

PERSECUTION OF JEWS BY CHRISTIANS THROUGHOUT HISTORY

Ray MONTGOMERY Bob O'DELL

The LIST:

Persecution of Jews by Christians Throughout History

Ray MONTGOMERY and Bob O'DELL



Jerusalem, Israel 2019

The LIST: Persecution of Jews by Christians Throughout History

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Numerous English translations of the Bible were used in preparing this work. More often than not, the translation was modified by the authors to better reflect the meaning of the original text, the passage's readability, and/or its context in this work. We encourage readers to look up the verses quoted herein in their favorite translation and consider the differences to more deeply appreciate the Word of God.

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Judaism 2. Christianity 2. Bible Study 3. Bible Commentary 4. Repentance 5. 9th of Av
 6. Church Forefathers 7. Jewish History 8. Tisha b'Av

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S INTRODUCTION by Ray Montgomery

The LIST: Persecution of Jews by Christians Throughout History

(hereafter referred to simply as The LIST) is the combined research of Ray Montgomery and Bob O'Dell, details of which were copied, collated, combined and compiled from the accompanying source references for each entry, to whom full attribution must go. Each entry therefore represents a succinct compilation of the salient points for the reader to gain an overview of the event. The reader is encouraged to go to the source references listed for further information.

The purpose of The LIST is to bring to the attention of Christians worldwide what our research has done for us: personal ownership of the sins of our Church forefathers, and repentance for them. When Bob and I first did our own research — independent of each other (2013 and 2010 respectively) — we were changed forever. Combining our research, and investigating each entry further to provide the essential points to serve as a starting point for you, the reader, has meant revisiting painful memories of the impact that our research first visited upon us all those years ago. But despite this pain, we feel that it is an essential journey which each and every Christian worldwide must undertake. Sin cannot be swept under the rug; it must be acknowledged, and repented of.

But how is this to be done, when so little of these past atrocities is known? This is why we felt the need to publish this information so it could be widely disseminated. We feel that the unfolding of the LORD's purposes in these last days may well depend upon the Body of Christ worldwide coming to individual and corporate repentance.

While this book is a valuable reference source, it can actually be read as one larger-than-life drama that spans generations. If you are like us, you will inevitably ask: How could this have happened? While we have our opinions, we have refrained from adding them into any of the historical entries, except in a small number of cases, where we note them as such. We believe it is more important that you grapple with the historical record yourself and raise your own questions, as you discover the unfolding drama of the more than 850 compiled historical entries contained herein.

Because this book contains a lot of information to "process," we encourage you to also buy the companion book *40 Days of Repentance: A Companion Guide to The LIST*, where we openly share our personal stories of discovery and our reaction to this tragedy. These 40 daily devotions are to be read in the 40 days leading up to either the 9th of Av or Yom Kippur. Each devotion discusses a specific entry taken from The LIST, presented in "bite-sized" chunks to aid

the reader in processing and coming to terms with this information. In the Companion Guide, we and many other authors invite you to join us in prayers of repentance. But repentance must begin from an honest assessment of a situation, and for that reason we recommend you begin your personal journey right here.

Great care has been taken to ensure the accuracy of the information in this book, going back to original sources whenever possible, as we didn't wish to become yet another "echo chamber" merely repeating what is commonly reported on other lists. Occasionally we came across information that was listed everywhere, but which we couldn't source — other than on those lists — so we identified it as such, with the request that if you have knowledge of where this can be sourced to, to please contact us.

Likewise, if you see any errors, or know of an original source we couldn't find, or you know something that hasn't been included but which you feel should be and which falls within the criteria of what is on this LIST (*see notes and assumptions below*), please contact me at ray@9-av.com. Neither Bob nor I are Church historians, so this book has been a labour of love to produce so that all Christians everywhere have access to this information. It is therefore a living document, subject to update and revision so it can be as accurate and complete as possible, in order for an honest assessment to be made of the role that our Church forefathers played in the historical persecution of our Jewish brethren.

Be warned! Much of the information contained in this book is deeply disturbing, and may distress you! This is a painful journey, but it is an essential one. But be encouraged, because it is possible to emerge from this document with joy and a hope for Christians and Jews to become united around a shared body of scripture, united in spirit, and united in love.

This full document contains over 850 entries spanning more than 20 centuries in over 400 pages in a very readable format. It is a valuable reference resource for study and understanding the truth about Christian persecution of Jews throughout history.

Zechariah 8:23 commands us to love not just peace, but truth as well!

The LIST: Persecution of Jews by Christians Throughout History is the largest, most complete compilation of historical truth on this critical topic that has ever been compiled into a single volume.

\sim Notes and Assumptions \sim

This LIST concentrates on events between the years 40 CE to the present. As Europe (*and Russia*) committed most of the known atrocities, and as they were primarily Christian in name during that span of history, any known atrocity that fell within those bounds and time frame is included. Atrocities committed in the Middle East and North Africa are assumed to be perpetrated by Muslim nations and are therefore not included, with the following exceptions.

- 1. All Crusades, Inquisitions, and *auto-da-fés* are listed herein for the sake of completeness and without attempting to sort out events that targeted Jews alone.
- 2. All known Jewish expulsions from 586 BCE are listed for the sake of completeness, with those perpetrated by Muslims so noted.
- 3. All 9th of Av events from 586 BCE to the present day are provided for the sake of completeness, as well as some key events that fell on the following day, the 10th of Av.

In addition, key events both leading up to Israel's founding as a nation in 1948, and in the years since, are listed for the sake of completeness and historical context.

$\operatorname{c}{\succ}\operatorname{Note}About$ Rigor and the Use of Wikipedia $\operatorname{c}{\sim}{\circ}$

While we are not professional, accredited historians, our goal in this project has been to only include in this document material which was examined and found to be included in multiple, competent sources. Where possible we even include original source material. Given this document was built with this level of rigor, then why do we often cite Wikipedia as a source?

First, we used statements in Wikipedia in our descriptions only when they included a reasonable underlying reference source as well. Then we added into this document further independent, credible reference sources. However, credible academic sources are sometimes difficult and expensive for the average reader to obtain. Therefore the result we have achieved is what we believe to be a balanced approach, where our document is robust, but where possible, also containing convenient online links whereby the casual reader can quickly learn more about a topic of interest.

However, we cannot and do not validate every historical statement made in a Wikipedia entry that we reference, nor can we assure that the Wikipedia entry has not been edited since we examined and quoted a statement from it ourselves. Our primary examination period was between August 2018 and February 2019. Readers who use Wikipedia for further learning on topics should be aware of the risks of open sourced approaches, such as Wikipedia, and to examine who was doing the editing of the Wikipedia entry in question.

S-ACKNOWLEDGEMENTS

Thank you to everybody who suggested items for inclusion in The LIST.

We especially want to thank Laura Densmore who suggested a number of entries, including the opening entry for Kadesh Barnea, "Exodus 1947," and the Pittsburgh massacre of 2018; Steve Wearp who told us about the Évian Conference in 1938; and Amy Cogdell who helped clarify the process of Catholic Steps to Sainthood in the Glossary of Terms. Laura, Steve and Amy are also contributors to the companion book *40 Days of Repentance: A Companion Guide to The LIST*.

Special mention goes to Abigail Wolfer. Due to time constraints for the immediate release of version 1.2 of The LIST in August 2018, we didn't have the time or the resources available for an independent review prior to release. Abigail, a Root Source subscriber, volunteered her services for this release. Her timely response to deadlines, her attention to detail, and her suggestions for clarification of specific entries and definition of terms have been much appreciated. Thank you, Abigail.

S-Endorsements -

"This list is amazing and is so powerful because it covers the actual events in fact by fact review. I believe that this will be very influential. Your majestic work will capture the hearts and minds of this generation for the future. I am so excited about the list becoming available."

Dr. Brad Young

Professor Emeritus of Judaic-Christian Studies of the Graduate School of Theology Oral Roberts University

"Having just finished reading the entire book, and I am stunned and speechless. Such a parade of perversions is impossible to contemplate. It goes beyond the barbaric. How there are any Jews left is a miracle from heaven. May this document appeal to the conscience of the readers to bring about a hopeful admission of the responsibility that still hangs heavy over Christian history."

Merv Watson

Christian Historian Co-Founder, Feast of Tabernacles in Jerusalem

"This LIST and what it represents has the potential to play a key part in the Geula (Redemption) process regarding the nations. Paging through it, one wonders if amends can ever fully be made, but this document proves to be a sincere and responsible step in the right direction."

AnaRina Heymann

Director of Align With Zion

"Knowing this harvest of information gathered meticulously for the Church around the world, I recommend everyone study it closely and then share it with others in your community of faith. Until we realize the depth of involvement in betrayal of the Jewish people which the Church perpetrated through the centuries, we will never realize how it has grieved our Father in Heaven. Sowing these seeds of revelation in order to prompt repentance, will help us move in the right direction for the future."

Sharon Sanders

Co-Founder, Christian Friends of Israel

"I can see this as a monumental resource in understanding the disastrous effect this has had on our Jewish brothers and sisters as well as for the Church in its effort to convince the world that it has lived out the message and mission of Jesus. Unfortunately, we continue to "shoot ourselves in the theological foot" by utilizing scripture now with discriminatory words and actions and the denial of human and civil rights to others. I highly recommend this book. I pray that it will be a catalyst to open up the hearts and minds of people, and that it will begin to create a world of health, hope and healing for all."

The Rev. Dr. Ronald A. Sparks

Minister, The Community Church (United Church of Christ) California City, CA Retired Army Reserve Chaplain

"Antisemitism is an old and perverse disease upon humanity that morphs, multiplies and metastasizes. While we may never be able to fully eradicate it, Bob O'Dell and Ray Montgomery are hoping to develop a vaccination called repentance. If enough Christians embrace repentance, that could prevent the terrible plague of antisemitism from spreading to future generations. As the grandson of Holocaust survivors, I am humbled and grateful for what Bob and Ray are doing to eradicate the terrible disease of antisemitism."

Rabbi Naphtali "Tuly" Weisz

Director, Israel365 Publisher, The Israel Bible

"I am very blessed to see another fine work that carefully documents the long history of Christian abuses against the Jewish people. While there are many Jewish surveys of this painful history, there are a relative dearth of similar Christian treatments. Yet it is the Christian treatments that are needed most. Jesus Himself said that the truth will set us free. If you are a follower of Jesus, please allow the painful truths contained in this book to soak in. Jews and non-Jews alike must be aware of the Church's own horrific historical sins in order that we do not repeat them and so that we may stand rightly with the Jewish people today in this atmosphere of such rampant antisemitism."

Joel Richardson

NYT bestselling author, teacher

JEGEND -



9th of Av events



10th of Av events



Crusades



Inquisitions and auto-da-fés



Positive events

首相



The HOLOCAUST

Jewish expulsion

Note regarding sources: Readers interested in reviewing our sources or conducting further research, can access <u>9-av.com/footnotes</u> and search (Ctrl+F) for the list item's Reference number (usually its year followed by a dot and the digit 1 or a subsequent number representing its number in the list of items in that year). At the bottom of the file is the bibliography of books referenced throughout The LIST.

G GLOSSARY OF TERMS

Aliyah: "Aliyah" is defined as "the act of going up" i.e. towards Jerusalem. "Making Aliyah" means moving to the Land of Israel, and is one of the most basic tenets of Zionism. The State of Israel's Law of Return gives Jews and their descendants automatic rights regarding residency and Israeli citizenship.

Reference: 2.1

Auto-da-fé: An *auto-da-fé* ("Act of Faith") was the ritual of public penance of condemned heretics and apostates. Although the Inquisition and the *auto-da-fé* were used on anyone accused of heresy, its main victims were former apostate Jews and Muslims.

Reference: 2.2

Blood libel: A blood libel was an accusation that Jewish people used the blood of Christians in religious rituals, especially in the preparation of Passover bread (matzo). These allegations began appearing in the 12th Century, and in the 1930s became part of Nazi propaganda. (*See ritual murder below*).

Reference: 2.3

Catholic Church - Steps to Sainthood: The process of Canonization has changed over the centuries (*see Wikipedia for details*), but the process as we understand it today is called a Cause, and does not begin until five years after the death of the candidate.

- When a Cause is officially begun, the candidate is called a "Servant of God." Evidence is gathered for and against the Canonization. Two theologians examine the Servant of God's writings to make sure that there is nothing in them contrary to the Faith and Moral teaching of the Church, after which the testimony of witnesses who knew the candidate well is gathered.
- 2. Documents and testimonies are collected and presented to the Congregation for the Causes of Saints in Rome to prove that the candidate lived heroic virtues. If approved, the Servant of God is given the title "Venerable".
- 3. To be beatified and recognized as "Blessed," one proven miracle acquired through the candidate's intercession is required in

addition to recognition of heroic virtue (or martyrdom in the case of a martyr).

4. Canonization requires a second miracle to have taken place through the intercession of the Blessed and after the date of his or her Beatification. Once proven, the Pope declares the person a "Saint". Catholics do not "worship" the Saints but rather venerate them. The prayers of those on earth are united with those in heaven and presented to God.

Reference: 2.4

Converso: A converso ("convert") was a Jew who converted to Catholicism in Spain or Portugal, particularly during the 14th and 15th Centuries, or one of their descendants (*see Marrano below*). Or as the British Jewish historian Cecil Roth summarised it:

"They were Jews in all but name, and Christians in nothing but form."

Reference: 2.5

Host Desecration: Medieval Christians believed that Jews would steal consecrated host wafers and desecrate them by stabbing them to make them bleed. According to the Catholic doctrine of transubstantiation, which became dogma at that time, a consecrated host wafer becomes the flesh of Jesus Christ. It was thus believed that Jews would steal and desecrate these wafers to reenact the crucifixion of Christ. In the 19th Century it was shown that the red color often found on the wafers was due to a fungus, *micrococcus prodigiosus*.

Reference: 2.6

Judaize: Judaizers are those who teach it is necessary to adopt Jewish customs and practices, especially those found in the Law of Moses.

Reference: 2.7

Marrano: A marrano was a Christianised Jew (or Moor) in medieval Spain, who professed conversion in order to avoid persecution, but continued to practise Judaism in secret (*see Converso above*). They were sometimes referred to as "New Christians"; today they are sometimes called "crypto-Jews" in scholarly works.

This religious duplicity, where they had to keep their Jewish identity hidden, resulted in them adopting Esther, who had to keep her Jewish identity a secret in the royal palace in order to become the king's wife, as their patron saint; they created the Festival of Santa Esterica to replace Purim, the Jewish festival that commemorates the defeat of Haman's plot to massacre the Jews. St. Esther's day, celebrated by the Catholic Church, is on July 1st.

The term *marrano* derives from the Spanish word meaning swine, or pig, and was a pejorative term for these "crypto-Jews" originally intended to impart a sense of loathing, rather than as a reference to Jews' reluctance to eat pork.

Reference: 2.8

New Christian (or Neo-Christian): A New Christian is another term for a *converso*, or convert to Christianity. Old Christians, who claimed "pure unmixed" Spanish European bloodlines, wanted to legally and socially distinguish themselves from the New Christian *conversos* (converts to Christianity), who they considered to be tainted by virtue of their non-Spanish bloodlines. New Christians included not only recent converts, but also all their known baptized descendants with any fraction of New Christian blood up to the third generation.

In Philip II's reign (1556-98) it included any person with any fraction of New Christian blood "from time immemorial".

In 1772, Sebastião José de Carvalho e Melo decreed an end to the legal distinction between New Christians and Old Christians.

Reference: 2.9

Pogrom: Pogrom is a Russian word meaning "to wreak havoc, to demolish violently." Historically, the term refers to violent attacks by local non-Jewish populations on Jews in the Russian Empire and in other countries. The first such incident to be labeled with the modern word pogrom is believed to be anti-Jewish rioting in Odessa in 1821. As a descriptive term, "pogrom" came into common usage with extensive anti-Jewish riots that swept Ukraine and southern Russia in 1881–1884, following the assassination of Tsar Alexander II.

Reference: 2.10

Ritual murder: The two principal feast-days associated with ritual murder have been Purim and Passover; the latter at Easter and the former about one month before it.

When a Ritual Murder accusation was made at Purim, it was usually that of an adult Christian who was murdered for his blood; it is said that the blood was dried and the powder mixed into triangular cakes for eating; it was also said that the dried blood of a Purim murder might sometimes be used for the following Passover.

When a Ritual Murder accusation was made at Passover, it was usually that of a child under seven years old, as perfect a specimen as possible, who was not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding in the side in imitation of the murder of Christ. It was also said that the blood taken from the child was mixed either in the powdered state or otherwise into the Passover bread (*see blood libel above*).

Reference: 2.11



1312 BCE: 9th of Av: Kadesh Barnea

The 9th of Av, known in Hebrew as Tisha B'Av, has its beginnings at Kadesh Barnea. In Numbers 13:31, ten of the spies who were sent into the Promised Land said



"...we can't attack those people; they are stronger than we are."

As judgment, God decreed in Deuteronomy 1:35

"No one from this evil generation shall see the good land I swore to give your ancestors."

In Jewish tradition, this occurred on the 9^{th} of Av. Since then, it has been a date of misfortune in the Jewish calendar.

Reference: 1.1

586 BCE: 9th of Av: First Temple destroyed

The first Temple was completed by King Solomon. It was destroyed on the 9th of Av, 586 BCE by the Babylonians.

The Talmud (Yoma 9b) suggests the theological reasons for the Temple's destruction:

"Why was the first Sanctuary destroyed? Because of three [evil] things which prevailed there: idolatry, immorality, bloodshed."



Reference: 1.2

586 BCE: 10th of Av: First Temple destroyed

The fires that began on the 9^{th} of Av continued to burn until the middle of the following day, the 10^{th} of Av, leading the Talmudic sage Rabbi Yochanan to state:

"Had I been alive in that generation, I would have fixed [the day of mourning] for the tenth [of Av], because the greater part of the Temple was burnt on that day."

So, just as the 9^{th} of Av has been a day of misfortune throughout Jewish history, so too has the 10^{th} of Av been.

Reference: 1.3

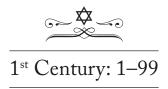
139 BCE: Jews expelled from Rome, Italy

The Jews were expelled after being accused of aggressive missionary efforts.

Reference: 1.4







19: Jews expelled from Rome, Italy

Tiberius expels the Jews for aggressive missionary efforts.

Reference: 19.1

40: Cornelius believes

About seven years after the death of Christ, a Roman Centurion in Caesarea becomes the first non-Jewish disciple.

Reference: 40.1

41: Claudius

Claudius gives the edict of toleration to the Jews.

Reference: 41.1



In Antioch (Syria) the disciples are first called Christians.

Reference: 45.1





c. 50: Council of Jerusalem

The Council of Jerusalem was the first recorded Church Council. While this council was composed of Jews who made decisions about gentiles, the rest of the church councils and synods listed in this document are of the exact opposite composition: gentiles who would make innumerable decisions concerning the Jews.

Reference: 50.1

50? 52?: Jews expelled from Rome, Italy

Jews are expelled by Claudius. When the Jews return, Paul writes the book of Romans to the Jewish and Gentile believers in Rome, who are meeting together again after a 5-year separation from each other.

Reference: 50.2

70: 9th of Av: Titus destroys Second Temple

People affected / deaths: 1.1 million

The second Temple is destroyed by Titus after a siege that began in 66 CE. Josephus also records that 97,000 Jews were

sold as slaves. The population went from 600,000 before the siege to between around 40,000 after.

The Talmud (Yoma 9b) suggests the theological reason for the Temple's destruction:

"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."

Reference: 70.1





71: 9th of Av: Romans plow Jerusalem over with salt

The Romans plowed Jerusalem over with salt to destroy any vegetation necessary to support a population, and to turn the city into a Roman colony totally dependent on Rome for survival. It also fulfilled Micah 3:12:



"Therefore because of you, Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets."

(see also entry below, 130)

Reference: 71.1

73: Fall of Masada

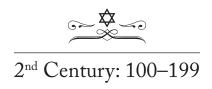
People affected / deaths: 960

960 Zealots commit suicide rather than face slavery or execution. Only two women and five children survived. Josephus said:

"They then chose ten men by lot out of them to slay all the rest; every one of whom laid himself down by his wife and children on the ground, and threw his arms about them, and they offered their necks to the stroke of those who by lot executed that melancholy office; and when these ten had, without fear, slain them all, they made the same rule for casting lots for themselves, that he whose lot it was should first kill the other nine, and after all should kill himself... and when he perceived that they were all slain, he set fire to the palace, and with the great force of his hand ran his sword entirely through himself, and fell down dead near to his own relations. So these people died with this intention, that they would not leave so much as one soul among them all alive to be subject to the Romans."

Reference: 73.1

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c. 107: Ignatius of Antioch dies

Ignatius of Antioch (c. 35-107) was an early Christian writer and bishop of Antioch. He is considered by the Roman Catholic Church to be the successor of Saint Peter. He wrote several letters, including his letter to the Magnesians.

In "*Chapter IX — Let us live with Christ*", he contrasts the Jewish Sabbath practices with the Christian life, which includes the LORD's Day:

"...Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness... But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the LORD's Day as a festival, the resurrection-day, the queen and chief of all the days [of the week]..."

In "Chapter X — Beware of Judaizing", he writes:

"...It is absurd to profess Christ Jesus, and to Judaize. For Christianity did not embrace Judaism, but Judaism Christianity, that so every tongue which believeth might be gathered together to God."

It is widely quoted that Ignatius said that anyone who eats the Passover with the Jews was partaking with those responsible for killing Jesus (*if you know an original source for this claim, please contact us*), despite the fact that Passover was to be a Feast forever.

Reference: 107.1

115-17: Kitos Jewish War

People affected / deaths: 460,000-plus Roman citizens in Cyprus, Cyrene

Jewish communities of Cyprus, Cyrene and possibly others were completely depopulated and permanently expelled to the eastern edges of the Roman Empire, mainly Judea.

Reference: 115.1

130: 9th of Av: Hadrian orders Governor Rufus to plow Jerusalem over



Hadrian orders Jerusalem to be plowed over in preparation for building a new pagan city, Aelia Capitolina on the location, thus fulfilling Micah 3:12:

"Therefore because of you, Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets."

(see also 71 CE)

Reference: 130.1

c. 130-40: Marcion of Sinope compiles "Marcion's Canon"

Marcion of Sinope, a bishop of Asia Minor who went to Rome and was later excommunicated for his views in 144 (*see entry below*), was the first to propose a definitive, exclusive, unique list of Christian scriptures, compiled sometime between 130–40 CE.

Marcion's Canon, possibly the first Christian canon ever compiled, deemphasized Christianity's Old Testament and Jewish roots as much as possible, and consisted of 11 books: a gospel consisting of 10 sections drawn from the Gospel of Luke; and 10 edited and redacted Pauline epistles: Galatians, I & II Corinthians, Romans, I & II Thessalonians, Ephesians (which he called Laodiceans), Colossians, Philemon, and Philippians. After these changes, the Gospel according to Luke became the *Evangelicon*, and the 10 Pauline letters, the *Apostolikon*.

Marcion's choice of a selective and altered canon forced the Church to specifically identify its own writings, and to spur the Church to specify what it considered to be the Canon of the New Testament (*see entries below for 367, 397*).

Reference: 130.2

132: Hadrian bans circumcision

Hadrian extends a previous ban by Emperors Domitian and Nerva (on the castration of citizens or slaves throughout the Roman Empire) to include circumcision.

Reference: 132.1

132-35: Bar Kokhba Jewish Revolt

People affected / deaths: 580,000

Jews were forbidden from living in Jerusalem, and only allowed there on the 9th of Av to mourn their losses in the revolt. Hadrian discriminated against all Judeo-Christian sects, made anti-religious decrees forbidding Torah study, Sabbath observance, circumcision, Jewish courts, meeting in synagogues and other ritual practices. Jewish sacred scrolls were burned on the Temple Mount. When Rome crushed the rebellion, many Christians believed they saw God's hand of judgment against the Jews, reinforcing their claim that they had become the "new Israel".

Reference: 132.2

135-36: Jews expelled from Judea

People affected / deaths: hundreds of thousands

Following the defeat of the Bar Kokhba Revolt by the Romans, Emperor Hadrian expels hundreds of thousands Jews from Judea.

Reference: 135.1

135: 9th of Av: Fall of Betar

People affected / deaths: 100,000

Betar, the last stronghold of the Jewish leaders, falls, with over 100,000 Jews being slaughtered. This is the start of the Jewish Diaspora.

Reference: 135.2

136: 9th of Av: Jerusalem is rebuilt as the Roman city of Aelia Capitolina

Jerusalem is rebuilt as the Roman city of Aelia Capitolina and the heathen temple to Jupiter is built on the Temple site. The name of the region of "Israel" is also changed to *"Palaestina*", i.e. Palestine.

Reference: 136.1

138-61: Emperor Antoninus Pius reigned

After Hadrian's death in 138, it took less than a year for Antoninus Pius, one of the Roman Empire's "Five Good Emperors", about a year to repeal all the edicts persecuting the Jews and their way of life. The religious persecutions of Hadrian had devastated the country, depopulated the cities, and made the intellectual







development of the Jews impossible. Had these conditions lasted much longer, there would have been an end to the Jewish people in the Roman empire. Jews were still not allowed to proselytize, but those who were born into the faith could now freely practice and worship God in their traditional methods, and the schools and synagogues were openly reestablished.

Reference: 138.1

144: Marcion of Sinope: excommunication and "Marcionism"

Marcion (c. 110-60) was excommunicated from the Roman Church in 144 CE. The movement that bears his name, Marcionism, began with his teachings and excommunication. Marcionism was denounced by its opponents as heresy and written against — notably by Tertullian in a five-book treatise, *Adversus Marcionem* ("Against Marcion"), around 208 (*see entry below*).

Reference: 144.1

c. 155-60: Justin Martyr writes "Dialogue with Trypho" (a Jew)

Justin Martyr (c. 100-65) wrote "Dialogue with Trypho", a Christian apologetic text with 142 Chapters (Dialogues) that seeks to prove to Trypho that Jesus is the Jewish Messiah. It is one of the earliest works that contains many of the arguments which have become central to a set of beliefs that is today known as Replacement Theology, such as in Chapters (Dialogues) 44, 119, and 135. Chapter 137 exhorts Jews to be converted.

Chapter 11:

"For the true spiritual Israel... are we who have been led to God through this crucified Christ..."

Chapter 135:

"...As, therefore, Christ is the Israel and the Jacob, even so we, who have been quarried out from the bowels of Christ, are the true Israelitic race..."

Chapter 137:

"...Assent, therefore, and pour no ridicule on the Son of God; obey not the Pharisaic teachers, and scoff not at the King of Israel, as the rulers of your synagogues teach you to do after your prayers..."

Reference: 155.1

c. 167: Melito of Sardis: first to accuse the Jews of deicide

Melito wrote:

"The LORD is insulted, God has been murdered, the King of Israel has been destroyed by the right hand of Israel."

His preaching would later inspire pogroms against the Jews. In 1965 The Roman Catholic Church under Pope Paul VI issued *Nostra Aetate* as part of Vatican II (*see entry below, 1965*), repudiating the doctrine of Jewish guilt for the Crucifixion.

Reference: 167.1

170-235: Hippolytus of Rome: Contra Judaeos, "Against the Jews"

Hippolytus of Rome was one of the most important third-century theologians in the Diocese of Rome. His expository treatise "Against the Jews" imputes the existing miserable condition of the Jews to their rejection of Jesus:

"Now, then, incline your ear to me, and hear my words, and give heed, you Jew... And surely you have been darkened in the eyes of your soul with a darkness utter and everlasting. For now that the true light has arisen, you wander as in the night, and stumble on places with no roads, and fall headlong, as having forsaken the way that says, 'I am the way."

Reference: 170.1

c. 175: Marcus Aurelius despises the Jews

As Marcus Aurelius was passing through Palestine on his way to Egypt, and being disgusted with rebellious Jews, he is reported to have said:

"O Marcomanni, O Quadi, O Sarmatians, at last I have found a people more unruly than you."

Reference: 175.1

c. 180: Irenaeus' writings

In his book "Against Heresies", he identified Jews with Heresies, and made it clear that the Jews were disinherited from the love of God, which sows the seeds for what later became known as Replacement Theology:

"The Jews have rejected the Son of God and cast Him out of the vineyard when they slew Him. Therefore, God has justly rejected them and has given to the Gentiles outside the vineyard the fruits of its cultivation."

Reference: 180.1

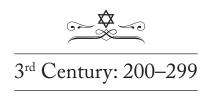
197: Tertullian: Apologeticus

Tertullian's *Apologeticus* made it clear that the Jews were disinherited from the love of God:

"The Jews had long enjoyed favour with God... But how greatly they transgressed, being puffed up by confidence in their fathers to leave the true path, and profanely turning aside from their training! Even if they themselves did not admit the fact, their ruinous situation today would prove it. Scattered in all directions, straggling, exiles from their own soil and sky, they wander over the world without either man or God for their king; they are not allowed even as strangers to greet the land of their fathers even to the extent of stepping on it."

Reference: 197.1

\rangle The LIST: Persecution of Jews by Christians Throughout History



c. 200: Tertullian: Adversus Judaeos, "Against the Jews"

Adversus Judaeos purports to present a written refutation of Jewish objections put forward in the course of an actual discussion during which the Christian spokesmen against the Jews could not make themselves heard. The treatise was inspired by a lengthy argument between a Christian and a Jewish convert, which suffered from the interruptions of ignorant bystanders. Tertullian decided to settle the question in writing, with biblical references, to avoid confusing possible converts. The discussion concerns the validity of the Law, the messiahship and divinity of Jesus, the rejection of the Jews, and the choice of the Christianized pagans in their place as the People of God.

He interpreted God's statements to Rebekah concerning the twins (Esau and Jacob) in her womb (Genesis 25:23) in the following manner: Esau, the older brother, represents the Jewish people; Jacob, the younger brother, represents the Christians. He indicated that God thereby revealed that the Christians would overcome the Jewish people would serve the Christians.

Reference: 200.1

200: Emperor Septimius Severus, Origen

When Emperor Severus forbade conversions to Judaism, Origen, the Bishop of Alexandria wrote:

"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 the conspiracy against the Savior of the human race ... Hence the city where Jesus suffered was necessarily destroyed, the Jewish nation was driven from its country, and another people [meaning the church] was called by God to the blessed election."

Reference: 200.2

c. 208: Tertullian: Adversus Marcionem, "Against Marcion"

"Against Marcion" was written by Tertullian against the heretical views of Marcion and the canon of scripture he had put forth, known as Marcion's Canon (*see entry above, 130-40*). This examination of Marcion's heresies was an important development in the distinction between the Old and New Testaments, which over time would help propel the separation of Christianity from its Jewish roots, even though the Canon of 27 books that constitute the New Testament as we know it wouldn't be defined until the fourth Century (*see entries below for 367, 397*).

In Book 3, Chapter 14 Tertullian writes:

"Now the apostle John in the Apocalypse describes a sharp two-edged sword as proceeding from the mouth of God, exceeding sharp: and this has to be understood as the divine word, doubly sharp in the two testaments of the Law and the Gospel..."

In Book 4, Chapter 6 he writes:

"Certainly the whole of the work he [Marcion] has done, including the prefixing of his Antitheses, he directs to the one purpose of setting up opposition between the Old Testament and the New, and thereby putting his Christ in separation from the Creator, as belonging to another god, and having no connection with the law and the prophets."

Reference: 208.1

212: Emperor Caracalla: Constitutio Antoniniana

The *Constitutio Antoniniana* was an edict issued by Roman Emperor Caracalla declaring that all free men in the Roman Empire were to become Roman citizens, which therefore included Jews.



Reference: 212.1

c. 213: Tertullian: Adversus Praxean, "Against Praxeas"

In "Against Praxeas", Tertullian defends the doctrine of the Holy Trinity. But although he had previously written of the distinction between the "Old" and "New" Testaments in his *Adversus Marcionem* (*see entry above in 208*), what is noteworthy about this work is that two of the chapter headings mention the Old Testament and New Testament by name. This was the first use of the term "New Testament" as a collection of books:

Chapter 14 is titled:

"The Natural Invisibility of the Father, and the Visibility of the Son Witnessed in Many Passages of the Old Testament. Arguments of Their Distinctness, Thus Supplied."

Chapter 15 is titled:

"New Testament Passages Quoted. They Attest the Same Truth of the Son's Visibility Contrasted with the Father's Invisibility."

Reference: 213.1

220: Origen, Bishop of Alexandria

Origen (184-253), one of the most distinguished of the early Fathers of the Christian Church whose writing contributed to the early formation of Christian doctrines, declared the Jews as dangerous enemies of Christians, and were responsible for the killing of Jesus. This declaration was responsible for much of the anti-Jewish polemic.

Widely quoted and attributed to Origen is the following quote (*if you know its original source, please contact us*):

"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 Jesus suffered was necessarily destroyed, the Jewish nation was driven from its country, and another people was called by God to the blessed election."

Reference: 220.1

220-30: Origen: On the First Principles

"On the First Principles" is a theological treatise by the church father Origen. It was the first ever systematic exposition of Christian theology.

Book One describes the heavenly world, and includes descriptions of the oneness of God, the relationship between the three persons of the Trinity, the nature of the divine spirit, reason, and angels.

Book Two describes the world of man, including the incarnation of the Logos, the soul, free will, and eschatology.

Book Three deals with cosmology, sin, and redemption.

Book Four deals with teleology and the interpretation of the scriptures.

In this treatise Origen recommends the Old and New Testaments be interpreted allegorically at three levels, the "flesh", the "soul", and the "spirit". He states that many of the events recounted in the Scriptures, if they are interpreted in the literal, or fleshly, sense, are impossible or nonsensical; they must be interpreted allegorically to be understood:

"the reader must endeavor to grasp the entire meaning, connecting by an intellectual process the account of what is literally impossible with the parts that are not impossible but historically true, these being interpreted allegorically in common with the part which, so far as the letter goes, did not happen at all."

This method of allegorizing the interpretation of scripture permitted him to read almost any meaning he desired into the language of the Bible, thus allowing him to claim that the word Israel in the Bible can mean the Church, not national Israel.

Reference: 220.2

230: Origen

Widely quoted and attributed to Origen, (*original source is still needed — please contact us if you know its origins*), Origen writes:

"And therefore the blood of Jesus falls not only on the Jews of that time, but on all generations of Jews up to the end of the world."

Reference: 230.1

249: St. Cyprian appointed bishop; writes "Three Books of Testimonies Against the Jews"

St. Cyprian (c. 200-58) was appointed bishop of Carthage in 249 and was an early Christian writer. In the introduction of Treatise XII to Quirinus in "Three Books of Testimonies Against the Jews", he writes that:

"Jews, according to what had before been foretold, had departed from God, and had lost God's favour, which had been given them in past time, and had been promised them for the future; while the Christians had succeeded to their place, deserving well of the LORD by faith, and coming out of all nations and from the whole world."

He then goes on to write headings such as:

"That the Jews have fallen under the heavy wrath of God, because they have departed from the LORD, and have followed idols";

"That they would lose Jerusalem, and leave the land which they had received";

"That they would also lose the Light of the LORD"; "That rather the Gentiles than the Jews should attain to the kingdom of heaven",

followed by lists of scriptures to prove the point.

Like Tertullian (*see entry above, 200*), he interpreted God's statements to Rebekah concerning the twins in her womb (Genesis 25:23) allegorically, with Esau representing the Jews and Jacob representing the Christians. The implication is that Christians have inherited the birthright that the Jewish people have forfeited, declaring:

"The Gentiles rather than the Jews attain to the kingdom of heaven."

Reference: 249.1

250: Jews expelled from Carthage, Tunisia

No details available.

Reference: 250.1



c. 275-339: Eusebius of Caesarea

Eusebius of Caesarea was bishop of Caesarea in Palestine, and is often referred to as the father of Church history because of his work in recording the history of the early Christian church. Eusebius was involved in the further development of the Arian controversies, an ancient heresy which denies the divinity of Jesus Christ.

Eusebius argued that the biblical promises were meant for the Church and the curses for the Jews, thus saying that the Church was now the true Israel, and therefore the beneficiary of all the promises to Israel.

Reference: 275.1



4th Century: Summary of the history of the Jews

The following summation of the history of the Jews comes from an anonymous fourth Century writer (*if you know the source, please let us know*):

"Moses they cursed because he proclaimed Christ, Dathan they loved because he did not proclaim Him; Aaron they rejected because he offered the image of Christ, Abiram they set up because he opposed Him; David they hated because he sang of Christ, Saul they magnified because he did not speak of Him; Samuel they cast out because he spoke of Christ, Ham they served because he said nothing of Christ; Jeremiah they stoned while he was hymning Christ, Ananias they loved while he was opposing Him; Isaiah they sawed asunder shouting His glories, Manasseh they glorified persecuting Him; John they slew revealing Christ, Zechariah they slaughtered loving Christ, Judas they loved betraying Him."

Reference: 300.1

c. 300-60: Eusebius of Emesa

Eusebius of Emesa was a learned ecclesiastic of the Greek church, and a pupil of Eusebius of Caesarea (*see entry above, 275–339*). His theological sympathies were with the semi-Arian party, which modified the teachings of Arianism, but still rejected the doctrine that the Father, Son, and Holy Spirit are co-eternal, and of the same substance, or con-substantial.

Only a few fragments of his writings survive, but Jerome mentions his writings against the Jews. In his homily "On the Sufferings and Death of Our LORD", he writes:

"Pilate grew weary of denying the Jews their request; but he was overcome by those shameless miscreants... While they prevailed in their impious intreaties, while they raged in their savage fury, and the judge refused to give way to their wickedness, they brought to pass and fulfilled the truth of the prophet's words who, because he knew beforehand the malice of the Jews, foretold that the Anointed of the LORD should suffer at their hands. Pilate wished to stop their evil deeds, but he could not."

Reference: 300.2

303-13: Diocletian spares the Jews (while persecuting Christians)

Diocletian's persecution was the last and most severe persecution of Christians in the Roman Empire. Jews had been exempted from persecution because of the antiquity of



their faith, something denied to Christians because their faith was new and unfamiliar, and because Christians had always been distancing themselves from their Jewish heritage.

Reference: 303.1

306: Synod of Elvira

The Synod of Elvira issues 81 canons concerning order, discipline and conduct in the Christian community. The following concern Jews and are quoted verbatim:

"Canon 16: Heretics shall not be joined in marriage with Catholic girls unless they accept the Catholic faith. Catholic girls may not marry Jews or heretics, because they cannot find a unity when the faithful and the unfaithful are joined. Parents who allow this to happen shall not receive communion for five years."

"Canon 49: Landlords are not to allow Jews to bless the crops they have received from God and for which they have offered thanks. Such an action would make our blessing invalid and meaningless. Anyone who continues this practice is to be expelled completely from the church."

"Canon 50: If any cleric or layperson eats with Jews, he or she shall be kept from communion as a way of correction."

"Canon 78: If a Christian confesses adultery with a Jewish or pagan woman, he is denied communion for some time. If his sin is exposed by someone else, he must complete five years' penance before receiving the Sunday communion."

Reference: 306.1

c. 306-73: St. Ephrem the Syrian

Ephrem the Syrian was a Syriac Christian deacon, theologian, and a prolific writer of liturgical hymns (*see entries below*), a number of which carry maligning references to the Jews. Ephrem is especially beloved in the Syriac Orthodox Church, and counted as a Venerable Father (i.e., a sainted Monk) in the Eastern Orthodox Church. He was declared a Doctor of the Church in the Catholic Church in 1920.

In this region, Christian "orthodoxy" as defined by the Church Council of Nicaea in 325 (*see entry below*) was threatened by other groups and beliefs regarded as heretical, including Bardaisanites, Arians, Marcionites, Manicheans, Gnostics etc. Judaism also presented a strong attraction to local Christians. Ephrem promoted an 'orthodox' understanding of Christian faith through the many hymns, or madrashe, that he wrote for liturgical use, many of which were anti-Jewish. He must have perceived the Jewish celebration of Passover as a threat to Christian worship, otherwise he would not have gone to such lengths to argue that the temple was permanently destroyed, that Christian worship replaced Jewish worship, and that *"the people"* (Jews) were dispersed so that the church from *"the peoples"* (Christians) could be assembled.

It is clear from Ephrem, and from other writers of the period such as St John Chrysostom in Antioch in Syria (*see entries below, 386-87*), that Christians found participation in Jewish festivals attractive, with Passover being a great favourite. Ephrem used the strongest possible language to deter his congregants from eating matza with their Jewish neighbours. He also used Old Testament Scripture very selectively and out of context, to support his argument that God has rejected the Jewish Chosen "*People*", in favour of the "*Peoples*" (i.e., Gentile Christians). Ephrem's goal was to get local Christians to accept the superior spiritual significance of Easter over Passover, and of Eucharistic bread (as symbol of the Body of Christ) over Jewish unleavened bread.

Reference: 306.2

c. 306-73: St. Ephrem the Syrian: The hymn of Crucifixion IV

The cycle of hymns on Easter, which consist of four smaller collections, were composed by Ephrem during his early period in Nisibis (modern-day Turkey), thus before 363 CE.

In the fourth hymn of the liturgical collection of *madrashe* on the crucifixion, consisting of 18 stanzas, he interprets the tearing of the veil as the divine response to the high priest's tearing of his tunic. By tearing his frock without proper justification for such a drastic action, the high priest unwittingly signified the end of the priestly service in the Temple. Christ, the 'true priest', had come to 'put on' the priestly service, and the temple thus decommissioned itself justifiably through the tearing of the veil, whilst Christ commissioned his own 'altar', namely, worship in the church. The tearing of the veil was consequently also a lament about the 'final' destruction of the temple (a reference to the devastation in 70 CE), and a signal that the church from the 'peoples' had replaced the one 'people' of God, the Jews:

"6. Subsequently they delivered him to the judge, without noticing that they were themselves being found guilty by him. The curtain (or veil) proclaimed, with the sound of its tearing, the final devastation. Since they conquered the conqueror, they were conquered excessively.

Their guilt was the reason for the devastation.

Who has (after all) seen a master whose servant sits in judgement over him

and writes (a title), puts it up and (in doing so) proclaims his kingship!"

"12. The veil which was torn (became) a voice of mourning against the sanctuary,

it was a voice of lament that it would be uprooted and become desolate

The temporary priest (Jewish high priest) tore his frock, a symbol of the priesthood which the true priest (Christ) came and put on.

The sanctuary tore its weil. It is a symbol, for behold, he clothed (he prepared) also the holy altar for his service."

"13. The earth, which trembled pointed towards the destruction of their dwellings.

And that it shook their foot: To displace (them) she rejected them (Jews);

it cast them out in the four directions (of heaven), and made them dispersed ones in wrath.

The people who was dispersed (Jews) so that the peoples (Christians) could be assembled;

the temple was uprooted and our sanctuary (church) was built."

Reference: 306.3

c. 306-73: St. Ephrem the Syrian: Hymn on Unleavened Bread XIII

In this hymn, Ephrem identifies two distinct groups — the Jews, and the Christians. He describes and handles the Jews with antagonism, time and again describing their actual shame in what they perceive to be their honour. Christians are handled with more sympathy; he calls them "*my brothers*" at the beginning of the hymn and increases their honour and pride with his description of the actual events surrounding Jesus' crucifixion and death. Through the polemic against

the Jews, Ephrem is hoping to strengthen the identity of his fellow Christians and to defend the honour and Godliness of Christ:

"1. Come, let us celebrate, my brothers, in the month of Nisan the feast of the triumphs of the true lamb.

Refrain: Our congregation gives thanks to the Passover Lamb whom the greedy wolves have slaughtered in Nisan!

- 2. He was bound in the house of Annas and hidden was in him the power that was unbound within the oven.
- 3. He was silent in the house of judgment and hidden was in him the mouths of wisdom sayings that conquer all.
- 4. He quieted within himself the thunder of his voice that confounded the people on the Mount of Sinai.
- 5. They held him and brought him and it was withholding within him that power that holds all created things.
- 6. He kissed him, Judas, and it remained inactive in him the stopping up of the mouth that he gave that demon that shouted.
- Herod questioned him and scorned him, and he kept silent while all languages dwelled in him.
- 8. He rode on the cross while unnoticeably he was riding on that chariot of Cherubs.
- 9. They gave him gall while there was hidden in him the sweetness through which the bitterness is sweetened.
- 10. He became thirsty and asked for water, and hidden was in him that fountain of life that gives life to all.
- 11. Pilate washed and cleaned his hands so that the people who defiled their hands would become guilty.
- 12. The clay from his spittle opened the eyes of the blind; so that the people could be questioned why they dishonoured him.
- 13. He received the spittle, the LORD of all, in whose brightness a Seraph cannot gaze.

- 14. Cherubs and Seraphs, when he was treated shamefully hid their faces while they were afraid to look.
- 15. While they were insulting him, Michael trembled; stupefied, astounded and confounded was Gabriel also.
- 16. Since creation had no covering to hide her face as with a shroud.
- 17. she spread out darkness like Shem and Japheth in order not to see the shame of her pure LORD.
- When he then called out, the Spirit in relation to his voice — in the temple expanded much.
- 19. When she heard that he inclined his head and called out, she tore the covering of the entrance because of the terrible event.
- 20. Creation shrouded itself with a garment of lament; girdled herself with darkness over the Son of her LORD.
- 21. The Shekinah of the temple, like her garment, tore the covering of the entrance because of her beloved.
- 22. Creation asked for a garment of lament, she spread it out over her totality and inclined her head
- 23. to put the daughter of Zion to shame whose head was uncovered and whose hands were defiled with the blood that inherits all."

c. 306-73: St. Ephrem the Syrian: Hymn on Unleavened Bread XVII

Ephrem frequently used paradox and contrast for effect, e.g. heavy/light, old/ new, earthly/heavenly (or spiritual), manna/Eucharistic bread. In this hymn, notice the opposition of People (the Jews) to the Peoples (Gentile Christians):

"1. Nisan that renews every plant could not revive the aged People (Jews).

Refrain: Blessed is he who rejected the People and their matza Since their hands were defiled with precious blood!

- 2. For when the People went forth they bore leaven of idolatry along with matza.
- 3. In Egypt Moses forbade them to knead yeasted dough together with his matza.
- 4. By this means he taught them not to hide Egyptian leaven within their mind.
- 5. Matza is a symbol of the bread of life; those of old ate the new mystery.
- 6. Moses disclosed the symbol of the One who renews all and gave it to gluttons who craved flesh.
- Meat from the earth weighed them down their mind stooped to greed.
- 8. The earthly ones ate heavenly manna They became dust on the earth through their sins
- 9. Spiritual bread flew lightly away The Gentiles soared up and settled in the midst of Paradise...
- Matza's nature is heavy Symbolising the People that cannot fly.
- 15. Elijah ate from the pitcher and jug the light symbol that flew through the air
- 16. It was not a Daughter of Jacob who provided the symbol: Elijah ate it through that Daughter of the Gentiles (i.e. the widow of Zarephath)
- 17. If the (mere) symbol of (Christ's) bread made (Elijah) fly like that How much more may it transport Gentiles to Eden?"

c. 306-73: St. Ephrem the Syrian: Hymn on Unleavened Bread XVIII

In the excerpts below, the People, Ephrem's Jewish contemporaries are compared to animals in Scripture: to a goring ox, a complacent and recalcitrant ass, to a domestic animal that does not know its Master, and finally to the serpent in Eden (Genesis 3), the origin of evil and death in the world. Ephrem does not deny that Jesus himself ate matza at the Last Supper before his crucifixion (stanza 16), but he argues that by giving it to his betrayer, Judas Iscariot, Jesus marked the end of Passover as a salvific feast. It has no more utility, and in fact is now deadly, whereas the Eucharistic bread is the medicine of life:

"**Refrain:** Give thanks to the Son who gave us his body In place of that matza that he gave the People...

- For see, there is fresh pasture in Nisan

 the ox prone to goring eats it
- 4. And when the People ate that matza They gored the Son with a spear in Nisan
- 5. In new pasture the ass grows fat Like it the People 'waxed fat and kicked'.
- 6. If fresh food really brings benefit a beast is better than that People!
- 7. A beast is superior to them too, because they are reproached through it: Unlike it, they do not know their master
- A serpent sheds its skin and is made new; however often the People sheds its exterior, inside they grow old.
- 9. See how the People refresh their outward appearance While in their heart dwells deadly poison.
- 10. For [the People] resembles the first serpent Who deceived us by giving us deadly fruit.
- 11. For see, they offer us some of their matza To become a deadly drug within us.
- 12. O aged People who by matza and leaven alike make the fresh stale!

- 13. O matza that little by little draws those who eat it towards the infidels!
- 14. In fresh matza they secretly offer the old leaven of unbelief.
- 15. Moses hid a sign of the Son Within that matza, like an elixir of life.
- 16. [Christ] rinsed the elixir from the matza and gave it to Judas [Iscariot] as a deadly drug
- 17. So whoever takes some of that matza takes the lethal drug of [Judas] Iscariot!"

c. 306-73: St. Ephrem the Syrian: Hymn on Unleavened Bread XIX

In the excerpts below, "*People*" refers to the Jews, while "*Peoples*" refers to Christians. In this hymn, Ephrem states clearly that the Jews carry the blood-guilt of Christ's death and that those Christians who associate with them become defiled too.

Stanza 18 refers to the early Christian prohibition on eating meat sacrificed to idols (compare Acts 15:28-29 with the allusions to anxieties over eating meat in Romans 14).

Stanza 27 invokes two of the greatest sources of religious pollution, from a Jewish point of view: pigs and blood. The crude imagery ends the hymn with an exhortation to keep one's distance from Jews in order not to share that pollution:

 The True Lamb rose and broke his body for the perfect ones who ate the Passover Lamb.

Refrain: Glory to Christ who by his body Brought an end to the People's matza along with the People...

- 5. The wicked People who desire our death enticingly offer us death through food.
- 6. The tree that Eve saw was desirable And matza is just as desirable.

- 7. But from that lovely tree was revealed death: death is concealed in fine matza.
- Although the dead lion was very unclean its bitterness offered sweetness
- 9. In a bitter lion there was fine honey In sweet matza, a deadly poison!
- Angels longed for that unleavened bread that Sarah baked, because it symbolised [Christ].
- 11. Loathe matza, brethren! It signifies Iscariot.
- 12. Again, flee from matza, brethren! Its purity harbours a stench.
- 13. For the 'putrid name' that Moses wrote lies in matza's wholesomeness
- The People craved garlic and onions their matza reeks along with their food.
- 15. Elijah took bread from unclean ravens Because he knew that it was pure.
- Don't take that matza, brethren, from the People with blood-spattered hands
- 17. Lest some of that filth in which their hands are steeped should cling to that unleavened bread.
- Even if meat is clean, no one eats from what's been sacrificed, since it's defiled.
- How much more unclean is matza, kneaded by hands that killed the Son!
- 20. It's an abomination to take food from a hand defiled with animal blood.
- 21. Who would take anything from the hand utterly defiled with the prophets' blood?

- 22. My brethren, don't eat the matza of the People — deadly poison — together with the elixir of life
- 23. For the blood of the Messiah is present, mixed into the People's matza and our Eucharist
- 24. Anyone who takes it in the Eucharist takes the elixir of life: Anyone who eats it with the People takes a lethal drug
- 25. For that blood of which they cried, 'Let it be upon us!' is mixed into their feasts and their Sabbaths.
- Whoever joins in their feasts he too becomes spattered with the blood.
- 27. The People that did not eat pork is a blood-stained pig.
- 28. Flee from it, keep your distance as it shakes itself lest it stain you with a spattering of the blood."

c. 306-73: St. Ephrem the Syrian: Hymn Carmina Nisibena LXVII

In this hymn, his allusions to episodes in Scripture where the people of Israel are idolatrous, violent, cruel, rejecting the prophets, etc. are taken as paradigmatic of the character of contemporary Jews. Even Death cannot stomach them. The ribaldry and pantomimic nature of this hymn was probably especially effective in denigrating their Jewish neighbours in the sight of the congregation, thus enforcing religious boundaries:

"1. Come, let us hear Death rebuking the People (Jews) whose sword was even crueller to the righteous than Death!

Refrain: Praise to you, who by your sacrifice made amends for our reproach

Your death was substituted for all our own deaths, that he might raise all alive!

- 2. (Death speaks:) It wasn't Death who crucified Jesus, but the People! How much hatred, then, the People showed, since they hated more than I did!
- 3. They threw Jeremiah into that muddy pit but I honoured his bones in Sheol.
- 4. They hurled stones at Naboth like a dog, how much better am I, who have never battered even a dog!
- 5. The Hebrew women ate their children during famine Sheol is better because she delivered them back painlessly.
- 6. 'She gave back the widow's son through Elijah and the Shulamite's darling through Elisha
- 'The greedy Hebrew women ate their children; Sheol yielded up the dead and learned to fast decently!
- Sheol is not really Sheol, but just an image. Jezebel who devoured the righteous is the true Sheol:
- 9. 'She killed the prophets and sons of the prophets, and threw them aside Elijah fled to heaven from her frenzy
- 10. 'How many deaths were there among the people for one death? How many Sheols for the one that was there?
- 11. 'Samaria and Jezreel her daughter, the house of Israel, and Zion and Jerusalem her sister, the house of Judah.
- 12. 'The prophets and righteous in Judah and Israel Were drowned in these two abysses.
- 13. 'So why is Sheol alone hated, since there are many things more hateful than she?
- 14. 'I hate the Jewish dead! I loathe their bones in Sheol.
- 15. 'If only there was a way I could get rid of their bones from Sheol, for they make the place stink!

- 16. 'By the Holy Spirit, I'm astonished at how long I've dwelt among a People who smell as rank as their way of life!
- 17. 'Onions and garlic are the heralds of their deeds The mind of that filthy People resembles their food.'
- 18. By the prayer of all who knelt and worshipped your Father, have mercy on your worshipper who abused your love!
- 19. From Hebrews and heathens as well as from angels, be there glory to you, and glory through you to your Father!
- 20. Instead of me being a mouthpiece for Death who has no mouth, May the Son whose whole being is mouth, take my voice to his Father!"

c. 310-67: St. Hilary of Poitiers

Hilary of Poitiers was Bishop of Poitiers and is a Doctor of the Church. It is related of Hilary that his orthodoxy was such that he would not eat with a Jew or even answer Jewish salutations in the street, writing that:

"before the Law was given, the Jews were possessed of an unclean devil, which the Law for a time drove out, but which returned immediately after their rejection of Christ."

In another passage, commenting on Psalm 51, Hilary writes that the strong man who scoffs at the righteous is to be applied to the Jews, who are that wicked people which has always persisted in iniquity and has gloried in wickedness:

"For Israel was mighty when in slavery it was visited by God; when on its account Egypt was struck by so many plagues; when in three days of darkness it did not feel the dark; when it left Egypt to its fate despoiled of gold and silver ornaments; when it was accompanied day and night by a column of smoke and fire . . . In all these things it was mighty. But ever it was mighty in wickedness; when it longed for the flesh-pots of Egypt; when through its wickedness it preferred an unholy slavery to a holy liberty; when it worshipped the calf; when it cursed Moses; when it hated God; when it vowed its sons as offerings to demons; when it killed the prophets, and finally when it betrayed to the praetor and crucified our God Himself and LORD, who for its sake became man. And so, glorying throughout all its existence in Iniquity when it was mighty, it was persistently in iniquity where it showed its might."

Reference: 310.1

315: Constantine's first anti-Jewish decrees

Constantine enacted a law that imposed death on any Jew who harassed a Christian proselyte:

"We wish to make it known to the Jews and their elders and their patriarchs that if, after the enactment of this law, any one of them dares to attack with stones or some other manifestation of anger another who has fled their dangerous sect and attached himself to the worship of God [Christianity], he must speedily be given to flames and burn — together with all his accomplices. Moreover, if any one of the population should join their abominable sect and attend their meetings, he will bear with them the deserved penalties."

This law had two purposes. One was to prevent Jews from interfering with relatives or friends who converted to Christianity. The other was to discourage Christians from converting to Judaism.

Reference: 315.1

321: Emperor Constantine I

Constantine promulgated the earliest law recorded in the Codex Theodosianus (*see entry below, 439*) dealing with the Jews; it begins the process of reducing their privileges and immunities. Already in this first law there is evidence of that hatred which would change the role of the Jew in a little over 100 years, from one of privileged citizenship in the Roman Empire to that of outcast.

Reference: 321.1

321: Emperor Constantine I: Sol Invictus

Sol Invictus ("Unconquered Sun") was the official sun god of the later Roman Empire and a patron of soldiers. In 274 CE, Aurelian had made *Sol Invictus* an official cult alongside traditional Roman cults. Constantine decreed *dies Solis* — day of the Sun, "Sunday" — as the Roman day of rest (*Codex Justinianus 3.12.2*):

"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

This was another step that made Christianity separate, and distinct, from Judaism.

Reference: 321.2

pre-325: *Adversus Judaeos* ("Against the Jews") writings from the ante-Nicene Fathers

The book "*Adversus Judaeos* — A Birds-Eye View of Christian Apologiae until the Renaissance" contains chapter headings of all treatises written against the Jews. The Table of Contents listing those written prior to 325 is listed here (*see entry below for those written after 325*). The Syriac Writers are included in this section for continuity as they appear in the book's Table of Contents, with their writers' respective dates shown in brackets:

Book I. The Anti-Nicene [sic] Fathers:

- 1. The earliest Books of Testimonies
- 2. The Epistle of Barnabas
- 3. The Dialogue of Jason and Papiscus
- 4. Justin Martyr: The Dialogue with Trypho [see entry at 155]
- 5. Tertullian: In Answer to the Jews [see entry at 200]
- 6. Hippolytus: A Demonstration against the Jews
- 7. Cyprian: Ad Quirinum (Liber Testimoniorum)
- 8. The Dialogue of Timothy and Aquila

9. Celsus and Origen

Book II. The Syriac Writers:

10. Aphrahat: Homilies [*c*. 280-345]

11. Pseudo-Ephraim, etc. [7th Century]

12. Dionysius Bar Salibi: Commentaries Against the Jews [died 1171]

Reference: 325.1

325: Jews expelled from Jerusalem

Jews were also banned from entering the city except once a year to pray at the Western Wall on Tisha B'Av, the 9th of Av.



Reference: 325.2

325: Council of Nicaea

The first Council of Nicaea was the first effort to attain consensus in the Church through an assembly representing all of Christendom. Its main accomplishments were the settlement of the Christological issue of the divine nature of God the Son and his relationship to God the Father, the construction of the first part of the Nicene Creed, establishing uniform observance of the date of Easter, and the promulgation of 20 Canon Laws. Additionally there were letters issued by Eusebius of Caesarea, by the council itself, and by Constantine.

In the Synodal Letter regarding Easter:

"We further proclaim to you the good news of the agreement concerning the Holy Easter, that this particular also has through your prayers been rightly settled; so that all our brethren in the East who formerly followed the custom of the Jews are henceforth to celebrate the said most sacred feast of Easter at the same time with the Romans and yourselves and all those who have observed Easter from the beginning."

At the conclusion of the Council, Constantine issued a letter to the churches concerning Easter:

"... At the council we also considered the issue of our holiest day, Easter, and it was determined by common consent that everyone, everywhere should celebrate it on one and the same day... it seemed very unworthy for us to keep this most sacred feast following the custom of the Jews, a people who have soiled their hands in a most terrible outrage, and have thus polluted their souls, and are now deservedly blind. Since we have cast aside their way of calculating the date of the festival, we can ensure that future generations can celebrate this observance at the more accurate time which we have kept from the first day of the passion until the present time. Therefore have nothing in common with that most hostile people, the Jews. We have received another way from the Savior. In our holy religion we have set before us a course which is both valid and accurate. Let us unanimously pursue this. Let us, most honored brothers, withdraw ourselves from that detestable association. It is truly most absurd for them to boast that we are incapable of rightly observing these things without their instruction. On what subject are they competent to form a correct judgment, who, after that murder of their LORD lost their senses, and are led not by any rational motive, but by an uncontrollable impulsiveness to wherever their innate fury may drive them? This is why even in this matter they do not perceive the truth, so that they constantly err in the utmost degree, and will celebrate the Feast of Passover a second time in the same year instead of making a suitable correction. Why then should we follow the example of those who are acknowledged to be infected with serious error? Surely we should never allow Easter to be kept twice in one and the same year! But even if these considerations were not laid before you, you should still be careful, both by diligence and prayer, that your pure souls should have nothing in common, or even seem to do so, with the customs of men so utterly depraved ... So first, it was desirable to change the situation so that we have nothing in common with that nation of father-killers who slew their LORD ... but also that we all have a most sacred obligation, to unite in desiring whatever common sense seems to demand, and what has no association with the perjury of the Jews."

Reference: 325.3

post-325: Adversus Judaeos ("Against the Jews") writings from the post-Nicene Fathers

The book "*Adversus Judaeos* — A Birds-Eye View of Christian Apologiae until the Renaissance" contains chapter headings of all treatises written against the Jews. The Table of Contents listing those written after 325 is listed here (*see entry above for writings before 325*):

Book III. Greek Writers, AD 325-1455

- 13. The Dialogue of Athanasius and Zacchaeus
- 14. Pseudo-Gregory of Nyssa: Selected Testimonies from the Old Testament against the Jews
- 15. Chrysostom: Homilies against the Jews [see entries at 386-87]
- 16. The Discussion of Archbishop Gregentius with the Jew Herban
- 17. The Teaching of Jacob (Sargis d'Aberga)
- 18. Some monkish theses of the Nearer East in the seventh to the eleventh centuries
- 19. Andronicus of Constantinople: A Dialogue against the Jews
- 20. Gennadius: A Refutation of the Error of the Jews

Book IV. Spanish Writers

- 21. Early Spain to the Mohammedan Conquest
- 22. Alvaro and Bodo
- 23. The Letter of R. Samuel
- 24. Peter Alphonsi and his Dialogue
- 25. Raymond de Peñaforte, Paulus Christiani and Raymund Martini
- 26. Raymund Lull
- 27. Abner of Burgos (= Alphonso of Valladolid)
- 28. Geronimo de Santa Fé and his so-called 'Hebraeomastix'
- 29. Paul of Burgos: Scrutinium Scripturarum
- 30. Alphonso de Spina: Fortalitium Fidei

Book V. Latin Writers, c. AD 384–1349:

- 31. The Discussions of Zacchaeus the Christian and Apollonius the Philosopher
- 32. Evagrius: The Discussion concerning the Law between Simon a Jew and Theophilus a Christian
- 33. An Arian Treatise against the Jews, by Maximinus the Arian Bishop of Hippo
- 34. Augustine: A Discourse in answer to the Jews [see entry at 415]
- 35. Pseudo-Augustine: A Treatise in answer to Five Heresies

- 36. Pseudo-Augustine: Against the Jews, the Heathen, and the Arians: a Discourse on the Creed
- 37. Pseudo-Augustine: Concerning the Dispute between the Church and the Synagoge a Dialogue
- 38. The Discussion of St Silvester with the Jews at Rome, in the presence of Constantine and the Empress Helena
- 39. Agobard: Letters
- 40. Amulo, Archbishop of Lyons, AD 841–52: The Letter of Amulo, or a Treatise against the Jews, addressed to King Charles. Rabanus Maurus, Archbishop of Mainz
- 41. Peter Damiani.
- 42. Gilbert Crispin, Abbot of Westminster: A Discussion of a Jew with a Christian concerning the Christian Faith
- 43. Pseudo-Gilbert Crispin: A Discussion between the Church and the Synagogue
- 44. Peter the Venerable, ninth Abbot of Cluny: A Treatise against the chronic obstinacy of the Jews
- 45. An Anonymous Treatise against the Jews
- 46. Peter of Blois: Against the unbelief of the Jews
- 47. Nicolas de Lyra: Two Treatises

Reference: 325.4

328-73: St. Athanasius, Bishop of Alexandria

St. Athanasius, who was honored as the Father of Orthodoxy, insisted that Rome deal with the Jews by the use of the sword, and that tolerance was like treason against Christ. He also asserted that:

"the Jews were no longer the people of God but were lords over Sodom and Gomorrah."

Reference: 328.1

c. 329-90: Gregory of Nazianzus

Gregory of Nazianzus was a fourth Century Archbishop of Constantinople, and theologian. He made a significant impact on the shape of Trinitarian theology among both Greek—and Latin—speaking theologians, and is remembered as the "Trinitarian Theologian". Gregory is a saint in both Eastern and Western Christianity. In the Roman Catholic Church he is numbered among the Doctors of the Church; in the Eastern Orthodox Church and the Eastern Catholic Churches he is revered as one of the Three Holy Hierarchs, along with Basil the Great and John Chrysostom.

Although he defended many Christian doctrines and spent a few years combating Arianism, he closely identified the Jews with the Arian heresy because it denied Christ and emphasized monotheism.

Reference: 329.1

329: Emperor Constantine I

After defeating Maxentius, his rival in Italy, in 312, and Licinius, Emperor of the East (323), Constantine united the Empire and brought it under his control, becoming its sole ruler. After his victory over Licinius, Constantine inaugurated a more and more hostile policy toward the Jews. In 329 the Jews were forbidden to perform the rite of circumcision on slaves or to own Christian slaves; the death penalty was ordained for those who embraced the Jewish faith, as well as for Jews versed in the Law who aided them. On the other hand, Jewish converts to Christianity were protected against the fanaticism of their former coreligionists. Simultaneously with this an edict was issued forbidding marriages between Jews and Christians, and imposing the death penalty upon any Jew who should transgress this law. Some of these enactments were affirmed in 335 (see entry below).

Noteworthy is the hostile language of several of these laws, in which Judaism is spoken of as an ignominious or as a bestial sect (*"secta nefaria"* or *"feralis"*). The hostile attitude of the Christianized state, which later became more and more accentuated under Constantine's sons, thus owed its origin to Constantine himself.

Reference: 329.2

335: Emperor Constantine I

Emperor Constantine enacted new laws regarding the Jews; some of them were unfavorable, although they were not harsher than those of his predecessors. In 335 he enacted a law stating:

"If one of the Jews shall unlock for himself the door of eternal life, shall bind himself to the holy cults and choose to be Christian, he shall not suffer harassment or molestation at the hands of the Jews. For if anyone of the Jews shall consider that a Jew who became Christian should be attacked and injured, we want the instigator ... to be subjected to avenging punishments commensurate with the nature of the crime committed. If one of the Jews shall buy and circumcise a Christian slave or of any other sect, he shall on no account retain the circumcised in slavery; rather, he who suffered this [i.e., the circumcised slave] shall acquire the privileges of liberty."

Reference: 335.1

c. 335-95: Gregory of Nyssa

Gregory of Nyssa was bishop from 372 to 376, and from 378 until his death. He is venerated as a saint in the Roman Catholic and Orthodox churches.

Widely quoted and attributed to his famous "Prayer for the Resurrection of Christ" (*if you know the original source please contact us*) he wrote:

"Murderers of the LORD, killers of the prophets, enemies and slanderers of God, violators of the law, adversaries of grace, aliens to the faith of their fathers, advocates of the devil, progeny of poison snakes... whose minds are held in darkness, filled with the anger of the Pharisees, a sanhedrin of satans. Criminals, degenerates... enemies of all that is decent and beautiful..."

Reference: 335.2

339: Emperor Constantius II

Emperor Constantius II enacted a series of new laws restricting the freedom of Jews in the Roman Empire even more than under the anti-Jewish legislation imposed by his father, Constantine the Great. Jews were now prohibited from owning Christian slaves; any Jew who had owned a slave and, in the case of a male, had him circumcised, was to lose the slave and also be executed, presumably in that order; Jews were specifically prohibited from marrying Christian women who had been working in imperial weaving factories (called gynaeceum). Any such marriages were to be dissolved:

"This pertains to women, who live in our weaving factories and whom Jews, in their foulness, take in marriage. It is decreed that these women are to be restored to the weaving factories. [Marriages between Jews and Christian women of the imperial weaving factory are to be dissolved.]

This prohibition [of intermarriage] is to be preserved for the future lest the Jews induce Christian women to share their shameful lives. If they do this they will subject themselves to a sentence of death. [The Jewish husbands are to be punished with death.]

A Jew Shall Not Possess A Christian Slave

If any one among the Jews has purchased a slave of another sect or nation, that slave shall at once be appropriated for the imperial treasury.

If, indeed, he shall have circumcised the slave whom he has purchased, he will not only be fined for the damage done to that slave but he will also receive capital punishment.

If, indeed, a Jew does not hesitate to purchase slaves-those who are members of the faith that is worthy of respect [Christianity] then all these slaves who are found in his possession shall at once be removed. No delay shall be occasioned, but he is to be deprived of the possession of those men who are Christians."

Reference: 339.1

353: Emperor Constantius II

Constantius II enacted legislation that became part of the *Codex Theodosianus* (see entry below, 439) stating:

"If someone established in the venerable law shall become Jew from Christian [i.e., if a Christian converts to Judaism] and shall be joined to sacrilegious assemblies, we decree that his property shall be vindicated to the fisc's dominion [i.e., confiscated] once the accusation has been proven."

Reference: 353.1

361-63: Julian the Apostate

Although Julian the Apostate had been raised a Christian, he converted to paganism around age 20 (hence the title "the Apostate"). By the time he became Emperor he was hostile to both Christians and Christianity. His promise to rebuild the Temple did not stem from his support of the Jews, but rather a desire to demoralize Christians who were using its destruction as evidence of the superiority of Christianity.

Reference: 361.1

363-64: Council of Laodicea: regarding Jews

The major concerns of the Council involved regulating the conduct of church members, which expressed its decrees in 60 Canons, several of which concern Jews:

"Canon 29: Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the LORD's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ."

"Canon 37: It is not lawful to receive portions sent from the feasts of Jews or heretics, nor to feast together with them."

"Canon 38: It is not lawful to receive unleavened bread from the Jews, nor to be partakers of their impiety."

Reference: 363.1

367: Athanasius: first mention of all 27 New Testament books

Athanasius (c. 296-373) was a Christian theologian, a Church Father, the chief defender of Trinitarianism (the doctrine of the Trinity) against Arianism, and Bishop of Alexandria (on-again-off-again) from 328-73. In his 39th Festal Letter (written annually after Epiphany), he became the first to define the New Testament with all 27 books as we know it today, and later defined at the Council of Carthage in 397 (*see entry below*).

Reference: 367.1

374: St. Ambrose on Jews

St. Ambrose (c. 340-97) was appointed bishop of Milan in 374 (and became its patron saint), and was one of the four original Doctors of the Church. He preached against the Jews, leading Christians to burn down a synagogue, about which he said in his letter to Emperor Theodosius:

"I declare that I set fire to the synagogue, or at least that I ordered those who did it, that there might not be a place where Christ was denied. If it be objected to me that I did not set the synagogue on fire here, I answer, it began to be burnt by the judgment of God, and my work came to an end... There is, then, no adequate cause for such a commotion, that the people should be so severely punished for the burning of a building, and much less since it is the burning of a synagogue, a home of unbelief, a house of impiety, a receptacle of folly, which God Himself has condemned."

(see entry below for full details, 388).

Known as the "Bishop with the Golden Tongue", Ambrose said:

"The Jews are the most worthless of all men. They are lecherous, greedy, rapacious. They are perfidious murderers of Christ. They worship the Devil. Their religion is a sickness. The Jews are the odious assassins of Christ and for killing God there is no expiation possible, no indulgence or pardon. Christians may never cease vengeance, and the Jew must live in servitude forever. God always hated the Jews. It is essential that all Christians hate them." In an address to young Christians he warned them against intermarriage with Jews (*De Abrahamo* — "From Abraham", ix. 84, xiv. 451).

He did, however, write a somewhat backhanded compliment to them in his *Enarratio in Psalmos* ("Commentary on Psalms", i. 41, xiv. 943), saying:

"Virtues without faith are leaves, flourishing in appearance, but unproductive... Some Jews exhibit purity of life and much diligence and love of study, but bear no fruit and live like leaves."

Reference: 374.1

383: Emperor Gratian

Gratian, Roman emperor from 367-83, enacted a law that became part of the *Codex Theodosianus* (*see entry below*, 439) stating:

"We punish the crime of Christians who pass over to [i.e., worship at] altars and temples [of the pagans] by abrogating their power to bequeath in testament. Also those who despised the dignity of the Christian religion and name and polluted themselves with the Jewish contagions shall be punished for their disgraceful acts."

The punishment for the latter is unspecified.

Reference: 383.1

386-87: St. John Chrysostom writes Adversus Judaeos ("Against the Jews")

St. John Chrysostom (c. 349-407) is considered a Doctor of the Church, and one of the four Great Greek Fathers. During his first two years as a presbyter in Antioch (386-87), he denounced Jews and Judaizing Christians in *Adversus Judaeos*, a series of eight homilies directed to members of the church of Antioch, who continued to observe Jewish feasts and fasts. Critical of this, he cast Judaism and the synagogues in a critical and negative light. He pictured the Jews as a demon-possessed people who could never be forgiven, concluding it was therefore the responsibility of Christians to hate Jews. In everything he wrote he used Scripture to try to justify the points he was making! His influence on church teachings is interwoven throughout the current Catechism of the Catholic Church, citing him in 18 sections. He has been referred to as "one of the most eloquent preachers who ever since apostolic times have brought to men the divine tidings of truth and love", and a "bright, cheerful, gentle soul; a sensitive heart". He is honoured as a saint and has various feast days in different branches of Christendom, and is one of the most prolific authors in the early Church.

Curiously, Chrysostomos means "golden-mouthed" in Greek, and denotes his celebrated eloquence. The power of his words can be read in his eight Homilies (*excerpted below*).

During World War II, his works were frequently quoted and reprinted as a witness for the prosecution by the Nazi Party, in an attempt to legitimize the Holocaust in the eyes of German and Austrian Christians. It is also noteworthy that all neo-Nazi websites today appear in web searches using his quotes to support their virulent antisemitic views.

Reference: 386.1

386-87: Quotes from St. John Chrysostom's Adversus Judaeos ("Against the Jews"): Homily I

The sections below are as they appear in wikipedia for ease of reference:

Homily I, ii:

"But do not be surprised that I called the Jews pitiable. They really are pitiable and miserable. When so many blessings from heaven came into their hands, they thrust them aside and were at great pains to reject them... Although those Jews had been called to the adoption of sons, they fell to kinship with dogs..."

Homily I, ii (2):

"But see how thereafter the order was changed about: they became dogs, and we became the children."

Homily I, ii (5):

"... When brute animals feed from a full manger, they grow plump and become more obstinate and hard to hold in check; they endure neither the yoke, the reins, nor the hand of the charioteer. Just so the Jewish people were

driven by their drunkenness and plumpness to the ultimate evil; they kicked about, they failed to accept the yoke of Christ, nor did they pull the plow of his teaching. Another prophet hinted at this when he said: 'Israel is as obstinate as a stubborn heifer'. And still another called the Jews 'an untamed calf'".

Homily I, ii (6):

"Although such beasts are unfit for work, they are fit for killing. And this is what happened to the Jews: while they were making themselves unfit for work, they grew fit for slaughter... The man who fasts should be properly restrained, contrite, humbled—not drunk with anger... now when [they] fast, they go in for excesses and the ultimate licentiousness, dancing with bare feet in the marketplace... But these Jews are gathering choruses of effeminates and a great rubbish heap of harlots; they drag into the synagogue the whole theater, actors and all. For there is no difference between the theater and the synagogue."

Homily I, iii:

"Many, I know, respect the Jews and think that their present way of life is a venerable one. This is why I hasten to uproot and tear out this deadly opinion. I said that the synagogue is not only a brothel and a theater... it also is a den of robbers and a lodging for wild beasts."

Homily I, iv:

"But the Jews... live for their bellies, they gape for the things of this world, their condition is not better than that of pigs or goats because of their wanton ways and excessive gluttony. They know but one thing: to fill their bellies and be drunk, to get all cut and bruised, to be hurt and wounded while fighting for their favorite charioteers."

Homily I, iv (2):

"... Indeed the synagogue is less deserving of honor than any inn. It is not merely a lodging place for robbers and cheats but also for demons. This is true not only of the synagogues but also of the souls of the Jews..."

Homily I, iv (5):

"Let me get the start on you by saying this now, so that each of you may win over his brother. Even if you must impose restraint, even if you must use force, even if you must treat him ill and obstinately, do everything to save him from the devil's snare and to free him from fellowship with those who slew Christ."

Homily I, v (2):

"Since there are some who think of the synagogue as a holy place, I must say a few words to them... They answer that the Law and the books of the prophets are kept there. What is this? Will any place where these books are be a holy place? By no means! This is the reason above all others why I hate the synagogue and abhor it. They have the prophets but not believe them; they read the sacred writings but reject their witness—and this is a mark of men guilty of the greatest outrage."

Homily I, v (4):

"... For they brought the books of Moses and the prophets along with them into the synagogue, not to honor them but to outrage them with dishonor... And so it is that we must hate both them and their synagogue all the more because of their offensive treatment of those holy men."

Homily I, v (8):

"Therefore, flee the gatherings and holy places of the Jews. Let no man venerate the synagogue because of the holy books; let him hate and avoid it because the Jews outrage and maltreat the holy ones, because they refuse to believe their words, because they accuse them of the ultimate impiety."

Homily I, vi (3):

"But heaven forbid that I call these people faithful... For, tell me, is not the dwelling place of demons [synagogues] a place of impiety even if no god's statue stands there? Here the slayers of Christ gather together, here the cross is driven out, here God is blasphemed, here the Father is ignored, here the Son is outraged, here the grace of the Spirit is rejected. Does not greater harm come from this place since the Jews themselves are demons? In the... synagogue there are men who say they worship God and abhor idols, men who say they have prophets and pay them honor. But by their words they make ready an abundance of bait to catch in their nets the simpler souls who are so foolish as to be caught off guard."

Homily I, vi (4):

"So the godlessness of the Jews and the pagans is on a par. But the Jews practice a deceit which is more dangerous. In their synagogue stands an invisible altar of deceit on which they sacrifice not sheep and calves but the souls of men."

Homily I, vi (6):

"Certainly it is the time for me to show that demons dwell in the synagogue, not only in the place itself but also in the souls of the Jews..."

Homily I, vi (7):

"Do you see that demons dwell in their souls and that these demons are more dangerous than the ones of old? And this is very reasonable. In the old days the Jews acted impiously toward the prophets; now they outrage the Master of the prophets. Tell me this. Do you not shudder to come into the same place with men possessed, who have so many unclean spirits, who have been reared amid slaughter and bloodshed?... Must you not turn away from them since they are the common disgrace and infection of the whole world?... They sacrificed their own sons and daughters to demons... they became more savage than any wild beast."

Homily I, vii:

"What else do you wish me to tell you? Shall I tell you of their plundering, their covetousness, their abandonment of the poor, their thefts, their cheating in trade? The whole day long will not be enough to give you an account of these things. But do their festivals have something solemn and great about them? They have shown that these, too, are impure. Listen to the prophets; rather, listen to God and with how strong a statement he turns his back on them: 'I have found your festivals hateful, I have thrust them away from myself'."

Homily i, vii (5):

"... For I am persuaded to call the fasting of the Jews a table of demons because they slew God. If the Jews are acting against God, must they not be serving the demons?..."

Homily i, viii (7):

"Do not regard my words lightly. Be scrupulous in hunting out those who suffer from this sickness. Let the women search for the women, the men for the men, the slaves for the slaves, the freemen for the freemen, and the children for the children..."

Reference: 386.2

386-87: Quotes from St. John Chrysostom's *Adversus Judaeos* ("Against the Jews"): Homily II

Homily II was against those who fast the fast of the Jews and against the Jews themselves. It was delivered after the previous Homily was given, and five days before the Jewish fast.

The sections below are as they appear in wikipedia for ease of reference:

Homily II, i:

"THE WICKED AND UNCLEAN FAST of the Jews is now at our doors. Though it is a fast, do not wonder that I have called it unclean. What is done contrary to God's purpose, be it sacrifice or fast, is the most abominable of all things."

Homily II, i (2):

"Since I, too, see that a very serious disease is going to come upon you, long beforehand I gave you solemn warning so that you might apply corrective measures before the evil attacked. This was my reason for not waiting until just before the days of fasting to exhort you. I did not want the lack of time to stop you from hunting out your brothers; I hoped that with the span of many days you might be able to track down with all fearlessness those who are suffering from this disease and restore them to health."

Homily II, i (5):

"When wild beasts and savage animals are hiding under a thicket and hear the shout of the hunter, they leap up in fear... So, too, your brothers are hiding in what I might call the thicket of Judaism. If they hear the shout of Paul, I am sure that they will easily fall into the nets of salvation and will put aside all the error of the Jews..."

Homily II, iii (4):

"... But now that the devil summons your wives to the feast of the Trumpets and they turn a ready ear to this call, you do not restrain them. You let them entangle themselves in accusations of ungodliness, you let them be dragged off into licentious ways. For, as a rule, it is the harlots, the effeminates, and the whole chorus from the theater who rush to that festival."

Homily II, iii (5):

"And why do I speak of the immorality that goes on there? Are you not afraid that your wife may not come back from there after a demon has possessed her soul?... Tell me, then. How do you Judaizers have the boldness, after dancing with demons, to come back to the assembly of the apostles? After you have gone off and shared with those who shed the blood of Christ, how is it that you do not shudder to come back and share in his sacred banquet, to partake of his precious blood? Do you not shiver, are you not afraid when you commit such outrages? Have you so little respect for that very banquet?"

Homily II, iii (9):

"So speak these words to them, read aloud to them these texts. Show all your zeal in saving them. When you have snatched them from the devil's jaws, bring them to me on the day of the Jewish fast... Therefore, whenever they sacrifice the Passover [lamb] either here or elsewhere, they are manifestly murderers. For if, when someone does not bring his sacrifice to the doors of the Tent of Witness, the sacrifice is reckoned as blood and murder, and if these people make their sacrifices not only outside the temple, but even outside the city, indeed everywhere on earth, then it is quite obvious that they are enmeshed in the pollution [of murder] to an enormous degree. In the same way, when they celebrate the Feast of Tabernacles and their other festivals, they are again impure and defiled... Indeed, their Passover and Feast of Tabernacles, and whatever else they do, are profane and abominable; what they carry out is not worship, but lawlessness and transgression and outrage committed on God."

Reference: 386.3

386-87: Quotes from St. John Chrysostom's Adversus Judaeos ("Against the Jews"): Homily III

Homily III was against those who keep the first Passover (Pasch) Fast.

The sections below are as they appear in wikipedia for ease of reference:

Homily III, i:

"... But the untimely obstinacy of those who wish to keep the first paschal fast forces me to devote my entire instruction to their cure. For the good shepherd does more than drive away the wolves; he also is most diligent in caring for his sheep who are sick. What does he gain if the flocks escape the jaws of the wild beasts but are then devoured by disease?"

Homily III, i (4):

"I know that, by God's grace, most members of my flock are free from this disease and that the sickness involves only a few. But this is no reason for me

to relax my care. If only ten, or five, or two, or even one were sick, he must not be neglected. If there is only one worthless outcast, still he is a brother..."

Homily III, i (6):

"Moreover, the first thing I have to say to the Judaizers is that nothing is worse than contentiousness and fighting, than tearing the Church asunder and rending into many parts the robe which the robbers did not dare to rip. Are not all the other heresies enough without our tearing each other apart?..."

Homily III, ii (5):

"...I would be glad to ask those of us who are sick with this illness: What is the Pasch; what is Lent? What belongs to the Jews: what belongs to us? Why does their Pasch come once each year; why do we celebrate ours each time we gather to celebrate the mysteries?..."

Homily III, vi (14):

"... So let me finish my discourse at this point. and let us all pray together that our brothers come back to us. Let us pray that they cling fondly to peace and stand apart from untimely rivalry. Let us pray that they scorn this sluggish spirit of theirs and find a great and lofty understanding. Let us pray that they be set free from this observance of days..."

Reference: 386.4

386-87: Quotes from St. John Chrysostom's *Adversus Judaeos* ("Against the Jews"): Homily IV

Homily IV was against the Jews and the trumpets of their Passover, delivered at Antioch in the Great Church.

The sections below are as they appear in wikipedia for ease of reference:

Homily IV, i:

"AGAIN THE JEWS, the most miserable and wretched of all men, are going to fast, and again we must make secure the flock of Christ. As long as no wild beast disturbs the flock, shepherds, as they stretch out under an oak or pine tree and play their flutes, let their sheep go off to graze with full freedom. But when the shepherds feel that the wolves will raid, they are quick to throw down the flute and pick up their slingshots; they cast aside the pipe of reeds and arm themselves with clubs and stones. They take their stand in front of the flock, raise a loud and piercing shout, and oftentimes the sound of their shout drives the wolf away before he strikes."

Homily IV, i (2):

"I, too, in the past, frolicked about in explicating the Scriptures, as if I were sporting in some meadow... But today the Jews, who are more dangerous than any wolves, are bent on surrounding my sheep; so I must spar with them and fight with them so that no sheep of mine may fall victim to those wolves."

Homily IV, i (3):

"That fast will not be upon us for ten days or more. But do not be surprised that from today on I am taking up my tools and building a fence around your souls."

Homily IV, iii (4):

"But before I draw up my battle line against the Jews, I will be glad to talk to those who are members of our own body, those who seem to belong to our ranks although they observe the Jewish rites and make every effort to defend them. Because they do this, as I see it, they deserve a stronger condemnation than any Jew."

Homily IV, iii (8):

"Let me also say this to those who are our own—if I must call our own those who side with the Jews. Go to the synagogues and see if the Jews have changed their fast; see if they kept the pre-Paschal fast with us; see if they have taken food on that day. But theirs is not a fast; it is a transgression of the law, it is a sin, it is trespassing."

Homily IV, iii (9):

"Did the Jews ever observe our pre-Paschal fast? Did they ever join us in keeping the feast of the martyrs? Did they ever share with us the day of the Epiphanies? They do not run to the truth, but you rush to transgression. I call it a transgression because their observances do not occur at the proper time."

Homily IV, iv (2):

"I have said enough against those who say they are on our side but are eager to follow the Jewish rites. Since it is against the Jews that I wish to draw up my battle line, let me extend my instruction further. Let me show that, by fasting now, the Jews dishonor the law and trample underfoot God's commands because they are always doing everything contrary to his decrees. When God wished them to fast, they got fat and flabby? When God does not wish them to fast, they get obstinate and do fast; when he wished them to offer sacrifices, they rushed off to idols; when he does not wish them to celebrate the feast days, they are all eager to observe them."

Homily IV, vi:

"You Jews will say: "Why, then, did God impose these prescriptions if he did not wish them observed?" And I say to you: If he wished them observed, why, then, did he destroy your city? God had to do one or the other of two things if he wished these prescriptions to remain in force: either he had to command you not to sacrifice in one place, since he intended to scatter you to every corner of the world; or, if he wished you to offer sacrifice only in Jerusalem, he was obliged not to scatter you to every corner of the world and he should have made that one city impregnable, because it was there alone that sacrifice has to be offered."

Homily IV, vi (3):

"In fact Isaiah called the Jews dogs and Jeremiah called them mad horses. This was not because they suddenly changed natures with those beasts but because they were pursuing the lustful habits of those animals."

Homily IV, vii (3):

"To go to the synagogue is a greater crime than going to the theater. What goes on in the theater is, to be sure, sinful; what goes on in the synagogue is godlessness. When I say this I do not mean that you let them [a servant, or wife] go to the theater, for the theater is wicked; I say it so that you will be all the more careful to keep them away from the synagogue."

Homily IV, vii (7):

"I blame the Jews for violating the Law. But I blame you [Christians] much more for going along with the lawbreakers, not only those of you who run to the synagogues but also those of you who have the power to stop the Judaizers but are unwilling to do so."

Homily IV, vii (9):

"Is it some great burden I am asking of you, my beloved? Let each one of you bring back for me one of your brothers to salvation. Let each one of you interfere and meddle in your brother's affairs so that we may come to tomorrow's service with great confidence, because we are bringing gifts more valuable than any others, because we are bringing back the souls of those who have wandered away. Even if we must suffer revilement, even if we must be beaten, even if we must endure any other pain whatsoever, let us do everything to win these brothers back. Since these are sick brothers who trample us underfoot, revile us, and rail against us, we are not stung by their insults; we want to see one thing and only one thing: the return to health of him who behaved in this outrageous way."

Reference: 386.5

386-87: Quotes from St. John Chrysostom's *Adversus Judaeos* ("Against the Jews"): Homily V

The sections below are as they appear in wikipedia for ease of reference:

Homily V, iv (15):

"Suppose a mere ten, twenty, thirty, or fifty years were to have passed since the capture of Jerusalem. Even then you would have absolutely no right to show your impudence by rejecting his [Christ's] prediction, but if you wished to be obstinate, you might have had some pretext for protest left to you. But not only fifty years but many more than one, two, or three centuries have passed since Jerusalem was captured. And never has there been seen a single trace or shadow of the change for which you are waiting. Why, then, are you so rash and foolish as to keep up your shameless objections?"

Homily V, v (9):

"Do you now please consider the virtue of the just man and the arrogance of the Jews. He who is conscious of no evil in himself pronounces a most severe judgment on himself when he says: 'We have sinned, acted lawlessly, done evil.' But those who were fulfilled with ten thousand evils did quite the opposite when they said: 'We kept your commandments; and now we call strangers blessed and evildoers are exalted.' Just men usually act modestly after they have done just deeds; the wicked generally exalt themselves after they have sinned. The man who was conscious of no wickedness in himself said: 'We have acted lawlessly, we have departed from your laws'; those who are aware of the burden of ten thousand sins say: 'We have kept your commandments.' I tell you this so that we may shun the sinner and emulate the just."

Homily V, x(7):

"What is there for me to say to you now that has not already been said? When the prophets predicted the other captivities, they spoke not only of the captivity but also of the length of time it was appointed for each bondage to last [Egypt: 400 yrs; Babylon: 70 yrs; Antiochus Epiphanes: 3 ½ yrs]; for this present captivity, however, they set no time but, to the contrary, said that the desolation would endure until the end. And to prove that what they said is true, come now and let me offer as witnesses the events themselves. If the Jews had never attempted to rebuild the temple, they could say: "If we had wished to set our hands to the task and to begin to rebuild it, we could by all means have completed the task." But now I shall show that not once, nor twice, but three times they did attempt it and three times, like wrestlers in the Olympic games, they were thrown to the ground [Bar Kokhba revolt 132-35; Jewish revolt against Constantius Gallus 351-52; Emperor Julian's offer to rebuild the Temple: 361-63]. Therefore there can be no dispute or question but that the Church has won the victory crown."

Homily V, xi (6):

"...But it was God who destroyed their city, and no human power could ever change what God had decreed..."

Homily V, xii (12):

"Meanwhile, I ask you to rescue your brothers, to set them free from their error, and to bring them back to the truth. There is no benefit in listening to me unless the example of your deeds will match my words. What I said was not for your sakes but for the sake of those who are sick. I want them to learn these facts from you and to free themselves from their wicked association with the Jews. I want them then to show themselves sincere and genuine Christians. I want them to shun the evil gatherings of the Jews and their synagogues, both in the city and in the suburbs, because these are robbers' dens and dwellings of demons."

Homily V, xii (13):

"So then, do not neglect the salvation of those brothers. Be meddlesome, be busybodies, but bring the sick ones to Christ."

Reference: 386.6

386-87: Quotes from St. John Chrysostom's *Adversus Judaeos* ("Against the Jews"): Homily VI

Although he had delivered a long homily against the Jews on the previous day, and had become hoarse from the length of his Sermon, he now delivered Homily VI.

The sections below are as they appear in wikipedia for ease of reference:

Homily VI, i (2):

"... Once I took up my fight against the Jews and rushed to meet their shameless assaults, 'I destroyed their reasoning and every lofty thing that exalts itself against the knowledge of God, and I brought their minds into captivity to the obedience of Christ. And after that I somehow acquired a stronger yearning to do battle against them."

Homily VI, ii (5):

"Is it because of your sins that you Jews have been living for so long a time outside Jerusalem? What is strange and unusual about that? It is not only now that your people are living sin-filled lives..."

Homily VI, ii (10):

"You did slay Christ, you did lift violent hands against the Master, you did spill his precious blood. This is why you have no chance for atonement, excuse, or defense... Your mad rage against Christ, the Anointed One, left no way for anyone to surpass your sin. This is why the penalty you now pay is greater than that paid by your fathers. If this is not the reason for your present disgrace, why is it that God put up with you in the old days when you sacrificed your children to idols, but turns himself away from you now when you are not so bold as to commit such a crime? Is it not clear that you dared a deed much worse and much greater than any sacrifice of children or transgression of the Law when you slew Christ?"

Homily VI, iii (7):

"...So also now, if God had not deserted you once and for all, your enemies would not have had the power to destroy your city and leave your temple desolate. If God had not abandoned you, the ruin of desolation would not have lasted so long a time, nor would your frequent efforts to rebuild the temple have been in vain."

Homily VI, iv (3):

"... To keep the Jews from continuing their shameless ways and attributing their desolation to men, God not only permitted the city to fall and the temple to be destroyed but he also removed the things which had their source from heaven above: the fire, the voice, the flashing of the stones, and all other such things."

Homily VI, iv (5):

"Let us, rather, stop their shameless mouths with still more proof. To do this, let me prove from the Scriptures themselves that the destruction of the temple was not the reason for destroying the ritual given to the prophets. The real reason was the wrath of God. And he is much more provoked to anger now, because of the Jews' mad rage against Christ, than he was when they worshipped the calf."

Homily VI, iv (7):

"Tell me this. Why is it that you have no prophets now? Is it not clear that it is because God has turned his back on your religion? Why did he turn his back on you? It is again obvious that he did so because of him whom you crucified and because of your recklessness in committing that outrage. What makes this so obvious? It is obvious from this: when you Jews lived the life of ungodliness before, you got everything; now, after the cross, although you seem to be living a more moderate life, you endure a greater vengeance and have none of your former blessings."

Homily VI, v (5):

"If these prophecies have not been fulfilled, if you Jews are not now held in dishonor, if you are not now bereft of everything your fathers had, if your city did not fall, if your temple is not in ruins, if your disaster has not surpassed every tragedy, then you Jews should refuse to believe me. But if the facts shout out and prophecy has been fulfilled, why do you keep up your foolish and unavailing impudence?"

Homily VI, vi (6):

"... But everything that goes on among the Jews today is a ridiculous sport, a trading in shame, filled with outrages beyond number. Tell me, then. Do you let yourself be led by these men who stubbornly oppose God's laws in their every word and deed? Do you rush to their synagogues? Are you not afraid that a bolt of lightning may come down from above and consume your head? Even if a man is not a thief himself but is seen in a den of robbers, he pays the same penalty as they. You do know this, do you not? But why talk about robbers and their crimes?"

Homily VI, vi (7):

"Surely you all know and remember the time when some evil tricksters in our midst tore down the statues? You remember how not only those who did this reckless deed but also those who were seen simply standing there when it happened were all arrested and dragged off to court together. And you remember that they all paid the supreme penalty. Tell me, then. Are you all agog to run off to a place where they outrage the Father, blaspheme the Son, and reject the Holy Spirit, the giver of life? Are you not afraid, do you not shudder to set foot inside those profane and unclean places? Tell me. What defense or excuse will you have since it is you who have thrust yourself into ruin and perdition, since it is you who have hurled yourself from the precipice?"

Homily VI, vi (9):

"If spoken words do not make the mouth holy, does the presence of the Scriptures make a place holy? But how could this be right? This is my strongest reason for hating the synagogue: it does have the Law and the prophets. And now I hate it more than if it had none of these. Why is this? Because in the Law and the prophets they have a great allurement and many a snare to attract the more simpleminded sort of men."

Homily VI, vi (11):

"This is why I hate the Jews. Although they possess the Law, they put it to outrageous use. For it is by means of the Law that they try to entice and catch the more simpleminded sort of men."

Homily VI, vii (6):

"The temple was already a den of thieves when the Jewish commonwealth and way of life still prevailed. Now you give it a name more worthy than it deserves if you call it a brothel, a stronghold of sin, a lodging place for demons, a fortress of the devil, the destruction of the soul, the precipice and pit of all perdition, or whatever other name you give it."

Reference: 386.7

386-87: Quotes from St. John Chrysostom's Adversus Judaeos ("Against the Jews"): Homily VII

The sections below are as they appear in wikipedia for ease of reference:

Homily VII, VI (7):

"Knowing, then, what we now know, let us not be roused to fervor only for the present hour; fan the fire you now have, go forth, and spread salvation over the city; even if you do not know them, get busy and find those who have this sickness. I shall be all the more eager to speak to you when I have found out from your very deeds that I did not scatter my seed on rocky ground. And you yourselves will be more eager to practice virtue. In money matters, the man who has made a profit of two gold pieces gets a greater enthusiasm to collect and amass a profit of ten or twenty pieces. This happens, too, in the matter of virtue. The man who has succeeded in doing a good deed gets some encouragement and motivation from doing this right action. The result is that he will undertake other good deeds."

Homily VII, VI (8):

"Let us, then, rescue our brothers and store up beforehand pardon for our sins... To do this, let us take our wives, children, and households and go out after this game and quarry. Let us [rescue?] from the snares of the devil those whom he has made captive to his will. And let us not stop until we have done everything in our power to rescue them, whether they heed or reject our words..."

Homily VII, VI (10):

"Let the Jews learn how we feel. Let it also become known to those who side with the Jews, even though they pretend to be ranked with us. We have an eager and vigilant concern for our brothers who have deserted over [to] the Jewish side. When the Jews find this out, it will be they, rather than we, who thrust out those of our number who frequent their synagogue. I should say, there will be no one hereafter who will dare to flee to them, and the body of the Church will be unsullied and pure."

Reference: 386.8

386-87: Quotes from St. John Chrysostom's Adversus Judaeos ("Against the Jews"): Homily VIII

The sections below are as they appear in wikipedia for ease of reference:

Homily VIII, i, (4):

"But if the man in the grip of passion or anger is drunk, this is all more true of the impious man who blasphemes God, who goes against his laws and never is willing to renounce his untimely obstinacy. This man is drunk, mad, and much worse of than insane revelers, even if he does not seem aware of his condition. And this is the characteristic which most marks a drunkard: he has no awareness of his unseemly behavior. This, in fact, is the special danger of madness: those who suffer from it do not know they are sick. So, too, the Jews are drunk but do not know they are drunk."

Homily VIII, i, (5):

"Indeed, the fasting of the Jews, which is more disgraceful than any drunkenness, is over and gone. But let us not stop thinking ahead for our brothers, let us not consider that our concern for them is now no longer timely..."

Homily VIII, i, (6):

"...By God's grace, we made the prophets our warriors against the Jews and routed them. As we return from pursuing our foes, let us look all around to see if any of our brothers have fallen, if the fast has swept some of them off, if any of them have shared in the festival of the Jews. Let us bury no one; let us, however, pick up every fallen man and give him the treatment he needs..."

Homily VIII, viii, (7):

"But how will you go into the synagogue? If you make the sign of the cross on your forehead, the evil power that dwells in the synagogue immediately takes to flight. If you fail to sign your forehead, you have immediately thrown away your weapon at the doors. Then the devil will lay hold of you, naked and unarmed as you are, and he will overwhelm you with ten thousand terrible wounds."

Reference: 386.9

388: The legend of Ambrose and Theodosius: Assessment

It appears that fifth Century historians have conflated the events of Callinicum with Thessalonica (which are 2,000 km apart from each other). Separately the two versions of events that make up the legend of Ambrose and Theodosius are contradictory in content and result, and each is well sourced. The enactment of the three pro-Jewish laws in 390-95 (*see entry below*) suggests a connection with version one, yet Ambrose's letter to Theodosius specifically mentions Thessalonica, without mentioning any specific information, so both versions of events are listed below.

While it is a remarkable story of the power of the gospel to transform the hearts of men, both versions speak more powerfully of the struggle between Church and State which has been one of Christianity's lasting marks on Western civilisation. The issue common to both events was not faith, but power.

Reference: 388.1

388: The legend of Ambrose and Theodosius, version 1: Burning of synagogue in Callinicum, in the Roman province of Osroene (*today part of Iraq, Turkey and Syria*)

As a result of preaching against the Jews by the bishop of Callinicum, Christians burned a synagogue to the ground. The Roman governor asked the bishop to pay for reconstruction with his own funds, which Emperor Theodosius confirmed, but Ambrose, the bishop of Milan (and mentor of St. Augustine), wrote to the Emperor defending the burning, saying:

"I declare that I set fire to the synagogue, or at least that I ordered those who did it, that there might not be a place where Christ was denied. If it be objected to me that I did not set the synagogue on fire here, I answer, it began to be burnt by the judgment of God, and my work came to an end."

As to the suggestion he pay for reconstruction with his own funds, he said:

"Shall, then, a place be made for the unbelief of the Jews out of the spoils of the Church, and shall the patrimony, which by the favour of Christ has been gained for Christians, be transferred to the treasuries of unbelievers?... Shall the Jews write this inscription on the front of their synagogue: 'The temple of impiety, erected from the plunder of Christians'?"

Ambrose then reminded the Emperor that it was the Jews who had destroyed the Christian basilicas in Damascus, Gaza, Ashkelon and Alexandria (during the time of Julian the Apostate) — although there is no evidence that this was the case, concluding there is:

"no adequate cause for such a commotion, that the people should be so severely punished for the burning of a building, and much less since it is the burning of a synagogue, a home of unbelief, a house of impiety, a receptacle of folly, which God Himself has condemned... I have brought these matters together in this address, O Emperor, out of love and zeal for you... And yet... it is a serious matter to endanger your salvation for the Jews." Theodosius didn't respond, so Ambrose addressed him publicly from the altar, refusing to offer him communion, and threatening him (and his sons) with excommunication unless he rescinded his order. The Emperor canceled the order to rebuild the synagogue, thus revealing how fairness to the Jews was incompatible with Christianity, and the control the Church could wield over secular authorities, including the Emperor himself (*see entry below, 390–95*).

Reference: 388.2

390: The legend of Ambrose and Theodosius, version 2: Riots and massacre in Thessalonica

People affected / deaths: 7,000

Butheric, a Roman general of Gothic descent, arrested a popular homosexual charioteer. The populace demanded the charioteer's release and, as Butheric refused, a general revolt ensued which cost Butheric and several other Roman authorities their lives. As soon as Theodosius heard of the uprising, he was enraged and ordered an immediate retaliation. The army units sent to Thessalonica massacred 7,000 inhabitants. Church historian Theodoretus said:

"The anger of the Emperor rose to the highest pitch, and he gratified his vindictive desire for vengeance by unsheathing the sword most unjustly and tyrannically against all, slaying the innocent and guilty alike. It is said seven thousand perished without any forms of law, and without even having judicial sentence passed upon them; but that, like ears of wheat in the time of harvest, they were alike cut down."

Although the Emperor changed his mind and sent another messenger to cancel his previous order and to prevent the troops from massacring the inhabitants of the city, it was too late.

Ambrose, the bishop of Milan, after hearing about the massacre, left Milan (which was the residence of Theodosius at that time) and refused to celebrate a Mass in the Emperor's presence until Theodosius repented. In a letter to the emperor, now known as Letter 51, Ambrose explained his position and gave reasons for his resolution:

"What could I do? Should I not hear? But I could not clog my ears with wax, as old fables tell. Should I then speak about what I heard? But I was obliged to avoid precisely what I feared could be brought about by your orders, that is, a bloodshed. Should I remain silent? But then the worst thing would happen as my conscience would be bound and my words taken away. And where would they be then? When a priest does not talk to a sinner, then the sinner will die in his sin, and the priest will be guilty because he failed to correct him... I have written this, not in order to confound you, but that the examples of these kings [examples of Kings David and Saul quoted previously in letter] may stir you up to put away this sin from your kingdom, for you will do it away by humbling your soul before God."

When Theodosius went to Milan, Ambrose at first refused to allow him to celebrate Mass, and stipulated that the Emperor should prove his repentance by recalling his unjust decrees, specifically by ordering:

"that when sentence of death or of proscription has been signed against any one, thirty days are to elapse before execution, and on the expiration of that time the case is to be brought again before you, for your resentment will then be calmed [and you can justly decide the issue]."

The Emperor ordered the law to be drawn up, and signed the document.

Reference: 390.1

390-95: Theodosius I, *aka* Theodosius the Great, enacts three pro-Jewish laws

Theodosius was the Emperor of the Byzantine Empire from 379-392, and then the Emperor of a united Roman empire from 392 until his death in 395. The refusal of Ambrose

to have mass performed in his presence (*see entries at 388, 390 above*) was a challenge to imperial authority that could not be tolerated, so he enacted three laws to undermine Ambrose's authority within his kingdom.

The first law (390) dealt with the obligation of Jews and Samaritans to acts as shipmasters over goods being transported. The law exempted the financially destitute.

The second law (392) gave the Jewish patriarchs the right to judicial autonomy in their communities, particularly the right to banish apostates without fear of forced reinstatement by Roman authorities (legitimate or otherwise).



The third law (393) prohibited any public non-Christian religious customs, but directly forbade the destruction of Jewish synagogues, noting that the Jews had a right to congregate in their houses of prayer, that the Jewish sect was legal, and declared:

"those who presume to commit illegal deeds under the name of the Christian religion and attempt to destroy and despoil synagogues"

will be severely punished.

Reference: 390.2

392: Emperor Theodosius

Theodosius enacted legislation that became part of the *Codex Theodosianus* (*see entry below*, 439) stating:



"In the complaints of the Jews it was affirmed, that some people are received in their sect on the authority of the judges, against the opposition of the Primates of their Law, who had cast them out by their judgement and will. We order that this injury should be utterly removed, and that a tenacious group in their superstition shall not earn aid for their undue readmission through the authority of judges...against the will of their Primates, who are manifestly authorized to pass judgement concerning their religion, under the authority of the most renowned and illustrious patriarchs."

Reference: 392.1

393: Emperor Theodosius

Theodosius enacted legislation that became part of the *Codex Theodosianus* (*see entry below*, 439) stating:



"It is sufficiently established that the sect of the Jews is prohibited by no law. We are therefore gravely disturbed by the interdiction imposed in some places on their assemblies. Your Sublime Magnitude [the master of the soldiers in the east] shall, upon reception of this order, repress with due severity the excess of those who presume to commit illegal deeds under the name of the Christian religion and attempt to destroy and despoil synagogues."

Reference: 393.1

395-430: St. Augustine of Hippo

Saint Augustine of Hippo was a Roman African, one of the Doctors of the Church, an early Christian theologian and philosopher from Numidia (NE Algeria), whose writings influenced the development of Western Christianity and Western philosophy. He was ordained as a priest in 391 and became a famous preacher. In 395 he was made Bishop of Hippo, a title he held until his death in 430.

He wrote in "Concerning Faith of Things Not Seen" that the Jews are our enemies, quoting Psalm 59:11 against them — saying they should be not killed, but scattered (as judgment) — and that they are a sort of ever-living "negative example" for Christians to learn from:

Chapter 9:

"...examine carefully the copies of our enemies the Jews... Thus, having with them the clearest testimonies of our cause, they walk round about with eyes darkened, that by their means those testimonies may be proved, wherein they themselves are disapproved... it was prophesied of [them]: 'Slay them not,' says He, 'lest at any time they forget Your law, but scatter them abroad in Your might.' [Psalm 59:11]... Therefore they were not slain, but scattered abroad; in order that, although they should not have in faith, whence they might be saved; yet they should retain in their memory, whence we might be helped; in their books our supporters, in their hearts our enemies, in their copies our witnesses."

Reference: 395.1

397: Council of Carthage: 27 books of the New Testament

In response to the controversy and debate regarding which books are scripture, the Council of Carthage issued a canon of the Bible, which included all 27 books of the New Testament as we know it today (*see entries above at 144, 367*).

Reference: 397.1

397: Emperor Arcadius

Arcadius, Eastern Roman emperor from 395-408, enacted legislation that became part of the *Codex Theodosianus* (see entry below, 439) stating:



"Your Excellent Authority [the authority being addressed was a prefect in the east] shall order the governors to assemble, in order that they shall learn and know, that it is necessary to repel the assaults of those who attack Jews, and that their synagogues should remain in their accustomed peace."

Reference: 397.2



406: Jerome's Commentary on Amos

Jerome was a priest, confessor, theologian and historian. In his commentary on Amos he accurately reflects the general opinion of Jewish anti-Christian hostility when he says:

"... 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."

Reference: 406.1

412: Emperor Honorius

Honorius, Western Roman emperor from 395-423, enacted legislation that became part of the *Codex Theodosianus* (see entry below, 439) stating:



"No one shall dare to violate or seize and occupy what are known by the names of synagogues and are assuredly frequented by the conventicles of the Jews, for all must retain what is theirs with unmolested right and without harm to religion and cult. Furthermore, since the ancient custom and usage preserved the day of Sabbath, sacred to the said people of the Jews, we decree that this too must be avoided, that no summons shall constrain a man of the said custom under pretext of public or private business, for it would seem that all the remaining time [i.e., the rest of the week] suffices for the public laws, and it would be most worthy of the government of our time that former privileges shall not be violated; although it would seem that enough had been legislated on this matter in general constitutions by past emperors."

Reference: 412.1

414-15: Jews expelled from Alexandria, Egypt

People affected / deaths: up to 100,000



Alexandria had the largest Jewish community in the world at that time. Pogrom in 414 results in Jews being expelled in

415 and their synagogues destroyed. Up to 100,000 Jews were expelled by Cyril of Alexandria, who is counted among the Church Fathers and the Doctors of the Church. He assembled the Christian mob, incited them against the Jews by his excessive fanaticism, forced his way into the synagogues, of which he took possession for the Christian, and handed over the Jews' property to be pillaged by the mob, ever greedy of plunder.

Reference: 414.1

418: Severus of Menorca

People affected / deaths: 540

According to his *Epistula Severi* ("Letter on the Conversion of the Jews"), Severus was at the forefront of a mass conversion where most of the Jewish population on the island converted to Christianity in 418. The *Epistula Severi* explains that the relationship between the Jews and the Christians on the island grew tense when relics of St. Stephen arrived on the island approximately a year before the conversion began. It took eight days to convert the Jewish population to Christianity and, in that time, the synagogue on the island was burnt to the ground and 540 Jews were converted.

Reference: 418.1

423: Emperor Theodosius II

Theodosius, Easter Roman emperor from 402-50, enacted legislation that became part of the *Codex Theodosianus* (see entry below, 439) stating:



"It seems right that in the future none of the synagogues of the Jews shall either be indiscriminately seized or put on fire. If there are some synagogues that were seized or vindicated to [i.e., appropriated to be used as] churches... after the law [of 393 protecting synagogues, see entry above] was passed, they [the Jews] shall be given in exchange new places, on which they could build, that is, to the measure of the synagogues taken....No synagogue shall be constructed from now on, and the old ones shall remain in their state."

Reference: 423.1

426: St. Augustine publishes "The City of God"

Augustine applied the allegorical method of interpretation to the prophets and Revelation. He interpreted the first resurrection and millennium of Revelation 20 as salvation of the soul at the new birth. Augustine developed the idea that the church is the kingdom of God foretold in such Scriptures as Daniel 2; 7 and Revelation 20.

"The City of God", published 426, is a book of Christian philosophy and one of Augustine's most important works. It is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine was the first person to teach that the organized catholic church is the Messianic kingdom and that the Millennium began with the first coming of Christ:

"Therefore the Church even now is the kingdom of Christ, and the kingdom of heaven. Accordingly, even now His saints reign with Him."

"The City of God" thus popularised and promulgated Replacement Theology, which became the predominant position of the Church from then on, and

played a key role in the persecution of Jews by the Roman Catholic Church and Roman Catholic political rulers for centuries to come.

Reference: 426.1

429: Patriarchate of Israel abolished

The Patriarchate was the governing legalistic body of Judean and Galilean Jewry after the destruction of the Second Temple until 429. Being a member of the house of Hillel and thus a descendant of King David, the Patriarch, known in Hebrew as the *Nasi* (prince), had almost royal authority.

In 415, an edict issued by the Emperors Honorius and Theodosius II deposed Gamaliel VI as Nasi. Theodosius did not allow the appointment of a successor and in 429 terminated the Jewish patriarchate, after which he seized its tax, which formerly went to the patriarch, for the imperial treasury. It is still known as the patriarchal funds.

Reference: 429.1

429-30: St. Augustine's Tractatus adversus Judaeos: "Treatise Against the Jews"

This treatise presents an argument of the scriptures to defend Christianity's understanding of them, but which later became an argument for the case of antisemitism. That it wasn't intended to stir up hatred against Jews is evident from the final chapter, Chapter 10.

"Chapter 9: Lastly, O Jews, if you try to distort these prophetic words [previously discussed scriptures] into another meaning according to the dictates of your heart, you resist the Son of God against your own salvation. If you, I say, choose to understand by these testimonies that the house of Jacob or Israel is the same people, both called and cast off... what are you going to say and how will you interpret another Prophet who cuts this reply away entirely, shouting with unmistakable manifestation: I have no pleasure in you says the LORD Almighty: and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place sacrifice is offered to my name, a clean oblation: for my name is great among the Gentiles, says the LORD Almighty.' [Malachi 1:10-11]..." "Chapter 10: Dearly beloved, whether the Jews receive these divine testimonies with joy or with indignation, nevertheless, when we can, let us proclaim them with great love for the Jews. Let us not proudly glory against the broken branches; let us rather reflect by whose grace it is, and by much mercy, and on what root, we have been ingrafted. Then, not savoring of pride, but with a deep sense of humility, not insulting with presumption, but rejoicing with trembling, let us say: 'Come you and let us walk in the light of the LORD,' because His 'name is great among the Gentiles.' If they hear Him and obey Him, they will be among them to whom Scripture says: 'Come you to him and be enlightened: and your faces shall not be confounded.' If, however, they hear and do not obey, if they see and are jealous, they are among them of whom the psalm says: 'The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away.' 'But I,' the Church says to Christ, 'as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever.'"

Reference: 429.2

439: Codex Theodosianus

The *Codex Theodosianus* ("Theodosian Code") was a compilation of the laws of the Roman Empire under the Christian emperors since 312 that was published in 438, and went into force in the Roman Empire on January 1, 439. The code covers political, socioeconomic, cultural and religious subjects of the fourth and fifth centuries in the Roman Empire, established Christianity as the official religion, and systematized the process that stripped Jews of citizenship rights and repressed Judaism as a religion. Jews thus became second-class citizens, a status that became entrenched in Europe for more than 1,000 years under the power of the Church.

The Codex barred Jews from holding positions in the military and civil service, the only exception being the office of decurion (tax collector), whose holder, by Byzantine law, was required to make up any shortfall in tax revenues out of his own pocket. Jews were also prohibited from buying slaves, although not from holding them (slaves could be inherited), a restriction apparently designed to give Christians the opportunity to convert their pagan slaves and to deprive Jews of the same opportunity. Construction of new synagogues was banned, but not the repair of existing ones.

In Byzantium, the Codex was superseded in 529 by the Justinian Code, which tightened restrictions on Jews.

Excerpts from the Codex:

"He who misleads a slave or a freeman against his will or by punishable advice, from the service of the Christian religion to that of an abominable sect and ritual, is to be punished by loss of property and life."

"Any Jew who stones a Jewish convert to Christianity shall be burned, and no one is allowed to join Judaism."

"Persons who join Judaism from Christianity shall have their property confiscated."

"Jews may not burn crosses at the feast of Purim, and shall lose their rights if they disobey the law, but shall otherwise be allowed to practice their religion."

"Jews may not construct new synagogues, but old ones will not be torn down. Other prohibitions are upheld."

"No Jew...shall obtain offices and dignities; to none shall the administration of city service be permitted; ... Indeed, we believe it sinful that the enemies of the heavenly majesty and of the Roman laws should become the executors of our laws — the administration of which they have slyly obtained and that they, fortified by the authority of the acquired rank, should have the power to judge or decide as they wish against Christians, yes, frequently even over bishops of our holy religion themselves, and thus, as it were, insult our faith."

There were some protections for Jews, such as:

"The Jewish sect is protected by law. No regulation may be passed to ban Judaism, even in the name of Christianity."

"Jewish synagogues may not be taken by non-Jews, and Jewish observation of the Sabbath is to be protected."

"Jews may not be persecuted for their religion or have their property taken without cause. They are cautioned, however, that they still may not disrespect Christianity."

"Jews may not enter imperial service. Jews who have already taken the oath for service may remain, except those in the armed service. Jews are not prohibited from becoming advocates or decurions." "Jewish synagogues may not be taken or burned indiscriminately. If such an incident does occur, they will be compensated. However, they may not build new synagogues, and existing ones may not be improved."

Reference: 439.1

444: Eusebius of Alexandria

Eusebius of Alexandria is an author to whom certain extant homilies are attributed. Very little is known about him, except that he led a monastic life near Alexandria. The fame of his virtues attracted the attention of Cyril, Bishop of Alexandria, who visited him with his clergy, and in 444, when dying, had him elected his successor, and consecrated him bishop, though much against his will.

Coupling the devil and the Jews, Eusebius of Alexandria began every paragraph in the first half of his sermon on the Resurrection in this way:

"Woe to you wretches, ... you were called sons and became dogs. Woe to you, stiff-necked and uncircumcised [Jews were commonly accused of being circumcised only in the flesh, but not in the spirit], from being the Elect of God you became wolves, and sharpened your teeth upon the Lamb of God. You are estranged from His Glory; woe to you, ungrateful wretches, who have loved Hell and its eternal fires... Hell ... shall imprison you with your father the devil."

Although his existence/location are in dispute it seems someone in Alexandria in the fifth or sixth century wrote these sermons.

Reference: 444.1

465: Council of Vannes, Brittany

The Council of Vannes prohibited priests from participating in Jewish feasts and partaking in meals with Jews.

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Reference: 465.1
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474-91: Emperor Zeno reigned

Emperor Zeno (c. 425-91) was Eastern Roman Emperor from 474 to 475 and again from 476 to 491. During his reign, tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. The



Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb.

His feelings towards the Jews is illustrated by a remark he made at the races of Antioch in 489. Factions of the upper class "Orthodox" (the Blues) fought the lower class "Monophysites" (the Greens — those who believe that in the person of Jesus Christ there is only one nature (wholly divine or only subordinately human), not two), who were led by the charioteer, Porphyrius (*see entry below*, 507). The Jews in general supported the ruling class Blues, which resulted in many attacks by the Greens. The synagogue in Daphne, near Antioch, was razed, many Jews were murdered, and their corpses, together with the bones from the Jewish cemetery, were thrown into the fire. When asked about it, Zeno responded:

"Why did they not burn the living Jews along with the dead? And then the affair would be over."

Reference: 474.1

493-518: King Theodoric (also Theoderic): Edictum Theodorici

The *Edictum Theodorici* ("The Edict of Theodoric") is a set of laws by Germanic kings to settle issues between Romans and Germans in their kingdoms. Regarding the Jews it states:

"Since the Jews live according to their own code of laws, therefore they have to have for their litigation their own judges, who happen to be their religious mentors." It goes on to confirm their ancient privileges, with the king declaring:

"he readily consents to the preservation of the ancient rights."

And to the Jews of Genoa:

"We cannot command the religion of our subjects, since no-one can be forced to believe against his will."

It was Theoderic's intention that the Jews should not feel forced to struggle for existence, but should consider themselves active elements of a system of government which was fully aware of the needs of its citizens. So, although attention was paid to enforcing the Imperial ban on the construction of new synagogues or the embellishment of existing ones, the Jews were allowed to repair their places of worship, ownership of which was guaranteed.

Reference: 493.1

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507: Porphyrius the Charioteer

Porphyrius the Charioteer (also known as Calliopas) was a renowned Roman charioteer in the fifth and sixth centuries. In the time of Porphyrius, Roman chariot-racing was at its height. Charioteers were celebrities, and Porphyrius is famous for having seven monuments built in his honor in the Hippodrome.

In 507, when he was about 40 years old and at the height of his career, a chariot race was held between two parties: the Greens (the Monophysites—*see entry above, 474-91*) of which he had become leader; and the Whites, led by Constantine the charioteer. After some victories by Porphyrius, violence broke out during the celebration of the games in Daphne (near Antioch, Syria) in 507, which had appropriated the name "Olympic Games" and equalled their splendour.

Porphyrius and the Greens plundered and burned the synagogue, and massacred Jews (who supported the Blues, and who had been previously attacked in 489) (*see entry for Emperor Zeno above, 474–91*). They then set up a cross and turned the site into a martyrium, a building or chamber used by the early Christians as a burial place.

This violence between the Greens and the Blues caused the Byzantine emperor to finally end these games.

Reference: 507.1

517: Council of Epaone, Gaul

Canon 15 prohibited Christians from sharing a meal with Jews, repeating the prohibition enacted at Vannes in 465 (*see entry above, 465*).

Reference: 517.1

529-34: Emperor Justinian: Code of Justinian, parts 1-3

The *Codex Justinianus* (Code of Justinian) was the first part of the *Corpus Juris Civilis* ("Body of Civil Law"), a collection of fundamental works in jurisprudence that was issued from 529 to 534 CE by order of Justinian I, Eastern Roman Emperor, who achieved lasting influence for his judicial reforms via the summation of all Roman law. This code compiled in Latin all of the existing imperial constitutiones (imperial pronouncements having the force of law), back to the time of emperor Hadrian in the second Century. It remains influential to this day. By way of the Napoleonic Code (1804 CE), the Justinian Code reached Canada in the Province of Quebec, and was later introduced by French immigrants to Louisiana in the United States.

Parts 1-3 were issued from 529-34. A fourth part (*Novellae*) was added after 534 (*see entry below*):

- "Codex Justinianus" (529) compiled all of the extant imperial constitutiones from the time of Hadrian. It used both the Codex Theodosianus (438) and private collections such as the Codex Gregorianus (c. 291-4) and Codex Hermogenianus (293-4).
- 2. "Digesta" (533), or Pandectae ("Encyclopedic Work"), was a compilation of passages from juristic books and law commentaries of the great Roman jurists of the classical period, mostly dating back to the second and third Centuries, along with current edicts. It constituted both the current law of the time, and a turning point in Roman Law: from then on the sometimes contradictory case law of the past was subsumed into an ordered legal system.
- 3. "Institutiones" (533), or 'Elements', was a modified codification of the celebrated Roman jurist Gaius' legislation. The Institutes were intended as a sort of legal textbook for law schools and included extracts from the two major works.

531: Emperor Justinian

Justinian I passed a law prohibiting heretics or Jews from testifying against Christians:

"Since many judges, in deciding cases, have addressed us in need of our decision, asking that they be informed what ought to be done with witnesses who are heretics, whether their testimony ought to be received or rejected, we therefore ordain that no heretic, nor even they who cherish the Jewish superstition, may offer testimony against orthodox Christians who are engaged in litigation, whether one or the other of the parties is an orthodox Christian. [But a Jew may offer testimony on behalf of an orthodox Christian against someone who is not orthodox.]"

Reference: 531.1

534-77: Emperor Justinian: Code of Justinian, part four "Novellae"

Justinian's famous *Corpus Juris Civilis* and his *Novellae* (imperial instructions on specific subjects) included legislation on the Jews which confirmed or amended that of Theodosius II (408–50) and virtually fixed the status of the Jew in Byzantine society for the next 700 years. Adding to the restrictions and disabilities imposed by Theodosius, Justinian declared that Jews could not retain heretical and pagan slaves who converted to Orthodox Christianity, and that they could give evidence only for (not against) Orthodox Christians, while they could testify either for or against heretics.

Justinian's Novellae was added to the Code of Justinian after 534 (*see entry* on Parts 1-3 above, 529-34), and consisted of a number of new constitutions issued mostly in Greek. They were later reworked into the *Syntagma*, a practical lawyer's edition, by the Byzantine jurist Athanasios of Emesa during the years 572–77.

All four of these together formed Justinian's Corpus of Civil Law which deeply influenced the Canon Law of the Western Church and the civil law of Medieval Europe. The Code's underlying claim that the emperor's will was supreme in all things made imperial control of the Church legal and thus deeply influenced the subsequent development of the Byzantine Church.

Laws Against Judaism

The principle of *Servitus Judaeorum* ("Servitude of the Jews") was established by the new laws, and determined the status of Jews throughout the Empire for hundreds of years. The Jews were disadvantaged in a number of ways. They could not testify against Christians and were disqualified from holding a public office. Jewish civil and religious rights were restricted: *"they shall enjoy no honors"*. The use of the Hebrew language in worship was forbidden. Shema Yisrael, sometimes considered the most important prayer in Judaism (*"Hear, O Israel, YHWH our God, YHWH is one"*) was banned, as a denial of the Trinity. A Jew who converted to Christianity was entitled to inherit his or her father's estate, to the exclusion of the still-Jewish brothers and sisters. The Emperor became an arbiter in internal Jewish affairs. Similar laws applied to the Samaritans. Besides the novellae, Justinian allegedly prohibited the celebration of Passover (in 543) if its date fell before the date of Easter.

NOVELLA 37 (535), forbade Jews and heretics in the newly conquered province of North Africa to practice their religious rites. Synagogues and the meeting places of heretics were to be confiscated and, suitably consecrated, put to ecclesiastical use.

NOVELLA 45 (537), prohibited Jews, Samaritans, and heretics any exemption from service on local municipal bodies (the decurionate), a service which entailed heavy financial burdens. It was stated that *"Jews must never enjoy the fruits of office but only suffer its pains and penalties."* If a Jew was found holding a higher office than a Christian, he had to pay a fine.

NOVELLA 131 (545), prohibited sales of ecclesiastical property to Jews, Samaritans, pagans, and heretics, and declared synagogues built on land subsequently shown to be ecclesiastical property was subject to confiscation.

NOVELLA 146 (553), supposedly in response to a Jewish request, forbade the insistence that the readings from the Pentateuch be exclusively in Hebrew from the Scrolls of the Law (Torah). They could be in Greek, Latin, or any other tongue, and the Greek could be either that of the Septuagint or the translation of Aquila, which had rabbinic sanction. Use of the Mishnah (the oral tradition of Jewish law) was forbidden.

Reference: 534.1

535: Council of Clermont

17 canons were drawn up by the Council, the first 16 are contained in the *Decretum* of Gratian (a collection of Canon law compiled and written in the 12th Century as a legal textbook by the jurist known as Gratian), and have become laws of the universal Catholic Church. The following canons affected Jews:

Canon 6: forbade marriages between Christians and Jews

Canon 9: forbade Jewish judges, and prohibited Jews from holding administrative positions.

Reference: 535.1

538: Third Council of Orléans

33 canons were issued at the third Council of Orléans. The following affected Jews and are quoted verbatim:

"Canon 13: If Christians are slaves to Jews, and shall do anything contrary to the Christian religion, or if their masters venture to attempt to strike them on account of any act allowed by the Church, and they flee repeatedly to the church, the bishop is not to give them up unless the value of the slave in question is paid down (as a pledge that no harm shall be done him). Christians must not marry with Jews, nor even eat with them."

"Canon 30: From Maundy Thursday [Thursday before Easter] for four days onwards, Jews must not appear among Christians."

Reference: 538.1

561: Jews expelled from diocese in Uzès, France

Bishop Ferréol of Uzès convoked a synod for the purpose of converting Jews by persuasion or by force. Many embraced Christianity, but those who resisted conversion were expelled from his diocese. After his death in 581 many who had received baptism returned to Judaism.



Reference: 561.1

581 or 583: Second Council of Mâcon, Gaul

The second Council of Mâcon expanded the edicts of the Council of Clermont (535), and decreed the following canons regarding the Jews, with the words *"since, by the grace of God, we live under the rule of Catholic kings"*:

Canon 2. Jewish conversation with nuns prohibited.

Canon 13. Jews not to be judges or tax collectors.

Canon 14. Jews not to mix with Christians between Maundy Thursday and Easter.

Canon 15. Christians not to take part in Jewish festivities.

Canon 16. Christian slaves to be redeemed.

Canon 17. Attempted conversion of slave to Judaism to be punished.

Reference: 581.1

587: Reccared I, Spain

Reccared I renounces Arianism in favour of Catholicism. Jews were prevented from owning slaves, intermarrying and holding positions of authority. He also decreed that children of mixed marriages were to be raised as Christians.

Reference: 587.1

589: Council of Narbonne, France

Jews were prevented from chanting Psalms while burying their dead. Anyone violating this was fined six ounces of gold. Additionally all Jews married to Christian women had to have their children baptised.

Reference: 589.1

590-604: Papacy of Pope Gregory the Great

Pope Gregory formed official policy of tolerating Jews, believed that Jews should have freedom of occupation within the framework of local laws, and that Jews should be allowed to celebrate their events freely.



Reference: 590.1

591: Pope Gregory the Great

Pope Gregory is against forced baptisms for pragmatic reasons:

"For, when any one is brought to the font of baptism, not by the sweetness of preaching but by compulsion, he returns to his former superstition, and dies the worse from having been born again."

Reference: 591.1

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7th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.

612-21:	Visigoth
624:	Hejaz, Saudi Arabia
629:	Galilee, Judea; Kingdom of Franks
c. 640:	Arabia
642:	Visigothic Empire

Reference: 600.1

612-21: During reign of Sisebut, Jews expelled from Visigoth (Spain)

King Sisebut (565-621) was known for his devout piety to Chalcedonian Christianity. Soon after ascending the throne, Sisebut ordered the Jews of his kingdom either to convert to

Christianity or leave Spain. Those who refused were to be punished with the lash. Some fled to Gaul and North Africa, while as many as 90,000 converted. Many of these *conversos*, as did those of later periods, maintained their Jewish identities in secret. In 615 he ordered the forced baptism of Jews.





He further decreed that Jews who converted Christians to Judaism were to be executed and their property was to go to the royal treasury. In addition, Christian slaves owned by Jews were either to be sold to Christians or set free. Jews were not allowed to own land, to be farmers or enter certain trades. The cruelty of Sisebut against the Jews excited such a horror, that even many among the fanatical clergy disapproved of it.

Reference: 612.1

614: Fifth Council of Paris: Edict of Paris

The Council decided that Jews who were in the military or held public office must convert to Christianity. The Edict of Paris, issued by Chlothar II, followed shortly after. But despite the exclusion of Jews from high office, their right to bring legal actions against Christians was preserved. Similarly, the right of a woman not to be married against her will was affirmed. The Edict remained in force until Chlothar's successor, Dagobert.

Reference: 614.1

614: Emperor Heraclius: forbids Judaism

Emperor Heraclius forbade the practice of Judaism in the Byzantine Empire, resulting in a wave of forced conversions spreading throughout Europe in the seventh Century. He is said to have summoned his fellow sovereigns to follow his example; and similar steps were taken in Gaul in 626 by King Dagobert; in Italy in 661 by the Lombard sovereign Perctarit; and in Spain from 616 under successive Visigothic rulers. In the Byzantine possessions, including southern Italy, Heraclius' example was imitated in 873-4 under Basil I. The Jewish revolt against Heraclius was part of the Byzantine-Sasanian War of 602-28 and is considered the last serious Jewish attempt for gaining autonomy in Palestine prior to modern times.

Reference: 614.2

624: Jews expelled from Hejaz, Saudi Arabia (*Expulsion by Muslims*)

Banu Kainuka was one of the three Jewish tribes in Medina, all of whom previously had a peace treaty with Mohammed. Possessing no land, they lived from commerce and as

goldsmiths. They were the first to suffer from the hostile attitude adopted by Muhammed after his failure to win the Jews over to Islam. They were attacked and besieged in their strongholds, and were forced to surrender after 15 days. Mohammed first wished to have all the men executed but spared them on condition that they leave, leaving all their property in the hands of the Moslems.

Reference: 624.1

629: Jews expelled from Galilee

People affected / deaths: hundreds



The entire Jewish population of Galilee is massacred or expelled, following the Jewish rebellion against Byzantium.

The Jews who had previously fought with the Persians against Byzantine rule decided to support Heraclius in return for a promise of amnesty. When he gained control of Judea, the Jews went to him reminding him of his promises. Heraclius, assured by the Christian clergy that it was God's will and that a week of fasting would atone for any possible sins, ordered all Jews killed and all synagogues destroyed. Hundreds were killed in the subsequent massacre, and thousands fled to Egypt. Thus, much of the rich Jewish life in the Galilee and Judea came to an end. In atonement for the violation of the emperor's oath to the Jews, Copts today still observe a yearly fast, called the Fast of Heraclius.

Reference: 629.1



629: Jews expelled from the Kingdom of the Franks

Frankish King Dagobert I, encouraged by Byzantine Emperor Heraclius, expels all Jews from the kingdom.

Reference: 629.2

633: Fourth Council of Toledo, Spain

The fourth Council passed 75 Canons, of which Canons 57-65 deal with Jews, and to Christians who had apostatised to Judaism.

Canon 57: the work of Isidore of Seville, is a criticism of King Sisebut's decision in 615 ordering the forced baptism of Jews (*see entry above*, 612–21), although it compelled those who had been forcibly baptised to remain as Christians.

Canons 59 and 60: required that Jewish children be removed from their families for their salvation and education by Christians.

Canon 65: forbids Jews and Christians of Jewish origin from holding public office.

Reference: 633.1

c. 640: Jews expelled from Arabia (Expulsion by Muslims)

Upon the ascension of Omar as caliph, most

Jews were expelled from Arabia around the year 640.

Reference: 640.1

642: Jews expelled from Visigothic Empire (Spain)

No details available.

Reference: 642.1







653: Isidore of Seville canonised

In 653 at the eighth Council of Toledo (*see entry below*) Isidore of Seville (*c.* 556-636) is canonised. He was a scholar, the Archbishop of Seville for over three decades, and is widely regarded by the Catholic Church as the last of the Church Fathers. He wrote two important antisemitic treatises: *De fide catholica ex Vetere et Novo Testamento contra Judaeos* ("The faith of the Old and New Testament against the Jews"), consisting of a collection of scriptural testimonies (similar to the model already furnished by Cyprian, mentioned above; here, however, the testimonies are drawn from both the Old and New Testaments), and *Quaestiones adversus Judaeos et caeteros infideles* ("Questions against the Jews and other infidels"), the "other infidels" being in fact Judaizing Christians.

Reference: 653.1

653: Eighth Council of Toledo, Spain

The eighth Council commenced on December 16,653 in the church of the Holy Apostles in Toledo. It was attended by 52 bishops, and again tackled the issue of Jews within the realm. Further measures at this time included the forbidding of all Jewish rites (including circumcision and the observation of the Shabbat), and all converted Jews had to promise to put to death, either by burning or by stoning, any of their brethren known to have relapsed to Judaism. The Council was aware that prior efforts had been frustrated by lack of compliance among authorities on the local level: therefore, anyone — including nobles and clergy — found to have aided Jews in the practice of Judaism were to be punished by seizure of one quarter of their property and excommunication.

Reference: 653.2

681: King Erwig enacts anti-Jewish Laws

King Erwig, a king of the Visigoths in Spain, issued 28 laws condemning Jews with the support of the 12th Synod of Toledo. He declared they were a plague on the kingdom, and that *"Jewish parents who circumcised their children were to have*

their property confiscated and their noses cut off". He issued a decree requiring they become Christians, or leave. The Talmud and other Jewish books were burned.

Reference: 681.1

692: Trullo Ecumenical Council

The Quinisext Council was a church council held at Constantinople under Justinian II. It is often known as the Council in Trullo, because like the Sixth Ecumenical Council it was held in a domed hall in the Imperial Palace (troulos meaning a cup or dome). Many of the council's canons were aimed at settling differences in ritual observance and clerical discipline in different parts of the Christian Church. 102 Canons were issued, of which the following affected the Jews, and is quoted verbatim:

"Canon XI: Let no one in the priestly order nor any layman eat the unleavened bread of the Jews, nor have any familiar intercourse with them, nor summon them in illness, nor receive medicine from them, nor bathe with them; but if anyone shall take in hand to do so, if he is a cleric, let him be deposed, but if a layman, let him be cut off."

Reference: 692.1

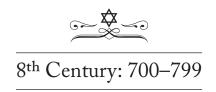
694: 17th Church Council of Toledo, Spain

The Seventeenth Council of Toledo met under King Egica, the Visigoth Catholic King of Hispania (roughly what we think of as the Iberian peninsula) and Septimia (the southeastern corner of France). He had a profound distrust of, and dislike for, the Jews. The king opened the synod by claiming that he had heard news of Jews overthrowing their Christian rulers overseas and that Iberian Jews were conspiring with these cousins to end the Christian religion once and for all. The solution to the problem was enslavement. Of the eight canons issued by the Council, the eighth concerned the Jews. The only Jews who were excepted from these rules, at the king's request, were those from the territory of Gallia Narbonensis, on the French side of the Pyrenees; this was apparently because of an epidemic in that region, and a desire to isolate it and its residents from the rest of the kingdom:

"Canon 8: As the Jews have added to their other crimes this that they endeavoured to overthrow the country and the people, they must be severely punished. They have done this after they had (in appearance) received baptism, which, however, by faithlessness they have again stained. They shall be deprived of their property for the benefit of the exchequer, and shall be made slaves forever. Those to whom the King sends them as slaves must watch that they may no longer practise Jewish usages, and their children must be separated from them, when they are seven years of age, and subsequently married with Christians."

Reference: 694.1

112 The LIST: Persecution of Jews by Christians Throughout History



8th Century

The authors of this document note the remarkable reduction of Jewish persecution in the eighth Century. What might be the reason? Europe had an existential threat on its doorstep: Islam. It is often said that Europe would be Islamic today were it not for the Battle of Tours in 732 (see entry below).

722: Leo III

Leo III the Isaurian was Byzantine Emperor from 717 until his death in 741. In 722 he forced Jews and Montanists (considered heretical for their belief in prophetic revelations) in the empire to be baptised.

Reference: 722.1

October 10, 732: Battle of Tours, France

This entry is for historical context.

The Battle of Tours (also called the Battle of the Highway of the Martyrs by Arab sources) was fought on October 10,732 between forces under the Frankish leader Charles Martel and a massive invading Islamic army led by Emir Abdul Rahman Al Ghafiqi Abd al Rahman, near the city of Tours, France. This battle stopped the northward advance of Islam from the Iberian peninsula, and is considered by most historians to be of major historical importance, in that it halted the Islamic conquests, and preserved Christianity as the controlling faith in Europe, during a period in which Islam was overrunning the remains of the old Roman and Persian Empires.

Reference: 732.1



807: Harun Al Rashid forced Jews to wear yellow badge; Christians to wear a blue badge

Here, Christians and Jews were persecuted together. While the Muslims seem to have invented the yellow badge for Jews, Christians invented many forms of persecution including the ghetto, which was first used in Venice in 1516.

Reference: 807.1

820-27: Agobard of Lyon

Agobard of Lyon (*c*. 779-840) was a Spanish-born priest and archbishop of Lyon. He is best known for his critiques of Jewish religious practices and political power in the Frankish realm. Jewish communities in the Frankish realm (today's France) had been granted considerable freedoms under King Louis I, son of Charlemagne, including a prohibition on Christian proselytizing.

In 820 Agobard attempted to forcibly convert Jewish children in Lyon as well as in Chalon-sur-Saône, Mâcon, and Vienne. He assembled the children who had not been sent into safety by their parents and baptized all those who, to his mind, appeared to show some desire for conversion. King Louis I, also known as Louis the Pious, appointed a *magister Judaeorum* ("Master of the Jews") to ensure Jewish legal protection, and did not force Jews to allow baptism for their slaves. For the rest of the decade, Agobard campaigned against what he saw as the dangerous growth in power and influence of Jews in the kingdom that was contrary to canon law. His rhetoric, which included describing Jews as *filii diaboli* ("sons of the devil"), was indicative of the developing anti-Jewish strain of medieval Christian thought. He was a prolific writer, but six of his pamphlets were about the Jews (*see entries below for details on some of them*): *Epistola de baptismo Judaicorum* ("On the Baptism [of the children] of Jews", 820)

De Baptismo Judaicorum Mancipiorum ("On the Baptism of Jewishowned Slaves", c. 823)

Contra Praeceptum Impium de baptismo judaicorum mancipiorum ("Against an Impious Precept Concerning the Baptism of Jewishowned Slaves", c. 826)

De Insolentia Judeorum ("On the Insolence of the Jews", c. 827)

De Judaicis Superstitionibus ("On the Superstition of the Jews", c. 827)

De Cavendo Convictu et Societate Judaica ("On Avoiding the Fellowship and Society of the Jews", *c*. 827).

Reference: 820.1

c. 823: Agobard of Lyon: *De Baptismo Judaicorum Mancipiorum* ("On the Baptism of Jewish Slaves")

"On the Baptism of Jewish Slaves" was directed to three high-ranking members of the imperial court, whose help he sought in protecting prelates' ability to baptize pagans who were the property of Jews and their intervention in cases where the Jews refuse to sell the individual or charge an excessive price for their freedom. Like his other writings on the Jews, this plea attests to the status of Jews in the Carolingian world (the Frankish dynasty, founded by Charlemagne's father, Pepin III) at this time and the complex cultural conditions which Agobard believed to foster or compromise Christian conversion:

"The Jews use a law; as given to them by the Emperor, to boast that without the consent of the owner no one can baptise a Jewish slave. That is not believed by us; as Christians, at all, as that is to claim that from the court of the most Christian of Christians came forth a decree which is un-Christian in nature...

The Jews cannot be trusted not to use their influence in the palace to attack our efforts on behalf of Christ. Do not count on their meekness as doing so will bring problems and persecution for ourselves and also those who we have been able to convert to the faith as it will throw an impediment in the way of the spread of Christianity among the Jews... In all events we have established from the sacred canons that if any of the Jews wish to be baptised, the bishop, if he wishes, to redeem them or any other of the faithful should have jurisdiction and not the Emperor. What we do willingly admit is that this only requires them to come to faith. This shouldn't be taken as removing their material status as slaves, but rather that sons of Christ are no longer slaves in spirit so that they might come to the faith as unbelievers should."

Reference: 823.1

c. 827: Agobard of Lyon: De Insolentia Judeorum ("The Insolence of the Jews")

"The Insolence of the Jews" was written directly to King Louis I, also known as Louis the Pious, where he complains bitterly of the agitations of Eberard, Master of the Jews, and the royal commissioners, Gerric and Frederick, towards the Christian community of Lyon and their un-Christian support and encouragement of the Jewish population in Lyon. In other words, it is a letter of protest against a Jewish policy under Louis that was fundamentally favorable to this religious minority. To argue against such a policy, Agobard claims to make known the subtle and not-so-subtle ways in which the Jews were working against the Christian community, whether it was in selling Christians into slavery, cursing Christians and Christ (i.e. blasphemy), or forcing their domestic servants to adhere to the rhythms of Jewish life. His solution to many of these problems was an enforced stricter segregation of members of the two faiths from one another in all aspects of life:

"When the Jews first arrived, they... began to rage with a certain odious insolence, threatening that we would be afflicted with every sort of injury by the agents whom they had obtained to take vengeance upon Christians...

We suffered these things from the Jews' supporters and for no other reason but that we preached to Christians that they should not sell Christian slaves to them; that they should not allow these Jews to sell Christians to Spain nor to possess them as paid domestics lest Christian women celebrate the Sabbath with them, work on Sundays, eat with them during Lent, and their paid servants eat meat on these days; and that no Christian should buy meats sacrificed and butchered by Jews and sell them to other Christians; and that they should not drink their wine or other things like this... since we know that the Jews are blasphemers and men who curse, so to speak, the LORD God Christ and his Christians, we should not be joined to them through the sharing of food or drink in accordance with the rule (modus) that was given long ago and commanded by the holy fathers in their words and examples...

Now then, if it should please your most benign kindness to listen, let us say what the Churches of the Gauls and their rectors, kings as well as bishops, should hold to regarding the separation of the two religions, namely that of the Church and that of the Jews, and what they should pass down in writing and leave to posterity to be maintained, and how it is consonant with authority, that is the Acts of the Apostles and takes its origin from the Old Testament. From these it is shown how detestable enemies of the truth should be considered and how they are worse than all unbelievers, as divine Scripture teaches, and what unworthy things they think about God and heavenly matters. We have discussed all of these things with our brethren and have sent [these writings] to be presented to your most expansive excellence.

After the preceding note had been dictated, a certain man from Cordoba arrived, fleeing from Spain. He said that he had been stolen as a little boy by a certain Jew of Lyon 24 years before and sold, and that he had fled this year with another boy from Arles who had been likewise stolen by a Jew six years earlier. When we sought out those known to the man who was from Lyon and found them, some said that others had been stolen by this same Jew, others bought and sold, and that this year another boy was stolen and sold by a Jew. At that moment it was discovered that many Christians are sold by Christians and bought by Jews and that many unspeakable things are perpetrated by them which are too foul to write."

Reference: 827.1

c. 827: Agobard of Lyon: De Judaicis Superstitionibus ("The Jewish Superstition")

In this letter, countersigned by the bishops of Vienne and Châlons, are recounted the judgments that the Fathers of the Church have passed upon the Jews, the restrictive measures taken against them by different councils, their false superstitions, and their refusal to believe in the divinity of Jesus. By citing numerous Biblical texts, endeavors are made to demonstrate that the society of Jews should be avoided still more than that of pagans, as Jews are the opponents of Christianity.

Reference: 827.2

c. 827: Agobard of Lyon: *De Cavendo Convictu et Societate Judaica* ("On Avoiding the Fellowship and Society of the Jews")

Not all prelates of that time shared Agobard's sentiments. Nibridius, bishop of Narbonne, did not hesitate to maintain cordial relations with the Jews, and even invited them to his table. Therefore Agobard considered it his duty to induce him to break off all intercourse with them.

He wrote to him:

"It seems to me to be unworthy of our faith that the sons of light should associate with the children of darkness, and that the Church of Christ, which ought to present herself for the kisses of her celestial spouse without blemish and without wrinkle, be disgraced by contact with the defiled and repudiated Synagogue."

He goes on to say:

"Many young women are kept by [the Jews] as slaves, others as paid servants, some are also corrupted, but all such persons are prostituted in the same way to their domination, lust, or deception, since the sons of the devil strive for this with hateful treachery and false flattery. For they proclaim with proud mouths that they are the descendants of the patriarchs, the race of the just, and the offspring of the prophets. The wretches who hear such things do not know that their own prophets usually call them 'the sinning nation', a 'people weighed down with iniquity', 'iniquitous and wicked children', 'their father Amoreus', 'their mother Cethea', 'princes of Sodom', and 'people of Gomorrah'. But they also do not know that John the Forerunner of the LORD called them a 'seedbed of vipers', and the LORD Himself frequently called them 'serpents' and 'an evil, wicked, perverse, and adulterous generation'".

And after having recalled to him all his efforts to prevent every intercourse between Jews and Christians, notwithstanding the opposition of Eberard and the royal commissioners, he adds:

"You know that one should not only not make use of those who do not want to accept the apostolic preaching, but should shake off the dust of their dwellings; in the Day of Judgment, Sodom and Gomorrah will be pardoned sooner than they." He concludes by requesting Nibridius not to allow any of the faithful to communicate with such accursed ones, and to exhort all the neighboring bishops to concur in that work.

Reference: 827.3

855: Paper expulsion of Jews issued in Italy

Emperor Ludwig II issues edict to expel Jews from Italy, but the order was not carried out.



Reference: 855.1

898: Charles III, France

Charles III, also known as Charles the Simple, king from 898-923, tried to dispossess the Jews of Narbonne of their estates, at first those that had been recently acquired from Christians, and later all others. These measures did not remain in force for long, and a short while later Jews again owned property, including mills which they also worked.

Reference: 898.1



932-36: Romanus I Lecapenus: forced baptisms

Romanus I Lecapenus, Byzantine Emperor from 920-44 and co-ruler with Constantine VII, suppresses Judaism in his dominions. He decreed that the Jews in the realm should be forcibly baptized, partly to demonstrate that, although he had come to the throne by usurpation, he was following the traditions set by the emperors Basil I and Leo VI. Romanus was also exhorted to take this step by the patriarch of Jerusalem in 932. A number of Jewish leaders died rather than submit to forced baptisms.

Reference: 932.1

936-39: Papacy of Pope Leo VII

Leo encouraged reform of the German clergy and appointed Frederick, Archbishop of Mainz, as a reformer in Germany. But while he allowed Frederick to expel Jews that refused to be baptized, he did not endorse their forced baptism.

Reference: 936.1

985: Jews expelled from Sparta, Greece

The entire Jewish population of Sparta is expelled after Nikon the Metanoeite says it will rid the city of a plague.

Reference: 985.1





11th Century: 1000–1099

11th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.



1012: Mainz, Germany

1013: Córdoba, Spain

1026: Limoges, France

Reference: 1000.1

1010: Forced conversions

By 1010, local Jewish populations were being routinely massacred or expelled in Europe unless they converted, notably in Rome, Orléans, Rouen, Limoges, and throughout the Rhineland.

Reference: 1010.1

1012: Jews expelled from Mainz, Germany

Emperor Henry II of Germany expels Jews from Mainz, the beginning of persecutions against Jews in Germany. After a few months, however, the exiles returned to the city, and most of the converts to Judaism.

Reference: 1012.1

1013: Jews expelled from Córdoba, Spain (Expulsion by Muslims)

Jews are expelled from the Umayyad Caliphate of Córdoba, then ruled by Suleiman II.

Reference: 1013.1

1020: Pope Benedict VIII

An earthquake and hurricane struck Rome on Good Friday, killing many. This was seen as punishment sent by God, and the Jews were blamed for insulting the host while Christians were paying their adoration to the Cross. Pope Benedict VIII ordered the execution of the guilty Jews.

Reference: 1020.1

1026: Jews expelled from Limoges, France

Jews were expelled from Limoges, with its bishop ordering them to be baptised or leave, after the French chronicler Raoul Glaber blamed the Jews for the destruction of the Church of the Holy Sepulchre in 1009. When only a few converted the rest were forced to flee to neighbouring cities.

Reference: 1026.1







1050: Council of Narbonne, France

Christians were forbidden to live in Jewish homes.

Reference: 1050.1

1074: Emperor Henry IV

Emperor Henry IV grants the "Jews and other citizens of Worms" exemption from customs duties in the royal-customs ports of Frankfort, Boppard, Dortmund, Goslar, etc. as a reward for their support in his fight with the Pope.



Reference: 1074.1

1078: Pope Gregory VII

Pope Gregory VII decrees that Jews could not hold office or be superior to Christians.

Reference: 1078.1

1078: Synod of Gerona

Synod forces Jews to pay church taxes.

Reference: 1078.2

1079-1142: Peter Abelard, theologian sympathizes with Jews

A well regarded logician and theologian of his era Abelard wrote *Dialogus inter Philosophum*, *Judaeum*, *et Christianum*, which was a commentary on the book of Romans. In it he



rejected the view that Jews were Christ killers and was sympathetic to Jews. He was excommunicated in 1140, but in the end reinstated into good standing in the Church.

Reference: 1079.1

1081: Pope Gregory VII

Pope Gregory VII, the great reformer and organiser of the Church, wrote in a letter to King Alfonse VI of Castile:

"We exhort your Royal Majesty not to further tolerate that the Jews rule Christians and have power over them. For to allow, that Christians are subordinated to Jews and are delivered to their whims, means to oppress the Church of God, means to revile Christ himself."

Reference: 1081.1

1084: Bishop Rudiger



Bishop Rudiger goes against the current of the times and tries to assist Jews by offering them a legal status superior to what would be offered them elsewhere in Germany. It read, in part:

"Desiring to make a city out of our village of Speyer, I have admitted the Jews.....I have thought to multiply one thousand times the honor of our city by gathering the Jews within its walls."

He provided them with their own protected area and their own cemetery. In return they paid 3 1/2 pounds silver to the Church and agreed to defend the city. Local rulers were entitled to offer legal "privileges" although for the most part it was in the hands of the Emperor. Unfortunately the good times for Jews did not last: Twelve years later Speyer became one of the first cities savaged by the Crusades (*see entry below for May 3, 1096*).

Reference: 1084.1

1090: Emperor Henry IV

Henry IV grants the Jewish community in Worms, Germany, the privileges of free commerce and exemption from taxation; confirmed their right to live anywhere in the city; and designated the Jews as "subjects of his treasury," placing them



under his immediate protection, so that neither royal nor episcopal functionaries could exercise any jurisdiction over them, their only authority being the Bishop of the Jews, appointed by themselves, and confirmed in his office by the emperor. These privileges were renewed by the emperors Frederick I (1157), and Frederick II (about 1236).

Reference: 1090.1

1090-1153: Bernard of Clairvaux

Bernard of Clairvaux was a French abbot and a major leader in the reform of Benedictine monasticism. He was canonized by Pope Alexander III on January 18, 1174. In 1830 Pope Pius VIII bestowed upon him the title "*Doctor of the Church*". At the 800th anniversary of his death in 1953, Pope Pius XII issued an encyclical on him called Doctor Mellifluus ("Mellifluous Doctor"), in which he labeled him "The Last of the Fathers".

He is distinguished for his activity in forming the Second Crusade in 1145-46 (see entry below), during which he traveled through France and Germany, preaching the crusade. One of the consequences of this was a succession of massacres of the Jews throughout the Rhine valley (see entry below, 1146-47). But while he was against killing Jews, he was no friend to them either. He considered them "a race who had not God for their father, but were of the devil, and were murderers as he was a murderer from the beginning"; he called them an "evil seed"; and said there was nothing in them that was "not crude and coarse, whether we consider their occupations, their inclinations, their understanding, or even their rites [with] which they worship God." He regarded them as "disingenuous", "bestial", and "avaricious".

In a sermon to the monks of Clairvaux he preached:

"A Jew might complain, perhaps, that I go too far in baiting him when I term his understanding 'ox-like'... 'The ox,' he says, 'knows his owner, and the ass his master's crib; Israel has not known Me, My people had no understanding.' You see, O Jew, I am milder than your own prophet: I put you on a par with the beasts, he puts you beneath them!"

In a letter to England to summon the Second Crusade, 1146, he wrote:

"The Jews are not to be persecuted, killed or even put to flight. Ask anyone who knows the Sacred Scriptures what he finds foretold of the Jews in the psalm. 'Not for their destruction do I pray,' it says. 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 expitaing their crime they may be everywhere the living witnesses of our redemption. Hence the same psalm adds, 'only let thy power disperse them.' And so it is: dispersed they are. Under Christian princes they endure a hard captivity, but 'they only wait for the time of their deliverance."

In a letter to Suger, Abbot of S. Denis, he wrote:

"The Saviour once reproached certain persons because they made the house of prayer a den of thieves (S. Matt. xxi. 13). He will doubtless then have in commendation the man who has accomplished the task of freeing His holy place from the dogs, of rescuing His pearl from the swine; by whose ardour and zeal the workshop of Vulcan is restored to holy studies, or rather the house of God is restored to Him from being a synagogue of Satan to be that which it was before."

In a letter to German Emperor Lothair regarding Antipope Anacletus II (a Jew who converted to Christianity), he wrote:

"It is a disgrace for Christ that a Jew sits on the throne of St. Peter's."

He also approved of the papal policy which declared that all usury on debts due by Crusaders should lapse during their absence in the Holy Land.

Reference: 1090.2

1092: Council of Szabolcs, Hungary

The Church prohibited Jews marrying Christians, working on Christian festivals, and purchasing slaves. Those who did work on Sundays were to be punished by having their tools confiscated.

Reference: 1092.1

1092-1156: Peter the Venerable

Peter the Venerable, known as "the meekest of men and a model of Christian charity", and considered "the most peace-loving man of his time. A man of boundless charity", writes:

"Yes, you Jews. I say, do I address you; you, who till this very day, deny the Son of God. How long, poor wretches, will ye not believe the truth? Truly I doubt whether a Jew can be really human... I lead out from its den a monstrous animal, and show it as a laughing stock in the amphitheater of the world, in the sight of all the people. I bring thee forward, thou Jew, thou brute beast, in the sight of all men."

Reference: 1092.2

1095: Pope Urban II

At the Council of Clermont, Pope Urban II summoned Christians with a cry of "Deus vult!", or "God wills it!", to retake the Holy Land from the Moslems, alleging that Moslems destroyed Christian holy places. In return, he promised absolution and remission of sins for all who died in the service of Christ. A combination of religious, economic and social motives resulted in the overwhelming response that became known as the First Crusade which officially began in August 1096. Between 60,000 and 100,000 responded to his call to march on Jerusalem. He was beatified by the Roman Catholic Church in 1881.

Reference: 1095.1

1096-1291: The Crusades

People affected / deaths: thousands

The Crusades were a series of religious wars between Christians and Muslims, started primarily to secure control

of holy sites considered sacred by both groups. In all, eight major Crusade expeditions occurred, and ended with the fall of Acre in 1291. The call for the First Crusade touched off new persecutions of the Jews that would continue on and off for centuries, and in contrast to previous anti-Jewish outbreaks, in which the primary aim was plunder, the Crusades introduced a new element to Christian anti-Jewish assaults: the ideology of total annihilation.

Reference: 1096.1

1096: 9th of Av: Pope Urban II declares the start of the First Crusade

People affected / deaths: 10,000

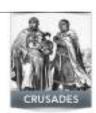
10,000 Jews were killed in the first month of the Crusade, and Jewish communities were destroyed in France and the Rhineland.

Reference: 1096.2

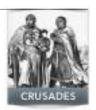
1096-99: First Crusade

The first crusaders were undisciplined French and German peasants, known as the People's Crusade. They reached Constantinople before being annihilated by the Turks. The main crusading force, known as the Princes' Crusade, crossed

over into Asia Minor in 1097, finally reaching the Holy Land in 1099. Jerusalem was taken by the Crusaders following a siege that lasted a few weeks. Tens of thousands of Jews and Muslims (who had joined forces and were fighting against the Christians) were massacred. Jews who had taken refuge in the synagogue died when it was burnt down. The Jewish community of Jerusalem







came to an end and was not reconstituted for many years. In the words of the historian Salo Baron:

"The trail of blood and smoldering ruins left behind in the Jewish communities from France to Palestine... for the first time brought home to the Jewish people, its foes and friends, the utter instability of the Jewish position in the western world... from the First Crusade on, anti-Jewish persecutions exercised a dangerously contagious appeal, which in periods of great emotional stress degenerated into mass psychosis transcending national boundaries."

Reference: 1096.3

1096: The Rhineland Massacres

People affected / deaths: thousands

The Rhineland massacres, also known as the Persecutions of 1096, were a series of mass murders of Jews perpetrated by mobs of German Christians of the People's Crusade (peasant crusaders from France and Germany who attacked Jewish communities). Prominent leaders involved in the massacres included Peter the Hermit and Count Emicho (*see entry below, May 27, 1096*). Over one quarter of the Jewish population of Germany and northern France were killed mostly during the months of April-June. It was estimated that in Germany, prior to the First Crusade, there were approximately 20,000 Jews. As the soldiers passed through Europe on the way to the Holy Land, large numbers of Jews were challenged: *"Christ-killers, embrace the Cross or die!"* In the Rhine Valley alone, 12,000 Jews were killed.

The preaching of the First Crusade inspired an outbreak of anti-Jewish violence. Jews were held responsible for the crucifixion, and the Crusaders needed money to finance weaponry and equipment for the expedition to free the Holy Land, so found themselves indebted to Jewish moneylenders, as Catholicism forbade usury. The Crusaders therefore rationalized the killing of Jews as an extension of their Catholic mission.

The Jewish Encyclopedia shows 14 sites with dates of anti-Jewish outbreaks in the first Crusade.

Reference: 1096.4

1096: Rouen, France

In 1066 numerous Jews of Rouen had emigrated to England, having been induced to settle there by William the Conqueror, who, while still in Normandy, had always protected them. His son, William Rufus, allowed Jews to return to their faith after a complaint from the Jews that some of them had been forced to embrace Christianity.

But in 1096, the Rouen community was totally destroyed by the Crusaders.

Reference: 1096.5

April 10, 1096: Trier, Germany

After the burghers of the city rose against the Jews and desecrated their Torah scrolls, the Jews sought refuge from Archbishop Egelbert, who did his best to protect them. A number of Jews were murdered and others committed suicide; the archbishop and his retinue were themselves attacked for shielding the Jews. Under increasing pressure from a mob outside the palace, the archbishop prevailed upon the remaining Jews to convert to Christianity. One year later, however, with the return of Emperor Henry IV to Germany, all of them were permitted to return to Judaism.

Reference: 1096.6

May 3, 1096: Speyer, Germany

People affected / deaths: 11

The crusaders surrounded the synagogue of Speyer. Unable to break into it, they attacked any Jews they could find outside the synagogue, killing 11 of them. One of the victims, a woman, preferring death to conversion, the only choice left open by the crusaders, inaugurated the tradition of freely accepted martyrdom. *Kiddush ha-Shem*, martyrdom for the glory of God, thus became the exemplary answer of Jews threatened in their life and faith by the crusaders. Of the Jews

who escaped some sought refuge in the king's palace; others were protected by Bishop John (bishop between 1090-1104) in the cathedral.

Reference: 1096.7

May 18 & 25, 1096: Worms, Germany

People affected / deaths: c. 800

On May 18 the Jews of Worms were all slain except a few who were forcibly baptized or who took refuge with the bishop. Their houses were destroyed, and even the corpses denuded. Many slew themselves rather than fall into the hands of the mob. The bishop's palace was stormed a week later on May 25, and all those within it were put to death. The total slain was about 800.

Reference: 1096.8

May 27, 1096: Count Emicho: Mainz, Germany

People affected / deaths: c. 1,100

Count Emicho led the forces that massacred the Jews of Mainz, one of the largest European Jewish communities at the time. They appealed to Archbishop Ruthard to protect them, who closed the city's gates and attempted to hide them. Ultimately, however, the city gates were opened by sympathetic burghers within Mainz and the Jews were attacked despite the archbishop's best attempts to protect them. Approximately 1,100 Jews were killed, leaving only a few survivors who either managed to escape the massacre or agreed under duress to convert to Christianity. Many Jews chose suicide rather than be killed or forcibly converted by the Crusaders.

According to the Mainz Anonymous, an account of the first Crusade written soon thereafter by an anonymous Jewish source, Emicho:

"was our chief persecutor. He had no mercy on the elderly, on young men and young women, on infants or sucklings, nor on the ill. He made the people of the LORD like dust to be trampled. Their young men he put to the sword, and their pregnant women he ripped open." A Crusader's supposed remark to a Jew was recorded by the chronicler Bar-Simson:

"You are the children of those who killed the object of our veneration, hanging him on a tree. And he himself had said, 'there will yet come a day when my children will come and avenge my blood.' We are his children and it is, therefore, our duty to avenge him against you who disbelieve in him."

Reference: 1096.9

May 30 - June 3, 1096: Cologne, Germany

People affected / deaths: hundreds

Though the archbishop and Christian citizens tried to protect the Jews of the diocese, many were massacred; the Jewish quarter and synagogue were sacked and burned down.

On June 3, Archbishop Hermann sent them for safety to seven neighboring villages: Neuss, Wevelinghofen, Altenahr, Xanten, Geldern, Mörs, and Kerpen. The Crusaders followed them, killing 200 in Neuss and Altenahr. Many chose suicide: in Altenahr, the 300 Jews from Cologne selected five men to slay the rest.

Reference: 1096.10

June 27, 1096: Xanten, Germany

People affected / deaths: c. 60

The Crusaders reached Xanten, and some 60 Jews were either killed or committed suicide, the second massacre there in a month.

Reference: 1096.11

1099: Siege of Jerusalem: Godfrey de Bouillon

People affected / deaths: thousands

The first Crusade ends with the Siege of Jerusalem, led by Godfrey de Bouillon. The final assault on Jerusalem was successful, the city was sacked, the synagogue destroyed, and thousands were killed. Some survivors were sold as slaves in Italy. Godfrey agreed to become ruler, but according to the chronicles of those times, he refused to be crowned *"through respect for Him who had been crowned in that place with the Crown of Thorns"*. He was instead made Advocatus Sancti Sepulchri ("advocate" or "defender of the Holy Sepulchre"). The Jewish community of Jerusalem came to an end and was not reconstituted for many years, and the overall Jewish community in the Holy Land was greatly diminished.

A Hebrew text known to modern scholars as the Solomon bar Simson Chronicle, which seems to have been written more than 50 years after the events, says:

"It was at this time that Duke Godfrey, may his bones be ground to dust, arose in the hardness of his spirit, driven by a wantoness to go with those journeying to the profane shrine, vowing to go on this journey only after avenging the blood of the crucified one by shedding Jewish blood and completely eradicating any trace of those bearing the name 'Jew,' thus assuaging his own burning wrath."

Widely quoted and attributed to Godfrey de Bouillon, *but which we have been unable to confirm or find an original source for*, is that he entered Jerusalem, drove all the Jews into the synagogue and set them afire while he marched around the synagogue singing, *"Christ, we adore thee"*.

Reference: 1099.1

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12th Century: 1100–1199

12th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.



1107: Morocco 1121: Flanders 1171: Bologna, Italy 1182: France

Reference: 1100.1

12th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations. For those marked with an asterisk^{*}, see entry below for details:

1144: Norwich (St. William)*
1168: Gloucester (Harold)
1171: Blois (31 burned; 17 Jewesses, singing Alenu)
1181: Bury St. Edmunds (St. Robert)
1192: Winchester (boy)
1199(?): Erfurt (3 Jews hanged, 3 burned [2 women])

Reference: 1100.2

1100: Haifa Massacre

A year after the Crusaders captured Jerusalem, they turned to conquer Israel's coastal cities, including Haifa. Albert of Aachen, historian of the First Crusade and author of *Historia Hierosolymitanae expeditionis* ("History of the Expedition to Jerusalem"), writes how Tancred, the Norman leader of the Crusades, together with Venetian forces, surrounded Haifa from sea and land and put the town under siege. Jewish residents joined with the Fatimids of Egypt in defending the city. After a month-long battle, the Jews of Haifa lost the battle and the city was conquered by the Crusaders. The Jewish and Muslim defenders tried to flee, but nearly all were caught and killed. Once the city fell, the remaining Jews were massacred by the crusading forces.

Reference: 1100.3

1107: Jews expelled from Morocco (Expulsion by Muslims)

Yoseph ibn Tashifin, the Almoravide ruler, ordered all Jews to convert or leave Morocco. He based this on limiting Mohammed's "tolerance" of the Jews to 500 years after the Hejira.



Reference: 1107.1

1113: Kiev Revolt

Rebellion sparked by the death of the Grand Prince of Kiev, in which Jews connected to the prince's economic affairs were among the victims.

Reference: 1113.1

c. 1120: Pope Callixtus II

Pope Callixtus II issued papal bull *Sicut Jueaeis* ("Thus to the Jews") which provided protection for the Jews who suffered from the hands of the participants in the First Crusade.

Reference: 1120.1

1121: Jews expelled from Flanders

Flanders is present day Belgium. Jews were told neither to return nor to be tolerated until they repented of the guilt of killing Jesus Christ.



Reference: 1121.1

1130: London

Jews in London, headed by Rabbi Joseph (known as Rubi Gotsce), were accused of killing a sick man — possibly some sort of blood libel — and were forced to pay the then enormous fine of £2,000, which was "coincidentally" sufficient to discharge the Crown's debt to the Jewish financiers.

Reference: 1130.1

1143: Ham, France

People affected / deaths: 150

150 Jews were murdered. In Carenton the Jews defended themselves, but in the end were wiped out too.

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Reference: 1143.1
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1144: First Ritual Murder Libel: St. William in Norwich, England

The first medieval ritual murder libel — which set the pattern for subsequent accusations in England and France — arose against the background of the Civil War in England and Normandy between 1135-53.

A 12-year-old boy, William, was found dead on Easter Eve and the Jews were accused of killing him in a mock crucifixion. They were not, however, accused of using his blood for the making of matzos (matzot), although this would become a standard feature of later libels. (The idea behind the blood libel was to accuse Jews of killing Christians in order to obtain their blood. In almost all cases it was linked to the baking of matzos for Passover — Christians alleged that blood was an essential ingredient in matzos.) It was later presumed by scholars that the boy either died during a cataleptic fit or was killed by a sexual pervert. After Easter a synod convened and summoned the Jews to the Church court. The Jews refused on the grounds that only the king had jurisdiction over them and they feared that they would be subjected to "trial by ordeal". William was regarded as a martyred saint and a shrine was erected in his memory. In spite of this episode there was no immediate violence against the Jews.

The origins of the ritual murder accusation go as far back as Apion (1st Century CE) an anti-Jewish Greek propagandist who accused the Jews of preparing a human sacrifice in the Temple, who was saved by King Antiochus Epiphanes. Over the years ritual murder libels continued, (even if in popular literature such as Geoffrey Chaucer's "Prioress' Tale" — *see entry below*, *1387*) despite denunciations by various Popes. Possession of a saint's shrine bestowed great economic benefits on a town because sacred relics drew pilgrims, who spent money on offerings, board and lodging. For bones to be considered sacred relics they had to be killed by a heretic (i.e. a Jew). Such charges were used as an excuse to murder Jews as late as 1900 (*see entry below for the Konitz Affair, 1900*).

Reference: 1144.1

December 1, 1145: Pope Eugene III

Pope Eugene III issued papal bull *Quantum praedecessores* ("As their predecessors") calling for a Second Crusade. It was the first papal bull issued with a crusade as its subject, and was issued in response to the fall of Edessa, in December 1144. The bull was addressed directly to Louis VII of France and his subjects, and promised the remission of sins for all those who took the Cross, as well as ecclesiastical protection for their families and possessions, just

as Pope Urban II had done before the First Crusade. Those who completed the Crusade, or died along the way, were offered full absolution, which reads in part:

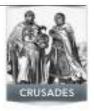
"We exhort therefore all of you in God, we ask and command, and, for the remission of sins enjoin: that those who are of God, and, above all, the greater men and the nobles do manfully gird themselves; and that you strive so to oppose the multitude of the infidels, who rejoice at the time in a victory gained over us, and so to defend the oriental church — freed from their tyranny by so great an outpouring of the blood of your fathers, as we have said, — and to snatch many thousands of your captive brothers from their hands, — that the dignity of the Christian name may be increased in your time, and that your valour which is praised throughout the whole world, may remain intact and unshaken... We, moreover, providing with paternal solicitude for your tranquillity and for the destitution of that same church, do grant and confirm by the authority conceded to us of God, to those who by the promptings of devotion do decide to undertake and to carry through so holy and so necessary a work and labour, that remission of sins which our aforesaid predecessor pope Urban did institute; and do decree that their wives and sons, their goods also and possessions shall remain under the protection of our selves and of the archbishops, bishops and other prelates of the church of God. By the apostolic authority, moreover, we forbid that, in the case of any thing, which they possessed in peace, when they took the cross, any suit be brought hereafter until most certain news has been obtained concerning their return or their death. Moreover since those who war for the LORD should by no means prepare themselves with precious garments, nor with provision for their personal appearance, nor with dogs or hawks, other things which portend licentiousness: we exhort your prudence in the LORD that those who have decided to undertake so holy a work shall not strive after these things, but shall show zeal and diligence with all their strength in the matter of arms, horses and other things with which they may fight the infidels. But those who are oppressed by debt and begin so holy a journey with a pure heart, shall not pay interest for the time past, and if they or not others for them are bound by an oath or pledge in the matter of interest, we absolve them by apostolic authority. It is allowed to them also when their relations, being warned, or the lords to whose fee they belong, are either unwilling or unable to advance them the money, to freely pledge without any reclamation, their lands or other possessions to churches, or ecclesiastical persons, or to any other of the faithful. According to the institution of our aforesaid predecessor, by the authority of almighty God and by that of St. Peter the chief of the apostles, conceded to us by God, we grant such remission and absolution of sins, that he who shall devoutly begin so sacred a journey and shall accomplish it, or shall die during it, shall obtain absolution for all

his sins which with a humble and contrite heart he shall confess, and shall receive the fruit of eternal retribution from the Remunerator of all."

Reference: 1145.1

1145-49: Second Crusade

The Second Crusade was summoned by the Pope to defeat the Muslims who were still threatening to retake the Holy Lands. The fall of the County of Edessa the previous year marked the need for more military reinforcements so the Pope, along with



many of the Christian rulers, deemed a crusade necessary. Within months, large armies from England, France, Germany and other smaller nations marched to Constantinople. These armies were led by kings for the first time, namely Louis VII of France and Conrad III of Germany. Upon reaching Anatolia, both kings were soundly defeated separately giving the Turks a victory they badly needed. The Second Crusade was a failure, despite some success in the Mediterranean, namely the acquisition of Lisbon and other small settlements. After their defeat, Jerusalem was weakly protected, but this only resulted in the call for the Third Crusade. The Second Crusade gave rise to the great Muslim leader Saladin, who united Muslim armies, conquered Egypt, and recaptured Jerusalem in 1149.

Reference: 1145.2

1146: Radulphe

Radulphe was a French monk who, without permission from his superiors, left his monastery in France and travelled to the Rhine Valley during the Second Crusade (1147–49) where he preached "*that the Jews should be slain as the enemies of the Christian religion*". Arnold I, Archbishop of Cologne from 1137 to 1151, tried to protect them. He made available to them the castle of Wolkenburg, near Königswinter, and permitted the Jews to arm themselves. He also wrote to Bernard of Clairvaux, the influential head of the Cistercians, appealing for his help. Bernard replied with a strong denunciation of Radulphe, and demanded an end to violence against the Jews. When Radulphe continued his campaign Bernard came in person to Germany, "*protested energetically against the unchristian behavior of Radulph*", and forced the monk to return to his monastery.

Reference: 1146.1

1146-47: France; the Rhineland, Cologne, Mainz, Worms, and Speyer in Germany

The Pope commissioned French abbot Bernard of Clairvaux to preach the Second Crusade, and granted the same indulgences for it which Pope Urban II had accorded to the First Crusade. As in the First Crusade, the preaching inadvertently led to attacks on Jews, with a fanatical French monk named Radulphe (see entry above, 1146) inspiring massacres of Jews in the Rhineland, Cologne, Mainz, Worms and Speyer, claiming Jews were not contributing financially to the rescue of the Holy Land, and using the rationale that it didn't make sense to go all the way to the Holy Land to kill the infidel while leaving them safe and snug at home. It also insured that they had the virtue of fighting an "infidel" without having to face the expense and danger of a long journey, or an armed enemy who could fight back. St. Bernard, the Crusade's official preacher, (assigned that role by the Pope), tried to stop the killings by citing the Church's traditional view that the Jews must be preserved until the return of Jesus, when they will supposedly serve as witnesses to their own crimes. Although many Jews were killed, compared to the First Crusade, the loss of life was far less extensive in the Second Crusade.

Reference: 1146.2

1147: Attack in Rameru, France

Inspired by stories of Peter the Hermit, a mob attacked the Jews on the second day of Shavuot (Pentecost). Rabbenu Tam, one of the greatest Talmud scholars of the age, was one of the mob's victims. He was stabbed five times (to match the five wounds of Jesus). At that moment a prince of high rank happened to pass, and Jacob called upon him for protection, promising him a horse worth five marks in return. The prince thereupon bade the crusaders give the rabbi into his keeping, promising that he would either persuade him to be baptized or place him in their power again on the following day. The next day however, he escaped. His house was ransacked, and a Torah scroll destroyed.

Two years later he completed his famous treatise on Jewish ritual and ethics, *Sefer ha-Yashar*.

Reference: 1147.1

1157: Worms, Germany

Emperor Frederick I, *aka* Frederick Barbarossa, renewed the privileges granted the Jews by Emperor Henry IV in 1090. He also introduced the idea that Jews were *ad cameram attineant* ("belonging to our chamber"). It was enacted partly to exclude any competing legal claims by the church or nobles to Jewish property and revenues, and partly to strengthen the relationship of the Jews to the king. This was soon to develop into *servi camerae regis* ("servants of the royal chamber") which made the Jews the actual property of the king (*see entry below, 1236*).

Reference: 1157.1

1160: Béziers, France

Bishop William of Béziers, France, who was appalled by the custom of beating of Jews during Palm Sunday, issued an order excommunicating priests who did so. The Jews pledged in return to pay four pounds of silver every year on Palm

Sunday. The payment helped the bishop justify the kind treatment towards Jews in the face of those who wanted their treatment to be much worse, as it was in the surrounding region.

Reference: 1160.1

1171: Jews expelled from Bologna, Italy

The Jews were expelled from Bologna for unknown reasons.

Reference: 1171.1





1171: Blois, France

People affected / deaths: 33

The Jewish community of Blois, France, was massacred after it was accused of the ritual murder of a Christian child, despite no proof that a crime had been committed, and no reports of a missing Christian child. It was the first ritual murder accusation in continental Europe.

Reference: 1171.2

c. 1173: Thomas of Monmouth

Thomas of Monmouth lived in Norwich, England, and was the author of "The Life and Miracles of St. William of Norwich", a hagiography of William of Norwich (*see entry above, 1144*). In the book he promotes William's claims to sainthood, by collecting evidence of his holiness and by arguing that he had been martyred by the Jews in a ritual murder. While William was not canonised as a saint, Thomas managed to create a cult around him, by claiming that every year there is an international council of Jews at which they choose the country in which a child will be killed during Easter, because of an alleged Jewish "prophecy" (there isn't one) that states that the killing of a Christian child each year will ensure that the Jews will be restored to the Holy Land. In 1144, England was chosen, and the leaders of the Jewish community delegated the Jews of Norwich to perform the killing. They then abducted and crucified William. The legend was turned into a cult, with William acquiring the status of a martyr and pilgrims bringing offerings to the local church. In the book he writes:

"As a proof of the truth and credibility of the matter [of William's death and subsequent miracles] we now adduce something which we have heard from the lips of Theobald, who was once a Jew, and afterwards a monk. He verily told us that in the ancient writings of his fathers it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. [There is no such statement in Jewish law or literature.] Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world to the Most High God in scorn and contempt of Christ, that so they might avenge their sufferings on Him; inasmuch as it was because of Christ's death that they had been shut out from their own country, and were in exile as slaves in a foreign land... the chief men and Rabbis of the Jews who dwell in Spain... cast lots for all the countries which the Jews inhabit; and whatever country the lot falls upon, its metropolis has to carry out the same method with the other towns and cities... it happened that the lot fell upon the Norwich Jews, and all the synagogues in England signified, by letter or by message, their consent that the wickedness should be carried out at Norwich."

Reference: 1173.1

1179: Third Lateran Council

The third Lateran Council enacted 27 canons. Canon 26 affected the Jews, and is quoted verbatim:

"Canon 26: Jews and Saracens are not to be allowed to have christian servants in their houses, either under pretence of nourishing their children or for service or any other reason. Let those be excommunicated who presume to live with them. We declare that the evidence of Christians is to be accepted against Jews in every case, since Jews employ their own witnesses against Christians, and that those who prefer Jews to Christians in this matter are to lie under anathema, since Jews ought to be subject to Christians and to be supported by them on grounds of humanity alone. If any by the inspiration of God are converted to the christian faith, they are in no way to be excluded from their possessions, since the condition of converts ought to be better than before their conversion. If this is not done, we enjoin on the princes and rulers of these places, under penalty of excommunication, the duty to restore fully to these converts the share of their inheritance and goods."

Reference: 1179.1

1182: Jews expelled from France

In 1180, four months after King Philip Augustus came to power, he imprisoned Jews and released them only after paying a heavy ransom. In 1181 he annulled all loans made to Christians by Jews, taking instead 20% for himself. And then



in 1182 he confiscated their land and buildings and expelled them, allowing them three months to sell their personal belongings first. Their synagogues were

converted into churches. (See 1198 below, when he re-admitted them to regulate banking so as to reserve large profits to himself through taxes and duties.)

Reference: 1182.1

1182: Emperor Frederick I, aka Frederick Barbarossa

Barbarossa renewed a charter originally granted to the Regensburg community by Henry IV, stated the principles of his attitude, as emperor, toward the Jews and added in the preamble:



"We concede to our Ratisbon Jews and confirm with our imperial authority their good customs which their ancestors secured through the grace and favor of our predecessors until our time."

The economic clauses of this charter relate to the functions of Regensburg Jews in trade with Slav countries, detailing that:

"they be allowed to sell gold, silver, and any other kinds of metals and merchandise of any sort, and also to buy them, according to their ancient custom".

When this privilege was renewed by King Henry in 1230, a further provision stipulated that they might be brought before judges of their own choosing only.

Reference: 1182.2

1184: Pope Lucius III

Pope Lucius III issued papal bull *Ad abolendam* ("On abolition"), which prescribed measures to uproot heresy and sparked the efforts which culminated in the Albigensian Crusade and the Inquisitions. Its chief aim was the complete abolition of Christian heresy. Its first line reads *Ad abolendam diversam haeresium pravitatem*, which means "To abolish diverse malignant heresies". Those accused of heresy, if they could not prove their innocence or forswear their errors, or if they backslid into error subsequently, were to be handed over to the lay authorities to receive their animadversio debita ("due penalty"). All those who supported heresy were deprived of many rights: the right to hold public office, the right to trial, the right to draft a will, and the heritability of their fiefs and offices. The bull was incorporated as Canon 3 of the fourth Council of the Lateran of 1215 under Pope Innocent III.

Reference: 1184.1

1184: Medieval Inquisition: Episcopal Inquisition

The Medieval Inquisition was established in response to movements considered apostate or heretical to Christianity, in particular Catharism and Waldensians in Southern France and Northern Italy. These were the first inquisition movements



of many that would follow. The Medieval Inquisition included the Episcopal Inquisition (1184–1230s), and later the Papal Inquisition (1230s), which arose in response to large popular movements in Europe that were considered to be heretical by the Catholic Church.

The first Medieval Inquisition was called the Episcopal Inquisition because it was administered by local bishops, who were obliged to visit their diocese twice a year in search of heretics.

Reference: 1184.2

1188: Saladin Tithe, England: Tithe for the Third Crusade

The Saladin Tithe was a tax levied in England to pay for the Crusade to retake Jerusalem. Anyone who joined the Crusade was exempt, which of course encouraged people to sign up. If anyone disagreed with the assessment of their property, they were imprisoned or excommunicated. But while the tithe amounted to 10% of revenues and properties:

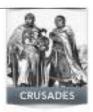
"Each person will give in charity one tenth of his rents and movable goods for the taking of the land of Jerusalem...",

King Henry II demanded that Jews pay 25% of their income and personal property worth.

Reference: 1188.1

1189-92: Third Crusade

The Third Crusade was an attempt by European Christian leaders to reconquer the Holy Land following the capture of Jerusalem by Saladin in 1187. Also known as the Kings' Crusade for its main leaders, kings Richard I of England



and Philip II of France, the campaign was largely successful in capturing the important cities of Acre and Jaffa, and reversing most of Saladin's conquests, but it failed to re-capture Jerusalem.

The Third Crusade greatly affected the Jews of England (see entries below for 1189; 1190).

Reference: 1189.1

1189: King Richard the Lionhearted and Third Crusade

King Richard is crowned, and because he was convinced to burn gifts from Jewish dignitaries, riots ensued in many cities. Jews in England were the main victims, and began in England under the patronage of King Richard. England, which had taken no real part in the first 2 Crusades, decided to sponsor a crusade that was joined by France and Germany. Its goal was to recapture Jerusalem (taken in 1187). However, Frederick Barbarossa (Frederick I, Holy Roman Emperor) was accidentally drowned, Philip II of France gave up, and Richard succeeded only in capturing Acre and Jaffa. The Jews of England were the Crusade's chief victims there.

Reference: 1189.2

1190: Palm Sunday Massacre, Bury St. Edmunds, England

People affected / deaths: 57

57 Jews were killed in a massacre. Shortly after, the local abbot, Samson, whose abbey was coincidentally in debt to Jewish money lenders, obtained permission

to expel all the Jewish residents of the town. In exactly 100 years the Jews would be expelled from the entire nation on the 9th of Av (*see entry below, 1290*).

Reference: 1190.1

1190: York, England

People affected / deaths: 150

Antisemitic riots culminate in the massacre of 150 Jews — the entire Jewish community of York — who had taken refuge in the royal castle where Clifford's Tower now stands.

Reference: 1190.2

1191: Massacre at Bray, France

People affected / deaths: 80-plus

More than 80 Jews are burnt at the stake after trying to execute a murderer who had killed a Jew.

Reference: 1191.1

1195: Ritual Murder Libel in Speyer, Germany

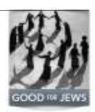
People affected / deaths: 9

In the wake of the Third Crusade the Jewish community of Speyer was subject to new persecutions. Although there was no proof of any wrongdoing, the Rabbi's daughter was accused of ritual murder, killed, and displayed in the market place for a few days. The Rabbi himself was killed when he tried to interfere and recover his daughter's body from the mob. The Jews fled, their homes were plundered and burned, the synagogue in Altspeyer was destroyed, and nine were killed.

Reference: 1195.1

1198: Jews allowed to return to France

King Phillip Augustus readmitted Jews (expelled in 1182) to regulate their banking business so as to reserve large profits to himself through a variety of taxes and duties, thus securing a lucrative income.



Reference: 1198.1

1198: Pope Innocent III

Pope Innocent III issued papal bull *Post miserabile* ("Post miserable") that suspended payment of interest and principal to Jewish lenders for crusaders. Since many did not return, the debt was effectively cancelled.

Reference: 1198.2

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13th Century: 1200–1299

13th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. **Places in bold are either countries or regions**; the rest are **cities**.

1206: Halle, Germany

1231: Leicester, England

1240: Brittany, France

1249: Poitou, France (paper expulsion)

1253: Vienna, Austria

1254: France

1271: Moissac, France

1275: Gloucester, Worcester, and Guildford, England

1276: Upper Bavaria

1288: Naples, Italy

1289: Gascony and Anjou, France

1290: England

1293 or 1294: Bern, Switzerland



13th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations. For those marked with an asterisk*, see entry below for details:

1235: Wolfsheim (18 Jews killed); Fulda* (34 Jews killed)
1247: Valréas*
1255: Lincoln (Little St. Hugh)
1267: Pforzheim
1270: Weissenburg, Alsace*
1283: Mayence (10 Jews killed)
1285: Munich (90 Jews killed)*
1286: Friesland
1287: Oberwesel and Boppard (St. Werner, 40 Jews killed)*; Salzburg
1288: Troyes
1290: Laibach
1292: Colmar; Krems (2 Jews broken on wheel)
1294: Bern (Rudolf)

13th Century: Host desecration accusations

In chronological order from the first event, the following is a list of host desecration accusations. For those marked with an asterisk*, see entry below for details:

1243: Berlitz (near Berlin), Germany*

1260: Flanders, Belgium

1266: Santarém, Portugal

1292: Laa, Austria (several slain, the remainder fled)

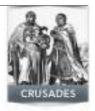
1297: Meissen, Germany

1298: Röttingen, Germany (100,000 Jews said to have been killed)*

Reference: 1200.3

1202-04: Fourth Crusade

The Fourth Crusade was a Latin Christian armed expedition called by Pope Innocent III to recapture Muslim-controlled Jerusalem. Instead, the Crusaders of Western Europe invaded and sacked the Christian (Eastern Orthodox) city



of Constantinople, capital of the Eastern Roman Empire (Byzantine Empire). This is seen as one of the final acts in the Great Schism between the Eastern Orthodox Church and Roman Catholic Church, and a key turning point in the decline of the Empire and of Christianity in the Near East.

Reference: 1202.1

1205: Pope Innocent III

Pope Innocent III issued papal bull *Esti Judaeos* ("Although Jews") allowing Jews their own houses of worship and would not be forced to convert. Jews were forbidden to eat with Christians or own Christian slaves.

Reference: 1205.1

1205: Pope Innocent III

Pope Innocent III issued papal bull *Etsi non displaceat* ("Though I should not") accusing Jews of usury, blasphemy, arrogance, employing Christian slaves and murder. He also claimed Jews were punished with "perpetual servitude" for killing Jesus, and advised the king of France to put an end to such evil:

"God is not displeased, but, rather, finds it acceptable that the Jewish dispersion shall live under Catholic kings and Christian priests. Because of the Jews' intolerable sin I will be your [Jews] lord since imperialist authority opposed everlasting servitude on the Jews from ancient times as punishment for the Christ-killing... The Jews' guilt of the crucifixion of Jesus consigned them to perpetual servitude, and, like Cain, they are to be wanderers and fugitives... The Jews will not dare to raise their necks, bowed under the yoke of perpetual slavery, against the reverence of the Christian faith."

Reference: 1205.2

1206: Jews expelled from Halle, Germany

Jewish homes are burned and looted, Jews are killed and the remaining Jewish population of Halle is expelled.



Reference: 1206.1

1207: Pope Innocent III

Pope Innocent III issued papal bull requiring Jews of Spain to pay tithes on possessions obtained from Christians.

Reference: 1207.1

1208: Pope Innocent III

Pope Innocent III wrote to archbishops of Sens and Paris that the Jews by their own guilt are consigned to perpetual servitude because they crucified the LORD:

"Although they ought not to be killed, lest the Christian forget the Divine Law, yet as wanderers ought they remain upon the Earth, until their countenances be filled with shame."

Reference: 1208.1

1209-29: Albigensian Crusade, southern France

This was a 20-year military campaign initiated by Pope Innocent III to eliminate Catharism (a Christian dualist movement) in southern France. While not a Christian persecution against Jews *per se*, we include it for completeness' sake.



Reference: 1209.1

1209: Massacre at Béziers, France

People affected / deaths: Christians: 20,000 • Jews: 200

The Massacre at Béziers refers to the slaughter of the inhabitants during the sack of Béziers, the first major military action of the Albigensian Crusade. 20,000 Christians and 200 Jews were massacred, and many others were carried away as slaves.

Reference: 1209.2

1210: King John, England

King John, the brother of King Richard the Lionheart, had become indebted to the Jewish community while in Ireland, so at first treated Jews with a show of forbearance. But with the loss of Normandy in 1205 to France, a new spirit seems to have come over John's attitude to the Jews, and in 1210 he demanded the sum of no less than £100,000 from the religious houses of England, and 66,000 marks from the Jews. One Jew from Bristol refused to pay, so the king ordered his torturers to pull out one of his molar teeth every day until he paid the 1,000 marks. He stood it for seven days, but paid the ransom when they started on his eighth tooth.

Reference: 1210.1

1215: Pope Innocent III, fourth Lateran Council

The fourth Lateran Council, also called the Great Council, is where the Catholic doctrine on transubstantiation (where the bread and wine become the actual blood and body of Christ) was defined. Constantine's Sword calls this the most important Council because it systematised anti-Jewish practices at the same time that the Church achieved universal authority, instituting the yellow "badge of shame" for the Jews, which was copied from legislation by Caliph Omar II (634-44) who decreed that Christians were to wear blue belts and Jews yellow belts. Seventy canons and Holy Land Decrees were issued. Four canons affected the Jews, as did the Holy Land Decrees, and are quoted verbatim below:

"Canon 67: The more the Christians are restrained from the practice of usury, the more are they oppressed in this matter by the treachery of the Jews, so that in a short time they exhaust the resources of the Christians. Wishing, therefore, in this matter to protect the Christians against cruel oppression by the Jews, we ordain in this decree that if in the future under any pretext Jews extort from Christians oppressive and immoderate interest, the partnership of the Christians shall be denied them till they have made suitable satisfaction for their excesses. The Christians also, every appeal being set aside, shall, if necessary, be compelled by ecclesiastical censure to abstain from all commercial intercourse with them. We command the princes not to be hostile to the Christians on this account, but rather to strive to hinder the Jews from practicing such excesses. Lastly, we decree that the Jews be compelled by the same punishment (avoidance of commercial intercourse) to make satisfaction for the tithes and offerings due to the churches, which the Christians were accustomed to supply from their houses and other possessions before these properties, under whatever title, fell into the hands of the Jews, that thus the churches may be safeguarded against loss."

"Canon 68: In some provinces a difference in dress distinguishes the Jews or Saracens from the Christians, but in certain others such a confusion has grown up that they cannot be distinguished by any difference. Thus it happens at times that through error Christians have relations with the women of Jews or Saracens, and Jews and Saracens with Christian women. Therefore, that they may not, under pretext of error of this sort, excuse themselves in the future for the excesses of such prohibited intercourse, we decree that such 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. Particularly, since it may be read in the writings of Moses [Numbers 15:37–41], that this very law has been enjoined upon them. Moreover, during the last three days before Easter and especially on Good Friday, they shall not go forth in public at all, for the reason that some of them on these very days, as we hear, do not blush to go forth better dressed and are not afraid to mock the Christians who maintain the memory of the most holy Passion by wearing signs of mourning.

This, however, we forbid most severely, that any one should presume at all to break forth in insult to the Redeemer. And since we ought not to ignore any insult to Him who blotted out our disgraceful deeds, we command that such impudent fellows be checked by the secular princes by imposing them proper punishment so that they shall not at all presume to blaspheme Him who was crucified for us."

"Canon 69: Since it is absurd that a blasphemer of Christ exercise authority over Christians, we on account of the boldness of transgressors renew in this general council what the Synod of Toledo (589) wisely enacted in this matter, prohibiting Jews from being given preference in the matter of public offices, since in such capacity they are most troublesome to the Christians. But if anyone should commit such an office to them, let him, after previous warning, be restrained by such punishment as seems proper by the provincial synod which we command to be celebrated every year. The official, however, shall be denied the commercial and other intercourse of the Christians, till in the judgment of the bishop all that he acquired from the Christians from the time he assumed office be restored for the needs of the Christian poor, and the office that he irreverently assumed let him lose with shame. The same we extend also to pagans."

"Canon 70: Some (Jews), we understand, who voluntarily approached the waters of holy baptism, do not entirely cast off the old man that they may more perfectly put on the new one, because, retaining remnants of the former rite, they obscure by such a mixture the beauty of the Christian religion. But since it is written: "Accursed is the man that goeth on the two ways" (Ecclus. 2:14), and "a garment that is woven together of woolen and linen" (Deut. 22: ii) ought not to be put on, we decree that such persons be in every way restrained by the prelates from the observance of the former rite, that, having given themselves of their own free will to the Christian religion, salutary coercive action may preserve them in its observance, since not to know the way of the LORD is a lesser evil than to retrace one's steps after it is known. " "Holy Land Decrees: We command also that Jews be compelled by the secular power to cancel interest, and, till they have done so, intercourse with them must be absolutely denied them by all Christians under penalty of excommunication. For those who cannot be their departure pay their debts to the Jews, the secular princes shall provide such a delay that from the time of their departure till their return or till their death is known, they shall not be embarrassed with the inconvenience of paying interest. If a Jew has received security (for example, a piece of ground) for such a debt, he must, after deducting his own expenses, pay to the owner the income from such security."

Reference: 1215.1

1217-21: Fifth Crusade

The Fifth Crusade was an attempt by Western Europeans to reacquire Jerusalem and the rest of the Holy Land by first conquering the powerful Ayyubid state in Egypt. They failed in their attempt to take Cairo, and were forced to surrender.

The Fifth Crusade marked the last Crusade that was organised by the Church in which different nations came together to fight to recover the Holy Land.

Reference: 1217.1

1217: Pope Honorius III

Pope Honorius III issued papal bull *Sicut judaeis non debet esse licentia* ("As the Jews should not be a license") forbidding forced baptism of Jews or molestation.



Reference: 1217.2



1218: Pope Honorius III

Pope Honorius III issued papal bull *In generali concilio* ("In general council") demanding the enforcement of the fourth Lateran Council that Jews wear clothing to distinguish themselves and that Jews be made to pay the tithe to local churches.

Reference: 1218.1

1219: Pope Honorius III

Pope Honorius III issued papal bull permitting the King of Castile to suspend the wearing of the badge by Jews.

Reference: 1219.1

1221: Pope Honorius III

Pope Honorius III issued papal bull *Ad nostram Noveritis audientiam* ("So that people may know our boldness") obliging Jews to carry a distinctive badge and forbidding them to hold public office.

Reference: 1221.1

1221: Erfurt, Germany

People affected / deaths: 26

Although the Archbishop of Canterbury forbade anti-Jewish riots by English crusaders, they continued unabated. A group of religious "pilgrims" on their way to the Holy Land attacked the Jewish quarter, burning two synagogues. Some 26 Jews were killed, while others threw themselves into the fire rather than be forcibly converted.

Reference: 1221.2

1222: Council of Oxford

Stephen Langton, archbishop of Canterbury and one of the prime movers behind the fourth Lateran Council of 1215, held a provincial church council at Oxford, where he composed and passed 50 canons in conformity with those of the Council of Lateran of 1215. Canons 39 and 40 forbade the building of new synagogues, owning slaves, and denied Jews entrance into churches.

Reference: 1222.1

1222: Anonymous deacon convert to Judaism executed, Oxford, England

Archbishop of Canterbury Stephen Langton convened a provincial council that ordered the immediate execution (by being burnt) of a Christian deacon who had circumcised himself and married a Jewish woman. This case is commonly conflated with that of Robert of Reading, half a century later (*see entry below*, *1275*). In the 1930s, the mixed story of these two heretics was commemorated on a plaque at Osney Abbey in Oxford, which reads:

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NEAR THIS STONE IN OSNEY ABBEY,
ROBERT OF READING,
OTHERWISE HAGGAI OF OXFORD,
SUFFERED FOR HIS FAITH
ON SUNDAY 17 APRIL 1222 A.D.
CORRESPONDING TO 4 IYYAR 4982 A.M.
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Reference: 1222.2

1227: Council of Narbonne, France

Twenty canons were published by the Council of Narbonne. Canon 4 orders Jews to pay yearly at Easter a certain sum for each family, as an offering to the parish church. Canon 3 requires them to wear an oval badge, the first such instance, and forbids them from working on Sundays and festivals: "Canon 3: That Jews may be distinguished from others, we decree and emphatically command that in the center of the breast (of their garments) they shall wear an oval badge, the measure of one finger in width and one half a palm in height. We forbid them moreover, to work publicly on Sundays and on festivals. And lest they scandalize Christians or be scandalized by Christians, we wish and ordain that during Holy Week they shall not leave their houses at all except in case of urgent necessity, and the prelates shall during that week especially have them guarded from vexation by the Christians."

Reference: 1227.1

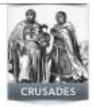
1228: Pope Gregory IX

Pope Gregory IX issued papal bull remitting interest on Crusaders' debts to Jews and granting a "moratorium" for repayment.

Reference: 1228.1

1228-29: Sixth Crusade

The Sixth Crusade was an attempt to regain Jerusalem, and was a military campaign organised mainly by the Holy Roman Emperor Frederick II. It was the first Crusade in Europe to have been launched without the direct support of



the Papacy. But because Frederick II had been excommunicated, he was unable to amass a sufficient party to defeat the Muslims, so they decided to resolve the matter diplomatically. The result was the Treaty of Jaffa, a 10-year peace treaty between the Ayyubids and the Crusaders, which brought Jerusalem, Sidon, Jaffa, Bethlehem and Nazareth under Christian control, but although Crusaders gained control of Jerusalem, the Temple Mount and holy sites in the city remained under Muslim control. Jews were once again forbidden to live in Jerusalem.

Once the 10-year treaty expired in 1239, Pope Gregory IX called for a new Crusade with the aim of maintaining Christian rule in the Holy Lands.

Reference: 1228.2

1229: Spanish Inquisition

Some sources say this was when the Spanish Inquisition started.

Reference: 1229.1

1230: Earliest Judensau (Jew-Pig)

The *Judensau* erected in the Cathedral of Brandenberg, Brandenberg, Germany in 1230, is the earliest extant example of a Jew-Pig sculpture on a church building.

Reference: 1230.1

1231: Medieval Inquisition: Papal Inquisition

Pope Gregory IX shifted the power to punish heretics away from the local bishops by appointing a number of Papal Inquisitors (*Inquisitores haereticae pravitatis*), mostly Dominicans and Franciscans, for the various regions of

Europe. Unlike the haphazard episcopal methods, the Papal Inquisition was thorough and systematic, keeping detailed records. Some of the few documents from the Middle Ages involving first-person speech by medieval peasants come from Papal Inquisition records. This tribunal or court functioned in France, Italy and parts of Germany and had virtually ceased operation by the early 14th Century.

Reference: 1231.1

1231: Jews expelled from Leicester, England

Simon de Montfort, the Earl of Leicester, expelled the small Jewish community from the city, banishing them "*in my time or in the time of any of my heirs to the end of the world*". He justified his action as being "for the good of my soul, and for the souls of my ancestors and successors".



INQUISITION

Reference: 1231.2

1231: St. Anthony's Hospital, London, England

In a place previously occupied by a Jewish synagogue, the "Hospital Brothers of St. Anthony" of Vienne (a Roman Catholic congregation founded in *c*. 1095 in France, with the purpose of caring for those suffering from the common medieval disease of St. Anthony's fire, or ergotism) established a charitable house on some land given to them by King Henry III.

John Stow (1524–1605), in his 1598 Survey of London wrote of St Anthony's Hospital:

"On the north side of this street [Threadneedle Street], from over against the east corner of St. Martin's Oteswich church, have ye divers fair and large houses till ye come to the hospital of St. Anthonie, sometime a cell to St. Anthonie's of Vienna. For I read that King Henry III granted to the brotherhood of St. Anthonie of Vienna, a place amongst the Jews, which was sometime their synagogue, and had been built by them about the year 1231; but the Christians obtained of the king that it should be dedicated to our Blessed Lady; and since a hospital being there built, was called St. Anthonie's in London."

Reference: 1231.3

1233: Pope Gregory IX

Pope Gregory IX issued papal bull *Sufficere debuerat perfidioe judoerum perfidia* ("Perfidious Jews should be sufficient perfidiousness") forbidding Jews to employ Christian servants, saying:

"we order for all our brothers in the Bishopric, absolutely to suppress the mentioned and similar blaspheming of the Jews in your dioceses, churches and communities, so that they do not dare to raise their necks bent under eternal servitude, in order to revile the Redeemer."

Reference: 1233.1

1233: Pope Gregory IX

Pope Gregory IX issued papal bull *Etsi Judaeorum* ("Even if the Jews") demanding that Jews in Christian countries be treated with the same humanity with which Christians wish to be treated in heathen lands, and urging prevention of physical violence against Jews in France.



Reference: 1233.2

1233: Pope Gregory IX

Pope Gregory IX issued papal bull Sufficere debuerat ("Should be enough") forbidding Christians to dispute on matters of faith with Jews.

Reference: 1233.3

1234: The Decretals of Pope Gregory IX

Also called the *Liber extra*, these are an important source of medieval Canon Law, which invested the doctrine of perpetua servitus iudaeorum — "perpetual servitude of the Jews" — with the force of canonical law. According to this, the followers of the Talmud would have to remain in a condition of political servitude until Judgment Day. The doctrine then found its way into the doctrine of servitus camerae imperialis, or servitude immediately subject to the Emperor's authority, promulgated by Frederick II (the king of Prussia from 1740-86). The second-class status of Jews thereby established would last until well into the 19th Century.

Reference: 1234.1

1229-35: Archdeacon of Leicester, England

Robert Grosseteste, English statesman, scholastic philosopher, theologian, scientist and Bishop of Lincoln (1235-53), reveals his feelings about the Jews in

a letter to the Countess of Winchester while Archdeacon of Leicester:

"As murderers of the LORD, as still blaspheming Christ and mocking His Passion, they were to be in captivity to the princes of the earth. As they have the brand of Cain, and are condemned to wander over the face of the earth, so were they to have the privilege of Cain, that no one was to kill them. But those who favored or harboured them were to take care that they did not oppress Christrian subjects by usury. It was for this reason that Simon de Montfort had expelled them from Leicester [1231 – see entry above]. Whoever protected them might share in the guilt of their usuries."

Reference: 1229.1

1235: Lauda and Tauberbischofsheim, Germany

People affected / deaths: 8

A Christian corpse is found on the road between Lauda and Tauberbischofsheim. Suspicion falls on the Jews, and before a judicial inquiry can be carried out, the Jewish community in both towns is attacked by mobs, and men, women and children are slaughtered. Eight Jewish leaders from both towns were put on trial for the same offense, tortured, convicted, and executed.

Reference: 1235.1

December 28, 1235: Ritual Murder (Blood Libel) Charge in Fulda, Germany

People affected / deaths: 34

On December 28 the residents of the town of Fulda, today in Hesse state in central Germany, rose up against their Jewish neighbors, burning 34 of them to death. The killings were meant to be revenge or punishment for the Christmas Day deaths of five Gentile brothers from the town, but none of the accused enjoyed a trial, and no evidence existed to support the charges. Of particular historical note was the fact that "the Jews" were also accused of draining and consuming the blood of the five children, making this the first recorded instance of a charge of "blood cannibalism", as contemporary historians sometimes refer to what is more commonly called today the blood libel.

Some sources call this the first blood libel case rather than the event in 1144 (see entry above).

Reference: 1235.2

1236: Emperor Frederick II

Emperor Frederick II extended the privilege of Worms (1090; renewed 1157) to all Jews in his jurisdiction, thus introducing enslavement as a legal status for all Jews, declaring them *servi camerae nostrae* ("servants of our treasury"), or *Kammerknechtschaft*. While this assured them protection, it also meant that all Jews and their possessions now belonged to the king, and could therefore be bought, sold, or traded. This concept spread to France, England and Spain.

Reference: 1236.1

1236: Anjou, France

People affected / deaths: Conversion: **500** • Massacred: **3,000**

Jewish communities in Anjou and Poitou, particularly Bordeaux and Angoulême were attacked by crusaders. 500 Jews chose conversion and over 3,000 were massacred. Pope Gregory IX, who originally had called the crusade, was outraged about this brutality and criticized the clergy for not preventing it.

Reference: 1236.2

1239: Pope Gregory IX

Pope Gregory IX issued papal bull *Si vera sunt* ("If they are true") ordering the seizure and examination of Jewish writings, especially the Talmud, suspected of blasphemies against Christ and the Church.

Reference: 1239.1

1239-41: Barons' Crusade

The Barons' Crusade was in territorial terms the most successful crusade since the First Crusade. It embodied the highest point of papal endeavor "to make crusading a universal Christian undertaking". For a few years, the Barons'

Crusade returned the Kingdom of Jerusalem to its largest size since 1187. It is not counted as a numbered Crusade *per se*, because while successful, it did nothing more than guarantee five more years to the Christian Crusader State's existence past the 1239 expiration date for the treaty signed between Frederick and Al-Kamil.

Reference: 1239.2

1240: Jews expelled from Brittany, France

Jews were expelled from Brittany by the duke Jean le Roux who declared a moratorium on all debts owed to Jews and ordered them to return all pledges of chattels or real estate. The duke bound himself and his successors to uphold the decree in perpetuity.

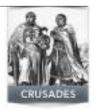
Reference: 1240.1

1240: Jewish year: 5000

As the year 1240 (5000 in the Jewish calendar) approached, messianic excitement swept over the Jews of Central Europe. Believed to be the age of the Messiah, many Jews did not prepare a proper defense against the Crusaders and were helpless against their onslaught.

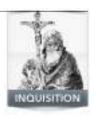
Reference: 1240.2





1240: Inquisition: the Disputation of Paris

Nicholas Donin, a Jewish convert to Christianity, brought 35 charges against the Talmud to Pope Gregory IX, alleging it contained blasphemies of Jesus and Mary, attacks on the Church, and obscene folklore, such as a passage of someone



named Jesus who was sent to hell to be boiled in excrement for eternity, Adam copulating with each of the animals before finding Eve, and Noah being castrated by his son Ham. He also asserted that the Jews had elevated the Talmud to the level of divinely inspired Scripture, which impeded the possibility of their conversion to Christianity. The Talmud was condemned.

Reference: 1240.3

1240: Pope Gregory IX

Ordered all Jewish books in Castile to be seized on first Saturday in Lent while Jews were in synagogue.

Reference: 1240.4

1241: Pogrom in Frankfurt, Germany

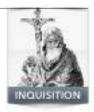
People affected / deaths: Baptised: 24 • Killed: 180

The *Judenschlacht* ("Slaughter of the Jews") was sparked by the refusal of a Jew to convert to Christianity, resulting in the deaths of 180 Jews. 24 avoided death by accepting baptism. The synagogue was plundered and the Torah scrolls destroyed.

Reference: 1241.1

1242: Inquisition: Paris

The Inquisition burns 24 wagons of Jewish books totaling thousands of volumes.



Reference: 1242.1

1243: Berlitz (near Berlin), Germany: Desecration of the Host

This is the first accusation of the desecration of the Host. The sanctity of the Host (the wafer and wine distributed as part of the ceremony of the Eucharist during Mass) is based on the doctrine of transubstantiation. In this doctrine (officially recognized in 1215), the wafer and wine is viewed by the Church as a substitute for Christ's body and blood. Therefore, an attack on the Host was considered a direct attack on the body of Jesus. This was the first of many times that the Jews were accused of "killing" Christ or torturing him by sticking pins into, or burning, the Host. In this case, the response to this accusation wiped out the entire Jewish population of Berlitz. Incidents of Host desecration accusations were as recent as 1836 (Romania).

Reference: 1243.1

1243: Kitzingen (Bavaria), Germany

People affected / deaths: 15

Ritual murder accusation. Fifteen Jews were tortured to death. Their corpses lay in the street for a fortnight before they were allowed to be buried.

Reference: 1243.2

1244: Ritual murder in London, England

In St. Benedict's churchyard in London, the corpse of a boy was found which bore cuts and scratches and, in several places, Jewish characters. He had been drained. Baptized jews, forced to interpret the Jewish signs, found the name of the child's parents and read that the child had been sold to the Jews when he was very young. Jews were fined the enormous sum of 60,000 marks (about £40,000), and distinguished Jews left the city in secret. The Catholic church venerated the Martyr under the name of St. Paul.

Reference: 1244.1

1244: Pope Innocent IV

Pope Innocent IV issued papal bull *Impia judeorum perfidia* ("Deadly perfidious Jews") stating that Jews could not hire Christian nurses, and ordering the Talmud to be burnt "in order to confuse the false Jews". It also says:

"The divine falsity of the Jews, from whose hearts our Saviour did not tear the veil on account of their enormous crimes, but caused them to still go blind, as is just, do not pay heed that Christian pity only accepts them out of mercy and patiently bears coexistence with them, and commit acts of shame, which set those who hear of them, in astonishment, and fill those with terror, who receive report of it."

Reference: 1244.2

1246: Church Conference of Béziers, France

The Council of Béziers forbade Christians to resort to the care of Jews, "for it is better to die than to owe one's life to a Jew". The Council also forbade the sale of meat by Jews, forbade all commerce between Jews and Christians, prohibited Jews from practising medicine under threat of excommunication, and reiterated the instructions for Jews to wear a badge in the shape of the rota ("wheel") on their outer garments. But Christians were also obliged expressly to protect the Jews against ill treatment during Holy Week.

Reference: 1246.1

1247: Blood libel in Valréas, France

A blood libel charge of a 2-year-old child who died just before Passover brought suspicion on the Jews of the town. Three Jews were imprisoned and tortured, and confessed to the charges. More Jews were imprisoned and tortured, which led to Jews being quartered, burnt alive, men being castrated, and women having their breasts removed.

Reference: 1247.1

1247: Pope Innocent IV

The Pope wrote letters to King Louis IX urging that the Talmud should be censored (by expunging the passages that seemed objectionable to the church) rather than burned, a policy continued by subsequent popes (*see entry for the Disputation of Paris below, 1240*).

Reference: 1247.2

1247: Proclamation of Protection (Kingdom Of Aragon)

King James I of Aragon (1208-76) offered the Jews protection and privileges in many areas of his country. In consolidating his kingdom he granted many privileges specifically to Jews and offered financial inducements for them to settle there.



Economically, an estimated 30-65% of the income in every one of the Iberian kingdoms was provided by the Jews. This led to a flowering of culture and participation within his realm.

One of those who held high office was Judah ben Lavi de la Caballeria, who from 1257 to 1276, was in charge of the administration of the property of the king and judicial matters. A little over 210 years later one of his descendents, Alfonso de la Caballeria, a "new Christian", served as vice-chancellor of Aragon and was a strong supporter of Columbus.

Reference: 1247.3

1247: Pope Innocent IV

Pope Innocent IV issued papal bull *Lachrymabilem Judaeorum* urging end of persecution of the Jews based on the blood libel.

Reference: 1247.4

1248-54: Seventh Crusade

The Seventh Crusade was led by Louis IX of France. It failed to reclaim the Holy Lands.

Reference: 1248.1

1249: Paper expulsion of Jews issued in Poitou, France

Alphonse, Count of Poitiers, the brother of Kings Louis IX of France and Charles I of Sicily, ordered the expulsion of the Jews from Poitou. Though his decree remained mostly on paper, it does mark the first recorded local expulsion of Jews.

Reference: 1249.1

1250: Pope Innocent IV

Refused permission to Jews of Cordova to build a new synagogue.

Reference: 1250.1

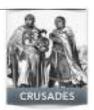






1251: Shepherds' Crusade No. 1

The Shepherds' Crusade of 1251 was a popular crusading movement in northern France aimed at rescuing King Louis IX during the Seventh Crusade. 40,000 people converged on Paris, indulging in pogroms against Jews and lepers on the way (*see Shepherds' Crusade No. 2 below, 1320*).



Reference: 1251.1

1252: Pope Innocent IV

Pope Innocent IV issued papal bull *Ad extirpanda* ("In uprooting"), which authorized the limited use of torture by inquisitors for eliciting confessions from heretics. The bull argued that as heretics are:

"murderers of souls as well as robbers of God's sacraments and of the Christian faith ...",

they are

"to be coerced—as are thieves and bandits—into confessing their errors and accusing others, although one must stop short of danger to life or limb."

The following parameters were placed on the use of torture:

- 1. that it did not cause loss of life or limb;
- 2. that it was used only once;
- 3. that the Inquisitor deemed the evidence against the accused to be virtually certain.

The bull also conceded to the State a portion of the property to be confiscated from convicted heretics. The State in return assumed the burden of carrying out the penalty.

Reference: 1252.1

1253: King Henry III, England: Statute of Jewry

King Henry III extracted huge sums of money from the Jews in England, ultimately crippling their ability to do business. As attitudes towards the Jews hardened and in response to antisemitic feelings in medieval England, he introduced the Statute of Jewry, which attempted to segregate the Jews.

The statute had thirteen articles, containing the following provisions:

- Article One provided that any Jew could remain in England only if he or she would "serve Us in some way"
- Article Two deemed that Synagogues could not be constructed, and only those that existed in the time of King John could stand
- Article Three demanded that Jews lower their voices in Synagogues, so that Christians could not hear them
- Article Four placed a duty on Jews to pay to their local Christian church
- Article Five banned Christian (wet) nurses and servants working for Jews, and banned all Christians from eating with Jews or "abiding" with them in their houses
- Article Six banned Jews from buying and eating meat in Lent
- Article Seven banned Jews from disparaging or publicly disputing the Christian faith
- Article Eight banned "secret familiarity" between Jewish men and Christian women, and Christian men, and Jewish women
- Article Nine commanded that "every Jew wear his badge conspicuously on his breast"
- Article Ten banned Jews from Churches, except for 'transit'
- Article Eleven barred Jews from hindering another's conversion

- Article Twelve required Jews to obtain a licence to live in any town other than those with established Jewish communities
- Article Thirteen set out that the "justices of the Jews" were to enforce the articles, and that they were to be "rigorously observed on pain of forfeiture of the chattels of the said Jews"

Reference: 1253.1

1253: Jews expelled from Vienna, Austria

Pope Innocent IV approves the arch-bishop of Vienna's expulsion of the Jews.

Reference: 1253.2

1254: Jews expelled from France

King Louis IX expelled the Jews from France. This signaled the end of the Tosafists period. Most left for Germany and then further east.

Reference: 1254.1

1255: King Henry III, England

King Henry III, who saw himself as "master of the Jews", transferred his rights to the Jews for one year to his brother, Richard of Cornwall, for 5,000 marks.

Reference: 1255.1



XPULSION

1255: Little St. Hugh of Lincoln, England

People affected / deaths: 18

An infamous ritual murder libel of Little St. Hugh alleged that Jews enticed the 9-year-old boy and while starving him, invited Jews to Lincoln to murder him ritually. (Jews did come to Lincoln at that time to attend a wedding.) His body was cast into a well and a month later "miracles" followed the discovery of his corpse. On the basis of the alleged "confession" by Jopin (Jacob), the secular authorities (for the first time) and the Church sent 91 Jews to the Tower of London. 18 were executed before Richard, the Earl of Cornwall (King Henry's brother), and the friars stopped the killings. This incident later provided Chaucer with the idea for his Prioress's Tale (from The Canterbury Tales, *1387 — see entry below*) and the hero of the popular ballad, "Little Sir Hugh". His birthday (August 27) was celebrated until the Reformation.

The chronicler Matthew Paris described the supposed murder, implicating all the Jews in England. While his account is important as the most famous and influential version of the myth, it is also thought to be the least reliable of the contemporary accounts of what had actually taken place:

"This year [1255] about the feast of the apostles Peter and Paul [27 July], the Jews of Lincoln stole a boy called Hugh, who was about eight years old. After shutting him up in a secret chamber, where they fed him on milk and other childish food, they sent to almost all the cities of England in which there were Jews, and summoned some of their sect from each city to be present at a sacrifice to take place at Lincoln, in contumely [insolent or insulting language or treatment] and insult of Jesus Christ. For, as they said, they had a boy concealed for the purpose of being crucified; so a great number of them assembled at Lincoln, and then they appointed a Jew of Lincoln judge, to take the place of Pilate, by whose sentence, and with the concurrence of all, the boy was subjected to various tortures. They scourged him till the blood flowed, they crowned him with thorns, mocked him, and spat upon him; each of them also pierced him with a knife, and they made him drink gall, and scoffed at him with blasphemous insults, and kept gnashing their teeth and calling him Jesus, the false prophet. And after tormenting him in diverse ways they crucified him, and pierced him to the heart with a spear. When the boy was dead, they took the body down from the cross, and for some reason disemboweled it; it is said for the purpose of their magic arts."

Reference: 1255.2

1257: Badge of Shame, Italy

Although first proscribed in the fourth Lateran Council in 1215, the badge of shame was imposed locally and infrequently in Italy until the Bull of Pope Alexander IV enforced it on all Papal States. Over the years different variations were initiated both in color and in the actual apparel.

Reference: 1257.1

1259: Mainz, Germany

A synod of archdiocese in Mainz ordered Jews to wear yellow badges.

Reference: 1259.1

1261: Duke Henry III, Brabant (in the Netherlands)

In his will Duke Henry III of Brabant ordered that:

"all Jews and usurers be expelled from the province of Brabant. They are to be totally extirpated until not even one remains, unless they undertake to engage in commerce after the fashion of other merchants and agree to cease their practice of moneylending and usury."

Apparently their expulsion was not implemented. His widow, the Duchess Adelheid, took a more practical view and asked for the advise of the greatest Catholic theologian of the time, Thomas of Aquinas, who formulated his response in a tractate later known as *De regimine Judaeorum* ("On the status of the Jews"). According to Thomas Aquinas's reply to Adelheid, the Jews should be encouraged to make a living from other occupations than money lending.

Reference: 1261.1

1262: Riots in London, England

People affected / deaths: 700

Amidst allegations of excessive interest being charged by Jews, a London mob destroyed a synagogue in Lothbury Street, killing 700 inhabitants. King Henry III ordered the synagogue to be rebuilt as a chapel for a group of friars.

Reference: 1262.1

1263: Disputation of Barcelona in Aragon, Spain

The Disputation of Barcelona was a formal ordered medieval debate between representatives of Christianity and Judaism regarding whether or not Jesus was the Messiah. Disputations between Christians and Jews during the Middle Ages were connected with burnings of the Talmud and violence against the Jews, but this disputation was unique in that Jews and Christians were given absolute freedom to speak. The disputation took place in front of the royal court of King James of Aragon between Dominican Friar Pablo Christiani, a convert from Judaism to Christianity, and Nachmanides (Moshe Ben Nachman), a leading medieval Jewish scholar, philosopher, physician, kabbalist, and biblical commentator.

At the end of the disputation, James I awarded Nachmanides a prize of 300 gold coins and declared that never before had he heard *"an unjust cause so nobly defended"*. Since the Dominicans claimed victory, Nachmanides left Aragon never to return again, and in 1267 he settled in Palestine. There he founded a synagogue in the Old City of Jerusalem, the Ramban Synagogue, which is the oldest synagogue in Jerusalem.

King James I ordered the removal of passages deemed offensive from the Talmud.

Reference: 1263.1

1264: Gilbert de Clare

During the Second Barons' War (1264-67), Gilbert de Clare, sixth Earl of Hertford led a massacre of the Jews at Canterbury, as Simon de Montfort's supporters had done elsewhere (*see entry above, 1231*).

Reference: 1264.1

1264: Statute of Kalisz (Statut Kaliski), Poland

The Statute of Kalisz was issued by Prince Boleslav V The Pious (1221-79). Boleslav had extended his rule over all of Poland in 1257. The statute served as the basis for the legal position of Jews in Poland and subsequent charters established



their position as belonging to the prince's treasury and under his protection. The statute, being issued soon after the expulsion of Jews from France and persecution in Germany, encouraged immigration to Poland.

Reference: 1264.2

1265: Abraham of Augsburg

People affected / deaths: 62

Abraham of Augsburg was a convert to Judaism, who preached Judaism with such enthusiasm that he publicly assailed Christianity and attacked images of the saints. He was arrested, tortured and sentenced to death. This resulted in a confrontation between the Jews and Catholics of Sinzig, resulting in a regional pogrom in which 61 other Jews were slain together with him.

Reference: 1265.1

1266-85: Reign of Charles of Anjou, southern Italy

In 1269 and later, Charles I, count of Anjou, exacted considerable sums of money from the Anjou communities, at that time numbering less than 1,000 persons, represented by Moses, their "syndic and commissioner". On the whole, however, the position of the Jews in Anjou was favorable. They were exempted

from wearing the Jewish badge, permitted to live in any place with more than 120 households, to engage in commerce, and to give loans on interest, using deeds stamped with the court seal.

Reference: 1266.1

1267: Synod of Breslau, Poland

Regulations were introduced restricting Jewish liberties, and assigning them special settlement zones (ghettos). The following restrictions are especially noteworthy:

- 1. Jews and Christians were forbidden to associate at the dancehalls, in the inns, or at the baths;
- 2. Jews were enjoined to wear a special cap when appearing in public;
- 3. a ditch or a fence was to separate the dwelling of a Jew from that of his Christian neighbor;
- 4. Christian nurses or day-laborers were forbidden to stay at night with their Jewish employers;
- 5. Jews were prohibited from dealing in provisions, especially in meat, *"in order that they might not poison their Christian customers"*;
- 6. Jews were ordered to keep their doors and windows closed on the occasion of every Christian procession;
- 7. only one Jewish house of worship was allowed in each town.

Reference: 1267.1

1267: Synod of Vienna, Austria

At a special session of the city council it was decided to force all Jews to wear a cone shaped headdress — "horned hats" — in addition to a badge. This was called the *Pileum Cornutum*, and it became a distinctive attire which is prevalent in many medieval woodcuts illustrating Jews. Jews were also forbidden to frequent Christian inns or baths, and ordered to stay home with closed doors and windows when the host was carried past.

Reference: 1267.2

1267: Pope Clement IV

Pope Clement IV issued papal bull *Turbato corde* ("Troubled ropes") forbidding Christians to embrace Judaism, and extending the Inquisition to Jewish Christians.

Reference: 1267.3

June 19, 1269: King Louis IX, France

On June 19 King Louis IX issued an edict in France compelling the Jews to wear the Jewish badge, a *rota* or *rouelle* ("wheel") on their outer garment. This consisted of a piece of red or yellow felt or cloth cut in the form of a wheel, four fingers in circumference, which had to be attached to the outer garment at the chest or back. Those who failed to comply had to pay the heavy fine of ten livres.

Reference: 1269.1

1270: Weissenburg, Germany

According to a blood libel accusation, the Jews suspended a child (whose body was found in the Lauter river) by the feet, and had opened every artery in its body in order to obtain all the blood. The child's wounds were said to have bled for five days afterward.

Reference: 1270.1

1270-72: Eighth & Ninth Crusades

The Eighth Crusade was launched by Louis IX of France against the city of Tunis in 1270, but is considered a failure after Louis died shortly after arriving on the shores of Tunisia, with his disease-ridden army dispersing back to Europe shortly afterwards. This led Henry III of England's son Edward to sail to Acre in what is known as the Ninth Crusade, which saw several impressive victories for Edward over Baibars, the Sultan of Egypt and Syria. Ultimately the Crusaders were forced to withdraw, since Edward had pressing concerns at home and felt unable to resolve the internal conflicts within the remnant Outremer (Crusader State) territories.

Reference: 1270.2

1271: Thomas Aquinas, Dominican Friar: "Letter on the Treatment of Jews"

Thomas Aquinas (1225-74) was a Dominican friar, Catholic priest, and Doctor of the Church. He was an immensely influential philosopher, theologian and jurist. His influence on Western thought is considerable. The Catholic Church honors him as a saint and regards him as the model teacher for those studying for the priesthood. His treatise *Summa de veritate catholicae fidei contra gentiles* ("Treatise on the Truth of the Catholic Faith, against Unbelievers") was used against the Jews and Moors in Spain.

In 1271 he wrote "Letter on the Treatment of Jews" which deals with how a ruler should deal with Jews living in a land during the 1200s:

"First Response...the Jews by reason of their fault are sentenced to perpetual servitude and thus the lords of the lands in which they dwell may take things from them as though they were their own — with, nonetheless, this restraint observed that the necessary subsidies of life in no way be taken from them, because it still is necessary that we "walk honestly even in the presence of those who are outsiders (I Thes. 4:11)... the Jews may not licitly keep those things which they have extorted from others through usury..."

"Second Response... if a Jew should sin... it is expeditious that he be punished with a financial penalty, in order that he might not accrue some benefit from his iniquity..."

"Eighth Response. Finally you ask whether it is good that Jews throughout your province are compelled to wear a sign distinguishing them from Christians. The reply to this is plain: that, according to a statute of the general Council, Jews of each sex in all Christian provinces, and all the time, should be distinguished from other people by some clothing. This is also mandated to them by their own law, namely that they make for themselves fringes on the four corners of their cloaks, through which they are distinguished from others."

His words set the stage for later claims of ritual murder, host desecration, and well poisoning. Aquinas reintroduced St. Chrysostom's conception of Jews as a *"deliberate unbeliever, one who knew the truth of Christianity, who maliciously* refused to accept it, and who should therefore be punished for it. His ideas became the ideological basis of the Christian assault on the Jews as heretics, as the devil's disciples, and as Christianity's greatest spiritual and physical enemies."

Reference: 1271.1

July 1271: Jews expelled from Moissac, France

Alphonse (1220 - August 21, 1271) was the Count of Poitiers from 1225-71, and the Count of Toulouse (as Alphonse II) from 1249-71. As Count of Toulouse, he also governed the Marquisate of Provence.

In July 1271, during his absence, his vice administrators ("vices gerentes"), claiming his authorization, expelled the Jews from Moissac, a town near Toulouse.

Reference: 1271.2

October 7, 1272: Pope Gregory X

On October 7, Pope Gregory X wrote a letter advocating Papal protection of the Jews, and opposing the blood libel accusation against them. He also incorporated material from earlier letters of Innocent III (1198-1216) and Innocent IV (1243-54).

The Letter in its entirety:

"Gregory, bishop, servant of the servants of God, extends greetings and the apostolic benediction to the beloved sons in Christ, the faithful Christians, to those here now and to those in the future.

Even as it is not allowed to the Jews in their assemblies presumptuously to undertake for themselves more than that which is permitted them by law, even so they ought not to suffer any disadvantage in those [privileges] which have been granted them.

Although they prefer to persist in their stubbornness rather than to recognize the words of their prophets and the mysteries of the Scriptures, and thus





to arrive at a knowledge of Christian faith and salvation; nevertheless, inasmuch as they have made an appeal for our protection and help, we therefore admit their petition and offer them the shield of our protection through the clemency of Christian piety. In so doing we follow in the footsteps of our predecessors of blessed memory, the popes of Rome—Calixtus, Eugene, Alexander, Clement, Innocent, and Honorius.

We decree moreover that no Christian shall compel them or any one of their group to come to baptism unwillingly. But if any one of them shall take refuge of his own accord with Christians, because of conviction, then, after his intention will have been manifest, he shall be made a Christian without any intrigue. For, indeed, that person who is known to have come to Christian baptism not freely, but unwillingly, is not believed to posses the Christian faith.

Moreover no Christian shall presume to seize, imprison, wound, torture, mutilate, kill or inflict violence on them; furthermore no one shall presume, except by judicial action of the authorities of the country, to change the good customs in the land where they live for the purpose of taking their money or goods from them or from others.

In addition, no one shall disturb them in any way during the celebration of their festivals, whether by day or by night, with clubs or stones or anything else. Also no one shall exact any compulsory service of them unless it be that which they have been accustomed to render in previous times.

Inasmuch as the Jews are not able to bear witness against the Christians, we decree furthermore that the testimony of Christians against Jews shall not be valid unless there is among these Christians some Jew who is there for the purpose of offering testimony.

Since it happens occasionally that some Christians lose their children, the Jews are accused by their enemies of secretly carrying off and killing these same Christian children and of making sacrifices of the heart and blood of these very children. It happens, too, that the parents of these very children, or some other Christian enemies of these Jews, secretly hide these very children in order that they may be able to injure these Jews, and in order that they may be able to extort from them a certain amount of money by redeeming them from their straits.

And most falsely do these Christians claim that the Jews have secretly and furtively carried away these children and killed them, and that the Jews offer sacrifices from the heart and the blood of these children, since their law in this matter precisely and expressly forbids Jews to sacrifice, eat, or drink the blood, or to eat the flesh of animals having claws. This has been demonstrated many times at our court by Jews converted to the Christian faith: nevertheless very many Jews are often seized and detained unjustly because of this.

We decree, therefore, that Christians need not be obeyed against Jews in a case or situation of this type, and we order that Jews seized under such a silly pretext be freed from imprisonment, and that they shall not be arrested henceforth on such a miserable pretext, unless—which we do not believe—they be caught in the commission of the crime. We decree that no Christian shall stir up anything new against them, but that they should be maintained in that status and position in which they were in the time of our predecessors, from antiquity till now.

We decree in order to stop the wickedness and avarice of bad men, that no one shall dare to devastate or to destroy a cemetery of the Jews or to dig up human bodies for the sake of getting money. Moreover, if any one, after having known the content of this decree, should—which we hope will not happen—attempt audaciously to act contrary to it, then let him suffer punishment in his rank and position, or let him be punished by the penalty of excommunication, unless he makes amends for his boldness by proper recompense. Moreover, we wish that only those Jews who have not attempted to contrive anything toward the destruction of the Christian faith be fortified by support of such protection.

Given at Orvieto by the hand of the Magister John Lectator, vice-chancellor of the Holy Roman Church, on the 7th of October, in the first indiction [cycle of fifteen years], in the year 1272 of the divine incarnation, in the first year of the pontificate of our master, the Pope Gregory X."

Reference: 1272.1

1274: Pope Gregory X

Pope Gregory X re-issued papal bull *Turbato corde* ("Troubled ropes") of 1267 forbidding Christians to embrace Judaism, and extending the Inquisition to Jewish Christians.

Reference: 1274.1

1275: Statute of the Jewry (Statutum de Judaismo), England

People affected / deaths: hundreds

The Statute of the Jewry was a statute issued by Edward I, which placed a number of restrictions on the Jews of England, most notably outlawing the practice of usury. Other restrictions: Jews were not allowed to live outside certain cities and towns; any Jew over the age of seven had to wear a yellow badge; Jews over the age of 12 had to pay a special tax of three pence annually; Christians were forbidden to live among Jews; Jews could only make a living in England as merchants, farmers, craftsmen or soldiers. The Jews became poor and the king could no longer collect taxes from them, so many hundreds were arrested, hanged or imprisoned.

After 15 years had passed, it was discovered that Jews widely but secretly continued to practice usury, leading Edward I to issue the Edict of Expulsion in 1290 (*see entry below*).

Reference: 1275.1

c. 1275: Deacon Robert of Reading, England

Robert was a Dominican friar and a student of Hebrew at Oxford University who circumcised himself, married a Jewish woman, and named himself Haggai. When investigated by the Church, he was reported to have said:

"I renounce the newfangled Law and the comments of Jesus, the false prophet."

So far as is known, he did not suffer in consequence, though some chroniclers seem to suggest that the episode was partially responsible for the expulsion of the Jews in 1290. He is often confused with an anonymous Oxford deacon who converted to Judaism and was burned in 1222 (*see entry above*).

Reference: 1275.2

1275: Jews expelled from Gloucester, Guildford and Worcester, England

Jews were expelled from the lands of Queen Dowager Eleanor in January 1275, which included Gloucester, Guildford and Worcester.

Reference: 1275.3

1276: Jews expelled from Upper Bavaria

Louis the Strict expelled the Jews.

Reference: 1276.1

November 17, 1278: Counterfeiting, England

People affected / deaths: 269-plus

On November 17, 1278, all the Jews of England were subjected to arrest and search of their homes on suspicion of coin clipping and counterfeiting. Coin clipping was the practice of cutting small pieces from coins (which used to be made of gold or silver), which were then melted into a bar and sold to a goldsmith, or used to make counterfeit coins. Eventually, 680 people were imprisoned in the Tower of London.

At the time, the Jewish population of England was believed to have been about 3,000, or 1% of the English population. It was a widespread practice, one in which both Jews and Christians indulged, and which led to a financial crisis in the kingdom. 269 Jews — and 29 Christians — were put to death, in London alone, and more than another 50 in other towns and cities.

By May 6, 1279, King Edward announced that anyone suspected of currency violations who had not by then been convicted and executed could settle accounts with the crown by paying a fine. This brought in an estimated £16,500, equivalent to 10 percent of the crown's annual income at the time.

Reference: 1278.1





1278: Pope Nicholas III

Pope Nicholas III issued papal bull *Vineam sorce* ("The Vineyard Sorce") ordering conversion sermons to Jews.

Reference: 1278.2

1279: Synod of Ofen, Hungary

Jews must wear a red cloth on their left side. Christians living in a house with a Jew were prohibited from participating in Church services. Christians were prohibited from selling real estate to Jews.

Reference: 1279.1

1282: Archbishop of Canterbury, John Peckham

In a letter to the Bishop of London, the Archbishop, a notable antisemite, orders him to compel the Jews of London, using every instrument of ecclesiastical censure, to destroy all their synagogues except one within a brief time period to be determined by the Bishop. In a second letter he congratulates the Bishop because the *Judaica perfidia* ("Jewish perfidy") is being overcome by the bishop's attention and vigilance.

Reference: 1282.1

1285: Munich, Germany

People affected / deaths: 248

A blood libel results in the deaths of 68 Jews. The 180 survivors were burned alive in a synagogue. The names of 68 of the victims are listed in the Nuremberg

Memorbuch (a community prayer book once common in Jewish communities throughout Central Europe), which dates from 1296.

Reference: 1285.1

1287: Exeter, England

At an ecclesiastical synod held at Exeter, the church restrictions regarding the Jews were reenacted, which aided the expulsion of the Jews in 1290 (*see entry below*).

Reference: 1287.1

1287: Werner of Oberwesel, Germany

People affected / deaths: 40

Werner of Oberwesel was a 16-year-old boy whose unexplained death was blamed on Jews, claiming that they had used his blood for the Jewish ritual of Passover (blood libel), leading to revenge killings of Jews across Europe. He was venerated as a Christian saint until 1963, and his feast day was April 19. The Cunibert Chapel in Bacharach was expanded in 1289 to become the present Saint Werner's Chapel, and became a popular pilgrimage site. His veneration prompted other allegations against Jews, such as Host desecration and ritual murder.

In recent years a plaque was added to the chapel, along with a quotation from Pope John XXIII, recognizing the brotherhood of Christians and Jews, and asking for forgiveness for *"the curse that we unrightfully affixed to the Jews' name."*

Reference: 1287.2

1288: Jews expelled from Naples, Italy

Naples issues the first expulsion of Jews in Southern Italy.



Reference: 1288.1

1288: Pope Nicholas IV

Pope Nicholas IV issued papal bull *Turbato corde* ("Troubled ropes") demanding that Christians who embrace Judaism be treated as heretics:

"With troubled heart we hear and bring to mind that many of those converted from the error of Jewish blindness to the light of Christian faith, have fallen back into their former falsehood. Also many Christians have denied the Catholic faith and exchanged it for the Jewish rite, which must be condemned ... proceed with emphasis against all who make themselves guilty of this crime, against the heretics and their promoters, protectors and defenders. As far as the Jews are concerned, who have occasioned Christians of both sexes to their revolting rite or draw them over, they must be punished as they deserve."

Reference: 1288.2

1288: Ritual murder accusation in Bonn, Germany

People affected / deaths: 104

Riots, after a ritual murder accusation, left 104 Jews dead.

Reference: 1288.3

1288: Ritual murder accusation in Troyes, France

People affected / deaths: 13

The Jewish inhabitants of Troyes were accused of a ritual murder. Thirteen Jews sacrificed themselves to spare the remainder of the community, and were burnt at the stake.

Reference: 1288.4

1289: Jews expelled from Gascony and Anjou, France

By the time he returned to England in 1289, King Edward was deeply in debt, so the Jews of Gascony were expelled and their property confiscated. In 1290 he issued the "Edict of Expulsion of Jews" from England.

Reference: 1289.1

1290-94: Charles II of Naples

Apulian Jewry was all but annihilated between 1290 and 1294 after Charles II of Naples gave orders that all the Jews in his realm were to be forcibly baptized. Many fled from this persecution to the Orient; others who resisted were killed, while a large number accepted baptism. Most of the synagogues were converted into churches, and the schools were closed down.

A considerable number of the converts led the existence of *anusim*, adhering to the Jewish beliefs and practices in secret; they became known as the *neofiti* (neophytes, or Crypto-Jews), officially recognized as a distinct group and dealt with accordingly by the authorities. To facilitate their supervision the *neofiti* were frequently forced to live in special quarters. They were regarded by the populace as faithless heretics.

Reference: 1290.1

1290: 9th of Av: Jews expelled from England

People affected / deaths: 2,000

The Jews were expelled from England by King Edward I, whose motivation was partly financial: once they were banished, their possessions became the property of the crown; and partly because Jews were widely hated. His Edict of Expulsion required that all Jews be expelled by All Saints' Day (November 1) that year. Jews were given the option to convert, or be exiled. Most chose the latter, but about 100 converted.







They were only allowed to carry with them their portable property. Apart from a few exceptions, houses and properties were passed to the king. About 2,000 people left; some went to France, and some further east, to Poland. Jews wouldn't be readmitted to England until Oliver Cromwell officially allowed for their return in 1656.

Reference: 1290.2

1291: Pope Nicholas IV

Pope Nicholas IV issued papal bull *Orat mater ecclesia* ("Oral Mother Church") protecting Roman Jews from oppression.

Reference: 1291.1

1291: Crusades end with the fall of Acre, Israel

After a 2-month siege, Acre, one of the few remaining Crusader cities, fell to the Muslim Mamluks. Any Christians or Jews who did not succeed in fleeing were killed. This marked the end of the Crusades.



Reference: 1291.2

1293 or 1294: Jews expelled from Bern, Switzerland

In 1293 or 1294 several Jews were put to death in consequence of a blood libel, and the remainder expelled from the city.



Reference: 1293.1

1298: The Rintfleisch massacres

People affected / deaths: 20,000

The Rintfleisch massacres were a series of massacres against Jews in response to a series of blood libels in Mainz (1281, 1283), Munich (1285) and Oberwesel (1287). In Munich, Jews were burned alive in 1290. Likewise, there was an accusation of desecration of the host in Paris in 1290. This massacre was the first large-scale persecution of Jews in Germany since the First Crusade in 1096. Rindfleisch, a nobleman of Röttingen, pretending to have received a mission from heaven to avenge this desecration and to exterminate *"the accursed race of the Jews"*, gathered a mob around him and burned 21 Jews of Röttingen at the stake. Under his leadership the mob went from town to town, killing all the Jews that fell under their control, save those who accepted Christianity. Spreading from Franconia to Bavaria and Austria, they destroyed 146 communities, and killed about 20,000 Jews. The community of Würzburg was entirely annihilated.

Reference: 1298.1

1299: Pope Boniface VIII

Pope Boniface VIII issued papal bull *Exhibita nobis* ("To us") declaring Jews be included among persons who might be denounced to the Inquisition without the name of the accuser revealed.

Reference: 1299.1

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14th Century: 1300–1399

14th Century: Jewish expulsions

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In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.



1306:	France (also 1322, 1394 or 1396)
1319:	Breslau, Poland (also 1349, 1360)
1320:	Papal States; Milan, Italy
1348:	Nauheim, Germany
1348-49:	Strasbourg, France (also 1381, 1388)
1349:	Hungary (also 1360, 1376); Basel, Switzerland; Heilbronn and Erfurt, Germany; Goerlitz, Germany (also 1389)
1352:	Bulgaria
1353:	Speyer, Germany
1354:	Sopron, Hungary
1365:	Lorraine (France)
1370:	Belgium
1380:	Slovakia
1392:	Bern, Switzerland
1394:	Germany

Reference: 1300.1

14th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations:

1302: Remken
1303: Weissensee (*boy found hanged*)
1305: Prague; Vienna
1308: Thuringia
1317: Chinon
1329: Savoy, Geneva, Romilly, Annecy, etc.
1331: Ueberlingen
1345: Munich (*Heinrich*)
1387: Strasburg

14th Century: Host desecration accusations

In chronological order from the first event, the following is a list of host desecration accusations. For those marked with an asterisk*, see entry below for details:

1302: Austria
1306: St. Pölten, Austria
1310: Styria, Austria
1312: Fürstenfeld; Styria, Austria (riots in Grätz and Judenburg; expulsion from Styria and Carinthia)
1330: Güstrow; Mecklenburg-Schwerin, Germany
1331: Überlingen, Germany
1334: Constance, Germany

- 1337: Deggendorf, Straubing, and other Bavarian and Austrian towns
- 1338: Pulka; Linzand; Wernatodorf; Retz; Znaim; Horn; Eggenburg; Neuburg; Zwettl etc, Germany; Wolfsberg, Austria*
- 1361: Coimbra, Portugal

1370: Brussels, Belgium*

1388: Prague

1399: Poznań, Poland*

Reference: 1300.3

1305: Judensau ("Jew-Pig") erected in Wittenberg, Germany

The *Judensau* is erected on a Catholic church in 1305, which would become the home church of Martin Luther after he founded the Protestant Reformation in 1517. A petition to have it removed was begun in 2016 in time for the 500th anniversary of the Reformation in 2017, but was rejected (*see entry below, 2016*).

In this time period Judensaus were sculpted onto a number of church buildings in Poland, Germany, Austria, Switzerland, France and Belgium.

Known Judensau sites include:

Aarschot in Belgium (Notre Dame Church), Bamberg (Cathedral), Basel in Switzerland (Cathedral), Brandenburg (Cathedral), Cadolzburg, Colmar in France, Église Saint-Martin (2 representations), Cologne, underside of a choir-stall seat in the Cathedral (probably the earliest example, and in Church of St. Severin), Eberswalde, Erfurt (Cathedral), Heilsbronn (Cathedral), Gniezno (Cathedral), Lemgo (St. Marien), Magdeburg (Cathedral), Metz in France (Cathedral), Nuremberg (St. Sebaldus Church), Regensburg (Cathedral), Remagen (Gate post), Strasbourg (Cathedral, on capital), Uppsala in Sweden (Cathedral), Wiener Neustadt in Austria, Wimpfen (Church of St. Peter), Wittenberg (Town church), Xanten (Cathedral), Zerbst (St. Nicolas Church).

Many Judensaus remain on churches today.

Reference: 1305.1

1306: 10th of Av: Jews expelled from France

People affected / deaths: 100,000

King Philip IV, known as Philip the Fair, expelled the Jews from France after arresting them and confiscating their property. All debts to the Jews were transferred to the King and he received the payments from their Christian debtors. Most Jews went to areas outside the realm: northeast to Flanders, east to Provence, or southwest to the Iberian peninsula. This began a pattern of expulsion and return - in 1315, King Philip's son, Louis, reversed the decree and readmitted them; 1322 they were banished again; 1359 they were readmitted; and 1394 they were banished yet again.





Reference: 1306.1

1308: John Duns Scotus, Franciscan monk and theologian, dies

Whereas Thomas Aquinas denounced the forcible baptism of Jewish children, John Duns Scotus staunchly advocated it:

"And not only the children, but also the parents themselves should be subjected to forcible baptism. Nor can the words of Isaiah (iv. 22), according to which the remnant of Israel shall be converted in the last days, be cited against such a procedure, since, in order to fulfil this prophecy, it would suffice to transfer a little band of Jews to some island, and to grant them permission to observe the Law."

Reference: 1308.1

1310: Synod of Mainz, Germany

Defined as heresy the adoption by a Christian of the Jewish religion, or the return by a baptised Jew to the Jewish religion.

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Reference: 1310.1
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1313: Council of Zamora, Spain

In 1313 a Church Council held in Zamora adopted a series of decisions relating to the Jews — Jews were excluded from state functions; the edicts enforcing the wearing of a distinctive badge were to be maintained, as also those concerning payment of the tithe to the church, the interest rate, and the transfer of newly built synagogues to the possession of the state, among other measures. These decisions of the council influenced the decisions of the Cortes de Palencia, the Courts of the kingdom of Castile, which was convened later that year.

Reference: 1313.1

July 28, 1315: France readmits Jews

In an edict dated July 28, 1315, King Louis X recalled the Jews, reversing the decree of his father King Philip IV to expel them in 1306 (*see entry above*). For the privilege of returning the Jews paid 122,500 livres, and the decree of return specified that 2/3 of any debts owed to Jews should go into the treasury. He explained his decision to readmit them in the hopes of seeing them convert to Christianity, but the financial arrangement that accompanied their return promised the royal treasury the means to bankroll a new campaign against Flanders.

Jews were required to wear the circular badge, and not discuss religion with laymen. Their synagogues and cemeteries were to be restored to them on condition that they would refund their value; or, if these could not be restored, the king would give them the necessary sites at a reasonable price. The books of the Law (Torah) that had been confiscated and not yet returned were to be restored to them, but not the Talmud. Financial restrictions were placed on them, and the king declared that the Jews were under his special protection, protecting them and their property from violence, injury and oppression.

They were allowed to return for 12 years to the cities where they had lived prior to their expulsion in 1306. After that the king might not expel the Jews again without giving them a year's time in which to dispose of their property and carry away their goods. Seven years later however, they were expelled again, without the promised one year warning (*see entry below, 1322*).

Reference: 1315.1

1317: Pope John XXII

Pope John XXII issued papal bull *Ex Parte Vestra* ("On the side of your") which required Jews to wear a badge on their breast, and concerned those who were suspected of heresy, and Jews who had relapsed:

"Heretics, or those suspected of heresy — also Jews, who, when they have been converted to the Catholic faith, thence fell into apostasy — if they fly to a Church, ought to be immediately dragged out from thence by the inquisitor..."

The inquisitors were ordered to:

"Pluck out by the roots... such a noxious and pestiferous weed."

Reference: 1317.1

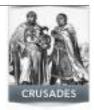
1320: Pope John XXII

Pope John XXII issued papal bull *Cum sit absurdum* ("Since it is absurd") which said that converted Jews need not be despoiled.

Reference: 1320.1

1320: Shepherds' Crusade No. 2

People affected / deaths: 500-plus



The Shepherds' Crusade of 1320 was a popular crusading movement in northern France, initially aiming to help the

Reconquista of Iberia, but failing to gain support from the church or nobility, murdered hundreds of Jews in France and Aragon instead. Between 120 and 140 communities were destroyed. At Verdun 500 Jews killed themselves when it seemed they would be overrun (*see Shepherds' Crusade No. 1 in 1251*).

Reference: 1320.2

1320: Jews expelled from Papal States; Milan, Italy

Pope John XXII ordered burning of the Talmud and expulsion of the Jews from the Papal States.

Reference: 1320.3

1321: Chinon, France

People affected / deaths: 160

Jews were accused of encouraging lepers to poison Christian wells. At Chinon, 160 Jews were burned in a pit on an island outside the town, which is still known as *Île des Juifs* (Island of Jews). Eventually it was determined that the Jews were innocent. This was said to have come about from the preaching of Estella the Friar.

Reference: 1321.1

1322: Jews expelled from France

King Charles IV expels the Jews without the promised one year warning (*see entry above, 1315*).

Reference: 1322.1

1328: Navarre, Spain (under French rule)

People affected / deaths: 6,000

After the death of Charles the Fair (Charles IV), Philip's brother and successor, Pedro Olligoyen, a Franciscan friar, used the Jews as a scapegoat against French rule. Charles was the last of the French Capet dynasty which had inherited Navarre. Local militias tried to defend the Jews but were outnumbered. All Jewish houses were pillaged, then destroyed. Approximately 6,000 Jews were murdered. There were 20 survivors. Those that took part were fined but the





fines were later cancelled, and Pedro Olligoyen, the chief instigator, went unpunished.

Reference: 1328.1

1338: Bishop of Strasbourg, France

Disturbed by an ongoing series of murderous attacks on Jews in the Alsace region of France, the Bishop of Strasbourg formed an alliance of prominent Christians, noblemen and magistrates from 12 surrounding towns, to track down the



armed band carrying out assaults on Jews, which had begun two years earlier, after a nobleman in Northern Bavaria announced that he had been visited by an angel calling upon him to kill Jews. This nobleman had organized a group of *Judenschlaeger* ("Jew-beaters") and began to follow the so-called angel's orders. The following year, the same mission was adopted by a former innkeeper from Alsace, John Zimberlin, who similarly led a group of marauders from town to town, killing Jews as they went. They carried out attacks in the towns of Thann, Ensisheim and Rouffach. When the people of the city of Colmar offered protection from the gang to their Jewish citizens, Zimberlin laid siege to that city and its surroundings.

The alliance formed by the Bishop of Strasbourg failed to stop Zimberlin, but a year later, in 1339, a knight named Rudolf of Andlau persuaded Zimberlin to sign an agreement, by which, in return for amnesty, he and his fellow combatants promised not to carry out attacks on Jews over the next 10 years — but the Jews of Alsace had to pay for the protection. A document from Strasbourg in 1338 shows that 16 Jewish families of that city had agreed to pay a sum of 1,072 marks in return for a guarantee of safety for the next 5 years. Of that sum, 1,000 marks were to go the authorities in Strasbourg, 60 to Emperor Louis IV, and the remaining 12 marks to the Bishop. The document also granted Jews permission to engage in money-lending, at a rate of 5% or 6% per week, or 43% per annum.

Reference: 1338.1

1338: Passion play, Freiburg

Passion plays started in the 12th Century to re-enact the Gospel account of the suffering of Jesus, both as a tool to teach illiterate Christians His story, and as

sheer entertainment. But as time went on the Passion plays grew more serious, and focused more on the physical suffering of Christ, portraying the Jews as Christ-killers. This inevitably had consequences for Jews, and in Freiburg the churches were prohibited from performing anti-Jewish scenes lest they provoke violence against the Jews.

Reference: 1338.2

1338: Host desecration in Wolfsberg, Austria

People affected / deaths: 70

The Jews of Wolfsberg were accused of having stolen the consecrated bread of the Eucharist, having made it bleed, and having tried to burn it. More than 70 Jews were burned at the stake, and the community disappeared.

Reference: 1338.3

1343: Poland

After persecutions and massive expulsions of Jews from Western Europe (England, France, Germany, and Spain), they are invited to Poland by King Casimir the Great.



Reference: 1343.1

1348-51 Black Death, Europe; peak years: 1348-49

People affected / deaths: 25 million

One third of Europe's population died from the Black Death (Bubonic plague). By the fall of 1348 the rumor was current that these deaths were due to an international conspiracy of Jewry to poison Christendom, even though many Jews were among the dead.

By the close of 1349 the worst of the pogroms had ended in the Rhineland. But around this time the massacres of Jews started rising near the Hansa townships

of the Baltic Coast and in Eastern Europe. By 1351 there had been 350 incidents of anti-Jewish pogroms and 60 major and 150 minor Jewish communities had been exterminated.

The plague, which originated in China, was spread for the most part by rats which came aboard ships from Asia to European ports. It is estimated that 25 million people perished within three years.

Reference: 1348.1

1348-49: Black Death: European towns where Jews were attacked

The following list contains the names of all towns in alphabetical order (the first occurrence of each letter in bold) where the Jews were attacked on account of the Black Death, according to the records given in the Nuremberg "*Memorbuch*" (a community prayer book once common in Jewish communities throughout Central Europe).

The effects on the Jews of Germany were disastrous. The loss of life resulting from the massacres was terrible. Many of the Jews' debtors died from the pestilence; while others refused acknowledgment of their debts. From this time onward the Jews in all German towns lived in perpetual dread of similar attacks; and the civil authorities adopted the plan of expulsion as the only means of getting rid of the Jewish question in the towns. By the end of the 15th Century there were only three considerable communities left in the whole of Germany.

Aarau, Aarburg, Achenheim, Ahr (Altenahr), Ahrweiler, Aichbach, Ailingen, Aldenhoven, Alken, Alzey, Amorbach, Andernach, Angermünde, Ansbach (town), Ansbach (village), Antwerp, Arnheim, Arnstadt, Aschaffenburg

Babenhausen, Bacharach, Baden in Aargau, Bamberg, Basel, Beilstein, Benfeld, Bensheim, Bentheim, Berching, Berg, Bergheim, Berk, Berlin, Bernkastel, Beuel, Beuthen, Biberach, Bielefeld, Bingen, Bischofsheim-on-the-Tauber, Bischweiler, Blankenberg, Bodensee-Bezirk, Bonn, Bopfingen, Boppard, Bourgogne, Brabant, Brandenburg, Braubach, Breisach, Bretten, Bretzenheim, Broech (Broek), Broich, Bruchsal, Buchen, Büren (dist. Münster), Burgdorf, Burghausen, Butzbach

Camp (Kamp), Carden, Cassel (Hesse), Caub, Coblenz, Coburg, Cochem, Colmar, Cracow

Deidesheim, Deutz, Deventer, Dieburg, Diessenhofen, Diez (Dietz), Dillingen, Dinkelsbühl, Dormagen, Dortmund, Dülken, Düren, Dürkheim, Durlach

Eberbach, Ebern, Echternach, Eger, Ehingen, Ehnheim, Eisenach, Eller (dist. Düsseldorf), Ellrich, Ellwangen, Eltville (Elfeld), Endingen, Ensisheim (Ensheim), Eppingen, Erbach, Erkelenz, Erstein, Eschwege, Esslingen, Ettenheim, Ettenheinweiler, Ettling, Ettlingen, Euskirchen

Falkenstein, Feldsperg (Veltspurg), Fellendorf, Feuchtwangen, Franken, Frankenhausen, Fratting, Friedberg, Friedrichshafen, Fulda

Gebweiler, Geislingen, Gelnhausen, Germersheim, Gerolstein, Giessen, Gladbach, Göppingen, Gotha, Graisbach, Greding, Guben, Gundelfingen, Gunzenhausen

Hachenburg, Hagenau, Hall (Swabia), Halle-on-the-Saale, Hals, Hammelburg, Hanau, Harburg, Haslach, Hassfurt, Heideck, Heidelberg, Heilbronn, Heiligenstadt, Heimbach, Heppenheim, Herford, Herlisheim, Hersbruck, Hersfeld, Hildburghausen, Hildesheim, Hohebach, Holzweiler, Homberg, Horstdorpe

Ilmenau, Ingolstadt, Innsbruck, Iphofen

Kaiserslautern, Kaysersberg, Kempen, Kenzingen, Keppel, Kerpen, Kestenholz, Kirn, Kitzingen, Kobern, Kochenburg, Königsberg, Königshofen-on-the-Saale, Kosel, Krailsheim, Krems, Kreuznach

La Bresse, Ladenburg, Lahnstein, Lahr, Landau, Landsberg, Landshut, Lauda, Laufen, Lauterburg, Lechenich, Leiningen, Leipheim, Lindau, Linz (dist. Neuwied), Löwenstein, Luxemburg

Magdeburg, Marburg, Mark (Brandenburg), Markolsheim, Marls, Maursmünster, Mayen, Mechlin, Mecklenburg, Meiningen, Meissen, Mergentheim, Merseburg (Prussian Saxony), Miltenberg, Minden, Monheim, Montabaur, Mosbach (Baden), Müden, Mühldorf, Mühlhausen, Münster (Gregorienthal), Münster (West-Phalia), Münster (village), Münstereifel, Münster-Mayfeld

Naumburg, Neisse, Neuenburg, Neukastel, Neumagen, Neumarkt, Neuss, Neustadt-on-the-Hardt, Neustadt-on-the-Saale, Neuweiler, Nordhausen, Nördlingen, Nossen, Nuremberg

Ober-Moschel, Oberwesel, Odernheim, Oehringen, Oels, Offenbach, Offenburg, Oppeln, Osnabrück, Osterburg

Paskau (Patschkau), Passau, Pfirt, Pforzheim, Phaley, Prague

Rain, Rapperswell, Rappolsweiler (Ribeauville), Regensburg, Reichweiler, Remagen (Rheinmagen), Reutlingen, Rheinau, Rheinfelden, Rockenhausen, Rödingen, Rosheim, Rothenburg-on-the-Fulda, Rothenburg-on-the-Tauber, Rufach

Säckingen, St. Pilt, Salzburg, Salzungen, Sangerhausen, Schleusingen, Schmalkalden, Schriesheim, Schüttorf, Schweidnitz, Schweinfurt, Seeland, Seligenstadt, Seltz, Sennheim, Siegberg, Sinsheim, Sinzig, Sobernheim, Soest (Zoest), Sooden, Spandau, Steiermark, Steinheim, Stendal, Stolberg, Stommelen, Straubing, Sulm, Sulz, Sursee

Thann, Trarbach, Trent, Treuchtlingen, Treves, Trüdingen, Türkheim

Uerdingen, Ulm, Usseln, Utrecht

Vacha, Vaihingen, Villach

Wachenheim, Waldkirch, Waldshut, Waldürn, Wasserburg, Wattwiller, Weil-die-Stadt, Weilheim, Weimar, Weinheim, Weissensee, Wertheim, Wertingen, Wetzlar, Widdern, Wiesbach, Wimpfen, Windsheim, Winterthur, Wissembourg, Wittlich, Wörth

Xanten

Zabern, Zeil, Zellenberg, Znaim, Zülz (Biala), Zutphen, Zwolle

Reference: 1348.2

April 1348: Black Death massacre in Toulon, France

People affected / deaths: 40

The first massacres directly related to the Black Death began in Toulon, France, in April 1348, where the Jewish quarter was sacked, and 40 Jews were murdered in their homes.

Reference: 1348.3

June 1348: Black Death massacres in Spain

Black Death massacres began in Barcelona, Cervera, and Tarrega. In Saragossa 80% of the Jewish population died of the plague.

Reference: 1348.4

September 1348: Black Death riots in Switzerland

By authority of Amadeus VI, Count of Savoy, a number of the Jews who lived on the shores of Lake Geneva, having been arrested and tortured, naturally confessed anything their inquisitors suggested. These Jews, under torture, incriminated others. Records of their confessions were sent from one town to another in Switzerland and down the Rhine River into Germany, and as a result, thousands of Jews, in at least two hundred towns and hamlets, were butchered and burnt. Cities in Switzerland included Bern, Chillon, and Zurich.

Reference: 1348.5

September 1348: Pope Clement VI

Pope Clement VI issued papal bull *Quamvis Perfidiam* ("Despite the treachery") which condemned the violence erupting throughout Europe, and denounced the allegation that the Jews were responsible by poisoning the wells, stating that "certain Christians, seduced by that liar, the devil, are imputing the pestilence to poisoning by Jews", and that the Jews were suffering just like the rest of Europe. Other rulers issued similar denunciations, but to little effect.

Excerpt of papal bull (translation: messianicjewishhistory.wordpress.com):

"...While we can, rightly hate the treachery of the Jews... we cherish these same Jews because of the humanity. As they seek help our protection and mercy of Christian piety... we give them the shield of our protection, ordering, among other things, that no Christian can in no way cause injury or death of these Jews without receiving the judgment of the lord or official of land or region in which they live, they should not take their money from them or require compulsory service, except for the things that, in ancient times, they were used to doing; and that if someone, although knowing the content of such a decree attempts to act against him, he endangers his title and office, or he must be struck by a final sentence of excommunication, unless he takes care to correct his presumption by a worthy satisfaction, as contained in these letters.

However recently a public outcry (or more accurately, a nasty rumor) came to our attention that some Christians mistakenly blame the plague (which God afflicts the Christian people, caused by the sins of the people) come from poisons Jews deceived by the devil...

We order you therefore by all these apostolic writings that each of you has been asked about this was to — in your churches for the solemnities of the Mass, while people are gathered for divine services — warn those who are subject to you, clergy and laity, on pain of excommunication (which you will receive from there, if you do not) and you must expressly instruct them not to presume on their own authority (or more accurately, their own recklessness) enter, hit, injure or kill these Jews, or to force them to compulsory service for them...

These present letters are no longer in force after one year."

Reference: 1348.6

November 1348 - August 1349: Black Death riots in Germany

Jews in 80 towns in 1348, including Augsberg, Munich and Wurzburg, were attacked. In 1349 riots spread from city to city up the Rhine, including Strasbourg, Worms and Cologne.

Reference: 1348.7

1348-49: Jews expelled from Strasbourg, France

As a result of the Valentine's Day massacre (*see entry above*, *February 14, 1349*), Strasbourg expelled the remaining Jews, and banished them from entering the city for 100 years, although the order was rescinded 20 years later.



Reference: 1348.8

January 1349: Black Death riots in Speyer, Germany

The Jewish community was destroyed, with the inhabitants either being killed, converting, or fleeing to Heidelberg or Sinzheim. Many chose to be burned in their homes, while a small number allowed themselves to be baptized in order to save their lives. Among the martyrs was Rabbi Eliakim, treasurer of the community's hospital. The corpses of those who had been burned or murdered were left in the streets so long that, out of fear of contamination, the corpses were collected into empty winecasks and rolled into the Rhine. All their property was confiscated or destroyed by the mob in an attempt to find hidden gold in Jewish homes. The Jewish cemetery was plowed and sown with corn. The houses were torn down, and together with tombstones from the cemetery were used to repair the city walls. All debts owed to the Jews were annulled.

Reference: 1349.1

January 1349: Black Death riots in Switzerland: Basel massacre

People affected / deaths: 600

Following the spread of the Black Death through the surrounding countryside of Savoy and subsequently Basel, the Jews were accused of having poisoned the wells, because they were perceived as having a lower mortality rate from the plague than the non-Jews. The City Fathers of Basel attempted to protect their Jews but to no avail, and 600 Jews, including the community's rabbi, were brought to a specially-built wooden structure on an island in the Rhine river, locked inside, and burnt alive. Afterwards, 140 Jewish children were forcibly converted to Catholicism.

Reference: 1349.2

January 1349: Jews expelled from Basel, Switzerland

Following the massacre (*see entry above*), it was decreed that all Jews were banned from settling in the city of Basel for 200 years, although this was revoked several decades later. The property of the expelled Jews became the spoil of the citizens.



Reference: 1349.3

February 1349: Black Death riots in Zurich, Switzerland

Although the town council initially tried to protect the Jews of the town, they were forced to give in to the mob, resulting in the murder of many of the Jewish inhabitants.

Reference: 1349.4

February 14, 1349: Black Death riots in France: Strasbourg massacre

People affected / deaths: hundreds

On Valentine's Day, Strasbourg's Jews were arrested and brought to the city's cemetery. Some chose to be baptised to save their lives, several hundred were placed on a wooden platform in the cemetery and burnt alive by their Christian neighbours. Estimates range from several hundred to 2,000. The Strasbourg massacre was one of a string of pogroms that took place during this period in a number of towns in Western Europe — 30 alone in the Alsace region, bordering the Rhine River, in what is today France. It was one of the first and worst pogroms in pre-modern history.

Reference: 1349.5

March 1349: Black Death riots in Germany: Erfurt massacre

People affected / deaths: 100 - 3,000

The Erfurt massacre refers to the massacre of the Jewish community in Erfurt, Germany, in March, 1349. Accounts of the number of Jews killed in the massacre vary widely from between 100 to up to 3,000. Some victims chose to set fire to their homes and kill themselves and their families rather than fall into the hands of the rioters.

Reference: 1349.6

1349: Jews expelled from Goerlitz, Heilbronn, Erfurt; Germany

The Jews of Goerlitz were expelled by Duke John, after they had been cast into dungeons, their houses confiscated, and their synagogue razed.

In March, those who survived the Erfurt massacre (*see entry above, 1349*) were expelled. Eight years later, in 1357, the city council permitted Jews to settle within the city walls and build a new synagogue.

In April the Jews were expelled from Heilbronn and their property transferred to the city.

Reference: 1349.7

May 1349: Breslau, Poland

People affected / deaths: 60

60 Jews were murdered by a mob, after a fire in Breslau/Wrocław (Silesia). The city claimed their property and the synagogues, while the Holy Roman Emperor Charles IV (1316-78) was given the cemetery and all debts owed to the Jews. Less than a year later on February 21, 1350, the king ordered the murderers to be punished, but left it up to the city council to determine the punishment.

Reference: 1349.8

August 1349: Black Death riots in Germany: Cologne, Mainz

People affected / deaths: 6,000

In Cologne, as the riots began, many Jews took shelter in the synagogue. When it was attacked as well, the Jews inside set fire to it rather then be taken by the mob outside. Most of those who had not taken refuge in the synagogue were also murdered. Their property was confiscated by the Church, with the municipality and the Count of Juelich each fighting over their share. Jews were



officially permitted to return to Cologne in 1372, although they were prohibited from making claims on any property that had been in their hands prior to 1349.

In Mainz, after a mob marched into the Jewish quarter carrying a flag with a cross, Jews initially resisted, and killed 200 of the attackers. But rather than be converted, they set their houses on fire. 6,000 Jews died that day.

Reference: 1349.9

1349: Jews expelled from Hungary

During the time of the Black Death the Jews were expelled from the country. Although they were immediately readmitted, they were again persecuted, and were once again expelled in 1360 by King Louis the Great of Anjou.

Reference: 1349.10

1352: Jews expelled from Bulgaria

The church council ordered the expulsion of Jews in Bulgaria for "heretical activity", although this decree was not rigorously implemented. Physical attacks on Jews followed. In one case, three Jews who had been sentenced to death were killed by a mob despite the sentences having been repealed by the tsar.

Reference: 1352.1

1353: Jews expelled from Speyer, Germany

The Jews were expelled from the city, their houses being distributed among the citizens, and their cemetery planted with corn, but were they readmitted the following year, 1354.

REFERENCE: 1353.1









1355: Toledo, Spain

People affected / deaths: 1,200

Henry de Trastámara, step-brother of Peter the Cruel, invaded Toledo on the pretense of rescuing Queen Blanche from Peter. Twelve hundred Jews were killed.

Reference: 1355.1

1356: Golden Bull of Emperor Charles IV, Germany

The Golden Bull was a decree issued by Emperor Charles IV which fixed, for a period of more than 400 years, important aspects of the constitutional structure of the Holy Roman Empire. It was named the Golden Bull for the golden seal it carried. Of its 31 Chapters, Chapter IX impacted the Jews:

"Chapter IX: Mines of Gold, Silver, and Other Metals. We decree, by this present law, that our successors, the kings of Bohemia, and all the electoral princes, ecclesiastical and secular, shall hold and possess with full rights, all mines of gold, silver, tin, copper iron, lead, or other metals, and all salt works, both those already discovered and those which shall be discovered in the future, situated within their lands, domains, and dependencies. They shall also have authority to tax Jews, the right to collect tolls already in force and all other rights which they or their predecessors have possessed to the present day."

This had the effect of alienating the rights of Jews, and led to the common practice of expelling them from one district, and due to financial considerations, accepting them in another.

Reference: 1356.1

1359: Charles V, France

Charles V of France allowed the Jews to return for a period of 20 years in order to pay the ransom for his father King John II, imprisoned in England following

the French defeat at the Battle of Poitiers. The period was later extended beyond the 20 years, until the Jews were expelled again in 1394 (see entry below).

Reference: 1359.1

1360: Jews expelled from Hungary

A general expulsion was decreed in 1360, but around 1364 their return was authorized, though they were subjected to restrictions.

Reference: 1360.1

1365: Pope Urban V

Pope Urban V issued papal bull Sicuti judaeis non debet ("As the Jews were not to be") which forbade Jews to be molested (as in harassed, persecuted, tormented) or forced to be baptised.

Reference: 1365.1

1365: Jews expelled from Lorraine, France

The Jews of Lorraine were expelled after their presence was cited as the cause of lightning strikes which destroyed 22 houses.

Reference: 1365.2

1368: Synod of Lavour

The Synod of Lavour prohibited the sale or transfer of church articles to Jews.

Reference: 1368.1







1369-79: Reign of King Henry II, Castile (Spain)

The illegitimate son of Alfonso XI of Castile, Henry became king in 1369 by defeating his half-brother, Peter I (Peter the Cruel), after numerous rebellions and battles, and was as hostile to the Jews as Peter had been friendly. In order to pay the mercenaries who had helped him defeat Peter, he imposed a war contribution of twenty thousand gold doubloons on the already heavily oppressed community of Toledo, and issued an order to take all the Jews of Toledo as prisoners, to put them on the rack, to give them neither food nor drink, and if they still refused to raise this enormous sum, to sell their property, both movable and immovable, at auction. He ordered the Jews to wear the humiliating badge, and forbade them to use Christian names. He further ordered that for short loans Christian debtors should repay only two-thirds of the principal. Shortly before his death Henry declared that Jews should no longer be permitted to hold public office.

Reference: 1369.1

1370: Brussels massacre

People affected / deaths: 6 - 20

The Brussels massacre was an antisemitic episode in connection with an alleged host desecration at the Brussels synagogue. Between 6-20 Jews were burnt to death, while the rest of the small community was banished. The event was commemorated by local Christians as the Sacrament of Miracle, as it was said that the desecrated hosts stabbed by a Jew had miraculously shed blood and been otherwise unharmed. A holiday was declared by the local churches. The cult of the putative miracle survived until after the Second World War.

Reference: 1370.1

1374: Pogroms in Rhine

People affected / deaths: 10,000 (est.)

An epidemic of possession broke out in the Rhine, where people were seen *"dancing, jumping and [engaging in] wild raving"*, triggered by revelry on St. John's Day. The dancing mania epidemic, or St. Vitus' dance, spread throughout the Rhine, and into France and the Netherlands. Crowds of 500 or more dancers would be overcome together, claiming to be possessed. Exorcisms were tried, and failed. Pilgrimages to the shrine of St. Vitus were tried, but seemed to exacerbate the problem.

Finally, the rumour spread that God was angry because Christians had been excessively tolerant towards the Jews, and God had cursed Europe as He did Saul when he showed mercy towards God's enemies in the Old Testament. Jews *"were plundered, tortured and murdered by tens of thousands"*.

The epidemic finally burned itself out 200 years later.

Reference: 1374.1

1380: Hugues Aubriot, Provost of Paris

Hugues Aubriot built the Bastille (1370-83), strengthened the City's fortifications, and built the first sewers in Paris. After the death of King Charles V in 1380, the populace, annoyed by the taxes levied upon them, demanded of King Charles VI that *"Jews and usurers should be driven out of the city"*. For four days Jews were murdered by a mob shouting *"Aux Juifs!"* ("To the Jews"), their homes attacked and pillaged, and infants torn from their mothers' arms and taken to churches to be baptized. Aubriot pleaded on their behalf before the king, and succeeded in obtaining a royal decree, ordering the restoration of the children to their mothers and the restitution of all property taken from them.

Because of this, he incurred the wrath of the Church, who denounced him as secretly being a Jew, and brought false charges against him including heresy, sodomy, and extortion. He was forced to do penance, and sentenced to life imprisonment on bread and water. In subsequent disturbances in Paris a year later, he was released by a mob and fled the city. Fourteen years later, in 1394, the Jews were expelled from France.

Reference: 1380.1

1381: Jews expelled from Strasbourg, France

In the wake of the Black Death, many Jews were expelled from various cities in Europe, including Strasbourg in 1381.



Reference: 1381.1

1384: Nördlingen, city in Bavaria, Germany

People affected / deaths: 200

During riots 200 Jews were killed, and the community wiped out.

Reference: 1384.1

1387: Geoffrey Chaucer: The Canterbury Tales

The Canterbury Tales is a collection of 24 stories, mostly written in verse, presented as part of a story-telling contest by a group of 30 pilgrims as they travel together from London to Canterbury to visit the shrine of Saint Thomas Becket at Canterbury Cathedral. The prize for this contest is a free meal at the Tabard Inn at Southwark on their return. In order to kill time as they traveled to Canterbury, Chaucer intended each pilgrim to tell two tales on the way to Canterbury, and two tales on the way back, but he never finished the project.

The Prioress's Tale is about Prioress Madame Eglantine, whose child is killed by Jews, a common theme in Medieval Christianity. The tale is related to various blood libel stories common at the time. One likely influence for the tale was the infamous 1255 murder of a boy in Lincoln who became known as Little Saint Hugh of Lincoln.

Lines 113-126 describe how the Jews kill the choir boy:

"From that time forth the Jewish folk conspired Out of the world this innocent to chase; A murderer they found, and thereto hired, Who in an alley had a hiding-place; And as the child went by at sober pace, This cursed Jew did seize and hold him fast, And cut his throat, and in a pit him cast.

I say, that in a cesspool him they threw, Wherein these Jews did empty their entrails. O cursed folk of Herod, born anew, How can you think your ill intent avails? Murder will out, 'tis sure, nor ever fails, And chiefly when God's honour vengeance needs. The blood cries out upon your cursed deeds."

Reference: 1387.1

1388: Jews expelled from Strasbourg

The Jews of Strasburg had ceased to pay their taxes regularly, and having adopted a somewhat critical and censorious attitude in regard to a dispute between the city and the Duke of Burgundy, they were sentenced to perpetual banishment



and to the payment of a fine of 20,000 florins. This second decree of banishment was so strictly enforced (*see entry above, 1381*), and the time allowed for preparation so inadequate, that the Jews had to abandon their books as well as the scrolls of the Law and other articles used in religious services. The copies of the Talmud and the scrolls of the Law were preserved in the library of the city, and were destroyed, with many other literary treasures, in the bombardment of 1870. There is no evidence of Jews being present in the city, even as visitors, until 1520.

Reference: 1388.1

1389: Massacre at Prague (Bohemia), Easter

People affected / deaths: 500 - 3,000-plus

A priest, hit with a few grains of sand or pebbles by small Jewish boys playing in the street, became insulted and insisted that the Jewish community purposely plotted against him. The priest's followers beat up the boys whose parents arrived to defend them. A mob was then incited to attack the ghetto. In the Prague Pogrom that followed (as it came to be known), 500-3,000 were slaughtered (sources vary), in many cases with their limbs cut off, the synagogue and the cemetery were destroyed, and homes were pillaged. King Wenceslaus insisted that the responsibility rested with the Jews for venturing outside during Holy Week. The council sent out a decree that all confiscated property be brought to the town hall. Its total value was calculated to reach five barrels of silver, a significant sum.

Reference: 1389.1

1389: Jews expelled from Goerlitz in Silesia, Germany

After their expulsion in 1389, Jews were permitted to stay in Goerlitz only to participate in trade fairs. No permanent Jewish settlement existed there for the next 450 years, until the 1840s.



Reference: 1389.2

1391: Anti-Jewish riots Seville, Spain

People affected / deaths: 54,000

Following years of antisemitic preaching by Ferdinand Martinez, anti-Jewish riots broke out in Seville on March 15, 1391. Three months later, on June 6, 1391, rioters re-entered the Juderia, the city's Jewish section, blocked the two exits from the quarter, and set it on fire. An estimated 4,000 Jews were killed that day. King Henry III then redistributed the property of the Juderia to various Christian nobles.

The rioting in Seville spread to other parts of Spain — to Castile, Aragon and Catalonia, followed by the island of Majorca, and continued for three months.

By the time the riots died down, 50,000 Jews were dead, and ancient communities destroyed. During the riots, Jews were offered the option of conversion to Christianity, or death. This led to hundreds of thousands of Jews converting to Catholicism — *conversos* — who were despised by Jews for forsaking Judaism, and Christians for being insincere. A century later the Jews would be expelled from Spain (*see entry below, 1492*).

Reference: 1391.1

c. 1392: Jewish Oath in Frankfurt

The Oath *More Judaico* ("on/by the Jewish custom"), or Jewish Oath, was a special form of oath, rooted in antisemitism and accompanied by certain ceremonies — often intentionally humiliating, painful or dangerous — that Jews were required to take in European courts of law until the 20th Century.

This disability imposed on a Jew engaged in legal contention with a Christian dates back to Byzantine emperor Justinian I (*see entry for Justinian Code, 529-34*), who declared that neither Jews nor heretics should be admitted as witnesses against Christians; secular courts, however, did not recognize the disability. Thus, in the safe conducts issued by the Carolingian kings in the 9th century, Jews and Christians were treated as equals, and consequently the testimony of the former, whether given under oath or not, was as admissible as the latter. This was distinctly stated in the charter granted by Holy Roman Emperor Henry IV to the Jews of Speyer in 1090. The law of Duke Frederick II of Austria (1244), which served as a model for much other legislation on the Jews, merely required a Jew to swear "super Rodal" (by the Torah). Similar laws existed in England, Portugal, and Hungary; Hungary waived the requirement to swear on the Torah in trivial cases.

There were, however, some older laws that prescribed certain practices intended to mock Jews in court. These examples illustrate the kinds of humiliating rituals that accompanied the taking of the oath (*see also entry below, 1555*):

Byzantine Empire, 10th Century: the Jew would wear a girdle of thorns around his loins, stand in water, and swear by *"Barase Baraa"* (Bereshit Bara), so that if he spoke untruth, he would be swallowed by the earth just like Dathan and Abiram in Numbers 16:1–27.

Arles (c. 1150): a wreath of thorns would be hung on the swearer's neck, others would grovel at his knees, and a thorn branch five ells in length would be pulled "*between his loins*" while he swore and called down upon himself all the curses of the Torah.

Swabia (13th Century): the Jew would stand on the hide of a sow or a bloody lamb.

Silesia (1422): the Jew would stand on a three-legged stool and have to pay a fine each time he fell, finally losing his case if he fell four times.

Dortmund: the Jew would be fined each time he halted in repeating the oath.

Vrbové, Hungary (1517): the Jew would stand barefooted and swear with his face turned to the east, holding the Pentateuch in his hand.

Breslau (c. 1455): the Jew would stand bareheaded and pronounce the Sacred Name of God, YHWH.

The Frankfurt Oath (c. 1392), required:

"The Jew shall stand on a sow's skin and the five books of Master Moses shall lie before him, and his right hand up to the wrist shall lie on the book and he shall repeat after him who administers the oath of the Jews:

Regarding such property of which the man accuses you, you know nothing of it, nor do you have it. You never had it in your possession, you do not have it in any of your chests, you have not buried it in the earth, nor locked it with locks, so help you God who created heaven and earth, valley and hill, woods, trees, and grass, and so help you the law which God himself created and wrote with His own hand and gave Moses on Sinai's mount. And so help you the five books of Moses that you may nevermore enjoy a bite without soiling yourself all over as did the King of Babylon.

And may that sulphur and pitch flow down upon your neck that flowed over Sodom and Gomorrah, and the same pitch that flowed over Babylon flow over you, but two hundred times more, and may the earth envelop and swallow you up as it did Dathan and Abiram. And may your dust never join other dust, and your earth never join other earth in the bosom of Master Abraham if what you say is not true and right. [This refers either to a decent burial or to resurrection.] And so help you Adonai, you have sworn the truth. If not, may you become as leprous as Naaman and Gehazi, and may the calamity strike you that the Israelite people escaped as they journeyed forth from Egypt's land. And may a bleeding and a flowing come forth from you and never cease, as your people wished upon themselves when they condemned God, Jesus Christ, among themselves, and tortured Him and said: Matthew 27:25 "His blood be upon us and our children." It is true, so help you God who appeared to Moses in a burning bush which yet remained unconsumed. It is true by the oath that you have sworn, by the soul which you bring on the Day of Judgment before the Court, [before the God of] Abraham, Isaac, and Jacob. It is true, so help you God and the oath you have sworn. [Amen]."

Reference: 1392.1

1392: Jews expelled from Bern, Switzerland

The Jews were expelled from Bern after Christians were permitted to engage in moneylending in 1384.

Reference: 1392.2

1394 (some sources say 1396): Jews expelled from France

People affected / deaths: 100,000

King Charles VI issued a decree that "no Jew should dwell in his domains". It was not immediately enforced, allowing Jews

to sell their property and pay their debts. Those indebted to them were enjoined to redeem their obligations within a set time. Subsequently, the king released the Christians from their debts.

Reference: 1394.1





1397: Pope Boniface IX

Pope Boniface IX issued papal bull confirming grant of Roman citizenship to Jewish physician Manuele and son Angelo.



Reference: 1397.1

1398-1419: Vincent Ferrer

People affected / deaths: 25,000

Vincent Ferrer (1350-1419) was a Valencian Dominican friar, who gained acclaim as a missionary and a logician. He is honored as a saint of the Roman Catholic Church, canonized in 1455 as the patron saint of builders, because he built up the Body of Christ—the Church. From 1398 until his death in 1419 he became a wandering preacher, and traveled through Spain, France, Italy, and Germany. Biographers believe he could only speak Valencian, a linguistic variety of Catalan spoken in the Valencian community in Spain, but because he could be understood by all he preached to, despite the bounds imposed by different languages, was said to have had the *"gift of speaking in tongues*", a gift which no doubt gave his words enormous power.

While he helped bring an end to the Great Western Church Schism (1378-1417), he is also remembered for his antisemitism. From the early 1390s he was determined that Judaism be rooted out of Spain, which was one of the principal factors leading to the expulsion of the Jews from Spain in 1492 (*see entry below*). His virulently antisemitic sermons sparked riots in which thousands were killed. Crowds of pious people, beggars, vagabonds, fanatics and flagellants followed him everywhere, whipping themselves bloody with chains, a spectacle that together with his oratory powers, made his preaching both powerful and successful, leading to the conversion of thousands of Moors, and 25,000 Jews. Jews were terrified, and feared that the anti-Jewish riots of 1391 (*see entry above*) could start again, which no doubt contributed to the high number of "conversions".

His sermons, such as this excerpt from 1411, became part of the Laws of Vallalodid (see entry below, 1412):

"the sixth sin is that we should not maintain Jews or Moors among us, nor permit them to sell anything to eat to Christians nor allow them to be surgeons nor physicians, nor allow them to run towns or any place. And cursed is any knight, lord or lady who makes a Jew his or her store-keeper."

The following passage from one of his sermons has a double meaning: Ferrer tempts the Jews with salvation as soon as they are baptised, but is coloured by his assertion that the Jews are subject to the power of the king, whose ordinance required them to attend the sermon for their salvation:

"So, Jews, to do this, here is what you must do. Go into the Red Sea, which is Holy Baptism, which opened up at the tap of the wand of the Holy Cross, and be baptized and you will be saved, and all your enemies will drown. And those who will be baptized first, or in the middle, or at the end, all will saved. But, just as all would be saved, as they crossed the Sea, but the first who went in, who were the tribe of Judah, won the royal crown, so, you, now, if you are first to enter baptism, you will have the greater crown, even if all of you will be saved. For the order that the king put out, that you should come to the preaching, was done for your salvation, even if you came by force, goaded, and unwilling."

Reference: 1398.1

1399: Host desecration in Poznań, Poland

Jews are charged with host desecration in Poznań, who bribed a Christian woman to steal hosts from a local church. Allegedly, the hosts were stabbed, and then they bled, and were thrown into a well. The Archbishop learned of the "blasphemy" and ordered that the Rabbi, 13 elders and the woman be tied to pillars and roasted alive over a slow fire.

Today "miracle water" that comes from that well is sold at the church, made "miraculous" because of the hosts the Jews tossed into it. A sign above the faucet loosely translates like a nursery rhyme:

"MIRACULOUS WATER

From the well in which Your Body was drowned Many sick folks their health have found But most of all we ask you, LORD For health of soul to be restored."

Reference: 1399.1

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15th Century: 1400–1499

15th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.



1401: Freiburg, Germany (also 1424)

1415: Vizzini, Sicily

1418: Trier, Germany

1420: Lyons, France; Mainz, Germany (also 1438, 1462, 1471, 1483)

- 1421: Austria
- 1424: Zurich, Switzerland; Cologne, Germany

1426: Moravia (also 1454)

1427: Bern, Switzerland

1428: Freiburg, Switzerland

1432: Saxony; Savoy, France

1435: Speyer, Germany

1436: Zurich, Switzerland

1439: Augsburg, Germany

1442: Upper Bavaria

1444: Utrecht, Netherlands

1450: Lower Bavaria

1453: France; Breslau, Germany; Franconia, Germany

1454: Wurzburg, Germany

1458: Erfurt, Germany
1467: Tlemcen, Algeria
1468: Cairo, Egypt
1470: Bavaria
1472: Schaffhausen, Switzerland
1472: Schaffhausen, Switzerland
1478: Passau, Germany
1481: Bassano, Italy
1484: Warsaw, Poland
1485: Vincenza, Italy; Perugia, Italy
1486: Trent, Italy
1488: Arles, France
1490: Switzerland
1491: Ravenna, Italy
1492: Spain; Mecklenburg, Germany
1493: Sicily

1494: Thurgau, Switzerland

1495: Lithuania

1496: Portugal; Naples, Italy; Styria, Austria; Maribor, Slovenia

1497: Graz, Austria

1498: Navarre, Spain

1498-99: Nuremberg, Germany

1499: Verona, Italy

Reference: 1400.1

15th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations. For those marked with an asterisk^{*}, see entry below for details:

1401: Diessenhofen 1407: Cracow^{*} 1428: Regensburg (*Ratisbon*)
1430: Ravensburg, Ueberlingen, Lindau
1435: Palma
1442: Lienz, Tyrol
1453: Arles
1462: Rinn (*Andreas*)
1468: Sepulveda
1470: Endingen
1473: Regensburg
1475: Trent (*Simon*)*
1476: Regensburg (*through the apostate Wolfram*)
1480: Venice (*Sebastian of Porto Buffole; 3 Jews burned*)
1490: La Guardia*
1494: Tyrnau (*12 Jews and 2 Jewesses burned; the remainder expelled*)

15th Century: Host desecration accusations

In chronological order from the first event, the following is a list of host desecration accusations. For those marked with an asterisk*, see entry below for details:

- 1401: Głogów, Silesia (Poland)
- 1404: Mühlen, Austria (all Jews of Salzburg and Hallein burned)
- 1420: Ems, Germany
- 1421: (Jews expelled from Austria, Franconia, Saxony, Westphalia, the Rhine provinces)*
- 1422: Mainz, Germany
- 1432: Segovia, Spain
- 1453: Breslau, Lower Silesia (Jews expelled)*
- 1474: Bavaria

1478: Passau, Germany*

1484: Passau, Germany

1492: Mecklenburg, Germany*

Reference: 1400.3

1401: Jews expelled from Freiburg, Germany

As a result of news of ritual killings against Christians in distant Bavaria, on July 4, 1401, the city council, after consulting Duke Leopold, announced the expulsion of all Jews from the pulpits. The councillors solemnly signed

the decree *dekein Jude ze Friburg niemmerme sin sol* ("no Jews may set foot in Freiburg ever again"). Jews were only allowed to stay in Freiburg with the aid of a municipal court and an hourly fee. From 1411 onwards, Jews were accepted again in Freiburg, but during the time of the imperial city (1415-1527), King Sigismund officially confirmed the decree of 1401 with the Eternal Expulsion in 1424.

Reference: 1401.1

1402: Pope Boniface IX

Pope Boniface IX granted privileges to Roman Jews reducing their taxes, ordering their Sabbath to be protected, placing them under the jurisdiction of the Curia, protecting them from oppression by officials; all Jews dwelling in the city were to be regarded and treated as Roman citizens.

Reference: 1402.1

1407: Cracow Accusations, Poland

Jews were persecuted in the Cracow Accusations, one of the first blood libels to be recorded in Poland. A priest, Budek, charged the Jews with murdering a boy at Easter. The Jews tried to defend themselves and ultimately took refuge in the





Church of St. Anne which was surrounded and then set on fire. Any children left alive were forcibly baptized.

Reference: 1407.1

1408: Grodno, Lithuania

Received a bill of rights granting Jews status belonging to the freemen class, equal to lesser nobles, boyars and other free citizens.



Reference: 1408.1

1412: Laws of Valladolid, in Castile, Spain (aka Ayllón Laws; Catalina's Laws)

24 edicts were issued against the Jews (and Moors) with the intention of driving them to Christianity. These included a ban on working in handicrafts, trading in wine, flour, meat or bread, carrying arms, shaving, leaving the country, etc. Punishment was 100 lashes and a fine. Local rulers were warned not to offer protection to the Jews. The edicts also ordered that the *"Morerías"* and *"Juderías"*, confinement of Moors and Jews into ghettos, be established everywhere. The first edict gives them eight days to comply, or risk losing all their property.

The following edicts are quoted verbatim as examples. All 24 can be seen online at archive.org (*see reference section for link*):

"1. That all Jews and Moors of my kingdoms and dominions, do dwell and live apart from Christians, in a separate part of the city, town, and place where they reside, surrounded by a wall, having a single gate for ingress and egress. All Jews and Moors are to reside within the said inclosure assigned to them, and in no other place or house without it. They are to separate themselves within eight days after places shall be assigned them; and any Jews or Moors residing without the said inclosure, after the said time, shall lose all their property, and be at my mercy, to receive such corporal punishment as I may please to order."

"4. Jews and Moors are not to eat with Christians, nor Christians with Jews or Moors, either in or without their houses, in the towns where they reside, except in case of need, or in travelling, or at the king's court. If they find only taverns kept by Christians, and if there are no Jewries in places where fairs are held, although in such places they eat in Christians' houses, my pleasure is, that they shall incur no penalty for so doing."

"6. Jews and Moors are not to have squares or markets, to buy or sell any thing to Christians to eat or drink, under the penalty of five hundred maravedis for each, time; but they may have them within their inclosures, to trade among themselves."

"10. No Jew or Moor shall presume to visit Christians in their illnesses, or give them medicines or draughts, or talk idly to them, or send them presents of dried herbs, spices, bread, wine, fish, game, fruit, or other articles of food. Any Jew or Moor acting contrary hereto, shall for each offence be fined three hundred maravedis."

"11. That no married or single Christian woman, kept mistress, or prostitute, may either by day or night enter within the enclosure where Jews or Moors reside; and any Christian married woman that does, for each time she enters, she shall pay a fine of three hundred maravedis; if unmarried or kept, she is to lose the clothes she has on; and if a prostitute, to receive from justice one hundred lashes, and be driven from the city, town or place where she resides."

"15. That no Jew or Moor, ten days after this date, shall wear cloth of which the entire suit costs upwards of thirty maravedis; those who act contrary shall, for the first offence, forfeit the apparel they have on to the shirt; for the second, lose all their clothes and receive a hundred lashes; and for the third, all their property shall be confiscated to my treasury. But it is my pleasure that, if they choose, they may make coats and cloaks of the clothes they now possess."

"19. No Jews or Moors shall, by the day or otherwise, hire any Christian to cultivate or work on their lands, vineyards, houses, or other buildings. Whoever acts to the contrary shall receive a hundred lashes for the first offence; for the second, a hundred lashes and pay a fine of a hundred maravedis; and for the third time, forfeit all his property, and again receive a hundred lashes."

"20. That no Jews or Moors shall be smiths, carpenters, doublet-makers, tailors, clothworkers, shoemakers, butchers, curriers, or clothiers for Christians; or sell them shoes, doublets, breeches, or any' other article of clothing: whoever acts contrary incurs the penalties of the preceding law." "21. That no Jews or Moors of my kingdoms and dominions shall be carriers, or bring produce to sell to Christians, as oil, honey, rice, or provisions: any one acting contrary, incurs the penalties of the preceding law."

Reference: 1412.1

1413-14: Disputation of Tortosa, Spain

The Disputation of Tortosa was a theological debate between representatives from both the Jewish and Christian communities. It lasted 19 months, and was the longest such debate held during the Middle Ages (*see Disputation of Barcelona above, 1263*). It was not an open inquiry into the beliefs of the two faiths however, but rather, as defined by the Avignon antipope Pope Benedict XIII, intended to use Jewish sources to prove that Jesus was the Messiah and that Christianity had superseded its mother religion. It was attended by the antisemitic Dominican friar Vincent Ferrer (*see entry above, 1398*).

The Christian side of the disputation was led by Geronimo de Santa Fe, formerly known as Joshua Lorqui, a Jewish convert and physician to Benedict, whose claims that Jewish texts pointed to the coming of Jesus as redeemer prompted the antipope to order the contest. Together with 70 cardinals, archbishops and bishops, they debated the 14 rabbis who participated, who had to be circumspect about introducing certain themes in order to avoid being accused of attacking Christianity.

According to the Hebrew and Latin transcriptions of the debates, the discussions addressed the meaning of the Messianic age and the question of whether it had come yet or not; whether the Messiah was intended for the Jews alone or all humanity; which Hebrew sources — the midrashic texts versus the Talmud, for example — are to be relied upon for understanding Judaism; and even whether such sources are to be understood for their literal meaning or only allegorically.

Pope Benedict ultimately declared the Church as the winner of the intimidating, one-sided "debate". Geronimo demanded the burning of the Talmud as a consequence of the Jewish defeat, but the Pope sufficed with an order that copies of the Talmud be collected so that passages considered insulting to Christianity could be subjected to censorship.

Reference: 1413.1

1414: Kingdom of Aragon, Spain

Laws similar to the Laws of Valladolid (*see entry above, 1412*) were enacted in Aragon, with the additional measure that it would be illegal to have more than one synagogue per "*aljama*" (self-governing communities of Moors and Jews living under Christian rule in the Iberian Peninsula) and possess the Talmud. Jews were also required to listen to three sermons a year: on the second Sunday of Advent, Easter Monday, and a third to be designated by the local authority.

Jews were prohibited from hiring Christian or Muslim domestics, but were allowed to employ day-labourers to tend Jewish fields and vineyards.

Jewish men were allowed to trim their hair, but not entirely remove their beards, and shaving with a razor was forbidden. Jewish women had a price limitation on dress materials to prevent ostentation, and were required to wear a funnelshaped head-covering, to which it was forbidden to attach tassels.

In essence the crown and the Church were working in tandem towards the same goal: the conversion of Jews, with the catechism (a summary of religious doctrine often in the form of questions and answers) complementing legal measures.

Reference: 1414.1

1415: Anti-Pope Benedict XIII

Anti-Pope Benedict XIII issued papal bull *Etsi doctoribus gentium* ("Although doctors to people") which was a collection of anti-Jewish church legislation that served as an inspiration to other Popes.

Reference: 1415.1

1418: Jews expelled from Trier, Germany

Archbishop Otto von Ziegenheim banished the Jews from the entire electorate of Trier.



Reference: 1418.1

1418: Pope Martin V

Pope forbids the forcible baptism of Jews or the disturbance of their synagogues.



Reference: 1418.2

1419-34: Hussite Wars, Germany

The Hussite Wars, also called the Bohemian Wars, were fought between the Christian Hussites and the combined Catholic forces of Sigismund, Holy Roman Emperor, the Papacy and various European monarchs loyal to the Catholic Church, as well as among various Hussite factions themselves. They were named after Jan Hus, a religious reformer whose work was transitional between the medieval and the Reformation periods, and anticipated the Lutheran Reformation by a full century. The Hussite Wars were arguably the first European war in which hand-held gunpowder weapons such as muskets made a decisive contribution.

The Hussites considered themselves "God's warriors" subduing the "soldiers of the Antichrist," i.e., the German Catholic crusaders. There were no direct attacks by the Hussites on the Jews, although they became their victims: after the capture of Chomutov (Komotau) in 1421, Jews were burned at the stake together with the Catholics (although the Jews were given the choice between adopting Hussitism or death, a choice denied to the Catholics); and in Prague (1422) the Jewish quarter was plundered along with the Old City. However, these attacks were incidental to attacks on Catholics. In the 1420s the Jews were accused of supplying arms to the Hussites and on that account suffered massacres and expulsions at the hands of the Catholics from Austria (1421), Bavaria (1422), and Iglau (1428).

Reference: 1419.1

1420: Pope Martin V

Pope Martin V issued papal bull *Concessum Judaæisto* ("It is granted to Jews") to German Jews confirming their privileges, and Papal bull *Licet Judæorum omnium* ("Although the Jews") in favour of Austrian Jews.

Reference: 1420.1

1420: Jews expelled from Lyons, France

All Jews were expelled from Lyons, including the refugees from Paris who were expelled 20 years earlier and had relocated to Lyons. Most of them moved to neighbouring Trévoux. The only Jews left in France remained in Provence.

Reference: 1420.2

1420: Jews expelled from Mainz, Germany

Jews were expelled from Mainz by the archbishop.

Reference: 1420.3

1421: Jews expelled from Austria

People affected / deaths: 212

In Easter 1420, Duke Albert V accused the Jews of collaboration with the Hussites, stories of ritual murder,

and host desecration. A months-long campaign to purge Vienna of her Jews culminated in March 1421 with 92 men and 120 women burned to death, and the rest of the community forced to convert, or expelled, with the archduke taking possession of their property.



EXPULSION







A centuries old plaque extolling the executions was affixed to a house (until recently) on the square, still called Judenplatz, or Jews' Square. It featured a devil standing over a Jewish man receiving a Christian baptism, and had a Latin text which read:

"As the waters of the River Jordan cleansed the souls of the baptized, so did the flames which rose up in the year 1421 rid the city of all injustice."

Reference: 1421.1

1421: Pope Martin V

Pope Martin V issued papal bull in favor of Jews and against anti-Jewish sermons; permitted Jewish physicians to practise.



Reference: 1421.1

1423: Pope Martin V

Pope Martin V issued papal bull *Sedes apostolica* ("The apostolic") renewing the law requiring Jews to wear a badge.

Reference: 1423.1

1424: Jews expelled from Cologne, Freiburg; Germany

King Sigismund officially confirmed the decree of 1401 which expelled the Jews "for eternity". Following the medieval pogroms and expulsion of 1424, many Jews of Cologne emigrated to central or northern European countries like



Poland and Lithuania. The synagogue in Cologne was converted into a chapel. This ban remained in effect in Cologne until Cologne was annexed by revolutionary France in 1794.

Reference: 1424.1

1427: Jews expelled from Bern, Switzerland

Justinger, author of a Bernese chronicle and a notary public, led the proposition to expel the Jews *"for the honor and greater glory of the LORD, his Mother and all the Saints"*. It was only in 1820 that Jews began to settle there again.

Reference: 1427.1

1427: Pope Martin V, Italy

In May 1427 John of Capistrano, Franciscan friar and Catholic priest, persuaded the queen of Naples (Joanna II) to cancel the privileges of the Jews in her kingdom, but Martin's intervention resulted in the repeal of this edict the following August.

Reference: 1427.2

1429: Pope Martin V

Pope Martin V issued papal bull *Quamquam Judæi* ("However Jews") placing Roman Jews under the general civic law, protecting them from forcible baptism, and permitting them to teach in schools.

Reference: 1429.1

1432: Jews expelled from Saxony

Margaret of Austria, a member of the House of Habsburg, married Frederick II. She went on to reside at the Meissen court, where she had a significant impact on her husband's government: in 1432 she had all Jews expelled from the former margravate (territory ruled by a margrave).









1432: Pope Eugene IV

Pope Eugene IV issued papal bull protecting Jews, renewing ordinances against forcible baptism and disturbance of synagogues and graveyards.

Reference: 1432.2

1434: Pope Eugene IV

Pope Eugene IV issued papal bull prohibiting anti-Jewish sermons.

Reference: 1434.1

September 17, 1434: Council of Basel, Switzerland

The Council adopted many of the old measures against Jews: Jews were barred from obtaining academic degrees; compulsory attendance of Jews was required at conversion sermons; Christians were forbidden from having Jewish doctors; Jews had to wear distinctive clothing; and...

Excerpts from the Decree on Jews and neophytes:

"By these salutary instructions it desires to provide measures whereby Jews and other infidels may be converted to the orthodox faith and converts may remain steadfastly in it. It therefore decrees that all diocesan bishops should depute persons well trained in scripture, several times a year, in the places where Jews and other infidels live, to preach and expound the truth of the catholic faith in such a way that the infidels who hear it can recognize their errors. They should compel infidels of both sexes who have reached the age of discretion, to attend these sermons under pain both of being excluded from business dealings with the faithful and of other apposite penalties. But the bishops and the preachers should behave towards them with such charity as to gain them for Christ not only by the manifestation of the truth but also by other kindnesses. The synod decrees that Christians of whatever rank or status who in any way impede the attendance of Jews at these sermons,





or who forbid it, automatically incur the stigma of being supporters of unbelief...

Furthermore, renewing the sacred canons, we command both diocesan bishops and secular powers to prohibit in every way Jews and other infidels from having Christians, male or female, in their households and service, or as nurses of their children; and Christians from joining with them in festivities, marriages, banquets or baths, or in much conversation, and from taking them as doctors or agents of marriages or officially appointed mediators of other contracts. They should not be given other public offices, or admitted to any academic degrees, or allowed to have on lease lands or other ecclesiastical rents. They are to be forbidden to buy ecclesiastical books, chalices, crosses and other ornaments of churches under pain of the loss of the object, or to accept them in pledge under pain of the loss of the money that they lent. They are to be compelled, under severe penalties, to wear some garment whereby they can be clearly distinguished from Christians. In order to prevent too much intercourse, they should be made to dwell in areas, in the cities and towns, which are apart from the dwellings of Christians and as far distant as possible from churches. On Sundays and other solemn festivals they should not dare to have their shops open or to work in public...

Both they [Jews] and the bishops should strive that, at least for a long time, they do not mingle much with Jews or infidels lest, as occurs with convalescents from illness, a small occasion may make them fall back into their former perdition. Since experience shows that social communication between converts renders them weaker in our faith, and has been found to damage much their salvation, this holy synod exhorts local ordinaries to exercise care and zeal that they are married to born-Christians, in so far as this seems to promote an increase of the faith. Converts should be forbidden, under pain of severe penalties, to bury the dead according to the Jewish custom or to observe in any way the sabbath and other solemnities and rites of their old sect. Rather, they should frequent our churches and sermons, like other Catholics, and conform themselves in everything to Christian customs. Those who show contempt for the above should be delated to the diocesan bishops or inquisitors of heresy by their parish priests, or by others who are entrusted by law or ancient custom with inquiring into such matters, or by anyone else at all. Let them be so punished, with the aid of the secular arm if need be, as to give an example to others ...

If converts fail to correct themselves after a canonical warning, and as Judaizers are found to have returned to their vomit, let proceedings be taken against them as against perfidious heretics in conformity with the enactments of the sacred canons..."

Reference: 1434.2

1434: Augsburg, Germany

Jewish men were ordered to attach yellow circles (called *ringel*) to their clothes, in front, and the women were ordered to wear yellow pointed veils. Jews on a visit to Nuremberg were required to wear a type of long, wide hood falling over the back, by which they would be distinguished from the local Jews. The obligation to wear the yellow badge was imposed upon all the Jews in Germany in 1530 and in Austria in 1551.

Reference: 1434.3

May 5, 1435: Jews expelled from Speyer, Germany

On May 5, 1435, the Jews were expelled with the decree of expulsion which said:



"The council is compelled to banish the Jews; but it has no designs upon their lives or their property: it only revokes their rights of citizenship and of settlement. Until November 11 they are at liberty to go whither they please with all their property, and in the meantime they may make final disposition of their business affairs."

Reference: 1435.1

1438: Jews expelled from Mainz, Germany

Jews were expelled in consequence of municipal quarrels; their cemetery and synagogue were confiscated, and the tombstones were used for building purposes.



Reference: 1438.1

1439: Jews expelled from Augsburg, Germany

People affected / deaths: 300

King Albert II agreed to accept 900 gulden from the city of Augsburg in return for allowing them to expel their Jews. Jews were to be allowed into the town on business and if a war broke out.





1442: Pope Eugene IV

Pope Eugene IV issued papal bull *Dundum ad nostram audientiam* ("Dundee came to our attention") requiring complete separation of Jews and Christians, thus creating a legal basis for the creation of Jewish ghettos in Europe.

He also issued papal bull *Super Gregem Dominicum* ("The Domenico flock") revoking the privileges of Castilian Jews and imposed severe restrictions on them. It also forbade Castilian Christians to eat, drink, live or bathe with Jews or Muslims and declared invalid the testimony of Jews or Muslims against Christians.

Reference: 1442.1

1442: Jews expelled from Upper Bavaria

In 1442, Duke Albrecht, surnamed for this act "the Pious", banished them from 40 towns and villages of Upper Bavaria. They found refuge in Lower Bavaria under Henry of Landshut (*see entry below, 1450*), who, with his well-known



reputation for accepting gifts from all sides, welcomed the Jews and their not inconsiderable contributions, who was said to have boasted of these *"chickens that laid golden eggs"*.

Reference: 1442.2

1443: Treviso, Italy

The obligation for Jews to wear the yellow badge was reintroduced.

Reference: 1443.1

1447: Pope Nicholas V

Pope Nicholas V re-issued Pope Eugene IV's bull (1442) against Castilian Jews to Italy.

Reference: 1447.1

January 25, 1449: Toledo City Council, Spain

On January 25, 1449, Alvaro de Luna imposed a tax from Toledo a loan of one million maravedis to be collected by the *converso* treasurer, Alfonso Cota. The townspeople actively resisted payment, and a mob quickly obtained control of the city gates. Pero Sarmiento, the *alcalde mayor* of Toledo, led the rebellion. On taking control of the city, he announced he was compelled to act by *"the need to remove Alvaro de Luna from the Court"*. Sarmiento and his followers used the revolt as a pretext to confiscate their targets' belongings. He ordered *converso* leaders arrested and tortured until they admitted to conspiring with de Luna against the city government. To justify the looting, Sarmiento's followers floated rumors that *conversos* were still secretly practicing the Jewish faith and were working against the Church. Sarmiento formed an inquisition to punish *conversos*.

On June 5, 1449, he issued the *Sentencia–Estatuto*, the first set of racial exclusion laws in modern history, where Jews were now legally defined by their bloodlines, shifting the definition of a Jew from a religious one to a racial one. It barred *conversos*, regardless of whether they were sincere Christians, from holding private or public office or receiving land from the church benefices unless they could prove four generations of Christian affiliation. As a result, 14 *conversos* were deprived of their municipal offices. Within two years the king of Castile made the ban law for all of Castile.

Conversos were soon restored to their offices and the pure-blood statutes rescinded, but relations between the two ethnic groups, frequently referred to as "the two lineages", remained unstable in many towns of the realm.

The statute in part reads:

"We, Pedro Sarmiento, head repostero [honorific title in a noble household] of our lord the king... proclaim and declare that, in as much as it is well known through civil and canon law that conversos of Jewish lineage, being suspect in the faith of our LORD and Savior Jesus Christ, frequently belittle it by judaizing, they shall not be allowed to hold office or benefices public or private through which they might cause harm, aggravation, or bad treatment to good old Christians (Christianos viejos lindos), nor shall they be able to act as witnesses against them...

And in as much as the said conversos live and act without fear of God and have shown and still show themselves to be enemies of the said city and of the old Christians living in it... enemies of the Christian faith; wars, damages and evils which the Jews, enemies of our holy Catholic faith from the time of the passion of our Savior Jesus Christ have always caused...

Therefore we find that we ought to declare and do declare that all the said conversos descended from the perverse line of the Jews, in whatever situation they may be, be held as incapable and unworthy to hold public or private office in the said city of Toledo and in its lands, by means of which they would be able to hold lordship over Old Christians believing in the holy Catholic faith of Our LORD Jesus Christ and cause damage, injury, and to be incapable and unworthy of giving testimony and faith as public notaries or as witnesses."

Reference: 1449.1

1450: Jews expelled from Lower Bavaria

Louis IX, Duke of Bavaria, successor to Henry of Landshut, had invited the Jews to live in his area (*see entry above, 1442*), but decided to banish them. He first tried conversion, then had many Jews arrested, then fined them 32,000 florins, and finally expelled them.



Reference: 1450.1

1451: Pope Nicholas V

Pope Nicholas V issued papal bull *Romanus Pontifex* ("Roman Pope") relieving the dukes of Austria from ecclesiastical censure for permitting Jews to dwell there. This is the third issuance of Pope Eugene IV's bull (1442), confirming the earlier revocation of privileges and restrictions against Spanish and Italian Jews.

Reference: 1451.1

1451-53: John of Capistrano

John of Capistrano, a Franciscan friar, became known as the "Scourge of the Hebrews" for his antisemitic messages. These fiery sermons inspired violence and pogroms, and persuaded many southern German regions to expel their entire Jewish population (*see entries below, 1453*). Capistrano was canonised in 1690.

Reference: 1451.2

1453: Jews expelled from Breslau, Lower Silesia

People affected / deaths: 41

EXPULSION

John Capistrano, known as the "Scourge of the Hebrews" (see entry above, 1451-53), presided over a trial of host desecration,

that resulted in 41 Jews being burned at the stake. At least one person hung himself rather than be burned to death by the authorities. Following the executions, Jewish children under the age of seven were taken by the Church and forcibly baptized, even though at the time this was prohibited by canon law. The rest of the Jewish population was expelled. For good measure, Ladislaw, the king of Bohemia, officially banned Jews from living in the city in 1455. Thereafter, Jews could enter Breslau only as visitors to the city's trade fairs. It was not until 1630 — nearly 200 years later — that Jews received official sanction to live again in Breslau.

Reference: 1453.1

1453: Jews expelled from Franconia, Germany

Bishop Godfrey of Wurzburg (Duke of Franconia), previously a benefactor of the Jews, was persuaded by John of Capistrano to expel them.



Reference: 1453.2

1453: Poland

Franciscan monk, John of Capistrano, persuaded the King of Poland to terminate all Jewish civil rights (*see entry on him above*, 1451-53).

Reference: 1453.3

1456: Pope Callixtus III

Pope Callixtus III issued papal bull *Si ad reprimendos* ("If he is preventing") which prohibited Jews from testifying against Christians, but permitted Christians to testify against a Jew.

Reference: 1456.1

1462: Andreas Oxner, aka Anderl von Rinn

A 3-year-old boy disappears and is found hanging from a tree in a nearby forest. His uncle claimed to have sold him to Jews after returning from a fair. The child was buried without an investigation, but in 1621 the Jews were accused of ritual murder (*see entry below, 1621*). The alleged scene of the crime, known as the *Judenstein* ("Jew stone") became a place of pilgrimage and locus of antisemitism in the Catholic Church. He was beatified by Pope Benedict XIV in 1752, but not canonised.

Reference: 1462.1

1468: Jews expelled from Cairo, Egypt (Expulsion by Muslims)

Sultan Qaitbay forces Jews of Cairo to pay 75,000 gold pieces or be expelled. This severely impoverished the local Jewish community.

Reference: 1468.1

1470: Jews expelled from Bavaria

The Duke of Bavaria Louis IX expelled the Jews from Bavaria, many of whom moved to Bulgaria.

Reference: 1470.1

1472: Pope Sixtus IV

Pope Sixtus IV issued a papal bull ordering taxation of Roman Jews at a tithe during the Turkish war, and a carnival tax of 1,100 gulden.

The Carnival:

Among the Romans, a period of gaiety occurred during the weeks before Lent, in which the Jews were made to play a contemptuous part. While the carnival had existed from the earliest medieval period, its scope was considerably extended by Pope Paul II at Rome (*papacy:* 1464-71), who established footraces in addition to the usual games. The papal officials desired to amuse the populace by holding races for various classes on different days. On Tuesdays Jews raced for a prize of valuable robes ("*pallia*"). The races were not supposed to degrade the participants, but were merely a part of the program. The Jews ran in red cloaks, which all, save physicians, had to wear. No contestant was to be older than twenty years, and the entire community had to contribute toward the expenses.

The Jews' first race took place in the Via Lata February 9, 1466.





At first the Jews enjoyed these contests. Later, however, they were subjected to all sorts of cruelties by the populace; in 1547 a Jew died during the progress of a race, which was the last year in which Jews raced in the carnival. The carnival was an institution of most of the cities of Italy; and Jews, wherever settled, participated in the races.

Reference: 1472.1

1475: Simon of Trent, Italy

People affected / deaths: 17

This was one of the more notorious blood libels. A Franciscan monk, Bernardinus of Feltre, came to Trent and began preaching Lent sermons against the Jews. A week before Easter a boy by the name of Simon drowned in the river Adige. The monk charged the Jews with using the body for its blood. The body washed up a few days later near the house of a Jew who brought it to the Bishop Honderbach. 17 Jews were tortured for over two weeks. Some confessed while being tortured and six Jews were burned. Two more were strangled. A temporary hiatus was called by Pope Sixtus IV, but after five years the trial was reopened and five more Jews were executed. The Papal inquest agreed with the trial, Simon was beatified (the first step towards canonisation), and all Jews were expelled from Trent in 1486 for 300 years. The trial served as the basis for antisemitic writings for hundreds of years.

In 1965 the Catholic Church reinvestigated the story, and declared the episode a fraud. The "cult of Simon" was suppressed by Pope Paul VI, the shrine erected to him dismantled, his feast day removed from the calendar, and his future veneration officially forbidden.

Reference: 1475.1

1478: Jews expelled from Passau, Germany

A petty thief "confessed" to having stolen and sold the Host to Jews. On being tortured, 10 Jews confessed to having stabbed the Host and caused its blood to flow. All (including the witness) were sentenced to death. Concomitantly



approximately 40 Jews accepted Christianity while the rest were expelled; the synagogue and Jewish homes were demolished.

Reference: 1478.1

1478: Pope Sixtus IV

Pope Sixtus IV issued papal bull *Exigit sinceræ devotionis* ("Requires sincere devotion") authorising Ferdinand and Isabella to appoint inquisitors, which created the Spanish Inquisition.

Reference: 1478.2

1478-1834: Spanish Inquisition

People affected / deaths: 3,000 - 5,000



The Spanish Inquisition was established by King Ferdinand and Queen Isabella, ostensibly to root out heresy, but serving

to consolidate power in the monarchy of the newly unified Spanish kingdom. The King and Queen believed that corruption in the Catholic Church was caused by Jews who, to survive centuries of antisemitism, had converted to Christianity. Known as *Conversos* ("New Christians"), they were viewed with suspicion by old powerful Christian families, and blamed for a plague, accused of poisoning peoples' water, and abducting Christian boys. Some were also suspected of secretly practising Judaism, known as *Marranos*, and were perceived to be an even greater threat to the social order than those who had rejected forced conversion. Specific signs, such as no fires on the Sabbath, no eating of pork, washing hands before eating, turning the face towards the wall when dying, etc. were given to root them out.

According to modern estimates, around 150,000 were prosecuted for various offenses during the three centuries of duration of the Spanish Inquisition, out of which between 3,000 and 5,000 were executed.

Reference: 1478.3

1480: Pope Sixtus IV

Pope Sixtus IV issued papal bull empowering Catholic kings to appoint inquisitors over all heretics.

Reference: 1480.1

1481-1850: Auto-da-fé

People affected / deaths: tens of thousands killed



An *auto-da-fé* ("Act of Faith") was the ritual of public penance of condemned heretics and apostates. Although the

Inquisition and the *auto-da-fé* were used on anyone accused of heresy, its main victims were Jews. The inquisition accused people of backsliding or heresy for actions such as not eating pig (for whatever reason), washing hands before prayer, changing clothes on the Sabbath, etc. Over 2,000 *auto-da-fés* are said to have taken place in the Iberian Peninsula (Spain, Portugal) and its colonies. The number of victims in Spain alone is estimated at 39,912, many of whom were burned alive, some in effigy. Others, convicted posthumously, were dug up and burned — and the property they left was confiscated from their heirs. Approximately 340,000 people, many of them Jews, suffered at the hands of the Inquisition, although the vast majority were given lesser punishments.

Because so many were conducted over the years, the beginning of each century below lists those occurring in cities by country as a general guide to the sum total. This list of *auto-da-fés* includes those in which it is positively known that Jews were concerned, and has been selected from those held by the Inquisition; the thousands of volumes of Inquisition reports in the archives at Madrid, Seville, Simancas, Lisbon, etc. when published, will doubtless add to that number. The cities are listed in chronological order, with numbers in parentheses for multiple offences for that year.

Reference: 1481.1

1481-99: Auto-da-fé: Spain

See main entry above, 1481-1850. In chronological order from the first event, with multiple events per year in parentheses, the following is a list of *auto-da-fés* where it is positively known that Jews were involved:

 Seville:
 1481 (see entry below for details)

 Ciudad Real:
 1484, 1485

 Guadalupe:
 1485-86 (7)

 Toledo:
 1488 (2)

 Huesca:
 1490

 Valencia:
 1490

Reference: 1481.2

1481: First auto-da-fé: Seville, Spain

See main entries above. Six conversos men (or marranos — Jews who converted to Catholicism to avoid persecution) and six women were burned alive for allegedly practicing Judaism in Seville, Spain. Diego de Suzan, a prominent merchant, and the others were turned in by his daughter.

Reference: 1481.3

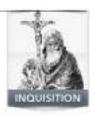
1481: Seville, Spain

People affected / deaths: 700

700 men and women burned at the stake and 5,000 forced to 'repent'.

Reference: 1481.4





1482: Pope Sixtus IV

Pope Sixtus IV issued papal bull *Numquam Dubitavimus* ("He never hesitated to") which permitted inquisitors to continue with investigations and to root out any Jewish practice among converts to Christianity.

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Reference: 1482.1
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1483: Tomás de Torquemada appointed as Grand Inquisitor of Spain

People affected / deaths: c. 2,000

Tomás de Torquemada (1420-98) was a Castilian Dominican friar and first Grand Inquisitor in Spain. His name has become synonymous with the Inquisition's horror, religious bigotry, and cruel fanaticism. The number of burnings at the stake during Torquemada's tenure has been estimated at about 2,000. His hostility to the Jews probably exercised an influence on the decision of Ferdinand and Isabella to expel from their dominions all Jews who had not embraced Christianity (*see expulsion, 1492*).

In the 15 years under his direction, the Spanish Inquisition grew from the single tribunal at Seville to a network of two dozen Holy Offices. As Grand Inquisitor, he reorganized the Spanish Inquisition (originally based in Castile in 1478), establishing tribunals in Sevilla, Jaén, Córdoba, Ciudad Real, and (later) Saragossa. His quest was to rid Spain of all heresy.

Torquemada saw that the condemned were made to wear a *sanbenito* (also *sambenito*), a penitential garment worn over their clothing. There were three basic types of tunics used to distinguish those being punished by the Inquisition:

- 1. The *Samarra* was painted with dragons, devils, and flames amongst which the image of the prisoner could be distinguished, signifying that the impenitent heretic was condemned to be burnt alive at the stake.
- 2. The *Fuego revolto* was painted simply with flames pointing downwards, signifying that the heretic who became penitent after being condemned was not to be burnt alive at the stake, but was to have the mercy of being strangled before the fire was lit.

3. The *Sambenito* featured red saltires (St. Andrew's Cross), whose wearer was only to do penance.

Eventually all three types of tunics became known as sambenito.

The heretics, found guilty by the inquisitors, had to walk in the procession wearing the sambenito, a canonical cap (the coroza, or capirote), the rope around the neck, the rosary, and in their hands a yellow or green wax candle.

A Spanish contemporary chronicler, Sebastián de Olmedo, called Torquemada "the hammer of heretics, the light of Spain, the savior of his country, the honor of his order".

Reference: 1483.1

1484: Forced conversions in Arles, France

People affected / deaths: 50

Attacks on Jews killed several women, their houses were ransacked, and 50 Jews were forcibly converted to Christianity.

Reference: 1484.1

1485: Pedro de Arbués

Pedro de Arbués (c. 1441-85) was a Spanish Roman Catholic priest, who served as an official of the Spanish Inquisition. Two wealthy *marranos*, Juan de la Abadia and Juan Esperandeu, with the hired help of an assassin, the latter's French servant, Vidal (probably a Jew), assassinated him in the La Seo Cathedral in Zaragoza while he was attending mass. Abadia's incentive was no doubt due to the execution of his sister and the condemnation of his father by the Inquisition.

The retaliation on the *marranos*, not all of whom were implicated, resulted in Vidal and Esperandeu being put to death; Abadia attempted suicide while awaiting his *auto-da-fé*.

On Arbués' death, popular belief invested him with miraculous power, and his death greatly assisted the Inquisition General Tomás de Torquemada's campaign against heretics and crypto-Jews (*see his entry above in 1483*).

Pedro de Arbués was canonised by Pope Pius IX in 1867.

Reference: 1485.1

1486: Jews expelled from Trent, Italy

Following the blood libel case of Simon of Trent (see entry above, 1475), the Jews were expelled in 1486.

Reference: 1486.1

1488: Jews expelled from Arles, France

Jews were expelled and never returned. Those who chose conversion were allowed to stay. The synagogue was destroyed, and the last Jew left in 1494.

Reference: 1488.1

1490: Jews expelled from Switzerland

Jews were expelled and not allowed to return for 300 years. They had been there since their expulsion from France by Philip Augustus in 1182. In Geneva the decree for expulsion was issued in December 1490, and carried out in the harsh winter season of January 1491.

Reference: 1490.1

1490-91: Blood libel: The Holy Child of La Guardia, Spain

People affected / deaths: 11

The Holy Child of La Guardia is a folk saint in Spanish Roman Catholicism and the subject of a medieval blood libel in the town of La Guardia in the







province of Toledo. A Christian boy was said to have been crucified and killed by six *marranos* (Jews who professed conversion in order to avoid persecution) and five Jews on Good Friday — not to use his blood for ritual purposes, but to employ his heart for the purpose of working charms. The accused were arrested by the Inquisition in 1490. The trial lasted from December 17, 1490, to November 16, 1491, and ended with the condemnation of the accused. The chief witness was Yuce Franco, a young man hardly 20 years old and of limited intellect, upon whose testimony the tribunal laid especial emphasis.

The confession of Yuce Franco, either voluntary (as was pretended) or forced (through fear of martyrdom and the application of torture), showed that the accused had crucified a child at night in a den situated on the street of La Guardia; that they had put a crown of thorns on his head, opened his veins, caught his blood in a basin, and then torn out his heart with imprecations upon Jesus. Thereupon they were said to have taken the dead child from the cross and to have buried him the same night in a place which could never be found again. Some days later the same persons again gathered at night in the same den to utter curses and, with the assistance of the physician Tazarte, to practise magic by means of the child's heart and a consecrated host. The object of these charms was to bring about the death of all Inquisitors and Christians, to destroy the Christian faith, and to make the Jewish faith prevail generally. Since the charm had no effect, the conspirators met a third time, and sent Benito Garcia with the child's heart and a new host to Rabbi Moses Abenamias in Zamora and to another rabbi of that city, in the hope that they might be more successful in their witchcraft. This was the crime laid to the charge of the Jews and marranos.

The accused and the witnesses, who were heard separately by the Inquisitors without being brought face to face, contradicted one another in regard to the age of the child, the names of his parents, the place of his birth and residence, and the place where the crime was committed. The child of La Guardia never existed, but the unjustly accused persons were either strangled and then burned or were burned alive on November 16, 1491.

There is also no doubt that the Inquisition wanted to prepare public opinion for the expulsion of the Jews from Spain by creating a background of an alleged Jewish-*Converso* conspiracy to bring about the annihilation of both Christianity and the Inquisition. The Holy Child has been called *"the most infamous case of blood libel in Iberia"*. The 1912 Catholic Encyclopedia stated that the allegation *"has been well named 'one of the most notable and disastrous lies of history'"*.

However, in 2016, the Archdiocese of Madrid's official website still maintained that the alleged events actually took place.

Reference: 1490.2

1491: Jews expelled from Ravenna, Italy

The Jews of Ravenna were expelled and their synagogues destroyed, instigated by Franciscan and Dominican friars whose goal was the expulsion of all Jews from Italy.

Reference: 1491.1

1492: 9th of Av: Jews expelled from Spain

People affected / deaths: 200,000 - 300,000

The Alhambra Decree, *aka* the Edict of Expulsion, was issued on March 31, 1492 ordering the expulsion of Jews by July 31. The primary purpose was to eliminate their influence on Spain's large *converso* population and ensure they did not revert to Judaism. As a result of the Alhambra decree and persecution in prior years, over 200,000 Jews converted to Catholicism and between 40,000 and 100,000 were expelled *(Wikipedia)*; 200,000 were expelled (JVL); of the 300,000 — half were expelled / half were converted (Constantine's Sword).

Christopher Columbus begins his diary with:

"In the same month in which their Majesties [Ferdinand and Isabella] issued the edict that all Jews should be driven out of the kingdom and its territories, in the same month they gave me the order to undertake with sufficient men my expedition of discovery to the Indies."

This was the largest expulsion of Jews in Europe prior to the Holocaust, and has become just as important a date in Jewish history as it has in American history.

The edict was formally and symbolically revoked on December 16, 1968, following the Second Vatican Council (*see entry below, 1962-65*), a full century after Jews had been openly practicing their religion in Spain and synagogues were once more legal places of worship under Spain's Laws of Religious Freedom.

Reference: 1492.1



ULSIO



1492: Jews expelled from Mecklenburg, Germany

People affected / deaths: 27

Jews were accused of host desecration. 27 Jews were burned, including two women, and all the Jews were expelled from the duchy. The spot where they were killed is still called the

Judenberg. Jews would not return until the second half of the 17th Century.

Reference: 1492.2

1493: Jews expelled from Sicily

People affected / deaths: 30,000-plus

The Spanish Inquisition reached Sicily in 1493. Jews had been living in Sicily for about 1,500 years, but if they didn't leave Sicily, then part of the Spanish kingdom, they were liable for

the death penalty. Jews were forbidden from leaving with more than a small number of articles of clothing, a pair of sheets, and some petty cash. All the rest of their possessions were taken by the crown or by wealthy Christian families in Sicily. Half of Sicily's Jews elected to convert; they were known as *"neofiti"* (neophytes), and included crypto-Jews who secretly tried to maintain some of the customs of the faith. Those who left initially attempted to resettle on the Italian mainland, in such southern regions as Apulia, Calabria and Naples. When they were expelled from there, they then went east to the Ottoman Empire.

Reference: 1493.1

1495: Kazimierz, Poland

In June 1494 a fire spread from a Jewish street to one inhabited by Christian residents in Krakow. In 1495, King Jan Olbracht ordered the Jews to move to the district of Kazimierz from the ravaged Old Town. They took over a fifth of the town's surface, and in this way, Europe's only Jewish-governed town of the time was created, surrounded by city walls and endowed with its own government, subject only to the King's power. Jews stayed in Kazimierz until 1868, when the Kazimierz and Krakow communities merged.





Stephen Spielberg's movie Schindler's List was largely filmed in Kazimierz.

Reference: 1495.1

1495: Jews expelled from Lithuania

Alexander Jagiellon, grand duke of Lithuania, issued without warning the edict: "*The Jews must leave the country*". They were allowed to return again in 1503. The Lithuanian statute of 1566 placed a number of restrictions on the Jews, and imposed

sumptuary laws (laws that limit private expenditure on food and personal items), including the requirement that they wear distinctive clothing, including yellow caps for men and yellow kerchiefs for women.

Reference: 1495.2

1496: Jews expelled from Portugal

People affected / deaths: 20,000

King Manuel I issued a decree forcing all Jews to leave Portugal five days after marrying Princess Isabella of Spain,

a condition she imposed on him for the marriage. Manuel wasn't happy with this because of the economic value of Jews to the country, so he tried to make it more difficult for them to leave, by making Lisbon the only port of exit. He also tried to convert as many Jews to Christianity as he could to keep them in Portugal. Jewish parents were forced to hand over their children to be raised as Catholics. While some agreed, many parents chose to kill themselves and their children rather than be separated.

Reference: 1496.1

1496: Jews expelled from Styria, Austria

Jews are expelled from Styria and all their property confiscated.

Reference: 1496.2







1497: Jews expelled from Graz, Austria

Jews were expelled from Graz, the capital of the Austrian province of Styria, by Maximilian I. Jews had begun settling there in 1160, only 30 years after the town was founded.

Reference: 1497.1

1498-99: Jews expelled from Nuremberg, Germany

In 1498 Maximilian I approved the expulsion of the Jews from Nuremberg forever. In March 1499 they left the city, some settling in the surrounding villages. Their houses and the synagogue were confiscated by the mayor in favor of the

Emperor and then purchased by the town for 8,000 florins. The cemetery was destroyed and the tombstones used for building purposes.

Reference: 1498.1

1499: Jews expelled from Verona, Italy

Jews are expelled from Verona. The Jews who were money lenders were replaced with Christian usurers who oppressed the poor so bad that the Jews were very shortly called to return.

Reference: 1499.1







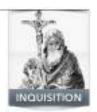
262 The LIST: Persecution of Jews by Christians Throughout History



16th Century: 1500–1599

16th Century: Auto-da-fé: Spain, Spanish colonies

See main entry 1481. In chronological order from the first event, with multiple events per year in parentheses, the following is a list of *auto-da-fés* where it is positively known that Jews were involved. **Places in bold are either countries**



or regions; the rest are cities. For those marked with an asterisk*, see entry below for details:

Palma de Mallorca: 1506, 1509, 1510, 1511 Las Palmas: 1507, 1526 **Mexico**: 1528*, 1574, 1592 Valladolid: 1559 Seville: 1560 Murcia: 1562 (2) Toledo: 1576, 1578, 1598

Reference: 1500.1

16th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. **Places in bold are either countries or regions**; the rest are **cities**.



1501: **Provence** (France)

1504: Pilsen, West Bohemia 1506: Breslau, Bohemia 1510: Prussia; Brandenburg, Germany; Calabria, Italy (also 1524) 1510-11: Naples, Italy (also 1533, 1540-41) 1511: Apulia, Italy 1514: Strasbourg, France 1515: Genoa, Italy (also 1550, 1567); Laibach, Austria 1519: Regensburg, Germany 1537: Saxony 1539: Nauheim, Germany 1542: Bohemia 1550: Venice, Italy (paper expulsion) 1557: Prague, Czech Republic (also 1561) 1551: Bavaria 1555: Pesaro, Italy 1559: Austria 1567: Wurzburg, Germany 1569: Papal States (also 1593) 1571: Brandenburg, Austria (also 1593) 1573: Frankfurt on the Oder (in Brandenburg), Germany 1582: Holland; Hungary 1597: Milan, Cremona, Pavia & Lodi, Italy

Reference: 1500.2

16th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations. For those marked with an asterisk^{*}, see entry below for details:

- 1504: Frankfort-on-the-Main
- 1505: Budweis* (child murder accusation; 9 Jews were burnt alive, 13 Jews drowned themselves)

1529:	Poesing (30 Jews burned)
1540:	Neuburg
1545:	Amasia, Asia Minor (many hanged; Dr. Joseph Abiob burned)
1553:	Asti (Jews imprisoned on murder charge)
1554:	Rome (accusation through Hananel Foligno, averted by Alexander Farnese)
1564:	Byelsk
1570:	Brandenburg (case of Lippold)
1571:	Hellerspring
	Frankfort-on-the-Main (<i>blood accusation suggested in a trial of a Jew</i>)
1598:	Luck (3 Jews executed)
Reference:	1500.3

16th Century: Host desecration accusations

1518: Geisingen

In chronological order from the first event, the following is a list of host desecration accusations. For those marked with an asterisk*, see entry below for details:

1504: Pilsen, West Bohemia

- 1510: Berlin, Germany (26 burned, 2 beheaded); Brandenburg, Germany (38 killed, 400-500 expelled)*
- 1559: Sochaczew, Poland

Reference: 1500.4

1500: Pope Alexander VI

Issued several papal bulls for collecting Crusade tithes, demanding for three years for the Turkish war 1/20th of Jewish property throughout the world. The

most famous of his Crusade bulls was *Quamvis ad amplianda* ("Although to be broadened").

Reference: 1500.5

1501: Jews expelled from Provence

King Louis XII ordered the final expulsion of the Jews from Provence in 1501. In order to compensate for the loss to his revenues caused by their departure, Louis introduced a tax in 1512 on the remaining Jews there, who had accepted baptism.

Known as the "tax of the neophytes", it amounted to a total of 6,000 livres. Down to the 18th Century, a number of noble Provençal families were held in discredit because they were reputedly descended from these "neophytes."

Reference: 1501.1

1504: Jews expelled from Pilsen, West Bohemia

Jews were expelled from Pilsen as a result of a Host desecration charge, and the city was granted the privilege *de non tolerandis Judaeis* ("of not tolerating Jews").

Reference: 1504.1

1504: Victor Karbensky: Jewish apostate

Karbensky, a Jewish apostate, was tasked with writing a pamphlet against Judaism. In this pamphlet he brings various accusations against the Jewish people, the responsibility for which he places on the Talmud. He recounts fabulous charges of Jewish persecution of apostates, and complains that even the poorest and most criminal and hardened Jews subject themselves to all manner of hardships rather than embrace Christianity. The pamphlet concludes with:

"All this is due to the Talmud, which is the source of all evil, and which the Jews hold in greater reverence than the ten commandments of God."

Reference: 1504.2





1505: Ritual murder accusation in Budweis, Bohemia

People affected / deaths: 22

As a result of anti-Jewish riots, nine Jews were accused of ritual murder and burned alive, while 13 more drowned themselves. The next year 23 Jewish children were forcibly baptized and the rest of the Jews were expelled from the city. Jews were permitted to settle again only after 1848.

Reference: 1505.1

1505: Johannes Pfefferkorn

Pfefferkorn converted from Judaism to Christianity to escape the penalty for theft, and was baptised together with his family in 1505. He placed himself under the protection of the Dominican friars, who published his antisemitic tracts written between 1507-09, where he demonstrated that Jewish literature was hostile to Christianity: *Der Judenspiegel* ("Jews' Mirror", 1507); *Die Judenbeicht* ("Jewish Confession", 1508); *Das Osterbuch* ("Passover Book", 1509); and *Der Judenfeind* ("Enemy of the Jews", 1509).

These works demanded that the Jews should give up the practice of usury, be employed in the most menial tasks only, and attend Christian sermons; that the Talmud be confiscated or destroyed; and recommended the expulsion of Jews from the last German cities which had sizable Jewish communities — Frankfurt, Worms, and Regensburg — unless such attendance took place (*see expulsion from Regensburg, 1519 below*).

In his *Warnungsspiegel* ("The Mirror of Warning"), he pretended to be a friend of the Jewish people, and, for their own good, desired to introduce Christianity among them, writing:

"The causes which hinder the Jews from becoming Christians are three: First, usury; second, because they are not compelled to attend Christian churches to hear the sermons; and third, because they honor the Talmud."

On the other hand, he condemned the persecution of the Jews as an obstacle to their conversion, and defended them against the charge of murdering Christian children for ritual purposes.

Reference: 1505.2

1506: Jews expelled from Breslau, Bohemia

Jews were expelled from Breslau, and were permitted to settle again only after 1848.



Reference: 1506.1

1506: Lisbon massacre

People affected / deaths: 2,000-plus

During a service at St. Dominics Church, the faithful were praying for the end of drought and plague that swept the country, when someone swore they saw the illuminated face of Jesus on the altar. A newly converted Jew raised doubts about the "miracle". He was beaten to death and then burned. The crowd, led by two Dominican monks, proceeded to ransack Jewish houses and kill any Jews they could find. During the next few days countrymen, hearing about the massacre, came to Lisbon to join in. Over 2,000 Jews were killed during these three days.

Reference: 1506.2

1508: Ulrich Zasius

Ulrich Zasius (1461-1536), German humanist and jurist, published *Questiones de Parvulis Judaeorum Baptisandis* ("The Problems of Baptising Jewish Children") in 1508, a savage treatise assaulting Jewish parental rights, including the baptism of Jewish children against the will of their parents. This work summarised a long scholastic debate on a subject which involved both the right of the Jewish people to survive in Christendom and the power of the state to control the spiritual education of the children of all parents whatsoever. When Church officials began to selectively exploit his thinking from about the middle of the 17th Century, they used it to justify what amounted to kidnappings and the subsequent forced baptism of Jewish children.

Quaestio I

His answer to the first *quaestio* is that princes have the right to baptise Jewish children without the consent of their parents so as to give them a new life, so long as parental murder doesn't result from this. But if some children were murdered by their parents to prevent their baptism, he writes:

"It cannot be doubted that these children killed for the faith in Christ, and thus initiated by the baptism of blood, will share eternal life."

Sympathy for the Jewish children was balanced out by his hatred for the adults:

"But the cruelest of all, the Jews thirst after Christian blood, which these bloodthirsty bloodsuckers seek day and night. In these days and in our own land, they have spilled this [blood] more than once, as their accomplices in crime had testified to and had died for it [referring to a blood libel case four years earlier], which I cannot speak of without feeling my heart beating with pain."

For the Jews as a people he had nothing but contempt, and the only practical solution to "the Jewish question" was expulsion:

"Why then should the princes not be allowed to eliminate such truly professed enemies, such truculent beasts, and expel them from the territories of Christians? Let that most loathsome scum sink beneath the darkness of the horizon."

He assures the reader that one should not fear for the disappearance of the "seed of Israel", for even if there were no Jews among Christians there would still be "an infinite mob of the circumcised" among the infidels.

He ends the first quaestio with three conclusions:

- 1. it is not only within the power but the actual duty of the princes (and other superiors of the Jews) to baptise Jewish children
- 2. not only the prince, but any good Christian could, on occasion, baptise Jewish children (*see the Mortara Case below*, *1858*)
- 3. although it is not simple to compel adult Jews to accept baptism without some terror and coercion, force can be applied.

Quaestio II

In the second *quaestio*, he debates the pros and cons of whether a Jewish child who seeks conversion voluntarily could be baptised, and concludes that a child of seven has attained sufficient rational faculty to decide on his own salvation, seven being the age of consent when a child can inherit property, decide on marriage, sin, lie, and tell the truth.

Quaestio III

In the third *quaestio*, he answers objections based on contractual law against the forced baptism of the child in question.

Reference: 1508.1

1509: Victor von Carben writes against the Jews

Victor von Carben (1422–1515) was a German rabbi of Cologne who converted to Catholicism when he was 49 (leaving his wife and children), and later became a priest. He endeavored to show his zeal for his new religion by writing against his former coreligionists. After his death in 1515 the following epitaph was engraved on the door of the church of Sainte-Ursule at Cologne:

"Victor, formerly a Jew, wrote in the year 1509 four works against the errors of the Jews."

He disputed with learned Jews before the Archbishop of Cologne at Bonn in 1480, which led to the expulsion of Jews from Brühl, Deutz, and other towns in the Diocese of Cologne. He wrote to the archbishop, congratulating him on having *"plucked away the weeds from his bishopric and ridden it of Jews"*, though he tried to persuade Christians that mistreating Jews would not aid in their conversion.

Reference: 1509.1

September 8, 1509: Emperor Maximilian: confiscation of Jewish books

Johannes Pfefferkorn (*see entry above, 1505*) succeeded in persuading Emperor Maximilian I to issue a mandate permitting the confiscation and destruction

of all Jewish books opposing Christianity, including prayer books, with the exception of the Bible. The confiscations took place on Friday, September 8, 1509, in Frankfurt and subsequently in Mainz, Bingen, and other German cities.

Reference: 1509.2

1510: Jews expelled from Brandenburg, Germany

People affected / deaths: 38

Host desecration accusation in Knoblauch results in 38 Jews being executed, and the remaining 400-500 Jews expelled from Brandenburg.

Reference: 1510.1

1510: Jews expelled from Calabria, Italy

Jews and New Christians are expelled.

Reference: 1510.2

1510-11: Jews expelled from Naples, Italy

Jews were expelled from Naples in 1510-11. A few individuals may have returned, but attempts to reside there were finally terminated with the second expulsion in 1540-41.

Reference: 1510.3

1511: Jews expelled from Apulia, Italy

A series of expulsions started 1511. Most Jews and *neofiti* (converted Jews) were expelled and or tortured to death. Most Jewish property was seized and all remaining synagogues were









rededicated as Catholic Churches. By 1540, the last expulsion finally ended Jewish life in Apulia.

Reference: 1511.1

1514: Martin Luther's letter to Reverend Spalatin

Luther's first known comment about the Jews is in a letter written to Reverend Spalatin in 1514, where his antisemitism is already apparent:

"I have come to the conclusion that the Jews will always curse and blaspheme God and his King Christ, as all the prophets have predicted. He who neither reads nor understands this, as yet knows no theology, in my opinion... Conversion of the Jews will be the work of God alone operating from within, and not of man working — or rather playing — from without. If these offences be taken away, worse will follow. For they are thus given over by the wrath of God to reprobation, that they may become incorrigible, as Ecclesiastes says, for every one who is incorrigible is rendered worse rather than better by correction."

Reference: 1514.1

1515: Jews expelled from Genoa, Italy

Jews were readmitted a year later (1516), and expelled again in 1550 (*see entry below*).



Reference: 1515.1

1515: Jews expelled from Laibach, Austria

In 1510 Emperor Maximilian decreed that Jews should be protected in their ancient privileges; but in 1513 he yielded to the demands of the citizens, and prohibited them from



engaging in mercantile pursuits. Finally, on January 1, 1515, upon the petition of the citizens, they were expelled.

Reference: 1515.2

1516: First use of the term "Ghetto", Venice

The "Ghetto" refers to an enclosed place where European Jews were relegated to live, and supposedly derives from the Italian "gettare", which refers to the casting of metal. The term was first used in Venice in 1516, when authorities required Jews to move to the island of Carregio (the *Ghetto Nuovo*, new ghetto), across from an area where an old copper foundry was located (the *Ghetto Vecchio*, old ghetto). The ghetto in Venice was enclosed by a wall and gates that were locked at night. Jews had to observe a curfew, and were required to wear yellow hats and badges to distinguish themselves, a practise that the Nazis would later adapt in the 20th Century. It is the oldest Jewish ghetto in the world (*see entry for the Synod of Breslau above, 1267*).

Reference: 1516.1

1517: Martin Luther's 95 Theses: Reformation begins

While this LIST focuses on Christian persecution of Jews, 1517 was an important year in Christian history which needs mentioning for completeness' sake. Martin Luther's legacy was twofold: by writing his 95 Theses he launched the Reformation, but his writings were also antisemitic (the focus of this LIST), and became the ammunition the Nazis needed to legitimise their persecution of the Jews.

Luther rejected several teachings and practices of the Roman Catholic Church, and disputed their views on indulgences, views which were expressed in his 95 Theses:

"26. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them." "27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory."

"32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers."

"36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters."

"45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath."

"49. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them."

Reference: 1517.1

1519: Martin Luther challenges "Servitude of the Jews"

Luther challenged the doctrine *Servitus Judaeorum* ("Servitude of the Jews"), established in the Justinian Code in 529 (*see entry above*), writing:

"Absurd theologians defend hatred for the Jews. ... What Jew would consent to enter our ranks when he sees the cruelty and enmity we wreak on them that in our behavior towards them we less resemble Christians than beasts?"

Reference: 1519.1

1519: Jews expelled from Regensburg, Germany

People affected / deaths: 800

Upon the death of Emperor Maximilian I, who had long protected the Jews, the opportunity was taken to expel 800



Jews from Regensburg. Their synagogue was razed and a chapel built on the site, and 5,000 tombstones from the Jewish cemetery were used as building

material. In 1669 they were allowed to return, but it wouldn't be until 1841 that a new synagogue was dedicated.

Reference: 1519.2

1521: Martin Luther writes a commentary on the Magnificat

In his commentary on the Magnificat (a canticle used in Christian liturgy, especially at vespers and evensong, the text being the hymn of the Virgin Mary in Luke 1:46–55), Luther is critical of the emphasis Judaism places on the Torah, the first five books of the Old Testament. He states:

"The sole difference is, they believed in the coming and promised Seed; we believe in the Seed that is come and has been given... But the subsequent giving of the law to the Jews is not on a par with this promise. The law was given in order that by its light they might the better come to know their cursed state and the more fervently and heartily desire the promised Seed; wherein they had an advantage over all the heathen world. But they turned this advantage into a disadvantage; they undertook to keep the law by their own strength, and failed to learn from it their needy and cursed state. They thus shut the door upon themselves, so that the Seed was compelled to pass them by. They still continue in this state, but God grant not for long. Amen."

He concludes the letter with:

"For this promise of God does not lie that the promise was made to Abraham and to his seed, not for one year or for a thousand years, but in secula, that is, from one generation to another, without end. We ought, therefore, not to treat the Jews in so unkindly a spirit, for there are future Christians among them, and they are turning every day."

Reference: 1521.1

1522: Edict in Trieste

The Trieste authorities declared that "all Jews are God's creatures, and so no one should stone their houses or harass them".



Reference: 1522.1

1523: Martin Luther publishes: "That Jesus was Born a Jew"

In his essay "That Jesus Christ Was Born a Jew", Luther condemned the inhumane treatment of the Jews and urged Christians to treat them kindly. Luther's fervent desire was that Jews would hear the gospel proclaimed clearly and be moved to convert to Christianity, arguing:

"If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian. They have dealt with the Jews as if they were dogs rather than human beings; they have done little else than deride them and seize their property. When they baptize them they show them nothing of Christian doctrine or life, but only subject them to popishness and monkery ... If the apostles, who also were Jews, had dealt with us Gentiles as we Gentiles deal with the Jews, there would never have been a Christian among the Gentiles ... When we are inclined to boast of our position [as Christians] we should remember that we are but Gentiles, while the Jews are of the lineage of Christ. We are aliens and in-laws; they are blood relatives, cousins, and brothers of our LORD. Therefore, if one is to boast of flesh and blood the Jews are actually nearer to Christ than we are ... If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love. We must receive them cordially, and permit them to trade and work with us, that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life. If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either."

Reference: 1523.1

1528-1850: Auto-da-fé: Mexico

In 1528 the first *auto-da-fé* to take place in the New World occurred in Mexico. One of its first victims was Hernando Alsono, one of Cortés' conquistadors, who was burnt at the stake with another "Judaizer". An official Office of the



Inquisition was set up in 1571. The last recorded *auto-da-fé* ever to take place was recorded in Mexico in 1850 (*see entry below*).

Reference: 1528.1

1530: Anthonius Margaritha

Anthonius Margaritha was a Jew who converted to Christianity in 1522, and was a possible source for some of Martin Luther's concept of Judaism. He lost a public debate in 1530 with Josel of Rosheim before Charles V and his court at Augsburg, was imprisoned and then expelled from Augsburg.

He is best known for his book *Der gantze Jüdisch Glaub* (The Whole Jewish Faith), published in 1530, where he ridiculed Jewish ceremonies, accused the Jews of usury and of sentiments hostile to Christians and Christianity, and argued against their Messianic hopes. He denounced the 'Alenu prayer as anti-Christian in tendency. Declaiming against the usury and idleness of the Jews, he appealed to the magistrates to remedy the evil and to force the Jews to perform manual labor. He charged the Jewish physicians with ignorance and greediness, and asserted that, despite their minuteness in ritual, the Jews were neither pious nor charitable, and that, notwithstanding their apparent aversion to proselytism, they were eager to gain adherents to their faith. That Luther approvingly appealed to the treatise multiple times in "On the Jews and Their Lies" and even encouraged his readers to read it for themselves is evidence that it exerted a fairly significant influence on him. It was repeatedly reprinted and cited by antisemites over the coming centuries.

Reference: 1530.1

January 26, 1531: Earthquake in Lisbon, Portugal

The Lisbon earthquake occurred on January 26 in Portugal. The earthquake and subsequent tsunami resulted in approximately 30,000 deaths. The earthquake caused great destruction in Santarem, 40 miles away, and was ascribed by the fanatic monks to the fact that the city tolerated these "secret Jews" within its walls. Riots forced them to flee to the mountains where many died from cold and lack of food.

Reference: 1531.1

1531: Pope Clement VII

Pope Clement VII issued papal bull *cum ad nihil magis* ("When no more"), which formally established the Inquisition in three cities in Portugal: Evora, Coimbra and Lisbon (*see entry below when the Portuguese Inquisition formally began*, 1536).



Reference: 1531.2

1533: Pope Clement VII

Pope Clement VII issued papal bull *Sempiterno regi* ("Eternal king") partially condemning the forced baptism of Portuguese Jews. Admitting that forced conversion could often lead to dissimulation, he pardoned *conversos* (New Christians) accused of Judaising.

Reference: 1533.1

1535: Pope Paul III

Pope Paul III issued papal bull *Illius Vides* ("They seem to") which condemns Christians who pay homage to Judaism in secret:

"We have received knowledge that in the greatest part of the Kingdom of Portugal several converts from Jewish falsity — called new Christians return to the Rite of the Jews..."

Reference: 1535.1

1536: Martin Luther: Jews of Saxony

Luther's prince, John Frederick, Elector of Saxony, issued a mandate that prohibited Jews from inhabiting, engaging in business in, or passing through his realm. Rabbi Josel of Rosheim, asked a reformer, Wolfgang Capito, to approach Luther in order to obtain an audience with the prince, but Luther refused every intercession. In response to Josel, Luther referred to his unsuccessful attempts to convert the Jews:

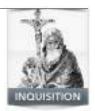
"I would willingly do my best for your people but I will not contribute to your [Jewish] obstinacy by my own kind actions. You must find another intermediary with my good lord."

The Jews were expelled in 1537 (see entry below).

Reference: 1536.1

1536-1821: Portuguese Inquisition

People affected / deaths: c. 40,000



The Portuguese Inquisition was formally established in Portugal proper in 1536 at the request of its king, John III

(see entry above under Pope Clement VII, 1531). In the period after the Medieval Inquisition, it was one of three different manifestations of the wider Christian Inquisition along with the Spanish Inquisition and Roman Inquisition.

The major targets were those who had converted from Judaism to Catholicism, the *conversos*, (also known as New Christians, *conversos* or *marranos*), who were suspected of secretly practising Judaism. Many of these were originally Spanish Jews who had left Spain for Portugal, when Spain forced Jews to convert to Christianity or leave. The number of victims is estimated as around 40,000.

REFERENCE: 1536.2

1537: Jews expelled from Saxony

Duke John Frederick of Saxony, who was a strong supporter of the Reformation, ordered the expulsion of the Jews from Saxony (*see entry above*, *1536*).



Reference: 1537.1

1538: Martin Luther writes the treatise "Against the Sabbatarians"

In this treatise, published in the form of an open letter, Luther gives his scriptural argument for why God had "forsaken" the Jews. He also said that it was reasonable to assume that for the 1,500 years since Jesus, God had paid the Law "no heed". The name "Sabbatarian" comes from those who observe the Sabbath on Saturday, i.e. the Jews. This work is a key work in his transition towards his later antisemitism:

"However, since David's throne, which God declares is not to be destroyed or fall, has been destroyed now for fifteen hundred years, it is incontrovertible that either the Messiah came fifteen hundred years ago and occupied the throne of his father David, and forever occupies it, or God has become a liar in his most glorious promise because of evil men and disobedient Jews. But this God did not want and never will want. No, the Jews are slandering God and deceiving themselves when they accuse God of breaking faith and trust with David because he did not send the Messiah in the manner they would have liked and as they prescribe and imagine him to be. I know this argument is true. Where there are still reasonable Jews, it must move them, and it must even upset the obdurate ones a little, for they cannot bring any substantial evidence against it. But if it does not move them or make them waver, we have nonetheless substantiated our own faith, so that their foul and worthless lies and idle chatter cannot harm us. And if they do not stick to the point of the argument but evade the issue by resorting to other twaddle, as they like to do, let them go their way and you go yours. It only shows you how they are given to babbling and lying."

Reference: 1538.1

1538-39: Martin Bucer; Philip I, Landgrave of Hesse

When Philip of Hesse's law on the protection of the Jews in his territory expired in 1538, he commissioned Bucer to create a new policy. Philip gave him a draft that was tolerant in the regulation of their affairs. Bucer rejected the favourable conditions and recommended that Jews be prohibited from all trades except those providing minimum subsistence. His *Judenratschlag* ("Jews advice") also included his first use of negative stereotypes of the Jews.

Philip's ordinance of 1539 represented a compromise — it didn't unequivocally legalise the presence of Jews in Hesse, but made it dependent on the goodwill of the Landgrave. Philip allowed the Jews to engage in trade and commerce

(against Bucer's advice), and permitted them to work as moneylenders in restricted circumstances and under strict supervision. He translated some of Bucer's religious demands into legal precepts, such as the abjuration of all "blasphemy" against Christ or against the Christian faith; the prohibition of the Talmud; a ban on the construction of any new synagogues; the obligation to attend sermons aimed at missionising them; the death penalty for Jews and Christians living together; and demanded that the fee Jews paid in exchange for their protection be proportional to their respective wealth, in order that they not be exploited mercilessly. Philip's ordinance turned this precept into a tool for regulating the immigration of Jews or for arranging for their expulsion. As a result, many Jews chose to leave Hesse.

REFERENCE: 1538.2

1540-41: Jews expelled from Naples, Italy

The first expulsion of the Jews occurred in 1510-11. While a few individuals may have returned since then, any attempts to reside there were finally terminated with the second expulsion in 1540-41.



Reference: 1540.1

1540: Pope Paul III

Pope Paul III issued papal bull granting Neo-Christians family property except that gained by usury; also municipal rights, but must not marry among themselves or be buried among Jews.

Reference: 1540.2

1540: Andreas Osiander

Andreas Osiander authored a tract "Whether It be True and Credible That the Jews Secretly Strangulate Christian Children and Make Use of Their Blood" in 1529, which was published anonymously in 1540, that systematically and forcefully refuted the charge of Jewish ritual murder of Christian children. Osiander was a Christian Hebraist who engaged in the study of Kabbalah (the ancient Jewish tradition of mystical interpretation of the Bible) and had a thorough knowledge of rabbinic literature and the Talmud. He argued that it is *"inconceivable that the Jews should murder children and make use of their blood"* when their own Kosher laws forbade them even to eat the meat of animals containing blood. The treatise appeared just as the investigation of one such supposed murder at Tittingen was ongoing.

Reference: 1540.3

1541: Johann Eck

Johann Eck was a German theologian and theological opponent of Luther. In "Refutation of a Jew-Book", Eck based his passionate argument of the historical reality of Jewish ritual murder on his own personal experience. According to Eck, he had actually:

"placed his own fingers in the wound of a child who had died four weeks before at the hand of the Jews of Waldkirch in the Breisgau in 1503."

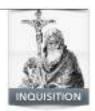
The book also includes a call for "*new and more stringent laws*" against Jews and strong condemnation of usury. He accused the Nuremberg reformer Andreas Osiander (*see 1540*) of being a "*Jew-protector*" and "*Jew-father*", and no fewer than 19 times reviled the Jews, and called them "*a blasphemous race*".

Eck believed that Jews were murderous by nature: bloodthirsty magicians who reveal the demonic in their behavior, the very image of the Devil seeking Christian blood, which they need to wash away their stigma for having murdered Christ. He repeated myths that Jewish men menstruate, that only Christian blood could cure Jewish ills, and that the Jews of Genoa had murdered a Christian child, using his blood as a sauce into which they dipped pieces of fruit to eat. He concluded that Christian persecutions of Jews were justified as self-defense.

Reference: 1541.1

1541-1761: Auto-da-fé: Portugal, Portuguese colonies

See main entry 1481. In chronological order from the first event, with multiple events per year in parentheses, the



following is a list of *auto-da-fés* in the 16th Century where it is positively known that Jews were involved:

Lisbon: 1541 Evora: 1541 Porto: 1543 Lima (Peru): 1580, 1582

Reference: 1541.2

1542-1860: Roman Inquisition

In 1542 Pope Paul III established the Congregation of the Holy Office of the Inquisition as a permanent congregation staffed with cardinals and other officials. It had the tasks of maintaining and defending the integrity of the faith and



of examining and proscribing errors and false doctrines; it thus became the supervisory body of local Inquisitions. The Roman Inquisition was responsible for prosecuting individuals accused of committing offenses relating to heresy, including Protestantism, sorcery, immorality, blasphemy, Judaizing and witchcraft, as well as for censorship of printed literature.

The penances and sentences for those who confessed or were found guilty were pronounced together in a public ceremony at the end of all the processes. This was the *sermo generalis*, or *auto-da-fé*. Penances might consist of a pilgrimage, a public scourging, a fine, or the wearing of a cross. The wearing of two tongues of red or other brightly colored cloth, sewn onto an outer garment in an "x" pattern, marked those who were under investigation. The penalties in serious cases were confiscation of property or imprisonment. The most severe penalty the inquisitors could themselves impose was life imprisonment. Thus, when the inquisitors handed a guilty person over to civil authorities, it was tantamount to a demand for that person's execution.

The Roman Inquisition was one of three different manifestations of the wider Catholic Inquisition, along with the Spanish Inquisition and the Portuguese Inquisition.

Reference: 1542.1

May 4, 1542: Jews expelled from Bohemia

On May 4, 1542, when acting as the clerk at a meeting of the Parliament of Bohemia, Joachim II agreed to the following resolution:



"Regarding the decision from the last meeting concerning the Jews that led to the expulsion of the Jews from Bohemia by His Majesty the King based on a request by all three ranks [nobility, clergy and citizens] which has been inscribed into the records of the meeting, it is resolved that His Majesty the King shall maintain this decision and that no Jews shall be permitted to take residence in Bohemia now and for eternity. Those who are found in this kingdom shall lose their head. The only exceptions shall be those who received from the King, on the most recent St. George's Day, a Letter of Dispensation which they can present to anybody and to those coming to pay their debts. These Jews are to write down all their claims and hand this record to the high bailiff of the Kingdom of Bohemia before the feast day of Saint John. If they fail to do so before the feast day of Saint John, they shall not retain any right on these claims."

Reference: 1542.2

1542: Pope Paul III

Pope Paul III issued papal bull *Cupientes judaeos* ("We the Jews") granting privileges in favour of neophytes (new converts).

Reference: 1542.3

1543: Martin Luther publishes "On the Jews and Their Lies"

"On the Jews and Their Lies" is a 65,000-word antisemitic treatise written in 1543 by the German Reformation leader Martin Luther, was reprinted 5 times during his lifetime, and came just 20 years after he wrote positively about them in his essay "That Jesus was Born a Jew" (*see entry above, 1523*).

In the first ten sections of the treatise, Luther expounds, at considerable length, upon his views concerning Jews and Judaism and how these compare to Protestants and Protestant Christianity. Following the exposition, Section XI of the treatise advises Protestants to carry out seven remedial actions in response to the question *"What shall we Christians do with this rejected and condemned people, the Jews?"* with the following suggestions:

"First, to set fire to their synagogues or schools... This is to be done in honor of our LORD and of Christendom, so that God might see that we are Christians..."

"Second, I advise that their houses also be razed and destroyed."

"Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, be taken from them..."

"Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb..."

"Fifth, I advise that safe-conduct on the highways be abolished completely for the Jews. For they have no business in the countryside..."

"Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them..."

"Seventh, I recommend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow... But if we are afraid that they might harm us or our wives, children, servants, cattle, etc... then let us emulate the common sense of other nations such as France, Spain, Bohemia, etc... then eject them forever from the country..."

He cautions Christians against helping Jews:

"Now let me commend these Jews sincerely to whoever feels the desire to shelter and feed them, to honor them, to be fleeced, robbed, plundered, defamed, vilified by them, and to suffer every evil at their hands — these venomous serpents are the devil's children, who are the most vehement enemies of Christ our LORD and us all. And if that is not enough, let him stuff them into his mouth, or crawl into their behind and worship this holy object... Then he will be a perfect Christian, filled with works of mercy for which Christ will reward him on the day of judgment, together with the Jews — in the eternal fire of hell." Concerning the Jews and Israel he said:

"The country roads are open for them to proceed to their land whenever they wish. If they did so, we would be glad to present gifts to them on the occasion; it would be good riddance."

Concerning whether or not to kill Jews:

"our rulers must act like a good physician who, when gangrene has set in, proceeds without mercy to cut and saw... as Moses did in the wilderness, slaying 3,000 lest the whole people perish. They are a people possessed..."

"There is no other explanation for this than the one cited earlier from Moses — namely, that God has struck [the Jews] with 'madness and blindness and confusion of mind' [Deuteronomy 28:28]. So we are even at fault in not avenging all this innocent blood of our LORD and of the Christians which they shed for three hundred years after the destruction of Jerusalem, and the blood of the children they have shed since then (which still shines forth from their eyes and their skin). We are at fault in not slaying them."

Himmler wrote admiringly of his writings and sermons on the Jews, and of this treatise the German philosopher Karl Jaspers wrote: "*There you already have the whole Nazi program*".

Reference: 1543.1

1543: Martin Luther publishes Von Schem Hamphoras und vom Geschlecht Christi: "Of the Unknowable Name and the Generations of Christ"

Von Schem Hamphoras was written just a few months after "On the Jews and Their Lies" (*see entry above*, 1543), a 125-page book where he argues that the Jews are no longer the "chosen people" but the "devil's people". The Nazi Party used his writings to build up antisemitism during the 1930s and '40s, by exerting pressure on schools to incorporate it into the curriculum, and the Lutheran church to incorporate it into sermons. This book includes the quote on *Judensau (see entry below, 1543)*, and this prophetic statement:

"Even if they were punished in the most gruesome manner that the streets ran with their blood, that their dead would be counted, not in the hundred thousands, but in the millions, as happened under Vespasian in Jerusalem and for evil under Hadrian, still they must insist on being right even if after these 1,500 years they were in misery another 1,500 years, still God must be a liar and they must be correct. In sum, they are the devil's children, damned to Hell... Perhaps, one of the merciful Saints among us Christians may think I am behaving too crude and disdainfully against the poor, miserable Jews in that I deal with them so sarcastically and insulting. But, good God, I am much too mild in insulting such devils..."

Reference: 1543.2

1543: Martin Luther

Luther tries unsuccessfully to get the Jews expelled from Brandenburg.

Reference: 1543.3

1543: Martin Luther references the Judensau on his church

Luther referenced the *Judensau* in his 125-page book *Von Schem Hamphoras* ("Of the Unknoweable Name"— *see entry above, 1543*) as being on his church:

"Here in Wittenberg, in our parish church, there is a sow carved into the stone under which lie young pigs and Jews who are sucking; behind the sow stands a rabbi who is lifting up the right leg of the sow, raises behind the sow, bows down and looks with great effort into the Talmud under the sow, as if he wanted to read and see something most difficult and exceptional; no doubt they gained their Shem Hamphoras from that place..."

Reference: 1543.4

1544: The "Great Jews Privilege Charter" of Speyer

At the *diet* (deliberative body of the Roman Empire) of 1544 in Speyer the Jews of the empire complained to emperor Charles V that they were mistreated and denied their given rights. This included beatings, tortures and killings, imprisonment,



robbery, expulsion, closing of schools and synagogues, payment of tolls and duties and the denial of the right to appeal to the imperial or other courts. A trigger for the new wave of antisemitism in the empire can be seen in Martin Luther's antisemitic writings of 1543.

Accordingly, Charles V considered it necessary to renew and confirm the Jews' charter. At the same time these rights and privileges were extended to the Jews of the whole empire. Nobody was to have the right to close their schools and synagogues, to drive them out or hinder their use. Whoever violated the imperial constitutio pacis ("establishment of peace") by infringing upon the rights of the Jews was to be punished by every authority. Every Jew was to have the right to do business in the empire and every authority was to protect him and not burden him with tolls or duties. Jews were not required to wear "Jewish insignias" outside of their dwellings and no Jew was to be driven from his home without the emperor's expressed consent. Because Jews paid higher taxes but had no public offices, real estate or manual trade, they were allowed to charge higher interest rates than the Christians. It was forbidden to accuse Jews of using Christian blood without due proof and witness, to take them prisoner, to torture or to execute them. Infringements of this privilege were to be fined with 50 marks in gold, one half to be paid to the emperor and the other to the Jewish community. In 1548 this charter was once more confirmed by Charles V and again by emperor Maximilian II in 1566.

Reference: 1544.1

1546: Martin Luther preaches four sermons warning against the Jews in Eisleben, Germany

Shortly before his death on February 18, 1546 Luther preached four sermons in Eisleben, where he advocated that the authorities who could expel the Jews from their lands should do so if they don't convert to Christianity:

"Worse than these [i.e. those who despise the doctrine of the Gospel], you have the Jews yet in the land, who do great harm. We want to deal with them in a Christian manner now. Offer them the Christian faith that they would accept the Messiah, who is even their cousin and has been born of their flesh and blood; and is rightly Abraham's Seed, of which they boast. Even so, I am concerned [that] Jewish blood may no longer become diluted and impure. First of all, you should propose to them that they be converted to the Messiah and allow themselves to be baptized, that one may see that this is a serious matter to them. If not, then we would not permit them [to live among us], for Christ commands us to be baptized and believe in Him...

Now, here is what the Jews do: daily they only blaspheme and dishonor our LORD Jesus Christ. Since they do this and we know it, we should not permit it. Should I permit anyone to be with me, who dishonors, blasphemes, and curses my LORD Christ, I make myself a partner in another's sins [1 Timothy 5:22]. I have enough sins of my own; therefore, you who are lords should not permit them [to remain with us], but drive them away. However, if they are converted, abandon their usury, and receive Christ, then we will willingly regard them our brothers. Otherwise, nothing will come of it, for they go too far.

They are our public enemies. They do not stop blaspheming our LORD Christ, calling the Virgin Mary a whore, Christ, a bastard, and us changelings or abortions (Mahlkälber: "meal calves"). If they could kill us all, they would gladly do it. They do it often, especially those who pose as physicians—though sometimes they help—for the devil helps to finish it in the end... They administer poison to someone from which he could die in an hour, a month, a year, ten or twenty years. They are able to practice this art. Therefore, do not be involved with them as with those who do nothing else among you than heinously blaspheme our dear LORD Jesus Christ and deprive us of body, life, honor, and goods.

Yet, we will show them Christian love and pray for them that they may be converted to receive the LORD, whom they should properly honor more than we. Whoever will not do this is no doubt a malicious Jew, who will not stop blaspheming Christ, draining you dry, and, if he can, killing [you]...

If the Jews would be converted and stop their blaspheming and whatever else they have done to us, then we will gladly forgive them. If not, then we should not tolerate or permit them to be with us."

Reference: 1546.1

1547: John Knox

First of three entries: see also 1558, 1560

John Knox (1513-72) was a Scottish minister, theologian, and writer who was a leader of Scotland's Reformation, and founded the Presbyterian Church of Scotland. He was also antisemitic, and in a public debate in 1547 likened the Roman Catholic Church to the "synagogue of Satan", a common pejorative for Jews:

"For, as for your Roman kirk [church], as it is now corrupted, and the authority thereof, wherein stands the hope of your victory, I no more doubt

but that it is the synagogue of Satan; and the head thereof, called the pope, to be that man of sin, of whom the apostle speaks, than that I doubt that Jesus Christ suffered by the procurement [contrivance] of the visible kirk of Jerusalem. Yea, I offer myself, by word or writing, to prove the Roman church this day farther degenerated from the purity which was in the days of the apostles, than was the church of the Jews from the ordinances given by Moses, when they consented to the innocent death of Jesus Christ."

Reference: 1547.1

July 23, 1550: Paper expulsion of Jews issued in Venice

On July 23, 1550, a new edict of expulsion was issued in Venice, ordering the *conversos* to leave within two months. The French ambassador, de Morvilliers, explained that the *conversos* were "*worse than the Hebrews because they are neither*

christians nor Jews". In retrospect, it seems that the edict caused more panic than created a real turning point in Venetian policy, for attempts to expel the *conversos* were actually rebuffed by Christian merchants. It became clear that if local magistrates and merchants wanted to trade with the Levant, they had to consider the Jewish and *converso* businessmen and traders, who both held central positions in the Eastern Mediterranean and enjoyed the support of the Porte (the government of the Ottoman Empire).

Reference: 1550.1

1550: Jews expelled from Genoa, Italy

The Jews were expelled in 1515, readmitted a year later, and expelled again in 1550. In 1567 the expulsion was extended to the whole territory of the republic.

Reference: 1550.2





1551: Jews expelled from Bavaria

After previous expulsions from Bavaria, or towns within it (1276, 1442, 1450, 1478, 1499, 1519), the few remaining Jews were finally expelled from the Duchy of Bavaria. Jewish settlement in Bavaria ceased until toward the end of the 17th

Century, when a small community was founded in Sulzbach by refugees from Vienna.

After the War of the Spanish Succession (1701-14), Jews of Austrian origin were expelled from Bavaria, but some were able to acquire the right to reside in Munich.

Reference: 1551.1

1553: Inquisition burns Jewish books on Rosh Hashanah

Only 33 years after the Talmud was first printed in Venice, copies of the Talmud and other Jewish tests were burnt, on the advice that when Jews are without the wisdom of their rabbis they will be more prepared and disposed to receive the

Jewish faith. Rosh Hashanah was chosen as the date so that Jews would feel the grief more strongly.

Reference: 1553.1

1554: Pope Julius III

Pope Julius III issued papal bull Pastoris *æterni vices* ("Pastor wheeling") which imposed a tax of 10 gold ducats on two out of the 115 synagogues in the Papal States.

Reference: 1554.1





1555: Jewish Oath in Germany

In 1555, a German imperial court procedure (*Reichskammergerichtsordnung*) prescribed a form of oath that, with some alterations, formed a model to subsequent legislation, in which the swearer called down upon himself all the curses of Leviticus and Deuteronomy, the ten plagues of Egypt, the leprosy of Naaman and Gehazi (*see* II Kings 5), the fate of Dathan and Abiram, etc (*see entry on Jewish Oath above, 1392*).

The German-Jewish philosopher Moses Mendelssohn of the Enlightenment persuaded the Prussian government to moderate the terms of the oath during the 18th Century. The small German states gradually surrendered the most objectionable features of the oath: Hesse-Kassel (or Hesse-Cassel), in 1828; Oldenburg, 1829; Württemberg, 1832; Saxony, 1839 (on which occasion Zecharias Frankel published his famous *"Die Eidesleistung"*); Schaumburg-Lippe and Anhalt-Bernburg, 1842; and Hesse-Homburg, 1865.

Prussia retained the obnoxious formula until March 15, 1869; the Netherlands modified the oath in 1818, and Russia in 1838 and 1860. The oath was abolished in Nîmes in 1827. The French Supreme Court finally declared the oath unconstitutional on March 3, 1846. Romania upheld that country's version of the oath as recently as 1902, but following criticism in the French press, finally abolished it in 1904, the last country in Europe to do so.

Reference: 1555.1

1555: 9th of Av: Papal bull of Pope Paul IV confined Jews into a walled ghetto in Rome

People affected / deaths: **3,000**

Pope Paul IV issued papal bull *Cum Nimis Absurdum* ("Since it is absurd") which placed religious and economic restrictions on Jews in the Papal states. The bull takes its name from its first words, which goes on to say "Since it is absurd and utterly inconvenient that the Jews, who through their own fault were condemned by God to eternal slavery..."

Jews had to wear badges and live in ghettos, with no property outside. 3,000 people were confined to eight acres. Women had to wear a yellow veil or scarf; men a yellow pointed hat. All were required to attend compulsory Catholic sermons on the Jewish sabbath.

The Jews would be imprisoned in the Jewish ghetto in Rome until emancipation in 1870. Brief liberations occurred in 1808, 1816, 1830, 1831, 1848, 1849. This, says James Carroll, pressured Jews to retreat inward to explore the spiritual world, since their physical world was so restrained, and would propel the Kabbalah into a much more popular area of Jewish study than it had ever been before.

Reference: 1555.2

1557 onwards: John Calvin's Commentary on Daniel

In his commentary on Daniel 2:44-45 he writes:

"I have had much conversation with many Jews— I have never seen either a drop of piety or a grain of truth or ingenuousness — nay, I have never found common sense in any Jew."

Reference: 1557.1

1558: John Knox: The First Blast of the Trumpet against the Monstrous Regiment of Women

Second of three entries: see also 1547, 1560

John Knox wrote this book against Queen Elizabeth I of England, in which he attacks female monarchs, arguing that rule by women is contrary to the Bible.

The following quote illustrates that referring to someone as a Jew is a term of abuse, and argues that Spaniards are both the spiritual descendants of the Jews, (i.e. successors to the Jews who persecuted Jesus, the Apostles and Saint Paul) and their literal descendants:

"As the odious nation of Spaniards does manifestly declare, who for very despite which they do bear against Christ Jesus, whom their forefathers did crucify (for Jews they are, as histories do witness, and they themselves confess), do this day make plain war against all true professors of his holy gospel."

Thus he declares that it is no surprise that the Spaniards were persecuting Protestants as they had been the enemies of Christ since time immemorial.

Reference: 1558.1

1559: Index Librorum Prohibitorum, "List of Prohibited Books" is published

The *Index librorum prohibitorum* ("List of Prohibited Books") was a list of books deemed heretical, and forbidden by Roman Catholic church as dangerous to the faith or morals of Catholics. It was first published two years earlier, in 1557, but withdrawn for unclear reasons. In 1559, under the direction of Pope Paul IV, a new index was published banning the works of 550 authors in addition to individual proscribed titles.

The entries in the text are arranged alphabetically, each letter being divided into the following three categories:

- 1. Auctores quorum libri & scripta omnia prohibentur ("All books or writings by an author prohibited")
- 2. Certorum auctores Libri prohibiti ("Specific books by an author prohibited")
- 3. Libri prohibiti ab incerti nominis auctorib compositi or Auctorú incerti nominis libri prohibiti ("Prohibited books of uncertain authorship")

The Index included the Talmud and "books of the Jews" containing anything that might be interpreted as anti-Catholic. The entry for the Talmud has the stipulation "sitamen prodierient sine nomine Thalmud, & sine iniuris, & calumniis in religionem Christianam tolerabuntur" ("but if they shall be published without the title Talmud, and without calumnies and insults to the Christian religion, they shall be tolerated").

In 1595, a preliminary index of 420 Hebrew books that could not be read without revisions or deletions was also established. (Many textual errors in the standard editions of Hebrew texts owe their origin to Church censorship.)

The 20th and final edition of the *Index*, issued in 1948, included Jewish or Hebrew-language works by Josephus, Jacob ibn Habib, Leon Modena, Maimonides, Baruch Spinoza, Manasseh Ben Israel, and Edmund Fleg, among others.

The *Index* was abolished by Pope Paul VI in June 1966.

Reference: 1559.1

1560: John Knox: Scottish Confession of Faith

Third of three entries: see also 1547, 1558

In the "Scottish Confession of Faith", which he co-wrote with five other ministers, he associates the Jews as being the historical precursor of the Roman Catholic Church, and that the Jews, the 'filthy synagogue', were a fallen evil people who had shunned the word of God and thus eventually became no longer suitable to receive God's grace at all (except through unreservedly accepting Christ as their saviour).

Chapter 18 begins:

"Because that Satan from the beginning has laboured to deck his pestilent synagogue with the title of the kirk [church] of God, and has inflamed the hearts of cruel murderers to persecute, trouble, and molest the true kirk and members thereof as Cain did Abel; Ishmael, Isaac; Esau, Jacob; and the whole priesthood of the Jews, Christ Jesus himself, and his apostles after him; it is a thing most requisite that the true kirk be discerned from the filthy synagogue, by clear and perfect notes, lest we, being deceived, receive and embrace to our own condemnation the one for the other."

Reference: 1560.1

1560-1820: Goa Inquisition: India



People affected / deaths: 57 (official surviving records)

The Goa Inquisition was part of the Portuguese Inquisition, and persecuted Hindus, Muslims, Jews and "New Christians"

(Jews who had converted to Catholicism usually by force or coercion). Apart from a 4-year temporary abolition in 1774, at least 16,202 persons were brought to trial by the Inquisition before being abolished in 1820. Exact numbers of deaths are unknown as records were destroyed by the Portuguese when the Inquisition was abolished in 1820, but the few records that have survived suggest that at least 57 were executed for their religious crime, and another 64 were burned in effigy because they had already died in jail before sentencing. The inquisition was also a method of confiscating property and enriching the Inquisitors.

Reference: 1560.2

1563: Ivan the Terrible

People affected / deaths: c. 300

When Ivan the Terrible captured Polotsk in 1563, he ordered all the Jews who refused to be baptized (around 300) to be drowned in the Dvina River or burned at the stake.

Reference: 1563.1

1566: Pope Pius V

Pope Pius V issued papal bull *Romanus Pontifex* ("Roman Pope") confirming the determinations of the earlier Papal bulls and Holy Councils, and ordered that all Jews should wear as distinguishing mark a cap for men and a simple sign for women:

"3. In order to make an end to all doubt concerning the colour of the cap and the sign of the women, we declare that the colour must be yellow."

Reference: 1566.1

1567: Pope Pius V

Pope Pius V issued papal bull *Cum nos nuper* ("When we recently") ordering Jews to sell all property in Papal States:

"Since we a short time ago renewed the orders of our predecessor Pope Paul IV against the Jews and among other things ordered that the Jews both in our city Rome as also in other cities, districts and places, which stand under the worldly rule of the Holy Roman Church, must sell the properties (real estate) in their possession to Christians within a period fixed by a judge ... And if these Jews do not carry out this or the preceding, we order ... that they be punished by the judges as rebels and as guilty of the crime of lèse majesté, according to the manner of the crime determined by us, our Vicar or other official. And the Christian people shall show them mistrust in accordance with our judgement, of the official and judge."

In another part of the bull the Pope orders in connection with the deceit which the Jews had committed, that:

"Since we, as is necessary, wish to remedy this deceit and wish to ensure that that ordered by us had its effect voluntarily, with full understanding and in exercising of the apostolic powers, we withdraw from the Jews and their rule (and recognize no right or claim) all properties, which the Jews have in their possession in this city Rome or other places of our domain of rule."

Reference: 1567.1

1567: Jews expelled from Genoa, Italy

The two prior expulsions of 1515 and 1550 were local; this decree was extended to the entire republic. Within a few years a limited number of Jews, specifically those engaged in money lending and business, were again allowed to live there.



Reference: 1567.2

1569: Jews expelled from Papal States

Pope Pius V issued papal bull *Hebraeorum gens sola* ("Jewish nation alone"), which expelled the Jews from the Papal States, with the exception of Rome and Ancona. An earlier papal bull gave Jews the option to convert or be expelled, but Pius knew



that those who apparently "confessed" to avoid expulsion represented a greater danger for the Church, so gave them no option of conversion:

"If we look away from the countless kinds of usury, through which the Jews have everywhere sucked the property of the needy Christians, then we give judgment that they are visibly protectors and even accomplices of thieves and robbers, who cause the stolen and embezzled goods to come to another or hitherto wish to conceal them... And the most damaging thing in the matter is, that they attract through prophecy, magical incantations, superstition and witchcraft many incautious and sick people to the deceit of the "Synagogue of Satan" and boast of being able to predict the future, where treasures are concealed and secret things. On account of this and other grave things, on account of the gravity of the crimes... We order in the following that in the time limit of 3 months from the publication onwards all Jews of both sexes in our entire worldly realm... must leave these regions without grace."

In case the Jews failed to obey, it said:

"After this time limit shall all at the present or in future, who dwell or wander into that city of the region of justice mentioned... their property [shall be] confiscated and handed over to the Siscus, and they shall become slaves of the Roman Church, live in eternal servitude and the Roman Church shall have the same rights over them as the remaining lords over slaves and property. Excepted are the cities Rome and Ancona, where the Jews will be tolerated... under the condition that they respect our Church Laws and those of our predecessor. If they do not do this, they shall suffer all punishments, which are ordered in this law, and which we renew in this document."

In Bologna he gave the cemetery to the nuns at the convent of St. Peter the Martyr, and commanded them to "Destroy all (Jewish) graves...exhume the cadavers...and move them to where ever they please".

Reference: 1569.1

1570-1820: Peruvian Inquisition

The Holy Office and tribunal of the Inquisition were located in Lima, the administrative center of the Viceroyalty of Peru. Unlike the Spanish Inquisition and the Medieval Inquisition, in the Peruvian Inquisition both the authorities and the



church were dependent of the Crown's approval to carry out jurisdiction. Crimes against the Church could range from heresy, sorcery, witchcraft, and other superstitious practices. People accused of these crimes were generally individuals who came from a lower status of Peruvian society, among them were individuals of African descent, *mestizos* (mixed race), women, and Jewish or Protestant Europeans seeking refuge from religious persecution.

Reference: 1570.1

1571-1820: Mexican Inquisition

People affected / deaths: c. 50

The Mexican Inquisition was an extension of the Spanish Inquisition to "New Spain", an area that included territories in

North America, Central America, Asia and Oceania, with its capital in Mexico City. The Spanish Conquest of Mexico was not only a political event for the Spanish, but a religious event as well. When the Inquisition was brought to the New World, it was employed for many of the same reasons and against the same social groups as suffered in Europe itself, minus the Indians to a large extent. Almost all of the events associated with the official establishment of the Holy Office of the Inquisition occurred in Mexico City.

Although records are incomplete, one historian estimates that about 50 people were executed by the Mexican Inquisition. Included in that total are 29 people executed as "Judaizers" between 1571 and 1700 (out of 324 people prosecuted) for practicing the Jewish religion.

Reference: 1571.1

1574-1798: Maltese Inquisition

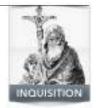
People affected / deaths: 2

The Inquisitor's Palace was the seat of the Maltese Inquisition from 1574 to 1798, after which it was used for a number of

purposes, including as a military hospital, a mess hall and a convent. It has been a museum since 1966. The building became the headquarters of the Inquisition, serving as both a palace for the inquisitor and also housing the tribunal and prisons.

The Inquisition used three main means of torture:





- 1. tie a person's hands behind his back, lift him up in mid-air by means of a rope and pulley and leave him in that position for a maximum of 30 minutes.
- 2. use of a *kavallett*, which resembled a saddle in the form of a triangle made of wood on which the forsaken person was forced to sit.
- 3. use of the *stringitore*, a form of wooden vice to crush one's ankles.

Generally, the methods that were employed by the Inquisition in Malta were enough to cause fear and make the accused plead guilty often for more crimes than they actually committed. In the late 16th Century, the Inquisition's main concern was heretical behaviour owing to the influence of Protestantism. Once the spread of that religion died out, the Inquisitors turned their attention to blasphemy, apostasy in Islam during a person's term under slavery, bigamy and witchcraft. By the time the Inquisition came to an end in 1798, only two persons had lost their lives — and they were burnt alive.

Reference: 1574.1

1575: John Calvin's "A Response To Questions and Objections of a Certain Jew" is published

This 9-page treatise dealing with 23 objections by a Jew is published 11 years after Calvin's death (1509-64), and is his only antisemitic writing. In dealing with the 23 queries, Calvin tended to concentrate on the Old Testament, while the anonymous Jewish debater concentrated on the New Testament. He writes:

"Their [the Jews] rotten and unbending stiffneckedness deserves that they be oppressed unendingly and without measure or end and that they die in their misery without the pity of anyone."

Reference: 1575.1

1577: Pope Gregory III

Pope Gregory III issued papal bull *Vices eius nos* ("Changes to it") which ordered the Jews of Rome and other places in the Papal States to send a certain quota

of their number on specified occasions to one of the churches to hear a sermon which might open their eyes to the true faith.

Reference: 1577.1

1581: Pope Gregory XIII

Pope Gregory XIII issued papal bull *Multos adhuc ex Christianis* ("Many Christians still") that gave jurisdiction over Jews of Rome to the Inquisition in cases of blasphemy, protection of heretics, possession of forbidden works, and employment of Christian servants.

Reference: 1581.1

1581: Pope Gregory XIII

Pope Gregory XIII issued papal bull *Antiqua Judaeorum improbitas* ("Ancient Jewish dishonesty") which authorized the Inquisition directly to handle cases involving Jews, especially those concerning blasphemies against Jesus or Mary, incitement to heresy or assistance to heretics, possession of forbidden books, or the employment of Christian wet nurses. He concluded that the Jews were to be "eternal slaves", since their guilt for murdering Jesus grew deeper with each generation.

Reference: 1581.2

1582: Jews expelled from Holland

In 1581, seven provinces formed a confederacy called the Dutch Republic or United Provinces, the predecessor to the modern state of the Netherlands. A year later, in 1582, they expelled the Jews.



Reference: 1582.1

1584: Pope Gregory XIII

People affected / deaths: 150

Pope Gregory XIII issued papal bull *Sancta mater ecclesia* ("Holy Mother Church") that ordered 150 Jews (100 men, 50 women) to attend weekly conversion sermons.

Reference: 1584.1

1586: Pope Sixtus V

Pope Sixtus V issued papal bull *Christiana pietas* ("Christian piety") that allowed Jews to settle in the Papal States, revoking Pius V's 1569 bull, *Hebraeorum gens sola* ("Jewish nation alone").



Reference: 1586.1

1592: Pope Clement VIII

Pope Clement VIII issued papal bull *Cum sæpe accidere* ("Since it often happens") forbidding the Jews of Avignon to deal in new commodities.

Reference: 1592.1

1592: Lvov, Poland

Harsh persecution of Jews began when Archbishop Salikowski ordered the Jews to build a church. In rapid succession followed accusations of blood ritual and host desecration. In 1603 the Jesuits closed the synagogue, and only by paying a heavy ransom could the Jews rededicate their temple in 1609.

Reference: 1592.2

1593: Jews expelled from Papal States

People affected / deaths: **900**

Pope Clement VIII issued papal bull *Caeca et Obdurata Hebraeorum perfidia* ("the blind and obdurate perfidy of the

Hebrews"), thus revoking the bull Christiana pietas of his predecessor Pope Sixtus V in 1586.

A few days later he issued the bull *Cum Hebraeorum malitia* ("When a determined Jewish") which forbade the reading of the Talmud. Plus he expelled the Jews living in all the Papal States, except Rome, Avignon and Ancona. 900 Jews were expelled from Bologna. Jews were invited to settle in Leghorn, the main port of Tuscany, where they were granted full religious liberty and civil rights, by the Medici family, who wanted to develop the region into a center of commerce.

Reference: 1593.1

1593: Pope Clement VIII

Pope Clement VIII issued papal bull in favour of Turkish Jews.

Reference: 1593.2

1596: Mexico City

Four members of the well-known *converso* family, the Carvajals, were burnt at the stake in Mexico City by the Spanish Inquisition.

Reference: 1596.1





1597: Jews expelled from Milan, Italy

People affected / deaths: 900

King Philip II of Spain expelled the Jews from Milan at the end of a thirty-year power struggle between secular and

religious Italian authorities and Spanish imperial powers. The exiles were received at Mantua, Modena, Reggio, Verona, and Padua.

Reference: 1597.1

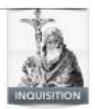




17th Century: 1600–1699

17th Century: Auto-da-fé: Spain, Spanish colonies

See main entry 1481. In chronological order from the first event, with multiple events per year in parentheses, the following is a list of *auto-da-fés* where it is positively known that Jews were involved. For those marked with an asterisk^{*}, see entry below for details:



Peru: 1600* Logroño: 1610 (2) Seville: 1624, 1625, 1627 (2), 1628, 1644, 1648, 1660 (2), 1691 Córdoba: 1625, 1655, 1662, 1663, 1665, 1666 (2), 1667, 1669, 1670 Cuença: 1634, 1654 Valladolid: 1636, 1644, 1699 Río de la Plata (Uruguay/Argentina): 1639 Mexico: 1645*, 1647*, 1648* Toledo: 1651, 1661, 1666 Granada: 1654, 1684, 1689 Santiago de Compostela: 1655 Palma: 1675, 1679 (5), 1691 (4) Madrid: 1680 (2) Majorca: 1691

Reference: 1600.1

17th Century: Auto-da-fé: Portugal, Portuguese colonies

See main entry 1481. In chronological order from the first event, with multiple events per year in parentheses, the following is a list of *auto-da-fés* where it is positively known that Jews were involved. For those marked with an asterisk^{*}, see entry below for details:



Lisbon:	1603, 1605*, 1624, 1629, 1642, 1647, 1652, 1660, 1675, 1682, 1683
Evora:	1605, 1606, 1629
Lima (Peru):	1605*, 1639
Porto:	1658
Coimbra:	1664, 1673

Reference: 1600.2

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17th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.



1614:	Frankfurt, Germany
1615:	Worms, Germany
1619:	Kiev, Polish-Lithuanian rule
1649:	Hamburg, Germany; Jamestown colony, America
1654:	Recife, Brazil
1656:	Isfahan (Persia)
1669:	Oran, North African coast (Algeria)
1669-70:	Vienna, Austria
1682:	Marseilles, France

Reference: 1600.3

17th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations:

1623:	Ragusa (Isaac Jeshurun martyred)
1650:	Razinai
1654:	Gt. Poland
1668:	Vienna
1670:	Metz (Raphael Levi burned)
1691:	Wilna (four Jews executed for child-murder)
1696:	Posen (false murder charge)
1698:	Kaidan and Zausmer

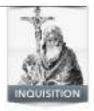
Reference: 1600.4

1600: Auto-da-fé: Spanish Peru

People affected / deaths: 2

In Spanish Peru, 14 Portuguese "New Christians" were tried at an *auto-da-fé* as Judaizers. Two were burnt at the stake.

Reference: 1600.5



1605: Auto-da-fé: Lisbon, Portugal

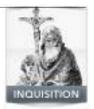
A large *auto-da-fé* is held in Lisbon. 155 "New Christians", descendants of Jews forcibly baptised in 1497, were spared by the King of Spain, Philip III, only because he was in need of money, so he confiscated their wealth and condemned them to public repentance instead.



Reference: 1605.1

1605: Auto-da-fé: Lima, Peru

19 persons are accused of Judaizing (secretly practicing Judaism); six are burned in effigy, three are burned at the stake, and 16 are *"reconciled"*, that is, they promise to repent. They have to do public penance and are deprived of all their civil rights.



Reference: 1605.2

1610: Pope Paul V

Pope Paul V issued papal bull *Exponi nobis nuper fecistis* ("We did recently display") regulating dowries of Roman Jews.

Reference: 1610.1

1614: Jews expelled from Frankfurt, Germany

People affected / deaths: 1,380

The Frankfurter *Judengasse* ("Jews' Alley") was the Jewish ghetto of Frankfurt and one of the earliest ghettos in Germany,

existing from 1462 until 1811. Tensions between the patricians and the guilds led to the 1614 Fettmilch Rising, named after its ringleader, Vincenz Fettmilch. During the riot, the *Judengasse* was attacked and looted, and 1,380 Jews were expelled from the city. When they were permitted to return two years later, the Jews declared the anniversary of that event a "little Purim" — a local holiday marking the return of the community.

Reference: 1614.1



1615: Jews expelled from Worms, Germany

The Christians of the city, spurred by a lawyer named Dr. Chemnitz, orchestrated a campaign, backed by the trade guilds, to persuade the Jews to leave of their own volition - by denying them access to the basic necessities of life. They were

denied the ability to buy food, their cows were seized, and they were prohibited from bringing milk for children to the Jewish quarter. The Jews were also barred from movement, denied the ability to enter or leave the city. The final straw was a citizens' deputation that arrived on the last day of Passover, giving them an hour to leave the city, after which their synagogue was demolished, the cemetery laid waste, and the tombstones destroyed.

Reference: 1615.1

1619: Jews expelled from Kiev, under Polish-Lithuanian rule

The Jews of Kiev had been expelled in 1495 along with the rest of the Jews in the principality of Lithuania. In 1619, however, Christian merchants successfully petitioned to expel the Jews again, and Jewish settlement was not restored until the late 18th Century.

Reference: 1619.1

1621: Anderl von Rinn, aka Andreas Oxner

Anderl von Rinn (*see entry above in 1462*) is a folk saint of the Roman Catholic Church. Tyrolean oral tradition states that the modern celebration of the cult of Anderl began in 1621. By the late 17th Century the cult of Anderl was established throughout the Tyrol in Austria, together with other boys who had supposedly been killed by Jews (*e.g. Simon of Trent — see entry above, 1475*). A church was built around a rock where the child had allegedly been murdered in Judenstein ("Jew stone"), a district of the village Rinn, in Austria.





In recent times, the bishop of Innsbruck (Bishop Stecher) tried to forbid the antisemitic cult, and Anderl's body was transferred from the church to the churchyard of Judenstein in 1985. In 1994 the cult was officially forbidden and Anderl was supposed to become a symbol of antisemitism and of crimes against little children. Nevertheless, some people make a procession to his grave every year.

Reference: 1621.1

1621: First Thanksgiving, Plymouth

The 53 surviving Pilgrims celebrated their first successful harvest. But historians note that their first celebrated Thanksgiving had religious intent. The date of the original Thanksgiving is unknown, but most suppose it to be in late October, corresponding to the Feast of Tabernacles. The Puritans are known to have modeled themselves after the Jews, considering their journey to America to be a reenactment of the Biblical Exodus. Historical documents show that the Puritans compared England, which oppressed them, to Egypt, and referred to the British King James I as 'Pharaoh'. Their voyage across the Atlantic was compared to the Israelites crossing the Red Sea, after which they arrived at the Promised Land. The Puritans were Calvinists, who believed that the Jews were a rejected people who needed to embrace Jesus to re-enter the covenant, a basic belief of Replacement Theology.

Rabbi Weisz:

"Puritans were convinced that their voyage was a final step in the messianic journey to the New Jerusalem."

Reference: 1621.2

1622: King Christian IV, Denmark

The first Jews arrived in Denmark in 1622 at the invitation of King Christian IV, settling in the recently established town of Glückstadt (now in northern Germany). Denmark was the first of the Scandinavian countries where Jews were permitted



to settle. Aiming to propel trade and economic growth, the king gave the Jews

— who were successful merchants from Amsterdam and Hamburg — extensive trading privileges and freedom from religious persecution (*see entry below*, 1943, *when Denmark saved over 99% of its Jews during WWII*).

Reference: 1622.1

1625: Pope Urban VIII

Pope Urban VIII issued papal bull *Sedes apostolica* ("The apostolic") which condemned the Jews as heretics in Portugal. He also decreed that Jews should be buried in unmarked graves, and ordered pre-existing tombstones to be removed or destroyed.

Reference: 1625.1

1626: 9th of Av: Sabbatai Zevi is born

Sabbatai Zevi is born, who in 1648 claimed to be the Jewish Messiah. In 1666 he was summoned to appear before the Sultan. To save his life, he renounced Judaism and converted to Islam.



Reference: 1626.1

1632: Nicolas Antoine

People affected / deaths: 1

French Protestant theologian and pastor attempts to convert to Judaism, is declared insane, and charged with heresy. When he refused to recant he was strangled and burnt at the stake.

Reference: 1632.1

1632-77: Baruch Spinoza

Baruch Spinoza (Baruch means "blessed") was a Jewish-Dutch philosopher, the son of *Marrano* parents who had immigrated to Amsterdam from Portugal in order to escape the Inquisition. By laying the groundwork for the Enlightenment and modern biblical criticism, including modern conceptions of the self and the universe, he came to be considered one of the great rationalists of 17th Century philosophy.

He developed highly controversial ideas regarding the authenticity of the Hebrew Bible and the nature of the Divine. His increasingly unorthodox views strained his relations with the Jewish community, and was expelled from the Synagogue (*see entry below*, 1656), He was also investigated by the Catholic Inquisition (1659), and banned by the Calvinist Synod (1670).

The release of his book the Theological-Political Treatise in 1670, in which he put forth his most systematic critique of Judaism and all organized religion in general, was met with a firestorm of criticism, and condemned as a work of evil. Spinoza found himself embroiled in heated religious controversy and saddled with a reputation for atheism.

His books were also later put on the Catholic Church's Index of Forbidden Books.

Reference: 1632.2

1635: Pope Urban VIII

Pope Urban VIII issued papal bull *Cum sicut acceptimus* ("When you accept") which obligated poor Jews imprisoned for debt to be fed.

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Reference: 1635.1
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1636: Pope Urban VIII

Pope Urban VIII issued papal bull *Cum alias piae* ("As at another time of pious") which ordered that the Synagogues of the Duchies of Ferarri and Urban were to pay a tax of 10 ecus.

Reference: 1636.1

1642-45: The trial of Gabriel de Granada, Mexico

Cecil Roth, British Jewish historian, said of this trial:

"The persons concerned in it are of no great importance; but it gives a remarkably graphic impression of a typical Inquisitional case."

Gabriel de Granada, age 13, was arrested on July 12, 1642, as an "observer of the law of Moses". He was examined, and forced to make admissions which implicated no fewer than 108 persons in all, including his own mother and the whole of his family, who were also arrested, some of whom died in prison (*see entry below 1646–49 for the aftermath*).

The province was filled with "Judaizing heretics", who were in contact with their co-religionists as far afield as Italy and Turkey; many of the men were circumcised. The vast majority of them were emigrants from Portugal, some direct and some via Spain. An embargo was placed upon the emigration of any Portuguese from the province without special license. The general consensus was that anyone arrested would deny all the charges so as to prevent the implication of others.

Gabriel de Granada was sentenced in 1645 as follows:

"Wherefore we ought to declare and we do declare the said Gabriel de Granada to have been a Heretical Judaizing apostate a favorer and abettor and concealer of Heretics, and of having passed over to the accursed, perverse and dead law of Moses and his followers, believing he would be saved in it and by it.

And although with a good conscience we could condemn him to suffer the pains by law established against such heretics but considering that the said Gabriel de Granada in the confessions he made before US showed signs of contrition and repentance, begging from God our LORD pardon for his crimes, and from us penance with mercy, solemnly promising that from henceforth he would live and die in our holy Catholic Faith, and that he was ready to fulfil and comply with any penance which we might impose upon him...

We Command that in pain and penance for what has been by him done said and committed he shall go forth on the day of the Auto to the scaffold with the other penitents, in person, without a waist-band and bonnet, and with a penitential habit of yellow cloth with two red bars in the form of St. Andrew's cross, and carrying a green wax candle in his hands where this our sentence shall be read to him, and publicly abjure his said errors which before us he hath confessed, and all species whatsoever of heresy and apostasy;

And the said abjuration being made WE command the said Gabriel de Granada to be absolved and we do absolve him from whatever sentence of excommunication into which for the above cause he may have fallen and incurred, and we unite and incorporate him into the bosom of the holy catholic mother church and we reinstate him to the participation of the holy Sacraments and communion of the faithful and Catholic christians thereof and we condemn him to imprisonment with a penitential habit for one year;

and that he wear the said habit over his vestments, and keep and observe seclusion in the perpetual prison of this city, and that every Sunday and feast day he go to hear high mass, and sermon where there is any in the Cathedral church, with the other penitents and on Saturdays go in pilgrimage to the church which may be designated to him where on his knees and with great devotion he shall recite the paternoster five times with the Ave Maria creed and Salve Regina, and that he confess and receive the Most holy Sacrament of the Altar pasches the three pasches of each year (Christmas, Epiphany and Easter) all the days of his life, and to perpetual and precise banishment from all these Western Indies and from the city of Seville and town of Madrid, His Majestys Court, and that he embark to fulfil it... and that as soon as he arrives in the said Kingdoms, within one month, he present, himself in the Tribunal of the Holy office of the Inquisition of Seville, in order that he may be known and a description taken of his person, and that a part and place be designated to him where he shall finish what may remain unexpired of his imprisonment and habit...

and we pronounce the said Gabriel de Granada to be disabled... nor to wear on his person gold, silver, pearls or precious stones nor silk camelot, nor fine cloth, nor go on horseback, nor carry arms nor exercise or use any of the other things which by common right... are prohibited to those similarly disabled, and to his descendants... under pain of relapsed impenitency; and by this our sentence definitively adjudged we thus pronounce and command in and by these writings."

Reference: 1642.1

1646-49: Mexican Inquisition at its peak

See entry above on trial of Gabriel de Granada for background, 1642-45.

The *auto-da-fé* ceremonies were grand public affairs, with some 30,000 spectators from as far away as Mexico City (80km away).

In 1646, 38 Judaizers were reconciled, bringing a very considerable profit to the coffers of the Holy Office; 21 followed in 1647.

In 1648, there were two *auto-da-fés*: in the first, 8 Judaizers were penanced, 8 reconciled, 21 burned in effigy and one in person; in the second, 21 Judaizers were accused, though no burnings took place.

The climax of the Mexican Inquisition was reached on April 11, 1649 — the largest such event held in the New World. Out of 109 persons who appeared, all but one were Judaizers. Of these, 57 died awaiting trial, so were burnt with the remains of 13 who were executed. Twelve professed repentance, and so secured the preliminary grace of garroting. Those who were not executed received lesser sentences, including, in some cases, deportation from "New Spain". The only person burned alive was Tomas Trevino of Sobremonte (*see entry below, 1649*).

Reference: 1646.1

1647: Isaac de Castro Tartas, a Marrano

People affected / deaths: 6

Isaac de Castro Tartas, a *Marrano* (a Jew forced to convert but secretly practising Judaism) is killed by the Inquisition. He recites the Shema and refuses to recant. Five others are burnt alive with him; 60 more are given life imprisonment.

Reference: 1647.1



1648: 9th of Av: The Cossacks massacre thousands of East European Jews



People affected / deaths: 100,000 (est.)

The Khmelnytsky Uprising, or the Chmielnicki Uprising, was

a Cossack rebellion within the Polish-Lithuanian Commonwealth in 1648– 1657, which led to the creation of a Cossack Hetmanate in Ukrainian lands. It was led by the Ukrainian Cossack Hetman Bohdan Khmelnytsky under the premise that the Poles had sold them as slaves *"into the hands of the accursed Jews"*. It was during the months of May to November 1648 that most of the massacres took place, and it was on the 9th of Av that Khmelnytsky massacred thousands of Polish Jews. Those Jews who did not manage to escape or join the Polish army of Wisniowiecki on its retreat westward met violent deaths; some converted to Christianity to save their lives; many were seized by the Tatars and sold into slavery.

The first large-scale massacre took place in Nemirov, followed by Tulchin, the towns bordering Belorussia, Polonnoye, Volhynia, the fortress of Bar, Lvov and Narol. A new wave of massacres occurred in 1654. Altogether tens of thousands were killed, with some Jewish sources saying 100,000; but recent estimates range from 15-30,000 Jews killed or taken captive, and 300 Jewish communities totally destroyed.

The horror of the massacres of 1648–49 is expressed in Hebrew literature; many liturgical poems and laments were composed on this subject, as well as many works of poetry and prose.

Reference: 1648.1

1649: Second Jew into America is expelled, Jamestown colony

After the first known Jew, Elias Legarde, successfully immigrated to the Jamestown colony in America in 1621, the second attempt by Solomon Franco in 1649 into Boston was



rebuffed. He was given housing and an allowance until he could be expelled back to Holland.

Reference: 1649.1

1649: Jews expelled from Hamburg, Germany

Many Jews fleeing persecution in Ukraine and Poland arrived in Hamburg in 1648. However, these refugees soon left for Amsterdam since tensions with the Christian community were rising, culminating in the expulsion of the Ashkenazi community in 1649.



Reference: 1649.2

April 11, 1649: Tomas Trevino de Sobremont

On April 11, 1649, Tomas Trevino de Sobremonte was burned to death at the stake in Mexico City, a victim of the Inquisition (*see entry above for Mexican Inquisition at its peak, 1646-49*). His crime: observing the "dead law of Moses" and its rites and ceremonies. In other words, while ostensibly living as a "New Christian" convert to Catholicism, Tomas continued secretly to practice the religion and observe the rituals and customs of Judaism.

Among other accusations against him was one from his 13-year-old son, who testified that his father had scolded him when he prayed to the Virgin Mary to make it stop raining. According to the records of the Inquisition, Tomas told his son:

"Shut up, you horse, God has no mother; if He created us, how could He be born? ... Everything the Church believes is nonsense."

Given the opportunity to repent before his execution, and to kiss the cross, Tomas refused, and so was not afforded the privilege of being strangulated before being set afire. The priest accompanying Trevino to his death testified that in his final hours Trevino asserted that *"he was a Jew and that he was resolved to live and die in the Law of Moses"*.

Because he would not recant, he was denied the mercy of a quick death before the fire was lit and, instead, Trevino suffered a slow, agonizing death in the flames. He reportedly told his executioners, as the flames were being ignited,

"Throw more wood on this fire, you wretched ones, because I am paying for this fire."

Reference: 1649.3

1652: Manuel Fernandez Villareal, Lisbon

People affected / deaths: 1

Manuel Fernandez Villareal is found guilty of secretly being a Jew and burned alive in Lisbon, Portugal.

Reference: 1652.1

1653: Jacques-Bénigne Bossuet, Bishop of Meaux

Bossuet (1627-1704) was a French bishop and theologian, renowned for his sermons and other addresses. He has been considered by many to be one of the most brilliant orators of all time and a masterly French stylist. His sermon of 1653 "On the Law of God" bears the statement in his own handwriting "Preached at Metz against the Jews". In a sermon for Good Friday he cursed them from the pulpit, saying:

"Accursed People! Your visitation shall pursue you up to your most remote descendants, until the LORD becomes weary of punishing you and at the end of time takes pity on your wretched remains."

In his "Addresses Concerning History" and in various sermons Bossuet repeatedly described the Jews as "accursed race", upon whom "divine punishment" has come and will always "be destroyed by the other peoples of the world".

Reference: 1653.1

1654: Jews expelled from Recife, Brazil

The prominence and economic success of Brazil's Jews stirred up resentment among the colony's Christians, who participated in the ongoing Portuguese campaign to push out the Dutch. By 1645 there were 1,630 Jews living in Recife, a



number equal to the Jewish population of Amsterdam at the time. The Dutch finally lost control of Recife on January 28, 1654 to the Portuguese, and on April 26 the last Jewish residents were expelled.

Reference: 1654.1

1655-56: Oliver Cromwell

The Jews had been expelled from England in 1290 by Edward I (*see entry above*). In 1651, Manasseh ben Israel, a rabbi from Amsterdam, had published a pamphlet appealing to Cromwell in 1651 for their readmission. In September



1655 he arrived in London with a delegation and members of his family and personally petitioned Cromwell. The petition requested citizenship, freedom of worship, burial grounds, freedom to trade and the withdrawal of all laws against Jews.

During 1655-56 the question of the return of Jews to England was fought in a pamphlet war. While some opposed their return, Christian supporters believed the conversion of Jews was a sign of the end times and their readmission to England was a step towards that goal. Manasseh ben Israel believed that the Jewish Messiah would only appear when the Jewish people had spread throughout the world, so establishing communities in England would help bring that about. There were also pragmatic reasons why he supported the return of the Jews to England: a Jewish presence in England would be advantageous for international trade and commercial connections with the Amsterdam Jewish community.

In 1656 Cromwell allowed the Jews to return to England, permitting Jews to worship in private as they had done prior to the petitioning (there is evidence of an established Jewish community in London before 1655; fearful of persecution they did not declare their identity, living as Spanish merchants), and within months a synagogue and burial ground were allowed.

Reference: 1655.1

1656: Jews expelled from Isfahan, Persia (Expulsion by Muslims)

Shah Abbas II (1632 -66) declared that all Jews were unclean, and forced them to either convert or be expelled. Many Jews accepted Islam on the outside, but continued to practice



Judaism in secret similar to their brethren 150 years earlier in Spain.

1656: Spinoza excommunicated from the synagogue

In 1656, when he was 23 (see entry above for an overview of his life, 1632-77), Jewish religious authorities issued a herem against him (the Jewish version of excommunication):

"The Lords of the ma'amad [council of elders in a Sephardi community], having long known of the evil opinions and acts of Baruch de Espinoza,... have decided, with their consent, that the said Espinoza should be excommunicated and expelled from the people of Israel. By the decree of the angels, and by the command of the holy men, we excommunicate, expel, curse and damn Baruch de Espinoza, with the consent of God, Blessed be He, and with the consent of all the Holy Congregation, in front of these holy Scrolls with the six-hundred-and-thirteen precepts which are written therein, with the excommunication with which Joshua banned Jericho, with the curse with which Elisha cursed the boys and with all the curses which are written in the Book of the Law. Cursed be he by day and cursed be he by night; cursed be he when he lies down, and cursed be he when he rises up; cursed be he when he goes out, and cursed be he when he comes in. The LORD will not spare him; the anger and wrath of the LORD will rage against this man, and bring upon him all the curses which are written in this book, and the LORD will blot out his name from under heaven, and the LORD will separate him to his injury from all the tribes of Israel with all the curses of the covenant, which are written in the Book of the Law. But you who cleave unto the LORD God are all alive this day. We order that no one should communicate with him orally or in writing, or show him any favour, or stay with him under the same roof, or within four ells of him, or read anything composed or written by him."

After the *herem*, the Amsterdam municipal authorities expelled him from Amsterdam,

"responding to the appeals of the rabbis, and also of the Calvinist clergy, who had been vicariously offended by the existence of a free thinker in the synagogue."

Reference: 1656.2

1658: Pope Alexander VII

Pope Alexander VII issued papal bull *Ad ea per quae* ("For those reasons that") ordering Roman Jews to pay rent even for unoccupied houses in ghetto, because Jews would not hire houses from which Jews had been evicted.

Reference: 1658.1

1669: Jews expelled from Oran, North African coast

Spanish Queen Maria of Austria expelled the overwhelming majority of the Jews of Oran and its environs.

Reference: 1669.1

1669-70: Jews expelled from Vienna, Austria

People affected / deaths: 1,346



EXPULSION

A fire in the newly built royal palace in 1668 was blamed on the Jews resulting in riots, looting, and attempts to set fire to

the Jewish ghetto. It was decided on July 26, 1669, to expel a number of the poorer Jews from Vienna and Lower Austria: 1,346 people.

On Monday, March 1, 1670, Leopold I, the Holy Roman Emperor and archduke of Austria, issued a solemn proclamation in all public places that *"for the glory of God"* all Jews should, on penalty of imprisonment and death, leave Vienna and Upper and Lower Austria before Corpus Christi Day (June 20), never to return.

Reference: 1669.2

1670: Calvinist Synod of northern Holland bans Spinoza's work

The Calvinist Synod of northern Holland bans Spinoza's work, specifically the Theologico-Political Treatise. Baruch Spinoza's writings would later be credited with laying the groundwork of the 18th Century Enlightenment (emphasizing

the physical alone — *"If you can't see it, it doesn't exist"*), a movement which would in turn be extended by others into secular humanism, socialism and Marxism. In addition Spinoza is credited with laying the groundwork for modern biblical criticism that challenges the divine inspiration of the Bible.

While Spinoza, a Jew, is disparaged by Christians today for his atheism and for having inspired Marxism, a question we (the compilers of this LIST) see being ignored is the degree to which the ongoing Inquisitions of the Church, with their inherent irrationality and brutality, may have propelled Spinoza to envision a world that exists without God. Did we, the Church, create through Spinoza that great enemy which today stands in opposition to our Judeo-Christian values? Did we, the Church, sow "the Inquisitions" and reap "secular humanism"?

Reference: 1670.1

1670: Raphael Levy

People affected / deaths: 1

Levy, a Jew, is accused of having ritually murdered a Christian child in Metz, France, even though the child's body was found in the woods, partially eaten by animals. He was tortured, refused to confess, offered an opportunity to become a Christian (which he refused), and burnt at the stake. The courts applied to Louis XIV to have the 95 Jewish families in Metz expelled from the province, but the king prohibited any further action.

Reference: 1670.2

1680: Toledo, Spain

People affected / deaths: 21

21 Jews are accused of Judaizing at Toledo, Spain. Two are burnt alive. The rest are garroted (strangled) first before burning.

Reference: 1680.1

1682: Jews expelled from Marseilles, France

In the 17th and 18th Centuries some Jews had settled at Marseilles. Among them was Villaréal, who was expelled for having induced some Jewish families to come to the city and having opened a synagogue in his house. Other Jews were



expelled, including Lopez, originally from Bordeaux, who was driven out in 1711.

Reference: 1682.1

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18th Century: 1700–1799

18th Century: Auto-da-fé: Spain

See main entry 1481. In chronological order from the first event, with multiple events per year in parentheses, the following is a list of *auto-da-fés* where it is positively known that Jews were involved:



Seville:	1700, 1703, 1718, 1721 (2), 1722 (3), 1723 (2), 1724 (2), 1725, 1781, 1799
Valladolid	: 1706, 1723, 1724, 1725, 1726, 1727, 1745
Córdoba:	1718, 1722, 1723, 1724 (2), 1726, 1728, 1730, 1731, 1745
Madrid:	1721, 1722, 1724
Palma:	1721, 1722, 1724
Granada:	1721, 1723 (3), 1724, 1725 (3), 1726, 1728
Toledo:	1722, 1725, 1738
Murcia:	1722, 1723, 1724, 1725, 1726
Cuença:	1722 (2), 1723, 1724, 1725 (2)
Llerena:	1722, 1723, 1725 (2)
Valencia:	1723, 1724, 1725 (2)

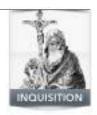
Barcelona: 1723, 1725, 1726

Saragossa: 1723

Reference: 1700.1

18th Century: Auto-da-fé: Portugal, Portuguese colonies

See main entry 1481. In chronological order from the first event, with multiple events per year in parentheses, the following is a list of *auto-da-fés* where it is positively known that Jews were involved:



Lisbon:	1701 (2), 1705 (2), 1707, 1713, 1723, 1726, 1739 (2), 1752, 1755
Coimbra:	1704, 1718, 1723
Evora:	1706
Lima (Peru):	1736

Reference: 1700.2

18th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.

- 1712: Sandomierz, Poland
- 1714: **Bavaria**
- 1717: Gibraltar
- 1718: Carniola, Styria and Carinthia, Slovenia
- 1727: **Russia** (also 1742)
- 1738: Wurttemberg, Germany
- 1740: Little Russia (modern Ukraine)
- 1743: Riga, Livonia
- 1744: Prague, Czech Republic
- 1753: Kaunas, Lithuania (also 1761)
- 1761: Bordeaux, France



- 1775: Warsaw, Poland (also 1790)
- 1783: **Могоссо**
- 1786: Jedda, Arabia

Reference: 1700.3

18th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations:

1705:	Viterbo	
1710:	Neamtz, Moldavia (Romania); Orlinghausen, G	ermany
1712:	Frankfort-on-the-Main	
1714:	Roman, Rumania	
1721:	Danzig and Sinigaglia (child murder)	
1736:	Posen (lasted four years)	
1743:	Jaslau (<i>Jew quartered</i>)	
1745:	Fürth (synagogue closed through false charge by apos	state)
1756:	Jampol, Poland	
1764:	Orcuta, Hungary	
1783:	Botoshani, Rumania	
1788:	Totiz	PAR .
1791:	Tasnád, Transylvania (Hungary)	AND
1797:	Galatz, Rumania (4 killed; synagogue burned)	
		INQUISITION

Reference: 1700.4

September 6, 1705: Sermon of auto-da-fé, Lisbon

People affected / deaths: 66

On September 6, 1705, a sermon was delivered by the Archbishop of Cranganor to Jewish victims of the Inquisition, preparatory to the celebration of an *auto-da-fé*. It begins with the following opening statements:

"Oh! Degraded remnants of Judaism, unhappy fragments of the Synagogue! The last spoil of Judea! Opprobrium of the Catholics! Abborrence and laughing-stock of your fellow Jews, it is to you I address myself, ye misguided men! You are the abborrence and laughing-stock of the Jews, for your ignorance is such that you know not how to observe the very law you profess. You are the opprobrium of the Catholics; for, being born within the pale of its church, your voluntary apostasy has banished you from its bosom; you are the last spoil of Judea, for (to our shame) your lot is cast here in Portugal to disgrace and scandalise us in the opinion of the whole world — in our quarter of the globe as well as in your native East. You are the wretched fragments of the Synagogue, for all its former greatness is come to an end in your present misery. Finally, you are a degraded remnant of Judaism, the wretched offshoots of Israel, who, since the destruction of your country, have spread throughout Europe to infect whole nations by your presence."

It concludes with:

"You have awaited with open arms the sons of Judea for 1705 years, and the more eagerly you solicit them to come to you, the more ungratefully they turn away from you, and obstinately refuse to acknowledge you as their Messiah... You called to them in kindness, but they made an ungrateful return for your favours. Seek now to win them to you by chastisement, however little chastisement has hitherto benefited them. Cause them to acknowledge with perfect sincerity, that in their present miserable state they have no other remedy than to repent for the time they have lost in their false expectations, by bewailing their errors, abhorring their sins, abominating their superstition, and renouncing their contumacy [stubborn refusal to obey or comply with authority], so that, being renegerated by the waters of their penitent eyes, they have be born again your children, as already by Bapsim they have become. LAUS DEO! [Praise God]"

Most of the Jews compelled to listen to the sermon had to choose between apostasy and death. 66 individuals were sentenced and punished. One victim, having offended a second time against the Inquisition, was condemned to being burnt alive.

Reference: 1705.1

1712: Jews expelled from Sandomierz, Poland

Continuing tensions between Christians and Jews resulted in four blood libel cases between 1605 and 1710. Three of these accusations led to trials and death sentences. The last blood libel case led King Augustus II to expel the Jews in 1712,

although the royal order was likely unenforced. The accusations were publicized throughout Poland in two anti-Jewish booklets written by a local priest, Stefan Żuchowski.

Reference: 1712.1

1714: Jews expelled from Bavaria

After the War of the Spanish Succession (1701-14), Jews of Austrian origin were expelled from Bavaria, but some were able to acquire the right to reside in Munich as monopoly holders, Court Jews, mintmasters and physicians.

Reference: 1714.1

1717: Jews expelled from Gibraltar

Jews were expelled from Gibraltar at Spain's insistence, pursuant to the terms of the Treaty of Utrecht.

Reference: 1717.1

1718: Sweden: Jews allowed to settle without conversion first

- 1680: Jews in Stockholm petitioned King Charles XI (1669-97) to let them live in the city freely as Jews. The king refused.
- 1681: 28 Jews were baptised in the Lutheran Church in Stockholm in the presence of King Charles XI of Sweden, the dowager queen



PULSION





Hedvig Eleonora of Holstein-Gottorp, and several other high state officials.

1685: Charles XI ordered the governor-general of Stockholm to ban Jews from living not only in Stockholm but anywhere in the realm,

"on account of the danger of the eventual influence of the Jewish religion on the pure evangelical faith."

The king ruled that any Jews who were found in residence would be given 14 days to leave.

- 1718: In the final year of King Charles XII's rule (1697-1718), Jews were allowed to settle in Sweden without converting first.
- 1782: Under King Gustav III, Jews were restricted to dwelling in just four Swedish towns — Gothenburg, Norrköping, Landskrona and Stockholm. Jews who lived elsewhere in the country had to move. They were allowed to build synagogues, if not to intermarry with Christians — though their occupations were curtailed.
- 1838: Stockholm's Jews achieved almost complete emancipation.
- 1852: On September 1 an anti-Jewish riot erupted in Stockholm, the same year that Prague abolished its first Jewish ghetto, which had existed since the 13th Century.
- 1910: Jews in Sweden were fully emancipated.
- 1943: Neutral Sweden not only protected its Jews, but took in 7,220 Jews fleeing the Nazis from Denmark (*see entry below in 1943*).
- 1974: The Swedish Constitution adopts the principles of multiculturalism.
- 1999: Yiddish becomes one of five official minority languages in Sweden.
- 2016: The Jewish population in Sweden is between 15-25,000, making it the largest Jewish community in Scandinavia.

Reference: 1718.1

1718: Jews expelled from Carniola, Styria and Carinthia, Slovenia

The Estates of the single provinces (Carniola, Styria and Carinthia) began expelling their Jews around the turn of the 16th Century, and the last Jews were expelled in 1718.

Reference: 1718.2

1727: Jews expelled from Russia

Increased anti-Jewish feeling based on religious fanaticism and deep rooted prejudice, which continued during the reign of Peter the Great until his death in 1725, led to the edict of Catherine I of Russia in 1727:

"The Jews... who are found in Ukraine and in other Russian provinces are to be expelled at once beyond the frontiers of Russia."

Reference: 1727.1

1727: Pope Benedict XIII

Pope Benedict XIII issued papal bull *Emanavit nuper* ("It did recently") outlining the necessary conditions for imposing baptism on a Jew.

Reference: 1727.2

1728: Reizes brothers, Poland

Hayyim Reizes and his brother Joshua were rabbis and martyrs. They were accused of encouraging the Jewish apostate Jan Filipowicz to return to Judaism, and of having profaned the symbols of Christianity which he carried. Filipowicz was arrested and tortured. His arrest led to the arrest of many Jews from Lwów and its surroundings. The Reizes brothers were arrested, interrogated, tortured,





and condemned to death by burning at the stake. Joshua committed suicide, but his body was abused first, and then burnt with his brother. Their property was confiscated and set aside for financing a project to strengthen the town walls. Although Jan Filipowicz was rebaptized, he was convicted of apostasy, beheaded, and burned.

Reference: 1728.1

1736: Peruvian Inquisition: Last person to be executed for practising Judaism

Ana de Castro was burned at the stake in Lima, Peru, after she was convicted of charges of being a "judaizer", a backsliding convert to Christianity, among other things. She was apparently

the last person to be executed by the Peruvian Inquisition for secretly practicing Judaism. The case also became notorious because an internal examination by the Church led to accusations that the inquisitors responsible for Castro's case violated proper procedure and denied the defendant the opportunity to repent and save her life. She was imprisoned for ten years, tortured on three separate occasions, and sentenced to death. After being paraded through the streets of Lima on the back of a mule, to the jeers and abuse of thousands of locals, her neck was broken, her body burned, and her ashes scattered in the Rimac River. The Church also confiscated her substantial fortune.

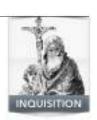
Reference: 1736.1

February 4, 1738: Jews expelled from Wurttemberg, Germany

On February 4, 1738, Joseph Suess Oppenheimer, a controversial Jewish financier and close adviser to the recently deceased Duke Karl Alexander of Wuerttemberg, was

executed by hanging in Stuttgart, Germany, after being convicted of a litany of charges, including fraud and treason. He was offered several opportunities to convert to Christianity, an act that might have saved his life, but he refused, even at the last minute as he was led to the gallows, where he recited the Shema prayer. In the following year the Jews were expelled. After his death, his body was left hanging on public display in a cage for six years.





Oppenheimer's story was revived in 1925 by the Jewish German writer Lion Feuchtwanger, whose novel "Jew Suess" was a popular success. Ironically, it was this sympathetic portrait of the financier that was adopted and twisted by director Veit Harlan in his 1940 Nazi propaganda film version of "Jew Suess."

Reference: 1738.1

1740: United States

In 1740, the British Parliament passed the Plantation Act, officially titled "An Act for Naturalizing such foreign Protestants and others therein mentioned, as are settled or shall settle in any of His Majesty's Colonies in America", which specifically permitted Jews to be naturalized in the American colonies. Previous to this date, however, the New York Colonial Assembly had passed numerous special acts of naturalization, some of which were applicable to individuals only; others, more general in character, under which Jews could be naturalized without taking oath "upon the true faith of a Christian", were also put upon the statute-book. Between this time and the American War of Independence (1775 - 83) the Jewish community in this colony increased by slow stages, the principal immigrants coming from Spain, Portugal, and the West Indies.

Reference: 1740.1

1742: Jews expelled from Russia

People affected / deaths: 35,000



Empress Elizabeth issued an Order of Expulsion against all Jews in Russia except those prepared to adopt Christianity.

When the city of Riga submitted that consideration should be given to the losses that would ensue for the merchants of the city through that expulsion, the Empress wrote with her own hand:

"I do not wish to obtain any benefit or profit from the enemies of Jesus Christ."

Reference: 1742.1

1743: Jews expelled from Riga, Livonia (in Russia)

People affected / deaths: 18

After the Russian edict for expulsion in December 1742 was promulgated, the council of Riga in January 1743 expressed

the fear that if this decree were rigidly enforced the commerce of Riga with Poland would be seriously affected. On March 30, 18 Jews were expelled. Because trade with Poland declined in the following years, Jews were allowed to return in 1764, and received the status of *Schutzjuden* (protected Jews), whose stay in the city was not limited—unlike other Jews, who were allowed to be in the city for periods no longer than six weeks.

Reference: 1743.1

December 18, 1744: Jews expelled from Prague, Czech Republic

On December 18, 1744, Maria Theresa, queen of Austria and archduchess of Hungary and Bohemia and known for her hatred of Jews, signed an edict ordering the expulsion of all

Jews, from Prague — which said they had to depart by the end of January 1745. In June 1745 the decree to expel them from all her hereditary dominions, that is, from Moravia and Bohemia was not carried out. In 1748 the decree of expulsion was remitted and most of the Jews returned, although they were subjected to a new "Toleration Tax".

In 1777 she wrote:

"Henceforth no Jew, no matter under what name, will be allowed to remain here without my written permission. I know of no other troublesome plague within the state than this race, which impoverished the people by their fraud, usury and money-lending and commits all deeds which an honorable man despises. Subsequently they have to be removed and excluded from here as much as possible."

Reference: 1744.1





1747: Pope Benedict XIV

Pope Benedict XIV issued papal bull *Postremo mense superioris anni* ("In the last month of the previous year") confirming the decision of Roman Curia of October 22, 1597, that a Jewish child, once baptized, even against canonical law, must be brought up under Christian influences and be removed from its parents (*see entry for the Mortara case below, 1858*). If the children reverted to Judaism they faced punishment as apostates. He also determined that Jewish children aged seven or older who requested baptism could be licitly baptized and removed from their parents' custody.

Benedict set out several guidelines:

- 1. it is generally not licit to baptize the child of a Jewish family without parental consent
- 2. it is licit to baptize a Jewish child in danger of death without parental consent
- 3. church authorities have a duty to remove a baptized child from its parents' custody if the parents have not been baptized and to provide the child with a Christian education, whether that child's baptism is licit or not

Reference: 1747.1

1751: Pope Benedict XIV

Pope Benedict XIV issued papal bull *Probe te meminisse* ("Well you remember") which discussed related questions to those raised in the papal bull *Postremo mense* of 1747 (*see entry above*). This bull delineated the situations where a child (even under the age of seven) can be baptized without parental agreement, and laid down punishments for Jewish converts who abandoned Catholicism after being baptized.

In 1858, Pope Pius IX cited *Postremo mense* when defending the church authorities who removed Edgardo Mortara from the custody of his Jewish parents on the grounds that the child had been baptized by a Christian servant and by law could only be raised in a Catholic household (*see entry for the Mortara case below, 1858*).

Reference: 1751.1

1753: Jews expelled from Kaunas, Lithuania

The mayor expelled the Jews but the crown's representative in Kaunas allowed the Jews to settle on his property, which was under the king's authority (*see entry below*, 1761).



Reference: 1753.1

1755: Pope Benedict XIV

Pope Benedict XIV issued papal bull *Beatus Andreas* ("Blessed Andreas") beatifying child martyr Andreas Oxner, said in a blood libel accusation to have been murdered by Jews in 1462 (*see entry above*).

Reference: 1755.1

1755: Jeronimo José Ramos

The last person to be burned alive for Judaizing (secretly practising Judaism) in Lisbon was Jeronimo José Ramos. Having escaped the *auto-da-fé* in 1752, he was recaptured and sentenced to death as a nonrepentant.

Reference: 1755.2

1761: Jews expelled from Kaunas, Lithuania

After violent attacks on Jews and their property, and Jews were once again expelled from Kaunas (*see entry above, 1753*). 20 years later, a royal court ordered their return to Kaunas, restoration of their property with compensation for damages, and two weeks' imprisonment for the mayor.



Reference: 1761.1

1761: Jews expelled from Bordeaux, France

Marshal Louis de Richelieu issued a decree expelling 152 Jews from Bordeaux.



Reference: 1761.2

1764: Voltaire publishes *Dictionnaire philosophique*, "Philosophical Dictionary"

The *Dictionnaire philosophique* ("Philosophical Dictionary") is an encyclopedic dictionary published by Voltaire in 1764. The alphabetically arranged articles often criticize the Roman Catholic Church, Judaism, Islam, and other institutions. The first edition, released in June 1764, consisted of 73 articles. Later versions were expanded into two volumes consisting of 120 articles. He wrote of the Jews:

"In short, we find in them only an ignorant and barbarous people, who have long united the most sordid avarice with the most detestable superstition and the most invincible hatred for every people by whom they are tolerated and enriched."

Other selections under their respective chapter headings are:

Democracy

"... The Jews had God Himself for master; see what has happened to them on that account: nearly always have they been beaten and slaves, and to-day do you not find that they cut a pretty figure?..."

Destiny

"Of all the books of the Occident which have come down to us, the most ancient is Homer; it is there that one finds the... idea of the destiny which is master of the gods, as the gods are masters of the world... The Pharisees, among the little Jewish people, did not adopt destiny until several centuries later; for these Pharisees themselves, who were the first literates among the Jews, were very new fangled. In Alexandria they mixed a part of the dogmas of the Stoics with the old Jewish ideas. St. Jerome claims even that their sect is not much anterior to the Christian era."

Natural Law

"It was forbidden to marry one's sister in Rome. It was allowed among the Egyptians, the Athenians and even among the Jews, to marry one's sister on the father's side. It is but with regret that I cite that wretched little Jewish people, who should assuredly not serve as a rule for anyone, and who (putting religion aside) was never anything but a race of ignorant and fanatic brigands."

Tolerance [which is a positive statement about the Jews]

"If it were permitted to reason consistently in religious matters, it is clear that we all ought to become Jews, because Jesus Christ our Saviour was born a Jew, lived a Jew, died a Jew, and that he said expressly that he was accomplishing, that he was fulfilling the Jewish religion. But it is clearer still that we ought to be tolerant of one another, because we are all weak, inconsistent, liable to fickleness and error. Shall a reed laid low in the mud by the wind say to a fellow reed fallen in the opposite direction: "Crawl as I crawl, wretch, or I shall petition that you be torn up by the roots and burned?"

Despite his rhetoric above, the Jewish Encyclopedia has this to say:

"It seems that, aside from his desire to select any subject apt to furnish an opportunity to display his humorous satire and give him a chance to attack the Bible, Voltaire had no intention of antagonizing the Jews. In his reply to Isaac de Pinto, who wrote an apology for the Jews entitled "Apologie pour la Nation Juive," Voltaire admitted as much. He recognized the fact that there were respectable Jews, and he did not wish to wound the feelings of his opponent by references to the people of Israel as represented in the Bible."

Reference: 1764.1

1775: Jews expelled from Warsaw, Poland

As Jews were generally not allowed to live permanently in Warsaw they had settled in the outlying areas including a settlement known as New Jerusalem. The local populace organized street attacks and their expulsion, taking over their



property. Fifteen years later after the Jews had returned, they were once again attacked and expelled.

Reference: 1775.1

1783: Jews expelled from Morocco (Expulsion by Muslims)

The Sultan expelled the Jews after they failed to pay an exorbitant ransom. This was the third time they were expelled within a number of years.

Reference: 1783.1

1786: Jews expelled from Jedda, Arabia (Expulsion by Muslims)

The small, mostly Yemenite Jewish community in Jedda was expelled and not allowed to return.

Reference: 1786.1

September 27, 1791: Emancipation of Jews: France

On September 27, 1791, the French National Assembly voted to give the country's Jews full rights and equality under the law. Their new freedoms included: Jews were allowed to attend schools that were once delegated for just non-Jews; they were

allowed to pray in their own synagogues; and many Jews found themselves moving from the rural areas of France and into the big cities, where they had new job opportunities and could move up the economic ladder.

Reference: 1791.1

December 23, 1791: Russian Pale of Settlement

On December 23, 1791, Catherine II ("the Great"), the empress of Russia, authorized the creation of the Pale of Settlement, an area in the western part of the empire in which Jewish subjects would be required to reside. After the first partition of Poland in 1772, when masses of Jews living within the former country came under Russian rule, it was decided (in 1791) to permit



ULSIO



the presence of the Jews not only in their former regions of residence, but also in the new areas which had then been annexed from Turkey. In the second and third partitions of Poland (1794 and 1795 respectively), more areas were added. These territories were designated "the Pale of Settlement" by the Imperial Russian government, within which Jews were reluctantly permitted to live, with the exception of certain cities, and it was within them that the pogroms largely took place.

Most Jews were forbidden from moving to other parts of the Empire, unless they converted to the Russian Orthodox state religion. Jewish life in the *shtetls* ("little towns") of the Pale of Settlement was hard and poverty-stricken. The concentration of Jews in the Pale, coupled with Tzar Alexander III's "*fierce hatred of the Jews*" (1845-94), and the rumors that Jews had been involved in the assassination of his father Tzar Alexander II (1881) made them easy targets for pogroms and anti-Jewish riots by the majority population.

At its peak, the Pale was home to approximately five million Jews, estimated to be 40 percent of the world's Jewish population at the time. The Pale of Settlement was official abolished on April 2, 1917, although by that time it had largely ceased to exist in practice.

Reference: 1791.2

September 2, 1796: Emancipation of Jews: Batavia

On September 2, 1796, the Batavian National Assembly declared that:



"it is impossible to deprive any Jew of the rights and privileges which are attached to Batavian citizenship, if he wishes to employ them, on condition that the Jew answers to all the requirements and fulfills all the obligations to which every citizen is bound."

Reference: 1796.1



19th Century: 1800–1899

19th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.



1843:	Austria-Prussia border
1862:	Tennessee, Mississippi, and Kentucky, United States
1891-92:	Moscow, Russia

Reference: 1800.1

19th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations. For those marked with an asterisk*, see entry below for details:

1801:	Bucharest (128 Jews killed by soldiers and populace)
1803:	Neamtz, Moldavia (four Jews imprisoned)
1811:	Talowitza
1816:	Piatra, Moldavia
1823:	Velizh, Vitebsk (lasted twelve years)
1824:	Bakau
1829:	Boleslaw-on-the-Weichsel; Babowno
1834:	Neuenhoven, near Düsseldorf

1838:	Ferrara
1839:	Niezdow
1840:	Near Aix-la-Chapelle; Trianda, Rhodes; Damascus (disappearance of Father Thomas; 13 Jews arrested and tortured; four died)*
1843:	Marmora
1844:	Stobikowka
1837-47:	Fiorenzola, Buffeto, Monticelli, Cortemaggiore
1857:	Saratov
1859:	Galatz, Rumania
1861:	Chavlian
1863:	Smyrna
1867:	Galatz (90 Jews injured; four synagogues destroyed); Calarash, Rumania
1877:	Kutais, Transcaucasia
1882:	Tisza-Eszlár (disappearance of Esther Solymosi)
1891:	Corfu; Xanten; Nagy-Szokol
1892:	Eisleben; Ingrandes, France; Bakau, Rumania
1893:	Kolin, Bohemia; Holleschau; Prague
1894:	Berent, Prussia
1898:	Skaisgirren
1899:	Polná, Bohemia*

Reference: 1800.2

19th Century: Host desecration accusations

In chronological order from the first event, the following is a list of host desecration accusations:

1836: Bislad, Rumania

Reference: 1800.3

19th Century: Emancipation of Jews

In chronological order from the first event, the following is a list of nations granting emancipation for its Jews, sometimes with a single act, at other times granting limited rights at first in the hopes of *"changing"* the Jews *"for the better"*. Ultimately,



emancipation immersed the Jews into a new culture. In doing so, Jews were able to not only see themselves as members of a religious sect, but also as citizens within society. For those marked with an asterisk*, see entry below for details:

- 1830: Belgium; Greece
- 1831: Jamaica
- 1832: Canada
- 1834: Netherlands
- 1839: Ottoman Empire
- 1849: Denmark
- 1851: Norway
- 1856: Switzerland
- 1858: United Kingdom*
- 1861: Italy
- 1867: Austria-Hungary
- 1870: Sweden-Norway
- 1871: Germany*
- 1878: Bulgaria; Serbia
- 1890: Brazil

Reference: 1800.4

1804: Russian enacts laws concerning Jews

Under the enactment of the "Statute Concerning the Organization of the Jews", drafted in 1802 and enacted in 1804, Russian Jews obtained the right to buy and rent land in



all the western and southern provinces (this led to the foundation of the first Jewish Agricultural Colonies in Russia); to enter all the elementary and high schools and universities; to establish factories in all the provinces in which they were permitted to dwell; and to visit all other provinces of Russia on business, upon the condition that they and their families adopted the German style of dress, in order that they might not differ from the natives in outward appearance. They were promised all the rights of citizens as soon as they showed diligence and skill in agriculture and handicrafts. Czar Alexander I even offered the Jews land in the neighborhood of St. Petersburg and Moscow, provided they were willing to confine themselves to agricultural pursuits.

In the introduction to the Statute, Czar Alexander I wrote:

"After review of the regulation, We found the principle implemented by the Committee very just and all articles of the regulation reflected moderation and care about the genuine welfare of Jews, as well as being based on benefits to native residents of the Gubernias, where those people have permission to live."

Excerpts from Section I - About Enlightenment:

"2. Jewish children, while attending school, cannot be diverted from their religion under any circumstances, cannot be forced to learn that which is adverse to their religion and even could contradict their religion."

Excerpts from Section IV - On the civil rights of Jews:

"42. All Jews in Russia who dwell, are newly resettled, or have arrived from other countries for commercial matters, are free and live under the precise patronage of laws given on the level with all other Russian subjects.

43. Those Jews who are outstanding because of their knowledge or are important to the state will be awarded with merits and will be proportionally accredited and rewarded.

44. No one has the right to appropriate the property of Jews, utilize their labor, or bind them personally [as serfs]. No one can oppress, disturb them in observation of their faith and in general private life neither by word nor by matter. Their complaints about offences, whatever kind they were, will be accepted in Public Offices and will be prosecuted to the full extent of the laws established for all Russian subjects. 45. The legal and permissible contracts, concluded between them and the landowners, on the land of which they wish to live, must be preserved, not violated."

Excerpts from Section V - The position of rabbis:

"53. If in any place there arises a separation of sects and a split occurs in which one group does not want to be in a synagogue with the other group, then it is possible [for] one of them to build its own synagogue and to select its rabbis; but in any town there must only be one kagal [a Jewish community which supervised the payment of national taxes and handled the amounts collected for community needs]."

Reference: 1804.1

1804-81: Benjamin Disraeli

Benjamin Disraeli was born Jewish and is therefore sometimes considered Britain's first Jewish Prime Minister. In fact, he was a practicing Anglican. In 1813, his father's quarrel with the synagogue of Bevis Marks led to the decision in 1817 to have his children baptized as Christians (ironically, when Disraeli was 13 and eligible for Bar Mitzvah). He served as Prime Minister twice: from February-December 1868, and again from 1874-80.

Until the Jews Relief Act was passed in 1858, Jews were excluded from Parliament (*see entry below, 1858*); except for his father's decision to have his children baptised as Christians, Disraeli's political career could never have taken the form it did. His political career contrasts with Lionel de Rothschild's, who was denied his position as MP four times because he wouldn't declare his "true faith as a Christian" on a Christian Bible. It was only when the Jews Relief Act was passed in 1858, when the Christian oath was abolished, that he was able to take his seat as the first Jewish MP.

Disraeli and Rothschild thus become examples of the widespread phenomena throughout Christian history, in which Jews who wanted to achieve success in endeavors often needed to convert to Christianity to achieve their goals.

Reference: 1804.2

1806: Jewish conspiracy theory of Abbé Augustin Barruel

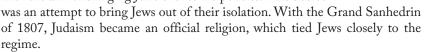
Augustin Barruel (1741-1820) was a French publicist and Jesuit priest. He is now mostly known for setting forth the conspiracy theory involving the Bavarian Illuminati and the Jacobins in his book "*Memoirs Illustrating the History of Jacobinism*", published in 1797. This treatise blamed the French Revolution on a secret conspiracy operating through the Order of Freemasons.

In 1806, he circulated a forged letter, probably sent to him by members of the state police opposed to Napoleon Bonaparte's liberal policy toward the Jews, calling attention to the alleged part of the Jews in the conspiracy he had earlier attributed to the Masons. This myth of an international Jewish conspiracy reappeared later on in 19th Century Europe in places such as Germany and Poland.

Reference: 1806.1

1806-07: Napoleon convenes the Grand Sanhedrin

On May 30, 1806, Napoleon passed a decree that enshrined the creation of an assembly of Jewish notables who would represent the Jewish community and be a consultative body with the aim of bringing Jews over to his policies. This decree



The Grand Sanhedrin was a Jewish high court convened in Europe by Napoleon I to consider 12 questions submitted to it by the government. Like the Sanhedrin of old, it was composed of 71 members — two-thirds of them rabbis and one-third laymen.

The 12 questions were:

- 1. Is it lawful for Jews to have more than one wife?
- 2. Is divorce allowed in the Jewish religion, and if it is, is it allowed even in contradiction to the codes of French law?
- 3. Does Jewish law permit a Jewess to marry a Christian man, or a Jew to marry a Christian woman, or may they marry only other Jews?



- 4. In the eyes of Jews, are Frenchmen who are not Jewish, considered to be their brethren or strangers?
- 5. What type of conduct does Jewish law prescribe toward non-Jewish Frenchmen?
- 6. Do the Jews who are born in France, and have been granted citizenship by the laws of France, truly acknowledge France as their country? Are they bound to defend it, to follow its laws, to follow the directions of the civil and court authorities of France?
- 7. Who elects rabbis?
- 8. What kind of judicial power do rabbis exercise over the Jews?
- 9. If there is rabbinical jurisdiction over the Jews, is it regulated by the laws of the Jewish religion or is it merely a custom existing among Jews?
- 10. Are there professions from which Jews are excluded by Jewish law?
- 11. Does Jewish law prohibit Jews from taking usury from other Jews?
- 12. Does Jewish law prohibit Jews from taking usury from non-Jews?

The decisions of the Sanhedrin, formulated in nine articles and drawn up in French and Hebrew, were as follows:

- 1. That, in conformity with the decree of R. Gershom ben Judah, polygamy is forbidden to the Israelites;
- 2. That divorce by the Jewish law is valid only after previous decision of the civil authorities;
- 3. That the religious act of marriage must be preceded by a civil contract;
- 4. That marriages contracted between Israelites and Christians are binding, although they cannot be celebrated with religious forms;
- 5. That every Israelite is religiously bound to consider his non-Jewish fellow citizens as brothers, and to aid, protect, and love them as though they were coreligionists;
- 6. That the Israelite is required to consider the land of his birth or adoption as his fatherland, and shall love and defend it when called upon;

- 7. That Judaism does not forbid any kind of handicraft or occupation;
- 8. That it is commendable for Israelites to engage in agriculture, manual labor, and the arts, as their ancestors in Israel were wont to do;
- 9. That, finally, Israelites are forbidden to exact usury from Jew or Christian.

These resolutions formed the basis of all subsequent laws and regulations of the French government in regard to the religious affairs of the Jews, although Napoleon, in spite of the declarations, issued a decree on March 17, 1808, restricting the Jews'legal rights (*see entry below*). The Sanhedrin never convened again.

Reference: 1806.2

March 17, 1808: Napoleon issues Décret Infâme, the "Infamous Decree"

In 1791 France became the second country in the world to emancipate its Jewish population (*see entry above, 1791*), and Napoleon Bonaparte (1769-1821) initially won the allegiance of Jews when in 1797 he emancipated Jews in Ancona, Italy. In 1798 he gave permission to the Jews in Malta to build a synagogue. In countries he conquered during the Napoleonic Wars (1803-15) he emancipated the Jews, abolished laws restricting Jews to reside in ghettos, as well as lifted laws that limited Jews' rights to property, worship, and certain occupations. In 1807, he designated Judaism as one of the official religions of France.

On March 17, 1808 he issued three decrees intended to normalise the status of France's Jews, and accelerate their assimilation into French society. The first two were largely administrative in nature, and pertained to the hierarchy that was to be established for control of France's Jewish communities.

But the third became known as the "Infamous Decree", which declared all debts with Jews to be annulled, reduced or postponed, imposing a 10-year ban on any kind of Jewish money-lending activity; required Jews to serve in the military; placed heavy restrictions on the Jews'ability to migrate; prevented the Jews from relocating to the regions of Alsace and required that Jews wishing to move to other regions of France own or purchase land to farm.

In order to even engage in money-lending activity, the decree required Jews to apply for an annual license, granted only with the recommendation of the Jews' local consistory and with the surety of the Jews' honesty. This caused so much financial loss that the Jewish community nearly collapsed. Jewish individuals who were in subservient positions – such as a Jewish servant, military officer, or wife — were unable to engage in any kind of money-lending activity without the explicit consent of their superiors.

The last component of the Infamous Decree required Jews to adopt formal names with which they would be addressed in an attempt to integrate the Jewish people more fully into French society. (Previously, Jews were often referred to as "Joseph son of Benjamin".) They were also prevented from selecting names of cities or names in the Hebrew Bible.

The three decrees were set up to expire after 10 years, and in 1818 Louis XVIII opted not to renew them.

Reference: 1808.1

September 1814 - June 1815: Congress of Vienna: Jewish rights restricted in Germany

The Congress of Vienna was held from September 1814 to June 1815 to reestablish peace and order in Europe after the Napoleonic Wars (1803-15). The Jewish question arose in connection with the constitution of a new federation of German states. The Jews of Frankfurt, Hamburg, Luebeck, and Bremen had previously attained equal civil rights under French rule, who then sent delegates to the Congress to seek confirmation of their rights, as well as emancipation for the Jews of the other German states.

In May 1815, the opposition to Jewish civic equality grew, despite favorable proposals by Austria and Prussia.

On June 10, paragraph 16 of the constitution of the German Federation was resolved:

"The Assembly of the Federation will deliberate how to achieve the civic improvement of the members of the Jewish religion in Germany in as generally agreed a form as possible, in particular as to how to grant and insure for them the possibility of enjoying civic rights in return for the acceptance of all civic duties in the states of the Federation; until then, the members of this religion will have safeguarded for them the rights which have already been granted to them by the single states of the Federation." This formulation postponed Jewish equality to the far distant future, while by changing one word in the final draft to "*by*", instead of "*in the states*", eviscerated, through the change of one word, the rights granted under French dominion. The Congress, therefore, did nothing to better the status of the Jews but, in effect, only worsened their position in many places.

Reference: 1814.1

1819: Hep! Hep! riots in Bavaria, Germany

The name "Hep! Hep!" came from the perpetrators' derogatory rallying cry. The riots began in Würzburg, swept through Bavaria and other parts of Germany, and eventually to Denmark and Poland. Many Jews were killed, and Jewish property destroyed. Initially pleas for the emancipation of the Jews caused the riots, but the rise of nationalism, and commercial and social competition, exacerbated the problem. While the German government protected the Jews on one hand, they also explained, somewhat cynically, that further rights could not be granted to Jews because they would provoke more riots. There were further *Hep! Hep!* pogroms over the years, but the movement died out in the 1830s.

Reference: 1819.1

1821: Heinrich Heine writes play "Almansor"

In the play, Hassan, a Muslim, when he heard that the Christian conquerors had burned the scriptures of the Quran at the marketplace of Granada, says:

"Das war ein Vorspiel nur, dort wo man Bücher verbrennt, verbrennt man auch am Ende Menschen",

which means

"That was but a prelude; where they burn books, they will ultimately burn people as well."

Among the thousands of books burned on Berlin's Opernplatz in 1933, were works by Heinrich Heine. To commemorate the terrible event, those words were engraved in the ground at the site.

Reference: 1821.1

1821: Pogrom in Odessa, Russia

People affected / deaths: 14

This pogrom in Odessa, perpetrated by ethnic Greeks rather than Russians, is the first such incident to be labeled as a pogrom. It was linked to the outbreak of the Greek War for Independence (*see entry below*, 1821–29), during which the Jews were accused of sympathizing with the Ottoman authorities and of aiding the Turks in killing the Greek Patriarch of Constantinople, Gregory V, dragging his dead body through the streets and finally throwing it into the Bosphorus. 14 Jews were killed.

Reference: 1821.2

1821-29: Greek War of Independence

People affected / deaths: 5,000

In the Greek War of Independence, thousands of Jews were massacred alongside the Ottoman Turks. In those towns where the rebels gained the upper hand, the Jews were murdered after various accusations had been leveled against them. In the massacre of the Peloponnesus, 5,000 Jews lost their lives; the remainder fled to Corfu. Anti-Jewish riots, disturbances, and blood libels (in Rhodes, Thessaly, and Corfu, among others) prompted Jews to flee or emigrate abroad or to areas still under Turkish rule, such as Salonika.

REFERENCE: 1821.3

1826: Last auto-da-fé in Spain

People affected / deaths: 1

The last *auto-da-fé* to occur in Spain occurred in Valencia, in which one Jew was burnt alive (*see main entry above, 1481*).



Reference: 1826.1

August 26, 1827: Jews in the Russian military

People affected / deaths from 1827-1917: c. 1.5 million

On August 26, 1827, Nicholas I issued his *Ustav rekrutskoi povinnosti* ("Statute on Conscription Duty"). This statute made it mandatory for all Russian males aged from 12-25 to serve in the Russian armed forces for 25 years, and was the first time that the Jewish population was required to serve in the Russian military. The reasoning behind Nicholas' mandatory conscription was because in the military they would learn not only Russian but also useful skills and crafts, and eventually they would become his loyal subjects.

Many Jewish families began to emigrate out of the Russian Empire in order to escape the conscription obligations. Subsequently, the government began to employ *khappers* who would kidnap Jewish children and turn them over to the government to fulfill the conscription quotas imposed on the Jewish communities from 1827 to 1857 in the Russian Empire. Unfortunately, it became known that the *khappers* were not scrupulous about adhering to the minimum age of 12 and frequently impressed children as young as 8.

By 1880, Russian Jews were fully integrated into the Russian military. By the time the Russian Empire collapsed in 1917, around 1.5 million Jewish soldiers fulfilled what was often seen as a highly burdensome and intrusive obligation.

Reference: 1827.1

1834: Heinrich Heine publishes "The History of Religion and Philosophy in Germany"

99 years before Adolf Hitler and the Nazi Party seized power in Germany in 1933, Heine wrote in his work "The History of Religion and Philosophy in Germany":

"Christianity — and that is its greatest merit — has somewhat mitigated that brutal Germanic love of war, but it could not destroy it. Should that subduing talisman, the cross, be shattered, the frenzied madness of the ancient warriors, that insane Berserk rage of which Nordic bards have spoken and sung so often, will once more burst into flame. This talisman is fragile, and the day will come when it will collapse miserably. Then the ancient stony gods will rise from the forgotten debris and rub the dust of a thousand years from their eyes, and finally Thor with his giant hammer will jump up and smash the Gothic cathedrals...

Do not smile at my advice — the advice of a dreamer who warns you against Kantians, Fichteans, and philosophers of nature. Do not smile at the visionary who anticipates the same revolution in the realm of the visible as has taken place in the spiritual. Thought precedes action as lightning precedes thunder. German thunder is of true Germanic character; it is not very nimble, but rumbles along ponderously. Yet, it will come and when you hear a crashing such as never before has been heard in the world's history, then you know that the German thunderbolt has fallen at last. At that uproar the eagles of the air will drop dead, and lions in the remotest deserts of Africa will hide in their royal dens. A play will be performed in Germany which will make the French Revolution look like an innocent idyll."

Reference: 1834.1

April 1835: Daniel O'Connell, Irish MP

Daniel O'Connell (1775–1847), often referred to as The Liberator or The Emancipator, was an Irish political leader in the first half of the 19th Century. He campaigned for Catholic emancipation—including the right for Catholics to sit in the Westminster Parliament, denied for over 100 years—and repeal of the Acts of Union which combined Great Britain and Ireland.

In 1835 he fought a by-election at Taunton as a Tory candidate against Benjamin Disraeli. Misled by inaccurate press reports, he thought Disraeli had slandered him while electioneering at Taunton, and launched an outspoken attack, referring to Disraeli as:

"a reptile ... just fit now, after being twice discarded by the people, to become a Conservative. He possesses all the necessary requisites of perfidy, selfishness, depravity, want of principle, etc., which would qualify him for the change. His name shows that he is of Jewish origin. I do not use it as a term of reproach; there are many most respectable Jews. But there are, as in every other people, some of the lowest and most disgusting grade of moral turpitude; and of those I look upon Mr. Disraeli as the worst. He has just the qualities of the impenitent thief on the Cross, and I verily believe, if Mr. Disraeli's family herald were to be examined and his genealogy traced, the same personage would be discovered to be the heir at law of the exalted individual to whom I allude. I forgive Mr. Disraeli now, and as the lineal descendant of the blasphemous robber, who ended his career beside the Founder of the Christian Faith, I leave the gentleman to the enjoyment of his infamous distinction and family honours."

Reference: 1835.1

1840: The Damascus Affair

The Damascus Affair refers to the arrest of 13 notable members of the Jewish community of Damascus who were accused of murdering a Christian monk for ritual purposes. The antisemitic blood libel resulted in the accused being imprisoned and tortured by the Ottoman authorities and the populace attacking and pillaging a local synagogue. The affair drew widespread international attention which resulted in negotiations conducted in Alexandria from August 4-28. The aftermath secured the unconditional release and recognition of innocence for the nine prisoners remaining alive and the issuing of a firman (edict) intended to halt the spread of blood libel accusations in the Ottoman Empire.

A letter of protest, signed by 58 prominent Jewish converts to Christianity, was published. The first signatory on the letter was Bishop Michael Alexander, the first Anglican Bishop in Jerusalem. The letter reads:

"We, the undersigned, by nation Jews, and having lived to years of maturity in the faith and practise of modern Judaism, but now, by the grace of God, members of the Church of Christ, do solemnly protest that we have never directly nor indirectly heard, much less known, among the Jews, of the practice of killing Christians or using Christian blood, and that we believe this charge, so often brought against them formerly, and now lately revived, to be a foul and Satanic falsehood".

Reference: 1840.1

1843: Jews expelled from Austria-Prussia border

Nicholas I ordered the expulsion of the Jews from a strip of 50 versts (about 33 miles) in width extending along the border with Prussia and Austria.



Reference: 1843.1

1843-44: Karl Marx publishes essay: "On the Jewish Question"

Karl Marx (1818-83), baptised into the Lutheran Church, was of Jewish descent, with both his maternal and paternal grandfathers having been rabbis. "On the Jewish Question", written in 1843 and first published in Paris in 1844, was a response to an essay by Bruno Bauer called "The Jewish Question" (1843), which addressed the emancipation of Jews in Germany. Bauer formulated the question of Jewish emancipation by asking:

"What... is the nature of the Jew who is to be emancipated, and the nature of the Christian state which is to emancipate him?"

To this question Bauer suggests that Jews should renounce Judaism and that men in general can only be emancipated as citizens if they renounce religion in general. It is against this formulation of the question of emancipation and the answer Bauer gives that Marx responds. For Marx:

"the critic should ask... what kind of emancipation is involved?"

In the final analysis, Marx addressed the Jewish question in a very different way than Bauer, concluding his essay with *"The social emancipation of the Jew is the emancipation of society from Judaism*", which he meant as a metaphor for doing away with the rights of man, including strict individualism, private property, and religion in general, in order to clear the way for human emancipation.

But his essay portrays Jews through common negative stereotypes and language, revealing his antisemitic prejudices:

"On what grounds, then, do you Jews want emancipation? On account of your religion? It is the mortal enemy of the state religion. As citizens? In Germany, there are no citizens. As human beings? But you are no more human beings than those to whom you appeal... What is the secular basis of Judaism? Practical need, self-interest. What is the worldly religion of the Jew? Huckstering. What is his worldly God? Money. Very well then! Emancipation from huckstering and money, consequently from practical, real Judaism, would be the self-emancipation of our time."

Reference: 1843.2

1845: Alphonse Toussenel

Alphonse Toussenel (1803-85) was a French naturalist, writer and journalist. He was also antisemitic, and in 1845 wrote a 2-volume work "The Jews, Kings of the Epoch: History of Financial Feudalism", which argued that French finance and commerce was controlled by an 'alien' Jewish presence, typified in the malign influence of the 'Rothschild railroad'. He portrayed the Jews as a people long divorced from the land, who had lost a feeling for nature, who had little love for or even interest in natural beauty, and that while Jews got richer and more powerful, France and French people were being ruined:

"As do the people, I call by the despised name of Jew every dealer in money, every unproductive parasite living off the work of someone else. Jew, usurer, money-dealer—all are synonymous for me. Many people have reproached me for having given the name of a still living people to an infamous profession. I reply that it is not up to a writer, to attack the value of an expression that has been consecrated by use, and that in my national language I have not been able to find a better name than Jew to designate those whom I wish to stigmatize."

Reference: 1845.1

1846-78: Papacy of Pope Pius IX

Pope Pius IX was the longest reigning elected Pope in the history of the Catholic Church, serving over 31 years. He promulgated the doctrine of the Immaculate Conception, articulating the long-held Catholic belief that Mary was conceived without original sin. His 1864 Syllabus of Errors condemned liberalism, modernism, moral relativism, secularization, and separation of church and state, in effect definitively restating Catholic teaching regarding state recognition of the Catholic faith as the state religion as imperative in nations where the majority of the population is Catholic. His most important legacy however, was the First Vatican Council, 1869, which defined the doctrine of Papal Infallibility. Pius IX was also the last Pope to rule as the Sovereign of the Papal States, which fell completely to Italian nationalist armies by 1870 and were incorporated into the Kingdom of Italy.

The relations between Pope Pius IX and Judaism were off to a good start at the beginning of his papacy, but relations later soured after anti-clerical revolutions removed most of the pontiff's temporal power and he stiffened into intolerance. While Pius rejected charges of antisemitism, the rift created by the Mortara

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case (*see entry below*, 1858) undermined his moral authority throughout most of his long pontificate.

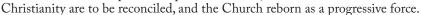
So while he initially abolished requirements for Jews to attend Christian services and sermons aimed at their conversion, repealed laws that forbade Jews to practise certain professions, and opened the papal charities to their needy, his relations over time went from good to worse. In 1850 he restored all the previous restrictions against the Jews within the Vatican state, and re-instituted Rome's ghetto, where he confined all Jews under Papal control - the last ghetto in Europe until the Nazi era restored the church's practice. In 2000, Pope John Paul II beatified Pius IX, the last step before sainthood, explaining:

"Beatifying a son of the church does not celebrate particular historic choices that he has made, but rather points him out for imitation and for veneration for his virtue."

Reference: 1846.1

1847: Benjamin Disraeli writes Tancred, the New Crusade about Jews returning

Disraeli was born Jewish, but was a practising Anglican. This duality can be seen in his novel Tancred, first published in three volumes, which poses the question of how Judaism and



Reference: 1847.1

1848-50: Jewish Ghetto in Rome freed briefly

On Passover night Jews were freed from the ghetto by a revolutionary force that opposed the domination of the Catholic Church. Pope Pius IX was forced to leave the city and exiled. While Jews did not instigate the revolution, a few Jews were elected as part of the new revolutionary government. Pope Pius IX was traumatized by his exile, and any internal leanings he may once have had towards relaxing restrictions on Jews were quashed. When he returned to power he excommunicated the Italian nationalists and Jews were imprisoned back in the ghettos, this time with violent regulation. In just over 20 years the decree of Papal Infallibility would be formally approved under his reign.

Reference: 1848.1

1848-58: Jews Relief Act, England

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The wikipedia entry [November 2018] is worth quoting verbatim, with additional notes for clarity:

The Jews Relief Act 1858, also called the Jewish Disabilities Bill, is an Act of Parliament which removed previous barriers to Jews entering Parliament.

Following the Roman Catholic Relief Act 1829 there had been an unsuccessful attempt in 1830 to also allow Jews to sit in Parliament. The 1858 measure was the result of a long process which began with a bill introduced by the Whig leader Lord John Russell following the election of Lionel de Rothschild to the City of London constituency in 1847. Rothschild could not take the seat without taking the Christian oath. The bill was supported by the future Conservative Prime Minister Benjamin Disraeli but not by his party. Disraeli was born Jewish, but was a practising Anglican.

In 1848, the bill was approved by the House of Commons but was twice rejected by the House of Lords, as was a new bill in 1851. In the 1852 general election, Rothschild was again elected but the next year the bill was again defeated in the upper house. Finally, in 1858, the House of Lords agreed to a proposal to allow each house to decide its own oath.

The bill allowed "any Person professing the Jewish Religion, [to] omit the Words 'and I make this Declaration upon the true Faith of a Christian" in their oaths, but explicitly did not extend to allowing Jews to various high offices, and also stated that:

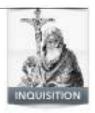
"it shall not be lawful for any Person professing the Jewish Religion, directly or indirectly, to advise Her Majesty ... touching or concerning ... any office or preferment in the Church of England or in the Church of Scotland."

Amendments in 1871, 1922, 1973, 1980 and 1986 removed all restrictions on Jews holding office except that they may not advise certain government officials on matters related to appointments in the Church of England or the Church of Scotland.

Reference: 1848.2

1850: Last auto-da-fé

The last recorded *auto-da-fé* occurs in Mexico (*see main entry above*, *1481*).



Reference: 1850.1

1853-55: Arthur de Gobineau

Joseph Arthur, Comte de Gobineau (1816-82) was a French novelist, diplomat, travel writer, and aristocrat, who is best known today for helping to legitimise racism by use of scientific racist theory and "racial demography", and for his developing the theory of the Aryan master race. In 1853–1855 he wrote an infamous 1,400 page book "Essay on the Inequality of the Human Races", which argues that there are differences between human races, that civilizations decline and fall when the races are mixed, that the white race is superior, and that aristocrats were superior to commoners for they possessed more Aryan genetic traits because of less interbreeding with inferior races. It is today considered to be one of the earliest examples of scientific racism:

"We must, of course, acknowledge that Adam is the ancestor of the white race. The scriptures are evidently meant to be so understood, for the generations deriving from him are certainly white. This being admitted, there is nothing to show that, in the view of the first compilers of the Adamite genealogies, those outside the white race were counted as part of the species at all. Not a word is said about the yellow races, and it is only an arbitrary interpretation of the text that makes us regard the patriarch Ham as black."

But even though the text implicity criticises antisemitism and describes Jews in positive terms:

"Jews... became a people that succeeded in everything it undertook, a free, strong, and intelligent people, and one which, before it lost, sword in hand, the name of an independent nation, had given as many learned men to the world as it had merchants,"

when Hitler and Nazism borrowed his ideology, they edited his work extensively to make it conform to their views, extracts of which were mandatory reading in German schools under the Third Reich.

Reference: 1853.1

1858: The Mortara case

The Mortara case was an Italian *cause célèbre* that captivated much of Europe and North America in the 1850s and 1860s. It concerned the Papal States' seizure from a Jewish family in Bologna of one of their children, 6-year-old Edgardo Mortara (August 27, 1851 - March 11, 1940), on the basis of a former teenage servant girl's testimony that she had administered emergency baptism to the boy when he fell sick as an infant (fearing he would die), despite the parents' assertion that he had never been seriously ill.

Mortara grew up as a Catholic under the protection of Pope Pius IX - who refused his parents' desperate pleas for his return - and eventually became a priest and died in a Belgian monastery. The domestic and international outrage against the pontifical state's actions may have contributed to its downfall amid the unification of Italy in 1871. The Vatican never apologised for the kidnapping.

The controversy came back to the public's attention after Pius' beatification in 2000, despite objections from Italian Jews and the Mortara family. The controversy was reignited in January 2018 with an essay defending the kidnapping, written by Father Cessario, a Dominican priest and theologian.

Complicating matters further was Edgardo's memoirs, which were published in English for the first time in 2017. Originally written by him in Spanish in 1888, it was translated into Italian by Vittorio Messori (1941-), Italy's foremost conservative Catholic journalist, and from there into English. But these two translations have been "doctored", with numerous changes to the original, including the addition and deletion of entire paragraphs, so as to justify Pius' actions and present the Church in a more positive light.

Stephen Spielberg is making a movie about it, "due for release sometime during the 2019 awards season" (Tablet Magazine). As to the delay in making the movie, Spielberg said:

"I had my crew in Italy and was starting to build sets and had scouted all the locations and I was unable to find this boy upon whose shoulders this entire story rests. Mark Rylance was cast as the Pope [Pius IX] and Oscar Isaac was cast as the father, and I'd spent almost 10 months looking for this six-year-old kid. It's much easier to find a 10-year-old child than a sixyear-old child to carry an entire movie. I was looking at over 3,000 young applicants for the role."

Reference: 1858.1

July 26, 1858: First Rothschild enters parliament in England

As a practising Jew, and voted into power four times, it took 11 years for Baron Lionel Nathan de Rothschild to get his seat in Parliament, because he wouldn't declare his *"true faith as a Christian"* on a Christian Bible (*see Jews Relief Act, 1848-*

58 above). Finally, in 1858, the House of Lords agreed to a proposal to allow each house to decide its own oath.

On July 26, 1858, Rothschild took the oath with covered head, substituting "*so help me, Jehovah*" for the ordinary form of oath, declared his oath on the Old Testament, and took his seat as the first Jewish member of Parliament. He was re-elected in general elections in 1859 and 1865, but defeated in 1868; he was returned unopposed in a by-election in 1869 but defeated a second time in the general election in 1874.

Reference: 1858.2

December 17, 1862: Jews expelled from Tennessee, Mississippi, and Kentucky

General Order No. 11 was the title of an order issued by Major-General Ulysses S. Grant (future US President) on December 17, 1862, during the American Civil War. It

ordered the expulsion of all Jews in his military district, comprising areas of Tennessee, Mississippi, and Kentucky. The order was issued as part of a Union campaign against a black market in Southern cotton, which Grant thought was being run *"mostly by Jews and other unprincipled traders"*. Following protests from Jewish community leaders and an outcry by members of Congress and the press, President Abraham Lincoln revoked the General Order on January 4, 1863.

Reference: 1862.1





1864: Syllabus of Errors published

Pope Pius IX condemned all the ideas of democratic pluralism, from freedom of conscience to the idea of tolerance. *See entry below on Döllinger in 1871*, who connected the pursuit of power by the church to its antisemitism.

Reference: 1864.1

1867: Pope Pius IX raises Grand Inquisitor to sainthood

Pope Pius IX raised to sainthood a 15th Century Spanish Grand Inquisitor, Don Pedro Arbués de Epilae (*see entry above, 1485*). Johann Ignaz von Döllinger, a leading Catholic theologian, opposed the decision (*see entry below, 1871*).

Reference: 1867.1

1868: Hermann Goedsche, pen name Sir John Retcliffe

Hermann Goedsche was a German writer, remembered primarily for his antisemitism. In his 1868 book Biarritz, he plagiarized a book by the French satirist Maurice Joly, "The Dialogue in Hell Between Machiavelli and Montesquieu", and added a chapter called "At the Jewish Cemetery in Prague", which described a secret rabbinical cabal, Council of Representatives of The Twelve Tribes of Israel, which meets in the cemetery at midnight for one of their centennial meetings, whose purpose is to review the past 100 years and to make plans for the next century. They report on the progress of their longterm conspiracy to establish world domination through the acquisition of landed property, the transformation of craftsmen into industrial workers, the infiltration into high public offices, the control of the press, etc.

This fictional "Rabbi's Speech" was frequently quoted later as an authentic episode and invoked as a proof of the authenticity of the Protocols of the Elders of Zion (*see entry below, 1905*). In Nazi Germany the chapter was re-printed independently in many editions.

Excerpt:

"It is already eighteen centuries that the war of Israel is being waged with the power which had been promised to Abraham but which had been

snatched away from him by the Cross. Trampled under foot, humiliated by his enemies, ceaselessly under threats of death, of persecution, of rapine and violence of every sort, Israel has not succumbed; and if he is dispersed over the whole world it is because the whole world should belong to him ... When we become, at last, the sole possessors of all the gold to be found on earth, the true power will practically be transferred to our hands, and the promises made to Abraham will be fulfilled. Gold—is the greatest power on earth; it is might, reward, the instrument of every authority, it is all man, both fears and desires. This is the sole mystery, the most profound science of that spirit with the aid of which the entire world is ruled. This is what the future holds in store. Eighteen centuries have belonged to our enemies; this century and the following must belong to us, the People of Israel, and will be ours, without fail."

Reference: 1868.1

1868-69: Saxony and North Germany Confederation emancipates its Jews

Saxony was one of the last German states to give Jews equality on December 3, 1868, before the passage of the Law on Religious Freedom passed by the North German Reichstag on

July 3, 1869. It wouldn't be until 1871 that the emancipation of Jews extended throughout Germany (see entry below).

Reference: 1868.2

1869: Franz Joseph I, Austria

Franz Joseph I, (1830-1916), Emperor of Austria, King of Hungary, and monarch of many other states of the Austro-Hungarian Empire, offered to pay for the synagogue roof for Tiferet Yisrael Synagogue, founded by Nissan Beck. From then on, the dome was referred to by locals as "Franz Joseph's cap".



Reference: 1869.1





1869-70: First Vatican Council: Papal Infallibility defined

The doctrine of Papal Infallibility developed over time from early Church teachings, but was defined during the papacy of Pope Paul IX (*see entry above, 1846–78*) at the First Vatican Council. Papal infallibility is a dogma of the Catholic Church that states that, in virtue of the promise of Jesus to Peter, the Pope is preserved from the possibility of error:

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, to the glory of God our savior, for the exaltation of the Catholic religion and for the salvation of the Christian people, with the approval of the Sacred Council, we teach and define as a divinely revealed dogma that when the Roman Pontiff speaks EX CATHEDRA ["from his chair" as supreme teacher], that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman Pontiff are of themselves, and not by the consent of the Church, irreformable.

So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema."

At the Second Vatican Council, also known as Vatican II (*see entry below*, 1962–65), the doctrine of infallibility was explained as follows:

"Although the individual bishops do not enjoy the prerogative of infallibility, they can nevertheless proclaim Christ's doctrine infallibly. This is so, even when they are dispersed around the world, provided that while maintaining the bond of unity among themselves and with Peter's successor, and while teaching authentically on a matter of faith or morals, they concur in a single viewpoint as the one which must be held conclusively. This authority is even more clearly verified when, gathered together in an ecumenical council, they are teachers and judges of faith and morals for the universal Church. Their definitions must then be adhered to with the submission of faith."

(Lumen Gentium 25)

The doctrine remained a major obstacle to ecumenical endeavours in the late 20th Century and was the subject of controversial discussion even among Roman Catholic theologians.

Reference: 1869.2

September 20, 1870: Jewish ghetto in Rome demolished

The Papal States ceased to exist on September 20, 1870 when they were incorporated in the Kingdom of Italy. With this the requirement that Jews live in the Ghetto came to an end. The ghetto walls were torn down in 1888 and the ghetto was almost completely demolished. The Roman Ghetto was the last remaining ghetto in Western Europe until ghettos were reintroduced by Nazi Germany in the 1930s.

Reference: 1870.1

April 18, 1871: Ignaz von Döllinger excommunicated

Johann Joseph Ignaz von Döllinger (1799-1890) was a German theologian, Catholic priest and church historian. Some of his books were placed on the Index of Forbidden Books, a Catholic list of publications deemed heretical.

Döllinger connected the antisemitism of the Church to the improper pursuit of power by the Church, and wrote posivitely about the Jews (*see entry below*, *1881*), which ran contrary to the more common antisemitic views of 19th Century theologians.

In 1867, the canonisation of the Spanish inquisitor, Pedro de Arbués (*see entry above, 1485*) was to Döllinger almost a personal affront, which he thought of as a canonisation of the Inquisition itself.

In his Letters of Janus (1869) and the Letters of Quirinus (1869-70) he differed strongly with Pope Pius IX's Syllabus of Errors published in 1864 (*see entry above*), which had directly condemned a number of ideas Döllinger had advanced in an 1863 address at a major congress of German Catholic scholars in Munich, called "On the Past and Present of Catholic Theology". He rejected the dogma of papal infallibility (*see entry above*, 1869-70), and on March 28, 1871 wrote a letter to the Archbishop of Munich saying "As a Christian, as a theologian, as an historian, and as a citizen I cannot accept this doctrine".

He was excommunicated on April 18, 1871.

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Reference: 1871.1
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1871: August Rohling

August Rohling was a German Catholic theologian, polemical author, and a student of antisemitic texts. Of his anti-Jewish works, *Der Talmudjude* ("The Talmud Jew"), written in 1871, became a standard work for antisemitic authors and journalists. It contains distorted and falsified quotes from the Talmud. Rohling was so sure of himself and of the things he wrote that he challenged Austrian Jewry to find mistakes or lies in the book. Rabbi Shmuel Yosef Bloch raised the gauntlet and accused Rohling of ignorance and lies. Rohling sued Bloch but withdrew the suit from fear of undesirable exposure.

Rohling was a witness in the blood libel in the Hungarian village of Tiszaeszlar in 1882, where he testified that the Talmud commands Jews to use Christian blood.

Reference: 1871.2

1871: Emancipation of the Jews in Germany

A united Germany now emancipates all Jews in its borders. Jews are now free in most nations of Europe.



Reference: 1871.3

1874-90: Adolf Stoecker is court chaplain; hailed as "second Luther"

Adolf Stoecker (1835-1909) was the court chaplain to Kaiser Wilhelm I from 1874-90, a politician, and a German Lutheran theologian who founded the Christian Social Party. He helped popularize the idea that Jews were a race, not a religion, and emphasized that love for a Jew was inimical to true Christianity. He was particularly influenced by Luther's "On the Jews and their Lies" (see entry above, 1543), which he interpreted as condemning literal Jews. In 1887, at a Christian Social Party event, Prince Wilhelm praised him as the "second Luther". After his death in 1909, Pastor Johannes Haussleiter wrote "Nobody has so lastingly influenced the rising generation of pastors and has put his mark on them for decades to come as he did."

As early as 1875, Stoecker began to attack Jews in racial terms in his sermons, and, starting in 1879, began to give speeches blaming all of Germany's problems

on the Jewish minority. His status as a popular court official legitimized German antisemitism in a way it never had before. Many of the tropes Stoecker used would later be recycled by the Nazis. In various speeches Stoecker called all Jews *"parasites"*, *"leeches"*, and a *"alien drop in our blood"*. Chillingly, in one of his pamphlets, he wrote:

"the ancient contradiction between Aryans and the Semites...can only end with the extermination of one of them" and it was the responsibility of "the Germanentum...to settle once and for all with the Semites."

Excerpts from his first antisemitic speech "What we Demand of Modern Jewry", 1879:

"I do indeed consider modern Jewry a great danger to German national life. By this I mean neither the religion of the orthodox nor the enlightenment of the reformed. Orthodox Judaism, this ossification of the Law, the Old Testament without a temple, without priests, without sacrifice, without a Messiah, is neither attractive nor dangerous to the children of the nineteenth century. It is a form of religion which is dead at its very core, a low form of revelation, an outlived spirit, still venerable but set at nought by Christ and no longer holding any truth for the present. Reformed Judaism is of even less religious significance. It is neither Judaism nor Christianity, but a pitiful remnant of the age of enlightenment. Its ideas did not originate on Jewish soil but in a wretched period of the Christian church, a period long since overcome by the church itself...

The religion of the Old Testament requires worship by sacrifices and services in the temple. Without them Judaism is a dry well and a withered tree. And barren it is, indeed, nothing but the shadow of the Christian church within whose sphere it is located: in Germany enlightened and torn apart in factions; in the Latin countries split between strictest Talmudism and unbelief; in the Slav nations petrified in formulas and again in the grip of wild frenzy; under the Crescent devoid of spirit and rotting like Islam itself. This is the picture of Judaism on earth. Lacking any creative religious force, it lives on nothing but its fantasies...

The Jews are and remain a people within a people, a state within a state, a separate tribe within a foreign race. All immigrants are eventually absorbed by the people among whom they live—all save the Jews. They pit their Unbroken Semitic character against Teutonic nature, their rigid cult of law or their hatred of Christians against Christianity. We cannot condemn them for this; as long as they are Jews, they are bound to act in this way. But we must, in all candor, state the necessity of protecting ourselves against the

dangers of such an intermingling. There are 45,000 Jews in Berlin alone, as many as there are in all of France, in all of England. That is too many. If they had a real bond with us, there would be nothing wrong with this figure. But this half of a hundred thousand lives by itself, in easy circumstances, with increasing power, equipped with a very profitable mind, and without any concern for our Christian-German interests. Therein lies the real danger...

We are approaching the Polish ratio in the Christian-Jewish population, save for the fact that the Berlin Jews are much richer, much more clever and influential than the Polish Israelites. They control the arteries of money, banking, and trade; they dominate the press and they are flooding the institutions of higher learning... But this development is ominous. We are moving toward the point when public opinion will be completely dominated and labor completely exploited by the Jews...

Either we succeed in this [curbing Jewish capital, limiting appointments of Jewish judges, removing Jewish teachers, strengthening the Christian-Germanic spirit] and Germany will rise again, or the cancer from which we suffer will spread further. In that event our whole future is threatened and the German spirit will become Judaized. The German economy will become impoverished. These are our slogans: A return to a Germanic rule in law and business, a return to the Christian faith. May every man do his duty, and God will help us."

Reference: 1874.1

1877: Richard Wagner

Wagner was a Christian, but also antisemitic. After hundreds of Jewish deaths in a Vienna theater fire, Wagner admitted a lack of sympathy — they are *"people too wicked to be affected too much when they perished in masses"*. Hitler may possibly have been inspired to murder Jews at a performance of Wagner's opera Rienzi in Linz, Austria.

Reference: 1877.1

1877: Benjamin Disraeli writes "The Jewish Question is the Oriental Quest"

Disraeli wrote in his article entitled "The Jewish Question is the Oriental Quest" that within 50 years, a nation of one million Jews would reside in Palestine under the guidance of

the British. Theodor Herzl would iterate the same sentiment in 1897, which was a prophecy fulfilled with Resolution 181 in 1947.

Reference: 1877.2

1878-1903: Papacy of Pope Leo XIII

In addition to affirming Catholic social teaching preventing the marriage of Catholics to non-Catholics, including Jews, Pope Leo XIII upheld the prescription of "The Talmud and other Jewish books" by keeping it on the *Index Expurgatorius (see entry above, 1559)* of books that must "be entirely condemned and that they must remain always condemned and prohibited, and that his Constitution about these books must be perpetually and inviolably observed".

Reference: 1878.1

1878: Petah Tikva founded

Petah Tikva, the first modern agricultural settlement in what became Israel, was established in 1875 by Jewish immigrants from Romania, and purchased from the Ottomans in 1878. Petah Tikva, which means "Opening of Hope", was chosen

by its founders in 1878 from the prophecy of Hosea 2:15 "And I will give her vineyards from thence, and the Valley of Achor for an opening of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

The Ottomans allowed the purchase of the land because of its poor quality: it was located in a swamp (which had to be drained with the help of Baron Edmond de Rothschild). A malaria epidemic broke out in 1880, which claimed the lives of most of the settlers.





It is located east of Tel Aviv. Its title "Opening of Hope" is a somewhat prophetic title, given that Tel Aviv has the highest number of startups per capita in the world, and the highest investment of GDP in R&D.

Reference: 1878.2

1879: Wilhelm Marr coins the term "antisemitism"

Wilhelm Marr (1819-1904) was a German agitator and publicist, who coined the term "antisemitism". In 1879 he wrote the pamphlet Der Weg zum Siege des Germanenthums über das Judenthum ("The Way to Victory of Germanism over Judaism"), in which he introduced the idea that Germans and Jews were locked in a longstanding conflict, the origins of which he attributed to race and that the Jews were winning. He argued that Jewish emancipation resulting from German liberalism had allowed the Jews to control German finance and industry.

Furthermore, since this conflict was based on the different qualities of the Jewish and German races, it could not be resolved even by the total assimilation of the Jewish population. According to him, the struggle between Jews and Germans would only be resolved by the victory of one and the ultimate death of the other. A Jewish victory, he concluded, would result in the end of the German people.

To prevent this from happening, in 1879 he founded *Antisemiten-Liga*, ("League of Antisemites"), the first German organization committed specifically to combating the alleged threat to Germany posed by the Jews and advocating their forced removal from the country. They would go on to win seats in German federal elections until 1907: 1887 (1); 1890 (5); 1893 (16); 1898 (13); 1903 (11); 1907 (16).

Reference: 1879.1

1880: Heinrich von Treitschke: "The Jews are our misfortune!"

Heinrich von Treitschke (1834-96) was a German historian, political writer and National Liberal member of the Reichstag during the time of the German Empire. He was one of the few important public figures who supported antisemitic attacks which became prevalent from 1879 onwards. In 1880 he published *Ein Wort über unser Judenthum* ("A Word About our Jews"), where he accused German Jews of refusing to assimilate into German culture and society, and attacked the flow of Jewish immigrants from Russian Poland. It also contained the words *Die Juden sind unser Unglück!* ("The Jews are our misfortune!") which became a popular phrase, and which was adopted as a motto by the Nazi publication *Der Stürmer* several decades later:

"The anti-Christian defamations and witticisms of Jewish journalists are simply shocking... They demanded literal parity in everything and did not want to see that we Germans are still a Christian people and that the Jews are only a minority among us. We have experienced their demands that Christian images be set aside and that their sabbath be celebrated in mixed schools. Overlooking all these circumstances — and how many others could be added! — this noisy agitation of the moment, though brutal and hateful, is nonetheless a natural reaction of Germanic racial feeling against an alien element that has assumed all too large a space in our life. [The agitation] has inadvertently performed a useful service: it has lifted the ban on a quiet untruth. An evil that everyone felt but no one wanted to touch upon is now openly discussed. Let's not deceive ourselves. The movement is very deep and strong. A few jokes by Christian Social politicos will not suffice to stem it. Among the circles of highly educated men who reject any idea of church intolerance or national arrogance there rings with one voice: the Jews are our misfortune!"

He also wrote other antisemitic remarks, such as:

"The Jews at one time played a necessary role in German history, because of their ability in the management of money. But now that the Aryans have become accustomed to the idiosyncrasies of finance, the Jews are no longer necessary. The international Jew, hidden in the mask of different nationalities, is a disintegrating influence; he can be of no further use to the world. It is necessary to speak openly about the Jews, undisturbed by the fact chat the Jewish press befouls what is purely historical truth."

Reference: 1880.1

1880-81: Antisemites' Petition, Germany

Leading German antisemites launched a petition campaign in the summer of 1880 to rally public awareness of what they identified as the "Jewish problem" and to demand legislative action. It demanded that the legal emancipation

of the Jews (1869) be rescinded; and claimed that the German nation itself must be "emancipated" from the Jews' "alien domination". It also demanded the curtailment or limitation of Jewish immigration and the expulsion of Jews from positions as judges, teachers, and other civil service posts. Signatures were collected from many high-ranking figures, including Adolf Stoecker (*see entry for him above, 1874-90*), although some people listed had refused to sign or later denied that they had done so. Approximately 265,000 adult males signed the petition, which resulted in a two-day debate on the "Jewish Question" in the Prussian House of Deputies on November 20 and 22, 1880, during which a government spokesman gave only a lukewarm defense of Jewish emancipation. In April 1881, the petition was presented to Bismarck, which he ignored.

Portions of the text of the petition:

"... Wherever Christian and Jew enter into social relations, we see the Jew as master and the native-born Christian population in a servile position. The Jew takes only a vanishingly small part in the hard work of the great mass of our people; in field and workshop, in mines and on scaffolding, in swamps and canals - everywhere it is only the calloused hand of the Christian that is active. But it is above all the Jew who harvests the fruits of this labor. By far the greatest portion of capital produced by national labor is concentrated in Jewish hands. Jewish real estate keeps pace with the growth of mobile capital. Not only the proudest palaces of our cities belong to the Jewish masters (whose fathers or grandfathers crossed the borders of our fatherland as peddlers and hawkers), but the rural estate – this highly significant and conserving basis of our state structure – is falling into Jewish hands with ever greater frequency. Truly, in view of these conditions and because of the massive penetration of the Semitic element into all positions affording power and influence, the following question seems justified on an ethical as well as national standpoint: what future is left our fatherland if the Semitic element is allowed to make a conquest of our home ground for another generation as it has been allowed to do in the last two decades?...

If our nation is not to be consigned to economic servitude under the pressure of Jewish money power, if it is not to be consigned to national decadence one step at a time under the influence of Jewry's materialistic outlook, then measures to halt the Jewish hypertrophy are imperative. Nothing lies further from us than the desire to bring forth any kind of oppression of the Jewish nation. What we strive for is actually the emancipation of the German nation from a kind of alien domination that it cannot long tolerate. There is danger in delay. Therefore, have we decided to approach Your Excellency [Bismarck] with the most respectful petition: Your Excellency, may your mighty influence in Prussia and Germany urge:

- 1. that the immigration of alien Jews be at least limited, if not completely prevented;
- 2. that the Jews be excluded from all positions of authority; that their employment in the judiciary namely as autonomous judges receive appropriate limitation;
- 3. that the Christian character of the primary school even when attended by Jewish pupils – be strictly protected; that only Christian teachers be allowed in these schools and that in all other schools Jewish teachers be placed only in special and exceptional cases;
- 4. that a special census of the Jewish population be reinstituted."

Reference: 1880.2

1881: Ignaz von Döllinger on the Jews in Europe

· 別 GOOD IN A BWS

In July 1881 Döllinger (*see entry above, 1871*) delivered an address to the Academy of Sciences on the Jews in Europe. It was published in 2-parts in June/July 1882 by Popular Science Monthly.

In it, Döllinger says "The fortunes of the Jewish people make, perhaps, the most impressive drama in the history of the world," and goes on to give an excellent historical summation of the Church's attitudes to the Jews, what our Church forefathers have said about them, and what they have done to them, saying:

"...the seeds of hate and detestation were sown, and wholesale murder was the harvest. Accustomed to the view that every Jew is a born enemy and debtor to the Christians, the nations, in a time when what was cruel and unnatural was credulously laid hold of with a kind of predilection and even eagerness, held the Jews to be capable of every crime, even the most improbable and impossible...

The whole external history of the Jews for almost a thousand years makes up a succession of elaborate oppressions, of degrading and demoralizing afflictions, of violence and persecution, of wholesale slaughters, with interchanges of banishments and recallings. It is as if the European nations had vied with each other in trying to create the double delusion that the Jews were condemned till the end of time in the decrees of Heaven to the severest helotism [serfdom], and that the sons of the Gentiles were ordained to act the part of jailers and hangmen to the chosen people of God! Christians knew not how to dispense with them; they were serviceable in many ways; and yet they could not be endured. Their countenances worked like a challenge upon the believer, who was touched by no scruple, and thought it possible to explain the Jews' fixed attachment to their ancestral faith, under the clear light of the gospel, only as a species of wicked obstinacy.

Nevertheless, one feature is striking in the great mass of abusive discourses, arraignments, and declamatory outbursts against the detested people... is that their moral life, so far as the family, chastity, temperance, and fidelity to obligations go, is never attacked... it is always simply their religious belief that made the ground for charges against them: they are continually accused of crime; and the fact that they did not recognize the Christian doctrines of the Trinity and Incarnation was sufficient proof of their guilt...

Altogether too long has the false and detestable view ruled in the world that we are called upon to avenge, generation after generation, the sins and mistakes of the fathers upon their guiltless descendants. It is a view which has covered Europe with a multitude of cruel and shameful deeds, the thought of which causes us to shudder and avert our faces. Woe to us and our posterity if such a law of revenge is ever applied to the descendants of the Germans, Frenchmen, Spaniards, and Englishmen of the middle ages! But there is one thing which the self-styled anti-Semitic agitation of to-day should not forget, viz., that hate and contempt are feelings bitter and of no comfort to him who cherishes them, and painful and exasperating to those against whom they are directed. A sad thing it is when (to use a Scriptural expression), "Deep calleth unto deep [Psalm 42:7]." Rather let the saying of Sophocles's "Antigone" be and remain our motto: "My nature leads to sharing love, not hate."

Reference: 1881.1

1881: Eugen Dühring

Eugen Dühring (1833-1921) was a German philosopher, positivist, economist, and socialist who was a strong critic of Marxism. He was also antisemitic, and in 1881 wrote "The Jewish question as a racial, moral and cultural question":

"If one surveys the history of the Jewish tribe as a whole, one finds immediately how it has not managed a fibre of real science in its national existence. What have the little group of people in Palestine done during the millennia up to the Christian calendar and up to its downfall? It has served itself, or — which is the same thing in their case — the God their LORD, and branched off into subsidiaries which had to nourish themselves on the sap of the soil of other peoples; but it has neither itself attained any real science nor has it ever shown the spirit of cultivating the science produced elsewhere. Is there even a single scientific truth which might have had its homeland among the Jewish people? No mathematics, no natural science, no logic, no scientific understanding for universal human forms of political life, indeed in general no philosophy! Only a cult of theocracy and of the most self-seeking of all religions! Only a narrowing down to their own narrowminded life! Only a single object of interest, namely the Jewish tribe itself, which is reflected in its God and seeks its advantage in order to expand its tenacious life everywhere!"

Theodor Herzl identified the genealogy of modern, racist antisemitism in Dühring's writings, which helped persuade him that Zionism was the only answer.

Reference: 1881.2

1881-82: Civiltà Cattolica articles

A series of articles were published which were antisemitic, which included the Ritual Murder defamation:

"Every year the Hebrews crucify a child... [and] in order that the blood be effective, the child must die in torment."

Reference: 1881.3

1881-84: Russians initiate 200 anti-Jewish events

Jews were blamed for the assassination of Alexander II of Russia by radicals. This is the first of the Russian pogroms against the Jews, and also the first time the Russian word *"pogrom"* was used to describe a massacre against a minority group.

Reference: 1881.4

1882-1903: First Jewish immigration ("Aliyah") to Palestine

People affected / deaths: 25,000 - 35,000

Jews in this first wave of immigration came mostly from Eastern Europe and Yemen.

Reference: 1882.1

1882-83: Tiszaeszlár Affair

Jews were accused of murdering and beheading a local girl after she disappeared. This led to a trial which sparked antisemitic agitation in Austria-Hungary. Her body was found in a river, where she apparently drowned. The trial resulted in the acquittal of all accused.

Reference: 1882.2

1882: Vatican and Berlin

The Vatican and Berlin resume diplomatic relations, thus setting the stage for the future relationship between the Vatican and the Third Reich (*see Reichskonkordat*, 1933 below).

Reference: 1882.3

1882: Nietzsche pronounces "God is dead"

Nietzsche pronounces "God is dead" in his book The Gay Science. He used the phrase figuratively, to express the idea that the Enlightenment had "killed" the possibility of belief in God or any gods having ever existed. Others have since used the phrase literally, meaning that the Christian God who existed at one point has now ceased to exist. Between 1883-85 his book "Thus Spoke



Zarathustra: A Book for All and None" was released in four parts, which was responsible for making the phrase popular.

Reference: 1882.4

1883: Theodor Fritsch: The Racists' Decalogue

Theodor Fritsch (1852-1933), was a German publisher and journalist. His antisemitic writings did much to influence popular German opinion against Jews in the late 19th and early 20th centuries. In 1893, Fritsch published his most famous work, "The Handbook of the Jewish Question", also known as the "Anti-Semitic Catechism", which leveled a number of conspiratorial charges at European Jews and called upon Germans to refrain from intermingling with them. Vastly popular, the book was read by millions and was in its 49th edition by 1944. He also wrote "The Riddle of the Jew's Success", and in 1883 wrote "The Racists' Decalogue", the "Ten German Commandments of Lawful Self-Defense":

"I. Be proud of being a German and strive earnestly and steadily to practice the inherited virtues of our people, courage, faithfulness and veracity, and to inspire and develop these virtues in thy children.

II. Thou shalt know that thou, together with all thy fellow Germans, regardless of faith or creed, hast a common implacable foe. His name is Jew.

III. Thou shalt keep thy blood pure. Consider it a crime to soil the noble Aryan breed of thy people by mingling it with the Jewish breed. For thou must know that Jewish blood is everlasting, putting the Jewish stamp on body and soul unto the farthest generations.

IV. Thou shalt be helpful to thy fellow German and further him in all matters not counter to the German conscience, the more so if he be pressed by the Jew. Thou shalt at once take into court any offense or crime committed by the Jew in deed, word or letter, that comes to thy knowledge, lest the Jew abuse the laws of our country with impunity.

V. Thou shalt have no social intercourse with the Jew. Avoid all contact and community with the Jew and keep him away from thyself and thy family, especially thy daughters, lest they suffer injury of body and soul. VI. Thou shalt have no business relations with the Jew. Never choose a Jew as a business partner, nor borrow nor buy from him, and keep your wife, too, from doing so. Thou shalt sell nothing to him, nor use him as an agent in thy transactions, that thou mayest remain free and not become slave unto the Jew nor help to increase his money, which is the power by which he enslaves our people.

VII. Thou shalt drive the Jew from thy own breast and take no example from Jewish tricks and Jewish wiles, for thou shalt never match the Jew in trickery but forfeit thy honor and earn the contempt of thy fellow Germans and the punishment of the courts.

VIII. Thou shalt not entrust thy rights to a Jewish lawyer, nor thy body to a Jewish physician, nor thy children to a Jewish teacher lest thy honor, body and soul suffer harm.

IX. Thou shalt not lend ear nor give credence to the Jew. Keep away all Jewish writings from thy German home and hearth lest their lingering poison may unnerve and corrupt thyself and thy family.

X. Thou shalt use no violence against the Jews because it is unworthy of thee and against the law. But if a Jew attack thee, ward off his Semitic insolence with German wrath."

Reference: 1883.1

1883: Eugenics term is coined

Francis Galton coins the term Eugenics that would be used to describe the belief that some humans (i.e. races) were more valuable to humanity than others. It would lead to such things as Aryan Supremacy in Germany which asserted that Semites were intrinsically inferior.

Reference: 1883.2

1890: Civiltà Cattolica Articles concerning the "Jewish Question" in Europe

The journal repeated almost every antisemitic defamation ever uttered in the modern world:

"Through their guile, the Jews allegedly caused the evils of the French Revolution and democratic society."

Reference: 1890.1

1891-92: Jews expelled from Moscow, Russia

People affected / deaths: c. 14,000 Jewish families



The governor of Moscow orders Jews to be expelled, unless they either convert, or women were willing to become

prostitutes. Registered cantonists and wealthy merchants were allowed to stay. In all, approximately 14,000 Jewish families were expelled to the Pale of Settlement.

Reference: 1891.1

1891: Ritual murder, Corfu, Greece

Rubina Sarda, an 8-year-old Jewish girl, was murdered. But Christians spread the rumour that a Christian girl had been slain for ritual purposes, in order to hinder the Corfiote Jews from participating in the elections. This aroused the opposition of the populace against the Jews, who then fled to escape a massacre. The instigators were never punished.

Reference: 1891.2

1891: Quote by William Blackstone in reference to the Treaty of Berlin (1878)

Quoted by William Blackstone in 1891 at a conference later known as the Blackstone Memorial:



"Why shall not the powers which under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Serbia to the Serbians now give Palestine back to the Jews?... These provinces, as well as Romania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews?"

Reference: 1891.3

1891: William Blackstone

William Blackstone stated that the general "law of dereliction" did not apply to the Jews in Palestine:



"...for they never abandoned the land. They made no treaty; they did not even surrender. They simply succumbed, after the most desperate conflict, to the overwhelming power of the Romans."

Reference: 1891.4

1894: Dreyfus Affair

Captain Alfred Dreyfus, officer on the French general staff, is convicted of treason, and imprisoned on Devil's Island in French Guiana for nearly five years. The affair is often seen as a modern and universal symbol of injustice, and remains one of the most notable examples of a complex miscarriage of justice and antisemitism. It ultimately led Theodore Herzl to write "A Modern Solution to the Jewish Question".

Reference: 1894.1

February 14, 1896: Theodor Herzl writes *Der Judenstaat*, "The Jewish State"

Der Judenstaat is a pamphlet written by Theodor Herzl and published in February 1896. It is subtitled: *Versuch einer modernen Lösung der Judenfrage* ("Proposal of a modern



solution for the Jewish question"). It is considered one of the most important texts of early Zionism.

Herzl argued that the best way to avoid antisemitism in Europe was to create an independent Jewish state:

"The Jewish question still exists. It would be foolish to deny it. It is a remnant of the Middle Ages, which civilized nations do not even yet seem able to shake off, try as they will. They certainly showed a generous desire to do so when they emancipated us. The Jewish question exists wherever Jews live in perceptible numbers. Where it does not exist, it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so, even in those highly civilized—for instance, France—until the Jewish question finds a solution on a political basis. The unfortunate Jews are now carrying the seeds of Anti-Semitism into England; they have already introduced it into America... I think the Jewish question is no more a social than a religious one, notwithstanding that it sometimes takes these and other forms. It is a national question, which can only be solved by making it a political world-question to be discussed and settled by the civilized nations of the world in council. We are a people—one people."

The book encouraged Jews to purchase land in either Palestine or Argentina:

"Shall we choose Palestine or Argentine? We shall take what is given us, and what is selected by Jewish public opinion. The Society will determine both these points... Palestine is our ever-memorable historic home. The very name of Palestine would attract our people with a force of marvelous potency. If His Majesty the Sultan were to give us Palestine, we could in return undertake to regulate the whole finances of Turkey. We should there form a portion of a rampart of Europe against Asia, an outpost of civilization as opposed to barbarism. We should as a neutral State remain in contact with all Europe, which would have to guarantee our existence."

The book concludes:

"Therefore I believe that a wondrous generation of Jews will spring into existence. The Maccabeans will rise again. Let me repeat once more my opening words: The Jews who wish for a State will have it. We shall live at last as free men on our own soil, and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare, will react powerfully and beneficially for the good of humanity." Herzl popularized the term "Zionism", and one year later, in 1897 convened the First Zionist Congress (*see entry below*).

Reference: 1896.1

August 29-31, 1897: First Zionist Congress

The First Zionist Congress was the inaugural congress of the Zionist Organisation held in Basel, Switzerland. The conference was convened and chaired by Theodor Herzl, the founder of the modern Zionism movement, and attended by



208 delegates and 26 press correspondents. Delegates included 10 Christians who were invited as guests, but had no voting rights.

On the second day of its deliberations (August 30), it was stated that:

"Zionism seeks to establish a home for the Jewish people in Palestine secured under public law."

The program, which came to be known as the Basel Program, set out the goals of the Zionist movement. The organisation also adopted Hatikvah as its anthem, which would later become the national anthem of the State of Israel.

Following the conference, on September 3, 1897, Herzl wrote in his diary:

"Were I to sum up the Basel Congress in a word — which I shall guard against pronouncing publicly — it would be this: At Basel I founded the Jewish State. If I said this out loud today I would be greeted by universal laughter. In five years perhaps, and certainly in fifty years, everyone will perceive it."

These words echo the same sentiments written by Benjamin Disraeli in 1877 (*see entry above*), but Herzl had no idea how prophetic his words would actually be, for in 1947, exactly 50 years later, the UN passed Resolution 181 which partitioned Palestine into a Jewish and an Arab state (*see entry below*, *1947*).

Reference: 1897.1

1899: Dreyfus convicted for second time

In 1899 Dreyfus returned to France for another trial (*see entry above, 1894*). He was convicted again with a 10-year sentence of hard labour, but was given a presidential pardon.

Reference: 1899.1

1899-1900: Hilsner Affair in Polná, Bohemia

The Hilsner Affair was a series of antisemitic trials following an accusation of blood libel against Leopold Hilsner, a Jew, for the murder of Anežka Hrůzová. He was convicted and sentenced to death. Both during the investigation and after the trial, riots against Jews broke out in numerous cities and towns in Bohemia and Moravia. Tomáš G. Masaryk, the future president of Czechoslovakia, intervened, and forced a retrial, but this time he was also charged with the murder of Marie Klímová, whose corpse, when it was discovered, bore some resemblance to that of the Hrůzová crime scene. The charge of ritual murder was dropped in favour of being sexually motivated. Hilsner was found guilty this time of both murders, and sentenced to death, but his sentence was commuted to life imprisonment.

In 1918, Emperor Charles I of Austria granted Hilsner a pardon, but his conviction was never annulled, and no one else was charged with the murders.

Reference: 1899.2

1899-1923: Jews blamed for cholera

People affected / deaths: 5,000

Seven cholera pandemics have occurred in the past 200 years, in addition to many cholera outbreaks. In the sixth cholera pandemic of 1899-1923, because immigrants and travelers often carried cholera from infected locales, the disease became associated with outsiders in each society. Thus the British, who were in India, accused the "dirty natives"; the Americans thought the disease came from the Philippines; while the Italians blamed the Jews and gypsies.

Reference: 1899.3

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20th Century: 1900–1999

20th Century: Jewish expulsions

In chronological order from the first event, the following is a list of expulsions. Places in **bold are either countries or regions**; the rest are **cities**.



1910:	Kiev, Ukraine
1915:	Western Russia, WWI
1939-45:	Europe, WWII
1948:	The Old City (the Jewish Quarter), Jerusalem

Reference: 1900.1

20th Century: Blood libel accusations

In chronological order from the first event, the following is a list of blood libel accusations. For those marked with an asterisk^{*}, see entry below for details:

- 1900: Nachod, Bohemia; Konitz, W. Prussia*
- 1928: Massena, New York*

Reference: 1900.2

20th Century: Emancipation of Jews

In chronological order from the first event, the following is a list of nations granting emancipation for its Jews, sometimes with a single act, at other times granting limited rights at first in the hopes of "changing" the Jews "for the better".



Ultimately, emancipation immersed the Jews into a new culture. In doing so, Jews were able to not only see themselves as members of a religious sect, but also as citizens within society:

1910:	Spain; Sweden (Sweden-Norway emancipated Jews in 1870; they dissolved their union in 1905)
1911:	Portugal
1917:	Russia
1918:	Finland
1919:	Estonia
1923:	Romania

Reference: 1900.3

1900: Konitz Affair, West Prussia

The Konitz Affair was an accusation of Jewish ritual murder, based on the unexplained death of Ernst Winter. His dismembered body led first to suspicion of local butchers with a knowledge of anatomy, but antisemites accused the authorities of shielding Jewish suspects, which led to anti-Jewish riots. The Jewish population of Konitz subsequently declined, with many ruined economically.

Reference: 1900.4

April 1903: Kishinev, Moldova, Russia

People affected / deaths: 49

Anti-Jewish riots in April left 49 dead, and women raped. This incident focused worldwide attention on the persecution of Jews in Russia.

Reference: 1903.1

1903-05: The Uganda Proposal

The Uganda proposal was a plan to give 13,000 square kilometres at Uasin Gishu, an isolated area in modern Kenya, to the Jewish people as a homeland. It was misnamed the Uganda plan because it was linked to the Uganda railway, then the principle means of transport from the coast inland. Jewish opinion was divided between the need for a place of safety immediately, especially in light of the recent pogrom in April, 1903 in Kishinev, Moldova (*see entry above*), and the desire to return to their homeland in Palestine.

The Uganda Plan was rejected at the seventh Zionist Congress in 1905.

The following discussions illustrate how the Uganda proposal divided Jewish opinion, especially when the British were only offering limited autonomy, on a par with that of an English county.

A member of the House of Lords asked Chaim Weizmann (who would go on to become the first president of the State of Israel in 1949),

"Why do you Jews insist on Palestine when there are so many undeveloped countries you could settle in more conveniently?"

Weizmann replied:

"That is like my asking you why you drove twenty miles to visit your mother last Sunday when there are so many old ladies living on your street."

In 1906, Arthur Balfour (Prime Minister from 1902-05, and after whom the Balfour Declaration would be named in 1917 (*see entry below*), explained the practical benefit of the Uganda Plan to Weizmann.

Weizmann asked Balfour if he would change London for Paris.

Balfour replied,

"No, but London is the capital of my country."

Weizmann responded:

"Jerusalem was the capital of our country when London was a marsh."

Balfour later said:

"It is curious - the Jews I meet are quite different."

Weizmann:

"Mr. Balfour, you meet the wrong kind of Jews."

Reference: 1903.2

1903-06: Pogroms in the Russian Empire

People affected / deaths: c. 2,000

These pogroms were inspired by government circles, and led to Jews arming and defending themselves. They also stimulated a great nationalist awakening among European Jews, and accelerated Jewish emigration to Palestine.

Reference: 1903.3

1904: Pope Pius X

In a meeting with Theodor Herzl in the Vatican, Pope Pius X said:

"We cannot prevent Jews from going to Jerusalem, but we can never sanction it. Jews have not recognized Our LORD, therefore we cannot recognize the Jewish people. They had ample time to acknowledge Christ's divinity without pressure, but they didn't. Should the Jews manage to set foot on the once promised old-new land, the missionaries of the Church would stand prepared to baptize them. Jerusalem cannot be placed in Jewish hands."

Reference: 1904.1

1904-14: Second Jewish immigration ("Aliyah") to Palestine

People affected / deaths: 35,000

Most Jews immigrated from Russia, with some from Yemen.

Reference: 1904.2

1905: "The Protocols of the Learned Elders of Zion" published

The Protocols was a fraudulent document purporting to describe a Jewish plan for global domination, allegedly from a series of 24 meetings held in Basel, Switzerland, in 1897 at the time of the first Zionist congress. It has since served as a pretext and rationale for antisemitism in the 20th Century, despite being exposed as a fraud in 1921.

Reference: 1905.1

August 11, 1905: 10th of Av: England passes Aliens Act

On the 10th of Av, England passed the Aliens Act, denying entry to undesirable immigrants. This had grave implications for European Jewry seeking sanctuary during the Holocaust.

Reference: 1905.2

June 14, 1906: Pogrom in Białystok, Russia

People affected / deaths: 82

On June 14, for the first time in 65 years, the Russian authorities gave permission for two Christian processions to take place, one for the Catholics to celebrate Corpus Christi, and one for the Orthodox to celebrate the founding of a cathedral. A bomb was thrown at the Catholic procession and shots were fired at the Orthodox procession. These incidents constituted signals for the





beginning of the pogrom. Witnesses reported that simultaneously with the shots someone shouted "*Beat the Jews!*" After the pogrom, a peasant who was arrested for unrelated charges in the nearby town of Zabłudów confessed that he had been paid a substantial amount of money to fire on the Orthodox procession in order to provoke the pogrom. Russian authorities announced that Jews had fired on the Orthodox procession. During the course of the pogrom 88 people were killed, including 82 Jews.

Reference: 1906.1

July 12, 1906: Alfred Dreyfus vindicated

After his initial conviction for treason in 1894 (*see entry above*), all the accusations against him were found to be baseless. In 1906 he was exonerated, reinstated as a major in the French Army, served in World War I, and was promoted to lieutenant-colonel. The Dreyfus Affair spread hatred of Jews through all strata of society. Election candidates took advantage of antisemitism, which was reinforced by the separation of Church and State the previous year in 1905.

Reference: 1906.2

1907: Grigory Aleksinsky

Grigory Aleksinsky (1879–1967) was a prominent Russian Social Democrat and Bolshevik who was elected to the Second Duma (Russian assembly) in 1907. In a 1907 report on the Congress published in the *Bakinsky rabochy* ("Baku Workman"), Stalin attributed the following coarse joke about "a small pogrom" to him:

"Not less interesting is the composition of the congress from the standpoint of nationalities. Statistics showed that the majority of the Menshevik faction consists of Jews — and this of course without counting the Bundists — after which came Georgians and then Russians. On the other hand, the overwhelming majority of the Bolshevik faction consists of Russians, after which come Jews — not counting of course the Poles and Letts — and then Georgians, etc. For this reason one of the Bolsheviks observed in jest (it seems Comrade Aleksinsky) that the Mensheviks are a Jewish faction and the Bolsheviks a genuine Russian faction, so it would not be a bad idea for us Bolsheviks to arrange a small pogrom in the party."

Reference: 1907.1

June 28, 1914: Archduke Ferdinand of Austria assassinated, Sarajevo

Archduke Ferdinand's assassination is considered to be the trigger that sparked WWI.

Reference: 1914.1

July 28, 1914: Austria declares war on Serbia, 5th of Av

This is considered to be the official start of WWI.

Reference: 1914.2

August 1, 1914: 9th of Av: WWI begins

Germany declares war on Russia. From a Jewish perspective this is the day that transformed the European conflict between the Austro-Hungarian Empire to a World War between opposing alliances. WWI caused massive upheaval in European Jewry.



Reference: 1914.3

1914-18: World War I: "The Great War"; "The War to end all Wars"

People affected / deaths: c. 19 million

The death toll represents about 11 million military, and 8 million civilians, which includes those who died from war related famine and disease, and represented

about 12% of the world's population. The worldwide Spanish Flu pandemic from 1918-20 killed a further 20-50 million people.

Reference: 1914.4

1914-18: WWI and the Jews in Eastern Europe

The frequent movement of armies back and forth across this area meant widespread disruption for all the region's inhabitants. For Jews, this was compounded by wide-spread uncertainty concerning their sympathies in the conflict. Jews were blamed for starting the war and profiteering from it, and those serving in the military on both sides of the conflict (825,000 for the Allies, 375,000 for the Central Powers) were often charged with treachery, leading to expulsions from towns and villages near the front lines, deportations and massacres.

Reference: 1914.5

1914: WWI halts Jewish immigration

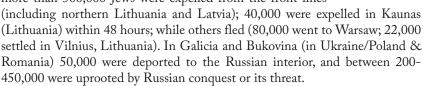
European Jewish immigration to North and South America is almost brought to a halt due to the disruption of WWI.

Reference: 1914.6

1915: Jews expelled from Western Russia

People affected / deaths: 600,000-plus

As German forces advanced deep into Russian territory, more than 500,000 Jews were expelled from the front lines



Reference: 1915.1



1917: Code of Canon Law issued

The Code of Canon Law was described as the "greatest revolution in canon law since the time of Gratian" (1150s), and remained in effect until 1983. It formalised supreme Papal authority over bishops, clergy, and the faithful, and took more than a decade to write.

Reference: 1917.1

1917: Louis Brandeis

Louis Brandeis (1856-1941) was an American lawyer and associate justice on the Supreme Court of the United States from 1916 to 1939. Brandeis brought his influence to bear on the Wilson administration in the negotiations leading up to



the Balfour Declaration, where he conveyed to Lord Balfour and the British Cabinet President Wilson's *"entire sympathy"* for the establishment of a Jewish homeland.

Reference: 1917.2

November 2, 1917: Balfour Declaration

Lord Balfour's letter to Lord Rothschild, recommending the establishment in Palestine for a Jewish state, reads:

"Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and



religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours,

Arthur James Balfour"

Reference: 1917.3

1917-21: Kiev pogroms, Ukraine

People affected /deaths: 60,000

A total of 1,326 pogroms left 60,000 Jews decapitated, burnt, stabbed, shot, and Jewish women and girls raped. 500,000 Jews were left homeless.

Reference: 1917.4

1919-23: Third Jewish immigration ("Aliyah") to Palestine

People affected / deaths: 40,000

The Third Aliyah was triggered by the October Revolution in Russia, antisemitic pogroms in Eastern Europe, the British

occupation of Palestine, and the Balfour Declaration. Most Jews came from Eastern European countries: Russia (45%), Poland (31%), Romania (5%), and Lithuania (3%).

Reference: 1919.1

1920: Henry Ford

Henry Ford sponsored the printing of 500,000 copies of "The Protocols of the Elders of Zion" book (*see entry above, 1905*), an antisemitic fabricated text purporting to describe a Jewish plan for global domination. From 1920-22 he



published a series of antisemitic articles titled "The International Jew: The World's Foremost Problem", later released as a multi-volume book series.

Reference: 1920.1

1921: US 1921 Emergency Immigration Act

Fearful of a resumption and increase of pre-WWI European Jewish immigrantion, the US Congress passes an emergency regulation to limit total immigration to 350,000 per year. This was the first in a series of measures taken to prevent a large influx of unwanted immigrants, of which Eastern European Jews were the largest component.

Reference: 1921.1

1922: The White Paper

UK document clarifies that the Balfour Declaration is to establish the state of Palestine only — a slight step backward. This begins a long process of stepping back from the Balfour Declaration. The British Empire was at its peak when the Balfour Declaration was issued in 1917, but with this White Paper in 1922 when it began reneging on land allocated to Israel (Transjordan), and its infamous White Paper in 1939 which severely limited immigration to Palestine (effectively closing an escape route for millions of European Jews who died in the Holocaust), its decline as a dominant world empire is evident.

Reference: 1922.1

April 12, 1922: Hitler claims to be a Christian

In a speech delivered in Munich he said:

"My feeling as a Christian points me to my LORD and Savior as a fighter. It points me to the man who once in loneliness, surrounded only by a few followers, recognized these Jews for what they were and summoned men to fight against them and who, God's truth! was greatest not as a sufferer but as a fighter. In boundless love as a Christian and as a man I read through the passage which tells us how the LORD at last rose in His might and seized the scourge to drive out of the Temple the brood of vipers and adders. How terrific was his fight against the Jewish poison. Today, after two thousand years, with deepest emotion I recognize more profoundly than ever before the fact that it was for this that He had to shed his blood upon the Cross. As a Christian I have no duty to allow myself to be cheated, but I have the duty to be a fighter for truth and justice. And as a man I have the duty to see to it that human society does not suffer the same catastrophic collapse as did the civilization of the ancient world some two thousand years ago—a civilization which was driven to its ruin through this same Jewish people.

Then indeed when Rome collapsed there were endless streams of new German bands flowing into the Empire from the North; but, if Germany collapses today, who is there to come after us? German blood upon this earth is on the way to gradual exhaustion unless we pull ourselves together and make ourselves free!

And if there is anything which could demonstrate that we are acting rightly, it is the distress that daily grows. For as a Christian I have also a duty to my own people. And when I look on my people I see them work and work and toil and labor, and at the end of the week they have only for their wages wretchedness and misery. When I go out in the morning and see these men standing in their queues and look into their pinched faces, then I believe I would be no Christian, but a very devil, if I felt no pity for them, if I did not, as did our LORD two thousand years ago, turn against those by whom today this poor people are plundered and exploited."

Reference: 1922.2

1924: US Restrictive Immigration Act

The Immigration Act of 1924 was a United States federal law that prevented immigration from Asia, which set quotas on the number of immigrants from the Eastern Hemisphere, and provided funding and an enforcement mechanism to carry out the longstanding ban on other immigrants.

The Act set a total immigration quota of 165,000 for countries outside the Western Hemisphere, an 80% reduction from the pre-World War I average. Quotas for specific countries were based on 2% of the U.S. population from that country as recorded in 1890, which primarily affected Italians, Jews, Greeks,

Poles, and Slavs, all of whom were considered "undesirable". The main purpose of the 1924 Immigration Act was to "preserve the ideal of U.S. homogeneity".

On December 27, 1926 Senator Shipstead from Minnesota urged repeal of the "National Origin Clause" in the Immigration Act, which took effect in 1929, when a proportional system based on the United States population allowed 150,000 immigrants into the US yearly.

In 1952 Congress revised the Act and continued the National Origins Formula with proportional quotas, but removed racial restrictions.

In 1965 the immigration system, as defined by the National Origins Act, ended, and discriminatory quotas were abolished. Immigration to the United States was opened to all persons from all countries.

Reference: 1924.1

1924-29: Fourth Jewish immigration ("Aliyah") to Palestine

People affected / deaths: 80,000

Immigration came from mostly eastern European countries, with about half coming from Poland, and the rest from the USSR, Romania, and Lithuania.

Reference: 1924.2

1925-26: Hitler publishes Mein Kampf

Mein Kampf ("My Struggle") by Adolf Hitler, combines elements of autobiography with an exposition of his political ideology of National Socialism, or Nazism.

Volume 1 was published in 1925, volume 2 in 1926.

Quotes about the Jews:

"Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the LORD." (p. 65)



"And the founder of Christianity made no secret indeed of his estimation of the Jewish people. When He found it necessary, He drove those enemies of the human race out of the Temple of God." (p. 174)

"His [the Jewish person's] life is only of this world, and his spirit is inwardly as alien to true Christianity as his nature two thousand years previous was to the great founder of the new doctrine. Of course, the latter made no secret of his attitude toward the Jewish people, and when necessary he even took to the whip to drive from the temple of the LORD this adversary of all humanity, who then as always saw in religion nothing but an instrument for his business existence. In return, Christ was nailed to the cross, while our present-day party Christians debase themselves to begging for Jewish votes at elections and later try to arrange political swindles with atheistic Jewish parties — and this against their own nation." (p. 307)

Reference: 1925.1

1926: Dr. Gerhard Kittel

Kittel, a German Lutheran theologian, publishes *Jesus und Die Juden* ("Jesus and the Jews"), in which he describes Jews as:

"people who have lost their souls- and all that remains of them is the outward hulls of a human being foreign to us."

(See entry for him in 1933 for how his antisemitic views developed.)

Reference: 1926.1

1926-28: Opus sacerdotale Amici Israel, the "Clerical Association of Friends of Israel"

The wikipedia entry [February 2019] is worth quoting extensively, with additional information:

The Clerical Association of Friends of Israel was a short-lived international organization of Roman Catholic priests founded in Rome in February 1926, whose purpose was to pray for the conversion of the Jews and to

promote a favorable attitude towards them within the Roman Catholic Church. By the end of 1926, its membership included 18 cardinals, 200 bishops and about 2,000 priests. When the association was dissolved by the Holy Office on March 28, 1928, its membership included 19 cardinals, more than 300 bishops and archbishops and about 3,000 priests.

Its first request to the Church was that the word "*perfidis*", which described the Jews during the Good Friday Prayer for the Jews, be removed, since some believed the prayer could be interpreted as antisemitic. Pope Pius XI asked the Congregation of Rites to consider the proposed reform, who authorized the proposed change but the Holy Office withheld its consent. On March 7, 1928, Cardinal Rafael Merry del Val, himself a member of the Friends, objected:

"This report put forward by the so-called Amici Israel strikes me as completely unacceptable, indeed even rash. We are dealing with ancient prayers and rites of the liturgy of the Church, a liturgy inspired and consecrated for centuries that includes condemnation of the rebellion and betrayal perpetrated by the chosen people who were at once unfaithful and deicide.... I would hope that these Amici Israel would not 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."

On March 22, 1928, Pope Pius XI issued the decree *Cum Supremae* ("Since the Supreme") which abolished the Friends of Israel. The decree that announced the suppression of the association upheld the traditional Catholic belief that Christianity had superseded Judaism (supersessionism), asserted the need to pray for the conversion of the Jews, and firmly condemned racist antisemitism:

"The Catholic Church has always prayed for the Jewish people—who until the coming of Jesus Christ were the depository of the divine promises—in spite of or even more because of the continual blindness of that people. With such charity has the Apostolic See protected this same people against unjust vexations! Because it reproves all hatreds and animosities between peoples, it condemns without reservation hatred against the people once chosen by God, a hatred that today is commonly called 'anti-Semitism'."

This was the Holy See's first authoritative statement condemning antisemitism (see entry for Nostra Aetate below, 1962-65).

Reference: 1926.2

September 23, 1928: Blood libel accusation in Massena, New York

The Jews of Massena were suspected of kidnapping a local 4-year-old girl, Barbara Griffiths, for a Yom Kippur sacrifice before she was discovered safe and sound 24 hours later.

Reference: 1928.1

October 27, 1928: Hitler calls his movement "Christian"

In a speech in Passau, Hitler said:

"We are a people of different religions, but we are one. Which faith conquers the other is not the question; rather, the question is whether Christianity stands or falls... We tolerate no one in our ranks who attacks the ideas of Christianity ... in fact our movement is Christian. We are filled with a desire for Catholics and Protestants to discover one another in the deep distress of our own people."

Reference: 1928.2

August 15, 1929: 9th of Av: "The Wall is ours"

People affected/deaths:



On Thursday August 15, during the fast of Tisha B'Av (the 9th of Av), several hundred members of the Pro-Wailing Wall

Committee, a right-wing group that promoted Jewish rights at the Western Wall, marched to the Western Wall shouting *"the Wall is ours,"* raised the Jewish national flag, and sang Hatikvah (the Jewish anthem). This sparked the riots which were to begin the next day, the 10th of Av (*see next entry below*).

Reference: 1929.1

August 16, 1929: 10th of Av: Palestine Riots

People affected / deaths: **Jews: 133** • Arabs: 116

On Friday August 16, 1929, the $10^{\rm th}$ of Av, after an Arab sermon, a demonstration organized by the Supreme Muslim

Council marched to the Wall. As a newly constructed door near the Wall was opened, Jewish worshippers were attacked by Arabs, despite British assurances. The next day, thousands of Arabs armed with clubs, swords and daggers converged upon the Mosque of Omar to hear impassioned hate speeches. The cry of *"slaughter the Jews"* spread throughout the Holy Land.

During the riots from August 23-29, Jews were attacked in Jerusalem, Hebron, Safed, Jaffa and Tel Aviv. There were also isolated attacks on Jewish villages, and in 6 cases, villages were entirely destroyed, accompanied by looting and burning.

133 Jews were killed and between 198–241 others were injured, a large majority of whom were unarmed and were murdered in their homes by Arabs. 116 Arabs were killed and 232 were injured, mostly by British police while trying to suppress the riots. Around 20 were killed by Jewish attacks or indiscriminate British gunfire. During the riots, 17 Jewish communities were evacuated.

The riots resulted in the British yielding to Arab terms, which imposed severe restrictions on Jewish immigration to Israel. and subject to Arab consent.

Reference: 1929.2

July 1, 1929: Immigration Act of 1924 fully enacted

On July 1, the Immigration Act with its National Origin Clause would become law. This would end up shutting the doors of America to European Jews in the 1930s when Jews were looking to escape an increasingly escalating hostile environment.

Reference: 1929.3



1929-39: Fifth Jewish immigration ("Aliyah") to Palestine

People affected / deaths: 225,000 - 300,000

The Fifth Aliyah began after the 1929 Palestine riots, and ended with World War II.

Reference: 1929.4

January 12, 1931: Stalin condemns antisemitism

On January 12, 1931, Stalin gave the following answer to an inquiry on the subject of the Soviet attitude toward antisemitism from the Jewish News Agency in the United States:

"National and racial chauvinism is a vestige of the misanthropic customs characteristic of the period of cannibalism. Anti-semitism, as an extreme form of racial chauvinism, is the most dangerous vestige of cannibalism. Anti-semitism is of advantage to the exploiters as a lightning conductor that deflects the blows aimed by the working people at capitalism. Antisemitism is dangerous for the working people as being a false path that leads them off the right road and lands them in the jungle. Hence Communists, as consistent internationalists, cannot but be irreconcilable, sworn enemies of anti-semitism. In the U.S.S.R. anti-semitism is punishable with the utmost severity of the law as a phenomenon deeply hostile to the Soviet system. Under U.S.S.R. law active anti-semites are liable to the death penalty."

However, his subsequent actions in later years belied these words, which were clearly intended for his American Jewish audience:

1939: He directed incoming Foreign Minister Vyacheslav Molotov to "*purge the ministry of Jews*", to appease Hitler and to signal Nazi Germany that the USSR was ready for non-aggression talks.

September 17, 1939: The Soviet Union invaded Poland, after which Stalin began a policy of relocating Jews to the Jewish Autonomous Oblast (in the Russian far-east) and other parts of Siberia.

May 17, 1948: the Soviet Union became the second country to recognise Israel, but six months later Stalin launched a campaign to liquidate what was left of Jewish culture.



August 12-13, 1952: This night is remembered as the "Night of the Murdered Poets", because 13 of the most prominent Yiddish writers of the Soviet Union were executed on Stalin's orders (*see entry below*).

1952-53: A campaign to quietly remove Jews from positions of authority within the state security services was carried out.

January 13, 1953: The Soviet Union's TASS information agency announced the unmasking of a conspiracy of so-called "doctors-poisoners" who had covertly attempted to decapitate the Soviet leadership (*see entry below*, 1953).

Reference: 1931.1

1932: Hitler's thoughts about Luther

In 1932, Hitler, speaking informally in his flat, observed that:

"Luther, if he could be with us, would give us [National Socialists] his blessing."

He regarded Luther as "one of the greatest Germans," "the mighty opponent of the Jews," "a great man, a giant", and would later write:

"He saw the Jew as we are only now beginning to see him today. But unfortunately too late, and not where he did the most harm — within Christianity itself. Ah, if he had seen the Jew at work there, seen him in his youth! Then he would not have attacked Catholicism, but the Jew behind it. Instead of totally rejecting the Church, he would have thrown his whole passionate weight against the real culprits."

Reference: 1932.1

1932-45: German Christian movement: Deutsche Christen

"German Christians" was a pressure group and a movement within the German Evangelical Church aligned towards the antisemitic, racist and *Führerprinzip* (the Führer's word is above all written law) ideological principles of Nazism, with the goal to align German Protestantism as a whole towards those principles. Encouraged by the 400th anniversary of Luther's posting of the 95 Theses in 1517 (*see entry above*) which served to endorse German nationalism, they began

as an interest group to emphasise Germany's place in the Protestant tradition, to legitimise antisemitism, to revive *völkisch* traditions (a populist movement with overtones of racism), to de-emphasise the Old Testament in Lutheran theology, to remove Jewishness from the Bible, and to respect secular authority, which had been emphasised by Luther, using Romans 13 to justify this position.

In September 1933 they adopted the Aryan paragraph at the Prussian synod (see entry below for German Synod on April 7, 1933).

Reference: 1932.2

January 30, 1933: Hitler becomes Chancellor of Germany

On January 30, 1933, Hitler was named Chancellor of Germany.

In a speech on February 1, he said:

"May God Almighty give our work His blessing, strengthen our purpose, and endow us with wisdom and the trust of our people, for we are fighting not for ourselves but for Germany."

In March, the Reichstag adopted the Enabling Act of 1933, which in effect gave Hitler the power to enact laws without the involvement of the Reichstag, assuring he could constitutionally exercise dictatorial power without legal objection.

On April 1, Julius Streicher, a prominent member of the Nazi party and virulently antisemitic, organized a 1-day boycott of Jewish businesses.

Reference: 1933.1

March 22, 1933: Himmler opens Dachau Concentration Camp

People affected / deaths: 31,951

Barely six weeks after Hitler came to power, Dachau Concentration Camp was opened by Himmler. It was the first concentration camp opened in Germany, and served as the prototype for the camps that followed. Originally intended for communists, socialists, and other "enemies of the state" and undesirables, over time Jews were also sent there, including more than 10,000 after Kristallnacht in 1938. It was the third concentration camp to be liberated by the Allies in 1945. Over the 12 years of use as a concentration camp, the Dachau administration recorded the intake of 206,206 prisoners and deaths of 31,951.

Reference: 1933.2

March 23, 1933: Hitler speaks of his good relations with the Catholic Church

The Enabling Act of 1933 granted Hitler dictatorial powers. In a speech to the Reichstag in Berlin, he said:

"The Government of the Reich, which regards Christianity as the unshakable foundation of the morals and moral code of the nation, attaches the greatest value to friendly relations with the Holy See, and is endeavouring to develop them."

Reference: 1933.3

April 7; Sept 5 1933: German Evangelical Lutheran Church National Synod

On April 7, 1933, Nazi leaders enacted the "Law for the Restoration of the Professional Civil Service", which stipulated the dismissal or early retirement of civil servants of "non-Aryan ancestry" in paragraph 3:

- 1. "Civil servants of non-Aryan descent are to be retired; honorary officials are to be removed from official status.
- 2. Section 1 does not apply to civil servants who were already employed on August 1, 1914, or who fought during the World War at the front for the German Reich or who fought for its allies or whose fathers or sons were killed in the World War. With the agreement of the appropriate special minister or of the highest authorities of the federal states, the Reich Minister of the Interior can permit further exceptions in the case of officials who are abroad."

The "German Christians" (see entry above, 1932-45) demanded an equivalent provision for the church as well and thus for pastors and church officials.

On September 5, 1933, the Prussian general synod — commonly known as the "Brown Synod" since many German-Christian attendees appeared in brown

uniforms — passed such a resolution, which other regional churches also copied. Their Aryan paragraph states:

"Anyone not of Aryan descent or who is married to a person of non-Aryan descent may not be appointed as minister or official. Ministers or officials who marry non-Aryans are to be dismissed. The State Law decides who is to be reckoned non-Aryan. Ministers of non-Aryan descent or married to non-Aryans are to be retired. The exceptions are the same as those laid down in the State Law."

Although the paragraph affected very few in the Church (in 1933 there were 37 pastors of Jewish or half-Jewish descent, eight of whom were retired), the issue of the Aryan Paragraph in the Church consumed church politics over the coming years.

Reference: 1933.4

April 26, 1933: Hitler leverages Catholic Church history for his treatment towards Jews

In a speech in a reception for Catholic Bishop Berning, Hitler said:

"The Catholic Church considered the Jews pestilent for fifteen hundred years, put them in ghettos, etc, because it recognized the Jews for what they were... I recognize the representatives of this race as pestilent for the state and for the church and perhaps I am thereby doing Christianity a great service by pushing them out of schools and public functions."

Reference: 1933.5

June 1, 1933: Dr. Gerhard Kittel

Kittel was a German Lutheran theologian, a New Testament professor, a lexicographer of biblical languages, an enthusiastic supporter of the Nazis, and an open antisemite. He is best known for his work: Theological Dictionary of the New Testament. He also published studies depicting the Jewish people as the historical enemy of Germany, Christianity, and European culture in general.

On June 1, 1933, he delivered a speech entitled Die Judenfrage, "The Jewish Question", later published in a 78-page booklet, in which he advocated that German Jews should be demoted to "guest status" in Germany. In reaching this conclusion he considered three other potential answers to the "Jewish Question" being commonly debated at the time: extermination (which he dismissed as impractical and, in later editions, "un-Christian"), a separate Jewish state in the Middle East (which he declined for various logistical reasons, such as hostilities from displaced Arabs), and assimilation (which he argued was actually part of the problem, since mixed marriages between Jews and Christians in Germany resulted in the spread of secular liberalism in Germany). The work also argues in favour of stripping Jews of their German citizenship, their removal from medicine, law, teaching, and journalism, and to forbid marriage or sexual relations with non-Jews-thus anticipating by two years the Nazi government, which introduced its Nuremberg Racial Laws and took away Jewish rights of German citizenship in 1935. He also referred to assimilated German Jews as "refuse", a poison and corruption which

"eats at the marrow of a Volk (people)."

William F. Albright, American archaeologist, biblical scholar and philologist, wrote:

"In view of the terrible viciousness of his attacks on Judaism and the Jews, which continues at least until 1943, Gerhard Kittel must bear the guilt of having contributed more, perhaps, than any other Christian theologian to the mass murder of Jews by Nazis."

Reference: 1933.6

1933: "The Wandering Jew", British film

"The Wandering Jew" is a British fantasy film about a Jew who is forced to wander the Earth for centuries because he rebuffed Jesus while he was carrying the Cross. He is finally burnt at the stake by the Spanish Inquisition, but is forgiven by God and finally allowed to die. This movie would serve as the inspiration for Germany's much more violent antisemitic propaganda movie "The Eternal Jew" in 1940 (*see entry below*).

Reference: 1933.7

1933: *Reichskonkordat:* "Concordat between the Holy See and the German Reich"

The first treaty of Germany with any foreign power is with the Vatican. It was signed by Cardinal Eugenio Pacelli, who would become Pope Pius XII in 1939. For Hitler, it offered recognition from a foreign state, hence legitimacy. For the Church, it allowed them to carry out their spiritual mission without government harassment. Although it made no mention of the Jews:

"The Reichskonkordat effectively removed the German Catholic Church from any continued role of opposition to Hitler. More than that, as Hitler told his cabinet on July 14, it established a context that would be 'especially significant in the urgent struggle against international Jewry.""

The Church began to protest German violations of the treaty almost immediately, to no avail.

Reference: 1933.8

1933: Cardinal Bertram gives permission for Hitler to kill Jews

Bertram wrote to Pacelli, the Cardinal Secretary of State:

"The Holy See has no intention of interfering in Germany's internal affairs... Will it be possible for the Holy See to put in a warm-hearted word for those who have been converted from Judaism to the Christian religion, since either they themselves, or their children or grandchildren, are now facing a wretched fate because of their lack of Aryan descent?"

Reference: 1933.9

1933-45: Germany passes anti-Jewish decrees

2,000 anti-Jewish decrees were passed between 1933-45. They were introduced slowly at first, so that the civilian population would not realise the extent of the Nazi Party's antisemitism.

Reference: 1933.10

1934: Robert Grosche

Robert Grosche (1888-1967) was a German Roman Catholic theologian. About the infallibility of the Pope he wrote:

"When in 1870 the infallibility of the Pope was defined, the Church anticipated on a higher level, that historical decision which is made today on the political level: for the Pope and against the sovereignty of the Council; for the Führer and against the Parliament."

Or, as he put it in 1934:

"The Reich is the secularization of the Kingdom of God."

Reference: 1934.1

May-July 1934: Barmen Declaration

The Barmen Declaration was a document adopted by a federation of German evangelical churches in Nazi Germany (Lutheran, Reformed and United Churches), who opposed the "German Christians" movement who had aligned themselves with the ideological principles of Nazism (*see entry above, 1932–45*). But even though the "German Christians" movement was also antisemitic, the Barmen Declaration never mentioned this, but instead focused on the Church's independence from the State. Of this omission Karl Barth wrote to his friend Bethge in 1967:

"New to me...was the fact that Bonhoeffer in 1933 viewed the Jewish question as the first and decisive question, even as the only one, and took it on so energetically. I have long felt guilty myself that I did not make this problem central, in any case not public, for instance in the two Barmen declarations of 1934 which I had composed. Certainly, a text in which I inserted a word to that effect would not have found agreement in 1934 neither in the Reformed Synod of January, 1934; nor in the General Synod of May at Barmen. But there is no excuse that I did not fight properly for this cause, just because I was caught up in my affairs somewhere else."

Barth's writings include harsh criticisms of the Jews, including calling Judaism a "synagogue of death" that has "proved unserviceable in relation to what God willed," persisting in "unbelief" and "resistance", a "tragic, pitiable figure with covered eyes," a religion characterized by "conceited lying," and the "enemy of God." But he also believed that the Holocaust was nothing less than crucifying Jesus once again; that antisemitism was not only a humanitarian disaster, but also a theological disaster; and was among the first theologians to believe that the Jews and Israel still have a role in God's plan after Jesus, such as these quotes reveal:

"He who rejects and persecutes the Jews rejects and persecutes Him who died for the sins of the Jews—and then, and only thereby for our sins as well. He who is a radical enemy of the Jews, were he in every other regard an angel of light, shows himself, as such, to be a radical enemy of Jesus Christ. Anti-Semitism is sin against the Holy Ghost. For anti-Semitism means rejection of the grace of God."

"It is incontestable that this people [the Jews] as such is the holy people of God: the people with whom God has dealt in His grace and in His wrath; in the midst of whom He has blessed and judged, enlightened and hardened, accepted and rejected; whose cause either way He has made his own, and has not ceased to make His own, and will not cease to make His own... Each member of the people of Israel as such still continues to participate in the holiness which can be that of no other people, in the holiness of the natural root who because He is the Last and therefore also the First is called Jesus. This holiness the Gentile Christian has to respect in every Jew as such without exception."

Reference: 1934.2

1934-48: Aliyah Aleph and Aliyah Bet: immigration to Palestine

Aliyah Aleph refers to the limited immigration of Jews to Palestine permitted during this period, whereas Aliyah Bet refers to the illegal immigration from Britain in violation of the White Paper of 1939 restrictions.



Reference: 1934.3

1935: Martin Niemöller's anti-Jewish sermon

In a 1935 sermon, three weeks before the first anti-Jewish Nuremberg Laws were issued (*see entry below, September 1935*), Niemöller described the Jews as:

"a highly gifted people which produces idea after idea for the benefit of the world, but whatever it takes up changes into poison, and all that it ever reaps is contempt and hatred."

This sermon, and others, which were published in England and the United States, makes a statement about the international acceptability of the antisemitic ideas expressed therein at the time.

Reference: 1935.1

September 1935: Nuremberg Laws in Germany

Two distinct laws passed in Nazi Germany in September 1935 are known collectively as the Nuremberg Laws: the Reich Citizenship Law and the Law for the Protection of German Blood and German Honor. These laws embodied many of the racial theories underpinning Nazi ideology, and provided the legal framework for the systematic persecution of Jews in Germany.

The Reich Citizenship Law deprived Jews of German citizenship, designating them "subjects of the state," 64 years after their emancipation in 1871 (*see entry above*).

The Law for the Protection of German Blood and German Honour, forbade marriage or sexual relations between Jews and "citizens of German or kindred blood". These relationships were labeled as "race defilement".

Without a scientific way to define Jews as a race, Nazi legislators looked to family genealogy to define race. People with three or more grandparents born into the Jewish religious community were Jews by law. Grandparents born into a Jewish religious community were considered "racially" Jewish. Their "racial" status passed to their children and grandchildren. This defined people who had converted to Christianity from Judaism as Jews, and defined as Jews people born to parents or grandparents who had converted to Christianity. Those with only one or two grandparents born into the Jewish religious community were "mixed-raced" individuals, known as *Mischlinge*. In German, the word has the general denotation of hybrid, mongrel, or half-breed. *Mischlinge* enjoyed the same rights as "racial" Germans, but these rights were continuously curtailed through subsequent legislation.

These measures were among the first of the racist Nazi laws that culminated in the Holocaust.

Reference: 1935.2

1936: Cardinal Hlond of Poland

August Hlond (1881-1948) was a Polish cardinal of the Roman Catholic Church. In 1936 he issued a pastoral letter which said "a Jewish question exists and there will be one so long as the Jews remain Jews," and which attacked Jews as enemies of the Catholic Church.

On May 19, 2018 he was named as Venerable by Pope Francis, despite protestations from the American Jewish Committee, which noted his antisemitic writings, and that he not only failed to stop a 1946 pogrom in Kielce, Poland (*see entry below*), but blamed the Jewish victims for it.

Reference: 1936.1

1936-38: Stalin's Great Purge

People affected / deaths: 600,000 - 1.2 million

The Great Purge, or the Great Terror, was a campaign of political repression in the Soviet Union and involved the execution of over a half-million Soviet citizens accused of treason, terrorism, and other anti-Soviet crimes. It involved a large-scale purge of the Communist Party and government officials, repression of wealthy landlords and the Red Army leadership, widespread police surveillance, suspicion of saboteurs, counter-revolutionaries, imprisonment, and arbitrary executions. Its purpose was to eliminate political opponents and consolidate power.

Although many of the Great Purge victims were ethnic or religious Jews, they were not specifically targeted as an ethnic group during this campaign.

Reference: 1936.2

July 6-15, 1938: Évian Conference, France

Between 1933 and 1941, the Nazis aimed to make Germany *judenrein* (cleansed of Jews) by making life so difficult for them that they would be forced to leave the country. The Évian Conference was convened to discuss the Jewish refugee

problem and the plight of the increasing numbers of Jewish refugees fleeing persecution by Nazi Germany. The conference was attended by representatives from 32 countries, with 24 voluntary organizations also attending as observers, presenting plans either orally or in writing. Golda Meir, the attendee from British Mandate Palestine (and the fourth Prime Minister of Israel from 1969-74) was not permitted to speak or to participate in the proceedings except as an observer.

Hitler responded to the news of the conference by saying essentially that if the other nations would agree to take the Jews, he would help them leave:

"I can only hope and expect that the other world, which has such deep sympathy for these criminals [Jews], will at least be generous enough to convert this sympathy into practical aid. We, on our part, are ready to put all these criminals at the disposal of these countries, for all I care, even on luxury ships."

The conference was ultimately doomed, as aside from the Dominican Republic, delegations from the 32 participating nations failed to come to any agreement about accepting the Jewish refugees fleeing the Third Reich. The conference thus inadvertently proved to be a useful propaganda tool for the Nazis.

Reference: 1938.1

November 9-10 1938: Kristallnacht Pogroms in Germany

People affected / deaths: 91-plus

Kristallnacht, or "Night of the Broken Glass", was so-called because of the shards of broken glass that littered the streets after the windows of Jewish-owned buildings were smashed. More than 1,400 synagogues were burned; more than 7,000 stores were looted; more than 91 Jews were murdered; and 30,000 were sent to the concentration camps. This Nazi Pogrom against Jews across Germany on the anniversary of Martin Luther's birthday (November 10), puts into effect the blueprint laid out in 1543 by Luther's work: "On the Jews and Their Lies" (*see entry above, 1543*).

Reference: 1938.2

November 1938: Dietrich Bonhoeffer

Dietrich Bonhoeffer, German pastor and theologian, is remembered for his reported response to a colleague about the *Kristallnacht* burning of German synagogues:

"If the synagogues are set on fire today, it will be the churches that will be burned tomorrow."

Reference: 1938.3

1938: Hitler brings back yellow star of David

Reinhard Heydrich, chief of the Reich Main Security Office, recommended that Jews should wear identifying badges after Kristallnacht (*see entry above, November 9–10, 1938*). Shortly after the invasion of Poland in September 1939, local German authorities began introducing mandatory wearing of badges. By the end of 1939, all Jews in the newly-acquired Polish territories were required to wear badges. Upon invading the Soviet Union in June 1941, the Germans again applied this requirement to newly-conquered lands. Throughout the rest of 1941 and 1942, Germany, its satellite states and western occupied territories adopted regulations stipulating that Jews wear identifying badges.

Reference: 1938.4

1938: Civiltà Cattolica, Jesuit journal, on Jews

Pope Pius XI permits the Jesuit journal, *Civiltà Cattolica*, to portray Judaism as inherently sinister, and Jews, through money and secularism, as out to seize the world:

"Judaism is a deeply malevolent religion, inasmuch as it pertains to a nation which presumes itself elect, and... it is the religion of corrupt messianism [which] renders Jewry a tinderbox of disorders and a standing menace to the world."

Reference: 1938.5

May 1939: MacDonald White Paper

Britain rejects the Peel Commission's partition plan on the grounds that it wasn't feasible. The Jewish Agency for Palestine issued a scathing response to the White Paper, saying the British were denying the Jewish people their rights in the *"darkest hour of Jewish history"*.

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Reference: 1939.1
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May 1939: St. Louis German luxury cruise ship

People affected / deaths: 254

The cruise ship containing 937 passengers, mostly Jewish refugees, fleeing from Germany, was denied the right to dock in Cuba and the US, forcing it to return to Europe, where it disembarked in Antwerp, Belgium. Belgium, France, Holland and the UK agreed to take the refugees. Of the original 936 passengers (one man committed suicide during the voyage), 254 died in the Holocaust. The story was depicted in a book (1974) and a movie (1976) called "Voyage of the Damned".

Reference: 1939.2

1939: Jozef Tito

People affected / deaths: 65,000 - 70,000

Jozef Tiso, a Catholic priest with a doctorate in theology, became president of independent Slovakia from 1939 until 1945. Extremely antisemitic, he allied Slovakia with Nazi Germany and, with strong objections from the Vatican, deported most Slovakian Jews to their deaths in the camps. He declared:

"It is a Christian action to expel the Jews, because it is for the good of the people, which is thus getting rid of its pests."

In a speech in 1942 he stated:

"I would like to talk about one more often mentioned question, namely the Jewish question. People ask if what is happening now is Christian. Is it

humane? Is it not just looting? But I ask: Is it not Christian when the Slovak nation wants to defeat an eternal enemy, the Jew? Is that not Christian? Loving thyself is a commandment of God, and that love commands me to remove everything that harms me, that threatens my life. And for the Slovak people, the Jewish element has always been such a threat, a threat to our life, and I don't think I need to convince anyone of that fact."

In all, German and Slovak authorities deported about 70,000 Jews from Slovakia; about 65,000 of them were murdered or died in concentration camps.

Tiso was executed by hanging in 1947 as a war criminal.

Reference: 1939.3

1939-45: World War II

People affected / deaths: 60 million-plus

60 million deaths represented about 3% of the world's population at the time, which was estimated at 2.3 billion. The six million Jews who died in the Holocaust therefore represented about 10% of those deaths. Some sources include deaths from war-related disease and famine, which would put the figure higher, at 80 million. It remains the deadliest military conflict in history.

Reference: 1939.4

1939-45: Jewish expulsions and deportations: World War II

People affected / deaths: millions



Mass evacuation, forced displacement, expulsion, and deportation of millions of people took place across most

countries involved in World War II. The Holocaust also involved deportations and expulsions of Jews aside from the subsequent genocide perpetrated by Nazi Germany.

In May 1943, Nazi German authorities reported that the Reich was *judenrein* ("free of Jews").

Reference: 1939.5

1939-58: Pope Pius XII: negative view

Opinions are sharply divided on Pope Pius XII, so both views are summarised.

The Pope has been accused of either being overly cautious, of "not doing enough", of "Papal silence" in the face of the Holocaust, which was taking place "under his very windows" (the title of one book), and that he did nothing to help the Jews. A controversial play in 1963 called "The Deputy" accuses him of failing to take action or speak out against the Holocaust.

Holy Hatred says:

"He followed a policy toward the Jews that was little different from that followed by nearly every one of the more than 90 popes who have spoken or acted on the Jewish issue."

"Pope XII never publicly defined a position that specifically repudiated the Final Solution. When he spoke as pope, his words almost always condemned evil in general."

"Pius XII simply refused to publish a specific condemnation of the murder of the Jews. The Vatican's repetitive response was that 'the Holy See has done, is doing, and will do all in its power to help.""

"Pius XII and the Vatican could have spoken of the Jews 'with a real sense of urgency or moral outrage.' An unequivocal public condemnation of anti-Semitism would have unmistakably set the tone for Catholic behavior toward the Jews of the Holocaust... Without a specific public statement on the Jews, the Catholic faithful had no clear reminder as to how to behave in this crisis. Without contradiction from Pius, the church's traditional Jewish policy allowed the average person 'in good conscience' to collaborate with the Nazis or in pious indifference to allow 'God's will' to be carried out against the paradigmatically evil Jews – including discrimination, expropriation, and expulsion."

Reference: 1939.6

1939-58: Pope Pius XII: positive view

Opinions are sharply divided on Pope Pius XII, so both views are summarised.

The Pope issued a diplomatic protest at the Nazi order

to expel the Jews; he sheltered Jews in the Vatican itself; he denounced the aggression of the Nazis and proposed a peace plan after the invasion of Poland in 1939; he instructed priests to issue baptism certificates to hundreds of Jews hidden in Genoa, Rome and elsewhere in Italy; and in the Christmas message of 1942 specifically denounced the extermination of the Jews, to name just a few. According to Israeli archives, papal relief programs saved anywhere from 200,000 to 860,000 Jews (sources vary), more than any other agency or organisation, and he used his diplomatic corps, protected by diplomatic immunity, to carry messages between the Allied Powers. He also helped raise the Gestapo's demand of 50 kilos of gold for the safety of the Jewish community in Rome, which unfortunately did not prevent their eventual round up.

Dr. Raphael Cantoni, a leader in Italy's Jewish Assistance Committee:

"The Church and the papacy have saved Jews as much and insofar as they could Christians. Six million of my co-religionists have been murdered by the Nazis... but there would have been many more victims had it not been for the efficacious intervention of Pius XII."

The Jewish Virtual Library:

"Pius XII, standing in the heart of the Axis world when Britain stood alone and the United States was far away and frozen in isolationism... was far from silent... Pius XII was recognized by the most authoritative spokesmen for what he was in reality, one of the best friends the Jews had, in one of the most tragically dark days of the long, long history of the Jewish people...a great injustice has been done to the memory of Pope Pius XII."

JVL again:

"The vindication of Pius XII has been established principally by Jewish writers and from Israeli archives. It is now established that the Pope supervised a rescue network which saved 860,000 Jewish lives – more than all the international agencies put together."



Pope Pius XII:

"No doubt a protest would have gained me praise and respect of the civilized world, but it would have submitted the poor Jew to an even worse fate."

Mr. and Mrs. Wolfsson, Jewish Berlin couple:

"None of us wanted the Pope to take an open stand. We were all fugitives, and fugitives do not wish to be pointed at. The Gestapo would have become more excited and would have intensified its inquisitions. If the Pope had protested, Rome would have become the center of attention. It was better that the Pope said nothing. We all shared this opinion at the time, and this is still our conviction today."

Reference: 1939.7

1940: Vichy government of France

The Vichy government of France collaborated with Nazi Germany by freezing about 80,000 Jewish bank accounts. Some 76,000 Jews — about a quarter of those in France at the time — were deported to Nazi death camps, where all but 2,500 died.

In 1995, French President Jacques Chirac publicly recognized France's responsibility for deporting thousands of Jews to Nazi death camps during the German occupation in World War II. His statement put an end to decades of equivocations by successive French Governments about France's wartime role. In ceremonies marking the 53rd anniversary of the first mass arrests of Jews in Paris, he said:

"These dark hours forever sully our history and are an insult to our past and our traditions. Yes, the criminal folly of the occupiers was seconded by the French, by the French state."

In 2001, eight leading French banks paid "a substantial, multi-million-dollar sum" into accounts, to be held at the disposal of victims or their heirs, who were invited to submit claims based on lists of names posted on the internet.

1940: "The Eternal Jew" German propaganda film

Hitler and Goebbels believed that film was a vital tool for molding public opinion. "The Eternal Jew" is a violently antisemitic version of the British film "The Wandering Jew" from 1933 (*see entry above*). This Nazi propaganda film is presented as a documentary.

Reference: 1940.2

January 21-23, 1941: Legionnaires' rebellion and Bucharest pogrom, Romania

People affected / deaths: 125

The Legionnaires' rebellion and the Bucharest pogrom was a power struggle between the government of Romanian prime minister Ion Antonescu, and his former allies, the Iron Guard Legion. During their attempt to topple Antonescu, whom they portrayed as a puppet of the Jews, the legionnaires of the fascistic Iron Guard sadistically attacked members of the Romanian Jewish community in a number of different venues.

During the days of the rebellion, the Legionnaires' newspapers (the only ones active during this time) engaged in vicious propaganda against the Jews. At the end of the articles was the motto *"You know whom to shoot."*

125 Jews died, 60 of whom were taken to a slaughterhouse and hung on the hooks used by the slaughterers. The slaughterhouse was closed for a week to purge and clean it. American minister to Romania, Franklin Mott Gunther, toured the meat-packing plant where the Jews were slaughtered, with placards on some of the corpses reading "Kosher meat" on them. He reported back to Washington:

"Sixty Jewish corpses were discovered on the hooks used for carcasses. They were all skinned... and the quantity of blood about was evidence that they had been skinned alive."

Gunther wrote he was especially shocked that one of the Jewish victims hanging on the meat hooks was a 5-year-old girl, saying that he could not imagine such cruelty was possible until he saw the evidence of it firsthand.

During the riots 1,274 businesses, shops, workshops and homes were badly damaged or destroyed. The Sephardic Temple in Bucharest was looted and set on fire. Some synagogues were partly saved. The large Choral Temple (Heichal Hakorali) synagogue was saved from burning completely, because the Legionnaires didn't bring enough fuel. In the large synagogue was a Christian, Lucreția Canjia, who begged the rioters not to burn the synagogue, reminding them of their Christian teachings. The synagogue was saved. It has been extensively renovated isince then, and is today one of the most beautiful synagogues in Europe.

Following the riots, the Iron Guard movement was banned and 9,000 of its members were imprisoned.

Reference: 1941.1

May 13, 1941: Barbarossa Decree

The Barbarossa Decree, whose full title was "Decree on the Jurisdiction of Martial Law and on Special Measures of the Troops" was a document signed by OKW (*Oberkommando der Wehrmacht* - "High Command of the Armed Forces") Chief Wilhelm Keitel during the preparation for Operation Barbarossa against the Soviet Union in World War II. It instructed German troops to "defend themselves against every threat from the enemy civilian population without mercy".

The decree also stipulated that all attacks "by enemy civilians against the Wehrmacht, its members and retinue are to be repelled on the spot by the most extreme measures up to the destruction of the attacker", with the assurance that German soldiers who committed crimes against humanity, the USSR and prisoners of war were to be exempted from criminal responsibility, even if they committed acts punishable according to German law. Officers were entitled to perform executions without trial or formality.

The "Guidelines for the Conduct of the Troops in Russia" issued by the OKW 6 days later on May 19, 1941 declared "Judeo-Bolshevism" to be the most deadly enemy of the German nation, and that "It is against this destructive eology and its adherents that Germany is waging war." The guidelines went on to demand "ruthless and vigorous measures against Bolshevik inciters, guerrillas, saboteurs, Jews, and the complete elimination of all active and passive resistance."

Influenced by the guidelines, in a directive sent out to the troops under his command, General Erich Hoepner of the Panzer Group 4 stated:

"The war against Russia is an important chapter in the German nation's struggle for existence. It is the old battle of the Germanic against the Slavic

people, of the defence of European culture against Muscovite-Asiatic inundation and of the repulse of Jewish Bolshevism. The objective of this battle must be the demolition of present-day Russia and must therefore be conducted with unprecedented severity. Every military action must be guided in planning and execution by an iron resolution to exterminate the enemy remorselessly and totally. In particular, no adherents of the contemporary Russian Bolshevik system are to be spared."

German Army propaganda portrayed the Soviet enemy in the most dehumanized terms, depicting the Red Army as a force of Slavic *Untermenschen* ("sub-humans") and "Asiatic" savages engaging in "*barbaric Asiatic fighting methods*" commanded by evil Jewish commissars to whom German troops were to grant no mercy.

Before Barbarossa, German troops had been exposed to violent antisemitic and anti-Slavic indoctrination via movies, radio, lectures, books and leaflets. Much of this psychological warfare propaganda was designed to play on Russian anti-Semitism, with one pamphlet calling the "Gentlemen commissars and party functionaries" a group of "mostly filthy Jews". The pamphlet ended with the call for "brother soldiers" of the Red Army to rise up and kill all of the "Jewish commissars".

Typical of the German Army propaganda was the following passage from a pamphlet issued in June 1941:

"Anyone who has ever looked into the face of a Red commissar knows what the Bolsheviks are. There is no need here for theoretical reflections. It would be an insult to animals if one were to call the features of these, largely Jewish, tormentors of people beasts. They are the embodiment of the infernal, of the personified insane hatred of everything that is noble in humanity. In the shape of these commissars we witness the revolt of the subhuman against noble blood."

Reference: 1941.2

June 25-29, 1941: Kaunas pogrom, Lithuania

The Kaunas pogrom was a massacre of Jewish people living in Kaunas, Lithuania that took place in the first days of Operation Barbarossa (*see entry above, May 13, 1941*) and the Nazi occupation of Lithuania. On June 25, the first day of the

pogrom, the rabbi of Slobodka, Rav Zalman Osovsky, was tied hand and foot to a chair, "then his head was laid upon an open volume of gemora (volume of the Talmud) and [they] sawed his head off" after which they murdered his wife and son. His head was placed in a window of the residence, bearing a sign:

"This is what we'll do to all the Jews."

The most infamous incident occurred in the Lietūkis garage, where several dozen Jewish men were publicly tortured and executed on June 27. This incident is well documented and photographed, partly because it was a public event. Some of them were killed with shovels, iron bars or by other barbaric methods. Once the total number of bodies reached 50, a man, nicknamed the "Death Dealer," fetched an accordion, climbed to the top of the pile of the corpses, and played the Lithuanian national anthem.

Reference: 1941.3

June-July 1941: Iași pogrom in Bucharest, Romania

People affected / deaths: 13,266

The Iași pogrom was a series of pogroms launched by governmental forces under Ion Antonescu in the Romanian city of Iași against its Jewish population, resulting in the murder of at least 13,266 Jews, according to Romanian authorities. This pogrom is one of the most thoroughly documented events of the Holocaust in that German troops, present in the city, were allowed to photograph the atrocities and to send those "souvenirs" of the Eastern Front to their family members. Members of the Romanian Intelligence Service were there also, and they too photographed the continuing massacre.

127 photographs, accompanied by survivors' and even perpetrators' testimony, were published by author Radu Ioanid in a book called "The Iaşi Pogrom, June-July 1941: A Photo Documentary from the Holocaust in Romania."

July 10, 1941: Jedwabne pogrom, Poland

People affected / deaths: 340-plus

After being controlled by Russia for two years, Jedwabne was captured by Germany on June 22, 1941. One of the first questions the Poles asked the Nazis, their new rulers, was if it was permitted to kill the Jews. The Jedwabne pogrom took place shortly thereafter on July 10.

In 1963 a monument to the victims was placed in Jedwabne with the inscription:

"The place of destruction of the Jewish population. Here Gestapo and Nazi gendarmes burnt alive 1600 people on 10 July 1941."

But author Jan T. Gross, in his book "Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland", writes that the mass execution was actually performed by locals, who, for decades, had shifted the blame away from themselves. He also writes that Jedwabne's mayor, Marian Karolak, whose name appears in virtually every deposition, agreed to help facilitate a massacre, and Poles from local villages came in to watch and celebrate the event as a holiday. Members of the Catholic community participated in torturing the Jewish community and corralling them into a barn, which was then set ablaze. Eye-witness Szmul Wasersztajn's testimony at the start of the book makes for harrowing reading!

Since publication of the controversial book in 2001, Poland has been engaged in a nationwide debate over whether or not to accept blame for the atrocities Poles committed against the Jews during the Holocaust, or to continue to pass them onto the Nazis.

On July 10, 2001, about 3,000 people helped Poland's president, prime minister, local officials, Jewish leaders and relatives of the murdered commemorate the deceased by unveiling a new sign at the monument. President Aleksander Kwasniewski said in an apology long awaited by the international Jewish community:

"This was a particularly cruel crime. It was justified by nothing. The victims were helpless and defenseless. For this crime, we should beg the souls of the dead and their families for forgiveness. This is why today, as a citizen and as president of the Republic of Poland, I apologize."

The monument's sign now reads:

"In memory of the Jews of Jedwabne and surrounding areas, men, women,

and children, fellow-dwellers of this land, murdered and burned alive at this site on 10 July 1941."

Although the new monument does not blame the Nazis, some are angered that it does not specifically mention the Poles.

The figures of 1,600 deaths are considered high, but at least 340 Polish Jews, including women and children, were murdered, some 300 of whom were locked inside a barn that was set on fire.

Reference: 1941.5

July-September 1941: Erich von dem Bach-Zelewski

Erich von dem Bach-Zelewski (1899-1972) was a Nazi official, a member of the SS, and fourth in line for leader of the Nazi party. Despite his responsibility for numerous war crimes and crimes against humanity, Bach-Zelewski did not stand trial in Nuremberg, but was instead used as a witness for the prosecution. He was later convicted for politically motivated murders after the war, and died in prison in 1972.

A great source of embarrassment to him was that all three of his sisters had married Jewish men. One of his sisters had married a Jewish musician whom he had been rather fond of, but they had been forced to emigrate to Brazil after the Nazis came to power. Her husband had been born in Bialystok, and still had relatives living there.

From July to September 1941 Bach-Zelewski oversaw the extermination of Jews in Riga and Minsk, as well as visiting other sites of mass killings, which included Bialystok, regularly cabling to headquarters on the extermination progress, saying in a message on August 22:

"Thus the figure in my area now exceeds the thirty thousand mark."

But on three occasions in 1941 he warned the Jews of Bialystok, Mogilev, and Baranowicze that his forces were approaching and of what was in store for them, by sending word ahead to the chief rabbi of each of these three towns, but after a few days hiding in the woods they returned, probably because they ran out of food. Von dem Bach said:

"Thus the misfortune came about. They did not believe... I am the only living witness but I must say the truth. Contrary to the opinion of the National

Socialists that the Jews were a highly organized group, the appalling fact was that they had no organization whatsoever. The mass of the Jewish people were completely taken by surprise. They did not know at all what to do; they had no directives or slogan as to how they should act. That is the greatest proof of the lie of anti-Semitism because it gives the lie to the old slogan that the Jews are conspiring to dominate the world and that they are so highly organized. In reality they had no organization of their own at all, not even an information service. If they had some sort of organization, these people could have been saved by the millions; but instead they were taken completely by surprise. Never before has a people gone as unsuspectingly to its disaster. Nothing was prepared. Absolutely nothing. It is not so, as the anti-Semites say, that they were friendly to the Soviets. That is the most appalling misconception of all. The Jews in the old Poland, who were never communistic in their sympathies, were, throughout the area from the river Bug eastward, more afraid of Bolshevism than of the Nazis. This was insanity. They could have been saved. There were people among them who had much to lose, business people; they didn't want to leave. In addition there was the love of home and their old experiences with the pogroms in Russia. After the first anti-Jewish actions of the Germans they thought now the wave was over and so they walked back to their undoing."

Reference: 1941.6

August 2, 1941: 9th of Av: Himmler and the "Final Solution"

On the 9th of Av/August 2, Himmler received approval from the Nazi Party for the "Final Solution" of the Jews. As a result, the Holocaust began during which almost one third of the world's Jewish population perished.

Reference: 1941.7

1941: Franklin Roosevelt and Congress

After the US entered the war we remained silent, and continued to limit immigration of Jews to a mere 20,000 per year. Roosevelt had great insight as to what was happening but believed that bringing Jews into America would



disrupt the fact that we were mainly a (Protestant) Christian nation. If the US had taken in 200,000 per year we could have saved one million Jews.

Reference: 1941.8

September 29-30, 1941: Babi Yar massacre, Kiev

People affected / deaths: 33,771

This was the largest single massacre of Jews in the history of the Holocaust up to this date (*see Operation Harvest Festival, November 3-4, 1942 below*). Rabbi Yisrael Meir Lau speculated that the lack of world reaction against this massacre emboldened Hitler, leading to the endorsement of the Final Solution at the Wannsee Conference in Berlin in January 1942 (*see entry below*).

Reference: 1941.9

October 22-24, 1941: Odessa massacre, Romania

People affected / deaths: 25,000 - 34,000

On October 22, 1941, a bomb exploded in Romanian military headquarters in Odessa. The blast killed 67 people, including the Romanian military commandant, 16 other Romanian officers, and four German naval officers.

Using the incident as an excuse, Romanian army units assembled 19,000 Jews in a public square in the harbor area and shot many of them. They doused others with gasoline and burned them alive. At least 20,000 other Jews were assembled at the local jail and then taken to the village of Dalnik. There, the Romanians shot some of the Jews and locked others into warehouses that they then set ablaze. Romanian troops shot and killed any Jews trying to escape the fire.

October 1941 – November 1943: Aktion Reinhardt, or Einsatz Reinhard: "Operation Reinhard"

People affected / deaths: 1.7 - 2 million, mostly Polish Jews

This deadliest phase of the Holocaust was marked by the introduction of extermination camps in German-occupied Poland at Bełżec, Sobibór, and Treblinka. Once the killing centers were operational, German SS and police forces liquidated the ghettos and deported Jews by rail to those killing centers.

The aims of Operation Reinhard were to "resettle" (i.e. kill) Polish Jews; to exploit the skilled or manual labor of some Polish Jews before killing them; to secure the personal property of the Jews (clothing, currency, jewelry, and other possessions); to identify and secure alleged hidden and immovable assets such as factories, apartments, and land.

At its peak, the Nazis were killing about 15,000 Jews every day in the camps of German-occupied Poland under Operation Reinhard. Of the 1.7 million people killed between 1942 and 1943, about 1.32 million died in a 100-day period between August and October of 1942, which accounted for more than onequarter of the total number of Jews known to have been killed in the Holocaust. The pace of killing abated only when victims became rare and difficult to find.

Operation Reinhard ended in November 1943 with Operation Harvest Festival (*see entry below, November 3-4, 1943*).

Reference: 1941.11

November 7, 1941: Minsk Ghetto, Belarus

People affected / deaths: 35,000

On June 28, 1941, the Minsk ghetto was created soon after the German invasion of the Soviet Union and capture of the city. It housed close to 100,000 Jews, most of whom perished in The Holocaust.

On November 7, the anniversary of the Russian Revolution, the Nazis murdered 35,000 Jews in one day (*see entry below*, *February–July 1942*).

December 17, 1941: German Protestant Church: Declaration

A declaration made by the Church Presidents and bishops of Saxony, Mecklenburg, Schleswig-Holstein, the Anhalt of Saxony, Thüringen and Lübeck in 1941, includes the following:

"The National Socialist leaders of Germany have provided indisputable documentary evidence that the Jews are responsible for this war in its world-wide magnitude. They have therefore made the necessary decisions and taken the necessary steps, both internal and external, to ensure that the life of the German nation is protected against Judaism.

As members of that same German nation, the undersigned leaders of the German Evangelical Church stand in the forefront of this historical struggle to defend our country, because of which it has been necessary for the national police to issue a statement to the effect that the Jews are the enemies of the German nation and of the world, just as it was also necessary for Dr Martin Luther to demand, on the basis of his own bitter experience, that the severest measures should be taken against Jews and that they should be expelled from all German countries.

.... Christian baptism does not change in any way the Jew's racial character, his membership of the Jewish people and his biological nature. It is the duty of a German Evangelical Church to foster and to promote the religious life of the German people. Christians who are Jews by race have no place in that Church and no right to a place.

The undersigned leaders of the German Evangelical Church have therefore decided not to accept Jewish Christians as members of the Church community."

They also agreed with the policy of forcing Jews to wear the yellow badge:

"since after his bitter experience Luther had [strongly] suggested preventive measures against the Jews and their expulsion from German territory."

December 21, 1941 - February 1942: Bogdanovka, Ukraine

People affected / deaths: 46,000-plus killed • 54,000-plus total • 50 survivors

Bogdanovka was a concentration camp for Jews that was established by the Romanian authorities during World War II as part of the Holocaust. It was built on the premises of one of the largest pig farms in the Soviet Union. By November 1941, 11,000 prisoners were held in pigsties originally meant for 7,000 animals. By December, there were 48,000 prisoners in the pigsties.

After an outbreak of typhus broke out in the camp in mid-December, a decision was made to murder all the inmates.

On December 21, 5,000 sick and disabled prisoners were locked inside two pigsties and burnt to death. Over the next few days, 30,000 prisoners were shot to death at a riverbank in a nearby forest. The killing halted on Christmas Eve — for a short break for Christmas — and resumed on December 28. By December 31 the remaining 11,000 prisoners were also dead.

In January and February, 200 Jews who had been kept alive (especially for the purpose) burnt the corpses. 150 either died of cold and hunger, or were shot to death by their Ukrainian guards.

50 people survived.

In early 1945 Isopescu (the district commissioner), Manescu (the military government official in charge of the district), and the camp commandants were put on trial, in the first such proceedings against Romanian war criminals. The men responsible for the mass murder were sentenced to death (although the sentences were commuted to life imprisonment), and the other defendants were given long prison terms.

Altogether, over 54,000 people died during the history of the camp. A small monument close to the remote village commemorates the victims, whose inscription reads:

"Buried here are more than 54,600 Jews (the elderly, women and children) — victims of the Nazi genocide. We remember you!"

1941-42: Civiltà Cattolica, Jesuit journal, on Jews and deicide

In 1941 *Civiltà Cattolica* reminds its readers that the Jews were responsible for deicide, and they repeated their involvement in this crime by means of ritual murder *"in every generation"*.

In 1942 the journal attacks contemporary Jews as carrying an unexpungeable "stigma" because they condemned Christ to crucifixion, "*the crime of the sons of the Synagogue*".

Reference: 1941.15

1941-44: Drancy transit camp, France

People affected / deaths: 63,000

Jews were held in Drancy transit camp before deportation to the Concentration Camps. The camp was designed to hold 700, but at its peak held more than 7,000. Of the 65,000 transported from Drancy to Auschwitz, 63,000 were murdered (including 6,000 children) before the transit camp was liberated on August 17, 1944 by Allied forces.

Reference: 1941.16

January 20, 1942: Wannsee Conference, Berlin

Discussions were held on how to implement the "Final Solution to the Jewish Question".

A secondary goal of the conference was to arrive at a definition of who was Jewish, and thus determine the scope of the genocide. The Wannsee Protocol listed the estimated numbers of Jews living in countries across Europe, with a combined total of 11 million. That they succeeded in killing 6 million Jews shows just how determined and methodical they were.

February - October 1942: Minsk Ghetto, Belarus

People affected / deaths: 67,000

On June 28, 1941, the Minsk ghetto was created soon after the German invasion of the Soviet Union and capture of the city. It housed close to 100,000 Jews, most of whom perished in The Holocaust (*see entry November 7, 1941*).

February 23, 1942: On the anniversary of the Red Army, 18,000 Jews were marched to the Jewish cemetery and shot by the Nazis.

March 2: The ghetto's nursery or orphanage was "liquidated"; the children were buried alive in a pit after the SS officers tossed them candy.

March 8: 8,000 Jewish women were murdered.

April 29: On the day preceding the Russian May Day holiday, another 11,000 Jews were murdered.

July 28-31: 30,000 Jews were killed.

By August there were fewer than 9,000 Jews left in the ghetto according to German documents.

October 21, 1943: The ghetto was liquidated, with many of the Minsk Jews perishing in the Sobibor extermination camp.

The Minsk ghetto was one of the largest in the Belorussian Soviet Socialist Republic, and the largest in the German-occupied territory of the Soviet Union. It housed close to 100,000 Jews, most of whom perished in The Holocaust.

Reference: 1942.2

April 1942: Augustine Pozdech, Catholic priest, Slovakia

Augustine Pozdech (1895-1961) sent the following letter to the Jewish community of Budapest, Hungary, rather than the Vatican (who were deaf to this kind of plea), asking them to intervene for the Jews of Slovakia:



"You may find it strange that a Catholic priest addressed you about this subject. I decided upon this action because it is impossible for me to remain a silent witness of the horrible sufferings that afflicts my Jewish neighbours. I am appalled to the bottom of my heart as human beings, who have no fault other than being born Jews, have their property stolen from them, forced onto trains with the remnant of their personal freedom, and sent to a foreign country as slaves.

I wish to awaken the conscience of the world against this persecution. But alas, I am not able to make my words heard beyond this narrow circle. It is you, to whom I urge, to wake up and shake the conscience of the world, so that the atrocious suffering of the Jews in Slovakia be relieved. However, it is impossible that the world witnesses this and remains inactive, while little children, the mortally ill elderly, young girls torn from their families and young people are deported like cattle: transports of livestock wagons going to an unknown place, to an uncertain future.

Act, before it is too late, act quickly, and it may still be possible to save some of Slovakian Jewry.

I hope my words will be heard, I hope you will do everything possible for the sake of your poor, unfortunate coreligionists."

There is no indication he received a reply.

Reference: 1942.3

June 1942 - March 1943: Aktion Krakau and the Kraków Ghetto, Poland

People affected / deaths: 11,000-plus

Operation Reinhard in Kraków was a countryside roundup of Jews from neighbouring villages around Kraków, relocated to the Kraków Ghetto. It was a staging area to separate able workers from those deemed unworthy of life, who were transported to various concentration camps. In the final 'liquidation' of the Ghetto on March 13-14, 1943, 2,000 Jews unable to move or attempting to run were killed in the streets and in their homes. The rest were sent to Auschwitz.

July - September 1942: Vel' d'Hiv Roundup, Paris

People affected / deaths: 13,000 in the initial raid • 38,000 total

The *Vel' d'Hiv* Roundup was named after *Vélodrome d'Hiver*, a bicycle velodrome, where a majority of the 13,000 Jewish victims were temporarily confined following the initial July 16-17 raids. By the end of September, almost 38,000 Jews had been transported to Auschwitz from France, of which only 780 survived.

In 1995, French President Jacques Chirac apologised for the complicit role that French police and civil servants played in the *Vel' d'Hiv* raid.

In 2017, President Macron admitted responsibility for the roundup.

Reference: 1942.5

July 23, 1942: 9th of Av: Treblinka extermination camp becomes operational



People affected / deaths: **800,000 - 900,000**

Treblinka II was an extermination camp which opened on

the 9th of Av/July 23, 1942 (*see entry above for Himmler, 9th of Av, 1941*), built and operated by Nazi Germany in occupied Poland. (Treblinka I was a forced labour camp which had opened on September 1, 1941.) Unlike other Nazi concentration camps across German-occupied Europe, in which prisoners were used as forced labour for the German war effort, death camps (*Vernichtungslager*) like Treblinka, Bełżec, and Sobibór had only one function: to kill those sent there.

Treblinka II was divided into three parts:

Camp 1 was the administrative compound where the guards lived;

Camp 2 was the receiving area where incoming transports of prisoners were offloaded;

Camp 3 was the location of the gas chambers.

All three parts were built by two groups of German Jews recently expelled from Berlin and Hanover and imprisoned at the Warsaw Ghetto (a total of 238 men from 17 to 35 years of age). The mass deportation of Jews from the Warsaw Ghetto began on July 22, 1942 with the first shipment of 6,000 people. The gas chambers started operation the following morning. According to German records, 265,000 Jews were transported in freight trains from the Warsaw Ghetto to Treblinka during the period from July 22 to September 12, 1942. Hundreds of prisoners died from exhaustion, suffocation and thirst while in transit to the camp in the overcrowded trains. The deportees were told that they had arrived at a transit point on the way to Ukraine and needed to shower and have their clothes disinfected before receiving work uniforms and new orders.

To prevent incoming victims from realising its nature, Treblinka II was disguised as a transit camp for deportations further east, complete with madeup train schedules, a fake train-station clock with hands painted on it, names of destinations, a fake ticket window, and the sign *Ober Majdan* ("Upper Majdan"), which was about five kilometers away, and was a code word for Treblinka commonly used to deceive prisoners arriving from Western Europe.

A train transport of about 3,000 people could be "processed" in three hours. In a 14-hour workday, 12,000 to 15,000 people were killed. After new gas chambers were built between August-September 1942, the killing process was reduced to an hour and a half. To incinerate bodies, large cremation pits were constructed at Camp 3, which consisted of railroad rails laid as grates on blocks of concrete. The bodies were placed on rails over wood, splashed with petrol, and burned. The pyres operated 24 hours a day. Once the system had been perfected, 10,000–12,000 bodies at a time could be incinerated.

The camp operated between July 22, 1942 and October 19, 1943 as part of Operation Reinhard (*see entry above, October 1941*), the deadliest phase of the Final Solution. More Jews were killed at Treblinka than at any other Nazi extermination camp apart from Auschwitz.

Reference: 1942.6

1942: Theodor Dannecker

Theodor Dannecker (1913-45) was an SS Captain, and an associate of Adolf Eichmann. As a *Judenberater* (advisor in Jewish affairs), he was one of those who orchestrated the Final Solution in several countries during the Holocaust. He helped organized the roundup of Jews in France, Bulgaria and Hungary and was considered an expert on the "Jewish Question". In December 1945, Dannecker

was arrested by the United States Army, and, on December 10, he committed suicide in prison before his trial.

A passage from a 1942 report by Dannecker illustrates how the "Jewish Question" was handled in France:

"**Subject**: Points for the discussion with the French State Secretary for Police, Bousquet...

The recent operation for arresting stateless Jews in Paris has yielded only about 8,000 adults and about 4,000 children. But trains for the deportation of 40,000 Jews, for the moment, have been put in readiness by the Reich Ministry of Transport. Since the deportation of the children is not possible for the time being, the number of Jews ready for removal is quite insufficient. A further Jewish operation must therefore be started immediately. For this purpose Jews of Belgian and Dutch nationality may be taken into consideration, in addition to the former German, Austrian, Czech, Polish and Russian Jews who have so far been considered as being stateless. It must be expected, however, that this category will not yield sufficient numbers, and thus the French have no choice but to include those Jews who were naturalized in France after 1927, or even after 1919."

Reference: 1942.7

1943: Ernst Kaltenbrunner

Ernst Kaltenbrunner (1903-46) was an Austrian-born senior official of Nazi Germany during World War II. From 1943-45 he was Director of the Reich Main Security Office, and President of Interpol. He played a key role in implementing the Nazis' Final Solution against Europe's Jews.

In 1943, Himmler ordered Kaltenbrunner, his chief subordinate in the SS, to discover cases of Jewish ritual murder "*wherever Jews have not yet been evacuated*", notably in England, Romania, Hungary, and Bulgaria, and publicize them.

In October 1943, he told Herbert Kappler, the head of German police and security services in Rome:

"It is precisely the immediate and thorough eradication of the Jews in Italy which is the special interest of the present internal political situation and the general security in Italy." Four days later, Kappler's SS and police units began rounding up and deporting Jews by train to Auschwitz concentration camp.

He was the highest-ranking member of the SS to face trial at the first Nuremberg trials. A radio message of his was quoted in the trials:

"Please report to RF SS and to the Fuehrer that all arrangements against Jews, political and concentration camp internees in the Protectorate have been taken care of by me personally today."

On September 30, 1946 he was found guilty of war crimes and crimes against humanity and the next day was sentenced to death by hanging. On October 16 he was executed along with nine other defendants, their bodies cremated, and the ashes deposited in the Isar River.

Reference: 1943.1

March 1943: Tsar Boris III, Bulgaria

Boris III, king of Nazi-allied Bulgaria, refused to allow 50,000 Bulgarian Jews to be deported to the concentration camps, thanks to pressure from Bulgarian politicians, the Bulgarian Orthodox Church, and a national public outcry: ordinary



citizens and religious leaders threatened to block the path of Holocaust trains by lying on the railroad tracks. Boris III told Hitler he needed the Jews for railroad construction and other industrial work. After the war they emigrated *en masse* to Israel. Bulgaria, an Axis power allied with Nazi-Germany, defied Hitler's demands, and saved all its Jews!

Reference: 1943.2

June 23, 1943: Moravská Ostrava, Czechoslovakia

All residents of a Jewish home for the aged were deported to Auschwitz.

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Reference: 1943.3
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September - October 1943: Danish Jews rescued

On September 28, 1943, Georg Ferdinand Duckwitz, a German diplomat, secretly informed the Danish resistance that the Nazis were planning to deport the Danish Jews.



On October 1, 1943, Hitler ordered Danish Jews to be arrested and deported. The rescue operation expanded to include participation by the Danish resistance, the police, and the government. Within 2-3 weeks fishermen helped ferry 7,220 of Denmark's 7,800 Jews and 680 non-Jewish family members to safety in Sweden across the narrow body of water separating the two countries. The rescue allowed the vast majority of Denmark's Jewish population to avoid capture by the Nazis and is considered to be one of the largest actions of collective resistance to aggression in the countries occupied by Nazi Germany.

464 Danish Jews were deported to the Theresienstadt ghetto in Czechoslovakia, where all but 51 survived the Holocaust, largely because Danish officials pressured the Germans with their concerns for the well-being of those who had been deported.

As a result of the rescue, and the following Danish intercession on behalf of the Jews deported to Theresienstadt, over 99% of Denmark's Jewish population survived the Holocaust.

Reference: 1943.4

October 16-18, 1943: Jews rounded up in Rome: "Judenrazzia"

People affected / deaths: 1,035

On October 16, the Germans surrounded the Roman Ghetto on Shabbat and went door-to-door in the early morning, waking up the sleeping Jews on their list of addresses, who were given 20 minutes to gather their possessions and assemble outside in the rain. They were taken to the Military College of Rome, only a few blocks from St Peter's Basilica. A few days earlier, Pope Pius XII had personally ordered the Vatican clergy to open the sanctuaries of the Vatican City to all "non-Aryans" in need of refuge. By the morning of October 16, a total of 477 Jews had been given shelter in the Vatican and its enclaves, while another 4,238 had been given sanctuary in the many monasteries and convents in Rome. Two days later, on October 18, at least 1,035 of the 1,060 Jews slated for deportation to Auschwitz were deported. Sections of the Italian population attempted to both passively and actively resist the deportation of the Jews.

Reference: 1943.5

November 3-4, 1943: Aktion Erntefest, or "Operation Harvest Festival"

People affected / deaths: 43,000

Operation Harvest Festival was aimed at the extermination of Jews pressed into forced-labour at the camps of the Lublin reservation in Poland, including Majdanek concentration camp and all its subcamps. The inmates had been ordered to dig "anti-tank trenches", and were therefore unaware of their true purpose as mass graves. Beginning at dawn on November 3 they were taken out of the camps in groups and shot layer upon layer inside these pits. Music was played through loudspeakers at both Majdanek and Trawniki concentration camps to drown out the noise of the mass shooting.

The murder of 43,000 Jews in Operation Harvest Festival was the largest singleday, single-camp massacre of the Holocaust under direct German occupation. The killing operation was completed in a single day at Majdanek and Trawniki. At Poniatowa, the shootings took two days, because in one of the barracks the Jews staged a revolt. To stamp it out, the SS set it on fire and the killings went on as planned.

At the conclusion of the *Erntefest* massacres, the district of Lublin was for all practical purposes *judenfrei* ("free of Jews").

Reference: 1943.6

November 15, 1943: Bishop Martin Sasse in Thuringia, Germany

Bishop Martin Sasse, head of the Protestant church of Thuringia, responded to *Kristallnacht* (November 9-10, 1938) by publishing on the November 15, a pamphlet entitled "Martin Luther on the Jews: Away with Them!", in which he reprinted excerpts from Luther's notorious 1543 pamphlet, "On the Jews and Their Lies", urging the destruction of Jewish property. Sasse argued that

Luther's goal was finally being achieved now that the Holocaust was fully underway. 1943 was also the 400th anniversary of Luther's treatise.

Reference: 1943.7

July 1944: Raoul Wallenberg, the Swedish "Schindler"

People affected / deaths: 100,000

Swedish diplomat, Raoul Wallenberg, was recruited by the US War Refugee Board, and arrived in Budapest. His mission:



assist and save Hungarian Jews. Using WRB and Swedish funds he established hospitals, nurseries and a soup kitchen, and designated more than 30 "safe" houses that together formed the core of the "international ghetto" in Budapest. This ghetto was reserved for Jews and their families holding certificates of protection from a neutral country, who sheltered in buildings designated as Swedish territory. His colleagues in the Swedish legation in Budapest and diplomats from other neutral countries, such as Switzerland and Portugal, participated in rescue operations. At the height of the program, over 350 people were involved in the rescue of Jews. His work with the WRB prevented the deportation of thousands of Hungarian Jews, saving over 100,000 Jews within six months.

He was well known to the Nazis, whom he bribed, manipulated, confronted, and harassed tirelessly. Eichmann referred to him as "Jewdog Wallenberg". He did whatever he could to save the Jews. After he reached the maximum number of passports he was permitted to issue, he invented a special Swedish passport, the "*Schutzpass*". With permission from no one, he announced that it granted the holder immunity from deportation to the death camps. He distributed his *Schutzpass* to Jews indiscriminately and saved 20,000 Jews with that venture alone. On other occasions, he pulled Jews off cattle cars, handing them Swedish passports and claiming them as Swedish citizens. He sent a note to the Germans persuading them to cancel a final effort to organise a "death march" of the remaining Jews in Budapest, threatening to have them prosecuted for war crimes once the war was over, thus rescuing many Jews. When the Nazis were about to bomb the Budapest Ghetto, he persuaded the commander heading the mission to call off the attack.

He was last seen in the company of Soviet oficials in January 1945 when the Soviets besieged Budapest. He is believed to have died in Lubyanka Prison,

Moscow, in 1947. Although a Protestant himself, he was 1/16th Jewish, and proud of it.

In 1981, US Congressman Tom Lantos, one of those saved by Wallenberg, sponsored a bill making him an honorary citizen of the United States, the second person ever to receive this honour (after Winston Churchill). He is also an honorary citizen of Canada, Hungary, Australia, and Israel. Israel designated him as one of the Righteous Among the Nations. He was awarded a Congressional Gold Medal by the US Congress *"in recognition of his achievements and heroic actions during the Holocaust"*, and was twice nominated for the Nobel Peace Prize.

Reference: 1944.1

August 1944: Last transport of Jews leaves France

People affected / deaths: 76,000

Most victims were sent from the Drancy transit camp in Paris, and most were sent to Auschwitz. Although most Jews who were deported died, the survival rate of 75% of Jews in France was one of the highest survival rates in Europe. France also has the third highest number of citizens who were awarded the honorific Righteous Among the Nations, an award given to non-Jews who helped save Jews during the Holocaust.

Reference: 1944.2

January 1945: Master Sgt. Roddie Edmonds

People affected / deaths: 200

The Germans had a strict policy of separating Jewish POWS from non-Jews. As the highest-ranking noncommissioned



officer held in the German POW camp Stalag IXA near Ziegenhain, the commandant ordered him to tell him who the Jews were. Edmonds, a Christian, ordered the more than 1,275 POWs to step forward with him and pronounce *"We are all Jews here"*. Even with a gun to his head, he didn't waver, telling the commandant that if he wanted to shoot the Jews he'd have to shoot all of the prisoners. He also warned him that if he harmed any of his men, he would be

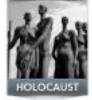
investigated and prosecuted for war crimes, in light of the Geneva Conventions which required prisoners to only give their name, rank and serial number, not religion. The commandant backed down, and 200 Jews were saved.

In 2015 Edmonds was awarded the title "Righteous Among the Nations", Israel's highest award for non-Jews who risked their own lives to save Jews during the Holocaust. He died in 1985, his story unknown, having never received any official recognition, citation or medal for his defense of the Jewish POWs. It wasn't until his son read his diaries and located several of the Jewish soldiers his father saved that his story became known.

Reference: 1945.1

1933-45: The HOLOCAUST: the number of Jews

People affected / deaths: 6 million



On January 30, 1933 Hitler is appointed Chancellor of Germany, and less than two months later Dachau

concentration camp opens on March 20. The Holocaust is also known as the Shoah, an ancient Hebrew term signifying "utter destruction", so now refers to the greatest modern tragedy to befall the Jewish people. Millions of non-Jews were also killed.

Hitler and the Nazi regime would use as moral justification the writings of Martin Luther (Protestant) and Chrysostom (Catholic), and 1,500 years of historical Catholic actions against Jews. Replacement Theology, the seeds of which were sown just 100 years after the deaths of the Jewish Apostles, flowered with the antisemitic writings of Martin Luther in particular ("On the Jews and Their Lies"), which was published exactly 400 years before it bore massive and tragic fruit in the Holocaust, leading the philosopher Karl Jaspers to say of Luther's writings:

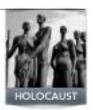
"There you have the whole Nazi program."

So many Christians were silent during the Holocaust, their silence giving tacit approval to it.

Reference: 1945.2

1933-45: The HOLOCAUST: total figures

People affected / deaths: **15-20 million died or were imprisoned** (*newly released total figures*)



Research at the United States Holocaust Memorial Museum began in 2000, and was completed 13 years later in 2013. This documentation reveals that the figures are far higher than anybody realised. Seventy years later, the total number of those who died or were imprisoned in the Holocaust was between **15-20 million died or were imprisoned**. Researchers also revealed the following **conclusive** statistics:

- Nazi ghettos and camps throughout Europe: 42,500-plus
- Slave labour camps: 30,000
- Jewish ghettos: 1,150
- Concentration camps: 980
- POW camps: 1,000
- Brothels filled with sex slaves: 500

Thousands of other camps were used for euthanising the elderly and infirm, performing forced abortions, Germanising prisoners or transporting victims to the killing centers.

The Warsaw ghetto alone held 500,000 at its height.

The harsh truth was that almost everybody had to have known what was going on, for the numbers involved negate the possibility of "collective ignorance". Ordinary "decent people" were somehow able to rationalise their silence.

Eliezer "Elie" Wiesel, a Romanian-born American Jewish writer, professor, political activist, Nobel Laureate, and Holocaust survivor, said:

"The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference. Because of indifference, one dies before one actually dies. To be in the window and watch people being sent to concentration camps or being attacked in the street and do nothing, that's being dead."

"Indifference, to me, is the epitome of evil."

"What hurts the victim most is not the cruelty of the oppressor but the silence of the bystander."

The unspeakable crime of the 20th Century, more than the triumph of evil, was the sin of the innocent bystander.

Reference: 1945.3

July 1945: Harrison Report

The Harrison Report was a July 1945 report carried out by United States lawyer Earl G. Harrison into the conditions of the Displaced Persons camps in post-World War II Europe, personally delivered to President Truman on August 24. The Harrison Report became the single most significant document of the DP era, and was released to newspapers on September 30. After widespread media attention and public embarrassment for the Army, his report prompted the War Department to issue an order to General Eisenhower to investigate and improve the situation. His report became part of the impetus for the creation of the Anglo-American Committee of Inquiry regarding Mandatory Palestine, then under a British mandate, which was formed to recommend policies for dealing with both Jewish war refugees and the problems of Palestine (*see entry below*, 1946).

The report blamed U.S. military authorities for the horrible conditions it described, as these excerpts show:

"Generally speaking, three months after V-E Day and even longer after the liberation of individual groups, many Jewish displaced persons and other possibly non-repatriables are living under guard behind barbed-wire fences, in camps of several descriptions (built by the Germans for slave-laborers and Jews), including some of the most notorious of the concentration camps, amidst crowded, frequently unsanitary and generally grim conditions, in complete idleness, with no opportunity, except surreptitiously, to communicate with the outside world, waiting, hoping for some word of encouragement and action in their behalf... Although some Camp Commandants have managed, in spite of the many obvious difficulties, to find clothing of one kind or another for their charges, many of the Jewish displaced persons, late in July, had no clothing other than their concentration camp garb — a rather hideous striped pajama effect while others, to their chagrin, were obliged to wear German S.S. uniforms. It is questionable which clothing they hate the more...

The most absorbing worry of these Nazi and war victims concerns relativeswives, husbands, parents, children. Most of them have been separated for three, four or five years and they cannot understand why the liberators should not have undertaken immediately the organized effort to re-unite family groups...

Many of the buildings in which displaced persons are housed are clearly unfit for winter use and everywhere there is great concern about the prospect of a complete lack of fuel. There is every likelihood that close to a million displaced persons will be in Germany and Austria when winter sets in. The outlook in many areas so far as shelter, food and fuel are concerned is anything but bright."

On the needs of the Jews:

"The first and plainest need of these people is a recognition of their actual status and by this I mean their status as Jews. Most of them have spent years in the worst of the concentration camps. In many cases, although the full extent is not yet known, they are the sole survivors of their families and many have been through the agony of witnessing the destruction of their loved ones. Understandably, therefore, their present condition, physical and mental, is far worse than that of other groups... Refusal to recognize the Jews as such has the effect, in this situation, of closing one's eyes to their former and more barbaric persecution, which has already made them a separate group with greater needs."

On immigration to Palestine:

"It is my understanding, based upon reliable information, that certificates for immigration to Palestine will be practically exhausted by the end of the current month (August 1945). What is the future to be? To anyone who has visited the concentration camps and who has talked with the despairing survivors, it is nothing short of calamitous to contemplate that the gates of Palestine should be soon closed.

The Jewish Agency of Palestine has submitted to the British Government a petition that one hundred thousand additional immigration certificates be made available. A memorandum accompanying the petition makes a persuasive showing with respect to the immediate absorptive capacity of Palestine and the current, actual man-power shortages there.

His conclusion:

"As matters now stand, we appear to be treating the Jews as the Nazis treated them except that we do not exterminate them. They are in concentration camps in large numbers under our military guard instead of S.S. troops. One is led to wonder whether the German people, seeing this, are not supposing that we are following or at least condoning Nazi policy... In conclusion, I wish to repeat that the main solution, in many ways the only real solution, of the problem lies in the quick evacuation of all non-repatriable Jews in Germany and Austria, who wish it, to Palestine. In order to be effective, this plan must not be long delayed. The urgency of the situation should be recognized. It is inhuman to ask people to continue to live for any length of time under their present conditions. The evacuation of the Jews of Germany and Austria to Palestine will solve the problem of the individuals involved and will also remove a problem from the military authorities who have had to deal with it. The army's ability to move millions of people quickly and efficiently has been amply demonstrated. The evacuation of a relatively small number of Jews from Germany and Austria will present no great problem to the military. With the end of the Japanese war, the shipping situation should also become sufficiently improved to make such a move feasible. The civilized world owes it to this handful of survivors to provide them with a home where they can again settle down and begin to live as human beings." (emphasis mine).

Reference: 1945.2

October 19, 1945: Stuttgart Declaration of Guilt

The Stuttgart Declaration of Guilt was a declaration issued by the Council of the Evangelical Church in Germany in which it confessed guilt for its inadequacies in opposition to the Nazis and the Third Reich. The Declaration makes no mention of any particular atrocities committed during the Third Reich or of the Church's support for Hitler during the early years of the regime.

Many Germans viewed the Declaration as a further capitulation to the Allies and a betrayal of German interests; one signatory asked the foreign churchmen to refrain from publishing the Declaration, entirely contrary to the purpose of obtaining it in the first place. Many Germans raised the practical objection that the Declaration would be interpreted by the Allies as an expression of collective guilt, which would in turn justify harsh treatment by the Allies in the postwar world. Most Protestants were willing to admit some degree of responsibility, provided that the Allies reciprocated and admitted their own wrongdoing.

One of the initiators of the Declaration was pastor Martin Niemöller (see entries above, 1935, and below, 1946). Of the 11 signatories, only he chose to publicize it: "For the next two years", he claimed, "I did nothing but preach the Declaration to people."

The Declaration states:

"The Council of the Protestant Church in Germany welcomes representatives of the Ecumenical Council of Churches at its meeting in Stuttgart on 18–19 October 1945.

We are all the more grateful for this visit, as we not only know that we are with our people in a large community of suffering, but also in a solidarity of guilt.

With great pain we say: By us infinite wrong was brought over many peoples and countries. That which we often testified to in our communities, we express now in the name of the whole Church: We did fight for long years in the name of Jesus Christ against the mentality that found its awful expression in the National Socialist regime of violence; but we accuse ourselves for not standing to our beliefs more courageously, for not praying more faithfully, for not believing more joyously, and for not not loving more ardently.

Now a new beginning is to be made in our churches. Based on the Holy Scripture, with complete seriousness directed to the Lord of the Church, they start to cleanse themselves of the influences of beliefs foreign to the faith and to reorganize themselves. We hope to the God of grace and mercy that He will use our churches as His tools and give them license to proclaim His word and to obtain obedience for His will, amongst ourselves and among our whole people.

The fact that we, in this new beginning, find ourselves sincerely connected with the other churches of the ecumenical community fills us with great joy.

We hope to God that by the common service of the churches the spirit of violence and revenge, which again today wants to become powerful, will be

directed to the whole world, and that the spirit of peace and love will come to predominate, in which alone tortured humanity can find healing.

Thus we ask at a time, in which the whole world needs a new beginning: Veni creator Spiritus! (Come, spirit of the creator!)

Signatures:

D Worm (Wuerttemburg state bishop)

Asmussen of dd (president of the Church Chancellory of the EKD)

H. Meiser (state bishop Bavaria)

Held (minister in Essen, later Praeses of the Rhine. Church)

Dr. Lilje (Secretary-General of the Lutheran world convention, later state bishop in Hanover)

Hahn (minister, later Saxony state bishop)

Lic. Drizzle (minister, theology professor)

Smend D.Dr. (theology professor)

Dr. G. Heinemann (attorney, later federal politician and Federal President)

Dibelius (bishop of Berlin-Brandenburg)

Martin Niemoeller D.D. (minister, later church president of Hessen Nassau)"

Reference: 1945.5

November 13, 1945: British reaction to the Harrison Report

President Truman forwarded the Harrison Report (*see entry above, July 1945*) to British Prime Minister Clement Attlee, recommending the British allow 100,000 Jewish DPs to emigrate to Palestine. Attlee firmly rejected both Truman's proposal and the recommendations of the Harrison Report and warned of "grievous harm" to US-British relations should the US government publicly advocate Jewish emigration to Palestine. To try to relieve tensions with the United States over the report, Foreign Secretary Ernest Bevin proposed the

establishment of an Anglo-American Committee of Inquiry on Palestine (see entry below, 1946) to investigate the report's claims.

Reference: 1945.6

December 22, 1945: The Truman Directive

Acting on advice from the Harrison Report (*see entry above, July 1945*), President Truman issued the Truman Directive, an executive order advocating for refugees coming into the United States post-World War II. This order set forth that the immigration quotas for 1946 give preference to victims of Nazi persecution who were in U.S. zones of occupation at the time of the executive order. This led to the immigration in the following two years of 22,950 DPs, about two-thirds of whom were Jewish.

Reference: 1945.7

1945: Leon Wells: "The Janowska Road"

After the liberation, a Polish Catholic explains why she led the Gestapo to author Leon Wells' mother's hiding place:

"More often we spoke of how our own 'good' non-Jewish neighbors had betrayed us. Why? We didn't expect them to help us, but why did they so enthusiastically help to murder us? I found out where the gentile neighbor who had betrayed my mother now lived, and went there. I was greeted with the familiar, 'I knew that some of you would survive.'

I asked the woman why she had given my mother's hiding place to the SS man after having lived on good terms next door to her for so many years. To this she replied: 'It wasn't Hitler who killed the Jews; it was God's will, and Hitler was his tool. How could I stand by and be against the will of God?'

I walked out, stunned. I hadn't expected that kind of answer. She did not feel that she should repent or even deny her deed."

Reference: 1945.8

1945-48: Bricha, or "escape" immigration to Palestine

People affected / deaths: hundreds of thousands

Bricha was the underground organised effort in post-WWII Europe to help Holocaust survivors immigrate to Palestine

in violation of Britain's White Paper of 1939. It ended when Israel declared independence and annulled the White Paper.

Reference: 1945.9

1945-49: Nuremberg Trials, Germany

The Nuremberg Trials were a series of 13 trials carried out in Nuremberg for the purpose of bringing Nazi war criminals to justice. The defendants, who included Nazi Party officials and high-ranking military officers along with German industrialists, lawyers and doctors, were indicted on such charges as crimes against peace and crimes against humanity. The trials are now regarded as a milestone toward the establishment of a permanent international court, and an important precedent for dealing with later instances of genocide and other crimes against humanity.

The best-known of the Nuremberg trials was the Trial of Major War Criminals, held from November 20, 1945 - October 1, 1946. Twenty-four individuals were indicted, along with six Nazi organizations determined to be criminal (such as the "Gestapo", or secret state police). Hitler, Himmler and Goebbels had each committed suicide in the spring of 1945 before they could be brought to trial.

In the end, the international tribunal found all but three of the defendants guilty. Twelve were sentenced to death, one in absentia, and the rest were given prison sentences ranging from 10 years to life behind bars. Ten of the condemned were executed by hanging on October 16, 1946. Hermann Göring (1893-1946), Hitler's designated successor and head of the *"Luftwaffe"* (German air force), committed suicide the night before his execution with a cyanide capsule he had hidden in a jar of skin medication.

More than 100 additional defendants, representing many sectors of German society, were tried before the United States Nuremberg Military Tribunals in a series of 12 trials known as "Subsequent Nuremberg Proceedings."



January 1946: Martin Niemöller

In a sermon in Erlangen, Niemöller spoke of meeting a German Jew who had lost everything, and said:

"Dear brother, fellow man, Jew, before you say anything, I say to you: I acknowledge my guilt and beg you to forgive me and my people for this sin. We must openly declare that we are not innocent of the Nazi murders, of the murder of German communists, Poles, Jews, and the people in German-occupied countries. No doubt others made mistakes too, but the wave of crime started here and here it reached its highest peak. The guilt exists, there is no doubt about that — even if there were no other guilt than that of the six million clay urns containing the ashes of incinerated Jews from all over Europe. And this guilt lies heavily upon the German people and the German name, even upon Christendom. For in our world and in our name have these things been done."

Reference: 1946.1

March 7, 1946: Martin Niemöller

In a lecture in Zurich, Niemoller stated:

"Christianity in Germany bears a greater responsibility before God than the National Socialists, the SS, and the Gestapo. We ought to have recognized the LORD Jesus in the Brother who suffered and was persecuted despite him being... a Jew... Are not we Christians much more to blame, am I not much more guilty than many who bathed their hands in blood?"

Reference: 1946.2

April 1946: Anglo-American Committee of Inquiry: the issue of Palestine

The Anglo-American Committee of Inquiry was a joint British and American committee assembled in Washington on January 4, 1946, whose purpose was to examine the political, economic and social conditions in Mandatory Palestine as it related to the problem of Jewish immigration and settlement with regards to the resident Arab population, and to find a permanent solution for handling these problems.

The Committee's report confirmed the Harrison Report's findings (*see entry above, 1945*), and reported that given the chance, half a million Jews would immigrate to Palestine. A survey of Jewish DPs found that 96.8% would choose Palestine, so the Anglo-American Committee recommended that 100,000 Jews be immediately admitted into Palestine. Despite US pressure, the British persisted with restrictions on Jewish migration.

Foreign Secretary Ernest Bevin told a Labour Party meeting in June 1946 that American pressure to admit Jews was being applied because:

"There has been agitation in the United States, and particularly in New York, for 100,000 Jews to be put in Palestine. I hope I will not be misunderstood in America if I say that this was proposed by the purest of motives. They did not want too many Jews in New York."

Reference: 1946.3

July 4, 1946: Pogrom in Kielce, Poland

People affected / deaths: 42

The Kielce Pogrom was an outbreak of violence toward the Jewish community centre's gathering of refugees in the city of Kielce, Poland on July 4, 1946 by Polish soldiers, police officers, and civilians during which 42 Jews were killed and more than 40 were wounded. Polish courts later sentenced nine of the attackers to death in connection with the crimes.

The mass violence of the Kielce pogrom drew on an entrenched local history of antisemitism — especially false allegations accusing Jews of using the blood of Christian children for ritual purposes (a charge known as a "blood libel") — with the intent of discouraging the return of Jewish Holocaust survivors to Poland.

On July 1, 1946, a 9-year-old boy, Henryk Blaszczyk, left his home in Kielce, without informing his parents. When he returned on July 3, he told his parents and the police, in an effort to avoid punishment for wandering off, that he had been kidnapped and hidden in the basement of the local Jewish Committee building on 7 Planty Street. The Committee building sheltered up to 180 Jews,

and housed various Jewish institutions operating in Kielce at the time. The local police went to investigate the alleged crime in the building, and even though Henryk's story began to unravel (the building, for example, had no basement), a large crowd of angry Poles, including 1,000 workers from the Ludwikow steel mill, gathered outside the building.

After an unidentified individual fired a shot, officials and civilians fired upon the Jews inside the building, killing some of them. Outside, the angry crowd viciously beat Jews fleeing the shooting, or driven onto the street by the attackers, killing some of them. By day's end, civilians, soldiers and police had killed 42 Jews and injured 40 others.

As the deadliest pogrom against Polish Jews after the Second World War, the incident was a significant point in the post-war history of Jews in Poland. It took place only a year after the end of the Second World War and the Holocaust, shocking Jews in Poland, Poles, and the international community. It has been recognized as a catalyst for the flight from Poland of most remaining Polish Jews who had survived the Holocaust.

Reference: 1946.4

1946: Martin Niemöller: "First they came ... "

Lutheran pastor Martin Niemöller starts writing speeches that were eventually codified into a famous poem about the cowardice in not speaking out against groups targeted for persecution:

"First they came for the socialists, and I did not speak out — because I was not a socialist.

Then they came for the trade unionists, and I did not speak out — because I was not a trade unionist.

Then they came for the Jews, and I did not speak out — because I was not a Jew.

Then they came for me — and there was no one left to speak for me."

Reference: 1946.5

1946-47: London Conference

The London Conference was called by the British Government to resolve the future governance of Palestine and negotiate an end of the Mandate. It was scheduled following an Arab request after the April 1946 Anglo-American Committee of Inquiry report (*see entry above*).

On February 18, 1947, immediately following the conference, foreign secretary Ernest Bevin announced that Britain was unable to solve the problem and would pass it to the United Nations to propose a solution:

"His Majesty's Government have of themselves no power, under the terms of the Mandate, to award the country either to the Arabs or to the Jews, or even to partition it between them. It is in these circumstances that we have decided that we are unable to accept the scheme put forward either by the Arabs or by the Jews, or to impose ourselves a solution of our own. We have, therefore, reached the conclusion that the only course now open to us is to submit the problem to the judgment of the United Nations. We intend to place before them an historical account of the way in which His Majesty's Government have discharged their trust in Palestine over the last 25 years. We shall explain that the Mandate has proved to be unworkable in practice, and that the obligations undertaken to the two communities in Palestine have been shown to be irreconcilable. We shall describe the various proposals which have been put forward for dealing with the situation, namely, the Arab Plan, the Zionists' aspirations, so far as we have been able to ascertain them, the proposals of the Anglo-American Committee, and the various proposals which we ourselves have put forward. We shall then ask the United Nations to consider our report, and to recommend a settlement of the problem. We do not intend ourselves to recommend any particular solution."

A week later, on February 25, he blamed President Truman for the failure of the conference in a speech to the House of Commons:

"The Prime Minister telephoned me at midnight, and told me that the President of the United States was going to issue another statement on the 100,000. I think the country and the world ought to know about this. I went next morning to the Secretary of State, Mr. Byrnes, and told him how far I had got the day before. I believed we were on the road, if only they would leave us alone. I begged that the statement be not issued, but I was told that if it was not issued by Mr. Truman, a competitive statement would be issued by Mr. Dewey. In international affairs I cannot settle things if my problem is made the subject of local elections. I hope I am not saying anything to cause bad feeling with the United States, but I feel so intensely about this. A vexed problem like this, with a thousand years of religious differences, has to be handled with the greatest detail and care. No one knows that more than I do. I have seen these tense religious struggles in parts of this country, in Ireland, and elsewhere. I know what it involves. It can lead to civil war before you know where you are. However, the statement was issued. I was dealing with Jewish representatives at the time, and I had to call it off because the whole thing was spoilt."

Reference: 1946.6

1947: Haganah Ship: "Exodus 1947"

People affected / deaths: 4,515

The SS President Warfield was originally a coastal freight passenger ship launched in 1928 to ferry passengers down the Chesapeake Bay between Baltimore, MD and Norfolk, VA. In 1942 it was converted into a transport craft for the British, and returned to the US in 1944. In 1946 the Haganah bought it to use in the Aliyah Bet operation, the code name given to the illegal immigration of Jews who survived the Holocaust, back to Palestine — in violation of the British White Paper of 1939.

The SS Warfield was originally designed to carry about 500 passengers, but when retrofitted, it became the largest of the 64 vessels that sailed in Aliyah Bet, carrying 4,515 passengers, including 655 children. The British attempt to make an example of the "Exodus 1947" backfired under the widespread coverage by international media, especially after the refugees were forced to disembark in Germany in August, barely two years after the Holocaust ended. The ensuing public embarrassment for Britain played a significant role in the diplomatic swing of sympathy toward the Jews, and the passage of UN Resolution 181 just three months later in November.

Reference: 1947.1

July 22, 1947: British relinquish the Mandate and submit Palestine to the UN

On July 1922, the League of Nations entrusted Great Britain with the Mandate of Palestine. After the UN adopted Resolution 181 to partition Palestine in

1947 (*see entry below*), Britain announced its termination of the Mandate, to take effect on May 15, 1948 — the day after Israel declared statehood (*see entry below*).

Reference: 1947.2

November 29, 1947: UN Resolution 181

The United Nations passed the landmark resolution for the formation of a Jewish state in its general assembly as follows:



Those in favour:

Australia, Belgium, Bolivia, Brazil, Byelorussian SSR, Canada, Costa Rica, Czechoslovakia, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Iceland, Liberia, Luxembourg, Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippines, Poland, South Africa, Soviet Union, Sweden, Ukrainian SSR, United States, Uruguay, Venezuela

Those against:

Afghanistan, Cuba, Egypt, Greece, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria, Turkey, Yemen

Abstentions:

Argentina, Chile, China, Colombia, El Salvador, Ethiopia, Hondura, Mexico, United Kingdom, Yugoslavia

Absent:

Thailand

Reactions:

David Ben-Gurion, the primary national founder of the State of Israel and its first Prime Minister, said:

"I know of no greater achievement by the Jewish people ... in its long history since it became a people."

The Arab states warned the Western Powers that endorsement of the partition plan might be met by either or both an oil embargo and realignment of the Arab states with the Soviet Bloc.

Concerning the welfare of Jews in Arab countries, a number of direct threats were made:

Jamal Husseini, co-founder and chairman of the Palestine Arab Party, promised,

"The blood will flow like rivers in the Middle East."

Iraqi Prime Minister Nuri al-Said, said:

"We will smash the country with our guns and obliterate every place the Jews seek shelter in."

He told British diplomats that if the United Nations solution was not "satisfactory", "severe measures should be taken against all Jews in Arab countries."

Iraq's Foreign Minister, Fadel Jamall, predicted:

"Partition imposed against the will of the majority of the people will jeopardize peace and harmony in the Middle East. Not only the uprising of the Arabs of Palestine is to be expected, but the masses in the Arab world cannot be restrained. The Arab-Jewish relationship in the Arab world will greatly deteriorate. There are more Jews in the Arab world outside of Palestine than there are in Palestine. In Iraq alone, we have about 150,000 Jews who share with Moslems and Christians all the advantages of political and economic rights. Harmony prevails among Moslems, Christians and Jews. But any injustice imposed upon the Arabs of Palestine will disturb the harmony among Jews and non-Jews in Iraq; it will breed inter-religious prejudice and hatred."

Reference: 1947.3

1948: National Brethren Council of the Protestant Church in Germany



The National Brethren Council of the Protestant Church in Germany issued a statement, saying:

"What has happened, we allowed to happen in silence... Anti-semitism rose and flourished not only among the people (who still seemed to be a Christian nation); not only among the intelligentsia, and in governmental and military circles, but also among Christian leaders... The churches had forgotten what Israel really is, and no longer loved the Jews. Christian circles washed their hands of all responsibility, justifying themselves by saying that there was a curse on the Jewish people... We Christians helped bring about all the injustice and suffering inflicted upon the Jews in our country."

Reference: 1948.1

May 14, 1948: Israel issues Declaration of Independence

The Israeli Declaration of Independence was proclaimed on May 14, 1948 by David Ben-Gurion, the Executive Head of the World Zionist Organization, who would go on to become Israel's first Prime Minister. It declared the establishment of



a Jewish state in Eretz-Israel, to be known as the State of Israel, which would come into effect on termination of the British Mandate at midnight that day.

The Proclamation may be divided into four sections:

- 1. the section that describes the history of the Jewish people, its struggle to renew its political life and the international recognition of this right
- 2. the operative section, that proclaims the establishment of the state
- 3. the section that declares the principles which will guide the State of Israel
- 4. the appeal to the U.N., the Arab inhabitants of the state, the Arab states and world Jewry

The Proclamation states in part:

"...On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel... This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State...

We declare that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948)... the Provisional Government of the Jewish State, to be called "Israel."

The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations...

We appeal to the United Nations to assist the Jewish people in the buildingup of its State and to receive the State of Israel into the community of nations.

We appeal — in the very midst of the onslaught launched against us now for months — to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

We extend our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

We appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream — the redemption of Israel.

Placing our trust in the Almighty, we affix our signatures to this proclamation..."

Eliahu Epstein, Israeli diplomat, wrote to President Harry S. Truman:

"My dear Mr. President:

I have the honor to notify you that the state of Israel has been proclaimed as an independent republic... The Act of Independence will become effective at one minute after six o'clock on the evening of 14 May 1948, Washington time..."

Eleven minutes later, at 6:11pm, the United States recognised Israel. Eliahu Epstein (1903–90) would go on to become Israel's first Ambassador to the United States.

Reference: 1948.2

May 15, 1948 - March 10, 1949: Israel's War of Indepence: Israel's first war

People affected / deaths: Israel: 6,373 (*nearly 1% of the Jewish popn*) ● Arab armies: 3,700 - 7,000 ● Palestinian Arabs: 3,000 - 13,000

Following the vote to partition the British mandate of Palestine into a Jewish state and an Arab state on November 29, 1947 (*see United Nations Resolution 181 above, 1947*), clashes broke out almost immediately between Jews and Arabs in Palestine. When Israel declared its independence on May 14, 1948, the army did not have a single cannon or tank, its air force consisted of nine obsolete planes, and Israel was forced to smuggle weapons in, principally from Czechoslovakia.

They even had to make their own bullets. Under the British, any Jew caught carrying weapons or ammunition could expect corporal punishment, and knowing war was imminent once the British left, they built a secret "bullet factory" beneath a laundry and bakery of a new kibbutz (built as a cover story) right next to a British military camp. Downstairs in the bullet factory, 45 pioneers crafted more than 2.5 million copper bullets by hand in a production line based around World War I-era machines smuggled in via Beirut. The copper, the Haganah (a Jewish paramilitary organization) told British customs officials, was needed to create lipstick containers, a storyline they backed up with gifts of lipstick to British officers' wives.

On May 15, 1948, the day after Israel declared independence (*see entry above*) and the day the British mandate ended, five Arab states — Egypt, Iraq, Lebanon, Syria and Jordan — invaded Israel. Their intentions were declared by Azzam Pasha, Secretary-General of the Arab League:

"It will be a war of annihilation. It will be a momentous massacre in history that will be talked about like the massacres of the Mongols or the Crusades."

Around 700,000 Palestinian Arabs fled or were expelled from their homes in the area that became Israel, because they expected an Arab victory which would annihilate the Jews, and they could return home. They are known today as the Palestinian refugees.

As a result of the war, the State of Israel controlled both the area that the UN General Assembly Resolution 181 had recommended for the proposed Jewish state as well as almost 60% of the area of the Arab state proposed by the 1948 Partition Plan. In short, the Arabs wound up with less territory than they would have had if they had accepted partition.

The Arab countries signed armistice agreements with Israel in 1949, starting with Egypt (February 24), followed by Lebanon (March 23), Jordan (April 3) and Syria (July 20). Iraq was the only country that did not sign an agreement with Israel, choosing instead to withdraw its troops and hand over its sector to Jordan's Arab Legion. In the three years following the war, about 700,000 Jews immigrated to Israel, with many of them having been expelled from their previous countries of residence in the Middle East.

In Israel, the war is remembered as its War of Independence. In the Arab world, it came to be known as the *Nakba* ("Catastrophe") because of the large number of refugees and displaced persons resulting from the war, and is commemorated annually on May 15.

Reference: 1948.3

1948: Jews expelled from the Old City (the Jewish Quarter), Jerusalem (Expulsion by Muslims)

People affected / deaths: c. 2,000



During the Siege of Jerusalem of the 1948 Arab-Israeli War,

Arab armies were able to conquer part of the West Bank and Jerusalem; they expelled all Jews (about 2,000) from the Old City (the Jewish Quarter) and destroyed the ancient synagogues that were in the Old City as well.

Reference: 1948.4

1950: Albertus Pieters

Albertus Pieters (1869-1955), author, and minister of the Reformed Church in America, wrote "The Seed of Abraham" just two years after Israel became a nation, in which he writes:

"God willed that after the institution of the New Covenant there should no longer be any Jewish people in the world — yet here they are! That is a fact — a very sad fact, brought about by their wicked rebellion against God; but is it not monstrous to hold that by reason of this wickedness the said undesired and undesirable group are now heirs to the many and exceedingly precious promises of God? Shall we be accused of anti-Semitism, because we speak thus of the Jews?... How is it possible to believe that there are still prophecies of divine grace to be fulfilled in a group upon which the wrath of God has come 'to the uttermost'"?

Reference: 1950.1

August 12, 1952: Night of the Murdered Poets, Soviet Union

August 12 became known as the Night of the Murdered Poets, after 13 Soviet Jews in the Lubyanka Prison in Moscow, Soviet Union were executed. The arrests had been made in September 1948 and June 1949 following Stalin's campaign against "rootless cosmopolitans", by which he meant Jews. All defendants were accused of espionage and treason as well as many other crimes. After their arrests, they were tortured, beaten, and isolated for three years before being formally charged.

A show trial was held in May, 1952 at which many of the defendants "confessed". One defendant, Joseph Yuzefovich, told the court at the trial, "I was ready to confess that I was the pope's own nephew and that I was acting on his direct personal orders" after a beating.

Lina Stern (who was then 74), who had done pioneering work on the bloodbrain barrier, was sentenced to three and a half years in a correctional labor camp and five years of exile, but after Stalin's death she was able to return to her home and continue her studies. During the trial, she was determined to be "no less guilty" than the other defendants but was considered important to the state because of her research.

After the execution of the other defendants, all of whom were part of the Jewish Anti-Fascist Committee, and five of whom were Yiddish writers, the trial and its results were kept secret. Family members did not learn about the fates of the executed until November, 1955.

Reference: 1952.1

1952-53: Doctor's plot in Moscow, Soviet Union

In 1952-53, a group of predominantly Jewish doctors from Moscow were accused of conspiring to assassinate Soviet leaders. On January 13, 1953,

the newspapers Pravda and Izvestiya announced that nine doctors, who had attended major Soviet leaders, had been arrested. They were charged with poisoning Andrey A. Zhdanov, Central Committee secretary, who had died in 1948, and Alexander S. Shcherbakov (d. 1945), who had been head of the Main Political Administration of the Soviet army, and with attempting to murder several marshals of the Soviet army. The doctors, at least six of whom were Jewish, were also accused of being in the employ of U.S. and British intelligence services, as well as of serving the interests of international Jewry. The Soviet press reported that all of the doctors had confessed their guilt.

The trial and the rumoured purge that was to follow did not occur because Stalin died on March 5. In April, Pravda announced that a reexamination of the case showed the charges against the doctors to be false and their confessions obtained by torture. The doctors were exonerated, except for two who had died during the course of the investigation.

It later became known that Stalin intended to organize pogroms around the country, after which prominent members of the Jewish community would publicly beg him to protect the Jews by sending them all to Siberia. When Stalin died, it was found that the supposedly "spontaneous appeal by leading Jews" had already been written and signed; the signatories had been coerced into signing.

In accusing the Jewish doctors of being poisoners, Stalin was reviving the medieval charge against the Jews of causing the Black Death in Europe by poisoning the wells, where thousands were murdered in subsequent pogroms caused by the accusations.

In 1954 an official in the Ministry of State Security and some police officers were executed for their participation in fabricating the cases against the doctors.

On February 25, 1956, Khruschchev gave a speech called "On the Cult of Personality and Its Consequences", also called the "Secret Speech", which asserted that Stalin had personally ordered that the cases be developed and confessions elicited, so that Stalin could use the Doctors' trial to launch a massive purge of the Communist Party. He also claimed that Stalin hinted to him to incite antisemitism in the Ukraine, by saying,

"The good workers at the factory should be given clubs so they can beat the hell out of those Jews."

Reference: 1952.2

1956: Martin Niemöller

In a letter to Dr. Weiner, Niemöller said:



"I have never concealed the fact and said it before the court in 1938 that I came from an anti-Semitic past and tradition... I ask only that you look at my life historically and take it as history. I believe that from 1933 I truly represented the Lutheran-Christian outlook on the Jewish question — as I revealed before the court — but that I returned home after eight years' imprisonment as a completely different person."

Reference: 1956.1

October 29 - November 7, 1956: Suez Crisis: Israel's second war

People affected/deaths: Israel: 172 • Egypt: 1,650 - 3,000 • UK: 16 • France: 10

July 26, 1956: Egyptian president Gamal Abdel Nasser nationalized the Suez Canal, which precipitated the international crisis. When diplomatic efforts to settle the crisis failed, Britain and France secretly prepared military action to regain control of the canal and, if possible, to depose Nasser, with Israel's help. It later became clear that the Israeli invasion and the subsequent Anglo-French attack had been planned beforehand by the three countries.

October 29: Ten Israeli brigades invaded Egypt and advanced toward the canal, routing Egyptian forces. Britain and France, following their plan, demanded that Israeli and Egyptian troops withdraw from the canal, and announced that they would intervene to enforce a cease-fire ordered by the United Nations.

November 5-6: British and French forces landed at Port Said and Port Fuad and began occupying the canal zone.

December 22: the UN evacuated British and French troops, and Israeli forces withdrew in March 1957.

Results of the crisis:

- The Suez Canal was closed from October 1956 until March 1957;
- the United Nations created the UNEF Peacekeepers (United Nations Emergency Force) to police the Egyptian-Israeli border;

- British Prime Minister Anthony Eden resigned;
- Canadian Minister of External Affairs Lester Pearson won the Nobel Peace Prize;
- the USSR may have been emboldened to invade Hungary;
- Nasser emerged from the Suez Crisis a victor and a hero for the cause of Arab and Egyptian nationalism;
- Israel did not win freedom to use the canal, but it did regain shipping rights in the Straits of Tīrān;
- Britain and France lost most of their influence in the Middle East.

Reference: 1956.2

1959: Dietmar Schmidt on Martin Niemöller

In his book "Pastor Niemöller", Schmidt writes about Niemöller and his visit to Dachau Concentration Camp after the war.

Excerpt:

"He called on the people to show a sense of responsibility towards their fellow-men, he abjured them not to forget the lessons of the past and, above all, he reminded them constantly of the burden of guilt which had to be redeemed before a new life could begin. In so doing he was at pains not to exclude himself from a like responsibility, and told in this connexion the story of the visit which he and his wife paid to Dachau in the autumn of 1945. After showing her the cell in which he had been confined for so many months, they passed the crematorium."

A great white-painted board had been affixed to a tree and on it, in black letters, they read:

"Here between the years 1933 and 1945 238,756 human beings were incinerated."

At that moment, Niemoller told his audience, the consciousness of his own guilt and his own failure assailed him as never before.

"And God asked me — as once He asked the First Man after the Fall, Adam — Man, where wast thou in those years 1933 to 1945? I knew I had no

answer to that question. True, I had an alibi in my pocket, for the years 1937 to 1945, my identity disc from the concentration camp. But what help to me was that? God was not asking me where I had been from 1937 to 1945, but from 1933 to 1945, and for the years 1933 to 1937 I had no answer. Should I have said perhaps: 'As a pastor in those years I bore courageous witness to the Faith; I dared to speak, and risked life and freedom in doing so?' But God did not ask about that. God asked: 'Where were you from 1933 to 1945 when human beings were incinerated here? When, in 1933, Goering publicly boasted that all active Communists had been imprisoned and rendered harmless — that was when we forgot our responsibility, that was when we should have warned our parishioners. Many a man from my own parish, who went and joined the National Socialist Party and who is now to do penance for his act, could rise up against me today and say that he would have acted differently if I had not kept silence at that time... I know that I made my contribution towards the enslavement of the German people."

Reference: 1959.1

June 1, 1962: Adolf Eichmann executed

Adolf Eichmann (1906-62) was a German-Austrian Nazi *SS-Obersturmbannführer* ("Senior Assault Unit Leader") and one of the major organizers of the Holocaust. He facilitated and managed the logistics involved in the mass deportation of Jews to ghettos and extermination camps in Nazi-occupied Eastern Europe during World War II. He threatened his victims with the prospect that after the "final victory", Hitler would make him "World Commissar of the Jews".

August 1944: The 'Grand Inquisitor' of European Jewry reported to Himmler that approximately four million Jews had died in the death camps and that another two million had been killed by mobile extermination units.

May 11, 1960: He was captured by the Mossad (Israel's intelligence agency) in Argentina, and secretly abducted to Israel nine days later. While awaiting trial he said:

"To sum it all up, I must say that I regret nothing."

December 11, 1961: He was indicted on 15 criminal charges, including crimes against humanity, crimes against the Jewish people and membership in an outlawed organization. Four days later, he was sentenced to death.

June 1, 1962: He was executed by hanging. Moments before he was hanged, Rafi Eitan, an Israeli intelligence officer standing behind him, heard him say:

"I hope that all of you will follow me."

Notable quotes:

"I was never an anti-Semite. ... My sensitive nature revolted at the sight of corpses and blood... I personally had nothing to do with this. My job was to observe and report on it."

"Whether they were bank directors or mental cases, the people who were loaded on those trains meant nothing to me. It was really none of my business."

"It was my job to catch our Jewish enemies like fish in a net and transport them to their final destination."

"I witnessed the gruesome workings of the machinery of death; gear meshed with gear, like clockwork. It was the biggest and most enormous dance of death of all times."

"Because I have seen hell, death and the devil, because I had to watch the madness of destruction, because I was one of the many horses pulling the wagon and couldn't escape left or right because of the will of the driver, I now feel called upon and have the desire to tell what happened."

During cross-examination, prosecutor Hausner asked him if he considered himself guilty of the murder of millions of Jews. Eichmann replied:

"Legally not, but in the human sense ... yes, for I am guilty of having deported them."

Quotes from audiotape recordings of Eichmann speaking to Nazi friends in Argentina in 1957:

"While we were working with the Jews to solve the Jewish question, the others used the Jews as a means to an end, to milk them for their own ends.... And this is why there are still a whole lot of Jews enjoying life today who ought to have been gassed."

It wasn't in our interests for the material to be used for labor in the concentration camps to arrive completely useless and needing repair.... Look, how can you make 25,000 Jews, or people, or let's say 25,000 cows, how can you simply let 25,000 animals just disappear en route? Have you ever seen 25,000 people in a pile? ... Have you ever seen 10,000 people in a pile? That's five transport trains, and if you pack them in the way the Hungarian police planned, then at best you'll get no more than 3,000 people in one transport train. Loading a train is a tricky business anyway, whether it's with cattle or flour sacks ... and so much more difficult to load it with people, especially when you have problems to reckon with."

"These Jew-treks [death marches], as I called them, were carried out in the most elegant way.... I can tell you today that I saw two bodies on the whole route, they were old Jews – it's clear, you can't make an omelette without breaking eggs. And were no eggs broken when much larger contingents of Germans marched from the East after 1945?"

"I am one of those people who can't stand to see corpses.... But there is one good thing nature gave me. I can switch off and forget very quickly, without trying to.... I still have a very devout saying from my youth, and I always do it when I find something horribly unpleasant and I can't stop thinking about it. And in order to forcibly distract myself, do you know what I say? You'll laugh! 'I believe in God the Father, and the Holy Spirit, born of the Virgin Mary, died under Pontius Pilate, suffered' and so on and so on, 'was raised from the dead,' and so on. I somehow realized early on, as a child – still a devout believer at that time, of course – that once I'd said that, I didn't think about anything else."

"I have no regrets! I am certainly not going to bow down to that cross! ... it would be too easy ... for me to pretend that a Saul has become a Paul. I tell you, Comrade Sassen, I cannot do that. That I cannot do, because I am not willing to do it, because I balk inwardly at saying that we did anything wrong."

Alan Rosenthal, Jewish filmmaker, said of him:

"To the very last [at his trial], Eichmann appeared emotionless, a human iceberg. Only once did I see him show any expression other than injured innocence. Films of the concentration camps were being screened in the courtroom. The houselights were out, but from the control booth, on a monitor, I could see the close-up of Eichmann. As the corpses of Bergen-Belsen were bulldozed into their final pit, Eichmann, on camera, smiled."

Reference: 1962.1

October 11, 1962 - December 8, 1965: Second Vatican Council

The Second Vatican Council, or Vatican II (*for First Vatican Council see entry above, 1869–70*), addressed relations between the Catholic Church and the modern world. The council called between 2,000 and 2,500 bishops and thousands of observers,

auditors, sisters, laymen and laywomen to four sessions at St. Peter's Basilica between 1962 and 1965. A total of 16 documents were issued, comprised of four Constitutions, three Declarations and nine Decrees, which laid a foundation for the Catholic church as we know it today.

In the Constitution on the Sacred Liturgy, article 36 of *Sacrosanctum Concilium* ("This sacred council") allowed for the use of vernacular languages, rather than Latin.

The Declaration on The Relation of the Church to Non-Christian Religions, known as *Nostre Aetate* ("In our time"), was a 5-part landmark document that urged respect for all religions, and stressed the commonality of humanity. It also repudiated charges of deicide against the Jews, and decried antisemitism in any form, while upholding the essential doctrine of Replacement Theology, saying in article 4:

"As the sacred synod searches into the mystery of the Church, it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock...

Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

True, the Jewish authorities and those who followed their lead pressed for the death of Christ[John 19:6]; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.



Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone."

Reference: 1962.2

1963: Yad Vashem, Israel's Holocaust Memorial

People affected / deaths: **26,973**



Since its founding, Yad Vashem has awarded the honorific "Righteous Among the Nations" to describe non-Jews who

risked their lives during the Holocaust to save Jews from extermination by the Nazis. Notable recipients include President Lyndon B. Johnson, King Boris III of Bulgaria (*who saved all 50,000 of his country's Jews*, (*see entry above, March 1943*)), Oskar Schindler (featured in the movie Schindler's List), Pope Pius XII (*see both entries above, 1939-58*), Corrie ten Boom (*see entry below, 1983*), and Nicholas Winton (*see entry below, 2015*).

The title of Righteous is awarded to individuals, not to groups. The members of the Danish resistance (*see entry above, September-October 1943*) viewed the rescue operation as a collective act and therefore asked Yad Vashem not to recognize resistance members individually. Yad Vashem respected their request and consequently the number of Danish Righteous is relatively small (22).

A tree was planted on the Mount of Remembrance to commemorate the Danish resistance.

Reference: 1963.1

June 5-10, 1967: The Six-Day War: Israel's third war; Jerusalem Reunified

People affected/deaths: Israel: **776 - 983** ● Egypt: **10,000 -15,000** ● Jordan: **696** ● Syria: **2,500** ● Iraq: **10**



The Six-Day War was won decisively by Israel, who captured the Sinai Peninsula, the Gaza Strip, the West Bank, the Old City of Jerusalem, and the

Golan Heights. Jerusalem came under full Jewish control for the first time since Titus destroyed it in 70 CE (*see entry above*). Israel returned the Sinai Peninsula to Egypt in 1982 as part of a peace treaty, and then withdrew from the Gaza Strip in 2005. The status of the Golan Heights and the West Bank continue to be a stumbling block in Arab-Israeli peace negotiations.

Timeline of events:

May 14: Nasser mobilized Egyptian forces in the Sinai the day Israel was celebrating the Feast of Pentecost.

May 18: Nasser formally requested the removal of the UNEF (United Nations Emergency Force) stationed there.

May 22: Nasser closed the Gulf of Aqaba to Israeli shipping, thus instituting an effective blockade of the port city of Elat in southern Israel. This blockade stopped the flow of oil from Israel's main supplier, Iran.

May 23: Nasser was aware of the pressure he was exerting on Israel, challenging them to fight daily, and on May 23 declared:

"The Jews threaten to make war. I reply: Welcome! We are ready for war."

May 27: Nasser declared:

"Our basic objective will be the destruction of Israel. The Arab people want to fight."

May 28: Nasser declared:

"We will not accept any...coexistence with Israel...Today the issue is not the establishment of peace between the Arab states and Israel....The war with Israel is in effect since 1948."

May 30: King Hussein of Jordan arrived in Cairo to sign a mutual defense pact with Egypt, placing Jordanian forces under Egyptian command. Nasser announced:

"The armies of Egypt, Jordan, Syria and Lebanon are poised on the borders of Israel...to face the challenge, while standing behind us are the armies of Iraq, Algeria, Kuwait, Sudan and the whole Arab nation. This act will astound the world. Today they will know that the Arabs are arranged for battle, the critical hour has arrived. We have reached the stage of serious action and not declarations." President Abdur Rahman Aref of Iraq said:

"The existence of Israel is an error which must be rectified. This is our opportunity to wipe out the ignominy which has been with us since 1948. Our goal is clear — to wipe Israel off the map."

June 4: Iraq joined the military alliance with Egypt, Jordan and Syria.

June 5: In response to the apparent mobilization of its Arab neighbours, early on the morning of June 5, Israel staged a sudden pre-emptive air assault that destroyed more than 90 percent Egypt's air force on the tarmac. A similar air assault incapacitated the Syrian air force. Without cover from the air, the Egyptian army was left vulnerable to attack. After Jordan launched its attack on June 5, approximately 325,000 Palestinians living in the West Bank fled to other parts of Jordan in a second exodus (*see entry above, 1948*), primarily to avoid being caught in the cross-fire of a war.

June 7: Israeli forces drove Jordanian forces out of East Jerusalem and most of the West Bank. The UN Security Council called for a cease-fire that was immediately accepted by Israel and Jordan.

June 8: Egypt accepts the cease-fire.

June 9: Israel launched an assault on the fortified Golan Heights, capturing it from Syrian forces after a day of heavy fighting.

June 10: Syria accepts the cease-fire.

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Reference: 1967.1
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August 29 - September 1, 1967: Khartoum Resolution

The Khartoum Resolution was issued at the conclusion of the 1967 Arab League summit convened in the wake of the Six-Day War (*see entry above*), in Khartoum, the capital of Sudan. It was attended by eight Arab heads of state: Egypt, Syria, Jordan, Lebanon, Iraq, Algeria, Kuwait, and Sudan. Two of those countries would go on to sign peace treaties with Israel: Egypt in 1979, and Jordan in 1994 (*see entries below*).

The seven paragraphs of the resolution called for a continued state of belligerency with Israel, ending the Arab oil boycott declared during the Six-Day War, an end to the North Yemen Civil War, and economic assistance for Egypt and Jordan. Paragraph 3 is famous for what became known as the "Three No's":

"3. The Arab Heads of State have agreed to unite their political efforts at the international and diplomatic level to eliminate the effects of the aggression and to ensure the withdrawal of the aggressive Israeli forces from the Arab lands which have been occupied since the aggression of 5 June. This will be done within the framework of the main principles by which the Arab States abide, namely, no peace with Israel, no recognition of Israel, no negotiations with it, and insistence on the rights of the Palestinian people in their own country." (emphasis mine)

Reference: 1967.2

November 22, 1967: UN Resolution 242

The UN Security Council unanimously adopted a resolution calling the land acquisitions by Israel inadmissible, calling for the withdrawal of Israel from those territories, and the need for a peace agreement.

The authors of this document note that from this point on, a new kind of antisemitism is formulated around the "unjust occupation of Arab lands" by the nation of Israel. In the aftermath of the Holocaust, it being less socially acceptable to be publicly

"anti-Jewish", the antisemitic tactic of choice is reformed into being "anti-Israel".

Reference: 1967.3

October 6-25, 1973 : Yom Kippur War: Israel's fourth war

People affected / deaths: Israel: 2,688 ● Egypt: 5,000 - 15,000 ● Syria: 3,000 - 3,500 ● Iraq: 278 ● Jordan: 23

On October 6, the Jewish holy day of Yom Kippur (thus "Yom Kippur War"), Israel was attacked by Egypt across the Suez Canal and by Syria on the Golan Heights. The war took place mostly in Sinai and the Golan Heights, with some fighting in African Egypt and northern Israel. Egypt's initial war objective was to use its military to seize a foothold on the east bank of the Suez Canal and use this to negotiate the return of the rest of Sinai. Both the United States and the Soviet Union initiated massive resupply efforts to their respective allies during the war, and this led to a near-confrontation between the two nuclear superpowers.

October 22: The UN Security Council adopted Resolution 338 calling for "all parties to the present fighting to cease all firing and terminate all military activity immediately". The vote came on the day that Israeli forces cut off and isolated the Egyptian Third Army and were in a position to destroy it. The ceasefire unraveled, with each side blaming the other for the breach.

October 24: The Israelis had improved their positions considerably and completed their encirclement of Egypt's Third Army and the city of Suez. This development led to tensions between the United States and the Soviet Union

October 25: A second ceasefire was imposed cooperatively to end the war.

Reference: 1973.1

March 26, 1979: Egypt-Israel peace treaty

The Egypt-Israel Peace Treaty was signed in Washington, D.C. on March 26, 1979 by Egyptian president Anwar Sadat and Israeli prime minister Menachem Begin, and witnessed by United States president Jimmy Carter. It was signed 16



months after Egyptian president Anwar Sadat's visit to Israel in 1977, and seven months after negotiations at Camp David in September 1978.

The main features of the treaty were mutual recognition, cessation of the state of war that had existed since the 1948 Arab-Israeli War, normalization of relations and the complete withdrawal by Israel of its armed forces and civilians from the Sinai Peninsula which Israel had captured during the Six-Day War in 1967. Egypt agreed to leave the area demilitarized. The agreement established diplomatic and commercial ties, and also provided for the free passage of Israeli ships through the Suez Canal, recognition of the Strait of Tiran and the Gulf of Aqaba as international waterways.

The peace treaty made Egypt the first Arab state to officially recognize Israel, and became effective in January 1980.

Because Egypt insisted that Jewish civilians leave the Sinai, more than 7,000 Israelis were uprooted from their homes and businesses, which they had spent years building in the desert.

In 1988, Israel relinquished Taba — a resort built by Israel in what had been a barren desert area near Eilat — to Egypt, following an international arbitration panel's ruling in Cairo's favor on September 29, 1988. Taba's status had not been resolved by the Camp David Accords.

Sadat and Begin were jointly awarded the 1978 Nobel Prize for Peace for their achievement. Sadat's peace efforts were not so highly acclaimed in the Arab world; Egypt was suspended from the Arab League, and on October 6, 1981, Muslim extremists assassinated Sadat in Cairo.

Reference: 1979.1

June 6, 1982 - June 1985: First Lebanon War: Israel's fifth war

People affected / deaths: Israel: 1,216 ● PLO: 1,000 - 2,400 ● Syria: 1,200 ● Siege of Beirut: 4,000 - 5,000 civilians

On June 6, 1982, the Israel Defense Forces (IDF) invaded southern Lebanon, after repeated attacks and counter-attacks between the Palestine Liberation Organization (PLO) operating in southern Lebanon and the IDF that had caused civilian casualties on both sides of the border. The military operation was launched after gunmen from Abu Nidal's terror organization attempted to assassinate Shlomo Argov, Israel's ambassador to the United Kingdom. Israeli Prime Minister Menachem Begin blamed Abu Nidal's enemy, the PLO, for the incident, and treated the incident as a casus belli for the invasion. The IDF called it "Operation Peace for Galilee". Israel's publicly stated objective was to push PLO forces back 40 kilometers (25 miles) to the north.

The first phase of the war lasted from June 6 - August 23, 1982 (the Siege of Beirut), and ended with the PLO being forced out of Beirut and Lebanon. Altogether 8,500 PLO men were evacuated to Tunisia, and 2,500 by land to other Arab countries.

The second phase which lasted until 1985 was directed against the terrorists.

In June 1985, the IDF unilaterally withdrew to a security zone in southern Lebanon along with its principal Lebanese ally, the South Lebanon Army (SLA), thus officially ending the war, although the conflict continued. Hezbollah continued to fight the IDF and SLA in the South Lebanon conflict until Israel pulled all its troops out of southern Lebanon on May 24, 2000, ending a 22-year military presence there.

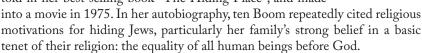
In 2004, Osama bin Laden used the siege as a major reason for the 9/11 attacks on the World Trade Towers in New York in 2001, saying:

"God knows it did not cross our minds to attack the Towers, but after the situation became unbearable—and we witnessed the injustice and tyranny of the American-Israeli alliance against our people in Palestine and Lebanon—I thought about it. And the events that affected me directly were those of 1982 and the events that followed—when America allowed the Israelis to invade Lebanon, helped by the U.S. Sixth Fleet. As I watched the destroyed towers in Lebanon, it occurred to me to punish the unjust the same way: to destroy towers in America so it could taste some of what we were tasting and to stop killing our children and women."

Reference: 1982.1

1983: Corrie ten Boom dies, aged 91

Corrie ten Boom (1892-1983) and her family, members of the Dutch Reformed Church, helped many Jews escape the Nazi Holocaust in WWII by hiding them in her closet, later told in her best selling book "The Hiding Place", and made



After the war, ten Boom returned to The Netherlands to set up a rehabilitation center in Bloemendaal. She returned to Germany in 1946, and met with and forgave two Germans who had been employed at Ravensbrück (a women's labour camp in Germany where she and her sister Betsie had been transferred), one of whom was particularly cruel to Betsie. She recounts the story of when she saw the first SS guard, after speaking at a church in Munich on forgiveness in this excerpt from *"The Hiding Place"*:

"He came up to me as the church was emptying, beaming and bowing. "How grateful I am for your message, Fraulein." he said. "To think that, as you say, He has washed my sins away!"

His hand was thrust out to shake mine. And I, who had preached so often to the people in Bloemendaal the need to forgive, kept my hand at my side.

Even as the angry, vengeful thoughts boiled through me, I saw the sin of



them. Jesus Christ had died for this man; was I going to ask for more? LORD Jesus, I prayed, forgive me and help me to forgive him.

I tried to smile, I struggled to raise my hand. I could not. I felt nothing, not the slightest spark of warmth or charity. And so again I breathed a silent prayer. Jesus, I cannot forgive him. Give Your forgiveness.

As I took his hand the most incredible thing happened. From my shoulder along my arm and through my hand, a current seemed to pass from me to him, while into my heart sprang a love for this stranger that almost overwhelmed me.

And so I discovered that it is not on our forgiveness any more than on our goodness that the world's healing hinges, but on His. When He tell us to love our enemies, He gives, along with the command, the love itself."

On December 12, 1967, she was honoured by Israel as one of the "Righteous Among the Nations." She was also knighted by the Queen of the Netherlands in recognition of her work during the war.

Reference: 1983.1

1987-93: First Intifada

People affected / deaths: 277 Israelis

The First Intifada was a Palestinian uprising against the Israeli occupation of the West Bank and Gaza (*see details for the Second Intifada below, 2000-05*). The Intifada began in December 1987 when an Israeli vehicle struck two vans carrying Palestinian workers, killing four of them, an event that was perceived by Palestinians as an act of revenge for the death by stabbing of an Israeli in Gaza a few days earlier. As the Intifada waned around the time of the Gulf War in 1991, the number of Arabs killed for political and other reasons by Palestinian death squads exceeded the number killed in clashes with Israeli troops. PLO Chairman Yasser Arafat defended the killing of Arabs deemed to be "collaborating with Israel".

The uprising lasted from December 1987 until the signing of the Oslo Accords on September 13, 1993. Altogether, 277 Israelis and 1,962 Palestinians were killed, 359 of whom were killed by fellow Palestinians.

Reference: 1987.1

April 18, 1994: Declaration of Evangelical Lutheran Church in America to the Jewish Community



The Church Council of the Evangelical Lutheran Church in America on April 18, 1994, adopted the following document as a statement on Lutheran-Jewish relations:

"In the long history of Christianity there exists no more tragic development than the treatment accorded the Jewish people on the part of Christian believers. Very few Christian communities of faith were able to escape the contagion of anti-Judaism and its modern successor, anti-Semitism. Lutherans belonging to the Lutheran World Federation and the Evangelical Lutheran Church in America feel a special burden in this regard because of certain elements in the legacy of the reformer Martin Luther and the catastrophes, including the Holocaust of the twentieth century, suffered by Jews in places where the Lutheran churches were strongly represented.

The Lutheran communion of faith is linked by name and heritage to the memory of Martin Luther, teacher and reformer. Honoring his name in our own, we recall his bold stand for truth, his earthy and sublime words of wisdom, and above all his witness to God's saving Word. Luther proclaimed a gospel for people as we really are, bidding us to trust a grace sufficient to reach our deepest shames and address the most tragic truths.

In the spirit of that truth-telling, we who bear his name and heritage must with pain acknowledge also Luther's anti-Judaic diatribes and the violent recommendations of his later writings against the Jews. As did many of Luther's own companions in the sixteenth century, we reject this violent invective, and yet more do we express our deep and abiding sorrow over its tragic effects on subsequent generations. In concert with the Lutheran World Federation, we particularly deplore the appropriation of Luther's words by modern anti-Semites for the teaching of hatred toward Judaism or toward the Jewish people in our day.

Grieving the complicity of our own tradition within this history of hatred, moreover, we express our urgent desire to live out our faith in Jesus Christ with love and respect for the Jewish people. We recognize in anti-Semitism a contradiction and an affront to the Gospel, a violation of our hope and calling, and we pledge this church to oppose the deadly working of such bigotry, both within our own circles and in the society around us. Finally, we pray for the continued blessing of the Blessed One upon the increasing cooperation and understanding between Lutheran Christians and the Jewish community."

Reference: 1994.1

July 18, 1994: 10th of Av: The AMIA Jewish community center in Buenos Aires is bombed

People affected / deaths: 85



The AMIA bombing was an attack on the Asociación Mutual

Israelita Argentina (AMIA; Argentine Israelite Mutual Association) building, which occurred in Buenos Aires on July 18, 1994, the 10th of Av, killing 85 people and injuring hundreds. It remains Argentina's deadliest terrorist attack to date.

On 25 October 2006, Argentine prosecutors Alberto Nisman and Marcelo Martínez Burgos formally accused the government of Iran of directing the bombing, and the Hezbollah militia of carrying it out.

In 2015 Alberto Nisman filed a 300-page document accusing Cristina Fernandez de Kirchner, president of Argentina from 2007-15, of covering up Iran's role in the incident. Nisman was murdered hours before he was due to testify against the former president.

In 2017, Judge Claudio Bonadio accused Kirchner of treason and called on the country's senate to permit her arrest and trial for allegedly covering up Iranian involvement in the 1994 bomb attack.

In 2018, she was accused of being the prime suspect in Nisman's homicide, and is currently being prosecuted by a federal judge on conspiracy to commit murder charges.

Reference: 1994.2

October 26, 1994: Jordan-Israel peace treaty

The Israel–Jordan peace treaty was signed by Israel's Prime Minister Yitzhak Rabin and Jordan's Prime Minister Abdelsalam al-Majalion on October 26, 1994 at the southern



border crossing of Arabah. Israel's President Ezer Weizman shook hands with Jordan's King Hussein, and US President Bill Clinton and US Secretary of State Warren Christopher were present as observers.

Jordan was the second Arab country, after Egypt, to sign a peace accord with Israel (*see entry above, 1979*). Egypt welcomed the agreement while Syria ignored it. The Lebanese militia group Hezbollah resisted the treaty and 20 minutes prior to the ceremony launched mortar and rocket attacks against northern Galilee towns.

The treaty settled relations between the two countries, adjusted land and water disputes, and provided for broad cooperation in tourism and trade. It included a pledge that neither Jordan nor Israel would allow its territory to become a staging ground for military strikes by a third country.

In 1996 the two nations signed a trade treaty.

In December 2013, Israel and Jordan signed an agreement to build a desalination plant on the Red Sea, near the Jordanian port of Aqaba, as part of the Red Sea–Dead Sea Canal.

On October 21, 2018, Jordan announced it would cancel clauses in the peace treaty leasing border land to Israel, set to expire in October 2019.

Reference: 1994.3

1995: Pope asks for forgiveness of crimes

Pope John Paul II asks for forgiveness for the Church's role in burnings at the stake; the religious wars that followed the Protestant Reformation; and injustices committed against women. This decade would also see a number of protestant



denominations issue formal apologies relating to the Holocaust and treatment of Jews.

Reference: 1995.1



21st Century: 2000–2099

March 21-26, 2000: Pope John Paul II visits Israel

Pope John Paul II arrived in Israel on March 21, 2000, for an historic 5-day visit, during which he visited the holy sites of the three major religions and met with Israel's political leaders and Chief Rabbis. This visit was seen by many Israeli Jews as a positive turning point in Jewish-Christian relations.



March 21: In his welcome speech at Tel Aviv airport, the Pope said:

"...Mr President, I thank you for your warm welcome, and in your person I greet all the people of the State of Israel... With new-found openness towards one another, Christians and Jews together must make courageous efforts to remove all forms of prejudice. We must strive always and everywhere to present the true face of the Jews and of Judaism, as likewise of Christians and of Christianity, and this at every level of attitude, teaching and communication. My journey therefore is a pilgrimage, in a spirit of humble gratitude and hope, to the origins of our religious history... The Psalmist reminds us that peace is God's gift: "I will hear what the LORD God has to say, a voice that speaks of peace, peace for his people and his friends, and those who turn to him in their hearts" (Ps 85:8). May peace be God's gift to the Land he chose as his own! Shalom."

March 23: During a visit to Yad Vashem, the Pope said:

"As bishop of Rome and successor of the Apostle Peter, I assure the Jewish people that the Catholic Church, motivated by the Gospel law of truth and love, and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place." March 26: In a visit to the Western Wall, he inserted a letter in a crack that read:

"God of our fathers, You chose Abraham and his descendants to bring your Name to the Nations: we are deeply saddened by the behaviour of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the Covenant."

Israeli reactions:

March 20: Israel Prime Minister Ehud Barak, in an interview with the Associated Press, said:

"I don't think the Holy See is interested in giving any political weight to the Pope's visit to Israel. The real importance of the Pope's visit to the region is bringing back to people's minds that this is the place where the whole count began, 2,000 years ago, and to bring his message of peace and tolerance among human beings.... It's a monumental turning point in the relationship between the Christian world and the Jewish world."

March 23: In a meeting with President Ezer Weizman, the Pope blessed Israel, an act seen by many Israelis as final church recognition of their state.

March 24: An editorial in the Jerusalem Post stated:

"There is no reason for the Jewish people to forget the past, or to gloss over wounds that will remain open until they are fully and honestly addressed. The pope's visit to Israel, however, should mark a transition for the Jewish people as well: one of recognition of the fundamental change in the relationship between Jews and Christians in the modern world."

Reference: 2000.1

2000-05: Second Intifada

People affected / deaths: 1,010 Israelis

The second Intifada, also known as the al-Aqsa Intifada, was a Palestinian uprising against Israel (*see first Intifada above, 1987-93*). The uprising was triggered by the visit to the Temple Mount September 28, 2000 by former Israeli cabinet minister and Likud leader Ariel Sharon, who would go on to become Israel's prime minister from 2001-06. Israel responded by building a

security wall to separate Judea and Samaria (the West Bank) from the rest of Israel.

February 8, 2005 is considered to be the end of the Second Intifada, when Palestinian President Mahmoud Abbas and Israeli Prime Minister Ariel Sharon agreed that all Palestinians factions would stop all acts of violence against all Israelis everywhere and, in parallel, that Israel would cease all its military activity against all Palestinians everywhere.

1,010 Israelis and 3,179 Palestinians were killed, several hundred of whom were killed by fellow Palestinians.

Reference: 2000.2

2003: More Jews in Israel than US

The number of Jews in Israel (5.4 million) surpassed the number of Jews in the United States (5.2 million). This is the first time since the destruction of the Second Temple in 70 CE where Israel has the become the largest concentration of Jews in the world (*see entry for Messianic tipping point below, 2018*).

Reference: 2003.1

2004: Father Patrick Desbois

People affected / deaths: 2,135 execution sites / mass graves

Father Desbois (1955-), French Catholic priest, founded an organisation that is on a mission across Eastern Europe to find Hitler's killing fields of Jews, Roma gypsies and other victims of the Holocaust. Desbois was shocked to discover that there existed not a single marking or commemoration to 1.25 million Jewish victims in all of Ukraine and Belarus. Many of these mass graves and extermination sites are invisible, unmarked, and not recorded. He wants to locate them before all the eyewitnesses are gone, many of whom were children then, and in their 80s and 90s now, lest the killing fields be forgotten.

In 2004 he created the organisation *Yahad-In Unum* ("Together as One"), with the blessing of the Vatican, to locate and document these sites. For many of the eyewitnesses, this is the first time they have ever spoken about what they saw.

To date, Yahad has effectuated research concerning 2,135 execution sites and has gathered 5,298 testimonies during the course of its 124 research trips in 8 countries (Ukraine, Belarus, Russia, Poland, Romania, Moldova, Lithuania and the Former Yugoslav Republic of Macedonia).

The number of witnesses interviewed and execution sites located by country are as follows (zero sites were found in Macedonia):

Belarus:	Witnesses interviewed: 917; execution sites: 405
Lithuania:	Witnesses interviewed: 363; mass graves: 174
Moldova:	Witnesses interviewed: 237; mass graves: 81
Poland:	Witnesses interviewed: 661; execution sites: 340
Romania:	Witnesses interviewed: 167; mass graves: 9
Russia:	Witnesses interviewed: 662; execution sites: 210
Ukraine:	Witnesses interviewed: 2,203; mass graves: 916

Reference: 2004.1

2004: Knesset Christian Allies Caucus

Originally launched by Yuri Shtern, this organization has become a means of communication between the Israeli Knesset and Christian leaders around the world.



Reference: 2004.2

2005-06: Memorial plaque in Atlit, Israel

People affected / deaths: 2,500-plus

The 'Illegal Immigrant' Detention Camp at Atlit, near Haifa in Israel, was an internment camp built by the British to

intern Jewish people trying to reach the shores of Palestine who did not have the necessary permit. Britain severely restricted Jewish immigration in the



1930s and 1940s and there were many Jews trying to flee from Europe and return to their homeland. Many were interned in Atlit, or sent to a similar camp on Mauritius. Over 2,500 people perished, many lost at sea, some killed by the British navy or army, and some who died of natural causes on their way to Mandatory Palestine.

In 2005, the British group Love Never Fails held a ceremony and unveiled a plaque in English and Hebrew which reads:

"In sorrow and shame, we recognise the complete betrayal of the British Mandate for Palestine as represented by the Atlit Illegal Immigrant Detention Camp. 'Father, forgive us, we pray.""

In 2006, the memorial was unveiled, and is the focus now for many commemorative events at Atlit.

Reference: 2005.1

July 9, 2005: BDS Movement begins

The Boycott, Divestment and Sanctions movement (also known as BDS) is a global campaign promoting various forms of boycott against Israel until it meets what the campaign describes as Israel's "obligations under international law", defined as withdrawal from the "occupied territories" (Israeli governments prefer the term "disputed territories"), removal of the separation barrier in the West Bank, full equality for Arab-Palestinian citizens of Israel, and "respecting, protecting, and promoting the rights of Palestinian refugees to return to their homes and properties". The campaign is organized and coordinated by the Palestinian BDS National Committee.

According to the BDS website:

"Boycott, Divestment, Sanctions (BDS) is a Palestinian-led movement for freedom, justice and equality. BDS upholds the simple principle that Palestinians are entitled to the same rights as the rest of humanity."

July 9, 2004: The ICJ (International Court of Justice) issued an advisory opinion stating that the Israeli West Bank barrier is a violation of international law, that it should be removed, that Arab residents should be compensated for any damage done, and that other states take action to obtain Israel's compliance with the Fourth Geneva Convention.

July 9, 2005: On the first anniversary of the advisory opinion by the ICJ, a broad spectrum of over 170 Palestinian non-governmental organizations initiated a campaign for a boycott, divestment and international sanctions against Israel until it complied with international law and universal principles of human rights.

BDS has found support from some private companies, churches, and academic associations.

Denominations supporting BDS (as of July 19, 2017):

The following denominations are a few examples of those supporting BDS: United Methodist Church USA; Presbyterian Church USA; British Methodist Church; United Church of Canada; South African Council of Churches; Malaysia Council of Churches; Church of Sweden; World Council of Churches Central Committee; Episcopal Church; Mennonite Church USA; Evangelical Lutheran Church USA.

Reference: 2005.2

August 14, 2005: 9th of Av: Evacuation of Jews from Gaza Strip scheduled

The evacuation of all Israeli troops and civilians from the Gaza Strip was a unilateral "disengagement" ordered by then-Prime Minister Ariel Sharon, at the urging of US President



George W. Bush. The withdrawal was scheduled for August 14, the 9th of Av, but was rescheduled for the next day after it was brought to PM Ariel Sharon's attention he'd "coincidentally" slated his unilateral disengagement on the 9th Av (*see entry below*, 10^{th} of Av).

Reference: 2005.3

August 15, 2005: 10th of Av: Evacuation of Jews from Gaza Strip carried out



People affected / deaths: 8,600

On August 15, the 10th of Av, 8,600 Jews who lived in Gush

Katif, a bloc of 17 Israeli settlements in the southern Gaza Strip, were forcibly removed from their homes, which the Israeli authorities destroyed. All public buildings (schools, libraries, community centres, office buildings) as well as industrial buildings, factories and greenhouses were left intact. Palestinians dismantled most of what remained, scavenging for cement, rebar and other construction materials. The synagogues were left intact, as the IDF did not wish to destroy holy sites and hoped that the Palestinians would respect these buildings. However, the Palestinians set fire to them.

Reference: 2005.4

July 12 - August 14, 2006: Second Lebanon War: Israel's sixth war

People affected / deaths: Israel: 165 • Lebanon: c. 1,200

The Second Lebanon War was a 34-day military conflict in Lebanon, Northern Israel and the Golan Heights that ended when a United Nations-brokered ceasefire went into effect on August 14, 2006, though it officially ended on September 8 when Israel lifted its naval blockade of Lebanon. The conflict was precipitated by a Hezbollah cross-border raid on an Israeli military patrol which killed three soldiers, injured two, and resulted in the capture of two soldiers Ehud Goldwasser and Eldad Regev. The IDF launched a ground invasion of Southern Lebanon, and Israel imposed an air and naval blockade. Hezbollah launched rockets into northern Israel and engaged the IDF in guerrilla warfare.

June 2008: Nearly two full years after the initial attack that sparked the Second Lebanon War, Israel agreed to a prisoner exchange with Hezbollah that would see the return of the bodies of the two kidnapped IDF soldiers.

July 16, 2008: Israel transferred Lebanese terrorist Samir Kuntar, four other Hezbollah guerrillas captured during the war and the remains of 200 Hezbollah fighters killed for the release of their bodies.

Reference: 2006.1

December 27, 2008 - January 18, 2009: Operation Cast Lead

People affected / deaths: Israelis: **13** • Palestinians: **c. 1,300**

Operation Cast Lead, also known as the Gaza War, was a three-week armed conflict between Palestinians in the Gaza Strip and Israel that ended in a unilateral ceasefire. The conflict resulted in between 1,166 and 1,417 Palestinian deaths, and 13 Israeli deaths (four from friendly fire).

Israel's stated goal was to stop indiscriminate Palestinian rocket fire into Israel and weapons smuggling into the Gaza strip.

Hamas claimed victory after the fighting, insisting that Israeli forces did not weaken its military strength and that it had driven the Israelis from Gaza. Israel said IDF forces significantly degraded Hamas' rocket arsenal, destroyed most of its smuggling tunnels and killed hundreds of its fighters.

Reference: 2008.1

September 7, 2009: Plaque commemorates British culpability in Arab riots, 1929

Research conducted by a UK Christian organization called Love Never Fails, contends that the British could have protected Jews in the riots of 1929, but did not. Their plaque, in English and Hebrew, reads:

In sorrow and shame

We recognise that officers of the British administration neglected their duty to protect the Jewish citizens of Hebron during the Arab uprising in 1929

"Father, Forgive us", we pray

Love Never Fails. Network of UK Christian ministries

September 7th, 2009

Reference: 2009.1

2010: Joel McDurmon, president of American Vision, "a Biblical Worldview Ministry"

In his article "Jerusalem, Mother of Harlots" (later published in a book called "Jesus v. Jerusalem"), he claims that Jerusalem is the mystery whore Babylon; that because Jesus is the:

"Final Sacrifice, the sacrifices at the Temple became idolatrous and pagan... Within a generation, the idolatrous, adulterous nation—the great whore temple in Jerusalem—suffered a final blow from God. It was destroyed into oblivion";

and concludes:

"The Old Jewish people were not merely exiled from their kingdom someday to return. No. This time, the kingdom was taken from them and given to the true nation. Christ created a new bride. Why would Christ desire to return to the whore he has cast aside and divorced when He has a pristine Bride descending from heaven, uncorrupted by idolatry? He didn't. He left that whore riding her patron, the beast of Rome. And the great mother of harlots suffered the judgment of her whoredom. She was divorced and disinherited. The inheritance now belongs to the Bride."

Reference: 2010.1

July 28, 2012: 9th of Av: Temple Institute releases first "Tisha B'Av" video

The Temple Institute began releasing the first of its annual "Tisha B'Av" videos, each with a concluding message that in effect becomes a prophetic declaration to "break the curse" of the tragic historical lineage of the 9th of Av. The message for 2012 was "The Children are Ready".

The Temple Institute says:

"An awareness of the historical inevitability and the spiritual necessity of the Third Temple has reentered the consciousness of the Jewish people... the movement of Jews back into the

history of their people is a growing tide that cannot be stemmed. A great responsibility has been returned to our hands. The keys that the priests returned to the safekeeping of heaven on that terrible 9^{th} of Av 1,941 years





ago have been thrust back into our hands. G-d has entrusted us with our own fate — and with His future — as it were - on this earth. We must understand that the fast days of our times are the very last fast days to be. We have been blessed with the ability to make this happen. We have been entrusted with the responsibility to see to it that it happens. The days of mourning, the destruction of the second Temple have ended. The days of mourning our own lethargy regarding the Third Temple will soon be over. The time has arrived to effect the tikkun — the repair — and to establish the 9th of Av as a day of rejoicing forever. The choice is ours — if only we close ranks, and unite to make it happen."

Reference: 2012.1

July 8 - August 26, 2014: Operation Protective Edge

People affected / deaths: Israel: 73 • Hamas: c. 2,300

The 2014 Israel–Gaza conflict, sometimes referred to as the 2014 Gaza war, was a military operation launched by Israel on July 8 in the Hamas-ruled Gaza Strip. The stated aim of the Israeli operation was to stop rocket fire from Gaza into Israel, which increased after an Israeli crackdown on Hamas in the West Bank was launched following the June 12 kidnapping and murder of three Israeli teenagers by two Hamas members.

On July 17, the operation was expanded to an Israeli ground invasion of Gaza with the stated aim of destroying Gaza's tunnel system; Israeli ground forces withdrew on August 5.

On August 26, an open-ended ceasefire was announced. By then, the IDF reported that Hamas, Islamic Jihad and other militant groups had fired 4,564 rockets and mortars from Gaza into Israel, with over 735 intercepted in flight and shot down by Iron Dome. At least 34 known tunnels were destroyed and two-thirds of Hamas's 10,000-rocket arsenal was used up or destroyed.

Victory was claimed by both sides: according to Israel and Palestinian president Abbas, Hamas was severely weakened and achieved none of its demands; according to Hamas, Israel was repelled from Gaza.

The High Level Military Group (HLMG), which consists of military leaders and officials from NATO and other democratic countries exploring the challenges of 21th Century warfare, concluded (and partially excerpted here): "The responsibility for the outbreak of the 2014 Gaza Conflict lies with Hamas, which sought violent confrontation in an effort to seek to improve its strategic situation.

No country would accept the threat against its civilian population that these rockets and tunnels present to Israeli population centres. Members of the High Level Military Group, some of whom had never visited the country prior to our factfinding visits, were united in our view that Israel's efforts were entirely necessary and justified in the defence of that country's national security.

We can further be categorically clear that Israel's conduct in the 2014 Gaza Conflict met and in some respects exceeded the highest standards we set for our own nations' militaries. It is our view that Israel fought an exemplary campaign, adequately conceived with appropriately limited objectives, displaying both a very high level of operational capability as well as a total commitment to the Law of Armed Conflict. The IDF not only met its obligations under the Law of Armed Conflict, but often exceeded these on the battlefield at significant tactical cost, as well as in the humanitarian relief efforts that accompanied its operation."

Reference: 2014.1

June 26, 2015: Vatican signs treaty with the "State of Palestine"

November 29, 2012: The UN accorded Palestine as a non-Member Observer State status in the United Nations. The vote was an overwhelming majority of 138 in favour to 9 against (Canada, Czech Republic, Israel, Marshall Islands, Micronesia (Federated States of), Nauru, Panama, Palau, United States), with 41 abstentions. The Vatican issued a statement that welcomed Palestine's admission to the UN as a positive thing:

"The Holy See welcomes with favour the decision of the General Assembly by which Palestine has become a Non-member Observer State of the United Nations."

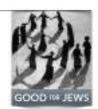
January 30, 2013: The Vatican recognised the "State of Palestine" in a statement that read:

"Following the bilateral negotiations held in past years with the Palestine Liberation Organization (P.L.O), an official meeting took place in Ramallah on the 30th of January 2013, at the Ministry of Foreign Affairs of the State of Palestine." June 26, 2015: The Vatican signed a treaty covering the life and activity of the Catholic Church in Palestine. The treaty makes it clear that the Holy See has switched its diplomatic relations from the Palestinian Liberation Organization to the State of Palestine. Israel's Foreign Ministry spokesperson Emmanuel Nahshon said:

"We're disappointed by the decision taken by the Holy See. We believe that such a decision is not conducive to bringing the Palestinians back to the negotiating table."

Reference: 2015.1

July 1, 2015: Sir Nicholas Winton MBE dies, the British "Schindler"



People affected / deaths: 669

Nicholas Winton (1909-2015) was a British humanitarian who organised the rescue of 669 children, mostly Jewish, from Czechoslovakia on the eve of WWII in an operation later known as the Czech *Kindertransport* ("children's transport"). He found homes for them and arranged their safe passage to Britain, but it wouldn't be until 1988 that the world found out what he'd done.

Among his many honours received, in 2003 he was knighted by the Queen for "services to humanity, in saving Jewish children from Nazi Germany occupied Czechoslovakia", and in 2014 he was awarded the highest honour of the Czech Republic, the Order of the White Lion (1st class) by Czech President Miloš Zeman.

He was baptised and raised as a Christian by his parents, but his Jewish ancestry disqualified him from being declared "Righteous Among the Nations" in Israel.

Reference: 2015.2

July 26, 2015: 9th of Av: Temple Institute releases plans for Third Temple

On the 9th of Av, the Temple Institute released its plans for the construction of a Third Temple, to be ready for a future date when it might be possible to build it.

Reference: 2015.3

2015: Covenant and Controversy Part 1: The Great Rage

The first of five movies is released by Frontier Alliance International, which explores the history and theology of the enduring controversy over the Jewish people, the Land of Israel, and the city of Jerusalem. Part 1 documents how the Christian doctrine of Replacement Theology led to the Holocaust.

Reference: 2015.4

2016: Petition to remove Judensau

A petition is made to remove the *Judensau* ("Jew-pig") from 1305 on Martin Luther's home church in Wittenberg, Germany before the 500th anniversary of the Protestant Reformation on October 31, 2017. The request was rejected, but legal action has since been filed, with the next hearing scheduled for April 4, 2019 in Dessau.

Reference: 2016.1

May 14, 2018: US moves its Embassy to Jerusalem

After announcing the move on December 6, 2017, the US formally moved its Embassy from Tel Aviv to Jerusalem on May 14, 2018, to coincide with the 70th anniversary of the founding of the State of Israel. Guatemala followed on May



16. Paraguay became the third country on May 21, but reversed its decision in September, prompting Israel to close its embassy in Asunción, Paraguay, and recall its ambassador.



Of the 158 countries that maintain diplomatic relations with Israel, 86 countries have embassies in Tel Aviv, of which only a handful have said they would consider relocating their mission. Most of the countries with consulates-general in Jerusalem have separate embassies in Tel Aviv that are accredited to Israel.

In December 2018, Australia became one of the few countries to formally recognise West Jerusalem as Israel's capital, but said it would not move its embassy from Tel Aviv until a peace settlement was reached.

Reference: 2018.1

July 2018: Messianic tipping point: Majority of Jews in Israel

People affected / deaths: 6.6 million



Israeli Jews now constitute the largest Jewish community in the world. Jewish tradition holds that this return to Israel will

usher in the building of the Third Temple, the return of the Davidic Dynasty, and the Messianic era.

Reference: 2018.2

October 27, 2018: Pittsburgh massacre

People affected / deaths: 11

The Pittsburgh massacre was a mass shooting that occurred at the Tree of Life Synagogue in Pittsburgh, Pennsylvania, while Shabbat morning services were being held. Eleven people were killed and seven injured. It was the deadliest attack to date on the Jewish community in the United States.

Robert Bowers, a Christian nationalist with a deep hatred for Jews, yelled "All Jews must die" as he opened fire. In his bio section on the "Gab" website (the far right version of Twitter), his profile photo caption read "Jews are the children of Satan (John 8:44)", adding "The LORD Jesus Christ is come in the flesh".

By referencing John 8:44, which reads:

"You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for

there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies",

he was demonising Jewish people.

How ironic that the last entry in this LIST would have to echo the antisemitic refrain that has characterized the 2,000 year bloody history with the Jews. Perhaps this is a sign that we have much work still to do to repair the damages of the past. Regarding prayer, we suggest you look for the **"40 Days of Repentance: A Companion Guide to The LIST"** that has been published to accompany this document.

Reference: 2018.3

End of Days - in progress now: The Promises of God

From exile to return, from fast days to feast days: the LORD promises to bring His people home to their land, the land of Israel, and bless them, with the promise that there will be people [Christians] who align themselves with the Jews, bringing to pass that which He has purposed all along: One New Creation Man!

"[In that day] 'I will plant Israel in their own land, never again to be uprooted from the land I have given them,' says the LORD your God." Amos 9:15

"I will surely gather them from all the lands where I banish them in my furious anger and great wrath; I will bring them back to this place and let them live in safety. They will be my people, and I will be their God."

JEREMIAH 32:37-38

"This is what the LORD Almighty says: 'The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah... In those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, "Let us go with you, because we have heard that God is with you."" ZECHARIAH 8:19, 23

AMEN!!

Reference: 2019.1

496 The LIST: Persecution of Jews by Christians Throughout History



498 The LIST: Persecution of Jews by Christians Throughout History

$\operatorname{csc}List$ of 9th of Av Events.

For details of each event, refer to The LIST.

Superscripts mean the event occurred on both the 9^{th} of Av, and the 10^{th} of Av.

1312 BCE	Kadesh Barnea, where the 10 spies came back with a negative report on the 9 th of Av, which has been a date of misfortune in the Jewish calendar.
586 BCE1	The First Temple is destroyed by the Babylonians (see 10^{tb} of Av below).
70	Titus destroys the Second Temple.
71	The Romans plow Jerusalem over with salt.
130	Emperor Hadrian orders Governor Rufus to plow Jerusalem over.
135	The fall of Betar, with over 100,000 Jews killed, begins the Jewish diaspora.
136	Jerusalem is rebuilt as the Roman city of Aelia Capitolina, and the region of "Israel" is changed to "Palaestina".
1290	The Jews are expelled from England.
1492	The Jews are expelled from Spain.
1555	Pope Paul IV issues a papal bull confining 3,000 Jews into eight acres of walled ghetto in Rome.
1626	Sabbatai Zevi is born, who in 1648 claimed to be the Jewish Messiah.
1648	The Cossacks massacre an estimated 100,000 East European Jews.
August 1, 1914	World War I officially began on July 28, but from a Jewish perspective this is the day that transformed the European conflict between the Austro-Hungarian Empire to a World War between opposing alliances.
August 15, 1929 ²	A right-wing Jewish group marched to the Western Wall shouting "The Wall is ours", which sparked the riots the next day (<i>see 10th of Av below</i>).
August 2, 1941	Himmler receives approval from the Nazi Party for the "Final Solution" of the Jews.
July 23, 1942	The Treblinka extermination camp becomes operational, where between 800,000 and 900,000 Jews lost their lives. More Jews were killed at Treblinka than at any other Nazi extermination camp apart from Auschwitz.
August 14, 2005 ³	The forced evacuation of Jews from the Gaza Strip is scheduled (see 10^{th} of Av below).
July 28, 2012	Good news: The Temple Institute releases the first of its annual "Tisha B'Av" videos.
July 26, 2015	Good news: The Temple Institute releases blueprints for the Third Temple.

$\operatorname{C}{\operatorname{List}}$ of 10th of Av Events.

For details of each event, refer to The LIST.

Superscripts mean the event occurred on both the 9th of Av, and the 10th of Av.

586 BCE ¹	The fires that began the day before, the 9 th of Av, continued to burn, which is when most of the destruction occurred (<i>see 9th of Av above</i>).
1306	The Jews are expelled from France.
August 11, 1905	England passes the Aliens Act, denying entry to undesirable immigrants, which had grave implications for European Jewry seeking sanctuary during the Holocaust.
August 16, 1929 ²	The Palestine riots begin, with 133 Jews killed (<i>see 9th of Av above</i>).
July 18, 1994	The AMIA Jewish community center in Buenos Aires is bombed, killing 85.
August 15, 2005 ³	The forced evacuation of 8,600 Jews from the Gaza Strip is carried out (<i>see 9th of Av above</i>).

An **auto-da-fé** ("Act of Faith") was the ritual of public penance of condemned heretics and apostates, whose main victims were Jews. The following is a list of *auto-da-fés* where it is positively known that Jews were involved, with multiple events per year in parentheses.

SPAIN, SPANISH COLONIES

Places in bold are either countries or regions; the rest are cities. Entries with an asterisk* indicate that a detailed entry exists for this event in The LIST.

1481	Seville*
1484	Ciudad Real
1485	Ciudad Real
1485-86	Guadalupe (7)
1488	Toledo (2)
1490	Huesca, Valencia
1506	Palma de Mallorca
1507	Las Palmas
1509	Palma de Mallorca
1510	Palma de Mallorca
1511	Palma de Mallorca
1526	Las Palmas
1528	Mexico*
1559	Valladolid
1560	Seville
1562	Murcia (2)
1574	Mexico
1576	Toledo
1578	Toledo
1592	Mexico
1598	Toledo
1600	Peru*
1610	Logroño (2)
1624	Seville

CHRONOLOGICAL ORDER

1625	Córdoba, Seville
1627	Seville (2)
1628	Seville
1634	Cuença
1636	Valladolid
1639	Río de la Plata (Uruguay/Argentina)
1644	Seville, Valladolid
1645	Mexico
1647	Mexico
1648	Mexico, Seville
1651	Toledo
1654	Cuença, Granada
1655	Córdoba, Santiago de Compostela
1660	Seville (2)
1661	Toledo
1662	Córdoba
1663	Córdoba
1665	Córdoba
1666	Córdoba (2), Toledo
1667	Córdoba
1669	Córdoba
1670	Córdoba
1675	Palma
1679	Palma (5)
1680	Madrid (2)
1684	Granada
1689	Granada
1691	Majorca, Palma (4), Seville
1699	Valladolid
1700	Seville
1703	Seville
1706	Valladolid
1718	Córdoba, Seville
1721	Granada, Madrid, Palma, Seville (2)

1722	Córdoba, Cuença (2), Llerena, Madrid, Murcia, Palma, Seville (3), Toledo
1723	Barcelona, Córdoba, Cuença, Granada (3), Llerena, Murcia, Saragossa, Seville (2), Valencia, Valladolid
1724	Córdoba (2), Cuença, Granada, Madrid, Murcia, Palma, Seville (2), Valencia, Valladolid
1725	Barcelona, Cuença (2), Granada (3), Llerena (2), Murcia, Seville, Toledo, Valencia (2), Valladolid
1726	Barcelona, Córdoba, Granada, Murcia, Valladolid
1727	Valladolid
1728	Córdoba, Granada
1730	Córdoba
1731	Córdoba
1738	Toledo
1745	Córdoba, Valladolid
1781	Seville
1799	Seville
1826	Valencia*
1850	Mexico*
	ALPHABETICAL ORDER
D	

Barcelona	1723, 1725, 1726
Ciudad Real	1484, 1485
Córdoba	1625, 1655, 1662, 1663, 1665, 1666 (2), 1667, 1669, 1670, 1718, 1722, 1723, 1724 (2), 1726, 1728, 1730, 1731, 1745
Cuença	1634, 1654, 1722 (2), 1723, 1724, 1725 (2)
Granada	1654, 1684, 1689, 1721, 1723 (3), 1724, 1725 (3), 1726, 1728
Guadalupe	1485-86 (7)
Huesca	1490
Las Palmas	1507, 1526
Llerena	1722, 1723, 1725 (2)
Logroño	1610 (2)
Madrid	1680 (2), 1721, 1722, 1724
Majorca	1691
Mexico*	1528*, 1574, 1592, 1645, 1647, 1648, 1850*
Murcia	1562 (2), 1722, 1723, 1724, 1725, 1726
Palma	1675, 1679 (5), 1691 (4), 1721, 1722, 1724

Palma de Mallorca	1506, 1509, 1510, 1511
Peru	1600*
Río de la Plata (Uruguay/Argentina)	1639
Santiago de Compostela	1655
Saragossa	1723
Seville	1481*, 1560, 1624, 1625, 1627 (2), 1628, 1644, 1648, 1660 (2), 1691, 1700, 1703, 1718, 1721 (2), 1722 (3), 1723 (2), 1724 (2), 1725, 1781, 1799
Toledo	1488 (2), 1576, 1578, 1598, 1651, 1661, 1666, 1722, 1725, 1738
Valencia	1490, 1723, 1724, 1725 (2), 1826*
Valladolid	1559, 1636, 1644, 1699, 1706, 1723, 1724, 1725, 1726, 1727, 1745

PORTUGAL, PORTUGUESE COLONIES

Places in bold are either countries or regions; the rest are cities. Entries with an asterisk* indicate that a detailed entry exists for this event in The LIST.

CHRONOLOGICAL ORDER

1541	Evora, Lisbon
1543	Porto
1580	Lima (Peru)
1582	Lima (Peru)
1603	Lisbon
1605	Evora, Lima (Peru)*, Lisbon*
1606	Evora
1624	Lisbon
1629	Evora, Lisbon
1639	Lima (Peru)
1642	Lisbon
1647	Lisbon
1652	Lisbon
1658	Porto
1660	Lisbon
1664	Coimbra

1673	Coimbra
1675	Lisbon
1647	Lisbon
1652	Lisbon (2)
1658	Porto
1660	Lisbon
1664	Coimbra
1673	Coimbra
1675	Lisbon
1682	Lisbon
1683	Lisbon
1701	Lisbon (2)
1704	Coimbra
1705	Lisbon (2)
1706	Evora
1707	Lisbon
1713	Lisbon
1718	Coimbra
1723	Coimbra, Lisbon
1726	Lisbon
1736	Lima (Peru)
1739	Lisbon (2)
1752	Lisbon
1755	Lisbon

ALPHABETICAL ORDER

Coimbra	1664, 1673, 1704, 1718, 1723
Evora	1541, 1605, 1606, 1629, 1706
Lima (Peru)	1580, 1582, 1605*, 1639, 1736
Lisbon	1541, 1603, 1605*, 1624, 1629, 1642, 1647, 1652, 1660, 1675, 1682, 1683, 1701 (2), 1705 (2), 1707, 1713, 1723, 1726, 1739 (2), 1752, 1755
Porto	1543, 1658

Grace List of Blood Libel Accusations Against Jews

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In chronological order, the following is a list of blood libel accusations. Entries with an asterisk* indicate that a detailed entry exists for this event in The LIST.

1144	Norwich (St. William)*
1168	Gloucester (Harold)
1171	Blois (31 burned; 17 Jewesses, singing Alenu)
1181	Bury St. Edmunds (St. Robert)
1192	Winchester (boy)
1199 (?)	Erfurt (3 Jews hanged, 3 burned [2 women])
1235	Wolfsheim (18 Jews killed); Fulda (34 Jews killed)*
1247	Valréas*
1255	Lincoln (Little St. Hugh)
1267	Pforzheim
1270	Weissenburg, Alsace*
1283	Mayence (10 Jews killed)
1285	Munich (90 Jews killed)*
1286	Friesland
1287	Oberwesel and Boppard (St. Werner, 40 Jews killed)*; Salzburg
1288	Troyes
1290	Laibach
1292	Colmar; Krems (2 Jews broken on wheel)
1294	Bern (Rudolf)
1302	Remken
1303	Weissensee (boy found hanged)
1305	Prague; Vienna
1308	Thuringia
1317	Chinon
1329	Savoy, Geneva, Romilly, Annecy, etc.
1331	Ueberlingen
1345	Munich (Heinrich)
1387	Strasburg
1401	Diessenhofen
1407	Cracow*

1428	Regensburg (Ratisbon)
1430	Ravensburg, Ueberlingen, Lindau
1435	Palma
1442	Lienz, Tyrol
1453	Arles
1462	Rinn (Andreas)
1468	Sepulveda
1470	Endingen
1473	Regensburg
1475	Trent (Simon)*
1476	Regensburg (through the apostate Wolfram)
1480	Venice (Sebastian of Porto Buffole; 3 Jews burned)
1490	La Guardia*
1494	Tyrnau (12 Jews and 2 Jewesses burned; the remainder expelled)
1504	Frankfort-on-the-Main
1505	Budweis* (child murder accusation; 9 Jews were burnt alive, 13 Jews drowned themselves)
1518	Geisingen
1529	Poesing (30 Jews burned)
1540	Neuburg
1545	Amasia, Asia Minor (many hanged; Dr. Joseph Abiob burned)
1553	Asti (Jews imprisoned on murder charge)
1554	Rome (accusation through Hananel Foligno, averted by Alexander Farnese)
1564	Byelsk
1570	Brandenburg (case of Lippold)
1571	Hellerspring
1593	Frankfort-on-the-Main (<i>blood accusation suggested in a trial of a Jew</i>)
1598	Luck (3 Jews executed)
1623	Ragusa (Isaac Jeshurun martyred)
1650	Razinai
1654	Gt. Poland
1668	Vienna
1670	Metz (Raphael Levi burned)
1691	Wilna (four Jews executed for child-murder)

1696	Posen (false murder charge)
1698	Kaidan and Zausmer
1705	Viterbo
1710	Neamtz, Moldavia (Romania); Orlinghausen, Germany
1712	Frankfort-on-the-Main
1714	Roman, Rumania
1721	Danzig and Sinigaglia (child murder)
1736	Posen (lasted four years)
1743	Jaslau (<i>Jew quartered</i>)
1745	Fürth (synagogue closed through false charge by apostate)
1756	Jampol, Poland
1764	Orcuta, Hungary
1783	Botoshani, Rumania
1788	Totiz
1791	Tasnád, Transylvania (Hungary)
1797	Galatz, Rumania (4 killed; synagogue burned)
1801	Bucharest (128 Jews killed by soldiers and populace)
1803	Neamtz, Moldavia (four Jews imprisoned)
1811	Talowitza
1816	Piatra, Moldavia
1823	Velizh, Vitebsk (lasted twelve years)
1824	Bakau
1829	Boleslaw-on-the-Weichsel; Babowno
1834	Neuenhoven, near Düsseldorf
1838	Ferrara
1839	Niezdow
1840	"Near Aix-la-Chapelle; Trianda, Rhodes; Damascus (<i>disappearance of Father Thomas; 13 Jews arrested and</i> <i>tortured; four died</i>)*"
1843	Marmora
1844	Stobikowka
1837-47	Fiorenzola, Buffeto, Monticelli, Cortemaggiore
1857	Saratov
1859	Galatz, Rumania
1861	Chavlian

1863	Smyrna
1867	Galatz (<i>90 Jews injured; four synagogues destroyed</i>); Calarash, Rumania
1877	Kutais, Transcaucasia
1882	Tisza-Eszlár (disappearance of Esther Solymosi)
1891	Corfu; Xanten; Nagy-Szokol
1892	Eisleben; Ingrandes, France; Bakau, Rumania
1893	Kolin, Bohemia; Holleschau; Prague
1894	Berent, Prussia
1898	Skaisgirren
1899	Polná, Bohemia*
1900	Nachod, Bohemia; Konitz, W. Prussia*
1928	Massena, New York*

S-LIST OF CRUSADES

For details of each Crusade, refer to The LIST.

	NUMBER	RED CRUSADES
The Crusades	1096-1291	The Crusades were a series of religious wars between Christians and Muslims, started primarily to secure control of holy sites considered sacred by both groups.
First Crusade	1096-99	The First Crusade captured Jerusalem following a siege that lasted a few weeks in 1099.
Second Crusade	1145-49	The Second Crusade was summoned by the Pope to defeat the Muslims who were still threatening to retake the Holy Lands.
Third Crusade	1189-92	The Third Crusade was an attempt by European Christian leaders to reconquer the Holy Land following the capture of Jerusalem by Saladin in 1187.
Fourth Crusade	1202-04	The Fourth Crusade was a Latin Christian armed expedition called by Pope Innocent III to recapture Muslim-controlled Jerusalem.
Fifth Crusade	1217-21	The Fifth Crusade marked the last Crusade that was organised by the Church in which different nations came together to fight to recover the Holy Land.
Sixth Crusade	1228-29	The Sixth Crusade was an attempt to regain Jerusalem, and was a military campaign organised mainly by the Holy Roman Emperor Frederick II.
Seventh Crusade	1248-54	The Seventh Crusade was led by Louis IX of France and failed to reclaim the Holy Lands.
Eighth & Ninth Crusades	1270-72	The Eighth Crusade was launched by Louis IX of France against the city of Tunis in 1270. The Ninth Crusade was led by Henry III of England's son Edward to sail to Acre, following the death of King Louis in Tunis in 1270.
Crusades end with the fall of Acre, Israel	1291	After a 2-month siege, Acre, one of the few remaining Crusader cities, fell to the Muslim Mamluks, marking the end of the Crusades.

	OTHE	R CRUSADES
Albigensian Crusade, southern France	1209-29	This was a 20-year military campaign initiated by Pope Innocent III to eliminate Catharism (a Christian dualist movement) in southern France.
Barons' Crusade	1239-41	The Barons' Crusade guaranteed five more years to the Christian Crusader State's existence past the 1239 expiration date for the treaty signed between Frederick and Al-Kamil.
Shepherds' Crusade No. 1	1251	The First Shepherds' Crusade was a popular crusading movement in northern France aimed at rescuing King Louis IX during the Seventh Crusade.
Shepherds' Crusade No. 2	1320	The Shepherds' Crusade of 1320 was a popular crusading movement in northern France.

In chronological order, the following is a list of nations granting emancipation for its Jews. Entries with an asterisk* indicate that a detailed entry exists for this event in The LIST.

1830	Belgium; Greece
1831	Jamaica
1832	Canada
1834	Netherlands
1839	Ottoman Empire
1849	Denmark
1851	Norway
1856	Switzerland
1858	United Kingdom*
1861	Italy
1867	Austria-Hungary
1870	Sweden-Norway
1871	Germany*
1878	Bulgaria; Serbia
1890	Brazil
1910	Spain; Sweden (Sweden-Norway emancipated Jews in 1870; they dissolved their union in 1905)
1911	Portugal
1917	Russia
1918	Finland
1919	Estonia
1923	Romania

S-LIST OF JEWISH EXPULSIONS

Places in bold are either countries or regions; the rest are cities. Entries with an asterisk* indicate that a detailed entry exists for this event in The LIST.

139 BCE	Rome, Italy*
19 CE	Rome, Italy*
50? 52?	Rome, Italy*
135-36	Judea*
250	Carthage, Tunisia
325	Jerusalem*
414-15	Alexandria, Egypt*
561	Diocese in Uzès, France*
During reign of King Sisebut: 612-21	Visigoth (Spain)*
624	Hejaz, Saudi Arabia* (Expulsion by Muslims)
629	Galilee* Kingdom of the Franks*
c. 640	Arabia* (Expulsion by Muslims)
642	Visigothic Empire (Spain)
855	Paper expulsion of Jews issued in Italy*
985	Sparta, Greece*
1012	Mainz, Germany*
1013	Córdoba, Spain* (Expulsion by Muslims)
1026	Limoges, France*
1107	Morocco [*] (Expulsion by Muslims)
1121	Flanders*
1171	Bologna, Italy*
1182	France*
1206	Halle, Germany*
1231	Leicester, England*
1240	Brittany, France*
1249	Paper expulsion of Jews issued in Poitou, France*
1253	Vienna, Austria*
1254	France*

July 1271	Moissac, France*
1275	Gloucester, Guildford and Worcester, England*
1276	Upper Bavaria*
1288	Naples, Italy*
1289	Gascony and Anjou, France*
1290	9 th of Av: England*
1293-1294	Bern, Switzerland*
1306	10 th of Av: France*
1319	Breslau, Poland
1320	Papal States; Milan, Italy*
1322	France*
1348	Nauheim, Germany
1348-49	Strasbourg, France*
1349	Basel, Switzerland (January)* Goerlitz, Heilbronn, Erfurt; Germany* Hungary* Breslau, Poland
1352	Bulgaria*
1353	Speyer, Germany*
1354	Sopron, Hungary
1360	Breslau, Poland Hungary
1365	Lorraine, France*
1370	Belgium
1376	Hungary
1380	Slovakia
1381	Strasbourg, France*
1388	Strasbourg, France
1389	Goerlitz in Silesia, Germany*
1392	Bern, Switzerland*
1394	France* (some sources say 1396) Germany
1401	Freiburg, Germany*
1415	Vizzini, Sicily
1418	Trier, Germany*
1420	Lyons, France*

1420	Mainz, Germany*
1421	Austria*
1424	Cologne, Freiburg; Germany* Zurich, Switzerland
1426	Moravia
1427	Bern, Switzerland*
1428	Freiburg, Switzerland
1432	Saxony* Savoy, France
May 5, 1435	Speyer, Germany*
1436	Zurich, Switzerland
1438	Mainz, Germany*
1439	Augsburg, Germany*
1442	Upper Bavaria*
1444	Utrecht, Netherlands
1450	Lower Bavaria*
1453	France Franconia, Germany [*] Breslau, Lower Silesia [*]
1454	Moravia Wurzburg, Germany
1458	Erfurt, Germany
1462	Mainz, Germany
1467	Tlemcen, Algeria (Expulsion by Muslims)
1468	Cairo, Egypt* (Expulsion by Muslims)
1470	Bavaria*
1471	Mainz, Germany
1472	Schaffhausen, Switzerland
1478	Passau, Germany*
1481	Bassano, Italy
1483	Mainz, Germany
1484	Warsaw, Poland
1485	Vincenza, Italy Perugia, Italy
1486	Trent, Italy*
1488	Arles, France*
1490	Switzerland*

1491	Ravenna, Italy*
1492	9 th of Av: Spain* Mecklenberg, Germany*
1493	Sicily*
1494	Thurgau, Switzerland
1495	Lithuania*
1496	Portugal * Styria, Austria* Naples, Italy Maribor, Slovenia
1497	Graz, Austria*
1498	Navarre, Spain
1498-99	Nuremberg, Germany*
1499	Verona, Italy*
1501	Provence (France)*
1504	Pilsen, West Bohemia*
1506	Breslau, Bohemia*
1510	Prussia Brandenburg, Germany* Calabria, Italy*
1510-11	Naples, Italy*
1511	Apulia, Italy*
1514	Strasbourg, France
1515	Genoa, Italy* Laibach, Austria*
1519	Regensburg, Germany*
1524	Calabria, Italy
1533	Naples, Italy
1537	Saxony*
1539	Nauheim, Germany
1540-41	Naples, Italy*
May 4, 1542	Bohemia*
1550	Genoa, Italy* <i>Paper expulsion</i> of Jews issued on July 23, Venice, Italy*
1551	Bavaria*
1555	Pesaro, Italy
1557	Prague, Czech Republic

1559	Austria
1561	Prague, Czech Republic
1567	Genoa, Italy* Wurzburg, Germany
1569	Papal States*
1571	Brandenburg, Austria
1573	Frankfurt on the Oder (in Brandenburg), Germany
1582	Holland* Hungary
1593	Papal States* Brandenburg, Austria
1597	Milan, Italy* Cremona, Italy Pavia, Italy Lodi, Italy
1614	Frankfurt, Germany*
1615	Worms, Germany*
1619	Kiev, under Polish-Lithuanian rule*
1649	Jamestown colony, America* (the second Jew in America) Hamburg, Germany*
1654	Recife, Brazil*
1656	Isfahan, Persia* (Expulsion by Muslims)
1669	Oran, North African coast (Algeria)*
1669-70	Vienna, Austria*
1682	Marseilles, France*
1712	Sandomierz, Poland*
1714	Bavaria*
1717	Gibraltar*
1718	Carniola, Styria and Carinthia, Slovenia*
1727	Russia*
February 4, 1738	Wurttemberg, Germany*
1740	Little Russia (modern Ukraine)
1742	Russia*
1743	Riga, Livonia* (in Russia)
December 18, 1744	Prague, Czech Republic*
1753	Kaunas, Lithuania*

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1761	Kaunas, Lithuania* Bordeaux, France*		
1775	Warsaw, Poland*		
1783	Morocco [*] (Expulsion by Muslims)		
1786	Jedda, Arabia* (Expulsion by Muslims)		
1790	Warsaw, Poland		
1843	Austria-Prussia border*		
December 17, 1862	Tennessee, Mississippi, and Kentucky, USA*		
1891-92	Moscow, Russia*		
1910	Kiev, Ukraine		
1915	Western Russia, WWI*		
1000 15	Europe, World War II*		
1939-45	Europe, World War II*		

$\stackrel{(\mathsf{S})}{\hookrightarrow} \frac{\text{List of Host Desecration Accusations}}{\text{Against Jews}}$

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In chronological order, the following is a list of host desecration accusations. Entries with an asterisk* indicate that a detailed entry exists for this event in The LIST.

1243	Berlitz (near Berlin), Germany*		
1260	Flanders, Belgium		
1266	Santarém, Portugal		
1292	Laa, Austria (several slain, the remainder fled)		
1297	Meissen, Germany		
1298	Röttingen, Germany (100,000 Jews said to have been killed)*		
1302	Austria		
1306	St. Pölten, Austria		
1310	Styria, Austria		
1312	Fürstenfeld; Styria, Austria (riots in Grätz and Judenburg; expulsion from Styria and Carinthia)		
1330	Güstrow; Mecklenburg-Schwerin, Germany		
1331	Überlingen, Germany		
1334	Constance, Germany		
1337	Deggendorf, Straubing, and other Bavarian and Austrian towns		
1338	Pulka, Linzand, Wernatodorf, Retz, Znaim, Horn, Eggenburg, Neuburg, Zwettl etc, Germany; Wolfsberg, Austria*		
1361	Coimbra, Portugal		
1370	Brussels, Belgium*		
1388	Prague		
1399	Poznań, Poland*		
1401	Głogów, Silesia (Poland)		
1404	Mühlen, Austria (all Jews of Salzburg and Hallein burned)		
1420	Ems, Germany		
1421	(Jews expelled from Austria, Franconia, Saxony, Westphalia, the Rhine provinces)*		
1422	Mainz, Germany		
1432	Segovia, Spain		
1453	Breslau, Lower Silesia (Jews expelled)*		
1474	Bavaria		
1478	Passau, Germany*		

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1484	Passau, Germany	
1492	Mecklenburg, Germany*	
1504	Pilsen, West Bohemia	
1510	Berlin, Germany (26 <i>burned, 2 beheaded);</i> Brandenburg, Germany (38 killed, 400-500 expelled)*	
1559	Sochaczew, Poland	
1836	Bislad, Rumania	

S-LIST OF INQUISITIONS

For details of each Inquisition, refer to The LIST.

Medieval Inquisition: Episcopal Inquisition	1184	The Medieval Inquisition was established in response to movements considered apostate or heretical to Christianity. The Medieval Inquisition included the Episcopal Inquisition (1184–1230s), so-called because it was administered by local bishops, and the Papal Inquisition (<i>see entry below</i>).
Medieval Inquisition: Papal Inquisition	1231	Pope Gregory IX shifted the power to punish heretics away from the local bishops (as in the Episcopal Inquisition — <i>see entry above</i>) by appointing a number of Papal Inquisitors, who kept detailed records.
Spanish Inquisition	1478-1834	The Spanish Inquisition was established by King Ferdinand and Queen Isabella, who believed that corruption in the Catholic Church was caused by Jews who, to survive centuries of antisemitism, had converted to Catholicism.
Portuguese Inquisition	1536-1821	The Portuguese Inquisition was formally established in Portugal proper in 1536 at the request of King John III following the establishment of the Inquisition in Evora, Coimbra and Lisbon in 1531. Like the Spanish Inquisition, its main targets were <i>conversos</i> , those who had converted from Judaism to Catholicism.
Roman Inquisition	1542-1860	The Roman Inquisition was established in 1542 by Pope Paul III, which had the tasks of maintaining and defending the integrity of the faith and of examining and proscribing errors and false doctrines; it thus became the supervisory body of local Inquisitions. The Roman Inquisition was responsible for prosecuting individuals accused of committing offenses relating to heresy, including Protestantism, sorcery, immorality, blasphemy, Judaizing and witchcraft, as well as for censorship of printed literature. The penances and sentences for those who confessed or were found guilty were pronounced together in a public ceremony at the end of all the processes, known as an <i>auto-da-fé</i> (see appendix).

Goa Inquisition, India	1560-1820	The Goa Inquisition was part of the Portuguese Inquisition, and persecuted Hindus, Muslims, Jews and "New Christians" (Jews who had converted to Catholicism usually by force or coercion).
Peruvian Inquisition	1570-1820	The Peruvian Inquisition, located in Lima, investigated crimes against the Church, which could range from heresy, sorcery, witchcraft, and other superstitious practices. Its victims were those of African descent, <i>mestizos</i> (mixed race), women, and Jewish or Protestant Europeans seeking refuge from religious persecution.
Mexican Inquisition	1571-1820	The Mexican Inquisition was an extension of the Spanish Inquisition to "New Spain", an area that included territories in North America, Central America, Asia and Oceania, with its capital in Mexico City. Almost all of the events associated with the Inquisition occurred in Mexico City.
Maltese Inquisition	1574-1798	The Maltese Inquisition used torture and fear to make the accused plead guilty often for more crimes than they actually committed. Its main concern was heretical behaviour owing to the influence of Protestantism. Once the spread of that religion died out, the Inquisitors turned their attention to blasphemy, apostasy in Islam during a person's term under slavery, bigamy and witchcraft.