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Chapter XI-----

Decree of the Sixth Council of Toledo<sup>1</sup>

The **Sixth Council of Toledo** was the second council convoked by King **Chintila** and opened on 9 January 638. It was attended by fifty three bishops, including those from **Narbonensis** who had not participated in the prior council for political reasons. The council was thus a reunion of the whole church of Spain (of both **Hispania** and **Gallia**). Its primary purpose was to reaffirm the decrees of the **Fifth Council** of 636 and to restore internal peace.<sup>2</sup>

The inflexible perfidy of the Jews comes at length to be subdued by piety and the divine grace. For by inspiration of the Most High God, our most excellent and Christian prince (Chintila), inflamed with ardor for the faith, together with the clergy of his kingdom, has resolved to eradicate to the uttermost their prevarication and superstition, not suffering the residence of any one in the land, who is not a Catholic. For which zeal we render thanks to the Almighty King of Heaven that he has created a soul so illustrious, and endued it with his wisdom. May he bestow upon him a long life in this world, and glory everlasting in the future<sup>3</sup>

- HERE WE GO AGAIN!

Schonfield says: “Piety? Divine grace? Inspiration? One can only echo the words in mockery. And what is the product of such wise and gracious counsels? A Christianized Jewish population, cowed and desperate, from which all the attributes of manhood have fallen away, leaving a cringing creature whom our eyes can only look upon with pity. Yet because these Jews profess somehow the faith of Christ we must number them in our story, and present this relic of them, which surely is the strangest and saddest document one can find.”<sup>4</sup>

- He’s speaking about the letter from Jewish believers in response to this Council of Toledo:

Christianized Jews’ address to King Reccesuinth. It is an address presented to King Reccesuinth in A.D. 653.

To the most clement and serene, our lord the King Reccesuinth we Hebrews of Toledo and all Spain, as under subscribed and sealed.

Well, indeed, and justly, do we remember to have been compelled to draw up an agreement in the name of the memory of King Chintila, of the observance of the Catholic faith: and this we did. But forasmuch as the perfidy of our obstinacy, and the inveteracy of our ancestral error, have impeded our true belief in the Lord Jesus Christ. and sincere adhesion to the Catholic faith -- we do now freely and cheerfully vow to your glory, for ourselves, our wives, and our children, by this our declaration,

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<sup>1</sup> (Brodman, 1979)

<sup>2</sup> [https://en.wikipedia.org/wiki/Sixth\\_Council\\_of\\_Toledo](https://en.wikipedia.org/wiki/Sixth_Council_of_Toledo)

<sup>3</sup> Ibid (pg. 8)

<sup>4</sup> (Schonfield, 1936)

that henceforward we will retain no marriage usages or observances against the rules of the Church.

We will not associate with the ever-to-be-execrated company of unbaptized Jews. We will not contract marriages within the sixth degree (of consanguinity) as we have done.

We will not contract marriages with our own nation, neither ourselves, nor our sons, nor our posterity: but in each sex will hereafter marry only with Christians.

We will not practise circumcision, or celebrate Passover, Sabbath, or other festival according to Jewish rites.

We will make no discrimination of food, nor in any way observe the abominable usages, customs, or conversation of Jews.

But with sincere faith, grateful mind, and full devotion, will believe in, confess, and adore, Christ the Son of the Living God, according to the evangelical and apostolical doctrine.

We will truly keep, and sincerely embrace, all the usages of the holy Christian religion, regarding holy days, marriage and diet, and every other observance, with no reservation, objection, or false argument on our part, by means of which we might hereafter practise what we hereby renounce, or fail to fulfil what we hereby promise. Concerning swine's flesh, we thus engage ourselves, that, although on account of long habit we are not able to endure it, yet we will eat without horror or disgust, of such meats as are dressed along with it.

And if, in any of these matters aforesaid, we be found transgressors in the least degree; or shall presume to act contrary to the Christian faith; or shall delay to accomplish in word or deed such things as are agreeable to the Catholic religion -- we swear by the Father, Son and Holy Ghost, One in Trinity. and the true God, that every singly transgressor among us may be punished with fire and stoning: or if the clemency of your glory should spare his life, both himself and all that pertains to him may be bestowed in slavery on whomsoever you may please: or whatever else you may command to be done with him or his goods, shall be performed; not only by virtue of your sovereign power, but also by the ratification of this our solemn agreement.

Done at Toledo, 21st of March,  
in the sixth year of your glory.  
In the name of God.

- HOW SAD FOR JEWISH BELIEVERS – BUT WHAT CHOICE DID THEY HAVE?
- Despite how terrible this was about the very same time this was happening, there was a young Jewish boy who would come and bring light into this very dark area of Spain...

Julian, Archbishop of Toledo

- Not much is known about him, or his youth other than a friendship with a fellow student by the name of Gudilan

According to Schonfield:

Both were inclined to an ascetic life, and desired to enter a monastery. But this wish did not materialize, for in 656, Julian was appointed Archdeacon of the Cathedral of Toledo, and Gudilan became a priest. Their friendship, however, continued until Gudilan's death in 679.<sup>5</sup>

- Julian was appointed as Archbishop in 680

In this capacity he anointed Ervigio, King of Spain, and presided at the twelfth Council of Toledo.<sup>6</sup>

- Julian was brilliant, and his wisdom was famous throughout the world
- Very pious, others said he was the most "Christ-like"

As an instance of Julian's friendly relations with the Jews, one may relate how he once sent a copy of his book on the future life to Bishop Idalus of Barcelona by the hand of a Jewish acquaintance, named Restitutus, to the grave displeasure of the recipient, who wrote to the author marvelling that so orthodox an authority could entrust a spiritual writing to "an infidel and godless Jew; and make as it were an animal a bearer of light."<sup>7</sup>

Only five of the 17 works mentioned by Julian's biographer survive, together with a short Elogium Ildefonsi and a poem recently recovered. They reveal an original mind and a wide range of achievement, which includes controversy (the *De sextae aetatis comprobatione*, to prove to the Jews the coming of Christ, and the *Apologeticum de tribus capitulis*, sent to Rome in 686—the first *Apologeticum* is lost); the *Prognosticum futuri saeculi*, a manual on the future life, which enjoyed immense influence in the Middle Ages" (Julian of Toledo, St., 2020)

- He clearly had a heart for his own people...

Schonfield quotes him: "He cannot, however, have felt that his opponents would be greatly influenced, for in his dedication to the king, he remarks that "if the Jew be not improved by the book, at least the Christian may derive some benefit from it." Yet his prophetic position is strong enough.

"Dost thou seek the kingdom of the Jews? he exclaims.

"There is none! Seekest thou the altar of the Jews? There is none! Seekest thou the sacrifice of the Jews? It is no more! Seekest thou the priesthood of the Jews? It no longer exists! Everything is gone of which Daniel of old prophesied that it would cease when the Most Holy was anointed!" Out of his heart he cries to his own flesh and blood, "*Viam perdidisti, viam ergo sequere, ut per viam venias ad salutem*" (Thou hast lost the way, therefore seek the way, that by it thou mayest come unto salvation). Julian of Toledo died on March 6th, AD. 690, full of years and honor, and mourned by all Spain.<sup>8</sup>

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<sup>5</sup> (Schonfield, 1936)

<sup>6</sup> Ibid

<sup>7</sup> Ibid

<sup>8</sup> (Schonfield, 1936)

### Approach to the Jews in the Eastern Church

- In Europe the Church held all the power and propaganda over the whole citizenship, from the King down
- Not so in the East. Islam gain a stronghold and provided a healthy competition against the Catholic Church.
- At that time, (unlike radical Islam today), there were no forced conversions as such, and it was more tolerant towards other religions; as contrasted with the Church in Western Europe.

The approach to the Jew of the Eastern Church was therefore through disputation, so beloved of the oriental mind; and when this practice was followed in Europe, it was largely at the instigation of Jewish Christians.<sup>9</sup>

Schonfield shares an example of how these “evangelical” disputations went about in the East, with miracles happening...

Disputation between Herbanus the Jew and Gregentius, Archbishop of Tephren;

There was the disputation between Herbanus the Jew and Gregentius, Archbishop of Tephren in Ethiopia. The victory of the Church in this case was due to a miracle. It was argued by the Archbishop that Jesus was yet alive, and the Jews therefore, seeing a loophole for escape from the discussion, promised to believe in him if they see him. Through the prayer of the Archbishop, the heavens are opened with a clap of thunder, and the revelation is made, striking all the Jews with blindness. Herbanus, however, exclaims: “When a man beholds his God, he receives a blessing therefrom. But we, when we behold your God, receive evil. If such are the gifts He bestows on those who come to Him, certainly he does not share the goodness of his Father.” “It is your blasphemies which have blinded you,” replies the Archbishop. “If He renders evil for evil, to whom are you committing us?” “At the font you will receive your sight.” “And if we are baptized and remain blind?” “I will baptize one and he will see; if not, do not believe.” Herbanus agrees. The baptized Jew receives his sight again, and Herbanus and all the other Jews follow his example.<sup>10</sup>

Jacob the newly baptized

He gives another example:

A second disputation is of more interest to us as it took place between Jewish Christians and their brethren. The time is that of the Emperor Heraclius, when many Jews were forced into Christianity. One, Jacob, had escaped baptism by pretending to be a Christian, until he was found out by an exclamation made by him when falling down a flight of stairs. He was then taken and

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<sup>9</sup> Ibid

<sup>10</sup> Ibid

baptized, and took his faith in such earnest, that he convened a series of meetings with other forcibly baptized Jews, and reasoned with them that the religion they had acquired was indeed the true one. The meetings are interrupted by the intrusion of an unbaptized Jew, who creates a sensation by attacking Jacob's character as a former scoundrel, and by claiming that the Messiah is yet to come: he also states that in any case the converts are in error from having been baptized at the wrong season. Finally after some turbulent gatherings, the Jew is silenced, and Jacob continues his exposition without interruption to such effect that the Jew is convinced and asks for baptism. He receives it and sets out to win other Jews to Christ.<sup>11</sup>

Jews under the Carlovignian kings;

- After the conquest of Spain by the Moors – there was a relative peace for Jews, an age of Jewish enlightenment flourished at this time with tolerance by Kings of the East...

In 711, troops mostly formed by Moors from northern Africa led the [Umayyad conquest of Hispania](#). The Iberian peninsula then came to be known in [Classical Arabic](#) as [al-Andalus](#), which at its peak included most of [Septimania](#) and modern-day [Spain](#) and [Portugal](#).<sup>12</sup>

Schonfield says: "Carlovingnian kings greatly contributed. Pepin, Charlemagne and Louis le Debonnaire eased the Jewish burden, so that the populace began to regard the former outcasts again as, "the only people of God." Charlemagne chose as one of his ambassadors to the famous Caliph, Haroun al Rashchid, a certain Isaac, so that "Europe and Asia beheld the extraordinary spectacle of a Jew conducting the political correspondence between the courts of Aiz-la-Chapelle and Baghdad."142 Louis, in turn, had as his most confidential adviser Zedekiah, a Jewish physician.<sup>13</sup>

A Jewish Christian and William II of England;

- In England there was a very interesting case

We see the same mildness manifested to the Jews in England, where William Rufus summoned a convocation of Jewish rabbis and Christian bishops at London to argue their respective creeds before him, and swore that if the Jews gained the victory, then by St. Luke's face he would embrace Judaism. The issue, however, was indecisive, in spite of a thunderstorm and an earthquake, which the Christians construed as a sign from heaven in their favor. A further account of King William's relations with the Jews is given in Holingshed's *Chronicles*, and illustrates Jewish Christianity in this reign. The king being at Rhoan (Rouen) on a time, there came to him divers Jews who inhabited that city, complaining that divers of that nation had renounced their Jewish religion, and were become Christians: wherefore they besought him that, for a certain sum of money which they offered to give, it might please him to constrain them to abjure Christianity, and to turn to the Jewish Law again. He was content to satisfy their

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<sup>11</sup> (Schonfield, 1936)

<sup>12</sup> (Moors, 2020)

<sup>13</sup> Ibid

desires. And so, receiving their money, called them before him; and what with threats, and putting them otherwise in fear, he compelled divers of them to forsake Christ, and to turn to their old errors.<sup>14</sup>

- THEN THERE IS ONE STORY OF A JEW WHO CONVERTED AND REFUSED TO CONVERT BACK TO JUDAISM EVEN AFTER THREAT OF DEATH!!!

Hereupon, the father of one Stephen, a Jew converted to the Christian faith, being sore troubled for that his son was turned a Christian (and hearing what the king had done in like matters), presented unto him sixty marks of silver conditionally, that he should enforce his son to return to his Jewish religion: whereupon the young man was brought before the king, unto whom the king said: “Sirrah, thy father here complaineth that without his license thou art become a Christian: if this be true, I command thee to return again on the religion of thy nation, without any more ado.” To whom the young man answered: “Your grace (as I guess) doth but jest.” Wherewith the king being moved, said: “What! thou dunghill knave, should I jest with thee? Get thee hence quickly and fulfil my commandment, or by St. Luke’s face, I shall cause thine eyes to be plucked out of thine head.” The young man, nothing abashed thereat, with a constant voice answered: ‘Truly I will not do it; but know for certain that if you were a good Christian, you would never have uttered such words; for it is the part of a Christian to reduce them again to Christ which are departed from him, and not to separate them from him which rejoined to him by faith.’ The king, herewith confounded, commanded the Jew to get him out of his sight. But the father, perceiving that the king could not persuade his son to forsake the Christian faith, required to have his money again. To whom the king said, he had done so much as he promised to do; that was, to persuade him so far as he might. At length when he would have had the king deal further in the matter, the king, to stop his mouth, tendered back to him the half of his money, and kept the other himself. All which increased the suspicion men had of his infidelity<sup>15</sup>

Moses Sephardi (Petrus Alfonso).

Moses Sephardi. Born at Huesca in 1062, he was baptized in his native city on June 29th. 1106, King Alfonso I of Aragon and VI of Castile standing godfather to him. It being St. Peter’s Day, and in honor of his royal sponsor, Moses took the baptismal name of Petrus Alfonsi. He was made physician-in-ordinary to the king: but it is not on his medical skill that his fame rests, but as the author of the *Disciplina Clericalis*, a work consisting of a series of moral stories, some of them of Arabian origin. The stories became quickly popular, and their influence may be traced far and wide for generations. They enriched that other famous medieval collection, the *Gesta Romanorum*; several of them were incorporated by Chaucer in his *Canterbury Tales*, and some are found at the end of the great printer Caxton’s translation of *Aesop’s Fables* as thirteen apologues of “Alfonse.”

Petrus Alfonsi also wrote a controversial work consisting of twelve Dialogues between Pedro and Mose, i.e., himself before and after conversion, in which he attempted very lovingly and humanely to influence his own people towards Christ. From the text it is clear that he belonged to the school of thought which interpreted the prophets spiritually, and he believed that his nation

<sup>14</sup> Ibid

<sup>15</sup> (Schonfield, 1936)

had been misled through treating them *carnaliter*, in a material sense. Alfonsi died in 1110, at the early age of forty-eight, and was fortunately spared witnessing some of the sufferings that were again to fall on the Jews of Spain.<sup>16</sup>

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<sup>16</sup> Ibid

Chapter XII-----  
The Crusades and Jewish Persecution;

Peter the Hermit was calling men to the First Crusade.

**Peter the Hermit** (also known as **Cucupeter**,<sup>[1]</sup> **Little Peter** or **Peter of Amiens**,<sup>[2]</sup> c. 1050 – unknown) was a priest of [Amiens](#) and a key figure during the [First Crusade](#).

Before Peter went on his crusade he got permission from the Patriarch of Jerusalem.<sup>[11]</sup> This particular Patriarch was named Simeon. Peter was able to recruit from England, Lorraine, France, and Flanders.<sup>[11]</sup> Peter the Hermit arrived in Cologne, Germany, on Holy Saturday, the 12th of April in 1096.<sup>[12]</sup> In Germany in spring 1096 Peter was one of the prominent leaders of crusaders involved in the [Rhineland massacres](#) against the Jews.<sup>[13]</sup> That was just one of the examples of his cruelty against the people of the Jewish Faith. Peter also slaughtered Jewish people in the Kingdom of Lorraine. The citizens of Cologne were also unkind to the Jewish people. They also killed a number of them as well. Peter's Party also slaughtered Jewish people in Mainz.<sup>[11]</sup> These people tried to take refuge with a bishop and paid him to try to keep them safe but Peter's party still killed them.<sup>[11]</sup> The party also besieged homes and killed families. They piled bodies of the dead until they could not pile them any higher.<sup>[11]</sup> Peter's crusade was sure to tear up Torah whenever they were in a Jewish settlement. Torturing and dragging people was also not out of the question.<sup>[11]</sup><sup>17</sup>

R. Joseph ben Joshua ben Meir records in his *Chronicles*:

That year (1146) was also unto the house of Jacob a time of sorrow and oppression, of emptiness, desolation and destruction.... For the priest Rudolph came into the land of Ashkenaz (Germany) to search out, and to mark with the warp and the woof (the red cruciform cloth badge of the crusaders) those which would join themselves to go unto Jerusalem. And he spake falsehood against the Jews, the remnant which was left from the first persecution.... And in all places he passed through, he stirred up the dogs in them, saying: "Avenge ye our Lord's vengeance on his enemies who are before us: after that we shall go." And when the Jews heard it ... they cried unto the Lord, and said: "Alas, O Lord! behold fifty years, like the years of a Jubilee, have not passed by, since our blood was spilt like water for the sanctification of Thy great, mighty and fearful Name, in the day of the great slaughter. If Thou forsake us forever, what wilt Thou do for Thy great Name? Wilt Thou appoint misery a second time?" And the Lord heard their cry, and remembered His covenant ...<sup>18</sup>

St. Bernard of Clairvaux;

And He sent after this Belial, the Abbot, St. Bernard of Clairvaux, a city which is in Tzarphath (France). And he called also after their manner, saying: "Come, let us to up unto Zion, to the sepulchre of their Messiah; but take ye heed that ye speak to the Jews neither good nor bad; for whoever toucheth them is like as if he touched the apple of the eye of Jesus: for they are his flesh and his bone...." And he took no ransom of the Jews, for he spake good of Israel from his

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<sup>17</sup> (Peter the Hermit, 2020)

<sup>18</sup> (Schonfield, 1936)

heart .... If it had not been for the compassion of the Lord in sending this priest, there would have none escaped nor remained of them, Blessed be He who ransometh and delivereth! Amen. Bernard wrote many letters in defence of the Jews, in one of which the Archbishop of Mainz, he asks: “Does not the Church obtain a richer victory over the Jews by daily bringing them over from their errors and converting them, than if by the sword she had destroyed them all at a blow?”<sup>19</sup>

**Disputation between Nicolas Damn and R. Jehiel of Paris; charges of blasphemy against the Talmud; copies publicly burnt;**

It is mercy to record that only one Jewish convert to Christianity turned against his brethren in this time of terror — Nicholas Donin of Paris. So far as Judaism was concerned he was a freethinker, almost as heinous an offence to the Jew as becoming a Christian, and he rejected the Oral Law as enshrined in the Talmud. For the years he lay under a ban of rabbinical excommunication put upon him by the famous R. Jehiel of Paris. During those years he nursed his grievances and become increasingly embittered against his co-religionists. At length he was persuaded to embrace Christianity, and his motive in so doing seems to have been one of revenge. We have to deal here with a warped soul, not a true convert. Donin’s actions after his “conversion” show only too clearly the state of his mind. His harsh words are believed to have instigated the crusaders to a massacre of the Jews in which 3,000 persons perished, and some 500 accepted the alternative of baptism.

He joined the Franciscan order, and as a monk he pursued his further design to destroy all copies of the Talmud to which he had for so long been opposed. It is probable that this object was indeed his main reason for adopting Christianity. In A.D. 1238 he went to Rome, and there laid charges of blasphemy against the Talmud before Pope Gregory IX. The accusations were accepted, and copies of Donin’s indictment under thirty-five heads were sent to Church authorities with instructions that all copies of the Talmud should be seized forthwith, and if the matter complained of appeared, the books were to be burned.

In France, Donin’s native country, the order was carried out with great ruthlessness, and the King, Louis IX, even ordered Donin’s old enemy, R. Jehiel of Paris, together with three others, Moses of Coucy, Judah ben David of Melun, and Samuel ben Solomon of Chateau-Thierry to meet him in a public disputation (1240). When the arguments on both sides had been heard, Donin was held to have proved his case, and no less than twenty-four wagon-loads of Talmuds and Commentaries thereon were publically burnt. This, before the age of printing, was a terrible blow to the Jews; but the venerable R. Jehiel, it is said, continued his talmudic lectures, reciting his authorities from memory.<sup>20</sup>

- SOME JEWISH CHRISTIANS BECAME VERY ARROGANT AGAINST THEIR OWN BROTHERS
- JEWISH RABBIS WHO DEBATED HAD TO BE VERY CAREFUL HOW THEY SPOKE STANDING INFRONT OF THE ECCLESIASTICAL COUNCILS UNDER FORCE OF EITHER DEATH OR FORCED CONVERSION

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<sup>19</sup> (Schonfield, 1936)

<sup>20</sup> Ibid

Disputation between Pablo Christiani and R. Nahmanides; an argument on the Trinity;

Nachmanides: **Moses ben Nahman** (**Hebrew**: מֹשֶׁה בֶּן־נַחְמָן *Mōšeh ben-Nāḥmān*, "Moses son of Nahman"; 1194–1270), commonly known as **Nachmanides**<sup>[1]</sup> (*/næk'mænidi:z/*; **Greek**: Ναχμανίδης *Nakhmanidēs*), and also referred to by the acronym **Ramban** */ra:m'ba:n/* (רמב"ן) and by the contemporary nickname<sup>[2]</sup> **Bonastruc ça Porta** (literally "**Mazel Tov** near the Gate", see **astruc**), was a leading medieval Jewish scholar, **Sephardic rabbi**, **philosopher**, **physician**, **kabbalist**, and **biblical commentator**. He was raised, studied, and lived for most of his life in **Girona, Catalonia**. He is also considered to be an important figure in the re-establishment of the **Jewish** community in **Jerusalem** following its **destruction** by the **Crusaders** in 1099.<sup>21</sup>

Less than twenty-five years elapsed from the date of Donin's dispute with R. Jehiel before a second took place, this time between the convert Pablo Christiani and the famous R. Nahmanides in the presence of James I of Aragon and his court.

Christiani hailed from Montpellier in France, and after his conversion became a monk of the Dominican order. He was in great favor with his general, Raymond de Penyaforte, and after an abortive missionary campaign among the Jews of Province, he desired to make a further effort in Aragon. He felt that if the presence of the Jewish religious heads was assured, he would have a better chance of success. Raymond de Penyaforte, therefore, obtained the consent of the king, and Nahmanides and some others were summoned to a public disputation at Barcelona, held in the palace from July 20 to 24, 1263.

The terms of the debate were threefold:

[1] Whether the Messiah has appeared.

[2] Whether the Messiah announced by the Prophets was to be considered as a god, or as a man born of human parents.

[3] Whether the Jews or Christians are in possession of the true faith.

Christiani's method was to carry the war into the enemy's camp, and to attempt to prove from the Talmud itself that Christianity was true. But he was no match for the skilled talmudist who opposed him, and Nahmanides completely disarmed the attack by expressing his own disbelief in the Haggadic (homiletic) passages in the Talmud on which Christiani relied. The rabbi was cautioned by the Jews about following up the attack as likely to lead to trouble, but intrepidly, with the king's permission, he carried on, and certainly had the better of the discussion, as a typical passage on the Trinity shows:

Fra Pablo asked me — wrote Nahmanides -- whether I believed in the Trinity. I said to him, "What is the Trinity? Do three great human bodies constitute the Divinity?" "No." "Or are there three ethereal bodies, such as the souls, or are there three angels?" "No." "Or is an object composed of the four elements?" "No." "What then in the Trinity?" He said: "Wisdom, will and power." Then I said: "I also acknowledge that God is wise and not foolish, that He has a will unchangeable, and that He is mighty and not weak. But the term *Trinity* is decidedly erroneous; for wisdom is not

<sup>21</sup> <https://en.wikipedia.org/wiki/Nachmanides>

accidental in the Creator, since He and His wisdom are one, He and His will are one, He and His power are one, so that wisdom, will and power are one. Moreover, even were these things accidental in Him, that which is called God would not be three beings, but one Being with these three accidental attributes.” Our lord the king here quoted an analogy which the erring ones had taught him, saying, that there are also three things in wine, namely, color, taste and bouquet, yet it is still one thing. This is a decided error; for the redness, the taste and the bouquet of the wine are distinct essences, each of them potentially self-existent; for there are red, white, and other colors, and the same statement holds good with regard to taste and bouquet. The redness, the taste and the bouquet, moreover, are not the wine itself, but the thing which fills the vessel, and which is, therefore, a body with the three accidents. Following this course of argument, there would be four, since the enumeration should include God, His wisdom, His will, and His power, and these are four. You would even have to speak of five things; for He lives, and His life is apart of Him just as much as His wisdom. Thus the definition would be — God, living, wise, endowed with will, and mighty; the Divinity would therefore be five-fold in nature. All this, however, is an evident error. Then Fra Pablo arose and said that he believed in the Unity, which, none the less, included the Trinity, although this was an exceedingly deep mystery, which event the angels and the princes of heaven could not comprehend. I arose and said: “It is evident that a person does not believe what he does not know: therefore, the angels do not believe in the Trinity.” His colleagues then bade him be silent.<sup>22</sup>

### **Creation of a board of censorship for the Talmud;**

Pablo Christiani further obtained a bull from Pope Clement IV (1264) for a censorship of the Talmud, and himself sat on the commission appointed to expunge offending passages. On the same commission sat Raymund Martini, author of that well-known polemical work against the Jews the *Pugio Fidei* (Poignard of Faith). Christiani also obtained from Louis IX of France an edict requiring Jews to wear distinguishing badges, which took the form of a small cloth circlet. Even if his misguided efforts resulted in some annoyance and distress to his own people, they laid the foundations of a better Christian appreciation of Jewish thought and belief.<sup>23</sup>

### **Abner of Burgos;**

Another Jewish Christian, but far more learned, who helped to make Jewish literature better known, was Abner of Burgos (1270-1348). He graduated as a physician at the early age of twenty-five and had a taste for the peripatetic philosophy and astrology. His conversion caused quite a stir in the Judaeo-Spanish communities, and curiously in a Hebrew essay *Iggeret ha-Gezerah* (Epistle of Fate) addressed to a Jewish friend, he attempted in part to justify his action on the ground of planetary influence. Abner was a prolific writer, and among his works which

<sup>22</sup> (Schonfield, 1936)

<sup>23</sup> Ibid

have been preserved, either in Hebrew or Spanish. are the following: *Moreh Tzedck* (Teacher of Righteousness), *T'shubot al-Sepher Milhamot Adonai le-Kimhi* (Reply to Kimhi's Book on the Wars of the Lord). *La Concordia de las Leyes* (Harmony of the Laws, i.e., of Moses with the Gospels). *Libro de las Tres Gracias* (Book of the Three Graces), and *Minhat Kenaot* (Offering of Jealousy). He was appointed Sacristan of the Metropolitan Church of Valladolid.

Nearly a century after the disputation of Barcelona, another took place at Burgos, where the protagonists were on the one side a Jewish Christian convert of Abner of Burgos and the Jewish Christian John of Valladolid, and on the other side, Moses haCohen of Tordesillas. The Disputation was held in the presence of Archbishop Gomez of Toledo.

### **Disputation between John of Valladolid and Moses haCohen of Tordesillas**

John of Valladolid (b. 1335) attempted to demonstrate from the Bible, the Messiahship and Divinity of Jesus, the dogma of the Trinity and other doctrines. He employed some extraordinary methods of exegesis, claiming, for instance, that the closed letter “mem” in the Hebrew word *l'marebeh* (Isa. 9:6) “of the *increase* of his government and peace there shall be no end” indicated the perpetual virginity of Mary.

The disputation was a wind-up to a preaching tour of the Castilian provinces under an order given by King Henry of Castile, whereby John hoped to be able to persuade his own people of the truth of Christianity if the Jews were compelled to listen to him. He made the mistake, so often repeated, of basing his argument on petty points of hermeneutics instead of on the wider sweep of the evangelical message. The Jewish rabbis were easily able to evade the real issue when it came to a battle of texts and the construction of words.<sup>24</sup>

### **Disputation between Joseph ibn Vives Al Lorqui (Geronimo de Santa Fe) and twenty-two Jewish rabbis at Tortosa;**

By far the most important of the disputations was that which occupied sixty-nine sessions, and lasted from February 1413 to November 1414. It was held at Tortosa in Aragon, in the presence of the antipope Benedict XIII (Pedro de Luna) and a large gathering of dignitaries both of the Church and Synagogue. The solemn convocation had been convened to hear the convert Joshua ben Joseph ibn Vives Al Lorqui (Geronimo de Santa Fe). Supporting him was the Jewish Christian Andreas Baltram, afterwards Bishop of Barcelona. On the Jewish side, ready to answer such questions as were put to them, were twenty-two (the Jewish records only give sixteen names) of the most distinguished rabbis and scholars of Aragon under the leadership of Don Vidal ben Benvenista. Benedict welcomed them in these words:<sup>25</sup>

Men of the honored Hebrew race, the people whom God selected, though now cast off on account of transgression. Fear nothing in this disputation, when I the Pope bid you be of good courage. None shall injure or molest you, but speak freely and boldly

<sup>24</sup> (Schonfield, 1936)

<sup>25</sup> Ibid

for your cause, repressing and fearing nothing. Geronimo has boasted to me his capability of proving, even from your Talmud, that Messiah is come. Fear not in disputing with him, but freely open your minds, because in a controversy, both parties ought to enjoy an equal right of speech, and be accounted of equal standing.<sup>26</sup>

In Joshua Al Lorqui, Christianity had a worthy Jewish representative. He was a man of great attainments, a physician and dialectician of no mean skill. His conversion came about as a result of correspondence with another great Jewish Christian, Paul of Burgos, of whom we shall speak presently, and with whom he remonstrated for changing his faith. He devoted his talents and wealth to convincing his people of their errors, and received from them the unmerited nickname of *Megaddef* (the slanderer) from the initials of his baptismal name *Mæstro Geronimo de Santa Fe*. His best known work is his *Probationes N.T. ex V.T. per quas doctinia Talmud improbitur, et dicitur liber contra errores Judaeorum*.<sup>27</sup>

- VERY IMPORTANT OUTCOME OF THESE DISPUTATIONS...

**The activities of the Dominicans; a decree of James II of Aragon; outcome of the disputations.**

At the end, all but two of the Jewish disputants signed a declaration that they had been fairly beaten, and more than five thousand Jews accepted Christ and were baptized. The Jewish records are ominously silent about the result. These discussions had one very important outcome. It was largely due to them that the practice, carried on chiefly by the Dominicans, of compelling attendance at missionary meetings originated. A decree of James II of Aragon (Dcc. 18, 1297) is in these terms:<sup>28</sup>

We also desire and ordain, that the brethren of the Order of Preachers (the Dominicans) do offer the Word of God to the Jews and Saracens of both sexes, by preaching, arguments, conversation, or declaration of the Christian faith. These shall assemble at their call, and listen without interruption to the preaching. Also, to avoid the possibility of their suppressing the conviction of the truth by stubborn silence, they shall reverently answer to the interrogations or objections of the said brethren; they shall also be compelled, when desired, to give access to their books for the investigation of any matters, that so the truth may be the better sifted by a mutual exhibition and collation of writings, and thus be brought to more open light.<sup>29</sup>

- THE AGE OF DISPUTATIONS PROVED AT LEAST ONE GOOD THING: JEWS WERE ALLOWED TO SPEAK THEIR MINDS OPENLY MOSTLY IN FRONT OF

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<sup>26</sup> (Finn, 1841)

<sup>27</sup> (Schonfield, 1936)

<sup>28</sup> (Schonfield, 1936)

<sup>29</sup> Ibid

GENTILE CLERGY WHO WERE VERY IGNORANT OF JUDAISM, WITHOUT PUNISHMENT OR THREAT OF DEATH

Schonfield says: “From that time, massacres gradually ceased, at least in civilized countries, and the ghetto walls, if they isolated, also protected the son of Abraham. Jewish Christianity, albeit unwittingly, had saved Israel from some of the more terrible aspects of anti-Semitism.”<sup>30</sup>

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<sup>30</sup> Ibid

Chapter XIII-----

**Intermarriage of Jewish Christian with Christian notables;**

- **WHETHER FORCED OR BY CONVITION, CONVERSIONS WERE OFTEN AND NUMEROUS, AND INTERMARRIAGE AFTER BAPTISM WAS PERMITTED AND OFTEN EAGERLY SOUGHT AFTER ESPECIALLY TO SUCCESSFUL JEWISH CHRISTIANS...**

As the conversions during this period, whether compulsory or real, were numerous, it came about that in the principal Jewish centers, and especially in Spain. few of the patrician families could say that they had not Jewish blood in their veins. As late as the eighteenth century in Portugal, when King Joseph I thought of publishing an edict commanding all who were of Jewish descent to wear a yellow cap, his minister the Marquis de Pambal presented himself before the monarch with three of the caps. “What are these for?” inquired the king. “One is for your Majesty, one for the Grand Inquisitor, and one is for myself.”<sup>31</sup>

**Two eminent Jewish Christian families,— the Pierleonis of Italy, and the Carthagenas of Spain**

**History of the Pierleoni family:**

The Pierleoni family was founded in the eleventh century by one Baruch, a wealthy Jewish banker of Rome. On becoming a Christian, he latinized his name to Benedictus Christianus and married the daughter of a Roman nobleman. His son Leo de Benedicto Christiano became a powerful figure in Roman political life, affiliating himself with the papal party, and owning a castle in Trastevere. His epitaph quoted by Baronius under the year A.D.

1111 shows the esteem in which he was held. It is noticeable that the Jewish side of his paternity is omitted in the epitaph, only his noble Roman mother is mentioned.

Leo’s son, Petrus Leonis, from whom the family took its name of Pierleoni, was even more distinguished and appears to have attained the rank of consul. This Petrus Leonis continued his father’s policy, controlling the Isola Tiberina in addition to the castle in Trastevere, and having another castle opposite the Tiber bridge near the old theater of Marcellus, which was included in the fortifications. He was the leader of the papal party and the most faithful and powerful protector of the popes. Urban II died in Petrus’ castle, and the latter defended the cause of Paschal II against the antipopes and the emperor. When Henry V came to Rome, Petrus Leonis was at the head of the papal legation which effected a reconciliation between the pope and the emperor, but Paschal’s attempt to make the son of Petrus prefect of the city caused a riot.<sup>32</sup>

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<sup>31</sup> (Schonfield, 1936)

<sup>32</sup> Ibid

### **A Jewish Christian Pope; Anacletus II;**

Petrus assisted in the liberation of Pope Gelasius II, and took a prominent part in the election of Calixtus II. The latter pope signified his recognition of this service, by appointing his son Petrus Pierleoni, head of the papal legation to France, and afterwards using him for several important missions. Petrus died in 1128, having seen his son created Cardinal Pierleoni, and a daughter married to King Roger of Sicily.

Two years later a remarkable event happened. On the throne of the Jewish Christian, apostle Peter, sat another Jewish Christian of the same name — Petrus, Cardinal Pierleoni, had been elected pope as Anacletus II. There was opposition, for a rival faction at Rome had elected Innocent II. Anacletus was vilified by his enemies, who even accused him of incest. The Archbishop of Ravenna stigmatized his tenure of office as, “*Judaicoe perfidoe heresis*” (the heresy of Jewish unbelief): but even so saintly a man as St Bernard of Clairvaux, who upheld the claims of Innocent, and was not unfriendly to the Jews, did not realize the irony of his remark in an epistle to Lothair, that “to the shame of Christ, a man of Jewish origin was come to occupy the chair of St. Peter.” Despite calumination, however, Anacletus remained in office until his death in 1138. Afterwards the Pierleoni family made peace with the rival party.<sup>33</sup>

- THERE WERE ALSO MANY OTHER MEMBERS OF THE SAME FAMILY THAT FOUND DISTINCTION IN JEWISH CHRISTIAN HISTORY...

So many honors heaped upon its members might be thought to have sufficed for any one family: but further distinction was to follow, for a brother of Anacletus, Jordan Pierleoni, was elected Senator, and a little later as Patricius became in 1144 head of the Roman Republic. So, for a time in this Jewish Christian house, Rome and Jerusalem were reconciled. In the same century, another brother, Leo Pierleoni, was papal delegate at Sutir (1142) together with a nephew, Petrus. Cencius Pierleoni, some years afterwards, was scriniarius of the Church, and John Pierleoni was appointed Elector by Pope Innocent III, and in this capacity chose Gregory Petri Leonis Rainerii as Senator, The family continued to extend its influence for many subsequent generations.<sup>34</sup>

### **History of the Carthagenas family; Solomon Halevi (Paul de Santa Maria), Bishop of Burgos;**

The second family with which we are concerned is that of the Carthagenas in Spain, founded by the celebrated Rabbi Solomon Halevi, afterwards Bishop Paul of Burgos. Solomon Halevi, son of Isaac Halevi, was born at Burgos about 1351, and became one of the wealthiest men of that city, besides being deeply learned in the Talmudic literature. He officiated as Rabbi of Burgos and was highly praised for his scholarship and piety by Isaac ben Sheshet with whom he carried on a lengthy correspondence. Abarbanel also, in his commentary on Isaiah 34, calls him a wise man. In 1376 he married, and his wife bore him four sons and one daughter. When in his fortieth year he began a serious study of the claims of Christianity, being

<sup>33</sup> (Schonfield, 1936)

<sup>34</sup> Ibid

led thereto by his intercourse with Christians and the loan to him by a friend of Thomas Aquinas' treatise *De Legibus*. He was induced to notice the Messianic prophecies in the Old Testament, especially *Jeremiah* 31, and from this point he went on to read the New Testament, and particularly the Pauline Epistles. It was these that finally brought about his conversion, as he afterwards said, "*Paulus me ad findim convertit.*"

On July 21, 1390, Solomon was publicly baptized in the Cathedral of Burgos, together with his mother and children, and took the name of Paul de Santa Maria: his brothers Pedro Suarez and Alvaar Garcia were also baptized, but his wife Joanna, whom he dearly loved, would not then be convinced, and he was forced for a time to separate from her. She was reconciled later, and when she died in 1420 was buried in the Church of S. Pablo, built by her husband.

On one occasion at this time, he was privileged to preach before Pedro de Luna, afterwards Pope Benedict XIII. After Paris came a visit to London, from which city he sent to Don Meir Alguades a Hebrew satire on the Jewish feast of Purim. Returned to his native land, he was soon appointed Archdeacon of Trevino and in 1402 was made Bishop of Carthgena, having been for three years Canon of Seville. He had not forgotten his own people, and through his instrumentality, many Jews were won for Christ, including the famous Dr. Joshua Al-Lorqui, already mentioned. As the Spanish chronicles say, "*copiosas frutos de conversione*" were granted to him.

By this time the fame of his learning and Christian piety had reached the ears of King Henry III of Castile, the invalid, who, on his death appointed Paul by will Keeper of the Royal Seal in succession to Don Pedro Lopez de Ayala, and tutor of his infant son and successor, John II: he was also made a member of the Council of Regency with the Queen-Mother Donna Catalina and the Infante Don Fernando during the young king's minority. He continued in high favor at court, and rendered important state service until his death. In 1414, the Archbishopric of Burgos fell vacant, and Paul was appointed to the seat. It was a great day of rejoicing in the city of Burgos when the new Bishop came with bells ringing to his palace in the place of his birth. Among those who awaited him there were his old mother, Maria, and his now believing wife, Joanna. These were not long spared to him, however, for his mother died in 1416 and his wife in 1420. He himself lived on until April 29, 1435, and saw with pride his son Alfonso elevated to his own bishopric during his lifetime. He died at the advanced age of eighty-three, and was buried in the family vault that he had built..<sup>35</sup>

### **His testament to his son;**

The saintly man left a testament to his son that speaks well for the sincerity of his faith and his deep devotion to the service of Christ. As it is the fullest personal memorial of any Jewish Christian of this period, we may usefully quote a fairly lengthy extract.<sup>36</sup>

What would you most wish, my dearly beloved son, that I should leave as a legacy to you at my death? What could be better than to add to the knowledge you already possess of Holy Scripture, which will strengthen your feet in the path of a

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<sup>35</sup> (Schonfield, 1936)

<sup>36</sup> Ibid

well directed zeal for Christian truth?

It is this which I bear in my heart, of which I make confession with my lips, and concerning which I understand the words of the prophet “The father shall teach his children thy truth.”

I was not myself thus taught in the days of my youth, but was brought up in Jewish blindness and incredulity; while learning Holy Scripture from unsanctified teachers, I received erroneous opinions from erring men, who cloud the pure letter of Scripture by impure inventions, as such teachers have been wont to do. But when it pleased Him whose mercies are infinite to call me from darkness to light, and from the depth of the pit to the open air of heaven, the scales seemed as it were to fall from the eyes of my understanding, and I began to read Holy Scripture with my mind in part released from the bonds of prejudice and unbelief. I began to seek for truth, no longer trusting to the power of my own intellect, but with a humbled spirit, praying God from the heart to make known to me what might be for the salvation of my soul. Day and night I sought help from Him, and thus it came to pass that my love for the Christian faith so much increased, that at length I was able openly to confess the belief which my heart had already received. Afterwards, as time passed on, I devoted myself yet more to the study of Holy Scripture, reading both the Testaments, hearing the words of living teachers, and consulting the writings of holy men, our predecessors: thus I, who was formerly a teacher of error, am become, by the grace of God, a learner of truth, and have continued to the great age I have now attained. I can say in truth that amid the pressure of worldly business, and the cares of my bishopric, which have occupied much of my time, there is no consolation to be compared to that I have found in the contemplation of the Eternal God by the study of His holy and spotless word. One circumstance, however, I cannot pass over in silence, that to us, the descendants of Levi, have been fulfilled the promises written so many hundreds of years ago: “Wherefore there shall not be for the Levite a portion or inheritance among his brethren: the Lord Himself is his inheritance, as the Lord thy God has said to him.” Truly God Himself is our inheritance. Christ is our portion, who has said of old time that He shall cleanse the sons of Levi and purify them, and they should be the Lord’s, to present this offering, which He will not only look upon, but accept at our hands. It is useful and necessary that you should know all the mercies of my God towards me, and a true and sincere memorial of them cannot be taxed with pride. To you, in particular, I address these recollections, that what you have not seen with your eyes may yet be engraven on your memory as coming from the lips of your father, that in your turn you may tell those who are younger than you, and they to their descendants, not to forget the words of the Lord nor cease from the study of His Holy Word.<sup>37</sup>

LaFuente says of Paul of Burgos, that he was, “the most eminent and the wisest man that Spain produced in the fifteenth century, and he may also be regarded as the most eminent in the Church.” It is difficult to imagine that such a man could be associated with the twenty-four harsh enactments against the Jews issued by the Council of Regency in 1412 in the name of the youthful King John, and one must look to the arrogant bearing of some of the local Jewish magnates for extenuating circumstances. That he loved his own brethren cannot be doubted, and in his best known work, *Dialogus Pauli et Sauli Contra Judaeos, sive Scrutinium Scripturarum* he wrote:

As for the remnant of Israel, which shall remain at the coming of Christ, we firmly believe that when the delusion of Antichrist has been made manifest, they will turn in truth to the Messiah, and for his sake endure much persecution,

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<sup>37</sup> (Schonfield, 1936) THIS WAS THE PASSAGE NOT COVERED IN CLASS – WE RAN OUT OF TIME

continuing to the end steadfast in the faith .... Thus at last shall the whole nation of Israel be brought to the faith in Christ.

Paul of Burgos was worthily followed by his four sons. The second, Don Alfonso de Carthagenia (1385-1456), first studied law and philosophy, and was made successively Deacon of Santiago and Segovia, Archdeacon of Composstella, and eventually as we have seen followed his father as Bishop of Burgos. Together with this elder brother Don Gonzalo Garcia de Santa Maria, he represented Spain at the Council of Basle (1431), and was treated with great respect for his learning. He was spoken of as “the joy of Spain and the delight of religion.” At one time, Pope Eugenius IV, hearing that he was about to pay a visit to Rome, remarked in full conclave “that in the presence of such a man he felt ashamed to be seated in the chair of St. Peter.” Don Alfonso published numerous works including: *A Chronicle of the Kings of Spain*, a treatise on Christian morality. entitled *Instruction for Knights and Memorials of Virtue*, translations of several books of Seneca and Cicero into Spanish, and a commentary on the twenty-sixth Psalm.

#### THE LEGACY OF HIS CHILDREN:

The eldest brother, Don Gonzalo Garcia de Santa Maria (1379-1448), was hardly less distinguished. He was a student both of the classics and of rabbinical literature. Gonzalo represented Aragon at the Councils of Basle and Constance. He was in turn Archdeacon of Briviesca, Bishop of Astorga, Bishop of Placentia, and Bishop of Siguenza.

The third son, Alvar Garcia de Santa Maria, was for some time secretary to John II of Castile, and later to John’s uncle, Don Fernando, on his becoming King of Aragon. He wrote the *Chronicles of John II* down to the year 1420.

The fourth son, Pedro de Carthagenia, did not enter the Church, but is known as a noble knight and courageous soldier. At a tournament held in the presence of King John of Castile, he won the prize in jousting with the flower of Spanish chivalry. He was one of the knights who played a valiant part at the battle of Granada, 1431. Don Pedro occupied the position of member of the municipality (the Cortes) of Burgos, and as late as the eighteenth century, according to Da Costa, the family, perpetuated through him, “still preserved in Spain the rank and high esteem which their ancestors formerly obtained.”

During the civil war which took place in the reign of Henry IV of Castile, the Carthagenas sided with the Velascos, Counts of Haro, against the Manricos, Counts of Trevino. In one of the skirmishes, Don Alvar de Carthagenia, son of Don Pedro, was killed.

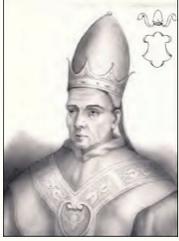
Such in brief is the record of these two distinguished Jewish Christian families who faithfully served their day and generation.<sup>38</sup>

#### **Jewish Christians in the Eastern Church, Gregory Abu’l Faraj. surnamed Bar Hebeus, Primate of the Jacobites.**

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<sup>38</sup> (Schonfield, 1936) ALSO THIS WAS SKIPPED IN THE LESSON THIS WEEK DUE TO LACK OF TIME

## ASSYRIAN CHRISTIANS



### Syrian Christian Pope Constantine

Assyrian Christians belong to an independent Christian church and are the remnants of the Nestorian Christians (See Separate Article). Also referred to as Chaldeans, Nestorians and Surayi, they have traditionally spoken an Aramaic dialect and were originally based in villages in the mountains that divide Turkey, Iran and Iraq, primarily along the Great Zab River and in the Sapna Valley in northern Iraq and around Lake Urmia in Iran. They now live primarily in Iraq.

Assyrian Christians can be further divided into Assyrian Nestorians and Assyrian Jacobites. The distinction is based primarily on religious differences with the Nestorians generally associated with the eastern part of their homeland and the Jacobites the western part. The Assyrians have been referred to as Aramaean, Aramaye, Ashuri, Ashureen, Ashuraya, Ashuroyo, Aturaya, Jacobite, Kaldany, Kaldu, Kasdu, Malabar, Maronite, Maronaya, Nestorian, Nestornaye, Oromoye, Suraya, Syrian, Syriani, Suryoye, Suryoyo and Telkeffee.<sup>39</sup>

During this period, we hear little of Jewish Christians in the Eastern Church, but undoubtedly there were a considerable number among the Nestorians and Jacobites. One name, however, is outstanding of a man who was greatly honored by his contemporaries and is still held in the highest esteem, Gregory Abu'l Faraj, surnamed Bar-Hebraeus, Maphrian (Primate) of the Eastern Church.

Born at Melitena in 1226, Gregory was the son of a Jewish physician name Aaron, who seems to have embraced Christianity. In his early childhood he already gave promise of greatness, and besides mastering the Greek, Syriac and Arabic languages, he also studied philosophy, theology and medicine. His father was instrumental in curing a disease from which Saurnavinus, a Tartar general, was suffering; and this led to the migration of the family to Antioch. Here Gregory commenced the life of an anchorite, and was visited in his cave by Mar Ignatius, Patriarch of Saba, who was to become his great friend and supporter. It was Ignatius who ordained him Bishop of Gubos, on September 14, 1246, when he was only twenty years of age. After many other preferments, it was Ignatius again who created him Maphrian of the eastern Church with his seat at Tagrit on the Tigris, about A.D. 1266.

<sup>39</sup> <http://factsanddetails.com/world/cat55/sub392/entry-5794.html>

W.E.W. Carr in a short biography<sup>150</sup> writes of Gregory that: During his forty years' episcopate, he was never known to have received a farthing from anyone. When the faithful brought purses of money to him as a means of expressing their thanks, he always refused to receive them, and if they were left in his chamber he would always say to the first of his disciples who happened to come: "Take these things out of my sight."<sup>40</sup>

"The year in which Saturn and Jupiter were in conjunction in Aquarius," he wrote, "was that in which I was born. Again, twenty years later, when they were in conjunction in Libra, I was consecrated Bishop. After another twenty years, when they were in conjunction in Gemini, I attained the rank of Maphrian, and after another twenty years, when they are again in conjunction in Aquarius, I think my time has come to depart this life." Nor was he mistaken, for he passed away on July 30, 1286. His last words to his disciples were: "Abide in love, and be not separated from each other, for when ye are gathered together in charity, I will be in the midst of you." His funeral at Maraga was on a vast scale, all shops were closed, and everyone vied with the other to pay him a last tribute<sup>41</sup>

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<sup>40</sup> (Schonfield, 1936)

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