

Maurice Pinay writes:

[Pope's Diabolical Revolution in Catholic/Jewish Relations](#)

<http://mauricepinay.blogspot.com/>

There is nothing subtle about the "vicar of Christ" rehabilitating an eternally condemned, anti-Christ text. The Israeli priest below claims that Benedict quoted a Talmud teaching "which resonates deeply with the teaching of Jesus." This foul lie is refuted here:

[Benedict Cites Talmud Approvingly, Suggests Jesus Acted in Accordance with it](#)

<http://mauricepinay.blogspot.com/2008/09/benedict-cites-talmud-approvingly.html>

The Talmud should not be burned or censored. It should be painstakingly, accurately translated and made readily available to scholars everywhere for the same level of critical analysis that the texts of all other religions are subjected to. The fraud documented here could only be put over only on the completely ignorant.

## **Pope's 'Subtle Revolution' in Catholic/Jewish Relations**

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Zenit News Agency

*Israeli Priest Comments on Pope Benedict's Address to Jewish Leaders in Paris, France.*

JERUSALEM (Zenit) - Benedict XVI worked a "subtle revolution" with regard to relations with Jews during his trip to Paris earlier this month, simply by quoting the Talmud, says an Israeli priest.

Jesuit Father David Mark Neuhaus, the secretary-general of the Hebrew-speaking Catholic Vicariate in Israel, known also as the Association of St. James, explained this in an article posted on the Web site of the Hebrew-speaking Catholic Vicariate in Israel. Father Neuhaus also serves as the priest in charge of the Hebrew-speaking Catholic community in Haifa.

"We have become used to the friendly tone of papal statements and greetings of different Jewish communities as the Popes since the Second Vatican Council travel around the world," he said. "It should perhaps be pointed out though that in the recent meeting with the representatives of the Jewish community in France, the Holy Father worked another subtle revolution."

In the context on commenting on the importance of the Sabbath, the Pope said: "Does not the Talmud Yoma (85b) state: 'The Sabbath has been given to you, but you have not been given to the Sabbath?'" Father Neuhaus explained that the Church in France has a history of censoring the Talmud, the body of Jewish civil and ceremonial law.

"In 1239, Pope Gregory IX sent out a letter to the monarchs in Europe ordering them to confiscate the volumes of the Talmud from the Jewish communities that lived in their lands," the Jesuit wrote. "Accusations had been made that the Talmud contained blasphemies against Christian belief and constituted an obstacle to Jewish conversion to Christianity.

"Little action was taken by the European monarchs outside of France, although in many places censorship of the Talmud was imposed. In France, as a result of the Pope's letter condemning the Talmud, the first public disputation was staged between Jews and Christians between June 25 and 27, 1240, in Paris. Two years later, in June 1242, 24 wagonloads of books, including many precious handwritten volumes of the Talmud, were burnt.

"The French King, Louis IX, ordered further confiscations in 1247 and 1248 and future monarchs in France upheld the principle. A further book burning was held in Toulouse in 1319." The Jesuit asked, "Is it not then a subtle revolution that to the Holy Father not only warmly greets the Jewish community in Paris, but that he also quotes the same Babylonian Talmud? Is it not significant too that he quotes from a Talmudic teaching that resonates deeply with the teaching of Jesus of Nazareth?"

### **Comments by Robert Sungenis:**

What we have here are two totally opposite interpretations, but both are wrong because both 'read into' the pope's statement what each has been predisposed to see. On the liberal side of the issue, the Jewish priest, Fr. Neuhaus, claims that Pope Benedict "worked another subtle revolution" with "the Jewish community in France." He further claims that this sensitivity of the pope to the Talmud gives some wholesale legitimacy to the Talmud itself. He is quite wrong.

On the conservative side of the issue, Maurice Pinay claims that the "vicar of Christ is rehabilitating an eternally condemned, anti-Christian text," leading to a "diabolical

revolution in Catholic/Jewish relations." He is also quite incorrect. The pope is no more to be condemned for quoting the Talmud than St. Paul is for quoting a pagan Greek poet in Acts 17:28 to make his theological point to the Athenians gathered on Mars Hill. In that text Paul said: "for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.'" Paul is trying to evangelize the Athenians by showing that his arguments in support of the presence of the Christian God in their midst is even confirmed by their own poets, therefore they should have no argument against what he is telling them about God. In no way can it be concluded that Paul was "rehabilitating an eternally condemned, anti-Christian text." Rather, he did what any good apologist would do -- use his opponents own arguments against himself. If it takes quoting from the opponent's true statements in his own literature, Paul will do so, for, as he says in 1 Cor 9, he becomes all things to all peoples so that he may win them to the Gospel.

Hence, when Pope Benedict said: "Does not the Talmud Yoma (85b) state: 'The Sabbath has been given to you, but you have not been given to the Sabbath?'," he was using the same apologetic methodology as St. Paul. In fact, Pope Benedict is using the same apologetic that Jesus himself used when confronting the Pharisees. In Matthew 12:2-5, Jesus is answering the Pharisee's accusation that the apostles are working on the Sabbath. Notice the answer Jesus gives them:

2 But when the Pharisees saw this, they said to Him, "Look, Your disciples do what is not lawful to do on a Sabbath."

3 But He said to them, "Have you not read what David did when he became hungry, he and his companions,

4 how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone?

5 "Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?"

Also, in Mark 2:27, after a similar confrontation with the Pharisees about the Sabbath, Jesus concludes: "The Sabbath was made for man, and not man for the Sabbath."

Jesus' apologetic methodology is to use the very book of which the Pharisees pride themselves, the book of Moses, against the arguments they propose from the book of Moses. It is a classic case of using your opponent's strengths to defeat him. Granted, Jesus is not using the Talmud here, but the quote the pope cited from the Talmud is so close to what Jesus said of the Sabbath, that they are virtually the same. Compare for yourself:

Talmud: "The Sabbath has been given to you, but you have not been given to the Sabbath?"

Jesus: "The Sabbath was made for man, and not man for the Sabbath."

Hence, the pope was quite correct in using the Talmud in his discussion with the Jews in France, for what he proposed to them from their own book about the Sabbath was precisely the same argument that Jesus used against the Pharisees. If, in some sections of the Talmud, it can be shown that the statements therein agree with godly principles and Christian truth, it is certainly appropriate to quote them to the people who believe they are authoritative, for you show them that even their own authority agrees with you.

Now, of course, if the pope had said that he believes the Talmud is an authoritative book for Christianity, such that he did not make any distinctions between some of the Talmud's truths as opposed to its many false statements, it would most definitely be a serious problem. The Talmud itself, is an anti-Christian book, just as Maurice Pinay has said. Christians have no basis elevating the Talmud as a divine book or even something authoritative. It is a Jewish book written for Jewish people and, in fact, in several places it repudiates Christ and Christianity.

But this makes the quoting from the Talmud by the pope all the more note worthy, for if the Jews regard it as having any authority, then they must conclude that what the pope is saying about the Sabbath and its relation to Christianity must be true, for even the Talmud recognizes that the Sabbath was made for man, not man for the Sabbath. Once the Jews see this truth, then they might be able to appreciate all the other truths Christianity has to offer. This was precisely the motive of St. Paul when he quoted from the pagan Greek poet. He wanted to show the Athenians that Christianity can agree with some knowledge held by pagans for the greater purpose of leading the Athenians to consider other important truths of the Christian faith, which is precisely what Paul did in the remainder of Acts 17, even to the point of warning them of Christ's coming judgment upon the whole world (Acts 17:29-31).

Robert Sungenis, Ph.D.

[http://www.catholic.org/international/international\\_story.php?id=29736&cb300=vocations](http://www.catholic.org/international/international_story.php?id=29736&cb300=vocations)

Another issue concerns Pope Benedict's move to allow a Jewish rabbi to speak to the Synod:

## **Pope Benedict XVI selects Rabbi to speak to Roman Catholic synod**

Richard Owen in Rome

In an historic move to reinforce Jewish-Catholic dialogue Pope Benedict XVI has asked an Israeli Rabbi to become the first Jewish spiritual leader to address a Roman Catholic synod.

Father Federico Lombardi, the Vatican spokesman, said Shear-Yashuv Cohen, Grand Rabbi of Haifa, would address the two day Synod of Bishops in Rome next month, convened by the Pope to discuss the Bible, with the theme "The Word of God in the Life and Mission of the Church."

More than 200 bishops are expected to attend. Rabbi Cohen is to explain to the bishops the Jewish interpretation of the Bible, whose first five books comprise the Torah, Judaism's most sacred writings. He told the Catholic News Service (CNS) in Jerusalem that he saw the invitation as a "signal of hope bringing a message of love, coexistence and peace for generations."

Rabbi Cohen is already well known in Italy and the Vatican for his active promotion of Jewish-Catholic relations. In April Pope Benedict, who has followed John Paul II in giving priority to Jewish-Catholic dialogue, became the first pontiff to enter a synagogue in the United States. He is also due to meet Muslim scholars in the Vatican this autumn.

However the Pope has alienated some Jewish leaders by promoting the cause for the beatification of Pius XII, the wartime pontiff held by some to have turned a blind eye to the sufferings of Jews during the Nazi Holocaust. He also raised eyebrows by reintroducing into the liturgy a controversial Good Friday prayer which includes a call for the conversion of Jews, while insisting that the prayer was in no sense anti Semitic.

In another innovation Pope Benedict has nominated six female scholars to attend the Synod as experts and another nineteen to attend as observers, the largest number of women ever to take part. The six women experts are Sister Sara Butler, professor of dogmatic theology at St. Joseph's Seminary in Yonkers, NY, Sister Nuria Calduch-Benages of Spain and Bruna Costacurta of Italy, both professors of the Old Testament at the Pontifical Gregorian University, a Jesuit body, Marguerite Lena, professor of philosophy in Paris, Sister Mary Jerome Obiorah, professor of Scripture at the University of Nigeria, and Sister Germana Strola, a member of the Trappist order at Vitorchiano in Italy.

<http://www.timesonline.co.uk/tol/comment/faith/article4825681.ece>

**Robert Sungenis comments:**

Actually, I'm not as bothered about this as some of my Catholic colleagues. The fact is, whatever the rabbi says that is against Catholic doctrine on Scripture will not change anything in the Catholic doctrine of Scripture. Catholic liberals have been trying to change the doctrine of Scripture's total inerrancy for the last four decades, and I consider them an enemy of the Gospel more than a Jewish rabbi, for they work inside the Church. But they have not succeeded. There is no official statement from the magisterium that Scripture contains errors, regardless of how the liberals seek to twist the words of *Dei Verbum* 11 (i.e., "for the sake of our salvation"). Of course, the liberals have managed to have our seminaries and universities filled with their garbage, but that was true long before any Jewish rabbis came along. Still, I believe we should be cautious and somewhat concerned that the pope is making these unprecedented gestures. In light of the fact that a Jewish rabbi will simply refuse to see Christ, the focal point of all biblical hermeneutics, when he speaks to the bishops, is a very scary thought. Unless there is a strict censorship of what he says, the likelihood of the rabbi inserting some anti-Christ or anti-Christian statements into his speech remains a very real possibility.