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Reel
35

Box
11

Folder
489

Adult Institute, Great Trials of Jewish History, "Nachmanides,"
speech and drafts, 1965.

NACHMANIDES

February 5, 1965

Rabbi Daniel Jeremy Silver

They tell me that a bull fight is a grand and glorious spectacle, and I must confess that I lack the stomach for it. Mr. Hemingway, notwithstanding. Death is too routine a fact to be made into a spectacle, and besides it defends frankly my sportsmanship instinct, for the bull has no chance. The matador may risk injury and even death, but gored or no the bull is slaughtered.

This is the story of a bull fight. Like every corrida this tale is therefore fundamentally shabby, but romantically set. In Spain, in that wonderful vacation land known as the Costa De Sol, in sunny Barcelona, in the high and splendiferous audience chambers of the Royal Palace. Its a typically Spanish story, in that it has the emotional texture of a bull fight, only here the bull is a man. Historians labeled this event, "The Disputation of Barcelona." A disputation is one of those wonderfully bland words which historians delight in, because it gives them the sense of being dispassionate and scientific. But it gives to us the illusion of two rather equally balanced adversaries. Two knights entering a list, with similar weapons and similar armors. Here are two knights, where the controvertionalists are a learned rabbi, a learned monk. ^{They} It would seem at first glance to be equally equipped for this debate of religious issues, but in this case the odds have

rigged, and the method of fighting has been so described, so that one must win, and one must lose. Each could be presumed to be intellectually competent, but this was not like our currently popular dialogues which exhume so much good will and a sense of virtue. The rabbi was here not on his own cognizance but for one reason only, because his audience had been demanded, by the one man in Spain whose orders could not be denied. His Most Catholic Majesty, King James the First of Aragon. S

no PP The Ecumenical spirit of seven hundred years in the future.

This corrida was arranged, contrived to display the skill of the matador, as are all bull fights. The matador in this camp was a black-robed monk, a member of the Mendicant Order of the Dominicans. Now there is a sporting streak in the Spanish character, or so I am told. The bull is brought into this ring, and he was not drugged. The rabbi's testimony was unlike that which we have become accustomed to from the Communist Purge Trials, where a very confused defendant confesses and recants. Later the Catholic Inquisition would develop the ceremonial confession and would make it a feature of the auto-da-fe, but in 1263 the Papal Inquisition was relatively new, and relatively unused. It has been authorized only a scant quarter of a century before and it was not the arm of the church which was in evidence here. The inquisition was designed to deal with relaxing Catholics, those who were born into the faith and baptized into the faith,

who turned away from it, and the bull in our case was a Jew. And therefore beyond even the far reaches of the inquisitor. So the bull was free to toss his horns as best he could, but was ordered to remember that he was a bull, and not the matador. The rabbi could dwell upon wisdom and make careful answers, but he could not question. He could charge at the cape, but could not himself display the cape. He could defend Judaism, but not challenge Christianity. He could elaborate the answers, but no chance the subject. All of Spain was eager to see one thing and one thing only. How skillfully the monk matador could control the rabbi, the bull, before he impaled him on the fatal sword.

Now I am told that a top-rated matador demands a bull that will test his mettle. In this case the matador demanded the most competent, finest scholar among the rabbis. The man's name Bonastrug da Perta, better known as Nachmanides.; Moses, the son of Nachman. Nachmanides was sixty-nine years of age at the time of this agony. He was not only the dean, but most revered of all of Spain's scholars, Now for most of us, I'm afraid, ~~Now for most of us, I'm afraid,~~ Nachmanides name was one of those that we memorized way back when, for our Confirmation exam and had pushed back into the bric-a-brac of half-forgotten facts. He deserves a better fate. He was not only one of our finest scholars, but he was one of the most decent, gentle and wise of the generations. A child prodigy, by the age of 16, he had written and published a

competent Talmudic work. A steady man, high in his 70's, he composed one of the classic commentaries on the Torah, which is still read by all of us with profit. For most of his 76 years, Nachmanides earned his bread as a physician, his fame as a jurist and a scholar; he was revered for his piety and his wisdom. He was a mystic--by that I mean he was trained as a philosopher, but he felt himself close to the heavens, and in his prayer and in his devotion and in his heart and in his head, reached up toward the heavens. He was a poet. And literature to this day, contains many of his beautiful hymns to God. And he was a preacher. By the way, an unusual quality for a rabbi of that time. He was an enthusiast. He was an encourager of Spanish Jewry during the fifty years of his active ministry. Nachmanides, Moses ben Nachman.

Let me introduce you to the impressario--the man who arranged this corrida. the Sul Hurok of the day. I searched, I must confess for the name of a Spanish impressario, but I couldn't find one. So you'll have to excuse me for this breaking of the metaphor. The impressario was an 86 year old veteran of the religious wars, by the name of Raymond de Pennaforte. Raymond was a man of unusual strength and deep and abiding conviction. He lived to be 99 years of age, and history books tell us that in his 99th year he was up and down the highways of Spain. A true indefatigable soldier of Christ. Raymond was a monk. Now we associate the monk with a simple man of prayer or as with a simple farmer ^{busy in} of the field. But Raymond

was a feudal monk, in a feudal age. He had been the master general of the large and powerful Dominican Order, and he was at this time the Priest+Confessor of the King. He was, in brief, politician, statesman and ~~prince~~ of the church. The Dominicans were at this time a relatively new order, which had come into being within the last half century, to whip heresy and to speed the church's mission, and they did this with zeal. So much so, that they were known among their fellow Catholics, and among other Catholic orders by the far from flattering title of Dominique Huntis (?), which means the Hunting Dogs of the Lord.

The Dominicans had charged of the newly formed Papal Inquisition. They were to write a bloody and sorry history with this charge. One of their most significant achievements has been to gain permission from James to introduce the apparatus of the inquisition into Aragon. Directly responsible to Rome, they were often at loggerheads with the local cardinals and bishops who resented interference in provincial authority. And as I shall try to show you later on, this conflict within the church played an important part in our history. The Dominicans organized this particular bull fight to display their skills, to claim unique competence in winning souls to Christ. It was as if they would say, "Here is the most learned Jew, and here is ^{the way} one of our specially trained monks can humble him, bring him to his knees. Here is our skill--you need us because you can't begin to do the work ordered by

the Pope, without us." The Dominicans ordered this corrida, and they provided from among their number, the matador. A word is then necessary, about them. From the thirteenth century was their century. The thirteenth century was the age of the church militant. The age of all powerful popes who could humble the most important of the emperors. The age of popes who conceived themselves, not only as the vicars of Christ, but as Caesar. And the Dominicans, the black-robed men, were their missionaries, and their messengers, and their military. The Dominicans had come into being during the Albigensian Crusade. The Albigensian Crusade took place in the last decade of the twelfth century, and the first decade of the thirteenth century. A number of heretic groups, by church definition, ^{had} grown up in the Proves and in the sunny shores of the Mediterranean, ^{Preached} ~~Priests~~ of all manner of piety and sought their own spiritual definition. And among other things, these groups, attacked the pomp and the worldliness of Rome. And they were a scandal to the church. And the Pope ordered a Crusade, to erase these people, to defend the integrity of the Catholic world. Norman knights from the north of France were only too eager to come down and to dispossess the southern lords who protected these heresiots. The Dominicans went in with them to mop up--to see to it that the vine of heresy spread no further. ^{Thirty} ~~Further~~ years of blood and plunder effectively destroyed the growth of, what must be seen as, early Protestantism, in southern France. Then the Dominicans turned their attention to

Spain. And there was much need in Spain of their services. For this was a Spain which was half Arab and half Catholic. This was a Spain ^{been} which had declared a crusading territory. You may remember, that when the Arabs first burst out so explosively from the Saudia-Arabian Peninsula, they conquered almost the entire range of the Mediterranean shore. All of the Near East--all of North Africa, Spain, the southern coast of France, good parts of Italy, Jugo-Slavia, Greece, the Mediterranean Islands, and Turkey, and so on. And they maintained their control of these territories, well into the twelfth century. And then the little Christian kingdoms, Aragon and Castile, and Navarre began to make inroads against a feudal Arab aristocracy. And the tenth-ⁿeleventh century the northern tier of Spain was reconquered. In the middle of the 13th century, the southern areas of Spain were largely reconquered. Between 1235 and 1250 the still famous cities ^{of} Seville, Cordova, Valencia and the island of Majorca fell to the Catholics. The Muslims were pushed out and soon exiled. But they left behind a rich culture--they left behind an intellectual culture, compared to which the Catholic world was rude, semi-literate; and many of those who came as soldiers of the Lord, Christ, were attracted by this culture, and many were attracted to ~~its~~ its ideas. There was need of the censure--there was need of those who punched ? pushed ? down heresy--there was need of the preacher, there was need, in short, of the Dominican.

When the Catholics began to control the large areas of Spain, the Catholic world was divided largely into two widely disparaged

groups. There was a small para-military class above, and there was a large peasant class, illiterate, below. There was no one to perform ^{civil} the cleric functions, the service functions, there was no middle class-- a few craftsmen. The Muslims had performed these functions, and they were tolerated for a while and then they were driven out. The Jews, our ancestors, continued to perform many of these functions, and indeed, they were encouraged to come into the areas which ~~they~~ had been vacated and were now depopulated. This, in brief, was the era during which the Spanish Jewish population actually increased in number and increased in influence.

Now, Raymond de Pennafort, the master general of the Dominicans was a skillful missionary, and by that I mean, that he had recognized early on, that the rude, half-literate Christian monk was no match, for Muslim or Jew who was trained in Aristotle and Plato and on the richness of ancient lore. So he determined to train his own mind into the richness of ancient civilization. And though his monks were no more successful in their conversion, if their conversion sermons were preached in Arabic, than when they had been when they had-been preached in Latin. He did perform in ^{passing ?} Passic (?), a great service, for which we are all in his debt. To create a stream of language centers, at which Arabic and Hebrew were taught. And to these ^{were brought} centers the great books of the ancient world. And here many of them were translated ~~for~~ for the first time, into Latin, into Hebrew, into the languages which were understood in Europe. And

so by a strange and devious route Galle, Hippocrates, Democrates, Plato, Socrates, Aristotle--a wealth of ancient wisdom came to the West. We think of Greek culture as having past sort of immediately by osmosis, throughout Europe, but that was not the case. When Greece and Rome fell Europe went into the Dark Ages. And the learning of Europe was translated into Greek^{into}, Syriac, Syriac into Arabic, and then centuries later from Arabic into Latin and Hebrew. We knew Aristotle until the last century, at the fifth removed, it was only in the last century when the explosion of learning and the new learning that we recovered the original works.

The Jews then remained as a very necessary and important class in Spain, but they remained under thumbs of these Dominicans, the missionaries that were eager for their souls, eager to win them from the darkness into the light. The Disputation of Barcelona was designed to be a case history of how to go about developing the arguments that would be most attractive to Jews--which would win them over to the Christian world. The Dominicans, the missionaries of Christ had made famous the focus of their operations--that the Jews were the people upon whom their operations were primarily focused. Now how did they go about this. The ancient forms of missionary activity were well-known. The ancient advertising campaign went something like this way:

Jews, you believe in the Bible don't you? Of course. Well, Jew isn't it said in your Bible that a virgin shall conceive and shall bear a child? Isn't it said in your Bible that a sheep shall go

forth from the seed of Jesse? And isn't it said in your Bible,
"By Thou, Bethlehem, out of thee shall come one unto me? ^{One}
that is to be ruler of Israel? Check it out, Jew. You've seen
it yourself. And isn't it obvious that all these things were
fulfilled in Christ Jesus."

Now this advertising campaign is as old as the gospels themselves.
Because the gospels rewrote the biography of Jesus to conform to ancient
biblical prophecy. In Mark we read that Jesus was born in Nazareth.
In later gospels we read that Jesus was born in Bethlehem. Why? To
conform to the very prophecies of the Micah which I read to you.
"By thou, Bethlehem, out of thee, shall come one unto thee, that is
to be ruler in Israel." ^{Me} (338) On little tape -

The Case of the Despised Faith --
Nachmanides

February 5, 1965
Dr. Daniel Jeremy Silver

Friends - After that lovely and pointedly brief introduction, all I can say is that I truly hope that you do not know all that there is to know me. It's a pleasure to be leading off in this our Ninth Annual Adult Seminar. I could remember the little meeting in my office when the idea for these seminars was first born. Looking about me tonight, there are a number of you who have not missed a session. I think perhaps, after our tenth year, we ought to have a little graduation. We've covered a lot of subjects together in this period of time.

This evening, I'm to take you back in history 702 years. History has a virtue all its own. It's pleasant to delve back into the past, know what was done and why - to learn how it is that a civilization which is ours, and a faith which is ours, came into being and developed. History also ought to have some relevance to our situation and I'm going to suggest to you that the virtue of this particular

lies largely in what it can tell us about the age old ways and the age old follies of missions and missionaries and of those who believed that all the world can be twisted to one particular point of view. Now they tell me that a bull fight is a grand and glorious spectacle and I must confess that I lack the stomach for it. Mr. Hemingway notwithstanding. Death is too routine a fact to be made into a spectacle and besides, it offends frankly, my sportsmanship instinct for the bull has no chance. The matador may risk injury and even death, but gore or no, the bull is slaughtered.

This is a story of a bull fight. Like every , this tale is therefore fundamentally shabby but romantically set. In Spain, in that wonderful vacation land known as , in sunny Barcelona, in the high and splendiferous audience chambers of the royal palace. It's a typically Spanish

story too, in that it has the emotional texture of a bull fight. Only here, the bull is a man. The story is labeled as "The Disputation of Barcelona". Disputation is one of those wonderfully bland words which historians delight because it gives them the sense of being dispassionate and scientific. But it gives to us the illusion of two rather equally balanced adversaries. Two knights entering the lists, the similar weapons and similar arms. Here are two knights that contraversalists are a learned rabbi and a learned monk. It would seem at first glance to be equally equipped for this debate of religious issues but in this case the odds have been rigged and the method of fighting has been so described so that one must win and one must lose. Each could be presumed intellectually competent but this was not like our currently popular dialogues which exude so much good will and a sense of virtue. The rabbi was here not on his own cognizance but for one reason only. Because his audience had been demanded by the one man in Spain whose order could not be denied. His most Catholic majesty King James I of . The ecumenical spirit was seven hundred years in the future. This was arranged and contrived to display the skill of the matador, as are all bull fights. The matador in this cast was a black robed monk. A member of the Mendickan order of the Dominican. Now there is a sporting streak in the Spanish , or so I am told. The bull was brought into this ring and he was not drugged. The rabbi's testimony was unlike that which we have become accustomed to from communist purged trials where a wearily confused defendant confesses and recants. Later the catholic inquisition would develop the ceremonial confession and would make it a feature of the . But in 1263 the people in position was still relatively new and relatively unused. It had been authorized only a scant quarter of a century before and it was not the arm of the church which is in evidence here. The inquisition was designed to deal with relaxing catholics. Those who had been born in the faith, had been baptized into the faith who turned away from it and the bull in our case was a Jew, and therefore even beyond the far reach of the inquisitor. So the bull here was free to toss his horns as best he could but he was ordered to remember that he was a bull, and not the matador. The rabbi could draw upon his wisdom and make a careful answer

but he could not question. He could charge at the cape but could not himself display the cape. He could defend Judaism but not challenge Christianity. He could elaborate his answers but not change the subject. All of Spain was eager to see one thing and one thing only - how skillfully the monk matador could control the rabbi, the bull before he inhaled him on the fatal sword.

Now, I am told that a top rated matador demands a bull that will test his metal. In this case the matador demanded the most competent, finest scholar among Spain's rabbis. The man's name , better known as Nachmanides, Moses the son of Nachman. Nachmanides was sixty-nine years of age at the time of this agony. He was not only the dean but the most revered of all of Spain's scholars. Now for most of us, I'm afraid that Nachmanides's name is one of those that we memorize way back then for our confirmation exam and have pushed back into the brick-a-back of half forgotten facts. He deserves a better fate for he was not only one of our finest scholars but he was one of the most decent, gentle and wise of the generations. Child prodigy - by the age of sixteen he had written and published a competent Talmudic work. A steady man - high in the seventies he composed one of the classic commentaries on the Torah, which is still read by all of us with pride. For most of his seventy-six years, Nachmanides earned his bread as a physician, his fame as a jurist and a scholar and he was revered for his piety and his wisdom. He was a mystic and by that I mean that he was trained as a philosopher but he felt himself close to the heavens and in his prayer and in his devotion, his heart and his head reached up towards the heavens. He was a poet liturgy to this day contains many of his beautiful hymns to God. And he was a preacher which by the way was an unusual quality for a rabbi of that time. He was an enthusiast - he was the encourager of Spanish Jewry during the fifty years of his active ministry. Nachmanides, Moses had been .

Let me introduce you to the impresario, the man who arranged this , the of his day. I searched, I must confess, in the books for the name of a Spanish impresario and I couldn't find one. So you have to excuse me for

this breaking of the metaphor. The impresario was an eighty-six year old veteran of the religious wars, by the name of Raymond . Raymond was a man of unusual strength and of deep and abiding conviction. He lived to be ninety-nine years of age. History books tell us that in his ninety-ninth year he was up and down the highways of Spain, a true indefatigable soldier of Christ. Raymond was a monk. Now we associate the monk with a simple man of prayer or with a simple farmer busy in the fields but Raymond was a feudal monk, in a feudal age. He had been the master general of the large and powerful dominican order and he was at this time, the priest confessor of the king. He was indeed a politician, statesman and prince of the church. The Dominicans were at this time a relatively new order which had come into being within the last half century, to whip heresy and to speed the church's mission and they did this with zeal. So much so that they were known among their fellow catholics, among other catholic orders by the far from flattering title of , which means the hunting dogs of the Lord. The Dominicans had charge of the newly formed papal inquisition. They were to write a bloody and sorry history with this charge. One of Raymond's most significant achievements had been to gain permission from James to introduce the apparatus of the inquisition,

. Directly responsible to Rome, they were often at with the local cardinals and bishops who resented interference in provincial affairs. As I shall try to show you later on, this conflict within the church plays an important part in our history. The Dominicans organized this particular bull fight to display their skill - to claim unique competence in winning souls to Christ. It was as if they would say 'here is the most learned Jew and here is the way one of our specially trained monks can humble him, bring him to his knees'. Here's . You need us because you can't begin to do the work ordered by the pope without us. The Dominicans ordered this and they provided, from among their number, the matador. A word is then necessary about them, but a thirteenth century was their century. Thirteenth century was the age of the church militant. The age of all powerful popes who could humble the most important of the emperors. The age of popes

who can see themselves not only as vicars of Christ but as Caesar. The Dominicans, these black robed men were their missionaries and their messengers and their military. The Dominicans had come into being during the Crusade. The

Crusade took place in the last decade of the twelfth century and the first decades of the thirteenth century. A number of herited groups, by church definition, had grown up , and the sunny shores of the Mediterranean and preached all manner of piety and sought their own type of spiritual definition and among other things, these groups attacked the pomp and the worldliness of Rome. They were a scandal to the church. The pope ordered a crusade to erase these people - to defend the integrity of the catholic world. Normanites from the north of France were only too eager to come down and to dispossess the southern lords who protected these

and the Dominicans went in with them to mop up and to erase. To see to it that the vine and heresy spread no further. Thirty years of blood and of plunder ~~affected~~ effectively destroyed growth of what must be seen as an early protestantism in southern France. Then the Dominicans turned their attention to Spain and there was much need in Spain of their services. For this was a Spain which was half Arab and half catholic. This was a Spain which had been declared a crusading territory. You may remember that when the Arabs first burst out so explosively from the Saudi Arabian peninsula, they conquered almost the entire range of the Mediterranean shore. All of the near east, all of north Africa, Spain, the southern coast of France, good parts of Italy, Yugoslavia, Greece, the Mediterranean islands, Turkey etc. They maintained their control of these territories well into the twelfth century. Then the little Christian kingdoms Aragon, Castile, Navarre, began to make inroads against a feudal Arab aristocracy. In the tenth and eleventh century the northern tier of Spain was reconquered. In the middle of the thirteenth century, the southern areas of Spain were largely reconquered. Between 1235 and 1250 the still famous cities of Seville and Cordoba and Valencia and the islands of

fell to the catholic. The Muslims were pushed out, soon exiled but they left behind a rich culture. They left behind an intellectual culture compared to

which the catholic world was rude and semi-literate. Many of those who came as soldiers of the Lord, Christ, were attracted by this culture and many were attracted to its ideas. There was need of a censor, there was need of those down heresy. There was need of a preacher. There was need in short, of the Dominican.

When the catholics began to control large areas of Spain, the catholic world was divided largely into two widely disparate groups. There was a small para-military noble class above and there was the large peasant class, illiterate, below. There was no one to perform the cleric functions, the civil service functions - there was no middle class ~~in~~ and few craftsmen. The Muslims had performed these functions and they were tolerated for awhile and then they were driven out. The Jews, our ancestors, continued to perform many of these functions, and indeed, they were encouraged to come into these areas which had been vacated and were now depopulated. This in brief, was an era during which the Spanish Jewish population actually increased in number and increased in influence. Now Raymond I said to pen a thought, the master general of Dominicans was a skillful missionary. By that I mean that he had recognized early on that the rude, half-literate Christian monk was no match for Muslim or Jew who was trained on Aristotle and Plato and on the richness of the ancient world. And so, he determined to train his own monks into the richness of ancient civilization. Though his monks were no more successful if their conversion sermons were preached in Arabic than they had been when they preached in Latin. He did perform in passing, a great service for which we are all in his debt. For he created a string of language centers at which Arabic and Hebrew were taught and to these centers were brought the great books of the ancient world and here many of them were translated for the first time into Latin, into Hebrew, into languages which were understood in Europe. So by a strange and devious route , , Plato, , Aristotle - the wealth of ancient wisdom came to the west. We think of Greek culture as having passed sort of immediately by osmosis throughout Europe but that was not the case. When recent Rome fell, Europe went to the Dark Ages. The learning of Europe was translated from Greek to Syriak, from into Arabic

and then centuries later, from Arabic into Latin and Hebrew. We knew Aristotle until the last century at the fifth remove, and it was only in the last century with the explosion of learning and new learning that we recovered the original works.

The Jews then remained as a very necessary and important class in Spain. But they remained under the thumb of these Dominicans, these missionaries, who were eager for their souls, eager to win them from the darkness into the light. ~~This~~ The disputation at Barcelona was designed to be a case history on how to go about developing the arguments which would be most attracted to Jews - which would win them over to the Christian world. The Dominicans, the missionaries of Christ, had made Spain the focus of their operation and the Jews were the people on whom their operations were primarily focused. Now how did they go about this? The ancient forms of missionary activity were well known. The ancient advertising campaign went something this way - Jew, you believe in the Bible, don't you? Well, of course. Well, Jew, isn't it said in your Bible that a virgin shall conceive and shall bear a child and isn't it said in your Bible that a shoot shall go forth from the seed of and isn't it said in your Bible, thou Bethlehem out of thee shall come one ~~xxxx~~ unto me, one that is to ruler of Israel. Check it out, Jew. You'll see that it's so. And isn't it obvious that all these things were fulfilled in Christ Jesus. Now this advertising campaign is as old as the gospels themselves because the gospels rewrote the biography of Jesus to conform to ancient biblical prophecy. In Mark we read that Jesus was born in Nazareth. In the later gospels we read that Jesus was born in Bethlehem. Why - to conform to the very prophecy from Michael which I read to you " thou Bethlehem, out of thee shall come one unto me that is to be ruler in Israel". Recite enough of these texts to a simple person and he begins to feel that there must be something to it. This approach was thirteen hundred years old and by now even the simplest Jew knew that the word "virgin" was a mistranslation - knew that the shoot that was to come out of the seed of referred to the house of David and especially to and not at all to the Christ and knew that in the matter of the birthplace of Jesus, the New Testament contradicted himself. So when the monks came with this old campaign, they were

scoffed at and they were easily answered and they went away empty handed. Raymond and his Dominicans were not satisfied and they put their heads together and they brainstormed each other, the thirteenth century fashion and they came up with a new sales pitch. Now what was their pitch? Their pitch was this. Instead of trying to prove the virtue of Christianity, the Jews from the Bible, it would prove the virtue of Christianity of the Jews from rabinnical literature. We even know who was the account exec of this advertising campaign. He was a pious monk and a learned monk and a linguist by the name of Raymond Martinez. He lived at this time, he was a disciple of Raymond , he had been taught Hebrew and Arabic, probably by converted Jews and Muslems and he spent a lifetime in the library. And what did he do in this library - he sought out all those stray texts in the literature which would seem to agree in attitude with Christian position. He published these. Called one book "A Muzzle for the Jews". It's what you call this passionate literature. He called another "A Daggar" against the heart of the moor and of the Jew . These books had a long history of Raymond

. You can still find his material sited by Hebrew Christians societies in our day and age. What he did was this. He would read a midrash, and he would find in the midrash, statements that God is all wise and all knowing and immortal. You ^{that} Jews have agreed ~~xxxxx~~ God is a trinity. He has three virtues and what he did, he drew together all of this material ~~xxx~~ in easily indexed form and all missionaries have blessed his name ever since. Now, we're a bookish people, you and I - we love books and we've a passion for them and we're also people. We can't get rid of books. What does a Jew do with a book he's through with. Unless or some organization has a book sale, you're caught. It goes up in the attic, maybe your grandchild will read it someday, you know. What do you do with old books. The ancient Jews had the same problem. They had in every Synagogue, a closet room. A man wrote a good book and it was much used and the binding began to fall apart, the book was put in this room. A man wrote a poor book, nobody used it, it simply disintegrated and fell into tatters, it went into this room. They were called

- places where things were hidden and we found one or two of these
and we found all manner of brilliant literature and all manner of rubbish,
trash in them. You may have read some of in this past week in the
Saturday Review. Professor Davidson from the Jewish Theological Seminary who has
been making a life study of the of thirteenth century ,
and he's finally put together a book of some 50 pages called .
What's this great Hebrew volume all about? How to win a horse race. It's a book
of magic. All kinds of incantation which are guaranteed to cure the gout, to get
rid of a mother-in-law whom we don't like, how to drive away the bill collector
drive away the bill collector?
Would you like to know how to . You go to the seventh well of the city, you
take water seven times from the well, you pour it seven times on the ground and
you recite a certain incantation. Guaranteed. We Jews kept it. It
was in a book and you can't throw away a book. Well, what am I saying. I'm saying
simply this - that you can find in the byways of Jewish literature all manner of
fancy. Even in the Talmud you'll find old wives' tales, patent medicine recipes,
all matter of trivial and this man was able to find flamboyantly
exercises, he was able to find all kinds of materials which seemed to point to the
fact that there were certain areas in which Judaism and Christianity were congruent.
Here you have the new sales pitch. It went something like this - Jew, you believe
in the Talmud, don't you. The simple Jew would answer "of course. That's my basic
law". Well, then Jew, I can site you the chapter and verse that it says in the Talmud
that once upon a time a Jew was plowing the field, and his cow began to low .
And an Arab was passing by and he said "Jew, untie your cow, untie your plow, for
the Temple has been destroyed". And the Jew untied his cow and he untied his plow
and the cow lowed again. The same Arab turned to the Jew and said "Jew, tie up
your cow, tie up your plow for the Messiah has been born". There you have it, Jew.
Your own Talmud tells you that the Messiah has already come. Who's a Messiah? It's
obvious. The Christ Jesus. Now you repeat such illustrations often enough and a
simple person is going to believe that there's something to it. The Talmud says it,

you know. Rabbis have been quoting lines from the Talmud to congregations the last century again and again and again and I bet there's no one in the congregation that's ever looked it up. The same thing here. If they had looked it up they would have found that this story is not in the Talmud. It's in the Midrash. The Midrash is many collections of sermon outlaws - sermon topics which rabbis of Persia and Babylon and Turkey and Egypt, preached twelve hundred, fifteen hundred and more years ago. There's no logical development to these sermons. Simply a series of ideas which in , sometimes a text is very difficult for us to understand. Never has this Midrash been ~~deemed~~ to be doctrinally responsible. Anything could go into it. Any flight of fancy that you'd want. So first of all, this story was in the Midrash. And then since no Jew bothered to look it up, no Jew bothered to read how the story was actually concluded because after the Jew had tied up his cow and retied the plow, he turned to the Arab and he said "What is the Messiah's name?" According to the Midrash the Arab said "His name is Comforter." And the Jew says to the Arab "And who was his father?" The Arab said "His father is Hezekiah". Well, obviously, whatever this teller of tall tales meant, this rabbi of fifteen hundred years ago he was not referring to Jesus, the son of Joseph, and he was not referring to some Messiah born immaculately. Hezekiah was the last of the great kings of the line and he was making some comment about the continuity within the family of expectation. We don't know quite what he had in mind and yet if we look back to the text as it has come down to us, we see a few things that we can understand. First of all, it's all part of comment, as is so much of Jewish life and in the Bible. The lines from the Book of Lamentations, series of poems, a bewailing the fall of Jerusalem in 586 B.C. The line reads, "Because the comforter is far from me, even he that should refresh my soul.". The comment which is obviously being made of the text is fault in illustrations seems inappropriate. Comment which is obvious being made is that the function of the Messiah is to be comforter. This comment is probably being made in opposition to some who said that the function of the Messiah was to be

conquerer. There was a tradition in Jewish life that the Messiah was essentially he who would reconquer the Holy Land and free it from Arab or from Greek or from Roman domination. During the revolt, he believed that was actually the Messiah. Why? Because he seemed for a while to have whipped the Roman troops and to have freed Israel for Israeli rule. No, the Messiah this man is saying, he is not the conquerer, he is the comforter. He who will bring private peace, consolation, to Israel. But whatever the man meant, he was a Persian, fifteen hundred years ago, we have only the topic, the line he was commenting on in the illustration. Whatever he meant, it's not part of the dogma of Jewish life. Yet, Raymond learned to use this kind of material to use it effectively to save Jewish souls.

There you have, now the bull and the impressario. Let me introduce you now to the man who occupies the royal box. , the sixty year old royal James I, his most catholic majesty King of Araba. James is an interesting person. He was an excellent king and he doubled and tripled the land of Araba. He was a fierce warrior - came to the throne at the age of five, at the age of ten he appeared in his first battle and he led his troops, at the age of ten, so the story goes, to victory against a group of noblemen who opposed him. He was much married, much unfaithful, quite a tippler, quite a lover of the troubadour and the verse and he kept one of the most famous libertine courts that Europe has ever known. That this man should be in the royal box of a theological debate, almost passes understanding. Now, James had need of Jews. He had need of them because he needed profit the middle class and he had ~~proprietor~~ of the Jew. The king in the medieval world owned the Jew and that all the taxes of the Jew, all the profit from his business were taxed into the royal treasury. They weren't disbursed into any other feudal pocket. He had reasons to protect the Jew. Why then did James order a Jew, the most revered Jew of his day, to appear as the bull, in such an intellectual bull fight. Furthermore, there is a tradition that James was a friend of Nachmanides. We do know that a number of Jews were important officials of James's court and we

believe that Nachmanides had access to this court and had, indeed, spoken before the king many times. There's a line in our Book of Proverbs which presidential advisers and professional generally tend to overlook. It goes something like this - My son, fear then the Lord and the King and meddle not with them that are given to change. Friendship doesn't mean very much to a man who is saddled with state responsibilities. There are always questions of policy which outweigh friendship. Let us remember that James was a catholic king. He was a catholic king who was the recipient of many a kindness and many a service from the Pope. His army was filled with crusading knights who had been brought down in their by papal decree. He was a catholic king in a century in which the church militant was the dominant and most powerful force in Europe. Ultimately, he could deny but he couldn't disobey. What the pope willed, he had to at least outwardly conform to. In twelve hundred and fifteen, at a Vatican now unlike the one which we have just seen, the church decreed that all Jews must wear a distinguishing yellow badge. The church decreed that there must be a complete social apartheid, a separation between catholic and Jew. The Jewish physician ~~position~~ could no longer tend the catholic patient. The catholic maid could no longer serve in a Jewish household. On certain days of the year between Good Friday and Easter Sunday the Jew was not even allowed to appear in the public streets. In the thirteenth century the church became determined that the Jew shall be seen and known for his abjectness. He had refused the light, refused the good tidings and now he was to be the wandering Jew, the pariah, the outclass, the debased. Let none who have seen the light, trap it, with those of the underworld. This was set policy and the Church had the power and the determination to affect. Now, generally, because of his need for Jews, because he lived in a far more open and literate society than did the Pope in Rome, generally James simply disobeyed and paid little attention to Roman decrees. He them, he did not enforce them. There were times when reason of state forced his hand and this was one. The Dominicians were reporting to IV,

the Pope, of James's indifference. James was threatened with excommunication. He was and was brought to heel and I presume that James felt that it was a matter of little moment. If a rabbi was demeaned and disgraced, it didn't affect his pocket book and it was a way of taking the pressure off of his political neck. So, having worked out with the Dominicans before, the results of the was announced, he ordered Nachmandise to appear. He saw to it that this attempt to show up the ignorance and the lack of validity of the Jewish position would not in any way affect the economic position of the Jew which might affect his own pocket.

And so he said to the Dominicans this - You may have your bull fight. You may have Nachmanides. I will attend but you may not demand of me in the passion of the moment that the Jew be exiled. You may not demand of me that I proclaim a certain day on which all Jews must be baptized and if they fail to be baptized, out they go from the land. You may not demand of me a special head tax against all Jews to the benefit of the State. What you may demand, and what I will grant you is the opportunity to go into the Synagogues of the Jew on any Sabbath that you wish, as often as you wish and preach to him and I will order their attendance. What you may demand of me is that the Jews bring to you their books. You may research these and erase from them any reference which you find blasphemous to the catholic faith. You may not do that which affects my exchequer or my power. Half a loaf is better than none - the Dominicans agreed to this and it was on these terms that

came to occupy the royal box.

Now for the matador.

Christianity, a monk. To the catholic, a hero.

He had seen the light. To the Jew, a , a convict, one who had been raised a Jew but had converted and left the faith. And worse than this was a man who used what skills he had against his family and the people of his birth. Through the long centuries, no one has hurt the Jews more than . We've a long and unhappy list of weak intellectuals who have left us and earned their livelihood by us. They've earned their livelihood by characterizing us and we have them still today. was a man in his fifties who

was later to distinguish himself as the Dominican who got the ascent of King Louis IX of France, to force all Jews in the kingdom to wear the black badge. Like all these renegade intellectuals, he was a man who needed to glorify himself. He thirsted to be in the center of the arena. He thirsted for the matador's role. What was his program? He would prove conclusively that within Jewish tradition and ascended that Judaism agreed ~~indeed~~ to the fundamental teachings of Christianity.

was a learned and capable man and he set up a magnificently conceived intellectual trap. He decided to concentrate on the word Messiah. We've already talked about it . The word mesiah appeared first in

the Bible simply to describe the king of Israel, it means the anointed one. Oil was poured on the head of the first kings of Israel as a sign of their ascension of office. It's still done in England today, you can still see the symbolic

of this practice. The king received the ascent, the power, and became the messiah. Later with the end of the Divinic Dynasty the word messiah came to represent the hope. He who would be the resporer of the rightful line of Israel's king. And in time messiah came to be the deliverer, he who would bring about our salvation. How was this salvation to be achieved? Here there was great disagreement in our text. The established position was simple. The messiah was to be the man who would push out foreign rulers from the holy land and re-establish it as a Jewish state. But most embroidered, and far more, messiah became a man of super natural power. Wonders would be performed by him. He would achieve this independence through God's miraculous intervention. We still see the lingering embers of this old theological debate in our own day when a number of them ~~in~~ extremely pious of the when refused to cooperate in the upbuilding of

Zion because it was not done through the miraculous intervention of God's messiah.

Now knew that he could find within Jewish tradition, texts

which would show (A) that the messiah had already been born, because there was an

old tradition that all miracles had been born before the

creation of the world and stored there by God for the right moment. He knew also

that he could find texts in the Jewish tradition which would show that the messiah was given super natural powers. He was the God in man. The God incarnate, somewhat like the Christ. So he ordered that the debate deal only with these two topics, (a) that the messiah had already come, (b) that the messiah would be something more than an ordinary mortal. , the messiah had come, the messiah was the son of God, messiah was the Christ. The rules of the debate were simple. Nachmanides was to have absolute freedom of speech but he was not allowed to interject new topics, he was not allowed to deviate from these two positions. He could only explain as best he could, whatever sentences wished to throw out at him. All right. We come to the debate itself. We know the exact date, the thirtieth of July, twelve hundred and sixty-three, nine o'clock in the morning, the king's palace, the great audience chamber. Present - one Jew, Nachmanides, the entire court, as many as were there at the time, most of the high clergymen in the land, the Dominicans in their numbers, Raymond , their master general and the matador. Nachmanides walked in erectly and bore himself with dignity, the perfunctory oh yeses and here yes, this court is in session - were duly spoken. The matador came strutting with the Spanish pride into the room and he announced that he would prove that Christ was indeed foreseen in the Jewish tradition that ~~xxxxxx~~ the rabbis had believed in him. Now, Nachmanides was a man of some courage. Instead of sitting back and letting the proof develop he interjected . He said "hold on a moment. Hold on. I've heard you say before, in public orations, that the rabbis agree that the Christ has already been. I want to ask you a question. If he's already been here ~~now is it~~ that the rabbis remain faithful to the tradition? I will agree with you, we believe ~~that~~ the Talmud to be doctrinally effective. If the Talmud proves that Christianity is indeed the true religion, why is it the rabbis didn't convert. Why did they remain Jews? . was a shrewd man on his feet. He heard Nachmanides and he didn't answer. He had a prepared text. He knew no one was listening. Everyone agreed with him in that room so he simply paid no attention to the man and he began to quote sentence, illustration, proverb teaching which seemed to show that Judaism indeed conformed with Christianity. Finally he inter-

jected the very story which I have already told you about, the cow and the farmer Arab and the ~~messiah~~. Here Nachmanides again screwed up his courage and he interrupted and he said "Whoa, wait a minute. Here's a story that you've told me". He gave the explanations, the commentary which I've already given you and he said "wait a minute." "What does this story really say? It says that the messiah was born when? After the destruction of the Temple. Your messiah was born before the year 70 when the temple was destroyed and he died before the year seventy when the Temple was destroyed, by your own testimony. ~~Nachmanides~~ your messiah, is not". And that's as far as he got because there was in the room, a legal officer. His name was ~~the king's~~, he was a king's ~~son~~. He said "Whoops. You're out of order. We're taking testimony now only on the point, whether or not the messiah has actually been born. Nachmanides learned then and there what so many people have learned when they have testified before star chamber proceedings and before our house Unamerican Activities Committee, and places like that - that the truth isn't always what men seek. That men seek to make their bit and speak what they wish to hear. Nachmanides continued to play the puppet, the managed man with what dignity he could. There was no pause for lunch. The debate lasted late into the afternoon but it was clear from about the third hour that the king had an idea bouncing back and forth in his head. Now the king was no theologian and when kings enter into areas of theology - watch out. Finally the king couldn't contain himself any longer, he interrupted and said "Halt", kings have the right to say it. I want. He said "monk, you. You told a story before about a cow and about an Arab what was that story?" The monk repeated the story. And he said "now, you rabbi. You gave certain answers here but now answer me. I've got you. I'll fix you. You said that the messiah had actually been born, according to this story when you argued about the Christ, did you not? Well, then, he was born in the year in which the Temple was destroyed, he would be over a thousand years now. Rabbi, how can a man live for a thousand years? Your story is obviously ~~the king's~~ and the monk is obviously right". The Jew and Catholics simply smiled because this was a day in

which the Bible was believed and how long had Methusael lived? Almost the thousand years and everybody decided that they'd had enough for the day, they couldn't take the intervention of the king in important matters and they let the matter lie. Court was adjourned to be reconvened the next morrow . Today's

was reconvened in a convent in Barcelona and it dragged through another day, very much as the first. Then the next day it met again. Finally on the fourth day, the court was brought into session and a strange thing happened. Nachmanides arose, it was as if it had all been precept, Nachmanides announced to the court, "I cannot continue this disputation. I have been advised not to." This was enough to lose one's head but strangely the king assented and the clergy made no protest. What had happened? It would seem, that in the intervening days the local bishops and cardinals had made their presentation to the king. They said to the king, you cannot let this farce continue. They had no concern for the Jew. They had concern for their own prerogative. We cannot allow the Dominican soul to have such a great victory. To have so much good public relations. Let's bring this to a close before they demand to control all of church activity in Spain. So the rivalries of the church brought this unfortunate spectacle to a close. There's a small Latin text which was drawn up by the Dominicans to tell what happened in this story. In that text it's written that Nachmanides fled town that day, to escape with his life in the rath of the king. The victory had gone to .

The text is not an accurate one for we know that the following Saturday the king and appeared in the central Synagogue in Barcelona. preached to the Jews on why they should all become good catholics. That the king rose up to say what a fine speech had just presented and that Nachmanides rose to give the final benediction and to tell the people that he had not been bested in the combat, that he had not agreed that Christ was the messiah, that he had remained true to his faith. Fortunately he spoke in Hebrew and not in , and so he escaped with his life. But it is clear that he had not run away from his responsibility. But that's not the end of our story. Two years later, Nachmanides

published a memoir in which he told the events of these four days. He was immediately hauled before a court by the Dominicans who accused him of having blasphemed Jesus and Mary and the Church and the Dominicans and everybody else, in his memoirs. Nachmanides' defense was this. He had said in the memoir nothing that he had not spoken in open court and that he had been ordered to write this memoir by the bishop of , again an indication that the local clergy were determined not to allow the Dominicans to go up and down the breadth of Spain themselves on a great victory which had in fact not been the victory and certainly not the great and total victory which they assumed. The King ordered Nachmanides to be exiled for two years. He ordered that all copies of the book, the memoir, be burned. The Dominicans weren't satisfied and the Dominicans appealed the decision, and the king who by this time had his fill of clerics, generally, rescinded the entire sentence - Nachmanides was allowed to go free and apparently not all the books were burned because we still have Nachmanides record of this trial. The story doesn't end here. The Dominicans were unhappy and they appealed to Rome. The Pope, Clement IV sent a papal bull , appropriately sealed and inscribed in Latin which to the effect that King James had incurred papal displeasure (a) because he continued to sponsor Jews in official position (b) because he tolerated blasphemy in his kingdom and (c) specifically because Nachmanides had not been punished. Now we do not know the results of this papal bull. We do know that within a year of its having been received in Spain, the seventy-two year old Nachmanides had left Spain and was to be found in the Holy Land. Had he been exiled, had he gone voluntarily into exile to spare his community from further religious pressure, we do not know. But sure it is, that Nachmanides' long lonely road into exile preserved the long lonely road which was to be the Jews during the middle ages. Indeed it was seen by Jewish historians even then to be prophetic of a six hundred year nightmare. The turn in the road had been met. Although James could ~~xxxx~~ soothe his Jews, could tell them that they were still in business, that no extra taxes had been put on them, that no one was forcing their conversion. It was clear that the Jews could not count on the king to protect their citizenship.

Beware of the ruling power. Beware of princes. It's an age old truism among our people. It was clear and when conditions of state were such that the enforced exile of the Jew could be ordered, that the Jew could be ordered out of public office, the Jew could be ordered out of the crafts, the Jew could be stripped of his ownership of land, the Jew could be stripped from his right to farm that the Jew could be forced into certain marginal economic professions, money lending,

, banking and finally that a being his, he could be forced to follow Nachmanides into the long, long exile. Nachmanides left Spain in twelve hundred and sixty-seven. His fellow Jews left Spain in thirteen hundred ninety-two and in fourteen-ninety-two. Tens and hundreds of thousands followed him on that lonely road. So this disputation in Barcelona, though itself not of monumental historical importance became the symbol, an end of an era, an end of six hundred years of constructive civilized Jewish life in Arab and Christian Spain. It came to be the symbol of medieval midnight - that dark, dismal, bloody space in time in which our people suffered so much.

So we end, as we began, as we must always leave, a bull fight sickened by the blood and the purposelessness of it all hoping that there may be some day, in which mankind will find his pleasure in life and not in death - in human relations, and not in human bitterness.

They tell me that a bull fight is a grand and glorious
spectacle. I ^{must} confess that I lack the stomach for it. ^{Mr. Hemingway, notwithstanding} Death is too
routine a fact to be made into a spectacle. ^{Besides it defends my sportsman-ship instinct} Besides the bull has
no chance. The matador may be ^{risk injury or death,} in danger, but gore or not, the bull
is slaughtered.

This is a story of a bull fight ^{in a sunny day}
Like every corrida, ^{this} tale is a shabby one, but ~~it is~~
romantically set in Spain ~~on the~~ Costa De Sol, in sunny Barcelona, -
in the audience chamber ^{of the} Royal Palace. Its a typically Spanish, ^{too,}
story in that it has the emotional texture of a bull fight, only here

the bull is a man. Historians ~~have~~ labeled our spectacle "The Dis-
putation of Barcelona." ^{A disputation is one of those wonderfully bland words which is some delight - because it gives them the sense of being dispassionate & scientific} A colorless title, rather, one that con-
jures an image of two men pricking each other's arguments with what-
ever debating skill they possess. Disputation implies a certain
equality. - two knights entering the lists with similar weapons and
armor. At Barcelona, in the year 1263 Anno Domine, there was no
such parity. True, a learned rabbi and a learned monk debated matters
of faith. Each could be presumed ^{intellectually} competent, but this was not one of
those currently popular dialogues where exhudes virtue and good will -
the rabbi was here for one reason only - his most Catholic Majesty,
James I. ^{of} Aragon, had commanded it. Today's Ecumenical spirit lay
700 years in the future. ~~Not was there any nicety about equal time.~~

This corrida was contrived to the ^{display the skill} advantage of the matador, ^{in this case} a zealous

black robed monk -- a Mendican friar of the Dominican Order. The ground

rules limited the rabbi to answers to questions put to him about Judaism - The

truths of his were sacred - he could not ~~and~~ turn them

in turn.

AS EVERY
BULL FIGHT

There is a sporting streak in the Spanish character. The bull was brought into the ring, but he was not drugged. The Rabbi's testimony was unlike that so often offered during the Communist purges when a weary and confused defendant confesses and recants. Later, the inquisition would develop ~~these~~^{such} ceremonial confessions and make them a feature of the auto-da-fe, but in 1263 the papal inquisition was still relatively new at ~~its work~~. It had been authorized only a quarter century before, and, in fact, was not in evidence here. The inquisition could deal only with believers ^{who} had fallen away. Here - the object of church solicitude was a Jew. So the bull was free to toss his horns as best he could but he ~~must~~^{was obliged to} remember that he was the bull and not the matador. He could charge at the cape but not himself make a pass. The rabbi could draw upon his wisdom and make careful answer, but not question. He could defend Judaism, but not challenge Christianity. He could elaborate his answers, but not change the subject. All of Spain was eager to see how skillfully the monk, ~~the~~ matador would ~~win~~^{beat} the rabbi before he impaled ~~him~~^{him} on ~~his~~^{the fatal} sword.

^A The top matador ^{DEMANDS} requires a bull which will test his mettle.
 For this disputation ^A the prize specimen was ^{Chosen} one, Bonastrug
 da Porta, better known to history as Nachmanides. Sixty-nine
 years of age at the time of this agony, Nachmanides was the
 dean and most revered of Spain's rabbinic scholars. Nachmanides'
 name, I am afraid, for most of us lies buried among the bric-a-
 brac of forgotten things. He deserves a better fate. He was one
 of the most decent, gentle and wise of the generations. A child
 prodigy, he had produced a respectable Talmudic work before he was
 16. A steady man he produced his classic commentary on the Torah
 in his 70's. For most of his 76 years (1194-1270), Nachmanides
 earned his bread as a physician, his fame as a scholar, and rev-
 erence by his decency and deep piety. Many rabbis of the age were
 scholars and jurists. Few ^{then} undertook to preach and to encourage.
 Nachmanides preached. Nachmanides wrote some of the most beautiful
 poetry still used by the Sephardim in their worship.

Nachmanides was, by predelection, a mystic. His hopes
 and heart soared beyond the world, upward. Devotions aside, he was
 very much a part of his world and very much the religious leader
 of his day.

The impressario who brought Nachmanides to this bull
 ring, the Sul Huron^K of the day, was ^{AN 82} a 70 year old veteran of the
 religious wars, Raymond de Pennaforte. Raymond was a man of un-
 usual strength and conviction. He lived to be 99 and he ~~was~~ still
 at 99 ^{WAS STILL THE} an indefatigable soldier of Christ. Raymond was a Monk, but

4

not an ordinary one. He had been the Master General of the ~~Powerful~~
~~large~~ Dominican Order. He was at this time the father confessor
of the Argonese king. He was ^{in charge} a Prince of the Church.

We think of monks as pious men at prayer or as simple
men in the fields but these were feudal times and these monks were
feudal monks. The Dominicans were a relatively new order which
had come into being to whip heresy ^{AND} to speed the church missions.
They did this with zeal. So much so that they came to be known
among their fellow Christians by the non-flattering title of
Dominican ^{CANES}, the hunting dogs of the Lord.

The Dominicans had charge of the newly formed papal
inquisition. One of Raymond's significant achievements had been
the introduction of the inquisition into Spain. Directly responsible
to Rome, they were often at loggerheads with bishops and cardinals
who tended to be far more patient and, in any case, did not like Roman
meddling. Indeed, I shall try to show that this disgraceful spec-
tacle seems to have been ^{conceived} suggested by Raymond as a spectacular show
case to display the spiritual ^{skill} ~~will~~ of ^{his} the Dominicans and to justify
their authority over other elements within the Church. "Here's
the way we do it... Here's the way we bring the blind, obstinate
Jews to heel... Without our special skills you ordinary clerics
can't begin to do ^{it's} the work".

^{This}
~~Dominicans play a major role in our history and, in-~~
~~deed, in much subsequent Jewish history.~~ The Dominicans ordered
this corrida and they provided from among their number, the mat-
ador. ^{Then} A word about these black robed monks - The 13th century was

their century, the age of the militant church, of popes who imagined
 themselves Caesars. The Dominicans were the messengers, missionaries
 and military ^{of} these ambitious men. Dominic had created the order
 to combat heresy during the Albigensian ^{blood bath} ~~war~~. Southern France
 had been rife with strange theologies and full of criticism of the
 pomp and worldliness of Rome. The popes organized a crusade against
 these folk and the nobles who sheltered them. Norman princes ^{CAME TO DO THE LORD'S} ~~were~~ ^(BATTLE)
 happy to dispossess the Southern nobility and take over their land.
 The Dominicans went in to be sure that the fires of non-orthodox
 belief had been extinguished. The inquisition was their tool, preach-
 ing their technique. Once the work in France seemed in hand, the
 Dominicans turned their attention to Spain.

These years were the years of grand military advance by
 the Catholic kings of Spain against the Moors. Between 1235 and
 1250, Valencia, Seville, Cordova and Majorca fell into Christian
 hands. There was concern for the souls of the Muslims left behind
 by the ^{the} departing troops.

Further

Many ~~of the~~ soldiers of Christ were attracted to the high civilization and the rich luxury of the Arabic world. There was much need ^{in Spain} of the missionary and of the censor and of the heresy hunter - in brief of the Dominican. Raymond was among the most energetic and one of the most skillful. It was he who taught the Dominicans to be skillful debaters. Moslems and Jews had been weaned on Greek philosophy. They were accustomed to consider ~~the~~ ^{as} Christianity a ~~low~~ ^{low} and semi-civilized culture. Many of the missionary monks were ~~semi-literate~~ ^{half-educated} - which only proved the point. The first monks were more zealous than able, and were easily routed. Raymond understood that until his own monks were trained in this Arabic civilization, there could be little success. He established a chain of seminaries where priests were taught Arabic and Hebrew. It was a good idea but it did not produce the expected results. Moslems proved as deaf to Arabic conversion sermons as to those in Latin. But in these schools any number of the important and classic texts were translated and ~~became~~ ^{are} again a part of ~~our~~ Western civilization. It is one of the interesting sidelights of history that the Greek philosophies and the Roman literature came to France and England thrice translated, from Greek to Syriac and from Syriac into Arabic and Arabic into Hebrew or Latin. Later (in the 1240's the Mudéjares were expelled, the Church gave up on their souls.)

The Jews ^{also} remained. They had not chosen sides in this Catholic Moslem ~~war~~ ^{the} war. The Church was ~~as~~ eager for Jewish souls.

The disputation of Barcelona was designed by these Dominican academics to show off what they believed to be a revolutionary technique in the missionary field. Before this time appeal to Jews had been based, largely, on so called proof from Biblical prophecy. ^{The sales pitch} ran something like this:



'The Bible is true, isn't it?'
'Yes'
Well then the Bible says ~~4~~ ~~document~~

"There a shoot shall go forth from a seed of Jesse" and again,

"A Virgin shall conceive and bear a child" and again, "By Thou, Bethlehem,

out of Thee shall come one ~~forth~~ ^{ONE} unto ~~me~~ [^] that is to be ruler of Isreal."

CHECK IT OUT. YOU'LL FIND IT'S SO

Well then, if the Bible says so, it must be true and it all came to pass - ~~did it~~ [^] with Jesus.

Jew, how can you not believe this?

^{APPROACH}
This advertising ~~campaign~~ is as old as the New Testament itself.

^{biography}
The Gospels ~~rewrote~~ Jesus, to make it conform to Biblical prophecy.

Jesus was born in Nazareth. Mark, the earliest Gospel, tells us ~~this~~ ^{so}.

~~The~~ ^{- FOR} Later Gospels placed his birth in Bethlehem where Micah had prophesized

"But Thou Bethlehem, Out of Thee shall one come ~~further~~ [^] unto me that is to be ruler of Isreal."

^{BY THE MIDDLE AGES THESE ARGUMENTS HAD BEEN OVER WORKED}
~~These challenges would certainly have had an appeal, but~~ each point

^{that} ^{JEW}
had been raised so often ~~by~~ even the simplest knew how to answer. ~~The~~
"Virgin" was a mis-translation. [^] The shoot of Jesse referred to Zerubabel,
and on the matter of Bethlehem, the New Testament contradicts itself.

By the 13th century the so-called Biblical pitch had very little consumer appeal. Raymond and his disciples recognized this and they devised

what must be seen as a new advertising campaign. The dissertation at Barcelona was, in fact, the unveiling of this campaign to the agencies ¹ clients. The new sales ^{APPROACHED SET OUT TO} ~~pitch was essentially the same~~ ~~that they would~~

prove Christianity from rabbinic, rather than from Biblical, materials.

^{THIS IS DONE?}
How ~~could they do this?~~ [^] We shall examine their campaign as we examine ^{The monk} their disputation, but essentially what they did was to ransack the far

corners of the rabbinic heritage to find phrases and suggestions which seemed to conform with Christian doctrine. ^{LET ME ILLUSTRATE FROM THE WRITINGS OF} ~~We remember who~~ the account

^{ASSIGNED TO}
~~executive~~ ~~was for~~ this program. ~~He was a monk~~ ^{by} in the name of Raymond

^{RAYMOND}
Martinez. ~~This monk~~ learned Hebrew probably from converted Jews and

he spent a lifetime ^{CULLING} ~~cutting out the~~ metaphors and ^{ILLUSTRATIONS} ~~the pictures~~ which would fit his purpose. God bless us, we are a bookish people, but we are also a squirrel people. We keep everything. Every synagogue had a closet, chock full of books and pamphlets, you name it. ^{These} ~~These~~ rooms ^{was} ~~were~~ called Genezah. If a man wrote a good book and it became tattered, it was kept. If he had a poor book and it slowly disintegrated, he kept it. We kept everything.

WRHS



"You believe in the Talmud, don't you?"

The simple Jew would answer, "of course."

"Well then, listen to your own book. Let me quote you a chapter and verse."

"A man was plowing when his cow began bawling. As he passed by and said, 'Jew, untie the cow, untie your plow, for the people has been destroyed.' The man untied his cow and his plow and the cow bawled again. The man said to the man, 'Tie up your cow, tie up your plow, for your Messiah has been born.' Jew, don't you know your own sacred books and writings? Have you not been taught that the Messiah has already come? The man said to the Jew, 'I

You may have read ^{IN} last week's Saturday Review of the discovery of a Book of Magic by Professor Davidson who has been rummaging in the Genizah of the Cairo Synagogue. It ~~was discovered some 50 years ago~~ From these medieval relics he has been ^{able} ~~about~~ to put together a book of charms and incantations which tell you exactly how to win at the races and how to foil the bill collector... ..

~~On the 7th day after the...~~ to take water seven times from the seventh well. ^{TA} A totally useless book obviously, but it was kept. ^{YOU WILL FIND} After all, ~~one doesn't~~ ^{Jews Do Not} ~~burn books~~ ^{INSISTED} in the library. What I'm saying is this: You will find all manner of brilliant insight and law in our medieval literature and you will also find quack remedies and old wives tales ^{YOU WILL FIND} which ~~are~~ broadly accepted and ~~you will find~~ responsible doctrine and you will find flamboyant ^{INSISTED} ~~magery~~. Judaism has never ~~questioned~~ ^{INSISTED} that its books conform in matters of doctrine. Raymond Martinez traded on this squirrel instinct. He spent his days looking hither and yon for sentences and teachings which if given a literal reading ^{OR TAKEN OUT OF CONTEXT AND ALIGNED} and ~~accepted~~ as doctrinal, might seem to indicate that Judaism accepted many of the attitudes of Christianity. The fruit of Raymond's life were two reference works soberly titled "Capistrum Judaeorum" (A muzzle for the Jews) and "Pugio Fidei Adversus Mauros et Judaeos" (The Dagger of Faith Against The Jew). [By the way, you can still find this material cited by those who make a living in the so-called Hebrew-Christian missions.]

The new approach went something like this:

"You believe in the Talmud, don't you?"

The simple Jew would answer, "of course."

"Well then, listen to your own book. Let me quote you a chapter and verse."

"A man was plowing when his cow began lowing. An Arab passed by and said, "Jew, untie the cow, untie your plow, for the temple has been destroyed." The man untied his cow and his plow and the cow lowed again. The Arab said to the man, "Tie up your cow, tie up your plow, for your Messiah has been born." Jew, don't you know your own sacred books and writings?" ^{HERE IT IS} "Have you ~~not~~ been taught that the Messiah has already come?" "How can your rabbis deny it?"

Surely

"You know who the Messiah is - - the Christ."

Repeat such ~~simple~~ ^{proofs} often enough and simple folks began to shake their heads, "There must be something to it."

The Missionary has his hooks well set.

What's wrong with the argument?

① First off, ^{This} ~~the~~ story ^{is} ~~do~~ not appear in Talmud but in the Midrash ^{NO MORE PLAN} and the Midrash is ~~nothing more than~~ ^{NOT} a collection of sermons, ~~ideas~~ ^{NOTES & SERMONS} and interesting, but ~~never believed~~ ^{NOT} doctrinal. Moreover, the story has a conclusion which the Missionary does not quote. After the Arab has said, "Retie your cow, your Messiah has been born," the Jew says, "What is his name?" The Arab then answers, "his name is Comforter." The Jew asks, "What is his father's name?" The Arab answers, "Hezekiah." Whatever messianic fancy ^{the} ~~the~~ teller of ~~this~~ tale had in mind, he was not referring to Jesus the son of Joseph nor to the Christ born immaculately. ② Moreover, the story ^{was} ~~is~~ told by some ^{1 REACH} ~~source~~ as a bit of folklore ^{which} to illustrate ^{by another} the contention of ~~some~~ teacher ^{that} if the Messiah's role is, essentially, that of comforter, he ~~is the man~~ who salves Israel's wounds. ③ It turns out as we examine the text further that ^{The whole mess} ~~it~~ is an elaboration of a line from the book of Lamentations. ^{As opposed to} ^{to} ^{consequence} Because the Comforter is far from me even he that should refresh my soul. Some speaker way back then was suggesting that the tear-filled passages of Lamentation ^{is} ~~had~~ ^{the} ~~words of despair~~ ^{NOT} only of a ^{LONG-GONE} generation which had seen ^{the first} ~~a~~ temple destroyed, but the despair of his generation which suffered much and ^{still} ~~found comfort in the~~ ^{THE COMFORT OF THE} Messiah, long-delayed.

I can't believe that ^{THE} ~~some~~ Persian preacher ^{RABBI WHO CONCOCTED THIS} ~~was particularly effective~~ ^{NAS PARTICULARLY EFFECTIVE} with ~~this interpretation~~ some 1500 years ago. Perhaps he was. The Midrash

gives us only ^{his} ~~the~~ topic and ^{ONE} ~~an~~ illustration ^{IN MANY CASES} of his argument, ~~but~~ a difficult piece, fanciful, and obviously read-made for those who trap for men's souls. ^{SO} Even as I prize our reverence for ~~the~~ Book, I must say that historically we would have been better off if we had learned to clean out our ~~scripture~~ ^{scripture} and bookshelves once in a while.

Before we

^{MATADOR}
to meet the bull ~~and the~~ ^{royal boys} ~~impresario~~ let me introduce ^{ANSWERED -} ~~its other~~ ^{The} august person in the ~~king~~. Il Magnifico, the fun-loving, hot-blooded, much-married all-conquering king of Aragon, James the First. James the First was a hot-blooded man who ^{had} come to the throne at the age of five and who had ^{SUCCESSFULLY} ~~done much to~~ thwart all challenges ^{for a half century.} Known as the Conqueror, ^{JAMES} ~~he~~ had had great success against the Moors. His court was rich, and gay with that desperate joy-seeking that comes to men who spend one-half their time in battle. Jews were not unknown ^{AT} in James's court and some ^{There} indeed had privileged places. More than once this Catholic king had been reprimanded by Rome for his use of Jews as ambassadors, translators and court officials. The Spanish kings of the 15th century had need of Jews. Beneath the warrior class there was only ^{semi} ~~semi~~-literate peasantry. The Jews were needed as craftsmen, as scribes, ^{ALL THE WORK} ~~and for all manner of~~ civil service undertaking, ^{DATE PERFORMED BY THE} ~~needed because of the Moors, who had been expelled.~~ ^{OF JAMES' RELATIONS WITH JEWS} At times James had even advertised for more Jews to come and settle the recently conquered and depopulated lands.. Fritz Baer, our best historian of our age, has said this ~~to the Jews.~~

James the First maintained contacts with Jews of many walks and counted among his friends not only financiers and other officials, but also physicians and so saintly a personality as Nachmanides. "Here is a quixotic turn of affairs, our Cesar is a good friend of the bull. Why should such a man who knew Jews ~~and used them~~ and was friendly with them and even advertised for more, why should such a man order the revered leader of these people into such ^{A CRUEL PLACE?} ~~an unbecoming place?~~ There is a line in the book of Proverbs which presidential advisors and ^{SYCEPHANTS GENERALLY} ~~significant personages~~ forget, to their peril - "My Son, Fear then the Lord and The King and Meddle Not with them that are given to change." ~~Kings have believed themselves to have responsibilities.~~ There are always questions of ^{WHICH PRECEPT FRIENDSHIP} ~~set policy.~~ For his day, James was a ~~tolerant and~~ humane man, but he was also a Catholic king in the century of ^{an} ~~all~~ powerful militant church. He was also a Catholic king whose armies were being constantly replenished

by soldiers ^{ENCOURAGED} from the pope. The re-conquest of Spain from ^{The Islam} Moors had been declared a crusade. ^{AND} The church militant ^{WAS DETERMINED} ~~had remained~~ to segregate and debase the Jew. The Lateran Council of 1215 had ordered the Jew badge, ~~Prohibited~~, Christians from using Jewish physicians and Jews from using Christian maids and nurses, and had ordered Catholic kings to remove all Jews from public offices. ^{DISREGARDED THESE} Generally, James blandly ~~discredited~~ these rules that did not suit his purpose, but he had to promulgate them as the law of his land, ^{AND THEY WERE} even if ~~they were not enforced~~. His need for Jewish skills became less desperate as his reign wore on ^{AS} and Christian craftsmen followed the Crusaders over the ^{Pyrenees} Alps. These Christian leaders brought with them the usual number of anti-semitic charges which have been used so successfully ^{UNDER SUCH PRESSURE} over the ages to displace our people. In 1241 James began to require ~~certain~~ business oaths of Jews which were written in a deliberately provocative language. In 1250 Christian trades people in Saragossa left the charge of blood libel.

Now, James was not about to abandon the Jews, but ^{AGAIN THIS} ~~it~~ was not a matter of friendship, ^{BUT} ~~it was a matter~~ of dollars and cents. The Jews ^{and} belonged to the crown, the king alone had the power to tax their profits were ultimately his. But James could not be deaf to the growing economic rivalry and ^{The} other growing insistence of the church. If the church wanted a sacrificial lamb he was prepared to ^{OFFER IT} ~~pay that price~~. Nachmanides' discomforture would not cost him a cent, and it might divert the church and the mob from other demands. James did not initiate the disputation, this was the work of the Dominicans. James probably saw their request as a relatively harmless one. The spectacle would be a safety valve against further protest. Furthermore, he carefully ^{LAY DOWN TO} worked ~~on~~ within the church ^{The} limits ~~within which~~ he was prepared to go. Once ^{DOMINICAN} victory in the disputation had been made clear, ^{he would give them a mission} they could not ^{lose} call for the exile of the Jews, ^{but} they couldn't insist that ~~all~~ ^{most} Jews were not ^{be} baptized by a certain day ^{OR} they ~~must~~ leave the land, they couldn't insist that the Jews pay them a tax for having ^{T. THE GROUP} forfeited the disputation. He was, however, ^{LOST}

prepared to issue orders which would facilitate the mission and censor functions of the Dominicans, and, indeed, within ^athe week of the end of this ^{brocha}~~praha~~ the Dominicans had ^{been granted}~~gained~~ the authority to require ^{all}~~the~~ Jews to assemble in their synagogues ~~in order~~ to listen to conversionist sermons. Further, all sacred books were to be censored so that any blasphemous mention of Jesus or Mary ^{should be} ~~was~~ erased. ~~The Jews were required to do this work themselves.~~ And finally the 14th book of Ma (Mishneh) ^{for} ~~for~~ Mishneh Torah was to be surrendered and ^{all copies} burnt for it was believed to contain malicious and blasphemous reference to Jesus. James:

As an aside, to show you ^{was considered blasphemous} of what ~~this consisted~~, let me read to you the disturbing passage ^{from} M.M.



to occupy the Dominion's joint stock. He was always the
Dominion's own speaker to the public. He was distinguished himself
by convincing Louis R. of France that he should support the
new trade in his Kingdom. ^{PAULO} Little Christian was a Roman minister
in London, minister & to also presiding in Yiddish (Jewish)
schools taught the Dominions how to use the attention of the
public to prove the universal principle of the rule of the

[illegible]

and all before this, the
 Philo plan was unusually easy, the linear total both
 X's, just used the same P.P.H. - another one - measured - but
 that just meant by measured something quite different than the
Son of God who died for man's sin. He would not prove that
 just appeared Jesus as measured - but that just appeared
 a measured & that there were found truthful that this
 measured had more and other truthful but the measured
 had unmeasured - if not and also - positions, 25 D
unmeasured truthful appeared X's truthful.

Pulse was his argument used. The final decision
of a married man would be too clear - clearly, it
begins as a simple word for the "married" - the married one

After the end of the meetings - P.I.A. requires several' help for
a renovated community - ^{This} ~~has~~ ~~been~~ ~~was~~ ~~to~~ ~~be~~ ~~accomplished~~
was left to the readers of the magazine. You are just members
of grand movies

The wolf
The angry bull ABIDE! Lamb
+ the leopard + the lioness LEOPARD Lie down Kid

and a loss of human proportion

'The sole difference between the present & previous days is delinquency from political viewpoint

11 The President and members of the Commission of Internal Security
to all former ^{STATE} ~~state~~ organized governments, the
and related to the building and question the
disposition of the same.

This last position was non-tactical - but not as serious believed.
The officer is ordered to see by whom the attack referred to
was made and to 2 minutes discuss with the Division the
history of the message.

① You can "prove" the existence of a supernatural miraculous power TEXTS any point of the universe. You could find text in the bible and the miraculous had been. After many speculations and overstated, which turned out was not so and everybody down. If you don't insist that God is miraculous as one is a strong one to be believed in the control of the universe.

The London & field operation.

Examine your story - it sounds as if the removal was after
the destruction of Jerusalem - was your removal not before & not, as
you say, but already had before that year?

Papir 1.2. would place it later - I offer some
explanation - as written roughly - (as I hope justifying -
[his attorney would] suggest Not as what "at the
moment we are not discussing about years, but only today
last year to the right point" whether the removal was done.
Then legal matters disclosed that one understood the steps
for the benefit of the "You see, as to the procedure taken in
your profession, (this) refers to a substantive of substantive
proceedings"

much little made no mention of the removal as made.
The details included on the, which, and removal - explanation -
But it was given that the story of the which, the removal, the
law had made no mention on the Theologically invariant
key. Finally, he would mention himself no longer "also,
of removal was seen on the of destruction of Temple, the
removal in 1000 years old times - now much in law - as
you - There I was you! Not, removed the removal
methodical had been removed - very - & that very methodical
about on methodical was - Apparent removal just
that the law of the day had been broken, COMMON SENSE
NEVER ITS WELL WITH THEOLOGICALS - PARTIAL THAT IS
WHY THESE ARE TO BE SO FAR THEOLOGICALS IS THE

can be dispensed with - should be the day after tomorrow - to be
recovered at a Concert in the City of the City.

The dispute continued 2 1/2 hours - but there is little to
be gained from any close recollection of the arguments. N. & I proved
himself learned and capable & honest. P.C. proved himself learned
& capable & fully capable of explaining his political admission
on the 4th morning the money was settled happened, the Dominican
brief of the dispute that the dispute was closed, because
the King had to compromise leave the city and Northampton took
advantage of the delay to file. This explanation does not file with
the rest - we know how to have been in Domestic & by later
when the King accompanied P.C. to the signatures to take part
in the part of the newly embodied condition several which
they had just decided. How he that North resisted how was
caught & permitted.

Why was the Delenda ended? The Proclamation had not proved in
available. It was not settled up on Domestic Recent Order &
much more, much of the argument could well be expressed
between ourselves.

N. & I. did not file

The King was very absent & very intended

N. & I. did not report of the dispute specimens of these

which were expressed of the Domestic order which brought forward
that the dispute not be continued. Domestic order second
days apparently settled up more particular display of Domestic
since in the manifest form as under the Domestic
seemed in the presence of the King a very
and in the presence of a very large number of people

usually - which would not be the case. This very moving - interesting
was intended to focus on the central theme - Need must be
revelation of the debate 2 years ago - intentionally, and from
intentional journal conception phase but at the request of the
Bishop of Geneva, there were many discrepancies which had
no desire to see the Publication presented completely with
intelligent purpose not concern.

Note that noted length omitted account - though
the predetermined form was formulated and the first edition
of the long rehearsal midnight showed of July 1965. Note
himself, seems to have escaped prosecution - until the
publication of his memoirs. Domestic authorities have
unanimously opposed. On April 12, 1965 he was tried
before a royal Tribunal charged with being responsible
for the publication of the Holy Scripture in the book, the defense that
he had written only that which had been said and that he
had not seen at the request of the Church, never before
advised, the long version of 2 years before the
beginning of the book. The Dominican protest which was
considered an unjust denial - but of this time just
was not any more the actual affair and was added
the original version and at the same time as the first
Nathaniel had written to no one in the world
save the King himself.

Refused to appear before the King, the Dominican appealed
to Rome. Pope Clement IV ordered, and a bull was issued
to ban any more his concern with the king of

continuing to make for a public affair. James was further
wounded almost instantly blatantly against x 15 06
was particularly concerned for clearing No. 2 to be provided
~~for~~

Of my father also by the day near a point a land was the
known that No. 2 left again shortly after he is being sent when
he had some 2 years later. There is no evidence that the
King stated No. 2 - but we can not assume account for
anyone name to return.

Then you know it - except for the fact that the reputation would
be deep impression in European eyes. They saw it for what it was
the opening of the Chinese market. In the 10-11-12
centuries x 15 06 had been relatively indifferent to the fact - a 12th
x 17th century on all and acted on assumed to separate the
act (in the Yunnan) to a small local market (the main)
~~The main market was in the Yunnan area~~

~~2nd market was in the Yunnan area~~

No. 2 also included very many details - see the last page -
They saw how the market spread a percentage of sales must
unavoidable many - to convert C.F. - General de Gu de Gu
These many and begin of new market growth with the
market and market movement provided the market
effort against the evolution market. No system with
except at one market the market to the

Market on Market

2 and as 2 began. I have no pleasure in a
will get it.

But it gives to us the illusion of 2 rather
equally balanced adversaries, 2 Knights
entering the lists with similar weapons
and similar armor. Here are 2 Knights
the controversionalists, a learned rabbi
and a learned monk.

