

# Why the 'Theolibbers' fear the Pope's synagogue visit

by Criton Zoakos

There is more to Pope John Paul II's historic visit to Rome's Central Synagogue than most persons who know, are willing to admit. The obscene protests against the visit by Archbishop Lefebvre's cult and by the oligarchical Tradition, Family, Property (TFP) organization, are merely the proverbial tip of the iceberg. The Pope's historic gesture of conciliation with the Jewish faith strikes at the heart of the Christian's religion's most ancient enemy, those imperial family interests which, from 313 A.D. onward, have striven to coopt, subvert, and take over the Christian Church. The poison of anti-Semitism was introduced into Christian life at the time when the leading imperial families of the Roman Empire decided to give legal status to Christianity, during the reign of Emperor Constantine.

Anti-Semitism was then promoted by Roman Imperial agencies, in the form of a doctrine of "collective guilt" of the Jewish people, whom they falsely blamed for the crucifixion of Christ—in order to exonerate the Roman Imperial authorities, namely Emperor Tiberius and his son-in-law Pontius Pilate, both of whom acted to crucify Christ on orders from the priesthood of the oriental Mithra cult, to which Emperor Tiberius was devoted.

The ancient documents of the "Jewish collective guilt" fraud which circulated during the fourth century A.D. were imperial forgeries and, as such, were excluded from the collection of the *New Testament* by the Church Fathers. These documents exist to this day, and, during the last 20 years, serious efforts have been made by circles associated with the "Theology of Liberation" movement, to consider them legitimate and, eventually, include them in the *New Testament*. This project is associated with both the Episcopal Church of England, and the notorious "Nag Hammadi Manuscripts" project at the University of Southern California, which was initiated by the C. G. Jung Foundation.

The original Imperial Edict which legalized Christianity, explained clearly that legalization depended on the Christians' displaying loyalty to the regime which executed Christ. The edict's final sentence was as follows: "*Therefore, in view of this our clemency, they are duty bound to beseech their own god for our security, and that of the state and of themselves, in order that in every way the state may be preserved*

*in health and they may be able to live free from anxiety in their own homes.*"

At the same time, numerous imperial theologians, beginning with Eusebius, the so-called historian of the Church and a quasi-overt Arian, developed the theory that the establishment of the Roman Empire was an act of Divine Providence, based on the argument that God, before sending his Son to unify the world spiritually, wanted to unify it politically, and for this purpose chose the Roman Empire as the instrument of His Will.

At the same time, the official doctrine of anti-Semitism was promulgated as an essential element of Imperial policy. Central role in this matter is occupied by the so-called letters of Pontius Pilate to Tiberius, of Herod to Pontius Pilate.

## Syriac MSS of the British Museum

Certain fake documents of the British Museum, translated and given currency by Archbishop of Canterbury Wake, attempt to establish the "collective guilt" of the Jewish people, in order to exonerate, in the eyes of the Christian subjects of the Roman Empire, Tiberius, Pilate, and all Roman Imperial authorities, of any guilt in the matter of Jesus Christ's crucifixion. In fact, we know that during that period, strenuous efforts were made to declare Pontius Pilate a saint of the Church. Tertullian certainly, in his *Apologia contra Gentes*, treats Pilate as a saint. To this day, the Ethiopian Coptic Christian calendar celebrates June 25 as the day of veneration for "Pilate and his wife Procla."

Following is the text of the "Paradosis of Pilate," as translated from the Syriac MSS by Archbishop Wake (emphasis is added):

"Now when the letters came to the city of the Romans and were read to Caesar with no few standing there, they were all terrified, because, through the transgression of Pilate, the darkness and the earthquake had happened to all the world. And Caesar, being filled with anger, sent soldiers and commanded that Pilate should be brought as a prisoner.

"And when he was brought to the city of the Romans, and Caesar heard that he was come, he sat in the temple of the gods, above all the senate, and with all the army, and with all the multitude of his power, and commanded that



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Pontius Pilate condemns Christ. Duccio c. 1280

Pilate should stand in the entrance. And Caesar said to him, Most impious one, when thou sawest so great signs done by that man, why didst thou dare to do thus? By daring to do an evil deed thou hast ruined all the world.

“And Pilate said, King and Autocrat, I am not guilty of these things, *but it is the multitude of the Jews who are precipitate and guilty.* And Caesar said, And who are they? Pilate saith, Herod, Archelaus, Philip, Annas and Caiaphas, and all the multitude of the Jews. Caesar saith, For what cause didst thou execute their purpose? And Pilate said, *Their nation is seditious and insubordinate, and not submissive to thy power.* And Caesar sa

thou oughtest to have made him secure and sent him to me, and not consented to them to crucify such a man, who was just and wrought such great and good miracles, as thou saidst in thy report. For by such miracles Jesus was manifested to be the Christ, the King of the Jews.

“And when Caesar said this and himself named the name of Christ, all the multitude of the gods fell down together, and became like dust where Caesar sat with the senate. And all the people that stood near Caesar were filled with trembling because of the utterance of the word and the fall of their gods, and being seized with fear they all went away, every man to his house, wondering at what had happened. And Caesar commanded Pilate to be safely kept, that he might know the truth about Jesus.

“And on the morrow when Caesar sat in the capitol with all the senate, he undertook to question Pilate again. And Caesar said, Say the truth, most impious one, for through thy impious deed which thou didst commit against Jesus, even here the doing of thy evil works were manifested, in that the gods were brought to ruin. Say then, who is he that was crucified, for his name hath destroyed all the gods? Pilate said, And verily his records are true; for even I myself was convinced by his works that he was greater than all the gods whom we venerate. And Caesar said, For what cause then

didst thou perpetrate against him such daring and doing, not being ignorant of him, or assuredly designing some mischief to my government? And Pilate said, *I did it because of the transgression and sedition of the lawless and ungodly Jews.*

“And Caesar was filled with anger, and held a council with all his senate and officers, and ordered a decree to be written against the Jews thus:

“To Licianus who holdeth the first place in the East Country. Greeting:

“*I have been informed of the audacity perpetrated very recently by the Jews inhabiting Jerusalem and their cities round about, and their lawless doing, how they compelled Pilate to crucify a certain god called Jesus, through which great transgression of theirs the world was darkened and drawn into ruin. Determine therefore, with a body of soldiers, to go to them there at once and proclaim their subjection to bondage by this decree. By obeying and proceeding against them, and scattering them abroad in all nations, enslave them, and by driving their nation from all Judea as soon as possible show, wherever this hath not yet appeared, that they are full of evil.*”

“And when this decree came into the East Country, Licianus obeyed, through fear of the decree, and laid waste all the nation of the Jews, and caused those that were left in Judea to go into slavery with them that were scattered among the Gentiles, that it might be known by Caesar that these things had been done by Licianus against the Jews in the East Country, and to please him.

“And again Caesar resolved to have Pilate questioned, and commanded a captain, Albius by name, to cut off Pilate’s head, saying, As he laid hands upon the just man, that is called Christ, he also shall fall in like manner, and find no deliverance.

“And when Pilate came to the place he prayed in silence, saying, O Lord, destroy not me with the wicked Hebrews, for I should not have laid hands upon thee, but for the nation of lawless Jews, because they provoked sedition against me: but thou knowest that I did it in ignorance. Destroy me not, therefore, for this my sin, nor be mindful of the evil that is in me, O Lord, and in thy servant Procla who standeth with me in this the hour of my death, whom thou taughtest to prophesy that thou must be nailed to the cross. Do not punish her too in my sin, but forgive us, and number us in the portion of thy just ones. And behold, when Pilate had finished his prayer there came a voice from heaven, saying, All generations and the families of the Gentiles shall call thee blessed, because under thee were fulfilled all these things that were spoken by the prophets concerning me; and thou thyself must appear as my witness at my second coming, when I shall judge the twelve tribes of Israel, and them that have not confessed my name. And the Prefect cut off the head of Pilate, and behold an angel of the Lord received it. And when his wife Procla saw the angel coming and receiving his head, she also, being filled with joy, forthwith gave up the ghost, and was buried with her husband.”