish Question from 1941-1945, which was a mass genocide of people who were racially Jewish. These mass murders took place from 1941-1945. Jews were sent to extermination camps, most notably the [Auschwitz complex](#), while others were sent to forced labor camps, where they either worked or were subject to monstrous human experimentation and torture.

Question 42: Did Catholics die in the Nazi camps?

Answer: Yes. The [Auschwitz Museum](#) affirmed: “Almost 32,000 (46.8%) of the prisoners in the Death Books [at Auschwitz] are listed as Roman Catholics and over 1,000 (1.6%) as Greek Catholics.” Source: *Which Religious Denominations Did the People Deported to Auschwitz Belong To?* Published online in 2006 by the Auschwitz-Birkenau Museum, accessed online [here](#).

Most of the imprisoned clergy were sent to the Dachau camps. Guillaume Zeller in [*The Priest Barracks: Dachau, 1938-1945*](#), affirmed:



Almost half of the prisoners who died at Auschwitz were Catholics

“At the Nazi concentration camp Dachau, three barracks out of 30 were occupied by clergy from 1938-1945. The overwhelming majority of the 2,720 men imprisoned in these barracks were Catholics including monks and seminarians from all over Europe. More than a third of the prisoners in the ‘priest block’ died there. The story of these men, which has been submerged by the overall history of the concentration camps, is told in this riveting historical account. Besides recounting moving episodes, this book sheds new light on Hitler's system of concentration camps and the intrinsic anti-Christian *animus* of Nazism.” (San Francisco: Ignatius Press, 2017, [p. 280](#))

More on the persecution of the Church can be found in Questions 55-64 in this Part I, Chapter 5: Pagan, Ecumenical & Anti-Catholic Traits of Nazism.

Question 43: Did the Church help Jews to escape the persecution?

Answer: Yes. According to Ronald Rychlak, the Church helped save half a million Jews from death and torture during the Nazi regime. Rychlak's work, [*Righteous Gentiles: How Pius XII and the Church Saved Half a Million Jews from the Nazis*](#), details this rescue work.

Question 44: Did the Church oppose the Nazi regime's racist policies?

Answer: Yes. The Nazi regime's racist policies were violently opposed to Catholic doctrine, thus many clergy spoke against the regime. More on this can be found in Questions 65-71 in Part I, Chapter 6: Church Condemnations of Nazism, of this booklet.

* * *

Chapter 4

Nazism Is Socialist

Question 45: Is Nazism socialist?

Answer: Yes. The name “Nazi” is short for *Nationalsozialismus*. See Part 1, Chapter 1, Questions 1-3, 8, 9.

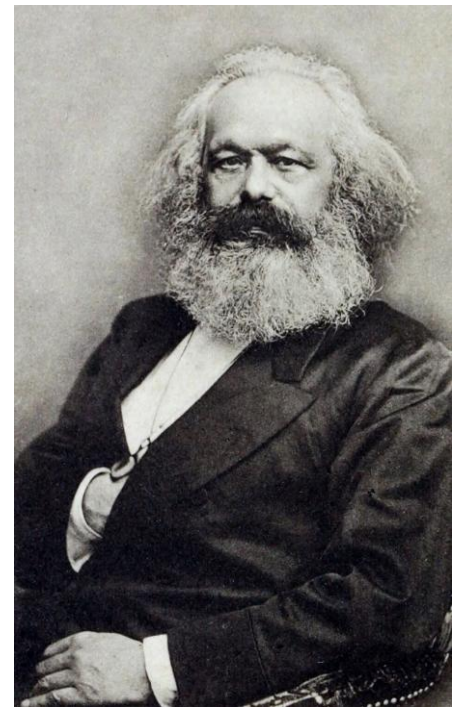
Question 46: How exactly was Nazism socialist?

Answer: First, it must be remembered that Socialism and Communism are based on the same principles, have the same goals and differ only in their application. Communism seeks to reach its goals immediately by force (historically, by a dictatorship of the State), whereas Socialism seeks to gradually reach its goals by the approval of socialist laws and exerting growing influence in institutions – families, schools, universities, hospitals, enterprises, unions, the military, the police, etc.

It is important to note that Nazism differed in some accidental aspects from classic Communism. For instance: Marx called for an abolishment of all national differences and affirmed that Communism will end the hostility of nations, which is another way of saying that it will bring world peace:

“The communists are further reproached with desiring to abolish countries and nationality. The working men have no country. We cannot take from them what they have not got. Since the proletariat must first of all acquire political supremacy, must rise to be the leading class of the nation, must constitute itself the nation, it is so far, itself national, though not in the bourgeois sense of the word. National differences and antagonism between peoples are daily more and more vanishing, owing to the development of the bourgeoisie, to freedom of commerce, to the world market, to uniformity in the mode of production and in the conditions of life corresponding thereto.

“The supremacy of the proletariat will cause them to vanish still faster. United action of the leading civilized countries, at least, is one of the first conditions for the emancipation of the proletariat. Insofar as the exploitation of one individual by another ends, the exploitation of one nation by another will also end. As much as the antagonism between classes within the nation vanishes, **the hostility of one nation to another will also come to an end.**” (Source: Marx and Engels, [*Manifesto of the Communist Party*](#), Chapter 2, Proletarians and Communists)



Karl Marx

Thus, Nazism differs from Communism in its methods, in that it seeks to implement Socialism and Nationalism. This is why it is not uncommon to read Hitler or Rosenberg criticizing the “globalist Jews.”

With this said, let us analyze the Nazi’s communist-socialist doctrine as it is presented in the Nazi [25-point Program](#) in the following questions.

Question 47: Did Nazism seek equality?

Answer: Yes, it did.

Point 9 of the [25-point Program](#) reads: “All citizens shall have equal rights and duties.”

Equality, which was based on the French Revolution’s model, “Liberty, Equality, Fraternity,” was also something that concerned communists and socialists, since they wanted a classless society based on complete equality, including and especially economic and social equality.

For instance, in the [Critique of the Gotha Program](#), Part II, Marx [affirmed](#): “With the abolition of class distinctions all social and political inequality arising from them would disappear of itself.” (Source: Marx, Karl; Friedrich Engels. *Critique of the Gotha Programme*. Moscow: Progress Publishers, 1970. First published 1890-1891. Accessed online [here](#))

Speaking of the French Revolution, in [Socialism: Utopian and Scientific](#), Engels affirmed:

“Now, for the first time, appeared the light of day, the kingdom of reason; henceforth superstition, injustice, privilege, oppression were to be superseded by eternal truth, eternal Right, **equality based on Nature and the inalienable rights of man.**” (I. [The Development of Utopian Socialism](#), in *Socialism: Utopian and Scientific*)

Source: Engels, Frederick. *Socialism: Utopian and Scientific*. Moscow: Progress Publishers, 1970. First published 1880. Accessed online [here](#)

Speaking about 18th century communist theories, Marx affirmed:

“**The demand for equality** was no longer limited to political rights; it was extended also to the social conditions of individuals. It was not simply class privileges that were to be abolished, but class distinctions themselves.” (*Ibid*)

Nazism approached socialist equality by eliminating first the high class of society in the name of fostering a strong middle class. For instance, Point 16 of the [25-Point Program](#) reads:

“We demand the creation and maintenance of a healthy middle class, the immediate communizing of big department stores, and their lease at a cheap rate to small traders, and that the utmost consideration shall be shown to all small traders in the placing of State and municipal orders.”

Later, Nazism would advocate the elimination of the middle class in name of the labor class. (See Question 48, point 10, below)

Question 48: Did Nazism consider labor to be the most important duty of a citizen?

Answer: Yes.

Point 10 of the [25 Point Program](#): “It must be the first duty of every citizen to perform physical or mental work. The activities of the individual must not clash with the general interest, but must proceed within the framework of the community and be for the general good.” This principle – of work being the first duty of every citizen, and the subordination of this work to the “best interests” of the State, which are determined by the State - makes Nazism essentially the same as Communism. Indeed:

- In the [Communist Manifesto](#), Marx affirms also that every citizen is liable to work, as part of the 10 communist measures that he believed are generally applicable to all countries: “**Equal liability of all to work.**” (Chap. 2)
- Also in [The Principles of Communism](#), Frederick Engels affirmed: “The main measures [that need to be applied], emerging as the necessary result of existing relations, are the following: ... [among them:] (v) **An equal obligation on all members of society to work until such time as private property has been completely abolished.**”
- In his [Communist Profession of Faith](#), Engels affirmed: “**The happiness of the individual is inseparable from the happiness of all.**” (Question 5) In Communism and Socialism (including Nazism), there is no place for individuality, because the individual exists to serve the State.
- Point 10 of the Nazi Program is no less radical than the three communist texts quoted above: “**The activities of the individual must not clash with the general interest, but must proceed within the framework of the community and be for the general good.**”



Nazis promoted work as the first duty of every German

Even more, one consequence of this liquidation of the individual by the whole has is to bring society to Tribalism (also known as Structuralism), which is the next step after Communism and Self-Management Socialism, as explained by Prof. Plinio Corrêa de Oliveira in his [work on Tribalism](#) (particularly [here](#) on. p. 12).

Question 49: Did Nazism seek to nationalize all business in the hands of the State?

Answer: Yes. In the Nazi [25-Point Program](#), Point 13 ruled: “We demand the nationalization of all businesses which have been formed into corporations (trusts).”

This Nazi demand for the concentration of all business and profits into the hands of the State (a consequence of unionization, syndicalism/fascism) is actually communist. Indeed, Engels’ [Principles of Communism](#) defended an analogous thing:

“Once the first radical attack on private property has been launched, the proletariat will find itself forced to go ever further, **to concentrate increasingly in the hands of the State all capital, all agriculture, all transport, all trade.** All the foregoing measures are directed to this end; and they will become practicable and feasible, capable of producing their centralizing effects to precisely the degree that the proletariat, through its labor, multiplies the country’s productive forces.

“Finally, when all capital, all production, all exchange have been brought together in the hands of the nation, private property will disappear of its own accord, money will become superfluous, and production will so expand and man so change that society will be able to slough off whatever of its old economic habits may remain.” (Section 18)

Question 50: Did Nazism call for the distribution of wealth?

Answer: Yes. In the Nazi [25-Point Program](#), Point 14 stated: “We demand profit-sharing in large industrial enterprises.”

To demand that profit be shared is essentially a communist/socialist goal, since to abolish any personal profit is tantamount to abolishing private property. Everything is to be shared by the whole of society. It is the distribution of wealth, or capital, so that it is no longer in the hands of private owners. This is a communism/socialism measure. When profit is equalized by being placed in the hands of the State, economic differences and then social classes will necessarily cease to exist, according to Marx/Engels.

Question 51: Did Nazism call for agrarian land reform?

Answer: Yes. The [Nazi Program](#) in its Point 17 reads: “We demand a land reform suitable to our national requirements, the passing of a law for the expropriation of land for communal purposes without compensation; the abolition of ground rent, and the prohibition of all speculation in land.”

Agrarian reform is a classic communist-socialist means to take the lands from private landowners to give it to the State. The pretext is to give the land to the poor by first placing it in the hands of the State. Expropriation of land means the nationalization of land. In plain terms, it meant the State seizure of private properties of individuals or private companies “for the purposes of public utility,” and with no compensation. In other words: agrarian reform is theft, at the hands of the State.

Prof. Plinio Corrêa de Oliveira exposed the socialist foundations of agrarian reform particularly in Brazil on multiple occasions, including in his 1963 work: [*Agrarian Reform: A Question of Conscience*](#).

Question 52: Did Nazism consider the State, and not parents, to be responsible for education?

Answer: Yes. The [Nazi Program](#) in its Point 20 defended: “**The State must consider a thorough reconstruction of our national system of education** (with the aim of opening up to every able and hard-working German the possibility of higher education and of thus obtaining advancement). The curricula of all educational establishments must be brought into line with the requirements of practical life. The aim of the school must be to give the pupil, beginning with the first sign of intelligence, a grasp of the notion of the State (through the study of civic affairs). We demand the education of gifted children of poor parents, whatever their class or occupation, at the expense of the State.”



Nazi education was mandatory

This nationalization of education is particularly communist because it believes the State is responsible for the education of children. Gone are the rights of parents or the Church to educate children, as was explained and condemned by Card. von Preysing in Part 1, Chapter 6, Question 70.

In the [Communist Manifesto](#), Marx affirmed that Communism seeks to “rescue” education from the “bourgeois ruling class:”

“But, you [capitalists] say, we destroy the most hallowed of relations when we replace home education by social. And your education! Is not that also social and determined by the social conditions under which you educate by the intervention, direct or indirect,

of society, by means of schools, etc.? **The communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class.**

“The bourgeois clap-trap about the family and education, about the hallowed co-relation of parents and child, becomes all the more disgusting, the more, by the action of Modern Industry, all the family ties among the proletarians are torn asunder and their children transformed into simple articles of commerce and instruments of labor.” (Chap. 2)

Marx also affirmed that Communism seeks the State’s provision of free education for all children, as evidenced in the communist policies he called for in Chapter 2 of the same [Communist Manifesto](#):

“Free education for all children in public schools. Abolition of children’s factory labor in its present form. Combination of education with industrial production, etc. etc.” (n. 10)

Nazism used education to indoctrinate youth with Socialism, an important factor in its takeover. This is explained by Ian R. James in his essay [Education in Nazi Germany](#):

“The Hitler Youth Law passed on March 25, 1939, made the Hitler Youth compulsory for all Aryan children. Penalties for failure to enroll ten-year-old children included a 150 RM fine and possible imprisonment. Children who skipped the groups’ meetings were subject to police arrest. There were even threats of unrolled children being sent to orphanages if parents did not force their children to participate. While these laws never compelled every single eligible child to cooperate, the table in Appendix I demonstrated that by the start of the Second World War, nearly 82% of children and adolescents were enrolled.” (p. 19) (Source: James, Ian R. “Education in Nazi Germany.” Gettysburg: Gettysburg College, 2019; accessed online [here](#)).

More on the Nazi control of education and its molding of educational topics to fit Nazism can be found [here](#), provided by the Wiener Holocaust Library.



Nazi teachers taught racist doctrine

Question 53: Did Nazism encourage free love?

Answer: Yes. Not only were premarital relations encouraged in the Nazi youth organizations and Nazi soldiers, but free love was also encouraged among average citizens. More on this can be found in Question 41.

In *Sex after Fascism: Memory and Morality in Twentieth-Century Germany*, Dagmar Herzog explains that there were many incitements to pre-marital and extra marital relations by the Nazi regime. Some excerpts from her study follow:

“While there was no master plan for sexuality under Nazism and no coherent policy (but rather a cacophony of often competing injunctions), it is clear that over time a decisive trend against traditional mores emerged.”

“Ultimately, the majority of the population experienced the Third Reich not as a sexually conservative time but rather as one in which the general processes of liberalization of heterosexual mores that had been ongoing since the beginning of the twentieth century were perceived both as simply progressing further and as escalating under the combined effect of official Nazi encouragement and eventually the disruptive impact of total war.”

“In a book published in 1938, for example, the Nazi-identified physician Ferdinand Hoffmann fumed that ‘approximately 72 million condoms are used in Germany each year’ and that ‘in the surroundings of big cities, evening after evening, the roads into the woods are covered with automobiles in which, after the American pattern, so-called love is made.’ Premarital heterosexual intercourse was near-ubiquitous in Nazi Germany, Hoffmann said. ‘A young man who does not have a girlfriend is *a priori* a dummy; a girl without a boyfriend is a “homely Gretchen type.”’ This was not just a matter of boys sowing their wild oats; girls too played the field. The idea that anyone should stay chaste until marriage ‘possesses absolutely no more validity.’ Perhaps 5 percent of brides were still virgins; many had already had numerous boyfriends. Even after marriage Germans did not often remain faithful to their spouses.”

“The need for greater conservatism was not the sole message about sex promoted by Nazism. For there was also another strand of Nazi argumentation about sex, one that was far more deliberately inciting and one explicitly aimed at encouraging playful, pleasurable heterosexuality among those ideologically and ‘racially’ approved by the regime. Importantly, however, this second strand of argumentation too was thoroughly saturated with antisemitism. For these pro-sex advocates, references to the supposed shamelessness and impropriety of ‘Jewish’ versions of sexuality functioned preeminently as a technique of disavowal—a strategy to distract attention away from Nazism’s own inducements to premarital and extramarital sexual activity.

“Nazis were acutely aware that the regime was already in the mid-1930s developing a reputation for urging teenagers to engage in premarital intercourse, and they strove to manage the ensuing controversy—domestically and internationally—both by denying that they were doing any such thing and by avidly defending their own policy and practice. While in 1934 leaders in the Bund Deutscher Mädel (Federation of German Girls) still received a directive to encourage their young charges to have premarital love affairs under the rubric ‘top secret,’ by 1935 at the latest there was nothing particularly secret anymore about what went on in some (though surely not all) of the local BDM chapters... As of 1937, the Social Democratic Party (SPD) in exile reported the news that in the Hitler Youth ‘promiscuity is the concretely accepted situation.’

“The mid-1930s - a few years into the Third Reich as the regime strove to consolidate its hold on the populace - saw a particular efflorescence of discussion of the acceptability of premarital and extramarital coitus; Nazi-endorsed authors openly espoused both. That premarital intercourse was the standard popular practice was considered quite uncontroversial by a number of Nazi authors.”

(Source: Herzog, Dagmar. *Sex after Fascism: Memory and Morality in Twentieth-Century Germany*. Princeton: Princeton University Press, 2005. Kindle Edition, pp. 17, 19, 25, 27-28, 29)

Free love is part and parcel of Communism, since Marx sought to do away with the “bourgeois” concept of family. In the [*Communist Manifesto*](#) Marx [affirmed](#):

“The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital. Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty.”

Question 54: Did the Church condemn Socialism?

Answer: Yes. Pope Leo XIII condemned Socialism in [*Rerum novarum*](#), [*Graves de communi re*](#), [*Quod apostolici muneris*](#), and [*Humanum genus*](#). The Pontiff affirmed that Socialism attacks [*natural and just inequalities*](#); that it is a sect that aims to [*overthrow civil society*](#), and that at depth, Socialism seeks to [*destroy the base of society*](#).

In [*Quod apostolic muneris*](#) Leo XIII affirms:

“You understand, venerable brethren, that we speak of **that sect of men who**, under various and almost barbarous names, **are called socialists, communists** or nihilists, and who, spread over all the world and **bound together by the closest ties in a wicked confederacy**, no longer seek the shelter of secret meetings, but, openly and boldly marching forth in the light of day, **strive to bring to a head what they have long been planning – the overthrow of all civil society whatsoever.**” (§ 1)



Pope Leo XIII

Pope Pius XI taught that Socialism, in any form whatsoever (including the “third position”, which includes [*Distributism*](#) as well as the newer “[*Inclusive Capitalism*](#)”), is incompatible with the Faith. He said in [*Quadragesimo anno*](#):

“Yet let no one think that all the socialist groups or factions that are not communist have, without exception, recovered their senses to this extent either in fact or in name. For the most part they do not reject the class struggle or the abolition of ownership, but only in some degree modify them. Now, if these false principles are mitigated and to some extent erased from the program, the question arises, or rather is raised without warrant by some, whether the principles of Christian truth cannot perhaps be also mitigated to some degree and be tempered so as to meet Socialism half-way and, as it were, by a middle course, come to agreement with it? ...

“Whether considered as a doctrine, or an historical fact, or a movement, Socialism, if it remains truly Socialism, even after it has yielded to truth and justice on the points that we have mentioned, cannot be reconciled with the teachings of the Catholic Church because its concept of society itself is completely opposed to Christian truth.” (§§116-117)

* * *

Chapter 5

Pagan, Ecumenical & Anti-Catholic Traits of Nazism

Question 55: Was Nazism pagan?

Answer: Yes. Nazism saw itself as the heir to ancient pagan civilizations. Much of the language, art and rhetoric used by the Nazis were also steeped in pagan mythology, which it considered essential to Germanic culture and identity.

This was also not unique to Nazism: Italian Fascism led by Mussolini also borrowed heavily from [pagan Roman symbols](#) such as the [fasces](#). The Falanges of Spain are said to have been [inspired](#) by the pagan symbols of Italian Fascism (such as the [yoke and arrows](#)). Franco also employed pagan symbols during his regime (see [here](#) and [here](#)).

Question 56: By what mythology specifically was Nazism inspired?

Answer: Nazism was inspired mostly by Norse and Germanic pagan mythology. The Aryan “master race” was built on the concept of the superiority of Norsemen. Aidan Neher of Carleton College [explained](#):



Arno Breker's sculpture titled *Die Parftei* (the Party) depicted the desirable 'Nordic' racial characteristics of the Nazis

“Throughout the Third Reich, Hitler and the Nazis aimed to create a ‘neo-pagan religion of the blood with Adolf Hitler as the godlike figure at its heart’ to unify Germanic and ‘Aryan’ peoples about a common past. Heinrich Himmler, head of the SS and the second most powerful person in Germany for much of the war, was the main founder of this new German sect and chiefly contributed to the misappropriation of certain Norse myths and symbols to Nazi ideologies.”

In [an article published in the *International Research Scape Journal*](#), Lena Nighswander explains how Norse mythology and culture pervaded many aspects of Nazi imagery:

“The appropriation of Old Norse imagery does not stop at mythology, and instead pervasively envelopes otherwise benign symbols rooted in the Nordic cultural tradition to be used to represent the Nazi Party. From small-scale practices like uniform detailing to well-known symbols that represent the entire movement as a whole, Norse symbolism can be seen in countless facets of traditional Nazi imagery.” (p. 13)

In an [interview](#) with *Jacobin Magazine*, Eric Kurlander, author of [Hitler's Monsters: A Supernatural History of the Third Reich](#), explained how this mythology was [weaponized](#) by the Nazis to justify their racist beliefs:

“In Germany and Austria, Nordic mythology and folklore became mixed in with this so-called ‘scientific’ thinking about race, politicized and then integrated into pedagogy. It not only happened in school, but in popular and scientific literature... Folklore, mythology, theories of aliens, World Ice Theory, frost giants, gods and monsters were ultimately used to construe why Germans have a right to invade the European East and subjugate or destroy lesser races and so-called ‘Judeo-Bolshevism.’” (p.385)

In his admiration for Zoroastrian and other sun-worshipping cults, Rosenberg affirmed that creation began in the North, where the sun was most intense, and that the Norsemen were descendants of the mythical lost city of Atlantis. In his [Myth of the 20th Century](#), he stated:

“The solar myth, with all its ramifications, did not arise spontaneously as a stage of general development, but was born where the appearance of the sun must have been a cosmic event of profoundest significance, that is, in the far north. Only there would the year be sharply divided into two halves, and only there would the sun represent a certainty in man’s innermost being of the life renewing, primal creative substance of the world. **And so today the long derived hypotheses becomes a probability, namely that from a northern centre of creation which, without postulating an actual submerged Atlantic continent, we may call Atlantis, swarms of warriors once fanned out in obedience to the ever renewed and incarnate Nordic longing for distance to conquer and space to shape.**

“These currents of Atlantic men moved by water in their swan and dragon ships into the Mediterranean and to Africa; by land over central Asia to Kucha, perhaps even to China; over north Africa to the south of our own continent. Ahura Mazda says to Zoroaster: Only once in the year does one see the rising and setting of stars and sun and moon; and the inhabitants hold to be a day, what is a year. This must be for the Persian god of light a distant memory of the Nordic homeland, for only in the far north do day and night each last six months.” ([p. 6](#))

Rosenberg speaks extensively of pagan mythology in Chapter 1: *Race and Race Soul* of his *Myth of the 20th Century*.

Question 57: Did the Nazis have a special interest in pagan Sparta?

Answer: Yes. For the Nazis, Sparta embodied a superior militarist-racist State, capable of dominating its weaker neighboring kingdoms. In his work [Greeks, Romans, Germans: How the Nazis Usurped Europe’s Classical Past](#), Johann Chapoutot explains:

“In Nazi eyes, Sparta was doubly interesting: Sparta was the archetype of an elitist, racist, militarist Nordic State, proto-totalitarian in its conception and practice of education, but also the most elegant illustration of the virtues of obedience and military self-abnegation. This aspect of the Spartan myth would be mobilized, as we shall see, during the Battle of Stalingrad.

“The memory of a community of *homoioi*, Spartan equals, was dusted off and invoked by Goebbels in a speech on February 18, 1943, two weeks after the German surrender at Stalingrad. The gauleiter Goebbels, who had wrested Berlin from the German Communist Party, the KPD, in the early 1930s thanks to an egalitarian, pro-worker message straight from the far left wing of the NSDAP, where he had gotten his start, returned to this so-called brown-red Nazism in a proclamation of total war that fired on all demagogical cylinders: The time for genteel, white-gloved promenades on horseback through the forests outside Berlin had passed. Total war demanded the complete solidarity of a community of equals, racial comrades, united in resistance to danger: ‘The German people want to lead a Spartan life, and want the whole world to live like Spartans, the powerful as well as the weak, the rich as well as the poor.’



Goebbels: ‘The German people want to live a Spartan life’

“The notion of Sparta as a Nordic community was repeated *ad nauseam* in appeals to history and a propagandistic discourse that never failed to recall the Spartans’ and Germans’ shared racial roots. For Helmut Berve, ‘the history of Sparta possesses an eternal value for all peoples who belong to the same family as the Greeks, a family to which we know we belong now more than ever.’

“Hitler himself seized upon the same theme [of Spartan heroic aristocratic Eugenism]. In his unpublished *Zweites Buch* of 1928, Hitler made Sparta the model for the Third Reich to come. Sparta, ‘the first racialist State’ in history, was the archetype of the Nordic State. A racially superior but numerically inferior Indo-Germanic elite had been able to establish its uncontested domination over a horde of Helots and Perioeci thanks to its aggressive policy of selective racial eugenics, which mercilessly eliminated all weak and deformed elements:

“‘The Spartans were once capable of such a wise measure, but not our current dishonest, sentimental, bourgeois-patriotic crowd. The subjugation of 350,000 Helots by 6,000 Spartans was possible only because of the racial superiority of the Spartans. This, however, was the result of systematic racial preservation, so we see in the Spartan State the first racialist State. The abandonment of sick, frail, deformed children – in other words, their destruction – demonstrated greater human dignity and was in reality a thousand times more humane than the pathetic insanity of our time, which attempts to preserve the lives of the sickest subjects – at any price – while taking the lives of a hundred thousand healthy children through a decrease in the birth rate or through abortifacient agents, subsequently breeding a race of degenerates burdened with illness.’” ([pp. 222-223](#))

Question 58: Was Nazi art and architecture inspired by Paganism?

Answer: Yes, Nazi art and [architecture](#) was profoundly pagan. Modeled mostly after [Greek and Roman](#) classicism, Nazi monuments were designed in what is called a stripped neoclassical style. [Albert Speer](#), who served as Minister of Armaments and War Production, was commissioned by Hitler to design many Nazi buildings. Particularly noteworthy are the [Zeppelinfeld](#) (the Nazi Party rally grounds), modeled after the ancient Pergamon pagan altar used by Greeks.



From the left, Zeppelinfeld, Volkshalle & Ehrenhalle

There was also the [Volkshalle](#), which was inspired by the pagan Hadrian's Pantheon and whose construction was never carried out. [Nazi art in general](#) was modeled after the Greeks and Romans. Memorial buildings often resembled pagan temples or myths. The [Ehrenhalle](#), or Hall of Honor, was remindful of a Roman temple, and the idea reminiscent of the Norse myth of *Valhalla* or Hall of the Gods. The [Ehrentempel](#) or Honor Temples in Munich were actually called temples, and were memorial buildings housing the remains of fallen Nazi "martyrs."

Question 59: Was the Swastika actually a pagan symbol?

Answer: Yes. Lena Nighswander [explains](#) in her work examining the Nazi-Norse connection:

"Another example of an intentional shift in an Old Norse symbol's meaning by the Nazi Party can be found in the swastika. While the swastika is likely the most recognizable symbol of the Nazi Party and Third Reich as a whole, it also finds roots in an ancient Viking sun symbol. Furthermore, its meaning has also been documented as a Nordic representation of Thor's Hammer (Miller-Idriss 93). Unlike the sigel rune, where its definition was changed from one specific word to another, the swastika deals heavily with symbolism itself. As a Norse symbol, it symbolizes the sun and Thor's hammer: Both things possessing similar qualities of being very powerful, or all-mighty.



Swastika chosen as a pagan symbol

“As the symbol of the Third Reich, it stands as the all-encompassing symbolism of the Nazi Party, rather than one specific prescribed definition or meaning. This association has come so far that the Norse roots are largely unknown, as the swastika is so commonly associated with the Third Reich. Certainly, it has equivalents in other areas, such as countries that practice Buddhism as well, but its meaning has been so deeply bastardized by the Nazi Party that its far-right, nationalist implications cannot be denied or called into question.” ([p. 16](#))

Question 60: Was the insignia of the SS (*Schutzstaffel*) also pagan?

Answer: Yes, [according](#) to Lena Nighswander:

“The most well-known example of this phenomenon [of appropriation and modification of Norse mythology] can be found in the insignia of the *Schutzstaffel*, a major Nazi paramilitary operation commonly known as the SS. The insignia used by the SS consists of two sig runes (SS) next to each other. In the Old Norse language and cultural context, the Younger Futhark rune sigel (S) is documented as being representative of the sun (Simms). However, when co-opted by the Nazi Party for the purpose of being used on uniforms, the meaning was altered away from this more pagan-inspired meaning, toward something more aligned with Nazi Party goals and values: victory.” ([p. 15](#))

Question 61: Were pagan rituals practiced and encouraged in the Nazi regime?

Answer: Yes. In the work [Persecution of the Catholic Church in the Third Reich](#) published in 1941 by an anonymous German at the [request of Pope Pius XII](#), much evidence is given of the many pagan rituals practiced and encouraged during the Nazi Regime. (Cf. [pp. 461-508](#))

One example is that Christian feasts were replaced with pagan festivals. According to the author, who was reporting the atrocities of the Nazi regime while living in it:

“Christian feasts are gradually undergoing a metamorphosis of their meaning, to be replaced in the end by neo-pagan celebrations. There exists already a large literature working towards that end. At the beginning of April 1939 a certain Dr. Karl Ruprecht gave a lecture over the Austrian wireless on ‘The Church and Popular Customs.’ He alleged that the Church had misappropriated all popular Germanic customs; consequently Christmas, Easter and other festivals would have to be divested of their artificial Christian character to be reinstated in their original dignity as racial and Nordic feasts of the German nation.

“In a course of political training, the Christmastide festivals were given a neo-pagan meaning. We summarize the outlines of this attempt. This period covers the time from November 25 until January 6. Important days are November 25 (St. Catherine’s Day); December 4 (St. Barbara); December 6 (St. Nicholas); December 13 (St. Lucia); December 24 and 25 (Christmas); December 28 (Holy Innocents); December 31 (New Year’s Eve); January 5 and 6 (Twelfth Night and Epiphany).

“St. Nicholas, e.g., is traced to Wotan; St. Catherine, St. Barbara, and St. Lucia, to the Three Fates, which in the north were called *Norns*, in ancient Greece *Moirai*, and in Italy *Parcae*. The

Nativity was for the first time celebrated at Rome on December 25, 354, to replace the feast of *Sol Invictus* or the Persian Mithras. 'In Germany the ecclesiastical Christmas festivity was first heard of in 813; it was introduced to supplant the native midwinter feast. Two names of this feast are mentioned: *Modraneght* in Anglo-Saxon and Yule in the Scandinavian languages. There are, moreover, two traditions about a child, Nornagest or Helgi, which was born at this time and endowed by the Fates.' ... The Magi are said to represent Male Fates, either the three brother-smiths Odin, Honir and Loki, or Slagfid, Egil and Wieland." (p. 486)

Another excerpt:

"The Bishop of Trier, Msgr. Bornewasser, in his sermon on New Year's Eve, 1937, characterizes the attempts made to supplant Christmas by the so-called Winter Solstice celebrations:

"“You have heard of the so-called Winter Solstice celebrations. A few years ago I said: ‘I am not sure whether there lies therein a hidden danger for our youth.’ To-day I am sure. This artificially stirred-up old Germanic pagan Consecration of Fire is meant as a direct challenge to the highest mystery of our religion, the Incarnation of Jesus Christ on the Holy Night of Bethlehem.



Nazi Winter Solstice fires

"“I leave it to you to judge for yourselves. What I am going to read is taken from the periodical *Fiihrerdienst* [The Leader's Task] of the *Jungvolk* (Junior Section of the Hitler Youth), December 12, 1937 issue: “Another meeting the Winter Solstice will be celebrated. We have to train our young members in order to enable them to celebrate this Christmas stripped of all the parasitical excrescences that were implanted in the hearts and minds of the German people by the Christian denominations. (p. 6)”

"“What is the meaning of this blasphemous remark? Our young children are told that they have to get rid of all parasitical excrescences implanted in the hearts and minds of the German people by the Christian denominations. What are these? It is the mystery of the Incarnation of Jesus Christ on the Holy Night. From the hearts of the young, the memory that Christmas is the day of the birth of our Savior is to be eradicated, and an old Germanic pagan Consecration of Fire is to take its place. ...

"“Christian Fathers and Mothers! Now you know the real meaning of the celebration of the Winter Solstice. Up to now it had been concealed behind a mask, but today this mask has been dropped. We know now that all this talk about the German Winter Solstice is in reality directed against the mystery of Christmas, the Incarnation of Jesus Christ the Son of God.”” (pp. 487-488)

Another example is a service that the Nazis aired to the pagan god Baldur on Good Friday:

“In his *Eiserne Blatter*’ the well-known Protestant scholar D. Traub writes as follows: ‘On Good Friday we listened in to the Munich radio which transmitted until 10:20 a Catholic Service, and at 10:30 a service of the Hitler Youth. We listened with great attention, recalling meanwhile the word of the Führer that the German National Socialist Workers’ Party takes its stand on positive Christianity. But what did we hear? A service dedicated to Baldur and words like these: ‘We achieve our own salvation,’ ‘our own strength leads us to the freeing Light,’ but not a single word about the meaning of Good Friday.’” (p. 492)

In another example, we read that German youth were made to recite a type of pagan creed:

“On Sunday September 29, 1935, all German stations transmitted at 10 o’clock a morning service from Leipzig, which was dedicated to the coming Harvest Thanksgiving. The conclusion of this service was a kind of ‘Confession of Faith’:

“‘I believe in the land of all the Germans, in a life of service to this land; I believe in the revelation of the divine creative power in the pure bloodshed in war and peace by the sons of the German national community, buried in the soil thereby sanctified, risen and living in all for whom it was immolated. I believe in an eternal life on earth of this blood that was poured out and rose again in all who have recognized the meaning of the sacrifices and are ready to submit to them... Thus I believe in an eternal God, an eternal Germany, and an eternal Life.’” (p. 493)

Lastly, the Nazi Party’s Songbook contained a hymn to encourage the worship of ancestors:

“This Song Book [of the Nazi Party] also contains three neo-pagan Christmas hymns. It would seem, however, that a new ancestor-worship is to be introduced and promoted in German families. The *Schwarze Korps* in an article entitled ‘*Veneration of Ancestors in Former Times and Today*’ openly urges the giving of a deliberately sacred character to the Cult of the Race and of the Family.

“‘Not only the National Socialist State but also the whole future of our people is, for better or worse, inseparably bound up with the racial idea. If this idea of the eternity ‘of our people is to become an efficient instrument in our fight against powers that even in the eyes of modern man are still invested with transcendental demoniacal horrors, this conception will have to be gradually elevated to the sphere of a myth. We are fully aware of all that is implied when we say that the belief in Germany and its future, as it is understood and realized by us, constitutes a source of spiritual strength, because this belief is related to eternal and supernatural things.



Nazi ‘Christmas’ decorations
exclude the Christ Child



**Hitler promoting a Nazi pagan celebration
to replace Christmas**

““If we are to specify what would lend itself most readily to an external expression of our faith in our people and our country, it is the cult of the blood, expressed in practical measures.

““In the course of the last thousand years, Christianity, as we have mentioned above, has put an end to the customs of our forefathers by replacing and assimilating them in a very superficial way. One might rejoin that this very fact proves how little vitality was left in those customs. But this would be a false conclusion because the Germanic An-

cestor-Worship did not die out at once even in those districts where the Church applied the strongest pressure to eradicate it.

“As a matter of fact, it took centuries of the severest persecution to destroy these customs. We urge, therefore, as a matter of supreme importance to the individual as well as to the State, the removal of the cult of the race and the blood from the sphere of everyday life, and its elevation to a sacred plane....

““We remember a custom, still prevalent among certain ancient German families, of lighting candles before the portraits of their ancestors on certain commemorative days. Moderns as we are, we may place the few relics of our ancestors in a shrine that by that very fact becomes an ancestral shrine. Finally, portraits of ancestors and the ‘genealogical trees,’ which have become an established feature in Germany, may, if put up in the right place, grow quite naturally into centers of future customs which, however, will develop only gradually in the course of ‘very long periods. Thus the newly aroused national consciousness of the sacred character of our ancestors will slowly produce a form worthy of the mythical value of the family idea.’” (p. 495)

Question 62: Did Nazism replace the Sacraments with neo-pagan rituals?

Answer: Yes. Nazi neo-pagan substitution of the Sacraments – including Baptism, First Communion, Confirmation and Matrimony – are detailed in the work *Persecution of the Catholic Church in the Third Reich*. (cf. [pp. 503-508](#))

Question 63: Was Nazism ecumenical?

Answer: Yes. Since it conceived the State as being above all religions, Nazism considered all religions equal under the law controlled by it. Therefore, the Nazi State treated them all the same way, which means that it was necessarily ecumenical.

In the [Nazi Program](#) Point 24 reads:

“We demand freedom for all religious denominations in the State, provided they do not threaten its existence nor offend the moral feelings of the German race. The Party, as such, stands for positive Christianity, but does not commit itself to any particular denomination. It combats the Jewish-materialist spirit within and without us, and is convinced that our nation can achieve permanent health only from within on the basis of the principle: The common interest before self-interest.”

Question 64: Was Nazism Anti-Catholic?

Answer: Yes. The persecution of the Catholic Church during the Nazi regime was so strong that it is commonly believed that Pope Pius XII himself ordered the publication of an entire work detailing what could be gathered about the persecution. Since the German press was controlled by the Nazis, information was extremely difficult to obtain and exact details of all the persecutions almost impossible to gather.

Thus an anonymous and heroic German author compiled this work, [*The Persecution of the Catholic Church in the Third Reich*](#), based largely on the texts of Catholic clergy, and published it in 1941 at the height of Nazism. The entirety of the work can be read in its entirety on Archive.org, [here](#).

On the opposition of Nazism to the Catholic Church, see also Question 33 and Questions 65-71 in the next Chapter 6: Church Condemnation of Nazism.



Hitler leaving a church, showing his alleged support for religion

* * *

Chapter 6

Church Condemnation of Nazism

Question 65: Did the Church ever condemn Nazism?

Answer: Yes: Pope Pius XI issued against Nazism the Encyclical [*Mit Brennender Sorge*](#) on March 14, 1937, released originally in German.

Question 66: What did the Church say against Nazism?

Answer: Some excerpts from the English translation of [*Mit Brennender Sorge*](#) follow:



Pope Pius XI

“Take care, Venerable Brethren, that above all, faith in God, the first and irreplaceable foundation of all religion, be preserved in Germany pure and unstained. The believer in God is not he who utters the name in his speech, but he for whom this sacred word stands for a true and worthy concept of the Divinity. **Whoever identifies, by pantheistic confusion, God and the universe, by either lowering God to the dimensions of the world, or raising the world to the dimensions of God, is not a believer in God. Whoever follows that so-called pre-Christian Germanic conception of substituting a dark and impersonal destiny for the personal God, denies thereby the Wisdom and Providence of God who "Reacheth from end to end mightily, and ordereth all things sweetly" (Wisdom 8: 1). Neither is he a believer in God.**

“Whoever exalts race, or the people, or the State, or a particular form of State, or the depositories of power, or any other fundamental value of the human community – however necessary and honorable be their function in worldly things – **whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds.**

“Beware, Venerable Brethren, of that growing abuse, in speech as in writing, of the name of God as though it were a meaningless label, to be affixed to any creation, more or less arbitrary, of human speculation. **Use your influence on the faithful, so that they refuse to yield to this aberration.** Our God is the Personal God, supernatural, omnipotent, infinitely perfect, one in the Trinity of Persons, tri-personal in the unity of divine essence, the Creator of all existence. Lord, King and ultimate Consummator of the history of the world, who will not, and cannot, tolerate a rival God by His side. ...

“None but superficial minds could stumble into concepts of a national God, of a national religion; or attempt to lock within the frontiers of a single people, within the narrow limits of a single race, God, the Creator of the universe, King and Legislator of all nations before whose immensity they are "as a drop of a bucket." (Isaiah 11: 15)

“The Bishops of the Church of Christ, ‘ordained in the things that appertain to God’ (Heb. 5: 1) must watch that pernicious errors of this sort, and consequent practices more pernicious still, shall not gain a footing among their flock. ...

“We thank you, Venerable Brethren, your priests and Faithful, who have persisted in their Christian duty and in the defense of God's rights in the teeth of an aggressive paganism. Our gratitude, warmer still and admiring, goes out to those who, in fulfillment of their duty, have been deemed worthy of sacrifice and suffering for the love of God.” (§§ 7-13)

Question 67: Did Pope Pius XI condemn the Nazi regime in other instances?

Answer – Yes he did. Speaking in a special audience with some 350 young German Catholics of the groups *Jungmännerverbände, Stumschar und Neudeutschland* on April 4, 1934, Pope Pius XI encouraged them to keep the Faith amid the Nazi persecution. Important to note is the date of the Papal audience – 1934: only one year after the Nazis took control of Germany, Catholics were already suffering terrible persecution.

In the *Discorsi di Pio XI* (Discourses of Pius XI), we read:

“The Holy Father knows, unfortunately as few know, how difficult and painful the current hour is for these dear children, for all of Germany, but especially for Catholic Germany, and in an entirely special way for the young people of *Neudeutschland*, for all young Catholics, the Catholic youth. Every day he receives news in this regard, and unfortunately not good reports. ...

“And since those dear children defend, live and honor the Holy Catholic Faith in Germany; since they fight the beautiful and glorious battle for the glory of the Church and the glory of God; the Pope will do everything he can to defend them: and they should tell everyone this. It does not depend on the will of the Pope on what others want and do that is right or even unfortunately unjust: Unfortunately, even while those responsible negotiate and want to negotiate, others mistreat what the Pope holds most dear [referring to the Nazi breaches of the Concordat made almost immediately after it was signed on July 20, 1933]. However, young Catholics must be certain that, at any cost, the Pope will always tell the truth and defend it; and he will thus defend the rights of his children which are also rights of conscience, the Catholic faith and divine honor. ...

“In fact, what remains of Christianity, of true Christianity, without Catholicism, without the Church, without doctrine, without Catholic life? Nothing, or almost nothing. Or rather, from what has happened in recent times we can and must say: not just a false Christianity, but a true paganism.” (Volume III, pp. 90-93)

This identification of the Nazi regime with Paganism was echoed by Pius XI in 1937 in his Encyclical, [*Mit Brennender Sorge*](#).

Question 68: What other Church condemnations were there against Nazism?

Answer: Besides the Papal condemnation against Nazism, there were other Church leaders who spoke against Nazism.

After Nazi Germany [invaded](#) the Netherlands on May 15, 1940 and during the Nazi German occupation of the Netherlands (which lasted until May 1945), the **Dutch Episcopate** issued a [Pastoral Letter](#) on July 20, 1942. In it, [they reiterated](#) their July 11 telegram message (which was made in union with the Protestant churches) to Nazi Gen. Friedrich Christiansen, condemning the racial persecution of the Jews, affirming it is “contrary to the deepest moral sense of the Dutch people,” and urging the German authorities not to implement the deportation of Jews to concentration camps.



The Dutch Episcopate condemned the Nazi persecution of the Jews in a Pastoral Letter of July 20, 1942

“The Dutch Bishops publicly deplored the Nazi occupation, affirming in the July 20 letter that this was an **“immense spiritual and physical misery that, for three years already, has threatened the entire world with destruction.”** They also affirmed that this Nazi occupation was “a disaster”, a punishment from God because of their sins: **“Are we not, after all, partly responsible for the disasters that affect us?”**

Question 69: What was the result of the protest made by the Dutch Bishops?

Answer: In response to this Pastoral Letter, Hitler intensified his persecution of Dutch Catholics. As reported by Fr. Peter Grumpel, SJ, in [The Tablet](#), in a February 13, 1999 article:

“Originally the leaders of all the Christian [including Protestant] Churches in Holland had agreed to make such a public protest [against Nazi anti-Semitism], but when the Gestapo were informed, they immediately threatened to deport Jews who had been baptized as Christians, which hitherto had not occurred. **The Roman Catholic Bishops alone did not give in to this blackmail.**

“The consequences were disastrous: Jews who had joined the Lutheran, the Calvinist or other Christian Churches were not deported in August 1942, whereas those who had become Catholics were. The Gestapo forced the Dutch newspapers to publish a statement affirming that because of

the public protest of the Catholic clergy, Jews who had become Catholics would henceforth be considered its worst enemies and be deported at the earliest opportunity. ...

“The action of the Dutch Bishops had important repercussions. Pius XII had already prepared the text of a public protest against the persecution of the Jews. Shortly before this text was sent to *L'Osservatore Romano*, news reached him of the disastrous consequences of the Dutch Bishops' initiative. Pius XII concluded that public protests, far from alleviating the fate of the Jews, aggravated their persecution and he decided that he could not take the responsibility of his own intervention having similar and probably even much more serious consequences. Therefore he burnt the text he had prepared.”

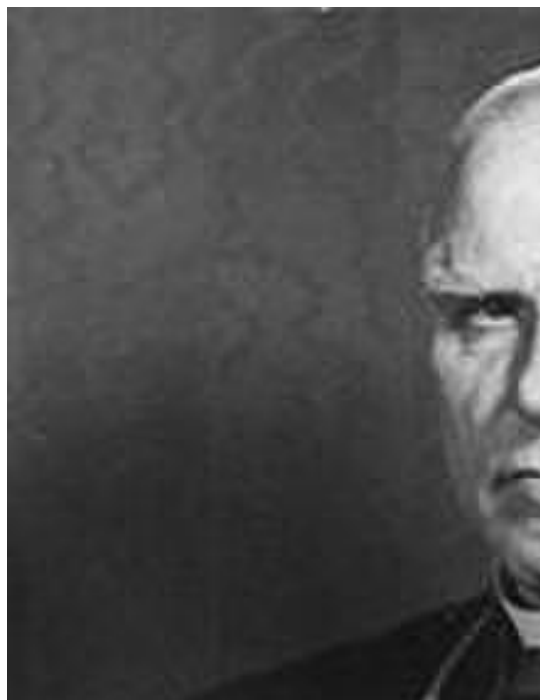
Question 70: Were there Catholic Bishops against Nazism in other countries besides the Netherlands?

Answer: In Germany there were several Bishops who were outspoken against the Nazi regime. Among them, Cardinals Clemens August Graf **von Galen** (Bishop of Münster), Michael **von Faulhaber** (Archbishop of Munich and Freising), and Konrad **von Preysing** (Bishop of Berlin) stand out as the most vocal Church critics of National Socialism in Germany. It was these three Cardinals that helped to draft Pope Pius XI's *Mit Brennender Sorge*.

1. Card. von Galen became well-known for his condemnations of the Nazi euthanasia killings – the Aktion T4 program – as well as the persecution of Catholic religious and seizure of Church property.

In his sermon of August 3, 1941 (original German [here](#)), Card. von Galen condemned the “mercy-killing” of the physically and mentally disabled, deemed “life unworthy of life” by the Nazis. At the same time, von Galen detailed the various policies of the Nazis that encouraged the breaking of God's Commandments. The letter can be read in its entirety [here](#). Some excerpts follow:

- “For the past several months it has been reported that, on instructions from Berlin, **patients who have been suffering for a long time from apparently incurable diseases have been forcibly removed from homes and clinics. Their relatives are later informed that the patient has died, that the body has been cremated, and that the ashes may be claimed. There is little doubt that these numerous cases of unexpected death in the case of the insane are not natural, but often deliberately caused, and result from the belief that it is lawful to take away life which is unworthy of being lived.**



Cardinal Clemens August Graf von Galen

“This ghastly doctrine tries to justify the murder of blameless men and would seek to give legal sanction to the forcible killing of invalids, cripples, the incurable and the incapacitated. I have discovered that the practice here in Westphalia is to compile lists of such patients who are to be removed elsewhere as ‘unproductive citizens,’ and after a period of time put to death. This very week, the first group of these patients has been sent from the clinic of Marienthal, near Münster. ...

“When I was informed of the intention to remove patients from Marienthal for the purpose of putting them to death I addressed the following registered letter on July 29th to the Public Prosecutor, the Tribunal of Münster, as well as to the Head of the Münster Police:

“‘I have been informed this week that a considerable number of patients from the provincial clinic of Marienthal are to be transferred as citizens alleged to be “unproductive” to the institution of Richenberg, there to be executed immediately; and that according to general opinion, this has already been carried out in the case of other patients who have been removed in like manner. **Since this sort of procedure is not only contrary to moral law, both divine and natural, but is also punishable by death, according to Article 211 of the Penal Code, it is my bounden obligation in accordance with Article 139 of the same Code to inform the authorities thereof. Therefore I demand at once protection for my fellow countrymen who are threatened in this way, and from those who purpose to transfer and kill them, and I further demand to be informed of your decision.**’ I have received no news up till now of any steps taken by these authorities.

“The first batch of innocent folk have left Marienthal under sentence of death, and I am informed that *no less than 800 cases* from the institution of Waestein have now gone. And so we must await the news that these wretched defenseless patients will sooner or later lose their lives. Why? Not because they have committed crimes worthy of death, not because they have attacked guardians or nurses as to cause the latter to defend themselves with violence which would be both legitimate and even in certain cases necessary, like killing an armed enemy soldier in a righteous war.



Bus transporting sick patients from a hospital
to a euthanasia center

“No, these are not the reasons why these unfortunate patients are to be put to death. **It is simply because that according to some doctor, or because of the decision of some committee, they have no longer a right to live because they are ‘unproductive citizens.’** The opinion is that since they can no longer make money, they are obsolete machines, comparable to some old

cow that can no longer give milk or some horse that has gone lame. What is the lot of unproductive machines and cattle? They are destroyed.

“I have no intention of stretching this comparison further. The case here is not one of machines or cattle that exist to serve men and furnish them with plenty. They may be legitimately done away with when they can no longer fulfill their function. **Here we are dealing with human beings, with our neighbors, our brothers and sisters, the poor and invalids ... unproductive – perhaps! But have they, therefore, lost the right to live? Have you or I the right to exist only because we are ‘productive’?** If the principle is established that unproductive human beings may be killed, then God help all those invalids who, in order to produce wealth, have given their all and sacrificed their strength of body. If all unproductive people may thus be violently eliminated, then woe be tide our brave soldiers who return home, wounded, maimed or sick.

“Once the right to kill unproductive persons is admitted ... then none of us can be sure of his life. We shall be at the mercy of any committee that can put a man on the list of unproductives. There will be no police protection, no court to avenge the murder and inflict punishment upon the murderer. Who can have confidence in any doctor?

“*Thou shalt not kill.* God engraved this Commandment on the souls of men long before any penal code laid down punishment for murder, long before any court prosecuted and avenged homicide. ... If we are obedient to His commands, then we are protected and preserved against the destruction with which we are menaced, just like chicks beneath the wings of the mother: *Jerusalem, Jerusalem... how often have I been ready to gather thy children together, as a hen gathers her chickens under her wings; and thou didst refuse it?! (Mt. 23:37)*

“Does history again repeat itself here in Germany, in our land of Westphalia, in our city of Münster? Where in Germany and where, here, is obedience to the precepts of God? **The 8th Commandment requires *Thou shalt not bear false witness against thy neighbor.*** How often do we see this Commandment publicly and shamelessly broken? **In the 7th Commandment we read, *Thou shalt not steal.*** But who can say that property is safe when our brethren, monks and nuns, are forcibly and violently despoiled of their convents, and who now protects property if it is illegally sequestered and not given back?

“The 6th Commandment tells us, *Thou shalt not commit adultery.* Consider the instructions and assurances laid down on the question of free love and child-bearing outside the marital law in the notorious open letter of Rudolf Hess, who has since vanished, which appeared in the Press. ...

“How do we observe the 4th Commandment that requires obedience and respect to parents and superiors? Parental authority is at a low ebb and is constantly being enfeebled by the demands made upon youth against the wishes of the parents. How can real respect and conscientious obedience to the authority of the State be maintained, to say

nothing of the Divine Commandments, if one is fighting against the one and only true God and His Faith?

“The first three Commandments have long counted for nothing in the public life of Germany and here also in Münster. ... The Sabbath is desecrated; Holy Days of Obligation are secularized and no longer observed in the service of God. His name is made fun of, dishonored and all too frequently blasphemed.

“As for the 1st commandment, *Thou shalt not have strange gods before me.* instead of the One, True, Eternal God, men have created at the dictates of their whim, their own gods to adore Nature, the State, the Nation or the Race. In the words of St. Paul, for many their god is their belly, their ease, to which all is sacrificed including even conscience and honor for the gratification of the carnal senses, wealth and ambition. Then we are not surprised that they should claim divine privileges and seek to make themselves overlords of life and death ‘My dearly Beloved, I trust that it is not too late. It is time that we realized today what alone can bring us peace, what alone can save us and avert the divine wrath. We must openly, and without reserve, profess our Catholicism. ...

“But those who persist in inciting the anger of God, who revile our Faith, who hate His Commandments, who associate with those who alienate our young men from their religion, who rob and drive out our monks and nuns, who condemn to death our innocent brothers and sisters, our fellow human beings, we shun absolutely so as to remain undefiled by their blasphemous way of life, which would lay us open to that just punishment which God must and will inflict upon all those who, like the thankless Jerusalem, oppose their wishes to those of God.” (Fr. Heinrich Portmann, *Cardinal von Galen* trans. R.L. Sedgwick, London: Jarrolds. 1957, [pp. 239-246](#). Accessed online [here](#))

- In a sermon from July 13, 1941 (original German [here](#); English translation [here](#)), Card. von Galen condemned the confiscation of Catholic institutions and the expulsion of Catholic religious by the Gestapo, which he warns “will bring God's judgment down on people, and will one day lead to misfortune and destruction for our people and fatherland.” Excerpts from the original German [here](#), translated by TIA desk, follow:

“The whole of Münster is still under the impression of the terrible devastation that the external enemy and war opponent has inflicted on us this week. At the end of this week, yesterday, July 12, **the Secret State Police confiscated the two branches of the Society of Jesus, the Jesuit Order, in our city, *Haus Sentmaring* on Weseler Strasse and the *Ignatiushaus* on Königstrasse, expelled the**



Nazi State Police

residents from their property, and forced the fathers and brothers to immediately leave not only their houses and our city, but also the Provinces of Westphalia and the Rhine. And the same hard fate was also dealt out yesterday for the Missionary Sisters of the Immaculate Conception in Wilkinghege, on Steinfurter Strasse. **Their house was also confiscated, and the sisters were expelled from Westphalia and told to leave Münster by 6 p.m. this evening. The Order's houses and properties, including their inventory, have been expropriated in favor of the Gau leadership of Westphalia-North.**

“So the monastery storm that has been raging for some time in East Mar, in southern Germany, in the newly acquired areas Warthegau, Luxembourg, Lorraine and other Reich areas, has also broken out here in Westphalia. **We must prepare ourselves for the fact that in the next few days such horrific news will pile up, that here too one monastery after another will be confiscated by the GSTP, and that its residents, our brothers and sisters, children of our families, loyal German compatriots, will be thrown out onto the streets like helots without rights and chased out of the country like scoundrels.** And this at this moment, when everything is shaking and trembling with new nighttime attacks that could kill all of us and turn each of us into a homeless refugee! Innocent and even highly deserving men and women, highly respected by countless others, are being chased out of their modest possessions, and German compatriots, our fellow citizens of Münster, are being turned into homeless refugees.

“Why? I was told: ‘For political reasons.’ No other reasons were given.

“None of us is safe, even if he thinks that he is the most loyal and conscientious citizen, even if he is aware of his complete innocence, [here is no assurance] that he will not one day be taken from his home, deprived of his freedom, and locked up in the cellars and concentration camps of the Gestapo.

“Let me be clear about this: that this can also happen [to me] today. And since if it happens then I will no longer be able to speak publicly, I want to speak publicly today, **I want to warn publicly against continuing on a path that, in my opinion, will bring God's judgment down on people and will one day lead to misfortune and destruction for our people and fatherland.**” (Heinrich Portmann, *Der Bischof von Münster : das echo eines kampfes für gottesrecht und menschenrecht. Münster (Westf., Aschendorff, 1946, pp. 123-133)*

More letters of Card. von Galen condemning Nazi euthanasia can be read [here](#).

2. Card. von Faulhaber played a “leading role” in the drafting of *Mit Brennender Sorge*, according to Michael Phayer. (*The Catholic Church and the Holocaust*, Indiana University Press, 2000, [pp. 15-16](#); accessed online [here](#)). He along with Card. Pacelli (the future Pope Pius XII) was in charge of negotiating the Concordat with Nazi Germany. Regarding the Concordat, Faulhaber famously [stated](#): “With the concordat we are hanged, without the concordat we are hanged, drawn and quartered.”

In his Advent Sermons of 1933 (which can be read in English on Archive.org [here](#)), Card. von Faulhaber refutes the Nazi idolatry of the German race, and the idea that the German race always contributed most to civilization because of the natural superiority of its blood.

Faulhaber first reminds Catholics that it was the Faith that brought unity and civilization to the Germans, who at one point, because of their adherence to Paganism, were stuck in a primitive stagnation, far from any real political and regional unity, devoid of intellectual life and entrenched in idleness:

- **“Through Christianity the Germans became a nation. Tacitus enumerates about 50 German tribes who were engaged in constant civil war with one another. Most of them have disappeared from History, even the valiant Cherusci, the conquerors of the Teutoburg forest. It is an historical fact that this swarm of tribes was first welded together into stable unity as one nation in consequence of their conversion to Christianity [particularly by Charlemagne]. The relapse of this nation into Germanic Paganism [i.e. Nazism] would with equal certainty result in national dissolution...”**

“Through Christianity the Germans became a civilized nation. The monks of St. Benedict taught our forefathers agriculture and the handicrafts, as well as the fine arts in the service of the liturgy. In pagan times, when the Germans spent their time in idleness, intellectual life was practically non-existent, and now, after the conversion of the Germans to Christianity, we see new creative forces of culture arise...”

“These historical facts cannot be gainsaid: **It was through Christianity that the Germans first became a nation, and a civilized nation in the proper sense of the word.**” ([pp. 104-105](#))

The Archbishop of Munich then reminded Catholics of the Church’s teaching on race, and further condemned the disdainful [idea](#) of racist philosopher H.S. Chamberlain seen particularly in his *Foundations of the 19th Century*, which proposes that the Old Testament must be done away with because it is considered too Jewish. In the words of Chamberlain, the Old Testament was “revised, expunged, interpolated,” ([pp. 460, 557](#)) insinuating that it is not a work of God but of men. This thinking was later adopted by the Nazi regime.

Card. von Faulhaber’s refutation of race hatred and disdain for the Old Testament follows:



Cardinal Michael von Faulhaber

- “From the Church's point of view there is no objection whatever to racial research and race culture. Nor is there any objection to the endeavor to keep the national characteristics of a people as far as possible pure and unadulterated, and to foster their national spirit by emphasis upon the common ties of blood, which unite them.

“From the Church's point of view we must make only three conditions: *First*, love of one's own race must not lead to the hatred of other nations. *Second*, the individual must never consider himself freed from the obligation of nourishing his own soul by the persevering use of the means of grace which the Church provides. The young man who is always hearing about the blessedness of his own race is too easily apt to think that he is no longer bound by duties to God and His Church, duties of humility and chastity. *Third*, race culture must not assume an attitude of hostility to Christianity. What are we to say of the monstrous contention that Christianity has corrupted the German race, that Christianity – especially because it is burdened with Old Testament ideas – is not adapted to the genius of the nation, and that therefore it is an obstacle in the way of the national consciousness?

“What is the relation of Christianity to the German race? Race and Christianity are not mutually opposed, but they do belong to different orders. Race is of the natural order; Christianity is a revealed religion and therefore of the supernatural order. Race means union with the nation; Christianity means primarily union with God. Race is nationally inclusive and exclusive; Christianity is a world-wide message of salvation for all nations. The concepts of revelation and redemption, of super-nature and grace must not be watered down. The fourth Gospel makes a neat distinction between those who are born of blood and those who are born of God (Jn 1:13). Christ also clearly distinguished between what flesh and blood had revealed and what was revealed by the Father in Heaven (Mt 16:17-19). We are Christians not because we are born of Christian parents; we are Christians because after our birth we were reborn and made a new creature by Baptism in Christ (2 Cor 15:17).

“No nation ever insisted more on race and ties of blood than the Israelites of the Old Testament. But in the fullness of time the dogma of race was eclipsed by the dogma of Faith. Around the cradle of Bethlehem there were Jews and pagans, shepherds from the land of Judah and Wise Men from the East. In the Kingdom of this Child, according to the words of His Apostle, there is no distinction of the Jew and the Greek, for the same is Lord over all.’ (Rom 10:12).

“What is the relation of Christianity to the German race? The Christian, so long as he observes the above conditions, is not forbidden to stand up for his race and for its rights. It is possible, therefore, without divided allegiance, to be an upright German and at the same time an upright Christian. Hence there is no need to turn our backs upon Christianity and to set up a Nordic or Germanic religion in order to profess our nationality. But we must never forget: We are not redeemed by German blood. We are redeemed by the Precious Blood of our Crucified Lord (1 Petr 1:9). There is no other name and no other blood under Heaven in which we can be saved, but the Name and the Blood of Christ.” ([pp. 107-110](#))

3. Card. von Preysing, Bishop of Berlin, was very critical of the Nazi regime during his ecclesiastical career, writing many pastoral letters against Nazism and detailing its persecution of the Church in Germany. Particularly worthy of note is his December 12, 1942 *Christmas Pastoral Letter*, which can be read in English [here](#).

Although he did not give the name, it is understood that Preysing compared Nazism to the rebellion of the Renegade Angels against God and calls it a departure from right (law) and justice:

- “As little as the rebellion of the Renegade Angels could shake the Throne of God, just as little will mankind be able to upset the foundations of the Dominion of God; the worth of each individual and of the nations will be determined by the foundations of this Dominion and **every departure from right and justice will sooner or later be broken against these foundations of God’s Dominion.**” (*Pastoral Letter of 1942*, p. 1, taken from [here](#))

Preysing also condemned the mass euthanasia murders of the Nazi regime (called “[Aktion T4](#),” which took place from 1939-1945), affirming:

- “The life of an innocent individual, be it an unborn child or an old person is holy, and that the innocent may not be punished with or in place of the guilty. **To take the life of a man is only permitted to the authorities as punishment for crime or in defense of the home, country or in justified self-defense.**” (*Ibid.*, p. 2)

He condemned Nazism’s pagan identification of the State as the reincarnation or expression of God, calling it a “**denial of God’s sovereign rule.**” (*Ibid.*, p. 4)

Preysing also condemned Nazism’s pagan-Darwinian belief in the hegemony of the strongest (or thinking that [might makes right](#)), saying that this idea that “**power creates and represents right**” will necessarily lead to a “**fight of all against all**” (i.e., a World War). (*Ibid.*)

The Nazi and socialist idea of the supremacy of the community over the individual was also condemned by Card. Preysing:

- “**The Church has opposed the suspension or the illicit limitation of the right of the individual. The individual cannot and must not be permitted to be completely absorbed by the State or by the Nation or by the race.** Whoever the individual may be, he has an immortal soul and an eternal destiny. He is and will remain responsible for each of his deeds. God has endowed him with freedom and he must remain free.” (*Ibid.*, p. 5)



Cardinal Konrad von Preysing

The Nazi regime's seizure and persecution of Catholic schools and its monopoly on education is also condemned by him:

- **“The rights of the family are age-old. No hierarchic worldly community can deprive it of these rights** because they were not conferred on the family by a worldly power, but by God himself. Parents have privileges and duties toward their children and these cannot be assumed by a hierarchic worldly power. **These privileges and duties include ... the religious instruction and training [education] of children.** It is a holy task which no other power may usurp. Parents have the right and the duty to raise their children as Christians and every endeavor either inside or outside the family to aggravate or nullify this right is an injustice.” (*Ibid.*, p. 5-6)



The Nazi State was totalitarian

Card, Preysing further denounced Nazism's doctrine of racial hegemony, as well as Nazism's unjust and racist marriage laws:

- “Since the least principles of rights are not of merely temporary duration and cannot be the quintessence of racial peculiarities, **the rights and the application of such rights and the use thereof cannot be the privilege of a single nation. Every human being enjoys privileges of which no worldly power can deprive it. ... All primeval rights enjoyed by mankind - namely, the right to live, to exist unharmed, to be free, to have preferences,** to contract marriage, the existence of which does not depend upon the arbitrary dictum of governments - may not be taken from anyone who is not of our blood or who does not speak our language.” (*Ibid.*, p. 6)



Houston Stewart Chamberlain

Further on, he affirmed: “Certain primeval rights may not be denied to any man, regardless of his origin.” He lamented that “no single erroneous theory which the world adopts ever fails to influence even the faithful children of the Church and those who would be true disciples of Christ.” (*Ibid.*, p. 7)

The Prelate also appeared to directly attack the [German racial philosophers](#) who inspired the Nazi regime. Possible candidates include [Houston Stewart Chamberlain](#) and Alfred Rosenberg. The reason why he might be referring to them is because Chamberlain's 1899 racist work, [Foundations of the 19th Century](#) was said to be written at the spiritual inspiration of Hitler. It was also [praised in the](#) socialist paper *Fabian News*, with socialist George Bernard Shaw calling it a “masterpiece of an authentic

scientific history” (n. 22, June 1911). The reason why Preysing might be referring to Rosenberg is that he was the Nazi regime’s chief ideologue, and his [*Myth of the 20th Century*](#) had been in print and circulation in Germany since 1930.

Preysing’s condemnations of this unnamed racist German philosopher follow:

- **“A certain German philosopher** who has been the guiding spirit of a great many people has exerted a harmful influence over the German nation by proclaiming that, as far as specially endowed individuals and highly gifted nations are concerned, there can be no good or evil, no right or wrong, and that they are dispensed from respecting any questions of right or morality, and that it is one of their privileges to deprive weaker nations or peoples on a lower cultural level than themselves or races which really or seemingly do not enjoy as many advantages of every right. And it is intimately connected with this terrible creed whereby this philosopher, unlike any other, denies God’s existence and incidentally that of universally acknowledged rights. My dear Diocesans: I must seriously warn you against such theories.” (*Ibid.*, pp. 6-7)



Alfred Rosenberg, the racist German philosopher

In another Pastoral Letter of September 8, 1941, Card. von Preysing spoke to Catholics of his Diocese, recording the Nazi persecution of the Church and the forced deportation of German Catholics to prison and concentration camps, reflecting particularly on the Cross. This letter came shortly after [crucifixes](#) had been removed from churches by the Nazis in April of 1941. Card. von Preysing affirmed:

- **“One cross, my dear diocesans, weighs on all of you together and in the same way. That is the cross under which the Church is suffering today. You know how much it is hindered and restricted in the proclamation of its teachings and its blessed work. So many religious men and women have been torn from their meritorious work for the Church and the people, so many have been expelled from their hometown, even from their homeland - without trial, without the possibility of defense, without a verdict.**

“Your cross is also our cross. You know and experience it every day that teachings that are intended to dissolve Christianity are proclaimed without restraint, even officially promoted. You know that throughout our entire fatherland a false morality is not only taught but also practiced, which recognizes neither the treasure of premarital purity, nor the sanctity and indissolubility of marriage, nor the individual’s right to life and inviolability.

“But I also call on you to venerate the cross in memory of the many desecrations of the cross that have occurred in our fatherland, alas [more’s the pity/unfortunately], in recent years. Let us not allow ourselves to be misled by anything; the cross, the symbol of contradiction, is - to the Greeks a foolishness, to the Jews a scandal - but to us it is God’s power and God’s wisdom (1 Cor. 1:23, 24).” (Walter Adolph, *Kardinal Preysing und zwei Diktaturen. Sein Widerstand gegen d. totalitäre Macht*, Berlin: Morus-Verl, 1971, [p. 154](#); accessed online [here](#))

4. Besides these three Cardinals and before them, in the early days of Nazism when it had just become politically expressive, the Bishop of Mainz **Ludwig Maria Hugo** issued a strong condemnation of Nazism. His denunciation would set the example for other German Bishops to publish various pastoral letters warning Catholics against that suspicious new political party. This is what we can read in the well-documented book [Hitler’s Rise to Power](#) by Dennis Barton. His description of the Catholic reaction to the rise of Nazism follows:

“Immediately after these elections [of September 14, 1930], in which the National Socialist Party had emerged as a major force, the Bishop of Mainz excommunicated all Catholic members of the party in his Diocese and banned uniformed groups entering churches (KG 12 and AR 166). He also gave instructions that party members would not be allowed to take an official part in funerals and other services (RD 8, 9 and 12). The other Bishops decided to await the annual Bishops’ Conferences so as to be able to formulate a united policy. In Rome the *Osservatore Romano* of October 11, 1930, commented: ‘Belonging to the National Socialist Party of Hitler is irreconcilable with the Catholic Conscience.’ In his New Year message, Cardinal Bertram of Breslau condemned extreme nationalism, without specifying the Nazi Party (KG 13).



Bishop Ludwig Maria Hugo

“The National Socialist challenge to the Church took a different form to that of the Marxist parties. Their anti-religious philosophy and programmes were clearly set out, but Hitler’s party was not so specific. Pagan, anti-Catholic and anti-religious books and speeches were explained away by claiming that they were the views of individuals. In this manner the Nazis tried to gain the support of anti-Catholic and anti-religious people, without alienating churchgoers. It was said that Hitler had modified the pagan views which he had set forth in *Mein Kampf*. The Nazis repeatedly claimed that they were defending Christianity from godless Marxism, and could have good relations with the churches provided the clergy kept out of politics.

“The Hierarchy’s annual Conferences were held at Fulda and Freising during February 1931. They endorsed the action of the Bishop of Mainz, but said that a distinction should be made between ‘Activists’ and ‘Followers.’ This

was because some Catholics had voted for the Nazis because of their foreign policy or in the hope that they would cure the economic situation and reduce unemployment, while not realizing the party's long-term pagan aims. Such a distinction had already been made with regard to the Socialist and Communist parties in 1921. The attitude of the Bishops since 1924 regarding extreme nationalist groups had also drawn this distinction (KG 14 and GP 167).

“To implement their decisions the Bishops decided to: 1. Issue Pastoral Letters addressed to all the Faithful; 2. Send a letter to the clergy giving guidelines for distinguishing between 'Activists' and 'Followers'; 3. Take steps to isolate certain rebel priests who held views favorable to the National Socialist Party.

“The Pastoral Letters were sent out during the following weeks (KG 13). That of the Bavarian Hierarchy, issued on February 10, was typical. It condemned National Socialism because: ‘It puts race before religion; rejects the Old Testament including the Ten Commandments; denies the authority of the Pope because he is outside Germany; plans a national church; puts the 'moral feelings of the German race' as the criterion of all morality.’ (BS 807, RD 8, 9 and 12).” ([pp. 9-10](#))

Question 71: Were there others in the Church who protested the Nazi Regime?

Answer: Many others. According to [Frank J. Coppa](#), the Vatican newspaper *La Civiltà Cattolica* “warned the faithful of Nazi as well as Soviet subversion.” The newspaper also called Nazism “totalitarianism in action.”

Among those critical of Nazism were Brazilian Catholics, particularly some leaders of São Paulo. Between 1929 and 1947 the newspaper *O Legionário* (The Legionary) recorded “no less than 2,396 articles against Nazism and Fascism, in which the profound affinity between the atheistic and totalitarian doctrines of Nazi-Fascism and Communism is demonstrated.” (Marcos Machado, [Nazismo, fenômeno de esquerda](#)). Of these 18 years of *O Legionário*’s public newspaper campaigns against Nazism, 11 of them were led by Brazilian Catholic layman Prof. Plínio Corrêa de Oliveira, who became director of *O Legionário* in 1935, leading this fight against Nazism and other false-right movements.

* * *

PART II

REFUTATION OF RECENT NEO-NAZI ARGUMENTS & HISTORICAL REVISIONIST CLAIMS

Claim 1: “Pope Pius XII praised Hitler in a letter to him.”

Refutation: The letter in question can be found in the *Acts of the Holy See Relative to the Period of the Second World War*, Volume II, [here](#) (pp. 420-451).



Pope Pius XII attempted to act with prudence

The Introduction of the *Acts* explained that this letter to Hitler was a diplomatic initiative, and not a concession of principles on the part of the Vatican. What follow are excerpts from the *Introduction*, translated from the original in French:

“In short, at the moment when Cardinal Pacelli became Pope Pius XII we could repeat what Pius XI had declared in his Christmas address of 1937: **‘To call things by their name: in Germany, it is religious persecution. ... It is a persecution which lacks neither force and violence, pressure and threats nor the ruses of trickery and lies.’**”

“In 1939 a solemn protest, as was the Encyclical of 1937 [*Mit Brennender Sorge*], was no longer possible, if only for practical reasons, because the network for secret distribution, which had made it possible to spread the pontifical document to the four corners of Germany, could not be reestablished. From abroad, it was difficult to see where help could come, especially after the European powers had subscribed to Hitler's political demands in Munich and thus reinforced the prestige of the regime. To which it must be added that the German people could not fail to compare the state of political humiliation and economic distress, which overwhelmed them at the time of the seizure of power by the Nazis, with the new, relatively prosperous situation in the economic order and position of preponderance in the political sphere, which the propaganda techniques of Goebbels knew how to present in triumphant colors.

“It therefore seemed that there was nothing left for the Church to do but to try everything possible to cope with the situation. And they came to the idea of another attempt to remedy the fate of the Church in Germany.

“We did not fail to notice that, immediately after the election of March 2, 1939, which made the former Secretary of State Eugenio Pacelli the successor of Pius XI, the German Ambassador to the Holy See wanted to express good wishes to the new Pope on behalf of Hitler. On March 5, Pius XII received Ambassador von Bergen for a courtesy visit, which could perhaps be considered as a first step towards *détente*. Pius XII summoned the four German Cardinals who had

come for the Conclave - Bertram of Breslau, Faulhaber of Munich, Schulte of Cologne and In-nitzer of Vienna - in order to examine with them the general problems involving the Church of Germany. The conference, which began on Monday March 6, was followed on Thursday March 9 by a complementary consultation.

“These two conferences obviously have a fundamental importance because they established the main lines of the policy that the Holy See would adopt in the face of National Socialism. We have been carefully informed about the proceedings of these conferences, which were held in German, and have a complete report. ...



Mit brennender Sorge was the first encyclical letter written in German

“Of the group that had prepared the Encyclical *Mit Brennender Sorge* in January 1937, the late Pope Pius XI and the two Bishops, Mgr. von Preysing (Berlin) and Mgr. von Galen (Münster) were missing in these days of March 1939. Continuity was nevertheless ensured by the former Secretary of State Pacelli - who became Pope Pius XII - and by the three Cardinals Bertram, Faulhaber and Schulte, who had also participated in the consultation of 1937. Bertram and Faulhaber played a much more significant role here than their colleagues from Cologne and Vienna. Even before the first meeting, they had each sent an extensive memorandum to the Pope, which served as a basis for the discussion.

“The Pope and the four Cardinals unanimously agreed that it was necessary to take advantage of the opportunity offered by the start of a new Pontiff to try to promote an understanding [by sending a diplomatic letter to Hitler]. We still recall the precedent of 1878 when, immediately after his election, Leo XIII ... adopted an amiable attitude towards the German government and thus initiated the gradual abandonment of the Prussian *Kulturkampf*. However, then also, as the pontificate of Pius XII begins, there was

no thought of an essential change in the attitude of the Church; it was only a matter of using a different tactic to achieve some practical result.

“During these two conferences, the text of the letter to Hitler announcing the election of Pius XII was written. This was to be the first step towards a *détente*. However, we were well aware of the difficulties and uncertainties of the situation. The minutes of the discussions are most revealing on this subject. At the first meeting, that of March 6, Card. Faulhaber expressed himself thus:

“We sometimes doubt that people in the upper echelons of the Party in general want peace. The leaders definitely give the sense of being fighters, scavengers looking for reasons to fight - especially when it comes to fighting the Church. But I also believe that we bishops must

act as if we see nothing. This is why we are respectfully grateful to Your Holiness for this attempt for peace.’

“The minutes give the Pope's response as follows: ‘...**We want to see, to make an experiment. If they want to fight, we do not fear it. But we want to see if there is not some possibility of obtaining peace. ... We cannot sacrifice principles. When we have tried everything, and if they nevertheless persist in wanting war, then we will defend ourselves. But the world must see that we have tried everything we could to live in peace with Germany. But there is more. The attempt to obtain peace also responds to an internal demand on our side. If they refuse, we will have to fight. I am not afraid. Likewise for press articles, they interpret them as they will. Personally, it leaves me indifferent.**’

“In the same sense, Pius XII spoke during the second conference, but indicating new reasons [for this action]: ‘It is easy to destroy. But when we have to rebuild, God knows what concessions we have to make. **The Government will not renew its relations without concessions on our part. And if the Government breaks, then, O my God...!**’ Pius XII remained faithful to this course of action that he had outlined at the beginning of his pontificate to its end.” ([AAS](#), volume II, pp. 43-46),

With this explanatory text from the official *Acts of the Holy See*, it is clear that in his letter to Hitler the newly elected Pope Pius XII was neither making a concession of principles on the part of the Vatican, nor was he affirming that Nazism was acceptable. Rather, he was attempting a diplomatic approach in order to prevent further bloodshed and persecution, and to protect the Catholics in Germany. This diplomatic procedure was similar to that of Pope Leo XIII in response to Bismarck. The Vatican was ready to fight if their attempts did not succeed.

Claim 2: “Since in *Mit Brennender Sorge* (MBS) Pius XI omitted the names of Hitler and Nazism, it is clear that he was only condemning the *excesses* of Nazism, and not Nazism *itself*.”

Refutation: *First*, it is not frequent for the Popes in their Encyclicals to name political leaders. For example, in their various condemnations of Communism and Socialism, Pius IX, Leo XIII and Pius XI did not mention Lenin, Trotsky, Stalin or others by name. The Popes habitually condemn the doctrine and the persecutions and omit the names of political leaders. The same happened with Pius XI and MBS. Even though MBS does not explicitly name Nazism or Hitler, it is blatantly obvious to what doctrine Pius XI was referring as well as to what regime.

Second, if MBS was not referring to the Nazi regime it would not have been necessary to smuggle it into Germany in order to be read from pulpits across the country. It was smuggled in because it would have been prohibited by Joseph Goebbels’s Ministry for Public Enlightenment and Propaganda (the RMVP) – whose job was to silence anything and anyone who went against the Nazi regime’s erroneous ideology.

If the Church had been in good relations with the Nazi regime, as the Claim supposes, MBS would have been sent publicly to Germany. It could even have been sent first to the Nazi ideolo-

gues for them to read and give them the opportunity to temper the supposed excesses of their ideology.

That order to read MBS from German pulpits across the country was also an implicit appeal of Pius XI to Catholics to resist and reject the Nazi regime, and to remain faithful to perennial Catholic doctrine, which is incompatible with Nazism.

So, this claim that MBS was not against Nazism but only against its excesses is false.

Third, the same *Acts of the Holy See* (see [here](#)), explicitly confirm that MBS was a condemnation of Nazism itself and its regime, whose principal theorist, Rosenberg, established the foundation for the new Germanic neo-pagan religion. An excerpt from the official Vatican document follows:

“Two years prior, with the Encyclical *Mit brennender Sorge* of March 19, 1937, written in full agreement with the German Episcopate, the Holy See had resorted to the most energetic and serious means at its disposal to oppose the Nazi regime. By this appeal to world opinion, the Pope had attempted to alleviate the fate of the Church in Germany.” (*Acts of the Holy See*, vol. II, p. 42)

Claim 3: “MBS carries no weight as an argument because Pope Pius XI did not write it”

Refutation: This is a very superficial argument. It is a well-known fact that for centuries Popes have had ghostwriters for their encyclicals and other papal documents. Perhaps the most well-known modern example is Pope St. Pius X’s Encyclical against Modernism *Pascendi Dominici Gregis*, which was chiefly written by Fr. Joseph Lemius. This longstanding custom in the Church proves that this Claim is blatantly false. Even if the Pope did not write a document, when a Pope signs it, it becomes his and carries his authority.

Claim 4: “An encyclical does not enjoy the privilege of infallibility unless the Pope personally wrote it.”

Refutation: For a papal pronouncement to enjoy the infallibility of the papal extraordinary Magisterium, there are four requirements. That the Pope personally author the document is not one of those four conditions.

Based on Vatican I’s Constitution *Pastor Aeternus* on the primacy and infallibility of the Pope, Prof. Arnaldo Xavier da Silveira sets out the four conditions for an *ex cathedra infallible* pronouncement of the Papal Extraordinary Magisterium. In his article [“What is an Ex Cathedra Papal Pronouncement?”](#) reproduced on TIA’s website, he shows that those conditions are:

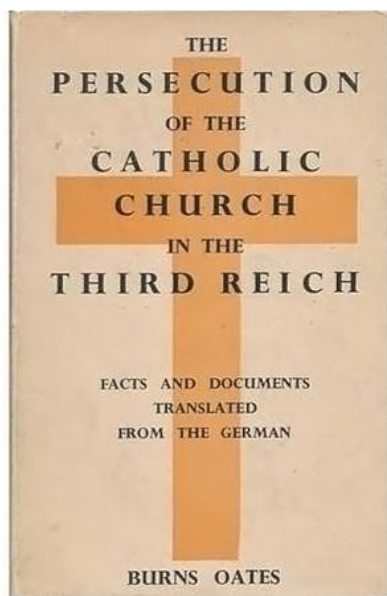
1. The Pope must speak as the universal Doctor and Pastor;
2. He must use the fullness of his apostolic authority;
3. He must express the desire to define;
4. He must be dealing with a matter of Faith or Morals.

An unmentioned but necessary condition is also clarity in the document.

Therefore, the idea that a document is not infallible unless the Pope personally wrote it is another superficial argument based on a misconceived notion of papal infallibility.

Claim 5: “Catholics enjoyed relative peace during the Nazi regime.”

Refutation: This is not only refuted in Claim 2 above, but also in Part I, Questions 42, 62, 64, 65-71, particularly the excerpts from the discourses of Pope Pius XI, the letter of the Dutch Episcopate, and the sermons of Cardinals von Galen, von Faulhaber and von Preysing.



Pius XII ordered this work to document the Church's persecution under Nazism

It is actually a classic propaganda-lie that Nazism had no enmity towards the Church. To dispel this propaganda and to record in the annals of history the Nazi regime's persecution of Catholics, Pius XII ordered a compendium to be made. An anonymous German Catholic published it in 1940 during the height of the war. Its English version is titled *The Persecution of the Catholic Church in the Third Reich: Facts and Documents translated from the German*, as mentioned earlier. All 590 pages of it can be read on Archive.org [here](#).

We will transcribe relevant excerpts of the work. *First*, from the [translator's Foreword](#):

“The word ‘persecution’ is applicable in its most exact sense to the treatment meted out by the National Socialists to the Catholic Church in Germany. There are many, including some Catholics, whose minds have been dulled and anesthetized into universal skepticism by that wholesale distortion of truth which is synonymous with propaganda of a certain type. Unless the facts are made to stare them in the face, they are apt to pooh-pooh the assertion that there is a genuine persecution of the Church in Germany. **It is the function of this book to present them with the facts in that inexorable way. ...**

“Much use has been made of the Pastoral Letters of the German Bishops, for they are evidence of the first rank for the authenticity of the facts which they narrate: any inaccuracy in matters of fact would have been challenged immediately. The large number of these Pastorals will occasion no surprise if it be remembered that, with the Catholic Press effectively muzzled, they were the sole means of bringing home to Catholics the realities of the religious situation.

“As for the identity of the author, for obvious reasons he must remain anonymous. National Socialism has a short way with those who bear witness against it. In any case, the truth of the evidences here presented is so compelling that the publication of the author's name would neither enhance nor diminish its authority.” ([p. v](#))

Another excerpt follows, from the [*Preface*](#) of the work:

“This is no polemical work; it is intended merely to provide a factual report of the National Socialist persecution of the Church in Germany. This report will be simple and comprehensive—simple, since the facts speak for themselves; and comprehensive, since **the persecution itself is all-embracing, carried through in season and out of season and with full deliberation. It is not a mere episode or a temporary tactical method, but an essential element of National Socialism, something systematic and calculated.** The intention of the book is to make this clear to right-minded men. But it is our purpose to achieve this without engaging in polemics; a plain, yet full account of the actual facts will make the matter clear enough.

“It appears to us of the utmost importance that such a report should be made available. Propaganda, carried out with typical German thoroughness and organizing ability, has succeeded in clouding over this issue of religious persecution (and many questions besides) in such a way that for the most part it is impossible to get at the facts or know the truth.

“The system which is so fond of lightning strokes in all that it undertakes, and boasts of launching its relentless attacks ‘into the very gates of the enemy,’ is cautious and wary to a degree in the measures taken against the Church. Whatever happens, there is the desire to avoid giving the impression of fundamental enmity towards the Church. For this reason the Church’s positions are not all attacked at once, but step by step after the most careful and painstaking preparation of public opinion. **“It is in this way that even the most radical measures are put into operation; recourse is had to petty subterfuges and trifling mitigations are offered to mollify the public and cloud the situation: The measures will be ascribed to ‘the mistake of some subordinate,’ a few exemptions will be granted, and at least a show will be made of withdrawing noxious regulations temporarily.**

“Above all the effort is made to allay public disquiet by constantly repeated assurances that there is no question at all of any intention to institute a persecution against the Church. Year after year, up to the present day, the National Socialist press and the leading personalities of the movement are never tired of proclaiming that the new State is to be built up ‘on a basis of positive Christianity,’ that all that is being done is to ‘purge and free the Church and Religion from politics,’ and so on.

“Woe to the parish priest in his pulpit, or the writer in his parish magazine, who hazards the faintest suggestion that the Church is oppressed in Germany today; such ‘dissemination of atrocity fables’ would at once be rewarded by a sentence of imprisonment. In 1938 a booklet was issued by the central press of the NSDAP (German National Socialist Workers’ Party) bearing the title, ‘Political Catholicism’s Great Falsehood’; the text, statistics and pictures purported to show the flourishing nature of Catholic life in the Third Reich, and culminated in the indignant query: ‘How can they speak of a persecution of the Church?’

“The enormous resources of the National Socialist propaganda with its army of agents, correspondents of the DNB (Official German News Agency), and its paid propagandists

with huge sums of money at their disposal, ensure that even in the most distant countries the cry shall resound: ‘In the Third Reich there is no persecution of the Church.’

“This makes it all the more necessary to expose by a clear and comprehensive account of the facts the real intentions and the true character of the ecclesiastico-political measures adopted by National Socialism. With this in mind it will be our earnest endeavor to lay before the reader nothing but reliable material. It will, however, be readily understood that the very method used by National Socialism in its fight against the Church has placed enormous difficulties in the way of collecting and confirming the information we are here offering. To this must be added the terror which reigns in Germany today, and the cowed and intimidated attitude of the Catholic section of its population.

“In spite of all this we have spared ourselves no trouble in the way of journeys, enquiries, interviews and reading in order that, as far as possible, full documentation and reference should be given for the facts which we are to narrate, so that they may be checked by anybody. In cases where documentary evidence is lacking, our statements are based on information from entirely trustworthy persons, often in the form of sworn declarations. There can be no doubt that when once the National Socialist régime has been cleared away, almost every Catholic family and every Catholic presbytery will be able to relate dozens of cases similar to those which are given in this book. Whoever is still unbiased enough to be able to discern the truth and recognize it will find it in this factual report.” ([pp. vii-viii](#))

We see therefore that the claim that the Church enjoyed a relatively peaceful time during the Nazi regime is false and favors the Nazi propaganda. The reality is that there was an effective persecution against the Catholic Church.

Claim 6: “Racism is not a sin and, therefore, not incompatible with the Faith.”

Refutation: Racism, which is defined as a hatred or disdain for a person based on his race or ethnicity, is anti-Catholic. St. Paul condemned racism: *For you are all the children of God by faith, in Christ Jesus. For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus. And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.*” (Gal 3: 26-19)

A cursory reading of [Mit Brennender Sorge](#) also demonstrates that Catholic doctrine condemns racism. Pope Pius XI specifically singles out the “myth of race and blood,” calling it a “pernicious error.” The following paragraph in particular is very expressive:

“Whoever exalts race, or the people, or the State, or a particular form of State, or the depositaries of power, or any other fundamental value of the human community – however necessary and honorable be their function in worldly things – whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds.” (§ 8)

Another proof that racism is irreconcilable with Catholicism is the recognition the Church has given to Saints and eminent Catholics of different races and ethnicities, including racial Jews, many of whom shone for their sanctity and uprightness. Some notable examples of racially Jewish Catholics include Fr. Cornelius a Lapide, considered one of the most authoritative biblical exegetes, and Fr. Alphonse Ratisbonne, the eminent co-founder of the Congregation of Our Lady of Zion.



Fr. Alphonse Ratisbonne

Let us also not forget the important fact that Our Lord, Our Lady and the Apostles were and are racially Jewish, despite the claims to the contrary spread by Nazis and Nazi-sympathizers.

Claim 7: “The majority of German Bishops supported Nazism.”

Refutation: This is a blatant falsehood. *Mit Brennender Sorge* was written in full agreement with the German Episcopate, as is described in the Acts, transcribed earlier in Claim 2, and repeated here for emphasis:

“Two years prior, with the Encyclical *Mit Brennender Sorge* of March 19, 1937, **written in full agreement with the German Episcopate**, the Holy See had resorted to the most energetic and serious means at its disposal against the Nazi regime. By this appeal to world opinion, the Pope had tried to alleviate the fate of the Church in Germany.”

This Claim is also refuted by the works of Cardinals von Galen, Faulhaber and Preysing transcribed in Question 70 above.

Claim 8: “Since many clergymen supported Nazism, it is therefore compatible with Catholicism.”

Refutation: This claim is based on a sophism: “If many believe it, it must be true.”

Even if this claim were true (which it is not), one could use the same sophism and apply it to the clergy at the time of the French Revolution, many of whom accepted the principles of the French Revolution by signing the *Civil Constitution of the Clergy*, acting out of malice, fear or opportunism. Just because many clergy signed the *Civil Constitution of the Clergy* does not mean that the principles of the French Revolution are compatible with Catholicism.

In much the same way, just because some or many clergy accepted Nazism does not mean that it is compatible with Catholicism. If anything, it only proves that they were wrong and that unfortunately there was not enough of a Catholic reaction to stop it.

Claim 9: “Pope Pius XI was not against Nazism, because he approved the *Reichskonkordat*”

Refutation: Concordats are diplomatic agreements meant to create a *modus vivendi* for the Church and for Catholics in a regime that is hostile to her. In general they are a means the

Church utilizes to avoid persecution against herself and her faithful. This is what happened with the two Concordats of 1801 and 1815 signed between the Church and Napoleon: They restored the civil rights of the Church that had been denied her until then. The Lateran Concordats signed by Pius XI and Mussolini in 1929 had the same aim: They were meant to restore part of the privileges the Church had before the Republic was proclaimed in Italy.

This is also what happened with the *Reichskonkordat*, a treaty negotiated between the Vatican and the emergent Nazi Germany signed in July 1933 and ratified in September 1933. It was supposed to guarantee that the Church and Catholics would not be persecuted. However, its terms were not kept by the Nazi regime, as we mentioned earlier (Question 67). The *Reichskonkordat* is still in force today in Germany regulating the relations between Church and State.



The signing of the *Reichskonkordat*
on July 20, 1933 in Rome

It is unfortunate that in these concordats the Popes had to make concessions which imply *de facto* acceptations of those regimes. If Pius VII and Pius XI had been saints, they certainly would not have signed those concordats. But a concordat *per se* is a diplomatic act, not a doctrinal statement.

One proof that it was not a doctrinal statement is that in 1937 Pius XI issued the Encyclical *Mit Brennender Sorge* against Nazism.

The words of Pius XI confirm this approach: *First*, he acknowledged the Nazi persecutions in his Christmas address of 1937: **“To call things by their name: in Germany, it is religious persecution... It is a persecution which lacks neither force and violence, nor pressure and threats, nor the ruses of trickery and lies.”** ([Acts](#), Volume II, [pp.19-43](#))

Second, Pius XI himself explained his intentions with that Concordat:

“When, in 1933, We consented, Venerable Brethren, to open negotiations for a concordat, which the Reich Government proposed on the basis of a scheme of several years’ standing; and when, to your unanimous satisfaction, We concluded the negotiations by a solemn treaty, We were prompted by the desire, as it behooved Us, to secure for Germany the freedom of the Church’s beneficent mission and the salvation of the souls in her care, as well as by the sincere wish to render the German people a service essential for its peaceful development and prosperity.

“Hence, despite many and grave misgivings, We then decided not to withhold Our consent for We wished to spare the Faithful of Germany, as far as it was humanly possible, the trials and difficulties they would have had to face, given the circumstances, had the negotiations fallen through. It was by acts that We wished to make it plain, Christ’s interests being Our sole object, that the pacific and maternal hand of the Church would be extended to anyone who did not actually refuse it.

“If, then, the tree of peace, which we planted on German soil with the purest intention, has not brought forth the fruit, which in the interest of your people, We had fondly hoped, no one in the world who has eyes to see and ears to hear will be able to lay the blame on the Church and on her Head.” ([*Mit Brennender Sorge*](#) §§ 3-4)

Thus, it is clear that Pope Pius XI, even amid “many grave misgivings,” consented to sign the Concordat with Nazi Germany certainly not because he approved of Nazism, but only because he wished to protect Catholics there and to prevent others from accusing the Church of an unwillingness to negotiate.

* * *

Adveniat Regnum Mariae



Tradition in Action, 2024