Solomonka transition after 1935 - what does this mean?

The swastika blessing ceremony, and its publication in Der Stuermer, correspond in time with Vatican policy initiatives that have not previously been identified by historians. The evidence of those policies has existed all along, in plain view in published sources that are widely known to reflect Vatican policy - see e.g. Sandmann's dissertation focusing on OR - but that evidence has never been scrutinized as a pattern - the SB photo occasioned a focus on the specific time period, resulting in the identification of a pattern not previously identified

That pattern is a very serious matter in the context of previous historiography. It changes the picture in several significant ways.

Not silence in the face of the worst, most dangerous and deadly antisemitism, but promotion of it.

Not only with respect to Germany in Sept-Dec 1935, but with respect to ARgentina in August 1935.

Highly significant as to Argentina, because

Not a question of protecting the Church - the best defense and mitigating factors as to Germany do not exist in Argentina - the Church was not in danger there, the govt was favorable - the military ruler/ president had attended the Eucharistic Congress every day - VAtican secretary of state was received with honor and enthusiasm -

Argentina did not have the antisemitic history of Germany - the few exceptions like Semana Tragica highlighted the rule of toleration protected by the government - Argentina was a country the Vatican had the opportunity to shape - and they did so - but not in ways previously identified or thought possible by the range of historians from Austen Ivereigh to Graciela Ben-Dror. Note that Ben-Dror, while documenting the upsurge of modern racial antisemitism in the Catholic Church in Argentina in the 1930s, does not attribute the impetus to the Vatican - and does not mention Civilta Cattolica Aug 1935

Changes the picture significant as to Rome and Germany in the months following Sept-Dec 1935. Several events and phenomena that have been treated by historians as isolated incidents now fit into a pattern:

Hudal book 1936

FaULHABER-hITLER MEETING IN nOV 1936

tWO PASSAGES IN mIT bRENNENDER sORGE

tHE sEPT 1938 STATEMENTS OF pIUS xi RE WE ARE SPIRITUALLY SEMITES APPEARS AS A REGRET OF A DYING MAN

Other pieces of evidence re Pacelli fit into a pattern =- Aug 1933 - Nov 1933 - Kaas re concordat - Pacelli's time in Bavaria -Munich 1920 etc.

Implications for the Church

The long-term results of canonizing two men who were in the Secretariat of State at the time these policies were implemented - Eugenio Pacelli in charge, and Paul VI involved in supervising OR - would place at risk the important developments in Catholic doctrine with respect to antisemitism, relation to the JEwish people, and relations with Israel.

Bishop Williamson and the Lefebrites

Continuity rather than rupture

POlicy toward Israel in light of supersessionism

Teaching re democracy, freedom of religion and conscience, and totalitarianism