

The negation of the Jews in the Church Fathers and afterwards

1. Rejection of the Jews and the Election of the Gentiles
 - a. Jewish history as a trail of crimes
 - b. The "two peoples" in the "Old" Testament
 - c. Election of Gentiles
 - d. Rejection of Jews
2. Inferiority and Spiritual Fulfillment of Jewish Law, Cult, and Scriptural Interpretation
 - a. Inferiority of the Law
 - b. Spiritual fulfillment of the Law
 - c. Inferiority and Fulfillment of the Cult
 - d. Christological fulfillment of the scriptures.
 - e. Old/new, law/grace, carnal/spiritual, particularism/universalism, letter/spirit: dichotomies. "They" are carnal, e.g., "we" are spiritual.
3. Judaizing and Anti-Judaism, e.g., Sermons of Chrysostom. Function of anti-Judaism socially, economically, politically: to incorporate the negative image of Jews and Judaism into the warp and woof of the fabric of Christendom.
4. Structural supersessionism: creation—fall—redemption pattern of Christian creeds and the Christian narrative; all of Israel's history from the story of Adam and Eve in Genesis 3 until the Advent of Christ comes under the heading of "the fall," i.e., sin and error. A Gnosticism of history.
5. Theological critique of all of the above.

Representative sample of church laws

1. Council of Elvira, 305, banned *intermarriage* between Jews and Christians, *adultery* between Christian men and Jewish woman, *blessing* of fields and crops by rabbis, and *eating together* with Jews.
2. Council of Nicaea, 325, legislated that Easter be celebrated on the first Sunday after the first full moon after March 21, and never to be determined in date by Passover; this is why Easter jumps around on the calendar and is called "a moveable feast."
3. Council of Laodicea, ca. 360, banned Christians from resting on the Sabbath.
4. Council of Antioch, 341: Christians may not eat Passover with Jews.
5. Apostolic Canons, 341: Christians may not share feasts with Jews or accept gifts from Jews on the occasion of Jewish feasts.
6. Chalcedon, 451: No marriageable member of the clergy may marry a Jew.
7. Vannes, 465: Christian clergy must avoid Jewish feasts.
8. Agde, 506: During Lent, Christians must fast on the Sabbath.
9. Orleans, III, 538: Jews may not appear in public during Holy Week.

10. Macon, 581: Jews may not converse with nuns.
11. Paris, 614: Any Jew seeking public office must be baptized.
12. Toledo, IV, 633: Jews and Jewish-Christians cannot hold public office.
13. Toledo, IV: Jews cannot own Christian slaves.
14. Toledo, IV: Jewish children are to be brought up by Christians.
15. Toledo, VI, 638 and VIII, 653: Jews remaining in Spain must be baptized.
16. Toledo, IX, 655: Jews must spend Christian festivals in the presence of church authorities.
17. Trulanic Synod, 692: Christians may not patronize Jewish doctors.
18. Narbonne, 1052: Christians may not live in Jewish homes.
19. Gerona, 1078: Jews must pay tithes to support the church.
20. Third Lateran Council, 1179: Jews cannot be plaintiffs or witnesses against Christians in courts of law.
21. Fourth Lateran Council, 1215: "Jews and Saracens of both sexes in every Christian province and at all times shall be marked off in the eyes of the public from other peoples through the character of their dress." Hence the yellow hat in France, the oddly-shaped hat in Poland, the "badge" or *rouelle* (a yellow sphere).
22. Council of Oxford, 1222: New synagogues may not be built.
23. Breslau, 1267: Ghettos are compulsory for Jews.
24. Basel, 1434: Jews may not obtain academic degrees.

State Laws

State law reflected the spirit and letter of canon (church) law and often implemented such laws in the capacity of a "secular arm."

Crusades

1096—first Crusade—down the Rhine and Danube valleys, crusaders offered Jews the choice of baptism or death; though occasionally protected by bishops and priests, possibly ten thousand Jews died in these circumstances, many in sanctification of the divine name; the first Crusade ended in 1099 in Jerusalem with the burning of a synagogue filled with Jews. Second Crusade, 1146 and thereafter, repeated these patterns.

Popular Charges

Ritual murder—1144, William of Norwich. Then in Gloucester, Bury St. Edmunds, Bristol, Winchester, Blois (France), Wurzburg (Germany). In all about 150 recorded cases—usually a large number of Jews would be killed by mob action, burnings at the stake, etc. Charge reappears in Poland, Russia (1911), Massena, NY (1928). Read Bernard Malamud, *The Fixer*

Antisemitism

Profanation of the Host: Presumes transubstantiation—that the bread of the eucharist actually becomes the body of Jesus. Mixed with widespread superstition this led to the charge that Jews who allegedly hate Jesus were intent on crucifying him again and so stole the consecrated bread and stabbed it with a knife. Slightly more than 100 instances of this charge are on the records—often they resulted in mass murder of Jews as in Rottingen in 1298 (the Rindfleisch massacres).

Well-poisoning: 1320s—the Black Death spread across Europe, spawning the charge that Jews were behind this devastating plague and caused it by poisoning the wells of Christians with a noxious mixture of: “sacred Hosts, human hearts and blood, frogs, spiders, lizards, and urine.” Several massacres and mass lynchings resulted from charges of well poisoning. For example, 6,000 Jews in Mainz died when Christians set fire to the Jewish Quarter there; 2,000 were burned at Strasbourg on a scaffolding.

Population Expulsions

49: Claudius expels Jews from Rome over disturbances in their “collegia,” i.e., synagogues (probably over Jesus)

135: Hadrian expels Jews from Jerusalem after the Second War with Rome.

1290: All Jews ejected from England.

1306: Jews expelled from France.

1394: Ditto

1492: All Jews expelled from Spain

1497: All Jews expelled from Portugal.

1654: Jews expelled from Brazil when it becomes a Portuguese colony; some come to New Amsterdam (New York City) where Peter Stuyvesant attempts to expel them again, but is prevented from doing so by Holland.

Jews were expelled from various German principalities one by one, particularly in response to Martin Luther’s dying plea that they be evicted.

In countries from which all Jews had been expelled, except for those who accepted the alternative of baptism and thereby, at least formally, became Christians, a new reason was needed on the basis of which discrimination against “new Christians” could be justified. Spain provided this new basis with its principle of *limpieza de sangre* (purity of blood). What is wrong with the “new Christians” is no longer that they do not believe the right way; what is wrong with them is that allowing them to participate fully in Christian society would put at risk the “purity of blood” of other Christians.

With this, modern racism and its variant, anti-Semitism, was created. The term “anti-Semitism” was coined in Germany by Wilhelm Marr in a pamphlet named “The Victory of Judaism over Germanism,” printed twelve times between 1873 and 1879. The Protestant chaplain to the Kaiser, Adolf Stoecker, was the most outspoken proponent of anti-Semitism. Eugen Duering’s 1881 book *The Jewish Question* contended that Jews comprised the lowest variant of Semites, that they were inherently avaricious and manipulative and that intermarriage with them, allowing for “Judaization of the blood,” should be strictly outlawed. Hence, Hitler’s campaign to make the world “Judenrein,” “clean of Jews.”

Nazi Laws

Hitler’s “Aryan” laws, e.g., barring Jews from dining cars on trains, or protecting “German blood and honor,” all took laws passed by councils of bishops as their justification and precedent. E.g., requiring all Jews to wear the yellow Star of David found its precedent in the Fourth Lateran Council in 1215.

(Handout from “Dialogue Between Jews and Christians CTS Course; Professor Clark Williamson and Rabbi Dennis Sasso)