

## THE JEWISH QUESTION - A CHRISTIAN APPROACH

Many people are waking up to the truth that there is a certain uniting factor behind many the problems in the West. A certain international clique acting toward its own interest. The coordinated actions of this select group have been deleterious to the health of our society. They are responsible for the immense suffering and social upheaval related to the projects of Zionism, Bolshevism, Cultural Marxism, the usurious capitalist system, and the Open Society Agenda- to name but a few traumas that have been inflicted on the people of the West over the last 100 years.

It is almost impossible to fail to recognise that Jewish people are disproportionately involved in the propagation of these anti- Christian (and anti-human) ideologies and social movements. Multiple examples in history bear witness to the fact that the Jewish people have always had a fractious relationship with the native populace in wherever they settled. This pattern should be attributed to their general disdain toward their Gentile 'neighbour'. We must recognise that organised Talmudic adhering Jewry have no love for Christians, and they despise Jesus Christ, if what is presented in the Talmud is anything to go by.

How then do we as Christians act toward such people who despise us and our God? In the Sermon on the Mount, Jesus speaks to the crowds on how they should treat those hostile to them:

*"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven." (Matthew 5:43-44)*

Following this advice in relation to how it pertains to the faithless Jews, the Catholic Church has for centuries conducted Prayers for the Conversion of the Jews and these are read on Good Friday.

The liturgical worship on Good Friday has undergone various changes over the centuries. In the Roman Catholic Church, the Mass is not celebrated on Good Friday, though a liturgy is performed. Beginning in the Middle Ages, only the officiating priest took Holy Communion, which was consecrated in the Holy Thursday mass; laypeople have also received the Eucharist on Good Friday since 1955. As a result, the service on Good Friday is sometimes called the Mass of the Presanctified because Communion which had already been consecrated on Holy Thursday is administered.

Christians have since early times conducted prayers for the Conversion of the Jews on the Good Friday. These prayers remained largely unchanged for centuries. The Roman Curia in the 1920s, reacted very negatively to the proposal to remove the description of the 'perfidious Jews' in the prayer, warning that any change to the liturgy would invite other such proposals. The Spanish cardinal Rafael Merry del Val strenuously warned against such efforts to amend the Good Friday Prayers for Conversion of the Jew. He feared that the Church might:

*'Fall into a trap laid by the Jews themselves, who insinuate themselves throughout modern society and seek with whatever means to minimize the memory of their history and take advantage of the good will of Christians'.*

There were renewed efforts to change Friday prayers for conversion of Jews in the wake of World War 2, with accusations that the prayer in its established form incited hatred towards Jews, and in 1949, Pius XII publicly declared that the Latin word "*perfidus*" means "*unbelieving*", not "*perfidious*" or "*treacherous*". Sweeping changes came following the Second Vatican Council in 1965, including changes to the Good Friday Prayers.

When Pope Paul VI issued the Missale Romanum of 1969, the prayer for the Jewish people in the Roman liturgy was completely revised. This reaffirmed the Jews as God's chosen people and indeed the Jewish people were undeniably '*first to hear the word of God*'. However, this prayer set a precedent in that it was the first of the Good Friday Prayers to omit the specific wish that the Jewish people '*acknowledge Jesus Christ our Lord*'. This Ordinary Form of Roman Rite in the vernacular is the most widely used form of the Prayer.

Since 1969, the Good Friday Prayer for the Jews is no longer a prayer for their conversion. Through this prayer the Jewish people receive a blessing. This is despite their not embracing Jesus as their Messiah and the fact that the Jewish faith is fundamentally at odds with Christianity. This change should be regarded as a betrayal of Christ's sacrifice on the cross.

The prayer in its current form is a blessing provided by the Catholic Church which permits the Jews to advance if they simply continue to worship as they currently do the God of Abraham (HaShem), and if they keep their own covenant and their own laws. This prayer is said on the most solemn day of the liturgical calendar when we commemorate Our Lord's real sacrifice on the Cross.

The prayer in its current format is entirely objectionable for multiple reasons. These reasons are as follows:

- **There is no request made for any spiritual betterment or reform, such as for example a rejection of their vile Talmud, a manmade document, not the word of God and therefore not immutable. The moral ambivalence of rabbinical Judaism towards good and evil, particularly as it relates to the treatment of non-Jews, is especially troubling when we consider implications of this prayer.**
- **The prayer is in direct conflict with the necessary Christian belief of Supersessionism because it asks that the Jewish people 'attain the fullness of redemption. Through Christ Our Lord'- despite no request that they recognise Christ Himself and His 'new' covenant.**
- **While Mass is not celebrated, the Eucharist (consecrated on Holy Thursday) is administered, therefore the prayer harnesses the presence of the Body of Christ in communion with the faithful. This remains a betrayal of Christ's sacrifice in the Eucharist.**

Taken to its logical theological conclusion, this prayer ('a blessing') potentially allows fulfilment of the old covenant made to the Jewish people, through Christ's sacrifice without acceptance of Jesus Christ as King of the Jews, and all Christians should regard this potential outcome as completely unacceptable. We can refer this point to earnest theologians. Ironically, the ones who show themselves to be guilty of 'perfidia' are the Christians who cease to pray and work for the conversion of all, including the Jews.

### 1955 Prayer (The form of the prayer used up to 1956)

*'Let us pray also for the faithless Jews: that Almighty God may remove the veil from their hearts; so that they too may acknowledge Jesus Christ our Lord. Almighty and eternal God, who dost not exclude from thy mercy even Jewish faithlessness: hear our prayers, which we offer for the blindness of that people; that acknowledging the light of thy Truth, which is Christ, they may be delivered from their darkness. Through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ever and ever. Amen.'*

### The Prayer for the Jews in the Ordinary Form (1970 Missal, 2011 English Translation)

*'Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of **his name** and in faithfulness to his covenant. Almighty ever-living God, who bestowed your promises on Abraham and his descendants, hear graciously the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord. Amen.'*

Since 2011, the version of the prayer (on left) is the only English version authorized for use in the ordinary form of the Roman Rite. This prayer in its current form does not ask that the Jewish people may advance in love, in the way that Christians aspire to do, but rather they advance in love of his name, i.e., HaShem. **HaShem** (Hebrew: ה'שם hšm, literally "the name"), a Hebrew term used only by Jews. This is a periphrastic way of referring to the God of Abraham in contexts other than prayer, scriptural reading etc\* (because the name itself is considered too holy for such use). The inclusion of 'his name' in the prayer is in fact a deceptive wordplay.

*\*This is a Christian prayer, not a Jewish prayer.*

'His name' in the prayer above refers simply to the God of Abraham, and not to the Christian God the Father. This is because the Jewish faith does not recognise the Holy Trinity nor the divinity of Jesus Christ. This prayer is problematic because it is a Christian prayer, which prays for advancement of the Jewish people while invoking Jesus Christ, despite Jesus himself being the Messiah they rejected. We must remember that Jesus said to Thomas:

*“I am the way, and the truth, and the life; no one comes to the Father, but by me” (John 14:6)*

This prayer (or similar iterations) has been recited yearly since 1965 during the formal service on Good Friday, the most solemn day of the liturgical calendar when we commemorate the sacrifice of Christ’s death on the cross. The prayer is made to God (the God of Abraham) without outlining the requirement of the Jews to acknowledge that Jesus Christ is the Saviour of all men. If one is a believer in Christ, who has faith in the power of prayer and the Eucharist, one must consider that this prayer is in fact a blessing that has brought about Jewish progression, without their rapprochement to Jesus Christ or his followers.

## Pope Benedict XVI - A Dissenting Voice?

It is of note that in his first homily in St. Peter's Square on Sunday, 24 April 2005- Pope Benedict XVI said:

***‘Pray for me, that I may not flee for fear of the wolves. Let us pray for one another, that the Lord will carry us and that we will learn to carry one another’.***

Such words in a homily speaks to a trepidation with which he viewed the future. The metaphor that speaks the loudest is that of a shepherd wary of the wolves waiting nearby; wolves waiting for the opportune moments that they might pick off the sheep one by one. Whatever he feared, this first homily does not indicate a Pope who was completely fearless when he considered the task of leading the Church; he must have considered that his Pontifex was going to be an uphill struggle, against malign forces seeking to undermine his ministry.

In 2007, Pope Benedict XVI issued a motu proprio entitled, ‘SUMMORUM PONTIFICUM ON THE USE OF THE ROMAN LITURGY PRIOR TO THE REFORM OF 1970’, which granted greater freedom for priests to use the Latin Tridentine liturgy in its 1962 form. Benedict XVI was a noted scholar of Latin, Greek and Biblical Hebrew. A Motu Proprio refers to a document issued by the Pope on his own initiative and personally signed by him. Benedict XVI released the document *‘upon mature consideration, having invoked the Holy Spirit and with trust in God’s help’*.

Benedict XVI gave universal permission to Catholic priests to celebrate the old form liturgy privately. He also permitted its celebration with a congregation under certain conditions. The motu proprio reintroduced celebration of the Sacrifice of the Mass following the typical edition of the Roman Missal, which had been promulgated by Pope John XXIII in 1962 and never been abrogated, as an extraordinary form of the Church’s Liturgy. In this liturgy, the prayer on Good Friday reads:

***‘Let us also pray for the Jews: That our God and Lord may illuminate their hearts, that they acknowledge Jesus Christ is the Saviour of all men’.***

Benedict XVI’s apostolic letter was immediately attacked in a concerted fashion by various representatives of international Jewry. Jewish criticisms to Benedict's authorization of the old

Mass centred around their concern that the traditional formulation would be more broadly used. A spokesperson for the Anti-Defamation League (ADL) called the *motu proprio* "a theological setback in the religious life of Catholics and a body blow to Catholic-Jewish relations, after 40 years of progress between the Church and the Jewish people." The theological setback in question is presumably that of Supersessionism, the traditional Christian belief that the covenant between God and the People of Israel, established through the mediation of Moses at Mount Sinai, has been replaced or superseded by the 'New Covenant' of Jesus Christ. This implies that the Mosaic covenant, with its ritual and dietary requirements, Sabbath observance, etc., is no longer valid for the Jewish people, since God's revealed will is for Jews, as well as all Gentiles, to enter into the New Covenant by means of baptism and faith in Jesus as the promised Messiah.

Complaints were made that while the Pope did indeed eliminate certain severe expressions in the 1962 Missal's prayer that many were finding offensive to Jews, he did not modify the old prayer's doctrinal content. That is, the new text prayed just as clearly as the old for the conversion the Jewish people to belief in Jesus as the promised Messiah. In a declaration on 11 February 2013, Benedict announced his intention to relinquish the papacy due to failing 'strength of mind and body'. He resigned on 28 February 2013. His resignation was the first by a pope since Gregory XII in 1415, and the first on a pope's initiative since Celestine V in 1294. Benedict chose to be known as "Pope Emeritus" upon his resignation, and he retained this title until his death in December 2022.

Pope Benedict XVI was succeeded in the papacy by Cardinal Bergoglio, who took the name Francis. No other Pope in the history of the Church has taken this name. Bergoglio has declared that he took the name 'Francis' after St Francis of Assisi, the 13th century mendicant friar. St Francis is famously the patron saint of animals. In addition, he is also the patron saint of merchants and stowaways among other lesser-known causes.

In July 2021, Pope Francis abrogated 'Summorum Pontificum'. He reinstated restrictions on the use of the Tridentine Latin Mass with his apostolic letter 'TRADITIONIS CUSTODES - On the Use of the Roman Liturgy Prior to the Reform of 1970'. Further to this letter, all bishops are now required to obtain direct authorization from the Holy See before granting permission for the Latin Mass to be performed in parish churches within their diocese, or by any newly ordained priests. This action is a significant crackdown on the practice of Latin Mass and so too a suppression of the traditional form of Good Friday prayers.

In saying this, from where does Pope Francis' animus toward the Latin mass stem? Why did he abrogate the decision of his predecessor Benedict XVI, an extraordinary action but even more so when we consider that the Pope Emeritus remained alive? The Talmud holds that only Jews are true human beings and Gentiles are "goyim" (meaning cattle or beast). St Francis of Assisi is the patron saint of animals, and of the merchant class. Bergoglio's choice of Papal name is highly unusual, and very suspicious.

## Matthew 26:24

"The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born."

## Conclusion

**"The beginning of evil is the lack of vigilance." (Saint Poemen)**

We are told that the purpose of The Second Vatican Council was to bring reform and modernization to the Church, in order to facilitate a greater understanding of the faith by Catholics, so that they might grow closer to God. It cannot be said that this purpose has been realised, at least in Europe and North America, where the Jewish people have significant numbers and influence. Instead, the Catholic Church has undergone a spectacular decline in these traditionally Christian regions, with a significant reduction in practicing Catholics and a continuing decline in numbers of a demoralised faithful. All Christians recognise that there is growing hostility to their faith from governments and wider society alike.

Since the introduction of the current prayer for the Jews in 1965, Europe and North America have seen a loss of Christian values, creeping moral relativism, and enormous societal, cultural, and demographic changes.

The people are rendered despondent and ignorant by mainstream media propaganda, and they are continually let down by their politicians. As previously mentioned, and as we can recognise by simple observation alone, Jewish persons are significantly overrepresented in promoting and progressing many of these changes.

Tikkun olam (Hebrew: תִּיקּוּן עוֹלָם, lit. 'repairing of the world') is a concept in Judaism, which refers to various forms of Jewish social action designed to further their world view, which by definition is anti-Christian. Undermining Christian faith and family values in the west is central to this concept, while protesting to the promotion of human emancipation.

The term 'cultural marxism' is sometimes dismissed as a far-right conspiracy, however Tikkun olam is a concept that Jewish people cannot deny. By using the current form of the Good Friday Prayer for the Jews (without conversion), Catholics must consider the possibility that they have advanced the Jewish people at the expense of their own traditionally Christian nations.

Furthermore, and especially topical at the time of writing we must consider the plight of the Palestinian people and the ongoing genocide in Gaza. Palestinians have suffered continued human rights abuses and murders for decades while the concocted state of Israel paid lip service to a Two State Solution. Now emboldened, the state of Israel has abandoned this charade as it continues to press forward and act with impunity as Western leaders remain largely silent, seemingly incapable or unwilling of speaking out against Israel, despite the well reported ongoing atrocities carried out against the Palestinian people.

We recognise that while all Jews are not Zionist, all Zionists are Jews. Can it also be supposed that this Good Friday prayer for the Jews in its current format has enabled the evil of Zionism? If so, we must consider immediately withdrawing the current prayer.

### **The Truth Will Set You Free**

*"If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free." John 8:31-32*

Based on our analysis of the current form of the Good Friday Prayer for the Jews, it looks to be that the sacrifice of Jesus Christ the Son of God on the cross has been unfairly co-opted by malign forces. This is a betrayal, to the benefit of the Jews. This prayer is a blessing which works only to empower the Jewish people, without actually allowing them to grow in love, which is the aim of our Christian faith and Worship. Armed with this knowledge, all concerned Catholics should refrain from saying this prayer in its current form on Good Friday. All Christians but especially our Church leaders should request of the pope a return to the liturgy a version of the prayer which explicitly demands an acceptance of Jesus Christ I.N.R.I. as Lord and Saviour. If the Roman Curia is unwilling to amend this prayer or if simply not agreeable to Jewish people, then the only other acceptable option is a complete cessation of the practice of saying a Good Friday Prayer for the Jews.

As Cardinal Joseph Ratzinger, who later became Pope Benedict XVI, wrote in his 1999 work 'Many Religions- One Covenant': "the Sinai [Mosaic] Covenant is indeed superseded.'

I your obedient servant, Johannes Titus Cato, would like to dedicate this small article with an important message and discovery to all those, living and dead, who have tried to make a better world by telling the Truth. These persons include -

*All converts from Judaism especially Mr Benjamin Freedman (1890-1984)- American businessman and prominent Anti – Zionist, who took great lengths to expose Jewish & Zionist control of America; Mr Henry Ford- American businessman and patriot; Pope Benedict XVI- who's efforts I have above here outlined; Mr Julian Assange, Wikileaks founder- still in captivity for exposing the capitalist ZOG; Finally, and always at the forefront of our minds, the people of Palestine who have always and continue to fight against their persecutors, and who are an example to the rest of the world.*

We pray that their sacrifices shall not be in vain and that inspired by their courage we may take up the fight anew. Through Christ I.N.R.I Our Lord, Amen.