

CAN YOU ANSWER THESE QUESTIONS?

1. What were the original sources of the animosity that Christians had towards Jews?
2. Describe the attitude of Gregory of Nyssa and John Chrysostom towards the Jews.
3. How did Augustine of Hippo and Pope Gregory I change that attitude?
4. Who was Rindfleisch?
5. How were the Jews uniquely affected by the Black Plague?

This and much more will be addressed in the ninth lecture of this series: "The Church and the Persecution of Ashkenazic Jewry".

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the tape and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book was designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it as well as a handy reference guide and for quick review.

THE EPIC OF THE ETERNAL PEOPLE

Presented by Rabbi Shmuel Irons

Series VII Lecture #9

THE CHURCH & THE PERSECUTION OF ASHKENAZIC JEWRY

I. The Test of Faith

A.

אמר רבי אבהו אמר רבי אלעזר: מפני מה נענש אברהם אבינו ונשתעבדו בניו למצרים מאתים ועשר שנים? מפני שעשה אנגרייא בת"ח, שנאמר: (בראשית יד) וירק את חניכיו ילידי ביתו, ושמואל אמר: מפני שהפריז על מדותיו של הקב"ה, שנא': (בראשית טו) במה אדע כי אירשנה ורבי יוחנן אמר: שהפריש בני אדם מלהכנס תחת כנפי השכינה, שנאמר: (בראשית יד) תן לי הנפש והרכוש קח לך. וירק את חניכיו ילידי ביתו. נדרים לב.

R. Abbahu said in R. Elazar's name: Why was our Father Avraham punished and his children doomed to Egyptian servitude for two hundred and ten years? Because he pressed scholars into his service, as it is written (Genesis 14), "He armed his dedicated servants (students), born in his own house." Shmuel said: Because he went too far in testing the attributes [i.e., the promises] of the L-rd, as it is written (Ibid. 15), ["And he said, L-rd G-d,] whereby shall I know that I shall inherit it?" R. Yochanan said: Because he prevented men from entering beneath the wings of the Shechinah, as it is written (Ibid.14), ["And the king of Sodom said to Avraham,] 'Give me the persons, and take the goods to thyself.'" **Nedarim 32a**

B.

א"ר הושעיא: כל המתמים עצמו - שעה עומדת לו, שנא' (בראשית יז) התהלך לפני והיה תמים, וכתוב: והיית לאב המון גוים. נדרים לב.

R. Hoshai'a said: If one's trust in the Al-mighty is perfect, good fortune will be his, as it is written (Genesis 17), "Walk before me and be thou perfect." And it is further written (Ibid.), "And thou shalt be a father of many nations." **Nedarim 32a**

C.

וארשתיך לי באמונה, את מוצא שאין הגליות מתכנסות אלא בשכר אמונה, וכד"א אתי מלבנון כלה אתי מלבנון תבאי תשורי מראש אמנה. וגדולה האמנה לפני מי שאמר והיה העולם, שבשכר האמנה שהאמינו ישראל שרתה עליהם רוח הקדש ואמרו שירה, שנאמר ויאמינו בד' ובמשה עבדו אז ישיר משה ובני ישראל, וכן את מוצא שלא נגאלו אבותינו ממצרים - אלא בזכות האמנה שנאמר ויאמן העם. וכן אתה מוצא שלא ירש אברהם אבינו העולם הזה והעולם הבא - אלא בזכות אמונה שהאמין, שנאמר והאמין בד'. ילקוט שמעוני הושע רמז תקיט

I will betroth you unto me in faithfulness (Hosea 2:22) You find that the exiled will only be gathered [back to the land of Israel] through the reward of having faith, as it is written in Scripture (Song of Songs 4:8), "Come with me from Lebanon, my bride, come with me from Lebanon; look from the peak of Amana (faith)." Great is faith before the One Who spoke and the world came into being, for through the reward of the faith that Israel displayed did the Divine Presence rest upon them and they said Shirah (the poetic song of redemption), as it is stated in Scripture (Exodus 14:31), "And they believed in Hashem and in Moshe his servant." Similarly, do you find that our forefathers were only redeemed from Egypt through the merit of faith as it is stated in Scripture (Exodus 4:31), "And the people believed." Similarly do you find that Avraham Avinu only inherited this world and the next through the merit of the faith that he displayed as it is stated in Scripture (Genesis 15:6), "And he trusted in G-d." **Midrash Yalkut Shimoni Hoshea 519**

II. The Eternal Struggle

A.

ויתרצצו הבנים בקרבה ותאמר אם כן למה זה אנכי ותלך לדרש את ידוד. ויאמר ידוד לה שני גוים בבטןך ושני לאמים ממעיך יפרדו ולאם מלאם יאמץ ורב יעבד צעיר. בראשית כה:כב, כג

And the children struggled within her and she said: If it be so why am I thus? And she went to inquire of the L-rd. And He said unto her: Two nations are in thy womb and two manner of people shall be separated from thy innards. And the one people shall be stronger than the other people and the elder shall serve the younger. **Genesis 25:22, 23**

B.

אלוף מגדיאל אלוף עירם אלה אלופי אדום למשבתם בארץ אחזתם הוא עשו אבי אדום. בראשית פרק לו:מג

Duke of Magdiel, duke of Iram: these are the dukes of Edom, according to their habitations in the land of their possession. He is Esau the father of Edom. **Genesis 36:43**

מגדיאל – היא רומי. רש"י בראשית פרק לו פסוק מג

Magdiel refers to Rome. Rashi

C.

מצינו בספר דברי הימים ליוסף בן גוריון (הוא ספר יוסיפון) וזולתו מספרי הקדמוניות, כי בא צפו בן אליפז בן עשו ועשה עמהם קטטה על זה עד שערכו מלחמה ותגבר יד יוסף ותפשו עם מבחר גדודיו והביאום למצרים ועמד שם בתפיסה כל ימי יוסף, וברח משם במותו והלך לארץ כאנפנייא ומלך על כתים ברומא, ובסוף הומלך על כל ארץ איטלייא, והוא אשר מלך ראשון על רומה, והוא אשר בנה ההיכל הראשון והגדול מאשר נבנו ברומה. רמב"ן בראשית פרק מט

We find in the history of Yosef b. Gurion (Yosifon) and in other history works that Tzepho the son of Eliphaz the son of Esav contested Joseph's right to bury Jacob. He finally went to battle with the forces of Joseph. Joseph was victorious and captured Tzepho and his best troops. He took them back with him to Egypt. Tzepho languished in prison until the death of Joseph when he escaped and made his way to the land of Campania and ruled over the Kittim in Rome. Eventually, he ruled over all of Italy and was the first king of Rome. He is the one who built the first and greatest palace ever constructed in Rome. **Ramban Parshas Vayechi**

D.

קסרי וירושלים, אם יאמר לך אדם: חרבו שתייהן - אל תאמן, ישבו שתייהן - אל תאמן. חרבה קסרי וישבה ירושלים, חרבה ירושלים וישבה קסרי - תאמן. שנאמר (יחזקאל כ"ו) אמלאה החרבה: אם מליאה זו - חרבה זו. אם מליאה זו חרבה זו. רב נחמן בר יצחק אמר מהכא: (בראשית כ"ה) ולאם מלאם יאמן. מגילה ו.

Caesarea (representing Roman rule) and Jerusalem [are rivals]. If one says to you that both are destroyed, do not believe him; if he says that both are flourishing, do not believe him; if he says that Caesarea is waste and Jerusalem is flourishing, or that Jerusalem is waste and Caesarea is flourishing, you may believe him, as it says (Ezekiel 26), "I shall be filled, she is laid waste" If this one is filled, that one is laid waste, and if that one is filled, this one is laid waste. R. Nachman b. Yitzchok derived the same lesson from here (Genesis 25), "And the one people shall be stronger than the other people." **Megilla 6a**

E.

ר"ש בן יוחי אומר הלכה בידוע שעשו שונא ליעקב אלא נהפכו רחמיו באותה שעה ונשקו בכל לבו. ספרי במדבר פיסקא ס"ט

Rabbi Shimon b. Yochai says that it is a well known law that Esau hates Yaakov. Esau's compassion at the time, however, overcame his hatred and he kissed Yaakov with all of his heart. **Sifrei, Parshas Bahaloscho 69**

F.

אמר רב יהודה אמר שמואל: בשעה שנשא שלמה את בת פרעה ירד גבריאל ונעץ קנה בים, ועלה בו שירטון, ועליו נבנה כרך גדול [של רומי]. במתניתא תנא: אותו היום שהכניס ירבעם שני עגלי זהב אחד בבית אל ואחד בדרך נבנה צריף אחד, וזהו איטליאה של יון. שבת דף נו:

Rav Yehudah said that Shmuel said the following: When King Solomon married the daughter of Pharaoh, the angel Gabriel planted a reed in the sea. Silt settled around the stick and formed dry land. On this land, the great city of Rome was built. In a Braiisa we learned that on the day that Jerobam introduced the worship of the two golden calves, one in Bethel and one in Dan, a hut was built on the area of Italy of Greece (Rome). **Shabbos 56b**

G.

מעיקרא מאי דרוש, ולבסוף מאי דרוש? מעיקרא דרוש: (בראשית לג) נסעה ונלכה ואלכה לנגדך, ולבסוף דרוש: (בראשית לג) יעבר נא אדני לפני עבדו. עבודה זרה דף ח:

Originally the Romans applied the verse "Let us travel together" later they applied the verse "Let my master travel in front of his servant." Braishis 33:12,14. **Avodah Zara 9b**

H.

ואמר רבי יצחק: מאי דכתיב (תהלים ק"מ) אל תתן ד' מאויי רשע זממו אל תפק ירומו סלה. אמר יעקב לפני הקדוש ברוך הוא: רבוננו של עולם, אל תתן לעשו הרשע תאות לבו. זממו אל תפק - זו גרממיה של אדום, שאלמלי הן יוצאין מחריבין כל העולם כולו. ואמר רבי חמא בר חנינא: תלת מאה קטירי תגא איכא בגרממיה של אדום, ותלת מאה ושיתין וחמשה מרזבני איכא ברומי. ובכל יומא נפקי הני לאפי הני ומקטיל חד מינייהו, ומיטרדי לאוקמי מלכא. מגילה ו

R. Yitzchok also said: What is meant by the verse, "Grant not, O L-rd, the desires of the wicked, draw not out his bit (don't let him fulfill his evil desires), so that they exalt themselves, selah"? Jacob said before the Holy One, blessed be He: Sovereign of the Universe, grant not to Esau, the wicked, the desire of his heart, draw not out his bit: this refers to Germania of Edom, for, should they but go forth, they would destroy the whole world. R. Hama b. Hanina said: There are three hundred crowned heads in Germania of Edom and three hundred and sixty-five chieftains in Rome, and every day one set goes forth to meet the other and one of them is killed, and they have all the trouble of appointing a king again. **Megilah 6a-b**

III. Edom and the Roman Catholic Church

A.

ויהי בימי אמרפל מלך שנער, זו בבל, ואריוך מלך אלסר זה אנטיוכס, כדרלעומר מלך עילם, זה מדי, ותדעל מלך גוים, זו מלכות אדום, שהיא מכתבת טירוניה לכל אומות העולם. מדרש בראשית רבה מב

(Genesis 14:1) "And it came to pass in the days of Amraphel, king of Shinar." This refers to Babylon. "Arioch, king of Ellasar." This refers to Antiochos. "Chedorlaomer, king of Elam." This refers to Media. "And Tidal, king of Goyim" This refers to Edom who writes calumniously (imperiously) to all the nations [regarding the Jews]. **Beraishis Rabbah 42**

B. Hear, Synagogue! Hear widow! Hear deserted one! I am what you could not be. I am the Queen who has deposed you from your realm; . . . And Jacob took two wives, Leah the older, with weaker eyes, typifying the Synagogue, and Rachel the younger and beautiful, typifying the Church. **St. Augustine (354-430) Altercation Between Church and Synagogue**

IV. Internal Jewish Hatred

A.

מקדש שני, שהיו עוסקין בתורה ובמצות וגמילות חסדים מפני מה חרב? מפני שהיתה בו שנאת חנם. ללמדך ששקולה שנאת חנם כנגד שלש עבירות: עבודה זרה, גלוי עריות, ושפיכות דמים. יומא ט:

But why was the second Sanctuary destroyed, seeing that in its time they were occupying themselves with Torah, [observance of] precepts, and the practice of charity? Because therein prevailed hatred without cause. That teaches you that groundless hatred is considered as of even gravity with the three sins of idolatry, immorality, and bloodshed together. **Yoma 9b**

B.

תניא, אמר רבי עקיבא: כשהייתי עם הארץ אמרתי: מי יתן לי תלמיד חכם ואנשכנו כחמור. אמרו לו תלמידיו: רבי, אמור ככלב - אמר להן: זה - נושך ושובר עצם, וזה - נושך ואינו שובר עצם. . . גדולה שנאה ששונאין עמי הארץ לתלמיד חכם, יותר משנאה ששונאין אומות העולם את ישראל, ונשותיהן יותר מהן. תנא: שנה ופירש - יותר מכולן. פסחים מט:

It was taught, R. Akiva said: When I was an *am ha-aretz* (ignorant) I said: I wish that I had a scholar [before me], and I would maul him like a donkey. Said his disciples to him, Rabbi: Why don't you say "like a dog"? "The former bites and breaks the bones, while the latter bites but does not break the bones," he answered them. . . Greater is the hatred wherewith the *amme ha-aretz*, hate the scholar than the hatred wherewith the heathens hate Israel, and their wives [hate even] more than they. It was taught: He who has studied and then abandoned [the Torah] [hates the scholar] more than all of them. **Pesachim 49b**

C.

דהוה צניע ומעלי. והא דאמר באלו עוברין (פסחים מט): אמר ר"ע כשהייתי עם הארץ הייתי אומר מי יתן לי תלמיד חכם ואנשכנו כחמור משמע דלא הוה מעלי איכא למימר דהתם לאו משום שהיה שונא תלמידי חכמים אלא משום שהי' סבור שמתגאין על עמי הארץ מפני תורתן והיו תלמידי חכמים שונאים אותם וגם משום שלא היו מניחין אותם ליגע בהם כדאמרינן (חגיגה דף יח:): בגדי עם הארץ מדרס לפרושים אבל מכל מקום שומר מצות היה. רבינו תם. תוספות כתובות סב:

[Rabbi Akiva, even before he began to study Torah,] was modest and fine. That which is stated in Pesachim 49b, "When I was an *am ha-aretz* (ignorant) I said: I wish that I had a scholar [before me], and I would maul him like an a donkey" which would seem to imply that R. Akiva was not a fine person, can be understood in the following manner: His hatred did not stem from a hatred of Torah scholars per se, but rather because he thought that they acted arrogantly to the ignorant because of their expertise in Torah and that they actually hated the ignorant people. In addition, the scholars did not allow them to touch them because of concerns for ritual purity (Chagiga 18b) but still and all Rabbi Akiva observed the commandments. **Rabbainu Tam, Tosefos Kesubos 62b**

D.

תניא, אין מזמנין על עם הארץ תנו רבנן: איזהו עם הארץ? כל שאינו קורא קריאת שמע ערבית ושחרית, דברי רבי אליעזר, רבי יהושע אומר: כל שאינו מניח תפילין, בן עזאי אומר: כל שאין לו ציצית בבגדו, רבי נתן אומר: כל שאין מזוזה על פתחו, רבי נתן בר יוסף אומר: כל שיש לו בנים ואינו מגדלם לתלמוד תורה, אחרים אומרים: אפילו קרא ושנה ולא שמש תלמידי חכמים הרי זה עם הארץ. אמר רב הונא: הלכה כאחרים. ברכות מז:

It has been taught: An *am ha-aretz* is not reckoned in for *zimmun*. . . . Our Rabbis taught: Who is an *am ha-aretz*? Anyone who does not recite the *Shema* evening and morning. This is the view of R. Eliezer. R. Joshua says: Anyone who does not put on *tefillin*. Ben Azzai says: Anyone who has not a fringe (*tzitzis*) on his garment. R. Noson says: Anyone who has not a *mezuzah* on his door. R. Noson b. Yosef says: Anyone who has sons and does not bring them up to the study of the Torah. Others say: Even if one has learned Scripture and Mishnah, if he has not ministered to the disciples of the wise, (studied Talmud) he is considered to be an *am ha-aretz*. R. Huna said: The halachah is in accordance with the opinion of the 'Others'. **Berachos 47b**

E.

אמר רב הונא הלכה כאחרים. והאידנא אין אנו מדקדקים ורגילים אנו לזמן בעמי הארץ כדאמרין בחגיגה (פ"ג דף כב.). כמאן מקבלינן האידנא סהדותא מעמי הארץ כמאן כרבי יוסי כדי שלא יהא כל אחד הולך ובונה במה לעצמו: תוספות שם

Rav Huna said: The halachah is in accordance with the opinion of the 'Others'. Now we are not careful about this and we customarily include *amei ha-aretz* in *zimmun*. This is based upon the statement in Chagiga 22a: According to whose opinion do we accept testimony from the *amei ha-aretz*? This is in accordance with the opinion of Rabbi Yosei, in order to prevent every one from making their own *Bama* (independent place of worship). **Tosefos Ibid.**

F.

תנא: עוד הוסיפו עליהן הרועים, הגבאין, והמוכסין. . . . הגבאין והמוכסין, מעיקרא סבור: מאי דקיץ להו קא שקלי, כיון דחזו דקא שקלי יתירא פסלינהו. סנהדרין כה:

A Tanna taught: They further added to the list, herdsmen, tax collectors and toll collectors [are invalid witnesses]. 'Tax collectors and toll collectors' - At first they thought that they collected no more than the legally imposed tax. But when it was seen that they overcharged, they were disqualified. **Sanhedrin 25b**

V. The Galileans

A.

אמר רב יהודה אמר רב: בני יהודה שהקפידו על לשונם - נתקיימה תורתם בידם, בני גליל שלא הקפידו על לשונם - לא נתקיימה תורתם בידם. מידי בקפידא תליא מילתא? אלא: בני יהודה דדייקי לישנא, ומתנחי להו סימנא - נתקיימה תורתן בידן, בני גליל דלא דייקי לישנא ולא מתנחי להו סימנא - לא נתקיימה תורתן בידם. בני יהודה גמרו מחד רבה - נתקיימה תורתן בידם, בני גליל דלא גמרי מחד רבה - לא נתקיימה תורתן בידם. רבינא אמר: בני יהודה דגלו מסכתא - נתקיימה תורתן בידם, בני גליל דלא גלו מסכתא - לא נתקיימה תורתן בידם. . . . בני גליל דלא דייקי לישנא מאי היא? דתניא דהוא בר גלילא דהוה קאזיל ואמר להו: "אמר" למאן, "אמר" למאן? אמרו ליה: גלילאה שוטה, חמר למירכב, או חמר למישתי, עמר למילבש, או אימר לאיתכסאה? ההיא איתתא דבעיא למימר לחברתה תאי דאוכליך חלבא, אמרה לה: שלוכתי, תוכליך לביא. ההיא אתתא דאתיא לקמיה דדיינא, אמרה ליה: מרי כירי, תפלא הוית לי וגנבוך מין. וכדו הוות דכד שדרו לך עילויה - לא מטי כרעיך אארעא. עירובין נג..

Rav Yehudah stated in the name of Rav: The Judeans, who cared for [the beauty of] their language, retained their learning, but the Galileans who did not care for [the beauty of] their language did not retain their learning. But does this depend on whether one cares [for linguistic beauty]? — Rather say: The Judeans who were exact in their language, and who laid down mnemonics for their aid, retained their learning; but the Galileans, who were not exact in their language, and who laid down no mnemonics as an aid, did not retain their learning. The Judeans who learned from one Master retained their learning, but the Galileans who did not learn from one Master did not retain their learning. . . . ‘The Galileans who were not exact in their language’. For instance? — A certain Galilean once went about enquiring, ‘Who has *amar*?’ (As he spoke indistinctly, it was not clear whether he meant *amar* (wool), *imar* (a lamb) *chamor* (a donkey) or *chamar* (wine).) ‘Foolish Galilean’, they said to him, ‘do you mean a "donkey" for riding, "wine" to drink, "wool" for clothing or a "lamb" for killing?’ A woman once wished to say to her friend, ‘Come, I would give you some fat to eat’ but what she actually said to her was, ‘My cast-away, may a lioness devour you’. A certain woman once appeared before a judge and addressed him as follows: ‘My master, my slave (*my lord*), I had a beam (*writing tablet*) and they stole you (*it*) from me, and it is of such a size that if they had hanged you upon it, your feet would not have reached to the ground’. **Eiruvim 53a-b**

B.

סתם יהודה וגליל כשעת חירום דמו. בבא בתרא לה:

Judea and Galilee are normally reckoned to be as if they were on hostile terms; [i.e., that communication between them is difficult.] **Bava Basra 38b**

C.

ר' יהודה אומר: אנשי גליל קנטרנין היו, והיו נודרין הנאה זה מזה, עמדו אבותיהם וכתבו חלקיהן לנשיא. נדרים מה.

It was taught: R. Yehudah said: the Galileans were quarrelsome and wont to make vows not to benefit from each other; so their fathers arose and assigned their portions to the Nasi (leader of the Sanhedrin). **Nedarim 48a**

D. The Galileans are accustomed to war from their infancy. **Josephus, The War of the Jews, Book III Chapter III:2**

VI. The Minim

A.

אמר להם רבן גמליאל לחכמים: כלום יש אדם שיודע לתקן ברכת המינים? עמד שמואל הקטן ותקנה. ברכות כח:

Said Rabban Gamaliel to the Sages: Can any one among you frame a benediction relating to the Minim? Shmuel HaKatan arose and composed it. **Berachos 28b**

B.

המינין, והמסורות, והמשומדים והאפיקורסים, שכפרו בתורה, ושכפרו בתחיית המתים, ושפירשו מדרכי צבור, ושנתנו חיתיתם בארץ חיים, ושחטאו והחטיאו את הרבים, כגון ירבעם בן נבט וחביריו - יורדין לגיהנם, ונידונין בה לדורי דורות. ראש השנה יז.

But as for the minim and the informers and the scoffers, who rejected the Torah and denied the resurrection of the dead, and those who abandoned the ways of the community, and those who 'spread their terror in the land of the living', and who sinned and made the masses sin, like Yerovom the son of Nevat and his fellows — these will go down to Gehinnom and be punished there for all generations. **Rosh HaShanah 17a**

C.

המינין והמסורות והמומרים - היו מורדין ולא מעלין. עבודה זרה כו:

Minim, informers, and apostates may be cast in a pit, and need not be brought up.

Avodah Zarah 26b

D.

הגליונים וספרי מינין אין מצילין אותם מפני הדליקה, רבי יוסי אומר: בחול קודר את האזכרות שבהן וגונזן, והשאר שורפן. אמר רבי טרפון: אקפח את בני, שאם יבאו לידי שאני אשרוף אותם ואת האזכרות שבהן, שאפילו אדם רודף אחריו להורגו, ונחש רץ להכישו - נכנס לבית עבודה זרה, ואין נכנס לבתיהן של אלו. שהללו מכירין וכופרין, והללו - אין מכירין וכופרין. שבת קטז.

The blank areas [of a Sefer Torah] and the **Books (ספרים) of the Minim**, we may not save them from a fire. R. Yosei said: On weekdays, one must cut out the Divine Names which they contain, hide them, and burn the rest. R. Tarfon said: May I bury my son if I would not burn them together with their Divine Names if they came to my hand. For even if one pursued me to slay me, or a snake pursued me to bite me, I would enter a heathen temple [for refuge], but not the houses of these [people], for the latter know [of G-d] yet deny [Him], whereas the former are ignorant and deny [Him]. **Shabbos 116a**

VII. The War Against the Minim

A. You have not now the power to lay hands upon us on account of those that have the mastery, but as often as you could, you did so. **Justin Martyr (c. 100-165), Trypho xvi**

B. The Jews count us foes and enemies, and like yourselves, they kill and punish us whenever they have the power, as you may well believe. For in the Jewish war which recently raged, Barcochebas, the leader of the revolt, gave orders that Christians alone should be led to cruel punishments. **Justin Martyr, Apology to Antoninus Pius**

C. The Jews do not vent their wrath on the Gentiles who worship idols and blaspheme G-d, and they neither hate them nor rage against them. But against the Christians, they rage with an insatiable fury. **Origen (c. 185-254), On Psalms - Psalm xxxvi**

VIII. The War Against the Synagogue

A. As long as the Synagogue has flourished, the Church has labored. The defeat of the Synagogue is the strength of the Church and the death of the synagogue is the beginning of the Church - the beginning not of nature but of salvation. **St. Ambrose of Milan (339-397), Explanations of St. Luke's Gospel viii 44**

B. Holding fast to their ancient anger and violence, still today under the name of Nazarenes, the Jews in their synagogues blaspheme the Christian flock; and while they slay us, they will their own destruction in the eternal fire. **St. Jerome (342-420), Commentary to Amos I**

C. If then it was a den of thieves when it still ruled the affairs of state, now if one were to call it a brothel, a den of iniquity, an abode of demons, or a stronghold and pit of the devil, or whatever, one would be calling it less than it deserves. **St. John Chrysostom (347-407)**

IX. The Christian View of the Rejection of the Jews

A. We may thus assert in utter confidence that the Jews will not return to their earlier situation, for they have committed the most abominable of crimes, in forming this conspiracy against the savior of the human race. . . . Hence the city where Yeshu suffered was necessarily destroyed, the Jewish nation was driven from its country, and another people was called by G-d to the blessed election. **Origen. Against Celsus, 4:23**

B. Murderers of the lord, assassins of the prophets, rebels, and detesters of G-d, they outrage the Law, resist grace, repudiate the faith of their fathers. Companions of the devil, race of vipers, informers, calumniators, darkeners of the mind, pharisaic leaven, Sanhedrin of demons, accursed, detested, lapidators, enemies of all that is beautiful. **St. Gregory of Nyssa (c. 330-395)**

X. The Fear of Jewish Influence Upon Christians

A. "Matters have reached the point where the ignorant Christians claim that the Jews preach better than our own priests. . . . Some Christians even celebrate the Sabbath with the Jews and violate the blessed day of rest. Many women live as domestics or as paid laborers of the Jews, who lure some from their faith. Laborers and peasants are inveigled into such a sea of errors that they regard the Jews as the only people of G-d, so that only among them is to be found the observance of a pure religion and of a faith far more certain than our own. . . . The Jews, abusing the naivete of the Christians, deceitfully pride themselves on being dear to your heart, because of the Patriarchs from whom they are descended. . . . They exhibit orders and warrants bearing your gold seal and containing words that I cannot believe to be true. They display the dresses that their wives, they claim, have received from your family and from the ladies of the palace; they boast of having received from you, contrary to the law, the right to build new synagogues. . . . So that the Jews might celebrate freely their Sabbath, the 'missi' (regional administrators) have ordered the market to be transferred from Saturday to another day, leaving to the Jews even the choice of the day of the week." **Letter from Archbishop Agobard (778-840) of Lyons France to Holy Roman Emperor Louis I**

B. "Cursing the infidelity of the Jews and seeking to protect the Christian people from contagion, I have thrice publicly asked that our faithful draw aside from them, that no Christian serve them either in the cities or in the villages, letting them perform their labor with the help of pagan slaves; I have also forbidden the eating of their food and the drinking of their liquors. And I have published several other severe injunctions in order to tear out the evil by the root and to imitate the example of our pious master, shepherd, and predecessor Agobard." **Archbishop Amolon of Lyons, successor to Agobard**

C. Apropos of what you write to persuade us to allow your Jews to enter our lands, we have already written you several times, **telling you of the vile actions of the Jews, who have turned our people away from Yeshu**, introduced poisonous drugs into our state, and caused much harm to our people. You should be ashamed, our brother, to write us about them, knowing their misdeeds all the while. In other states, too, they have done much evil, and for this have been expelled or put to death. We cannot permit the Jews to come into our state, for we do not wish to see any evil here. We pray that G-d may permit the people of our country to live in peace without any disturbance. And you, our brother, should not write us in the future concerning the Jews. **Tzar Ivan IV of Russia**

XI. The Black Plague

A. In the cities, men fell sick by the thousands, and, lacking care and aid, almost all died. In the morning, their bodies were found at the doors of the houses where they had expired during the night . . . It reached the point where no further account was taken of a dying man than is today taken of the merest cattle. Nor were the villages spared. Lacking the succor of a physician, without the aid of any servant, the poor and wretched farmers perished with their families by day, night, on their farms, in their isolated houses, on the roads, and even in their fields. Then they abandoned their customs, even as the city dwellers; they no longer took any concern for their affairs nor for themselves; all, expecting to die from one day to the next, thought neither of working nor of putting by the fruits of their past labors, but sought rather to consume what they had before them. The cattle, the flocks, the beasts of burden and of the barnyard, the very dogs, those faithful companions of man, wandered unheeded about the countryside, in the fields where the harvests had been abandoned, without being gathered or even cut. . . . To return to the city [of Florence], here the cruelty of the scourge was such that in the course of four or five months, more than one hundred thousand persons perished, a number greater than that estimated to be its population before this dreadful malady. **The Chronicle of Giovanni Boccaccio**

B. The good cities were full of these flagellants and the streets as well and they each called each other "brother" as a token of alliance . . . and they began to forget the service and ritual of the Holy Church, and maintained, in their folly and their presumption, that their rites and their songs were finer and more worthy than the ceremonies of the priests and clerics, and thereby it was feared that even as they multiplied, these people, in their heresy, would end by destroying the Holy Church and by killing priests, canons, and clerics, because of their lust to have their wealth and power. In time, when these flagellants went among the countries, there came to pass a great wonder that must not be forgotten, for when it was seen that this mortality did not cease after the penitence which these beaters [flagellants] caused, a general rumor spread; and it was commonly said and

certainly believed that this epidemic came from the Jews, and that the Jews had cast great poisons in the wells and springs throughout the world, in order to sow the plague and to poison Christendom; which was why great and small alike had great cholera (anger) against the Jews, who were everywhere taken where they could be held, and put to death and burned in all the regions where the flagellants came and went, by the lords and by the magistrates. **The Chronicle of Jean d'Outremeuse**

C. In many wells, bags filled with poison were found, and a countless number of Jews were massacred in the Rhineland, in Franconia, and in all the German countries. In truth, I do not know whether certain Jews had done this. Had it been thus, assuredly the evil would have been worse. But I know, on the other hand, that no German city had so many Jews as Vienna, and so many of them there succumbed to the plague that they were obliged to enlarge their cemetery greatly and to buy two more buildings. They would have been very stupid to poison themselves. **The Chronicle of Conrad von Megenberg**

XII. The Church's Protection of the Jews

A. But the Jews who killed him and refused to believe in him, to believe that he had to die and rise again, suffered a more wretched devastation at the hands of the Romans, and were utterly uprooted from their kingdom, where they had already been under the dominion of foreigners. They were dispersed all over the world - for indeed there is no part of the earth where they are not to be found - and thus, by evidence of their own Scriptures, they bear witness for us that we have not fabricated the prophecies about C--. In fact, very many of the Jews, thinking over those prophecies both before his passion and more particularly after his resurrection, have come to believe in him. About them this prediction was made, "Even if the number of the sons of Israel be like the sand of the sea, it is only a remnant that will be saved." (Isaiah 10:22) But the rest of them were blinded; and of them it was predicted, "Let their own table prove a snare in their presence, and a retribution and a stumbling block. Let their eyes be darkened, so that they may not see. Bend down their backs always." (Psalm 69:23-24) It follows that when Jews do not believe in our Scriptures, their own Scriptures are fulfilled in them, while they read with blind eyes. Unless, perhaps, someone is going to say that the Christians fabricated the prophecies of C-- which are published under the name of Sybil, or any prophecies that there may be which are ascribed to others, which have no connection with the Jewish people. As for us, we find those prophecies sufficient which are produced from the books of our opponents; for we recognize that it is in order to give this testimony, which, in spite of themselves, they supply for our benefit by their possession and preservation of those books, that they themselves are dispersed among all nations, in whatever direction the Christian Church spreads.

In fact, there is a prophecy given before the event on this very point in the book of Psalms, which they also read. It comes in this passage (Psalms 59:12), "As for my G-d, His mercy will go before me; my G-d has shown me this in the case of my enemies. Do not slay them, lest at some time they forget Your Law," . . . adding, "Scatter them." For if they lived with that testimony of the Scriptures only in their own land, and not everywhere, they would not be available among all nations as witnesses to the prophecies which were given beforehand concerning C--. **Augustine, City of G-d XVIII**

46:827-28

B. The L-rd heard our outcry, and He turned to us and had mercy upon us. In His great mercy and grace, He sent a decent priest, one honored and respected by all the clergy in France, named Abbe Bernard of Clairvaux, to deal with this evil person. . . . "It is good that you go against the Ishmaelites. But whosoever touches a Jew to take his life, is like one who harms J-- himself. My disciple Radulf, who has spoken about annihilating the Jews, has spoken in error, for in the Book of Psalms (59:12) it is written of them: 'Slay them not, lest my people forget.'" **Sefer Zechirah by R. Ephraim of Bonn**

C. The Jews are not to be persecuted, killed, or even put to flight. The Jews are for us the living words of Scripture, for they remind us always of what our lord suffered. They are dispersed all over the world so that by expiating their crime they may be everywhere the living witnesses of our redemption. Hence the same Psalm (59:12) adds, "only let Thy power disperse them" . . . If the Jews are utterly wiped out, what will become of our hope for their promised salvation, their eventual conversion? **Bernard of Clairvaux in "Letter to the People of England."**

D. A time will come and that time will be at the end of the world's duration, when all of Israel will believe. **Augustine, Sermons 7.2**

E. We forbid the aforesaid Hebrews to be oppressed and vexed unreasonably. As in accordance with justice they are permitted to live under the protection of the Roman law, they are to be allowed to keep their observances as they have learned them, without hindrance. **Pope Gregory I to the Bishop of Terracina, Epistle I, 35**

Since, in the same manner as the legal definition does not allow the Jews to erect new synagogues, it permits them to enjoy the old ones undisturbed. **Pope Gregory I to the Bishop of Cagliari, Epistle IX, 6**

F. [We offer the Jews] the shield of our protection. We decree that no Christian shall use violence to force the Jews into baptism. **Sicut Judeais, Pope Callixtus II (1119-1124)**

G. Most falsely do these Christians claim that the Jews have secretly and furtively carried away these children and killed them . . . We order that Jews seized under such a silly pretext be free. **Pope Gregory X, Letter on Jews (1272)**

H. Forasmuch as it is unreasonable and unseemly that the Jews, whom G-d condemned to eternal slavery because of their guilt, should, under the pretense that Christian love cherishes them and endures their dwelling in our midst, show such ingratitude to the Christians as to render them insult for their grace and presume to mastery instead of the subjection which is befitting them; and forasmuch as it has come to our notice that in Rome and in other cities their shamefulness is carried so far that they not only make bold to dwell among Christians, even near their churches, and without any distinction in their dress, but even rent houses in the distinguished streets and squares of these cities, villages, and localities, acquire and possess landed property, keep Christian nurses, maids, and other servants, and do much else that is for a disgrace to the Christian name; therefore do we perceive ourselves to issue the following ordinance. **Pope Paul IV, in the Papal Bull - Cum Nimis Absurdum**

I. Although the Church is the new People of G-d, the Jews should not be presented as rejected or cursed by G-d, as if such views followed from the Holy Scriptures. . . . True, authorities of the Jews and those that follow in their lead pressed for the death of C-- . . . still, what happened in his passion cannot be blamed upon all the Jews then living, without distinction, nor against the Jews of today. . . . Furthermore, in her rejection of every persecution against any man, the Church . . . decries hatred, persecution, displays of anti-Semitism directed against Jews at any time and by anyone.
Nostra Aetate, Vatican Council, October 28, 1965