



# Correction to: Jewish Conscience of the Church

## Correction to:

Norman C. Tobias, *Jewish Conscience of the Church*, Jules Isaac and the Second Vatican Council, <https://doi.org/10.1007/978-3-319-46925-6>

The original version of this book was revised. Imprecisions have been corrected and the index backfilled with missing page references where relevant.

## Abbreviation:

p. = page

## Corrections:

### FM

The original version of the prologue was revised. The term “conclave” has been changed to “council”.

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The updated online versions of the chapters can be found at

[https://doi.org/10.1007/978-3-319-46925-6\\_1](https://doi.org/10.1007/978-3-319-46925-6_1)  
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N.C. Tobias, *Jewish Conscience of the Church*,  
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## Chapter 1

The original version of this chapter was revised. The following changes have been carried out in the chapter.

The term “Henri Daniel-Rops,” has been changed to “Daniel-Rops”.

Pg. 3n9: The existing footnote has been replaced with: “Marie-Françoise Payré (1899-1978) was a medical doctor in Aix to whom Jules and Laure Isaac had been introduced in 1941 by V. L. Bourrilly. Payré had been a student of Bourrilly prior to undertaking medical studies in memory of her husband who had been murdered in the early 1930s. Following the Second World War, she became Isaac’s physician and collaborator. Among Aixois who knew her, Marie-Françoise Payré was known for the elegance with which she put herself together, though in Laure Isaac’s estimation as communicated to her son, Jean-Claude, Payré overdid the lipstick.”

## Chapter 2

The original version of this chapter was revised. The following changes have been carried out in the chapter.

Pg. 8, line 6 from top: “Isaac Marx (1829-91)” has been changed to “Edouard Isaac Marx (1829-91)” and the sentence has been truncated by deleting the last 8 words following, and including, the dash: “—and added ‘Edouard’ to become Edouard Marx Isaac.”

Pg. 15n32: The last sentence of the footnote “The brothers Boivin would marry the sisters Crémieux, daughters of Adolphe Crémieux” has been replaced with “The brothers Boivin would marry the sisters Crémieux: Henri to Valentine and Emile to Juliette, the sisters of Albert Crémieux, co-director of Editions Rieder and director of Europe.”

Pg. 20, line 3 from top: “(the first Jew to be so)” has been deleted.

## Chapter 4

The original version of this chapter was revised. The following changes have been carried out in the chapter.

Pg. 51, line 2 from top: “pierced” has been changed to “circumvented”.

Pg. 54, line 3 from top: “a convert to Protestantism in the 1930s.” has been changed to “a Protestant adherent whose conversion was formalized on 29 December 1942.”

Pg. 58, top line: “Early in 1941, the Isaacs purchased a property in Aix which they named, La Pergola.” has been changed to “Early in 1941, the Isaacs rented an Aixoise villa called La Pergola.”

P. 72, line 5 from top: “Until 1943, the official Church had forbidden Catholic scholars and theologians from reading, let alone critically reading, the gospels in their original Greek; they were required to work from the Latin Vulgate translation of the Bible (which dates to the late fourth century).” has been changed to “Until 1943, it had been longstanding Catholic teaching that it was the Latin Vulgate, not the Greek original, that was the most authentic version of the gospels.”

### **Chapter 7**

The original version of this chapter was revised. The following changes have been carried out in the chapter.

Pg. 133, line 12 from top: “a convert to Protestantism” has been changed to “on the eve of his formal conversion to Protestantism”.

Pg. 139, the paragraph beginning “The tactic...” in the block quote has been eliminated as it duplicates what appears at the end of the previous paragraph of the block quote.

**p. 139:** delete the following, plus note 50: [of reducing the responsibility of the Romans to a minimum in order to increase the responsibility of the Jews proportionately] is not recent. It dates to the origins of Christian preaching and appears clearly in the gospels.

Their authors, eager to court Rome, patently applied themselves to Presenting a version of the Passion such that Roman authority, represented by Pilate, would emerge from the affair with almost clean hands, while a freely accepted responsibility would crush the Jews: ‘His blood be on us and on our children!’ The exigencies of theology, which shows the Jewish people rebellious against the divine message, thus joined with the interests of political opportunism.

### **Chapter 10**

The original version of this chapter was revised. The following changes have been carried out in the chapter.

The term “Henri Daniel-Rops,” has been changed to “Daniel-Rops”.

Pg. 183, line 4 from top: “the Vatican” has been changed to “Italy.”

**p. 185** (Eleven lines from the top of the printed book, “Ambassador to the Vatican Sasson” should be “Ambassador to Italy Sasson” consistent with the change made on p. 183

Pg. 191, line 18 from bottom: “Gertrude von Luckner” has been changed to “Gertrud Luckner

### **Chapter 13**

The original version of this chapter was revised. The following changes have been carried out in the chapter.

Pg. 250n39: This footnote has been extended to “Ibid. Stjepan Schmidt in the English translation of his biography of Augustin Bea, published under the title, Augustin Bea: the Cardinal of Unity (New Rochelle, NY, New City Press, 1992), purported to quote extracts from this document, including its fourth paragraph.”

Pg. 251, line 6 from bottom: “interpret in the key of ‘you have bestowed your pardon upon us’...” has been changed to “interpret in the key of condemnation ‘His blood be upon us...’”

Pg. 251n40: This footnote has been extended with “Thanks also to Claire Maligot (Ecole Pratique des Hautes Etudes) who clarified the last words in pencil and confirmed that the document is a photocopy of the original that is housed in the Munich Jesuit Archives.”

**p. 251** the words *condonavis super nos* should be replaced with *condonna il “Sanguis ejus super nos”*.

### **BM**

The original version of the epilogue was revised. The term “conclave” has been changed to “council”.