

Explicit Anti-Semitism in the New Testament

[continued]

(2 of 6)

“Stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so you do. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers” (**Acts 7.51–53**)

“Who is a liar but he that denieth that Jesus is the Christ? He is an antichrist, that denieth the father and the son. Whoever denieth the son, the same hath not the father” (**I John 2.22, 23**)

“I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan ...” (**Revelation 2.9, 10**)

“Behold I will make them of the synagogue of Satan, which say they are Jews and are not but do lie; behold I will make them to come and worship before thy feet...” (**Revelation 3.9**)

These vicious and treacherous New Testament verses, have given the impression that the Jews in the time of Jesus were degenerate and cruel and that they are a decide race. They have been spread by the church for the last two millennia, and have not been rooted out of Christian thinking to the present day...

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Explicit Anti-Semitism in the New Testament

[continued]

(3 of 6)

Moses Bazes [born and died: unknown], author of “*Jesus the Jew, the Historical Jesus*,” after examining the anti-Semitic statements in the New Testament writes:

“I believe that because of the anti-Jewish narratives of the New Testament, the Jews were hounded from one country to another, denied to live as human beings, denied to work as other people worked, denied to play as others played, were in no country at peace, in no era at peace and finally persecuted and massacred. This was all because of the Christian bigotry and hatred in the name of Jesus. Obviously it cannot be possible to regard Jesus as none other than the scourge of God for the Jews. The tragic existence of the Jews during 1900 years in the Diaspora, the hatred they experienced, the pogroms, persecutions, murders and the destructions they suffered, must be mainly attributed to anti-Jewish statements in the New Testament. Christianity introduced contempt for the Jew and is thus responsible for what happened in the Second World War at the Dachau Concentration camp in Germany and at the Auschwitz concentration camp in Poland. What was started at the Church Council at Nicea in 325 CE was duly completed in the concentration camps and crematories of Christian Germany where six million Jews perished.”

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Explicit Anti-Semitism in the New Testament

[continued]

(4 of 6)

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We will now examine the words of some Christian “saints” and leaders and notice how their anti-Jewish expressions are based on New Testament verses listed earlier in this article.

Origen: “Their rejection of Jesus has resulted in their present calamity and exile. We say with confidence that they will never be restored to their former condition. For they have committed a crime of the most unhallowed kind, in conspiring against the savior.”

St. Gregory: “Jews are slayers of the Lord, murderers of the prophets, enemies of God, haters of God, adversaries of grace, enemies of their fathers’ faith, advocates of the devil, brood of vipers, slanderers, scoffers, men of darkened minds, leaven of the Pharisees, congregation of demons, sinners, wicked men, stoners and haters of goodness.”

St. Jerome: “....serpents, haters of all men, their image is Judas ... their psalms and prayers are the braying of donkeys...”

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Explicit Anti-Semitism in the New Testament

[continued]

(5 of 6)

St. John Chrysostom: “I know that many people hold a high regard for the Jews and consider their way of life worthy of respect at the present time... This is why I am hurrying to pull up this fatal notion by the roots ... A place where a whore stands on display is a whorehouse. What is more, the synagogue is not only a whorehouse and a theater; it is also a den of thieves and a haunt of wild animals ... not the cave of a wild animal merely, but of an unclean wild animal ... When animals are unfit for work, they are marked for slaughter, and this is the very thing which the Jews have experienced. By making themselves unfit for work, they have become ready for slaughter. This is why Christ said: “ask for my enemies, who did not want me to reign over them, bring them and slay them before me’ (Luke 19.27).”

St. Augustine: “Judaism is a corruption. Indeed Judas is the image of the Jewish people. Their understanding of the Scriptures is carnal. They bear the guilt for the death of the savior, for through their fathers they have killed the Christ.”

St. Thomas Aquinas: “It would be licit [legal] to hold Jews, because of the crimes, in perpetual servitude, and therefore the princes may regard the possessions of Jews as belonging to the State.”

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Explicit Anti-Semitism in the New Testament

[continued]

(6 of 6)

These anti-semitic words uttered by popes, priests, pastors and laymen, were put into action by unruly Christian mobs and later by Hitler's followers.

Adolf Hitler: "I believe that I am today acting according to the purposes of the Almighty Creator. In resisting the Jew, I am fighting the Lord's battle."

Composed by Shmuel Golding [b. unknown; d. 2010], was the founder of The Jerusalem Institute of Biblical Polemics (JIBP) – founded 1981.

source: http://www.christianity-revealed.com/cr/files/antisemitisminthetestament_1.html

Historian Young on Jewish Protectiveness of Jesus & Disciples

“[Roman] soldiers were unable to arrest him during the day on the Temple Mount because large crowds of [Jewish] people supported Jesus. In fact, after the crucifixion when the [Roman lackey] Sadducees seek to arrest the apostles [Disciples], the soldiers are commanded not to use force because the people [the Pharisees/Jews] will stone them (Acts 5:26). This New Testament text from Acts is seldom mentioned, most probably because it describes the Jewish population of Jerusalem as protecting the apostles [Disciples] from Roman persecution through [by] the Sadducean aristocracy.

After the [Roman lackey] Sadducees apprehended the apostles [Disciples], the leader of the Pharisees [the Jews] Rabban Gamaliel persuaded the [Sadducee] council to release them.”

source: R. Steven Notley, Marc Turnage and Brian Becker, *Jesus' Last Week*. The Netherlands: Koninklijke Brill, 2006, p. 203.

Rosemary Ruether*
on Theological Critique
of The Christian Anti-Judaic Myth

"We have seen that the anti-Judaic myth is neither a superficial nor a secondary element in Christian thought. The foundations of anti-Judaic thought were laid in the New Testament. They were developed in the classical age of Christian theology in a way that laid the basis for attitudes and practices that continually produced terrible results. Most Christians today may seem more than willing to prune back the cruder expressions of these attitudes and practices. But to get at the roots from which these grew is a much more profound problem. The wheat and the tares have grown together from the beginning, and so it may seem impossible to pull up the weed without uprooting the seed of Christian faith as well. Yet as long as Christology and anti-Judaism intertwine, one cannot be safe from a repetition of this history in new form. The end of Christendom may seem to have brought an end to the possibility of legislating theological anti-Judaism as social policy. But we witnessed in Nazism the ability of this virus to appear in even worse form in secular dress. Yet I believe that this is actually a critical moment when a deep encounter with the structures of anti-Judaism is not only necessary to atone for this history, but may be essential to revitalizing the original Christian vision itself."

source: Rosemary Ruether, *Faith and Fratricide*, Oregon: WS Publishers, 1995, Chapter 5, p. 226.

Foundation Fabrication Work

(1 of 3)

There are at least three salient defamatory New Testament vignettes frontally employed.

The subsequent 'passion sagas' over the centuries then amplify these defamations/degradations of the Jews.

All three vignettes have been turbo-charged with toxicity by Church lore over the centuries to construct a *demonic amalgam* of the Jew. This *demonic amalgam* then *sets the stage* for genocide.

The three fabricated core neo-genocidal vignettes are –
the alleged Sanhedrin Trial saga
the invented Barabbas saga
the Judas Iscariot literary gambit

The three are by now recognized by a substantial number of noted independent scholars as either *gross distortions* or as *total fabrications*...

cont'd

Foundation Fabrication Work

[continued]

(2 of 3)

Regarding the third vignette, Judas Iscariot, even if one Disciple did unilaterally betray Jesus, which is highly unlikely, Catholic lore seized on the alleged action of one of 12 Jewish disciples. The Church would seize on the one with a name symbolizing the Jews as a whole – which might achieve ‘traction.’ The Church then quite dishonestly portrays him as the salient Jewish disciple, totally demonizes his character, and then twists even his physical portrayal into that of a grotesque entity.

Finally, as noted, diabolical blood themes are introduced. The sculptor of hatred, whoever he/she was, produced a timeless *signature piece of hatred*.

Impressionable psyches of young Christians would be primed with hate and contempt, even if just below the surface, for life. At a very young age, in Church, at school and at bedtime, Christian youngsters would have diabolical imagery concocted by the Church subtly and cynically embedded in their psyches.

Foundation Fabrication Work

[continued]

(3 of 3)

No Machiavellian gambit could possibly trump the *hatred priming* fostered under the auspices of the Church – ongoing for centuries. The *Manchurian Candidate* handlers, would be proud.

Details of each of these 13 convolutions (the three fabrication/distortions plus the 10 inversions) are each incorporated in separate exhibits in this work.

Cumulatively, these 13 contortions of the historical record, of course conveniently vector towards a multi-faceted demonization of the Jews. These corruptions of history lay a nefarious foundation for a virulent anti-Semitism, which has now spanned twenty centuries. Respectfully, this virulent *foundation work*, in turn, directly laid the groundwork for the Nazi genocidal nightmare.

THE CRUCIFIXION

Inversions: White is Black

(1 of 4)

There are ten 180 degree inversions in the Canon Gospels.

The result of each and every one of the inversions is to cast significant negativity onto the Jews.

Inversion #1

Gospel inversion – presentation:

Jesus was juxtaposed *against* the Pharisees
(the mainstream Jewish community)

Historical reality:

Jesus was a Pharisee and was aligned *with* the Pharisees.

Inversion #2

Gospel inversion – presentation:

The High Priest Caiaphas represented *the Jews*.

Historical reality:

The High Priest Caiaphas represented *Rome*.

cont'd

Inversions: White is Black

[continued]

(2 of 4)

Inversion #3

Gospel inversion – presentation:

Jesus *was not* Orthodox Jewish.

Historical reality:

Jesus *was* neo-Orthodox Jewish.

Inversion #4

Gospel inversion – presentation:

Pontius Pilate was politically **weak**.

Historical reality:

Pontius Pilate was politically **strong**, *indeed locally omnipotent*. Pilate was (sole) judge, (sole) jury and executioner of Jesus Christ of Nazareth.

Inversion #5

Gospel inversion – presentation:

It is *contrary* to Jewish law to heal the sick on the (Jewish) Sabbath.

Historical reality:

It is *mandatory* Jewish law to heal the sick on Sabbath.

cont'd

THE CRUCIFIXION

Inversions: White is Black

[continued]

(3 of 4)

Inversion #6

Gospel inversion – presentation:

Jesus challenged *the Rabbis*.

Historical reality:

Jesus challenged *Rome*.

Inversion #7

Gospel inversion – presentation:

The Jews *wanted* Jesus crucified.

Historical reality:

The Jews *were opposed* to the crucifixion of Jesus –
or to the crucifixion of any fellow or neo-Pharisee opponent of
Rome.

Inversion #8

Gospel inversion – presentation:

Rome is mentioned *only once* in the entire Canon Gospels.

Historical reality:

Rome was the *reigning power* in Judea.

cont'd

Inversions: White is Black

[continued]

(4 of 4)

Inversion #9

Gospel inversion – presentation:

The Pharisees were *aligned* with the High Priest.

Historical reality:

The Pharisees were *bitter enemies* of the High Priest.

Inversion #10

Gospel inversion – presentation:

Pontius Pilate was a *benign* individual.

Historical reality:

Pontius Pilate was a *notoriously cruel and vicious* individual.

Misrepresentation and Manipulation

at the core

(1 of 4)

A sampling of material misrepresentations – related to the Jews – at the core of Christianity would include the following inter-related manipulations.

[In each instance, I have noted the *reality*, as opposed to the *misrepresentation*.]

- 1) REALITY: The authorship of the gospels was not only not eye-witness, and not only not contemporaneous, the authorship was not even from within Judea
- 2) REALITY: The Greek–Turkish–Syrian, non–Jewish *shadow craftsmen* of the New Testament had their own political agenda *vis à vis* the Jews. The New Testament narrative simply does not conform to historical reality.
- 3) REALITY: The Greek–Turkish–Syrian authors of the anti–Jewish vignettes are *authorship unknown*. No one has a clue who they were individually. They were most definitely not Jewish, and most definitely not any of the (Jewish) disciples of Jesus.
- 4) REALITY: Mainstream Judaism was not necessarily opposed to Jesus. Mainstream Judaism's core philosophy, core theology and practice are not antithetical with that of Jesus. Philosophical divergence was in the *subjective* realm of *messianism*.

cont'd

Misrepresentation and Manipulation

at the core

[continued]

(2 of 4)

- 5) REALITY: The Canon Gospels, as regards the Jewish vignettes, are not a *testament* at all: Most, if not all, are heavily spun to undermine the Jews.
- 6) REALITY: The Canon Gospel authors are, as well, simultaneously, the very founders of virulent anti-Semitism.
- 7) REALITY: The Torah, the Old Testament, is in direct theological *opposition* to the New Testament, The two are not *synchronous*. The packaging of the Torah with the Canon Gospels is a severe manipulation. The New Testament frontally undermines the Torah and nefariously undermines its people.
- 8) REALITY: The Catholic Church hierarchy has institutionally and knowingly subtly manipulated – for more than nineteen consecutive centuries – its own constituency into a programmed toxic animus towards the Jews.

cont'd

Misrepresentation and Manipulation

at the core

[continued]

(3 of 4)

9) REALITY: Christianity as we know it today was crafted/ sculpted/created by the Greek Paulines and then by the Church Fathers subsequent to the death of Paul; not by Jesus (executed by Rome c. 33 CE), not by James the Just (killed c. 62 CE) and not by Paul himself (killed c. 65 CE). The agenda of the Greek Paulines was radically different from that of Jesus or of James the Just.

*

While some of the above points are clearly inter-related, we now count 3 *fabrications* (see prior Exhibit) PLUS 10 *inversions* (see prior Exhibit) PLUS 9 *misrepresentations* (see above)

– for a total of 22 *manipulations* – all vectoring towards undermining the Jews.

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cont'd

Misrepresentation and Manipulation

at the core

[continued]

(4 of 4)

*

*Beware of sanctimonious holders
of power and prestige,
who might betray the authentic legacy of Jesus
of bona fide universal love,
and betray your respectful and pure trust
in the clerical hierarchy
by subtly priming you
for a lifetime of focused ill will*

Demonization as Theology

(1 of 2)

Pagan mythology carries with it strong motif—currents of penultimate good v. penultimate evil; celestial saints v. demonic creatures. The Canon Gospels, penned later (c. the latter portion of the First Century) would set up saintly Christian icons v. allegedly neo—demonic Jewish icons, including Church-manufactured—surrogates for the Jews (e.g. Judas).

This saintly v. demonic duality—motif, would *strengthen the hand* of the Church on multiple—levels, as it both “energized its base” and *aided and abetted* further recruiting of the non—Jewish Mediterranean populace. Finally, but ultimately, most deadly, it also sets up a “straw man” for the new Christians to rail against (i.e. the allegedly demonic) Jew.

“Join us, Mr. Neo-Pagan, as we are *fighting the good fight* against those terrible Jews.” Newly—cast as Christ—killers, mob—howlers and Judas—betrayers, with blood and money demonizations thrown—in for good measure, the Jews are set—up by the Church as an all-purpose demonic entity.

In later centuries, when economies were weak or plague was on—the—march, the now—demonized, and to a great extent, de—humanized (by-the-Church) Jews, would be a convenient (isolated and defenseless) scapegoat for the Church and any local demagogues — for any and all maladies and tragedies — and for malcontents of all shapes, sizes and ages.

Once the demonization-gambit was introduced and ‘fine-tuned,’ the Church had to make sure that no one “*called its card.*” The demonization gambits generally centered on historical fabrications or distortions, all magically vectoring towards demonizing the Jews.

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Demonization as Theology

[continued]

(2 of 2)

The Church “defense” to potentially being exposed, was to layer-on yet more demonizations – to keep any articulate Jew from getting too much traction, if he survived at all....

Thus, *demonization* of the Jews, increasingly layered–on decade-by-decade, century-after-century, had multiple practical political–psychological–theological benefits to both the embryonic church, and then to the all powerful Church, post–Constantine. *Demonization* of the Jews would turbo–charge recruiting and energize the subsequent base; it would set–up a “common enemy” and sate the constituency looking for an all–purpose scapegoat.

Thus, specifically *demonizing* (the Jews), would provide multiple and ongoing political benefits to the new Christian hierarchy and local pastors. Demonizing the Jews - then and now – would prove beneficial to expand, and then secure and hold “market share,” as crass as that sounds.

Whether across Greater Europe or Greater Russia or Latin America, where hatred went hand–in–hand with Jesus-on-the-Cross, “market share” increased. Crass–sounding, perhaps, but effective. Many millions of (generally European) Jews would suffer and die as a consequence. But then again, they were demonic and subhuman, were they not?

Only the revolting images and body–counts of the Nazi handiwork, 19–20 centuries later, would give the Catholic Church serious pause (albeit possibly temporary) as to the ramifications of hate–mongering, subtle and not so subtle. After 19-20 centuries of assiduously making Jew-hatred ‘politically correct,’ suddenly it was not so correct. At least for the moment....

The Diabolical Judas-Gambit

(1 of 2)

One of the most incendiary demonizations in Christian lore is the “Judas demonization.” Jesus had 12 disciples, all of them, like Jesus, neo-Orthodox or Orthodox Jewish, as was Jesus himself. One of these was *Ioudas* (Judas).

Christian lore postures him, however, as the *sole Jewish* Disciple, with others being cast as some sort of (non-Jewish) universal figures, in-line with the (misleading universalistic / Christian) portrayal of Jesus.

Judas Iscariot is then portrayed in Christian lore as a sinister, betraying, money-grubbing, diabolical entity from the depths of hell. Sometimes depicted with horns and/or tail. The Church Fathers' intent is to have the diabolical *Ioudas*/Judas be emblematic of the Jews, as a whole.

The inter-related diabolical intense ‘negative branding’ gambits by the Church of the Jews will, indeed, stick. And millions of innocents will die as a consequence – while the Church *beats its breast*, proclaims “Brotherly Love,” and canonizes the Church Fathers who concocted the genocidal demonizations in the first place.

There is no historical basis that the particular character Judas ever even truly existed. If he existed, he was one of 12 *Jewish* Disciples.

In Christian lore, the evil Judas betrays Jesus with a kiss. According to the Church Fathers, posturing loyalty, the diabolical Judas betrays the Lord – for silver. Interesting, that the Church Fathers themselves posture absolute and unflinching devotional loyalty

cont'd

The Diabolical Judas-Gambit

[continued]

(2 of 2)

to (the one) God and the Ten Commandments, but then seem to completely betray those very core concepts – for their own purposes:

"You are of your father the devil [i.e. you, the Jews are children of the devil], and the lusts of your [devil] father ye will do. He [your father, the God of Israel, the devil] was a murderer from the beginning, and abode not in the truth, because then there is no truth in him [your Jewish heritage, your father, the God of Israel, the devil] (John 8:44) - King James Version, Canon Gospels, The New Testament"

Judas is tagged by the Church as having betrayed the *locale* of Jesus to the authorities. But, the locale of Jesus was broadcast by Jesus himself to all-concerned. That was his point. To attempt to electrify the crowd. He arrived into Jerusalem in full-flourish riding a white donkey to the (stated) adoration of the (Jewish) crowd. Rome had troops overlooking the arrival of Jesus through the "Golden" gate into the walled and gated city. The headquarters of the Roman garrison literally overlooked his subsequent protest at the Temple (protesting the Roman-Sadducee collusion). The entire Old City of Jerusalem is not all that large to begin with; it could fit into Manhattan's Central Park, with space left over. The locale of the charismatic Jesus of Nazareth in Jerusalem, was the most widely known address in Jerusalem that week.

Did the Judas saga occur at all?

“Our conclusion must be therefore that no tradition of the betrayal and the defection of Jesus existed before 60 CE” ...The whole story of betrayal was invented not less than 30 years after Jesus' death (Mac-coby, *Judas Iscariot and the Myth of Jewish Evil*, p. 25)

There is general scholarly consensus that Paul wrote 1 Corinthians, with this attributable authorship to a major Christian figure juxtaposed against the four Canon Gospels, whose true authorship is unknown. Paul, founder of Christianity, writes in 1 Corinthians 15:5 that Jesus, immediately after his crucifixion was seen by “the Twelve.” Meaning, all twelve Disciples were *present and accounted for*. Judas Iscariot included.

So, Paul, the very founder of Christendom, in a key document written (in the 50s CE) prior to the writing of the first Cannon Gospel by writers unknown (in the 70s CE), does not seem to include any Judas betrayal vignette.

Why might that be?

Gospel Truth? deicide Accusation

Back at the (clumsily fabricated alleged) 3 A.M. deicide Trial – construct, did Jesus answer the charges of the (phantom) Sanhedrin?

CANON GOSPELS answer #1

"NONE": Jesus did not answer any of the charges

And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly. (Matthew 27:12–14)

Then he questioned with him in many words; but he answered him nothing. (Luke 23:9)

CANON GOSPELS answer #2

"SOME": Jesus answered some of the charges

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (Mark 14:61–62)

cont'd

**Gospel Truth?
deicide Accusation**

[continued]

**CANON GOSPELS
answer #3**

"ALL": Jesus answered all of the charges

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (John 18:33–37)

“All we need do is to accept the obvious, that we do not have detailed knowledge of what happened when the high priest and possibly others questioned Jesus. We cannot know even that ‘the Sanhedrin’ met. Further, I doubt that the earliest followers of Jesus knew....”

— E.P. Sanders*
Professor of Religion
Duke University

* E.P. Sanders, *Jesus and Judaism*. Philadelphia: Fortress Press, 1985, Chapter 10, p. 299.

New World Encyclopedia on “Rejection”

(1 of 3)

"Many of Jesus' [supposed] parables, such as the 'wedding feast' (Matthew 22:1–14), present the Jewish people and leaders as failing and being rejected by God. There is a strong supersessionist [i.e. the replacement of one group by another] theology in parables like the 'tenants in the vineyard' (Matthew 21:33–46) where the Jews are [allegedly] replaced in God's providence.

The Gospel of John particularly portrays 'the Jews' in general as rejecting Jesus, and even quotes Jesus as speaking of 'the Jews' as a group to which he does not seem to belong (John 18, 19) [even though Jesus himself is Jewish]. Finally anyone who did not follow Jesus was effectively sidelined [by the Gospels] as John's Gospel said, 'I am the way the truth and the life: no one comes to the Father but by me.' (John 14:6)

[According to the intermittently vitriolic Gospel of John] Jesus goes even further in this [alleged] polemic against his [fabricated] opponents 'the Jews':

"You are of your father the devil [i.e. you, the Jews are children of the devil], and the lusts of your [devil] father ye will do. He [your father, the God of Israel, the devil] was a murderer from the beginning, and abode not in the truth, because then there is no truth in him [your Jewish heritage, your father, the God of Israel, the devil] (John 8:44) - King James Version, Canon Gospels, The New Testament"

cont'd

New World Encyclopedia on “Rejection”

[continued]

(2 of 3)

Author's note – Interesting, So all the Jews, according to the New Testament are the ‘children of the devil, liars and part of a big lying heritage. Interesting. So, John – whoever he really was – seems to have “discovered” a pretty hateful and rabid Jesus? But we thought that the martyred Jesus was a fine, loving neo-Orthodox Jewish (Pharisee) rabbi and teacher? Hmm..... Is this the same iconic New Testament figure who stresses Love Thy Neighbor as a core tenet? Seems just a bit non-loving does it not? A little Fourth Century Church editing here, perhaps?

How many Jewish innocents over the ages were sentenced to early and tortured deaths by that one holy and loving New Testament sentence alone? A hundred thousand? A few million here and there? A little *burning-at-the-stake action* here, a little *mass murder* there... before you know it, there are real numbers.....real coffins.... Or were there coffins at Auschwitz?

Of course, it is Gospel Truth, so it must be quite holy. Must it not be?

cont'd

New World Encyclopedia on “Rejection”

[continued]

(3 of 3)

The Jews are '*a murderer from the beginning*'? Hmm... But are these not the same Jews who are central to the so-called Old Testament, who were the recipients of the Torah at Sinai, the same Old Testament which is simultaneously the first part of all those millions upon millions of Christian bibles distributed to this day? In all those hotel and motel rooms, as well?

If this literature were distributed by the Klu Klux Klan in 2010, would they not be forcefully prosecuted under Hate Crime statutes? I think so. Indeed.

Is this Gospel of John 8:44 sentence all that different from the most virulent 1930s hate-mongering propaganda? Seems pretty similar to me. Oh, but this is the Holy Church, and it so Holy, is it not?

But, wait a second, was Jesus not Jewish himself?

So, Moses was a “murderer and liar” aside from being “the Devil”?

Ditto for King Solomon?
 for the Prophet Isaiah?
 for the Prophet Jeremiah?
 for the Prophet Ezekial?

Is this vitriol actually in a religious book – a bible?

source: *New World Encyclopedia Online*, <http://www.newworldencyclopedia.org/entry/Anti-Semitism>, (accessed March 3, 2010)

THE CRUCIFIXION

The Ninth Commandment

Thou shalt not bear false witness against thy neighbor.

— [Exodus 20:16]

Just for the record.

Historian David Flusser*

on

The Sanhedrin ***

(1 of 2)

“...according to all that is reported about the Pharisees, they could not have acquiesced in the surrender of Jesus to the Romans....

... Was it an official assembly of the Sanhedrin [or a rogue group of Sadducee priests] that condemned Jesus to death? John knew nothing about it, and in the whole of Luke – not just in his description of the Passion – a verdict of the supreme court is not even mentioned.³...

...To be blunt, the night session in the high priest's house is a product of Mark's [manipulative and toxic] literary creativity, as is his notion of Jesus' condemnation to death by the Jewish Supreme Court.⁵ By contrast, Luke is free from the assertion that Jesus was formally condemned to death by the Jewish authorities. ...

*** see also our discussion in exhibit:
The Alleged Sanhedrin Trial of Jesus, 33 CE.

Historian David Flusser*

on

The Sanhedrin ***

[continued]

(2 of 2)

...One final additional piece of evidence allows us to deduce that is was not the Sanhedrin who condemned Jesus to death. This is indicated by the fact that he was buried in neither of the two graves reserved for those executed by order of the supreme council.⁶ ...”

* David Flusser (b. 1917; d. 2000) was Professor Emeritus at the Hebrew University where he taught Judaism in the Second Temple Period and Early Christianity. He was a member of the Israel Academy of Sciences and Humanities. In 1980 he was awarded the Israel Prize in literature.

³ see P. Winter, *On the Trial of Jesus* (Berlin, 1961), p. 28

⁵ I hope that I have succeeded in proving the unreality of these inventions by my literary analysis of the Gospels in my article in the supplementary studies, “Who is it that Struck You?”

⁶ *M. Sanhedrin* 6:5. See Billerbeck, I, p. 1049.

Concurrent and Integral

c. 66–100 CE

(1 of 3)

Less than a decade after the deaths of Paul and James the Just, and simultaneous with the Roman assault on Judea, the Greek Paulines layer—on a virulent anti-Semitism into the corpus of their religion. Anti-Semitism and Christianity will be *connected at the hip* from 66 CE until Nostre Aetate in the 1960s, almost 1900 years later to the day.

The Greek Paulines have their own agenda. They will dramatically morph the vision of Paul into their own. Step by step, they will significantly overlay Greek, Pagan, Gnostic, Mystery Cult and other resonant motifs onto the theological legacy of Paul, which was itself a major morphing of the legacy of the neo-Orthodox Jewish Jesus.

However, the Greek Paulines know that they will have to bear the brunt of a potentially fatal Pharisee intellectual, philosophical, and theological counter-attack. This potential Jewish intellectual counter-attack was – and is – the *Achilles heel* of (Pauline) Christianity.

Additionally, the Christians did not want to bear the brunt of any despotic Roman Emperor's scapegoating. Better that the Jews play that role.

Like all groups, the Greek Paulines will play first to *survive* – and then to *prevail*. The Greek Pauline 'solution' to the Jewish intellectual threat, would be to *raise the stakes and shift the battlefield*. The Greek Pauline counter-measure would be to delegitimize and blacken the Jews as a people. *Delegitimize, Defame and Destroy*.

cont'd

Concurrent and Integral

c. 66–100 CE

[continued]

(2 of 3)

Psychological or theological gambits which might ‘further that cause,’ would be incorporated into its very theological core and lore. Layers of character assassination of the Jews would be embedded into its core texts and Canon. Who could argue with a bible? Who could doubt Holy Writ?

Historical veracity – or the facts in general – would not be allowed to interfere with the gambits. After all, was this not all for the greater glory of God and Christ? *They killed the Christ, after all, did they not?*

The Greek Pauline group which created both anti-Semitism and the New Testament was acutely attuned to the contours and vulnerabilities of the human psyche. The members of the group’s power hierarchy were masters of the psychic buttons of both love – and hatred. The group possessed not inconsiderable expertise in the power of *imagery*, as well.

As noted over the span of multiple exhibits in this work, a virulent anti-Semitism ‘construct’ is intertwined with the historical, theological and psychological constructs of Christianity. The founders of the Church crafted all three components to ‘fit’ together – and to dovetail with the anti-Jewish construct.

Concurrent and Integral

c. 66–100 CE

[continued]

(3 of 3)

Intense emotion – *loving the Christ* twinned with *hating the Jew* – will be one of the ‘glues’ which holds the intertwined fabricated constructs together.

The interdependence of all the above–noted constructs is presumably one of the reasons that the Church over the centuries has so vigilantly protected the horrific anti–Semitism at its core. The Church hierarchy has never been quite sure what would happen to the Church, if it cut out this toxic vine enmeshed through its sinews.

Of course, now the Church has a countervailing problem: In the courtroom of public opinion, in a hypothetical trial scenario, a disinterested random jury might just *convict* ‘God’s representative,’ the Church, of Accessory to Mass Murder, as regards the Holocaust in particular.

Being branded an Accessory to Murder, might not ‘play well’ in the twentieth and twenty-first centuries. Best to lo–key any anti–Jewishness. Let the post–Holocaust Vatican reprieve for the Jews play out.

And, as for increased scrutiny in the *internet age*, we are a Holy Church, are we not? A preeminent world religion, are we not? We have two billion adherents under our greater umbrella, do we not? Who would dare challenge our core?

Three–Front War

70 CE

(1 of 2)

Classically, entities are averse to even a 2–front war. However, in 70 CE, the Jews found themselves in a lethal and diabolical 3–front war.

The first front – the military front – was the crushing Roman military assault.

The next front was the High Priest/Hellenistic axis – which was aligned with Rome.

The third front was the Church–front. While packaged as an extension of Jesus' Judaism, the Church was in fact directly undermining/demonizing the character of the Jew and the integrity of Judaism.

The Church assault was all but invisible to the preoccupied Jews, while the Roman assault, conquest and exile/enslavements were quite frontal. This Church–assault on Judaism would have a decimating and sustained effect, far outlasting the consequences of the military onslaught by Rome.

This Church–assault was sustained, and intensified periodically over the centuries – after the Jews were crushed militarily by Rome, and after Rome itself was co–opted by Christianity. As noted, with the adoption of Christianity by the Roman Empire, the Church accrued unbridled power to project its demonizations.

Three–Front War

70 CE

[continued]

(2 of 2)

*

In an uncanny historical symmetry, c. 1900 years after 70 CE, the Jews would again fight 3–front wars to regain the precise same territory – and stature: the 1948 War of Independence, and then again, the sweeping 1967 Six Day War victory.

Thus, in the twentieth century, the fronts would be the Egyptian, Syrian and Jordanian military fronts. All three, of course, were frontal enemies which were *clearly seen on the radar*.

In the second half of the twentieth century, the ‘*Church–front*’ was quiescent post–Auschwitz. The Holocaust photograph made anti–Semitism *politically incorrect*.

*

Phoenix Israel was arising from the ashes of hatred. Post–Holocaust, as Israel struggled to establish its independence, Western Christian political backing would prove pivotal. It would actually tip the political balance in Israel’s favor.

The High Priest

(1 of 8)

The High Priest – by Torah statute – was a high level religious ‘functionary’ with no *freedom of action*. The High Priest’s duties were strictly delineated and demarcated. He had no political or theological power. No executive, legislative or judicial power.

A random synagogue rabbi today has more political leeway than did the High Priest of Israel by Torah law. The High Priest had *zero leeway*. His duties and even his thoughts were carefully bracketed.

The High Priest never occupied the preeminent position it held in other belief systems. For instance, Aaron the first High Priest was radically subordinate to Moses, the Lawgiver.

The position of the High Priest, the *Kohen Gadol*, commenced with Aaron, brother of Moses.

By Torah prescription, succession to the High Priesthood was mandated to be via the male descendants of Aaron. The priesthood was thus a subset of the Tribe of Levi.

Classically, the role of the High Priest was to carefully – technically and spiritually – administer the rituals of the Temple. When two sons of the High Priest, the sons of Aaron, Nadab and Avihu, *stepped out of line* apparently subtly, they were, according to the Torah, *consumed by fire*.

The High Priest

[continued]

(2 of 8)

According to Torah law, the High Priest was never to be the lawgiver or chief judge or supreme authority. Judaism stipulated a strict separation of Church and State (i.e. Temple and State).

Over the course of Jewish history, particularly during the Hasmonean (Maccabee) Dynasty, (c. 140–37 BCE) the High Priest position was compromised. Under the Hasmoneans, more than once the High Priest position was co-opted politically and/or compromised *halachically* (meaning compromised as per Jewish law). And once co-opted or compromised, the High Priest's credibility within Israel was, of course, undermined. The legitimacy of the regime as a whole was brought into question. (This co-opting of the High Priest position, was the pernicious precedent lead-in to the Occupying Romans' co-opting the same High Priesthood in 6 CE, 43 years after the Hasmonean Dynasty imploded.)

The *Ramban* (Nachmanides), one of Judaism's preeminent historical rabbinic authorities, posits (see his commentary on '*lo yasur shevet mi'yehuda*' – "*The scepter shall not pass from Judah*" – Genesis 49:10, citing Talmud Bavli: Bava Basra 3b) that the reason the Maccabees ultimately lost power totally, was their subversion of the divinely stipulated *separation* between the "priesthood" and the "rulership."

cont'd

The High Priest

[continued]

(3 of 8)

When Rome ratcheted-up ever-increasing control over Judea c. 6 CE, it entered into an alignment with the minority Sadducee group, opposed by the Pharisee Mainstream Jewish group. The Sadducee group controlled the priesthood.

The Sadducees/Priesthood was opposed with varying degrees of intensity by various Jewish Pharisee factions. When the Roman procurator chose to flex his political muscle and appoint the High Priest, the position's credibility and purity were fatally polluted in the eyes of mainstream Judaism.

*

Commencing 6 CE, the Sadducee Jewish High Priest was not only appointed by the Roman procurator, it was also vested with a small degree of political and localized Temple police power by the Roman procurator.

The High Priest at that point essentially became *an enemy of the Jews*. That was the context in which Jesus, synchronous with the Pharisees at large, challenged the High Priest and the High Priest's personal *direct sphere of influence*, the Temple.

Subsequent to the death of Jesus and through the implosion of the Sadducees ending with the destruction of Temple II, the High Priest remained an *agent of Rome*, dedicated to stamping out *sedition*. To that end, the High Priest co-opted the legitimate authority of the former Sanhedrin, and employed confederates packaged as a neo-Sanhedrin in various gambits, some politically fatal to the targets of the quisling High Priest.

*

cont'd

The High Priest

[continued]

(4 of 8)

As noted, when the Roman procurator chose to flex his political muscle and appoint the High Priest, the position's credibility and purity were fatally polluted in the eyes of mainstream Judaism. With the implosion of the legitimacy of the Priesthood, the Temple gradually and increasingly became supplanted by (the Pharisee-promoted institution), the *synagogue* as the preeminent religious venue of Judaism.

The very institution of the (Jewish) *synagogue* was the Jewish response to the Roman undermining of the Priesthood.

*

As noted in the text, the Sicarii were violent cloaked-dagger wielding right-wing Jewish militants, who were informally aligned with the Jewish Pharisee Zealots. The Sicarii intermittently assassinated collaborators with Rome, with the mass Passover pilgrimage often providing 'cover.'

The High Priest Caiaphas can be presumed to have been high on the Sicarii Assassination 'To Do' List. Caiaphas, the quintessential survivor, can be presumed not to have been oblivious of the hatred of the Jews towards him. (Later, in the very early 60s CE, the High Priest Jonathan is indeed, assassinated in the Temple by cloaked dagger-wielding assassins in circumstances that are unclear.)

cont'd

The High Priest

[continued]

(5 of 8)

The above was the general context back in 33 CE when Jesus, synchronous with the Pharisees at large, challenged the High Priest on the Temple grounds.

Not necessarily able to get too in-close to the High Priest, Jesus is storied to have overturned tables at the periphery of the Temple. Perhaps. But political protest against the High Priests' collaboration with Rome and desecration of the Temple, is not *theological protest* against normative Judaism (which was a political and theological foe of the High Priest).

Judea on the eve of Passover 33 CE is a tinderbox, potentially quite explosive. Jesus is leading a salient political protest. against the *power player* at the Temple, Caiaphas. Rome's lackey.

The Temple, in turn, is 'ground zero' of the Roman pollution of Judea. It is the epicenter of the scar in the Jewish psyche.

Jesus challenges at the Temple periphery, perhaps in the Courtyard itself. He is a symbolic salient of the greater ongoing and emergent Jewish resistance to Rome. Jesus attempts to *light the fire*, but the fire of rebellion will not be lit until 34 years later in 67 CE. Jesus is picked-off by the Romans and their henchmen. He is crucified for *sedition*, and as an example to other would-be Jewish insurgents or challengers.

cont'd

The High Priest

[continued]

(6 of 8)

*

One could argue that with the Priesthood compromised, the Pharisees should have boycotted the Temple totally. That line of approach would have been emotionally, philosophically and politically wrenching, for sure. Clearly, in hindsight it might have been *the play*.

The most notorious of the 'quisling' High Priests was Caiaphas, who occupied the position under Roman sponsorship – from 18–37 CE (four years after the crucifixion of Jesus). From every conceivable angle, Caiaphas was a *curse upon the Jews*. In a pejorative play on his name, the *Mishnah* (Talmud Bavli: Mishnah Parah 3:5) refers to Caiaphas as *ha-Koph* – '*the monkey*.'

Jesus, a neo-Orthodox Mainstream Jewish Pharisee activist, among his several aspects, railed against the Sadducee High Priest. As noted, this was *parallel to* – and *part of* – the overall Pharisee opposition and disparagement of that contemporary Sadducee priesthood.

cont'd

The High Priest

[continued]

(7 of 8)

The High Priesthood of Israel position ceased with the destruction of the Second Temple in 70 CE. From every direction, for the two last centuries of its approximately thirteen century span, the High Priest was a plague on Israel.

*

Solomon's Temple was established in an environment (c. 1000–900 BCE) of peak Judean military strength and political autonomy. However, a thousand years later, c. 6 CE, in an environment of undermined autonomy, the Temple – and the attendant High Priesthood – become toys and tools to be used-and-abused in the hands of the Occupying Empire.

cont'd

The High Priest

[continued]

(8 of 8)

In an *Occupation scenario*, the Temple becomes a flash-point, especially for the Orthodox and the Nationalistic, and, certainly for the Orthodox Nationalistic. With the power of the formal leadership of the Jews eviscerated, the High Priest position – officiating over Jewish religious ritual at the Temple – by tradition and law, a strictly functionary position, suddenly assumes disproportionate visibility and importance. If the title-holder of the position can be co-opted by the Occupying Authority, Judea is then wedged further under the thumb of the local Enforcer. And the populace is then truly subservient to the Occupier.

*

In 50 percent of the Canon Gospels – the last two, Matthew and John – the (collaborator) High Priest is positioned in connection with an alleged trial of Jesus. But in 99.9 percent of passion sagas for more than 19 centuries, a very, very Jewish and a very, very diabolical High Priest is positioned *front and center* behind the alleged arrest and actual crucifixion of Jesus.

*

In ancient Rome, the Roman high priest was known as *Pontifex Maximus* (Great Bridge-BUILDER). The office was usually filled by a leading politician or statesman, not by a classic priest per se. *Pontifex Maximus* continues to be one of the titles of the Pope.

**Historian Jules Isaac*
on the High Priest**

“they do not even know his name?”

(1 of 2)

“The name of the high priest in office is unknown, or incorrectly known, to the Evangelists [i.e. Gospel Writers]. What? The high priest, to whom they assign the leading role and the gravest responsibilities, they do not even know his name? Their uncertainty is especially strange in that the high priest then in office—who according to Josephus was Caiphas—held his position for eighteen years (18–36), a tenure that is quite extraordinary and implies great submissiveness toward the Roman Procurator (who from the year 26 up until 36 was Pontius Pilate: of this name not one of the Evangelists has any doubt: Paul Winter’s *On the Trial of Jesus*.^{*A}

No name is given to the high priest in the Gospel of Mark, acknowledged to be the oldest of the four. No name is given to the high priest in the account by Luke of the passion. Later, as anti-Jewish prejudice grew in Christian circles, it became necessary to fill an awkward gap, and to name the high priest involved; this, each of the writers did in his own way. Only Matthew, better informed on Jewish affairs than the others, belatedly gave the name of Caiphas. If we examine closely the Gospels according to Luke and John, we find the name inaccurately given as Annas. For the sake of consistency the name of Caiphas was later added to that of Annas in Luke 3:2 and in Acts 4:6. In the Gospel of John, the name Caiphas has been interpolated as being that of the son-in-law of Annas, but it is obvious that in John 18:19–33 Annas is the officiating high priest who interrogates Jesus; everything relating to Caiphas has been rather ineptly added.

cont'd

Historian Jules Isaac*
on the High Priest

“they do not even know his name?”

[continued]

(2 of 2)

On the basis of this ignorance and uncertainty, Paul Winter is then perfectly justified in deducing that “the hierarch’s [high priest’s] part in the proceedings against Jesus was far from being as prominent as the Evangelists suggest.”*^B This simple observation also indicated the extent to which the Gospel tradition in regard to the Passion was, at the outset, divorced from certain fundamental realities.”

*Jules Isaac (b. November 18, 1877; d. 1963, Aix-en-Provence) was a Jewish French historian.

*^A See the author’s analysis of this book in *Revue Historique*, 1961, no. 3, pp. 127–137.

*^B Paul Winter, *On the Trial of Jesus* (Berlin, 1961), p. 39

**New Testament
Contradiction
vis à vis the
Jewish Patriarch Abraham**

Abraham was “justified by works”

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? (James 2:21)

Abraham was “not justified by works”

For if Abraham were justified by works, he hath whereof to glory; but not before God. (Romans 4:2)

note: New Living Translation (© 2007)

If his good deeds had made him acceptable to God, he would have had something to boast about. But that was not God's way. (Romans 4:2)

New World Encyclopedia on the Demonization of the Jews

DEMONIC: Jews were portrayed as possessing the attributes of the Devil, the personification of evil. They were depicted with horns, tails, the beard of a goat..... "Christian anti-Semitism stemmed largely from the conception of the Jew as the demonic agent of Satan."^A Despite {according to the New Testament} witnessing Jesus and his miracles and seen the prophecies fulfilled they rejected him. They [the Jews] were accused of knowing the truth of Christianity, because they knew the Old Testament prophecies, but still rejecting it. Thus they appeared to be scarcely human.

^A Dan Cohn-Sherbok. *Anti-Semitism: A History*. (Stroud: Sutton, 2002), 81. ISBN 0750924926

**New Testament
“Confusion”
about the phantasmagoric Judas**

(1 of 2)

AND, WHO BOUGHT THE FAMOUS (BLOOD) FIELD?

NEW TESTAMENT answer #1: *The chief priests bought the field.*

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. (Matthew 27:6–7)

NEW TESTAMENT answer # 2: *Judas bought the field.*

Now this man [Judas] purchased a field with the reward of iniquity; (Acts 1:18)

AND, WHAT HAPPENED TO THE FAMOUS COINS?

NEW TESTAMENT answer #1: *Judas threw down the money and left.*

And he cast down the pieces of silver in the temple, and departed,... (Matthew 27:5)

cont'd

**New Testament
“Confusion”
about the phantasmagoric Judas**

[continued]

(2 of 2)

NEW TESTAMENT answer # 2: Judas used the coins to buy the field.

Now this man [Judas] purchased a field with the reward of iniquity; (Acts 1:18)

AND, HOW DID THE NOTORIOUS JUDAS DIE?

NEW TESTAMENT answer #1: Judas hanged himself.

...and [Judas] went and hanged himself. (Matthew 27:5)

NEW TESTAMENT answer # 2: Judas fell headlong and burst his bowels open.

...and falling headling, he [Judas] burst asunder in the midst, and all his bowels gushed out. (Acts 1:18)

cont'd

Contradictory & Confused

(1 of 2)

The Canon Gospels are internally contradictory, and collectively confused. There is a consistent pattern of historical 'fix.' As noted, the Gospels contradict each other on key events, such as the crucial date relative to the First Night of Passover, that Jesus is actually executed by Rome. Was it the day leading into Passover, the First day of Passover, or a later day in Passover? As noted, the four gospels give three different versions. Thus, even on the core and crucial date of the very public execution of Jesus, around which the entire Gospels, and indeed Christendom, pivot, and to which presumably there was indeed clear contemporaneous witness, there is cumulative gospel contradiction and confusion.

Notwithstanding the amorphous and disembodied portrayal of key events and sequences in the Canon Gospels, notwithstanding the fact that the gospel narrators were not contemporaneous with the events they write of, notwithstanding that to this day we do not know who these anonymous Gospel authors actually were, notwithstanding a myriad of problems with the historical veracity of any of the gospels, notwithstanding all of the above, the Church Fathers, operating under the rubric of Love Thy Neighbor, felt no compulsion in stitching-together and fostering the dissemination over 19 centuries of the virulently anti-Jewish 'normative Passion Saga' which has a very direct and central message: Hate The Jews.

cont'd

Contradictory & Confused

[continued]

(2 of 2)

The Passion Sagas, extant and thriving to this day, are a Death Warrant to the Jews. First they murder the reputation of the Jews, collectively and individually, and second, they lead to the actual mass killings of the Jews.

Thus, the founders and promulgators of a religion professing *humanism* as its key tenet – and their papal successors spanning the millennia – seem to generally *lose the way* pretty quickly when it comes to the convenient goal of inspiring hatred towards the "designated scapegoat."

Expropriating the Martyr

(1 of 4)

With the First Century Greek Pauline Apostles intent on expropriating the Jesus *martyr* saga for their new religion, these Apostles had to 'immunize' potential recruits and new adherents from going after *the original*, meaning from converting to Judaism. The Church stratagem would consequently be to simultaneously *idolize* Jesus and his Disciples, while *trashing* the Jewish people and the Jewish character.

This *dual focus* stratagem is the fount of all that ensued, from the 'New Testament' thru the Crusades thru the Inquisition thru the Russian pogroms and leading into the twentieth century.

The ongoing multi-century Church 'cover-up' then assumes 'center stage.' The tactics of the cover-up include both the demonization and the decimation of the Jews.

The Church Fathers, and in particular, the Doctors of the Church, turbo-charged the vitriol of the Greek Paulines even further.

Expropriating the Martyr

[continued]

(2 of 4)

The 'eyewitness' – meaning the Jews – needed to be sidelined, delegitimized, smeared, and optimally annihilated altogether. The *credible witness* had to be neutered – or removed as a threat – one way or another.

But the Church had to maintain its patina of *brotherly love*. The Church had to protect this sublime centerpiece metaphysical concept and its projection as a loving and wholesome entity– even while effecting the ongoing assassination of both the character of the Jews, and while enabling and abetting the murders of many, many tens of thousands. The Church had to appear *innocent* even as the Jews were hacked to pieces emotionally, economically and often physically. The closer to a Catholic Church steeple a Jew lived, the more this individual was likely to be a victim of Church–inspired venom.

The Church had to carefully posture as *innocent* and *benign* – as the Christian nation *per se* was not diabolical and not murderous and not evil. The Christian laity presumably just wanted a genuine, decent and uplifting religious structure for their families. The Christian nation believed in the Church hierarchy and trusted–in the genuine–ness of its 'gospel truth' teachings. The Church understood this devotion, trust and belief acutely. And cynically manipulated and abused it.

cont'd

Expropriating the Martyr

[continued]

(3 of 4)

A finely calibrated *balancing act* was required of the Church leadership, for sure. It wasn't easy being a pope or a bishop or a cardinal. But there was no great rush to officially call for the decimation of the Jews. As long as the Jews were fully trashed and delegitimized on an ongoing basis, as long as the masses of the youngsters of Europe were diligently programmed from early childhood with a torrent of anti-Semitism, then *matters would take their natural course*.

Pogroms via surrogates would proceed intermittently at their own pace. The local bishops would posture regret and empathy. And the Sunday morning parish inculcations of *contempt* would, of course, proceed unabated. The *bible was the bible, after all*.

Either way, via trashing ongoing or via murder *intermittently*, the Jews were being decimated – and undermined. The Church had effectively branded them as corrupt and contemptible *Christ killers*, and the Christian youngsters would carry that lethal toxin embedded within them for the rest of their lives.

Expropriating the Martyr

[continued]

(4 of 4)

The Jews were outnumbered 100:1, trapped, neutered – and doomed, one way or another. They had no ‘voice’ and they had no power. Their credibility and reputations had been decimated hundreds of years prior and ongoing by prior Church luminaries.

The Church could literally *get away with murder*. Century after century.

A diabolical and murderous – but *time tested* – stratagem. In any event, no one would believe the dimensions of the con. And no one would believe the Jews, who, in any event, had no power or voice. How would any Jewish protest be communicated, in any event... from some isolated and remote synagogue pulpit in some impoverished *shtetl* (Jewish village)?

“The Jews had it coming to them, anyway.”

Programming Blame

Employ–

**Thought Control,
Mind Manipulation,
Subliminal Suggestion
Image Implantation,
Resonance,
and
quasi–Post–Hypnotic Suggestion**

– to plant the *seeds of hatred in young*, fertile minds

and indoctrinate these youngsters with: fear, distrust, animus,
hatred

– effecting, an invisible programming of these young *minds–in–for–
mation*

all vectoring towards one embedded thought:

The Jews are available for you – for blame and scapegoating

Employing Positives – to foster Hatred

(1 of 2)

Love the Deity

Hate the Devil,
and any entity we can associate with the Devil
+ the need to cast targeted groups as *in-league* with the
devil, diabolical, and sinister.

Purify Society / the Church

Hatred of the different 'other';
encourage the conversion or liquidation of the 'other';
as for the vulnerable and diminished remnants of the 'other,'
artificially magnify and concoct alleged nefarious powers of
the 'other' – and then – *layer-on* and *bear down* on the 'other'
with *further fury*.

Protect Society / the Church

Defend against those *different and threatening*
+ the need to demarcate or fabricate vile differences –
and manufacture the alleged sinister threat of 'the other.'

cont'd

**Employing Positives –
to foster Hatred**

[continued]

(2 of 2)

Love those who love my deity / the Church

Hate those who reject our deity

- even if THEY [the Jews] want no part of the argument;
- even if WE [the Church] were the ones who rejected their concept of deity in the first place.

Love your Protector / the Church

Hate those nefariously challenging your Protector

+ the need to fabricate an insidious, sinister, diabolical and potentially powerful 'threat' to your Protector.

Past, Present & Future

Framed,
Blamed,
Branded &
Convicted

by the Holy Church & hangers-on:

for the Past

for the crucifixion of Jesus

for the Present

for any of society's ills

for the Future

for any future economic woes, epidemics, plagues....
and even for mysterious disappearances or random deaths

THE CRUCIFIXION

“Division of Labor”

The 'Stages of Life' Assembly Line 300 CE – 1300 CE

player: The Church

psychological gambit: plant the seed of hatred/distrust/fear/animus

target audience ages: Christian children ages ~4 – 12

player: The Church

psychological gambit: nurture the seedling/plant of hatred

target audience ages: Christians ~5 – 25

player: demagogues, rulers outside the formal Church hierarchy

atrocious gambit: call to action / harvest the hatred

target audience ages: Christians ~15 – 55

The Morphing

(1 of 3)

The theology of Jesus of Nazareth
would be morphed by the Church over a 600 year period
– from the *heavily humanistic neo-Orthodox Judaism*
of *Pharisee Rabbi Jesus*
targeting the Jews of Galilee –
imbued *over the generations* with their culturally-wired tradition
of monotheistic Judaism *cum* Jewish Observance,

into

a subliminally appealing
humanistic neo-Mythological amalgam theology
– incorporating a *synthesized universal-humanist Jesus* –
and targeting a far vaster and much broader-based Mediterra-
nean/Roman Empire Gentile populace –
imbued *over the generations* with their culturally-wired
neo-Gnostic, neo-Dualistic, neo-Mystery Cult *headset*.

*

cont'd

The Morphing

[continued]

(2 of 3)

Ongoing through this multi-century Church-morphing endeavor, the Jewish aspect of Jesus would need to be neutered, sublimated and ultimately delegitimized and discredited by the Church.

In turn, the *surviving witness* – the Jews themselves – would need to be totally dehumanized, totally undermined character-wise, and totally trashed morally – collectively and individually, and if potential Jewish opinion-molders happened to get murdered in the process...

A key Church objective would be to preemptively *absolutely, neuter – one way or another* – any potential *delegitimization thrust* emanating from that (Jewish) front.

*

cont'd

The Morphing

[continued]

(3 of 3)

They – the Jews – heirs to Sinai and the actual religious fount
of Jesus himself –
would, by Church imperative, need to have their credibility
irreparably crippled.

They – the Jews – and their elite –
would need to be rendered *de facto*
irrevocably unable to bear witness –
to the theological and historical manipulations
of the multi-century and ongoing Church-gambit.

*

And, if a few million of those Jews
should happen to be brutalized and/or murdered in the process,
so be it.....

it must most surely be
.....the will of God.

**The Church Legacy
and
*modus operandi***

(1 of 2)

“Anti-Jewish traditions run deep in church teachings in large part because they rest on particular readings of Christianity’s core canon.... Throughout the long centuries that stand between the earliest followers of Jesus and ourselves, these readings have come to have the force and weight of historical description....”

– from the back cover (and Introduction)
of *Jesus, Judaism & Christian Anti-Judaism*
by Fredriksen and Reinhartz

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The Church Legacy and *modus operandi*

[continued]

(2 of 2)

“...[Why] by the fourth century, did [Roman] imperial patronage not soften their [the official Church] tone? After all, by then this church had won. Its Christian competition was on the run; its communities were subsidized by government largesse; its bishops had powers that their secular counterparts (whose tenure in office was at most a few years; bishops, by contrast, held life appointments) could only envy. What was true in the second century was still true... the Jews had no temple and no territory. Why then, at this point, does the *contra Judaeos* [anti-Semitic Church rhetoric] tradition only become worse—more strident, more comprehensive, more furious? It metastasizes through all known genres of surviving Christian literature, including systematic theologies, biblical commentaries, martyr stories, church histories, antiheretical tracts, preaching handbooks, sermons. Why?”

source: Paula Fredriksen and Adele Reinhartz, *Jesus, Judaism & Christian Anti-Judaism*. Louisville, KY: Westminster John Knox Press, © 2002, p. 29.

**The Core Canon
Multi-Pronged
Intense Polarity/Duality***

(1 of 2)

**Worship/Love/Deify/Adore/Revere/Venerate/Adore/Trust/Idealize/
Glorify/Sanctify/Hallow**

the baby Jesus
the Loving Jesus
the Son of God Jesus
the Martyred Jesus
the Triune Jesus
the Virgin Mary
the Immaculate / Conception
the Disciples of Jesus
the Apostles / Church Fathers
the Martyrs / Saints
the Church / Christianity
the Cherubs / Angels

**Despise/Hate/Criminalize/Fear/Loathe/Despise/Revile/Disdain/
Demonize/Trash/Dehumanize/Diabolicalize**

the Jews

‘Surround Sound’ Middle Ages style

cont'd

**The Core Canon
Multi-Pronged
Intense Polarity/Duality***

[continued]

(2 of 2)

Pervasive toxicity towards the Jews thus not only effectively winds its way through all the niches and crannies of Christian theology and lore, it also winds its way through all the nooks and crannies of the psyche.

As well, toxicity towards the Jews becomes a built-in *de facto* complementary theology itself, inextricably connected to the spinal column of Christianity: *Hatred of the Jews* emerges as pervasively integral to the theology.

* of the 300 CE – 1300 CE Church

Manipulating the Faithful

(1 of 3)

The mind savants at the apex of the First Century Greek Pauline hierarchy implanted an ancient mind-manipulation technique:

By juxtaposing multi-pronged and intense HATE v. multi-pronged and intense LOVE, the group leadership would not only be able to potentially turbo-charge both polarities, but could potentially 'charge-up' the psyche in-between and *as-a-whole*.

Meaning,

- (a) the intense juxtaposition first revs-up both polarities – Love vs. Hate – (as the two intense polarities will '*ping*' off each other)
- (b) the greater the emotional distance between the polarity of intense love at the one extreme, and the polarity of intense hatred at the other extreme, the higher the probability that the psyche in-between would be 'charged-up.'

When individuals are operating in 'intense duality,' it feels good (charges the ego) to experience intense separation. ("I am not them." "They are bad." "I hate them." "They need to be destroyed.")

The oldest part of our brains – the limbic system of the brain – which is near the brain stem – is fine-tuned with regards issues of anger, revenge, fear, love and sex. The limbic portion of the brain potentially gets a 'charge' from intense stimulation of these core components of the psyche. Intense dualities only increase the charge.

cont'd

Manipulating the Faithful

[continued]

(2 of 3)

Thus, the most primitive parts of our brain – the most emotionally primitive and potentially intense – will be the part of the brain most directly impacted by intense ‘demonization,’ and ‘intense dualities.’ All of the core components of the limbic system will be present front and center in a 300 CE – 1300 CE Church service, with some severely and intensely juxtaposed against one another. Burning incense and magisterial Church music will provide additional stimulation.

A subtle “high” would thus be generated in the psyche of any individual primed with focused intensities at both of the polarities. This “high” would be “valuable” to the Church.

Thus, by revving-up both ‘focused polarities’ – hatred and love – the Church would raise individuals to a subtle “high” from which they would – at least subconsciously – be reluctant to withdraw. After all, “withdrawal” is at least subtly painful and at least subtly depression-filled. The target practitioners (the Christian faithful) would be filled with a sense of a subtly higher level psychic charge.

Focused hatred towards a target minority was thus not optional in the eyes of the Church hierarchy; it was a crucial manipulation tool. Ever-endavoring to advance and consolidate its power, the Church hierarchy would callously demonize and terrorize the Jews – even if they happened-to-be the very *fount of Jesus*.

cont'd

Manipulating the Faithful

[continued]

(3 of 3)

To keep the faithful and devoted both off-balance and gently intoxicated with this subtle 'high,' the Church would thus need to focus and stir consistent hatred towards the designated target – ongoing. Always maintaining however, that the Church hierarchy itself was *pure and love-filled*.

And of course, the Church hierarchy would posture that it could not *control* the excesses of the masses if the masses vented their ('obviously thoroughly understandable') rage towards the ('obviously evil and forsaken' – and 100:1 outnumbered) Jews.

The Church would *ceremoniously wash its hands* of any guilt as regards the persecution and/or murder of members of the minority target group falling within the fabricated evil polarity, even if the toll of victims stretched into the millions. Because the Church calculation would be that the intense polarities would need to be maintained to keep the faithful on board and optimally motivated.

This little grain of nefarious wisdom – manipulating intense polarities of the psyche – would then be passed-down 'Pope to Pope' *to this very day*. The Vatican would as a consequence of this motive, among other inter-related *mass psychology* ploys, tenaciously hold onto its insidious and pervasive *demonization gambit* – to seal the allegiance of its constituency. And protect, consolidate and expand its power.

**Historian Young
on
The Cross, Jesus, and the Jewish People**

(1 of 4)

“Jesus was a Jew. He was crucified by the order of the Roman prefect Pontius Pilate....

After a fresh examination of the compelling evidence, it is evident that Jesus was a religious Jew, loyal to Torah and to his people. Historically the cross should be considered a symbol of the intense persecution of faithful Jews by the Roman authorities of the first century.... It is surprising to many modern Christians and Jews that Jewish sources mention executions by crucifixion prior to the rise of Christianity....

Perhaps the most gruesome sight of mass crucifixions, which must have left a lasting impression on the Jewish inhabitants of the small country of Israel, occurred at about the time of Jesus' birth in the wake of Herod's death. According to Josephus, Quintilius Varus [Augustinian-appointed Roman General Publius Quinctilius Varus (b. 46 BCE; d. 9 CE)] had two thousand Jewish people crucified.... The account of Josephus suggests that although crucifixion was all too familiar, the acts of Varus would not soon have been forgotten....

cont'd

**Historian Young
on
The Cross, Jesus, and the Jewish People**

[continued]

(2 of 4)

It should not be surprising that Israel's sages also show an awareness of how crucifixion could symbolize the sufferings of the Jewish people in a hostile world.... In the *Mekhilta de-Rabbi Ishmael*, the Tanna Rabbi Nathan displays a keen awareness that observance of the commandments can lead to persecution and martyrdom. On Exodus 20:6 he comments:

'Of them that love Me and keep My commandments,' refers to those who dwell in the Land of Israel and risk their lives for the sake of the commandments. 'Why are you being led out to be decapitated?' 'Because I circumcised my son to be an Israelite.' 'Why are being led out to be burned?' 'Because I read the Torah.; 'Why are you being led out to be crucified?' 'Because I ate the unleavened bread.'^A

...During the Second Temple period, Jews were crucified for being loyal to Torah and observing their faith traditions. Moreover, Jewish writers who witnessed these acts of persecution wrote about faithful Jews who suffered a martyr's death upon a cross....

A very different image of the cross emerges, however, when it is viewed in its historical context. It then appears as a symbol of the readiness of Jews to suffer martyrdom for their faith....

cont'd

**Historian Young
on
The Cross, Jesus, and the Jewish People**

[continued]

(3 of 4)

....It is a tragic paradox that Jesus' suffering on the cross, which we have seen to be representative of Jewish suffering of the period, was so readily employed by leaders of the church for the absurd claim that the Jewish people must bear the collective responsibility for the death of Jesus. Jesus was one of the many Jews who willingly suffered for their faith and their people under the yoke of Rome, yet his passion has been made into the theological basis and justification for Christian persecution of the Jews, paving the way for their own long and torturous Via Dolorosa. It became a spring from which haters of Israel have constantly drunk, as they perpetrated acts of violence against the people of Jesus—his own family and nation that he loved and for whom he suffered....

The Romans had crucified thousands of Jews even before Jesus. They ardently maintained a policy of suppressing popular Jewish messianic hopes. Jesus and his followers presented them with a familiar threat. He was another problematic Jew who had to be dealt with quickly and severely. The cross thus demonstrates Jesus' solidarity with his people, the Jews, and their national suffering in history."

cont'd

**Historian Young
on
The Cross, Jesus, and the Jewish People**

[continued]

(4 of 4)

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^A *Mekilta DeRabbi Ishmael* on Exodus 20:6. Compare also the Testament of Moses cited in note 4 above.

source: R. Steven Notley, Marc Turnage and Brian Becker, *Jesus' Last Week*. The Netherlands: Koninklijke Brill © 2006, pp. 191, 193, 198–199, 207–208.

Parsing AUTHENTICITY

(1 of 4)

A seeker of a religious approach to life will inevitably be drawn to the religious system projecting the highest-level “authenticity/legitimacy.” Almost by definition.

Christianity is compelled to hinge its own declared authenticity on the source-authenticity of Sinai (c. 1250 BCE), i.e. the giving of the Torah at Sinai. But Christianity, of course, simultaneously did not/does not want the potential-for-conversion masses or its existing adherents leapfrogging over Christianity directly towards the “original-source,” Judaism.

Thus, the Church Father stratagem has been to grant “authenticity” to “Sinai” while simultaneously *taking-the-edge-off* of the legitimacy of Judaism *per se*.

Thus, the Church “parses” the authenticity/legitimacy of Sinai/Judaism:

Sinai—YES; but Judaism—NOT QUITE.

or

Sinai—YES; but Judaism—MAYBE THEN. NOT NOW.

Now, the Church remains with a great deal of difficulty in dealing with the Torah – The Five Books of Moses. Because Church doctrine contradicts Torah doctrine. Essentially, the Church acrobatic-act stratagem would be to simultaneously pontificate that the Torah is both legitimate – and illegitimate. This stratagem is hard to finesse.

cont'd

Parsing AUTHENTICITY

[continued]

(2 of 4)

When it suits the Church's purposes to "ground' Christianity at Sinai, the Church gives the Torah *legitimacy*. And, indeed, as noted, the Church packages the Torah in "the Bible."

But, when it suits the Church's purpose to de-humanize the Jews and/or to undermine the theological validity of Judaism, the Church *disses* both Moses and the Torah. Both icons – the Torah and Moses – are too central to Church core doctrine to eviscerate their authenticity *per se*; So the Church stratagem will be to subtly undermine their respective humanism, and, ergo their "contemporary legitimacy."

This is a dicey dance, because, of necessity, according to core Church doctrine, the Torah is of necessity, God-given. So, by undermining the Torah, even if not frontally, the Church is *de facto* undermining the alleged Source of the Church....

Christianity endeavored – from its earliest origins mid-First Century – to fully de-legitimize "contemporary Judaism" and to undermine, to various extents, pre-Jesus Judaism. This twin deadly gambit continued ongoing for 19+ centuries.

As noted, Christianity proceeded to destructively and intensely de-legitimize not only the theological validity of post-Jesus Judaism, but to de-legitimize, as well, the Jewish people – collectively as well as individually. The de-legitimization morphs to de-humanization and demonization.

cont'd

Parsing AUTHENTICITY

[continued]

(3 of 4)

As noted, once de-humanization and demonization of the Jews is institutionalized in the Church Canon itself (starting with each of the Canon Gospels), and is *de facto* Church policy ongoing for centuries, the *stage is set* for death. Jewish death. First, pogroms of various flavors and magnitudes. Then, genocide.

With the resonant triumph of the Maccabees over the Seleucids, c. 160 BCE, the Jews – with their center-of-gravity in ethereal and iconic Jerusalem – stood at the apex of authenticity/legitimacy in the Eastern Mediterranean pre-Christianity. Commencing with the introduction of Pauline Greek Christianity via the Canon Gospels, however, roughly two centuries later c. 66-68 CE, the Jews are maneuvered, century-by-century downward ultimately to the nadir of legitimacy. And, indeed, into the death-valley of "illegitimacy."

By 1942 CE in Europe, after 19 centuries of ascendant Christian influence, pervasive Church demonization of the Jews, including the simultaneous inculcation of Christian children cradle-thru-adolescence with a demonic amalgam of these same Jews, a *critical mass* of hatred will be attained. One million+ Jewish children alone will vainly grasp for breath and life in the tenth-level sub-dungeon-of-Hell in the torture/death chambers of Europe – aided, abetted, and of course, executed by sundry lethal sociopathic demagogues. The Church will blame a neo-pagan Hitler. But, of course, Adolf Hitler was just the demonic-sociopath-genius student.... harvesting the 19+ centuries of virulent hatred, inculcated by "the master."

cont'd

Parsing AUTHENTICITY

[continued]

(4 of 4)

Courtesy of Christian theology overlaid over Europe,
“parsing authenticity” had morphed to “de-legitimization” –
which then morphs to “demonization” –
which then – aided and abetted by politically astute sundry demagogues – morphs to “genocide-lite” (my term) –
*institutionalized contempt**, dis-enfranchisement, persecution and pogroms –
which in-turn ultimately morphs to *full-blown genocide*
– the self-righteous “crocodile tear” breast-beating on the part of sundry popes – medieval and modern – notwithstanding.

* a teaching of *contempt for the Jews*,
institutionalized by the Church

Playing "*Cat and Mouse*"?

Ever since historic *Notre Aetate* (October 28, 1965) the hierarchy of the Roman Catholic Church has been exquisitely careful in all public documents, to steer clear of the historical 'third rail' which conveniently (for the Church) diabolically shifted culpability for the crucifixion of Jesus from Rome onto the Jews.

As fate would have it, I was invited by the [Roman Catholic] Legionaries of Christ Order in Thornwood, NY to view their Passion presentation the weekend of March 31 / April 1, 2012. I elected to attend the pre-movie choir and slide-show presentation.

However, one of the key slides (out of about 8) had as its bold-faced heading; dominating the slide: *The Jews Crucified Jesus*. With no qualification to the incendiary canard.

THE CRUCIFIXION

LOVE

(1 of 4)

Wearing a *picture-perfect*
Mask of Humanism,
playing the eternal victim of Crucifixion,
posturing as *the exclusive Instrument of God,*
and as the ultimate *fount of Love & Kindness,*
the Church –
week after week,
month after month;
year after year;
century after century –
would subtly inject
a very carefully calibrated venom –
re-packaged as alleged-history and theology.
Injecting this almost-invisible sugar-coated but lethal
poison-capsule
into its trusting flock
on a weekly basis in Church.

cont'd

LOVE

[continued]

(2 of 4)

The bishops would smile beatifically,
the choirs would sing angelically;
the sun-drenched stained-glass windows
would portray the angelic cherubs resonantly,
the majestic cathedral architecture would convey celestial import –
both externally and internally
while the message of the Sunday morning service and sermon
inevitably contained an embedded capsule of hatred –
– a quasi-theological message implying a Holy imperative
of a very finely focused toxin –
carefully included within the ostensible Love homily –
“Hate those diabolical sub-human Jews.”
The poison would inevitably be injected subtly
and with a beatific smile – altar candles and incense included,
celestial church-organ "surround-sound" resonating.

cont'd

THE CRUCIFIXION

LOVE

[continued]

(3 of 4)

And the (apparently Holy) venom would thus
morally co-opt the trusting and faithful,
with yet another *booster-shot of toxin*,
while sentencing the outnumbered scattered pockets of Jewry to
yet another round of ongoing "*surround sound*" of contempt,
obloquy, and hate.

"They – the Jews – had it *coming to them*,
did they not?"

They still had not overthrown, for starters, the straightforward
monotheism of Jesus himself and of the Ten Commandments

*

Intermittently, post-massacre and post-pogrom and post-Holocaust,

as now,

the "software" of the Church would temporarily be recalibrated
to position the Church *on the side of the angels*;

"We, the Church, are the *fount of Love*, are we not?"

LOVE

[continued]

(4 of 4)

*

But the "*hardware of hatred*"

then and now,

would inevitably always, always remain in place;

– unto this very day.

"This was *Holy Writ*, was it not?"

"*Gospel Truth*, for sure, was it not?"

The Church's self-righteous hands – then and now – "would be clean,"

Would they not?

"We – the emissaries of Christ the Lord – have the political clout to protect this venomous chicanery,

do we not?"

THE CRUCIFIXION

*

end

80+

Inter-related

Exhibits

*

THE CRUCIFIXION

Two 13th-Century Documents

THE CRUCIFIXION

reference: THE CHURCH ATTACK ON THE TALMUD

POPE GREGORY IX

Letter to the Archbishops of France, 1239 CE

“In these letters, he [Gregory] delineates the new allegations. The Jewish dependence upon the Talmud, according to Gregory, is in itself an affront to the sanctity of the Bible. In addition, the specific contents of the Talmud are problematic. This lengthy work is filled with “matter so abusive and so unspeakable that it arouses shame in those who mention it and horror in those who hear it.” The pope calls for action on a number of fronts. He orders the archbishops of western Christendom to have the books of the Jews seized, invoking if necessary the aid of the temporal authorities. He also addresses the kings of western Christendom with the same request, and orders them, like the archbishops, to turn the sequestered volumes over to the Dominicans and Franciscans. Finally, the Dominicans and Franciscans of Paris are charged with responsibility for investigating the volumes which have been turned over to them and for carrying out the necessary punishment—burning.’

Papal Letter

TO THE ARCHBISHOPS of France:

If what is said about the Jews of France and of the other lands is true, no punishment would be sufficiently great or sufficiently worthy of their crime. For they, so we have heard, are not content with the old law which God set forth in writing through Moses; they even ignore it completely and affirm that God set forth another law which is called ‘Talmud,’ that is ‘Teaching,’ handed down to Moses orally. Falsely they allege that it was implanted within their minds and, unwritten, was there preserved until certain men came, whom they call ‘Sages’ and ‘Scribes.’

Fearing that this law might be lost from the minds of men through forgetfulness, they reduced it to writing, and the volume of this by far exceeds the text of the Bible. In this is contained matter so abusive and so unspeakable that it arouses shame in those who mention it and horror in those who hear it.

Wherefore, since this is said to be the chief cause that holds the Jews obstinate in their, we have had you warned and urged and herewith order you by apostolic letters that on the first Saturday of the Lent to come, in the morning, while the Jews are gathered in the synagogues, you shall, by our authority, have all the books of the Jews who live in your districts seized and carefully guarded in the possession of the Dominican and Franciscan friars. For this purpose you may invoke, if need be, the help of the secular arm. You may also promulgate the sentence of excommunication against all those subject to your jurisdiction, whether clergy or laity, who refuse to give-up Hebrew books which they have in their possession, despite your warning given generally in the churches and individually.

– *Given at the Lateran, on the ninth of June,
in the thirteenth year [1239].*”

*

THE CRUCIFIXION

reference: CHURCH PRESSURE / Jewish “badge”

POPE ALEXANDER IV

Letter to the Duke of Burgundy, 1257

“During the first half of the thirteenth century, a series of new ecclesiastical demands concerning the Jews appeared in western Christendom. In the accompanying letter, Pope Alexander IV urges the duke of Burgundy to enforce these new regulations in his domains. Jews are not to hold public office; they are to wear special [inferior] clothing by means of which they may be readily identified [as well, they must wear a “badge” to ‘distinguish themselves’ from Christians.]; the Talmud, which by this time was condemned, should be confiscated. Once more we see the ruling class under pressure to execute the programs of the Church.’

Papal Letter

TO THE NOBLE DUKE of Burgundy:

In the sacred general assembly, through careful deliberations, it was decreed that the Jews be distinguished from Christians by the quality of their garb, lest those of the former might be damnably confused with those of the latter. In the same council it was also decreed that Jews not be preferred for public office, since under such pretext they are often dangerous to Christians. However, as we understand, the Jews of your land do not observe this edict, as a result of which an excess of damnable confusion can be presumed under the guise of error. Also the same Jews are preferred for offices contrary to that edict. Since it is fitting that you provide properly for these matters, we request and exhort your nobility, through

apostolic writs addressed to you, ordering that, since power has been transmitted to you by God, you compel the aforesaid Jews to wear a badge by means of which they can be distinguished from Christians by the quality of their garb and that they not be preferred for the aforesaid offices. Moreover, you must cause those books which are popularly called Talmud, in which are contained errors against the Catholic faith and horrible and intolerable blasphemies against our Lord Jesus Christ and the Holy Virgin Mary, His mother, to be surrendered by all the Jews of the aforesaid land. Your sincerity should provide in these matters in such a way that the mercy of the eternal King manifest for you that which it bestows for pious acts and that we extend for this full appreciation to your devotions.

– *Given at Viterbo, September 3, in the fourth year of our pontificate [1257].*”

*

THE CRUCIFIXION

Fast-Forward:

1555 CE v. 1935 CE

THE CRUCIFIXION

Cum nimis absurdum **a papal bull issued by Pope Paul IV** **July 14, 1555**

Since it is completely senseless and inappropriate to be in a situation where Christian piety allows the Jews (whose guilt—all of their own doing—has condemned them to eternal slavery) access to our society and even to live among us; indeed, they are without gratitude to Christians, as, instead of thanks for gracious treatment, they return invective, and among themselves, instead of the slavery, which they deserve, they manage to claim superiority: we, who recently learned that these very Jews have insolently invaded Rome from a number of the Papal States, territories and domains, to the extent that not only have they mingled with Christians (even when close to their churches) and wearing no identifying garments, but to dwell in homes, indeed, even in the more noble [dwellings] of the states, territories and domains in which they lingered, conducting business from their houses and in the streets and dealing in real estate; they even have nurses and housemaids and other Christians as hired servants. And they would dare to perpetrate a wide variety of other dishonorable things, contemptuous of the [very] name Christian. Considering that the Church of Rome tolerates these very Jews (evidence of the true Christian faith) and to this end [we declare]: that they, won over by the piety and kindness of the See, should at long last recognize their erroneous ways, and should lose no time in seeing the true light of the catholic faith, and thus to agree that while they persist in their errors, realizing that they are slaves because of their deeds, whereas Christians have been freed through our Lord God Jesus Christ, and that it is unwarranted for it to appear that the sons of free women serve the sons of maids. [Therefore,]

Section 1

Desiring firstly, as much as we can with [the help of] God, to beneficially provide, by this [our decree] that will forever be in force, we ordain that for the rest of time, in the City as well as in other states, territories and domains of the Church of Rome itself, all Jews are to live in only one [quarter] to which there is only one entrance and from which there is but one exit, and if there is not that capacity [in one such quarter, then], in two or three or however many may be enough; [in any case] they should reside entirely side by side in designated streets and be thoroughly separate from the residences of Christians, [This is to be enforced] by our authority in the City and by that of our representatives in other states, lands and domains noted above.

cont'd

The Nuremberg Laws
denaturalization laws passed in Nazi Germany
September 15, 1935

Entirely convinced that the purity of German blood is essential to the further existence of the German people, and inspired by the uncompromising determination to safeguard the future of the German nation.

Section 1

Marriages between Jews and citizens of German or kindred blood are forbidden. Marriages concluded in defiance of this law are void, even if, for the purpose of evading this law, they were concluded abroad. Proceedings for annulment may be initiated only by the Public Prosecutor.

Section 2

Extramarital sexual intercourse between Jews and subjects of the state of Germany or related blood is forbidden.

(Supplementary decrees set Nazi definitions of racial Germans, Jews, and half-breeds or Mischlinge — see the latter entry for details and citations. Jews could not vote or hold public office.)

Section 3

Jews will not be permitted to employ female citizens of German or kindred blood as domestic workers under the age of 45.

Section 4

Jews are forbidden to display the Reich and national flag or the national colours. On the other hand they are permitted to display the Jewish colours. The exercise of this right is protected by the State.

cont'd

THE CRUCIFIXION

Cum nimis absurdum **a papal bull issued by Pope Paul IV** **July 14, 1555**

[continued]

Section 2

Furthermore, in each and every state, territory and domain in which they are living, they will have only one synagogue, in its customary location, and they will construct no other new ones, nor can they own buildings. Furthermore, all of their synagogues, besides the one allowed, are to be destroyed and demolished. And the properties, which they currently own, they must sell to Christians within a period of time to be determined by the magistrates themselves.

Section 3

Moreover, concerning the matter that Jews should be recognizable everywhere: [to this end] men must wear a hat, women, indeed, some other evident sign, yellow in color, that must not be concealed or covered by any means, and must be tightly affixed [sewn]; and furthermore, they can not be absolved or excused from the obligation to wear the hat or other emblem of this type to any extent whatever and under any pretext whatsoever of their rank or prominence or of their ability to tolerate [this] adversity, either by a chamberlain of the Church, clerics of an Apostolic court, or their superiors, or by legates of the Holy See or their immediate subordinates.

Section 4

Also, they may not have nurses or maids or any other Christian domestic or service by Christian women in wet-nursing or feeding their children.

Section 5

They may not work or have work done on Sundays or on other public feast days declared by the Church.

Section 6

Nor may they incriminate Christians in any way, or promulgate false or forged agreements.

cont'd

The Nuremberg Laws
denaturalization laws passed in Nazi Germany
September 15, 1935

[continued]

And they may not presume in any way to play, eat or fraternize with Christians.

Section 5

A person who acts contrary to the prohibition of Section 1 will be punished with hard labour. A person who acts contrary to the prohibition of Section 2 will be punished with imprisonment or with hard labour. A person who acts contrary to the provisions of Sections 3 or 4 will be punished with imprisonment up to a year and with a fine, or with one of these penalties.

Section 6

The Reich Minister of the Interior in agreement with the Deputy Führer and the Reich Minister of Justice will issue the legal and administrative regulations required for the enforcement and supplementing of this law.

Section 7

The laws will become effective on the day after its promulgation; Section 3, however, not until January 1, 1936.

* end of Nuremberg Laws *

Nazi Discriminatory Decrees Against the Jews

- Jewish immigrants were denaturalized (1933 Reichsgesetzblatt, Part I, page 480, signed by Frick and Neurath).
- Jews were denied the right to hold public office or civil service positions (1933 Reichsgesetzblatt, Part I, page 277, signed by Frick).

cont'd

THE CRUCIFIXION

Cum nimis absurdum **a papal bull issued by Pope Paul IV** **July 14, 1555**

[continued]

Section 8

And they cannot use other than Latin or Italian words in short-term account books that they hold with Christians, and, if they should use them, such records would not be binding on Christians [in legal proceedings].

Section 9

Moreover, these Jews are to be limited to the trade of rag-picking, or “cencinariae” (as it is said in the vernacular), and they cannot trade in grain, barley or any other commodity essential to human welfare.

Section 10

And those among them who are physicians, even if summoned and inquired after, cannot attend or take part in the care of Christians.

Section 11

And they are not to be addressed as superiors [even] by poor Christians.

Section 12

And they are to close their [loan] accounts entirely every thirty days; should fewer than thirty days elapse, they shall not be counted as an entire month, but only as the actual number of days, and furthermore, they will terminate the reckoning as of this number of days and not for the term of an entire month. In addition, they are prohibited from selling [goods put up as] collateral, put up as temporary security for their money, unless [such goods were] put up a full eighteen months prior to the day on which such [collateral] would be forfeit; at the expiration of the aforementioned number of months, if Jews have sold a security deposit of this sort, they must sign over all money in excess of the principal of the loan to the owner of the collateral.

Section 13

And the statutes of states, territories and domains (in which they have lived for a period of time) concerning primacy of Christians, are to be adhered to and followed without exception.

cont'd

The Nuremberg Laws
denaturalization laws passed in Nazi Germany
September 15, 1935

[continued]

- The Jews were denied employment by press and radio (1933 Reichsgesetzblatt, Part I, page 661).
- The Jews were excluded from farming (1933 Reichsgesetzblatt, Part I, page 685).
- The Jews were excluded from stock exchanges and stock brokerage 1934 Reichsgesetzblatt, Part I, page 661).
- Jews were forbidden to live in marriage or to have extramarital relations with persons of German blood (1935 Reichsgesetzblatt, Part I, page 1146, signed by Frick and Hess).
- Native Jews were precluded from citizenship (1935 Reichsgesetzblatt, Part I, page 1146, signed by Frick).
- Jews were denied the right to vote (1936 Reichsgesetzblatt, Part I, page 133, signed by Frick).
- Jews were relegated to an inferior status by the denial of common privileges and freedoms. Thus, they were denied access to certain city areas, sidewalks, transportation, places of amusement, restaurants (1938 Reichsgesetzblatt, Part I, page 1676).
- Reinhard Heydrich recommended that the Jews be forced to wear badges following the Kristallnacht pogrom in November 1938.

cont'd

THE CRUCIFIXION

Cum nimis absurdum
a papal bull issued by Pope Paul IV
July 14, 1555
[continued]

Section 14

And, should they, in any manner whatsoever, be deficient in the foregoing, it would be treated as a crime: in Rome, by us or by our clergy, or by others authorized by us, and in the aforementioned states, territories and domains by their respective magistrates, just as if they were rebels and criminals by the jurisdiction in which the offense takes place, they would be accused by all Christian people, by us and by our clergy, and could be punished at the discretion of the proper authorities and judges.

Section 15

Declared at St. Mark's, Rome, in the one thousand five hundred fifty fifth year of the incarnation of our lord, one day prior to the Ides of July, in the first year of our Papacy.

** end of Cum nimis absurdum **

The Nuremberg Laws
denaturalization laws passed in Nazi Germany
September 15, 1935

[continued]

- The practice of law was denied to the Jews (1938 Reichsgesetzblatt, Part I, page 1403, signed by Frick and Hess).
- The practice of medicine was forbidden the Jews (1938 Reichsgesetzblatt, Part I, page 969, signed by Frick and Hess).
- In 1938 the Jews were excluded from business in general and from the economic life of Germany (1938 Reichsgesetzblatt, Part I, page 1580, signed by Goering).
- Progressively, more and more stringent measures were applied, even to the denial of private pursuits. The Jews were excluded from the practice of dentistry (1939 Reichsgesetzblatt, Part I, page 47, signed by Hess).

* end of Nuremberg Laws and related *

THE CRUCIFIXION

CANONICAL AND NAZI ANTI-JEWISH MEASURES juxtaposed

Canonical Law	Nazi Measure
Prohibition of intermarriage and of sexual intercourse between Christian and Jews, Synod of Elvira, 306	Law for the Protection of German Blood and Honor, September 15, 1935
Jews and Christians not permitted to eat together, Synod of Elvira, 306	Jews barred from dining cars (Transport Minister to Interior Minister, December 30, 1939)
Jews not allowed to hold public office, Synod of Clermont, 535	Law for the Reestablishment of the Professional Civil Service, April 7, 1933
Jews not allowed to employ Christian servants or possess Christian slaves, 3d Synod of Orleans, 538 Jews not permitted to show themselves in the streets during Passion Week, 3d Synod of Orleans, 538	Law for the Protection of German Blood and Honor, September 15, 1935. Decree authorizing local authorities to bar Jews from the streets on certain days (i.e. Nazi holidays). December 3, 1938
Burning of the Talmud and other books, 12th Synod of Toledo, 681	Book burnings in Nazi Germany
Christians not permitted to patronize Jewish doctors, Trullan Synod, 692	Decree of July 25, 1938
Christians not permitted to live in Jewish homes, Synod of Narbonne, 1050	Directive by Göring providing for concentration of Jews in houses, December 28, 1938 (Bormann to Rosenberg, January 17, 1939)
Jews obliged to pay taxes for support of the Church to the same extent as Christians, Synod of Gerona, 1078	The "Sozialausgleichsabgabe" which provided that Jews pay a special income tax in lieu of donations for Party purposes imposed on Nazis, December 24, 1940
Jews not permitted to be plaintiffs, or witnesses against Christians in the Courts, 3d Lateran Council, 1179, Canon 26	Proposal by the Party Chancellery that Jews not be permitted to institute civil suits, September 9, 1942 (Bormann to Justice Ministry, September 9, 1942)
Jews not permitted to withhold inheritance from descendants who had accepted Christianity, 3d Lateran Council, 1179, Canon 26	Decree empowering the Justice Ministry to void wills offending the "sound judgment of the people," July 31, 1938

CANONICAL AND NAZI ANTI-JEWISH MEASURES**juxtaposed***[continued]*

Canonical Law	Nazi Measure
The marking of Jewish clothes with a badge, 4 th Lateran Council, 1215, Canon 68 (Copied from the legislation by Caliph Omar II [634–644], who had decreed that Christians wear blue belts and Jews, yellow belts)	Decree of September 1, 1941
Construction of new synagogues prohibited, Council of Oxford, 1222	Destruction of synagogues in entire Reich, November 10, 1938 (Heydrich to Göring, November 11, 1938)
Christians not permitted to attend Jewish ceremonies, Synod of Vienna, 1267	Friendly relations with Jews prohibited, October 24, 1941 (Gestapo directive)
Jews not permitted to dispute with simple Christian people about the tenets of the Catholic religion, Synod of Vienna, 1267	
Compulsory ghettos, Synod of Breslau, 1267	Order by Heydrich, September 21, 1939
Christians not permitted to sell or rent real estate to Jews, Synod of Ofen, 1279	Decree providing for compulsory sale of Jewish real estate, December 3, 1938
Adoption by a Christian of the Jewish religion or return by a baptized Jew to the Jewish religion defined as a heresy, Synod of Mainz, 1310	Adoption of the Jewish religion by a Christian places him in jeopardy of being treated as a Jew (Decision by Oberlandesgericht Königsberg, 4 th Zivilsenat, June 26, 1942)
Jews not permitted to act as agents in the conclusion of contracts, especially marriage contracts, between Christians, Council of Basel, 1434, Sessio XIX	Decree of July 6, 1938, providing for liquidation of Jewish real estate agencies, brokerage agencies, and marriage agencies catering to non-Jews
Jews not permitted to obtain academic degrees, Council of Basel, 1434, Sessio XIX	Law against Overcrowding of German Schools and Universities, April 25, 1933

THE CRUCIFIXION

Abuse of Trust

In all the annals of recorded history, there is no parallel for the magnitude and diabolical nature of the *abuse of trust* by the Church hierarchy of its trusting faithful.

Motivated by a twisted conceit and a self-righteous arrogance that the entire Europe was at the service of its personal power prerogatives, the Church hierarchy callously manipulated an entire continent for centuries.

THE CRUCIFIXION

Appendix:
from the work
of Franklin Littell

THE CRUCIFIXION

Introduction: *The Crucifixion of the Jews*

“For centuries Christians have presumed to define the *old Israel*, the *Hebrews*, the *Jews*, *Judaism*, and so forth in ways generally patronizing, contemptuous, or demeaning. The habit began at the theological level among the gentile church fathers, was reinforced at law during the millennium and a half of “Christendom,” and in the modern period has led directly to genocide. None of us who could have passed among the executioners during the Holocaust rather than being listed with the victims can escape the awful burden of blood guilt which that set of facts lays upon us. To the superficial mind, Anti-Semitism is simply another form of race prejudice, and only those are guilty who willfully indulge in it.

Introduction: *The Crucifixion of the Jews**[continued]*

Theologically speaking, however, the problem of sin and guilt is lodged much deeper than faulty intention or even corruption of the will. For a professing Christian, the red thread that ties a Justin Martyr or a Chrysostom to Auschwitz and Treblinka raises issues far more serious than can be dealt with by conscious avoidance of vulgar anti-Jewish slurs in speech or discrimination in practice. If we are, as we profess, linked in “the communion of saints” across the generations with those who have died in the faith, we are also linked in a solidarity of guilt with those who taught falsely and with those who drew the logical consequences of false teaching....”

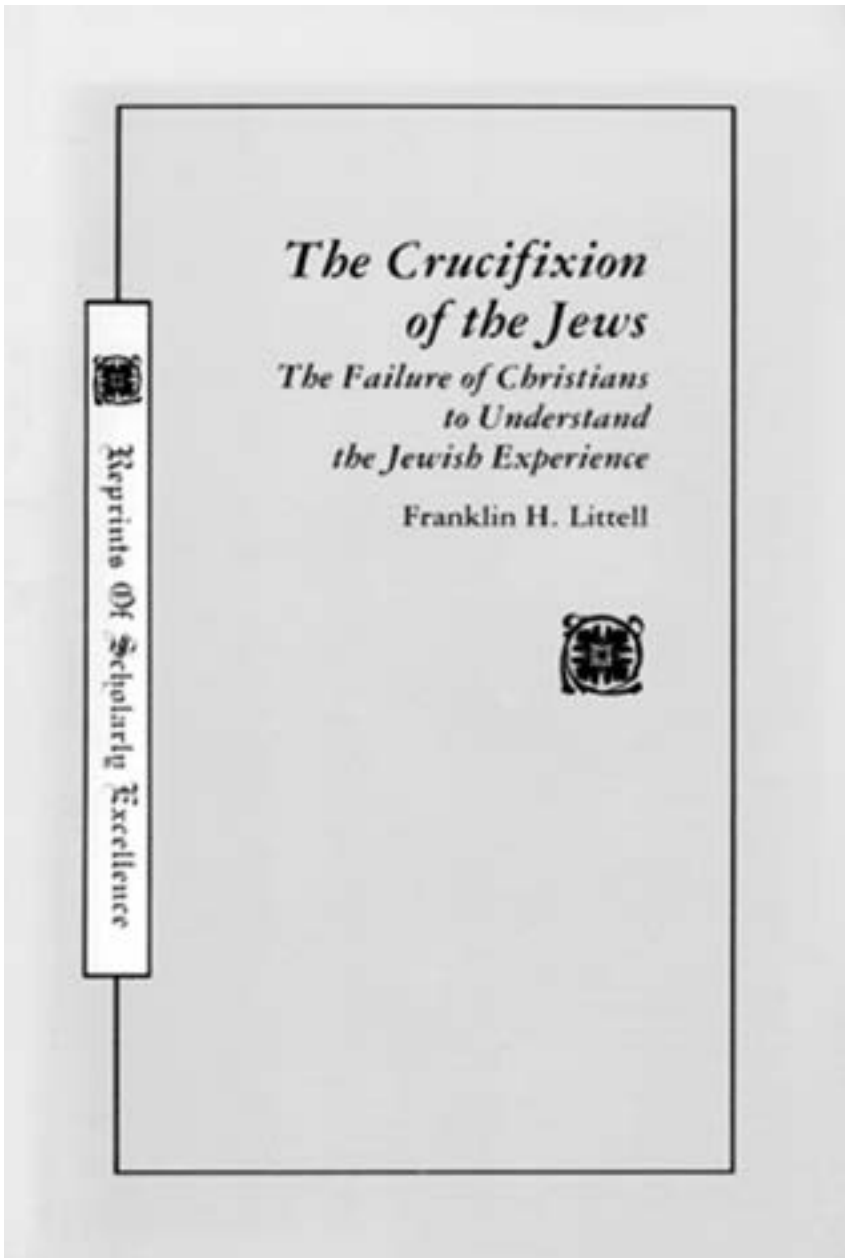
THE CRUCIFIXION

Book Review

excerpt from *Journal of Religion* [1986]

"The Crucifixion of the Jews constitutes perhaps the most impassioned [Christian] plea to date [1986] that the Christian community begins to wrestle with its centuries-long tradition of anti-Semitism and the theological and moral challenges posed by the Holocaust and the restoration of Israel. Littell's outlook combines the elements of shame, outrage, and judgment, and yields a potent 'J'accuse!' culminating in the assertion that the traditional Christian symbols of crucifixion and resurrection have been fulfilled—not without irony, to be sure—only within the Jewish community.... Littell's book is the most recent—and sharpest—example of a growing concern on the part of some Christian thinkers, Catholic and Protestant, to underscore the relationship between theological anti-Semitism, as it developed within the church, and the emergence of its secular and racial counterpart in modern European thought."

Franklin H Littell (June 20, 1917 – May 23, 2009) was an American Protestant scholar. He is known for his writings rejecting supersessionism and, in light of the Holocaust, advocated educational programs to improve relations between Christians and Jews.



THE CRUCIFIXION

Epilogue

THE CRUCIFIXION

Power must be anchored in justice

Justice must be anchored in power

Justice is elusive

— *The Lost Manual*



Warsaw Ghetto Heroes Monument
Warsaw, Poland

1943 CE: WARSAW GHETTO UPRISING

Spring: Nazi-imposed Jewish Ghetto, Warsaw, Poland.

Final insurgency: First Day of Passover, Spring 1943.

Duration: 27 days: April 19–May 16, 1943.

In the cataclysmic Jewish rebellion, uprising leader Mordecai Anielewicz, age 23, and 750 other organized Jewish fighters – as well as *thirteen thousand* Jews of Warsaw – are either killed in the Nazi fire bombings or murdered execution-style by the SS...

Warsaw was one of 100 recorded Jewish revolts against the Nazis.

THE CRUCIFIXION

from the Author

This is a work
which
has been long in coming...
indeed, 8–18+ centuries overdue

*

May this volume somewhat redeem
the honor
of the hallowed victims...

*

May their martyred spirits and legacies
transcend time and space
to the forward reaches
of time and the cosmos

*

Over the span
of over 19 centuries
a quite-grave injustice
has been perpetrated
– against millions
young and old
male and female

*

Where there is a great crime,
ultimately, inevitably
there is a reckoning...

*

— Birnbaum
New York
2010

דוד אריה בן
אברהם יעקב הלוי

THE CRUCIFIXION

He will destroy death forever;

the Lord God will wipe away tears from every face,

and will remove from all the earth

all insult against his people;

for the Lord has spoken.¹

¹ Isaiah 25:8.

בִּלְעַ הַמּוֹת לְנֶצַח,

וּמִחָה ה' דִּמְעָה מֵעַל כָּל פָּנִים;

וְחֶרֶפֶת עַמּוֹ
יָסִיר מֵעַל כָּל הָאָרֶץ.

כִּי ה' דִּבֶּר.

THE CRUCIFIXION

Postscript

THE CRUCIFIXION



Female Jewish civilians being paraded through Budapest, Hungary prior to deportation to Nazi Death Camps.

Postscript:

Contemporary Iconography Hijacking Gambit

The Contemporary Vatican Attempt
to **Hijack the Jewish Martyrdom Iconography**
of the Holocaust

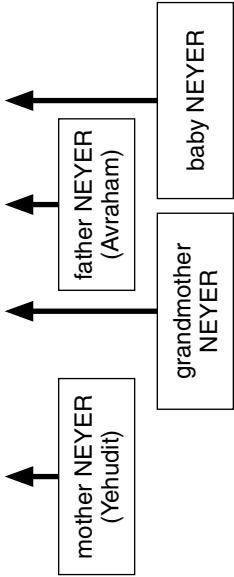
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THE CRUCIFIXION



Warsaw Ghetto ablaze after the Jewish Revolt is crushed. 13,000 Jews die in the revolt.

All survivors were dispatched immediately to the Death Camps.



Contemporary
Attempted Papal Hijacking Gambits
Ongoing

Two inter-related Papal gambits:

Attempting to hijack the “**six million** martyrs” iconography

Attempting to hijack the “**Auschwitz Death Camp**
martyrdom” iconography

cont'd

THE CRUCIFIXION



Nazi liquidation of Warsaw ghetto after the Jewish uprising.

[The little girl on the left is Hanka Lamet, who was subsequently gassed-to-death at Majdanek Death Camp. Her mother, Matylda, was murdered separately.]

* possible identity: Artur Dab Siemiatek; Levi Zelinwarger (next to his mother Chana Zelinwarger), Tsvi Nussbaum.

June 7, 1979

Newly-elected Pope John Paul II (Wojtyla)
delivers a formal papal address in front of the
international media
at the Auschwitz-Birkenau Death Camp
(‘ground zero’ for the Nazi murder of six million Jews)
Auschwitz, Poland:

**“Six million Poles lost their lives during
the Second World War –
a fifth of the Polish nation....”**

NOTE:
not **Jews**, but **Poles**
are the focus of the pope’s ‘historic’ Auschwitz speech

The pope does not articulate ‘two-thirds of the Jews of Europe,’
but, rather, ‘a fifth of the Polish nation.’

THE CRUCIFIXION



Captured Jewish female freedom fighters,
Warsaw Ghetto uprising.

↑
Malka Zdrojewicz

Note:

Approximately 1,100,000 Jews were murdered at Auschwitz, the epicenter of the Holocaust.

Approximately 130,000–150,000 non-Jewish Poles were murdered at Auschwitz.

May 29, 2006

John Paul II's successor, the current (2010) Pope Benedict XVI (Ratzinger) makes his own 'sacred visit' to the Auschwitz Death Camp, delivers his formal prepared Papal address in front of the international media, cites his predecessor and states in front of the cameras:

**“Six million Poles lost their lives during
the Second World War –
a fifth of the Polish nation....”**

Once again, the same gambit

cont'd

THE CRUCIFIXION



"Selection" on the *Judenrampe*, [the Jewish Ramp] Auschwitz. photo: May/June 1944

[no higher resolution image available]

Three days later,
June 2, 2006

After severe international (primarily Jewish) protest, and safely tucked back in Rome, Benedict 'corrects' his own prepared 'Auschwitz' remarks, and says that it was, indeed, after all, indeed, six million Jews who were murdered by the Nazis, as symbolized by the prime Nazi Death Camp, Auschwitz. The clarification naturally receives minimal attention in the press.

cont'd

THE CRUCIFIXION



Liberated prisoners who had been starved by the Nazis in the Mauthausen Death Camp, Austria.

May 7, 1945

fast-forward to on-press date for **Crucifixion**
March 18, 2010

Available (for the past several years) on Amazon:

“Great Speeches Collection” DVD

Papal Auschwitz Death Camp Address:

“In This Place of Horror”

by

Pope Benedict XVI (Ratzinger) / May 29, 2006

see www.historyPlace.com/speeches/pope-benedict-auschwitz.htm*

see middle of transcript: middle of paragraph three :

**“Six million Poles lost their lives during
the Second World War –
a fifth of the Polish nation....”**

cont'd

* saved (Spring 2010) into www.BenedictDVD.com

[yellow highlight is ours]

THE CRUCIFIXION



Children prisoners in Auschwitz concentration camp liberated by the Red Army.

Approximately one million* Jewish children were murdered by the Nazis, mainly in Death Camps such as Auschwitz.

*out of the 6 million European Jews murdered by the Nazis overall.

*

The Polish, Catholic and Polish–Catholic textbooks now have ‘running room’ to slant the historical narrative.

And spanning from Latin America to Africa to Asia – away from Jewish scrutiny – the Catholic Church and Church–friendly publishing establishments – now have all the anchoring they need to “play” – as the Vatican Secretariat acutely understands.

*

cont’d

THE CRUCIFIXION



Children, primarily Jewish, being led to freedom as Auschwitz is liberated.

[no higher resolution image available]

The Catholic Church pattern is actually the same as in the First Century, twenty centuries ago.

Only the specific Jewish '*hijacking targets*' change.

In the First Century,
hijack the inter-related iconography of–

the Jewish martyrdom of the Orthodox Jewish patriot Jesus
as well as
the (shell of the) *Torah* (a.k.a. The Old Testament)

In the 21st Century,
advance the gambit of hijacking the inter-related key
iconographic symbols of the Holocaust–

'Auschwitz'
and
the **'six million'** figure

*

After all, didn't the first double-hijacking of twenty centuries ago,
have a "*pretty good run*" – even if millions of innocents had been
tortured and/or murdered as a consequence?

*

cont'd

THE CRUCIFIXION



Jewish children exiting Birkenau (Auschwitz) barracks after being liberated.

But on still another, and if possible, yet even more diabolical, level –

- Demonize
 & Dehumanize them*;
- Incite Europe &
 Lay the groundwork for their mass murder*;

 and then
- Rob them of even the symbols of their torture and
martyrdom.

The Holy Church at work.

* for nineteen consecutive centuries

THE CRUCIFIXION

Kiss, Betrayal and Lynching

So, where was the true *betraying kiss* on the landscape here?

Did a fictional demonic character Judas truly betray his teacher Jesus by planting a fictionalized *betraying kiss* on his cheek –

or

did the Church Fathers effect a grand *betraying kiss*
by professing to embrace the Old Testament,
capitalizing on its *gravitas* and holiness,
which they then proceeded to eviscerate,
undermine and neuter – over a thousand+ year span?

*

Kiss, Betrayal and Lynching

[continued]

So, where was the true **betrayal** on the landscape here?

Did a fictional demonic character Judas truly **betray** his teacher
and fellow patriot Jesus –

or

did the Church Fathers **betray** the Monotheism of Jesus –
and the fount of Jesus, the Jewish people?

*

Where was the real **lynching** on the landscape here?

Did a fictionalized demonic, rabid, teeth–gnashing rogue
Sanhedrin mob **lynch** a fictional Stephen –

or

did the Church Fathers **lynch** the reputation of the Jews?

*

Some key contemporary Vatican dates

	Venue exact date	Subject	Pope
1965	Rome 10/28	Nostre Aetate	Pope Paul VI
1979	Auschwitz 06/07...	26' tall Cross erected	John Paul II
1979	Auschwitz 06/07	"Six Million Poles lost their lives during WWII – a fifth of the Polish nation"	John Paul II
2006	Auschwitz 05/29	"Six Million Poles lost their lives during WWII – a fifth of the Polish nation"	Benedict
2011	Amazon DVD today 03/13	"Six Million Poles lost their lives during WWII – a fifth of the Polish nation"	Benedict

*

end

*

Acknowledgments

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Eli Barnavi

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James Carroll

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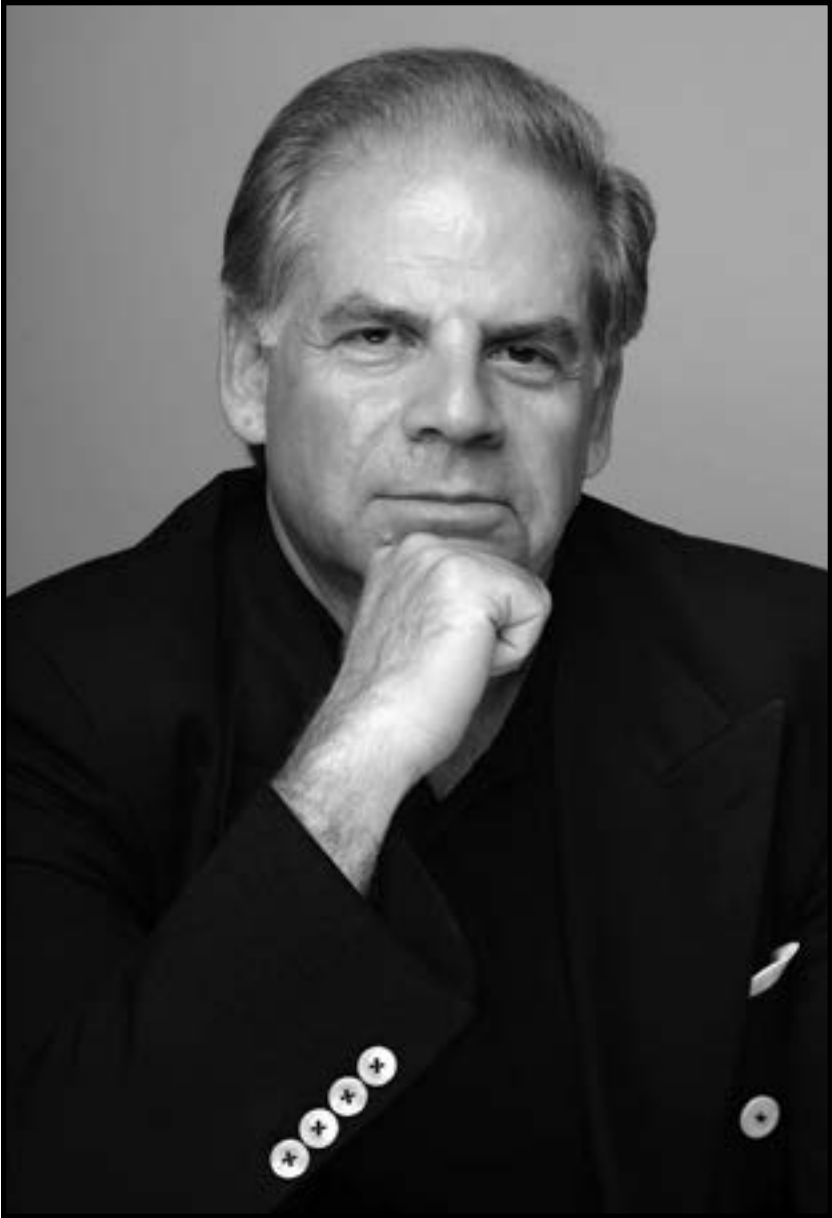
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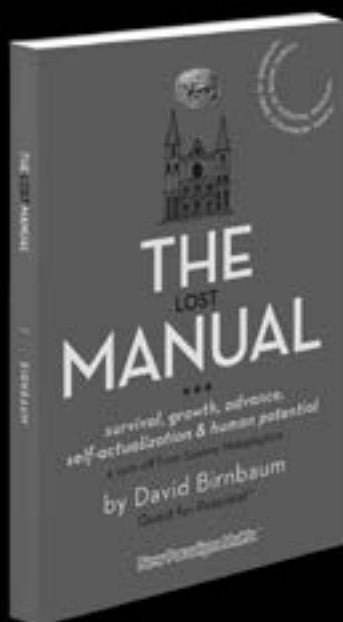
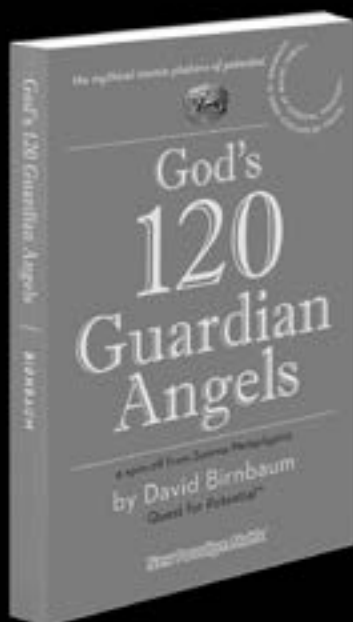
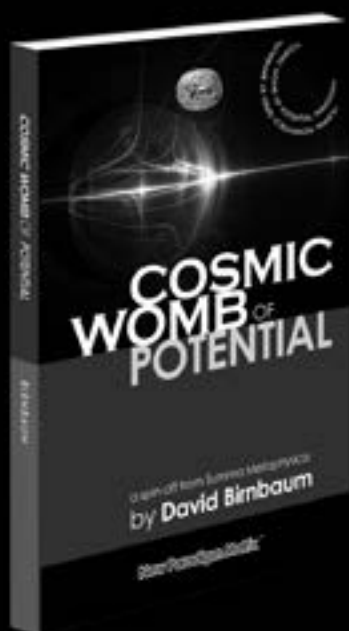
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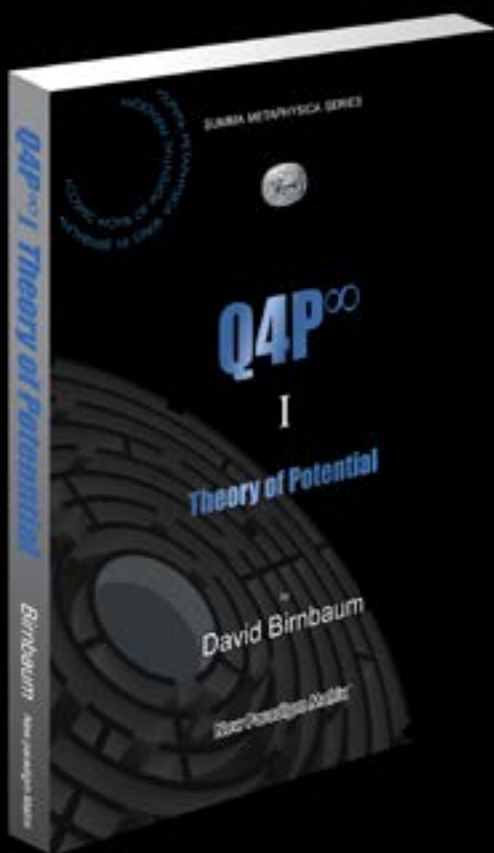


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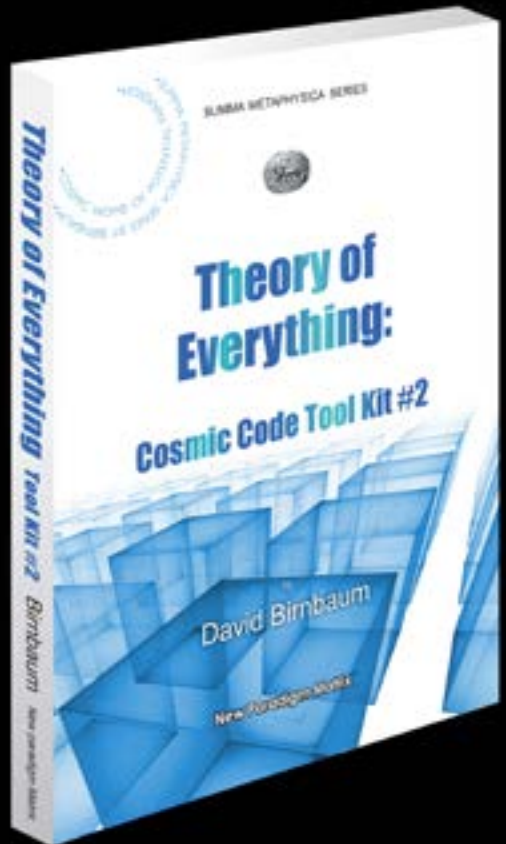
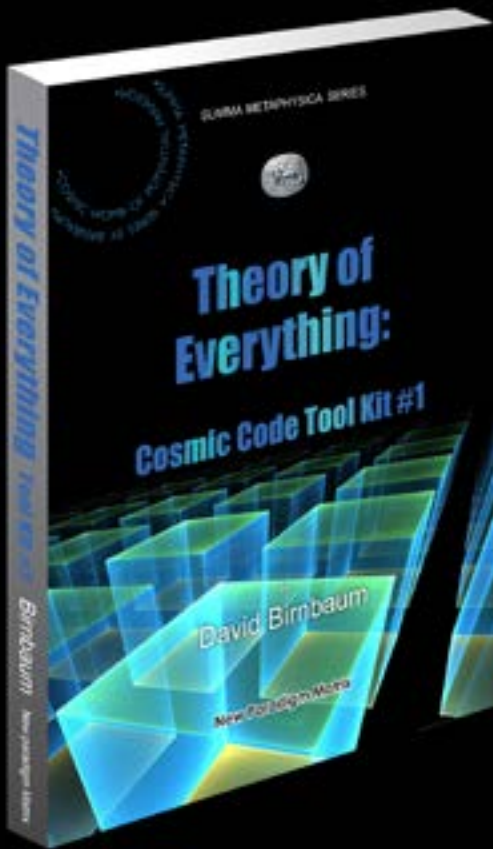


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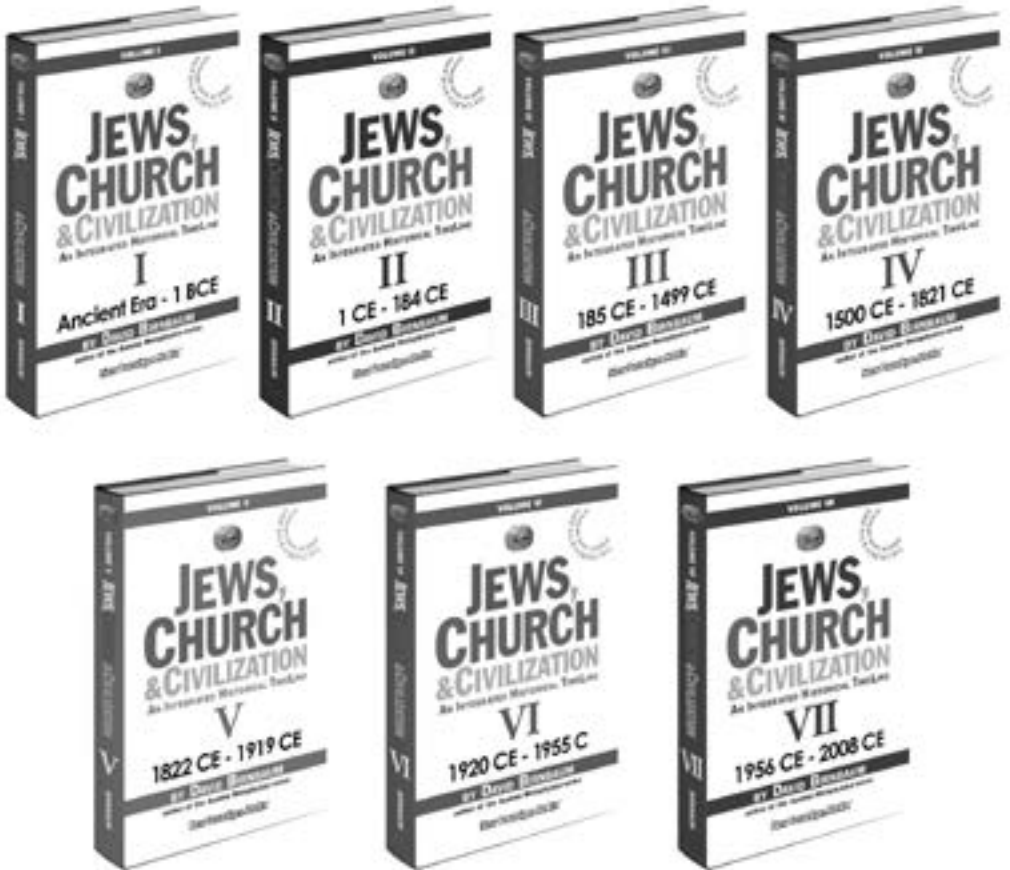


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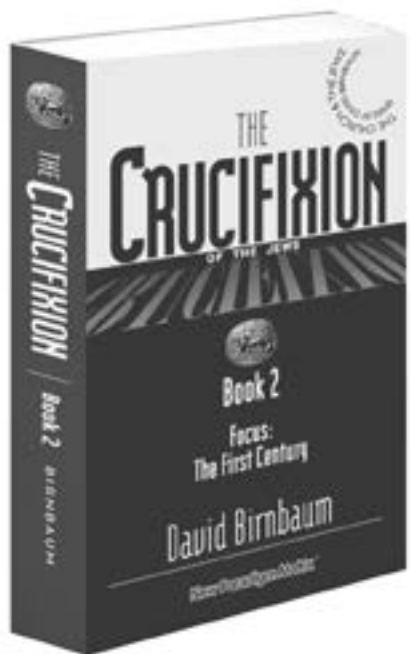
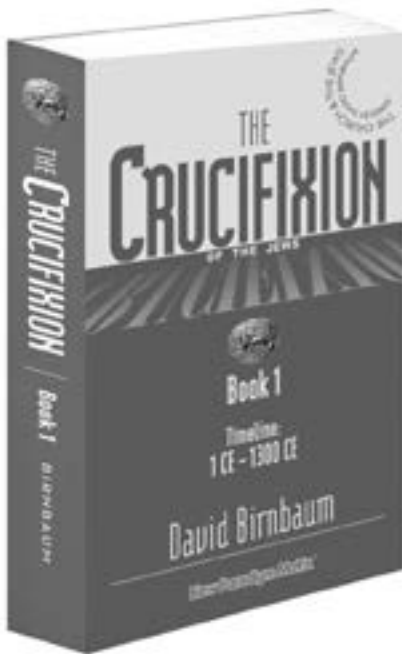
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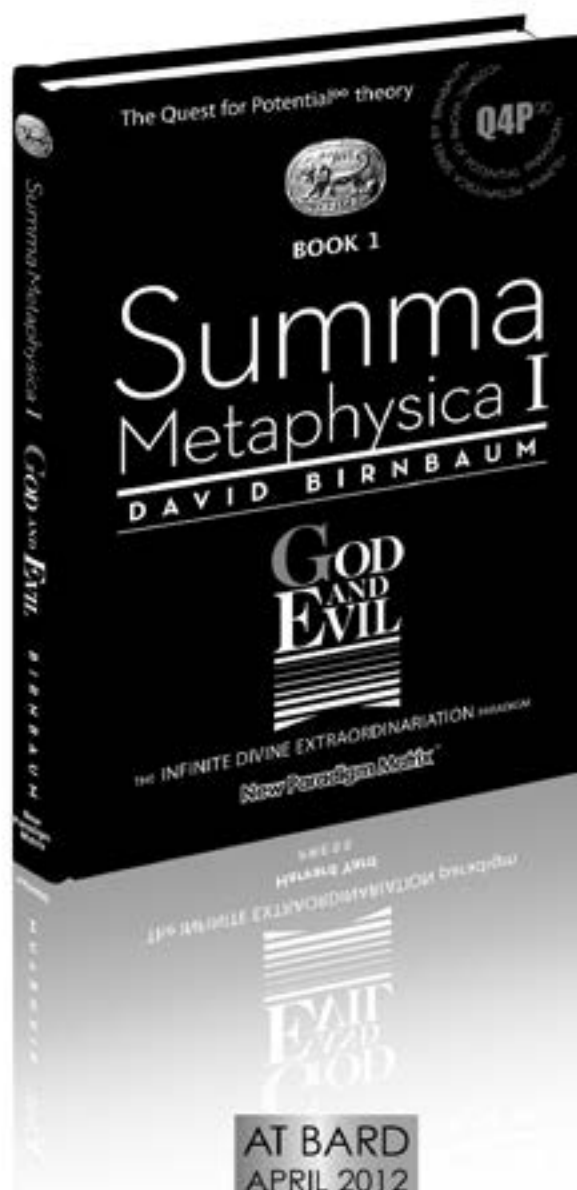
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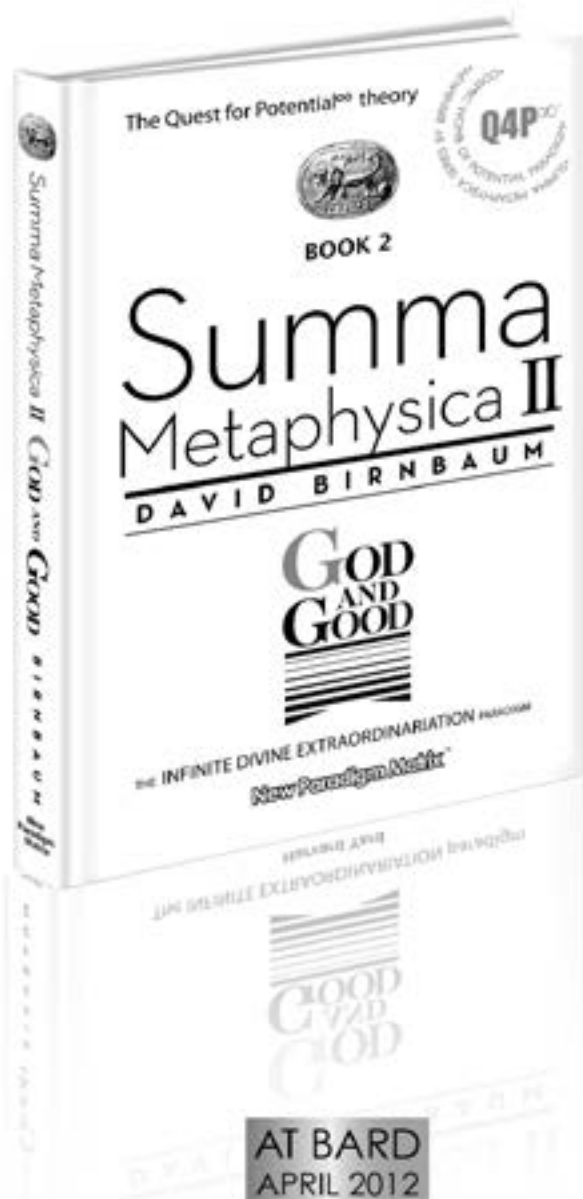
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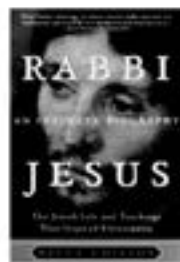
Bruce Chilton

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Bruce Chilton is a scholar of early Christianity and Judaism, now Bernard Iddings Bell Professor of Religion at Bard College, and formerly Lillian Claus Professor of New Testament at Yale University. He holds a degree in New Testament from Cambridge University (St. John's College). He has previously held academic positions at the Universities of Cambridge, Sheffield, and Münster.

He wrote the first critical commentary on the Aramaic version of Isaiah (The Isaiah Targum, 1987), as well as academic studies that analyze Jesus in his Judaic context (A Galilean Rabbi and His Bible, 1984; The Temple of Jesus, 1992; Pure Kingdom, 1996), and explain the Bible critically (Redeeming Time: The Wisdom of Ancient Jewish and Christian Festal Calendars, 2002; The Cambridge Companion to the Bible, 2007).

He founded two academic periodicals, Journal for the Study of the New Testament and The Bulletin for Biblical Research. He has also been active in the ministry of the Anglican Church, and is Rector of the Church of St. John the Evangelist in Barrytown, New York.



His popular books have been widely reviewed. Rabbi Jesus: An Intimate Biography showed Jesus' development through the environments that proved formative influences on him. Those environments, illuminated by archaeology and by historical sources, include: (1) rural Jewish Galilee, (2) the movement of John the Baptist, (3) the towns Jesus encountered as a rabbi, (4) the political strategy of Herod Antipas, and (5) deep controversy concerning the Temple in Jerusalem.



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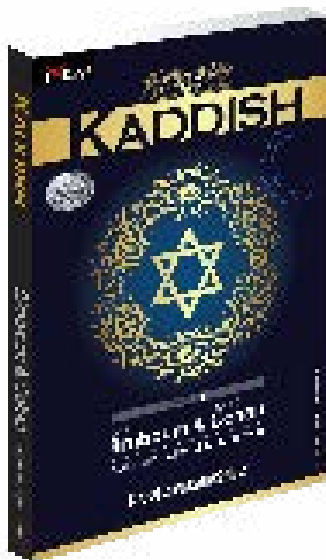
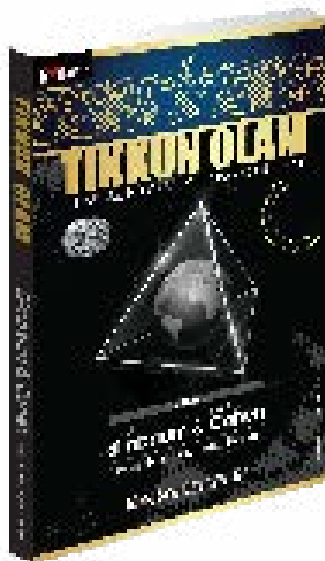
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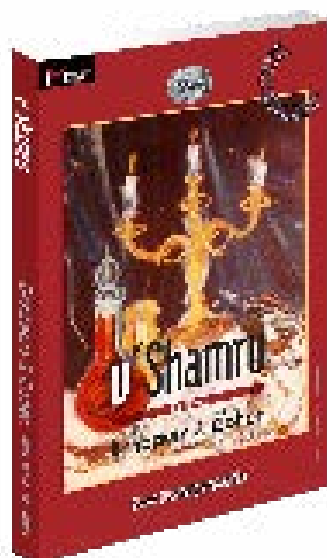
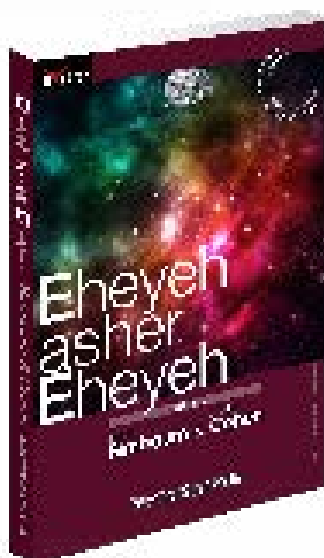
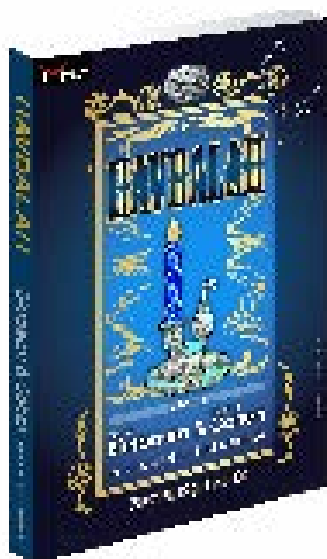
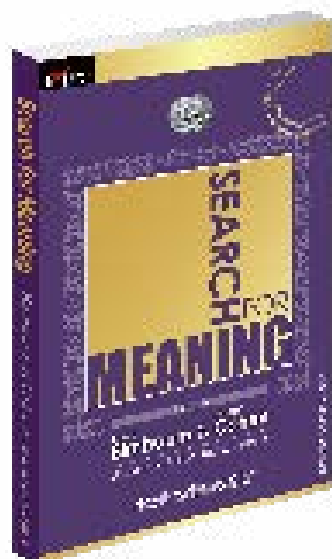
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Page 4

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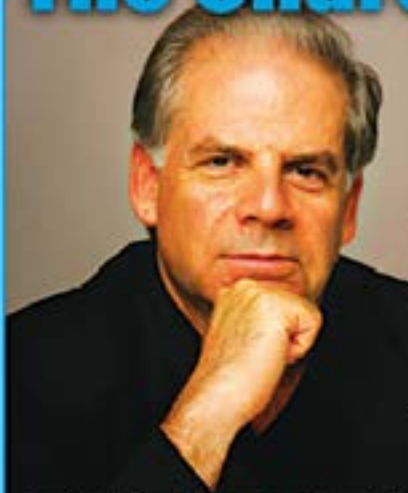


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David Birnbaum, a graduate of Harvard University, is editor-in-chief of New Paradigm Matrix – as well as the author of several of the works. In addition he is co-editor of the works in the Masorah Matrix division series.

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Birnbaum’s iconic work *God and Evil* – which introduced his new paradigm Quest for Potential[∞] hypothesis, was originally published by KTAV (Jersey City, NJ) in 1988. Four subsequent printings followed in the 1989-2000 period. KTAV still offers the work in its catalogue.

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