

How Apostate Jews Influenced the Great Apostasy

By Josh Friesen

What follows is a collection of quotes detailing how apostate Jewry greatly influenced and promoted the Great Apostasy (Specifically the Renaissance and Reformation):

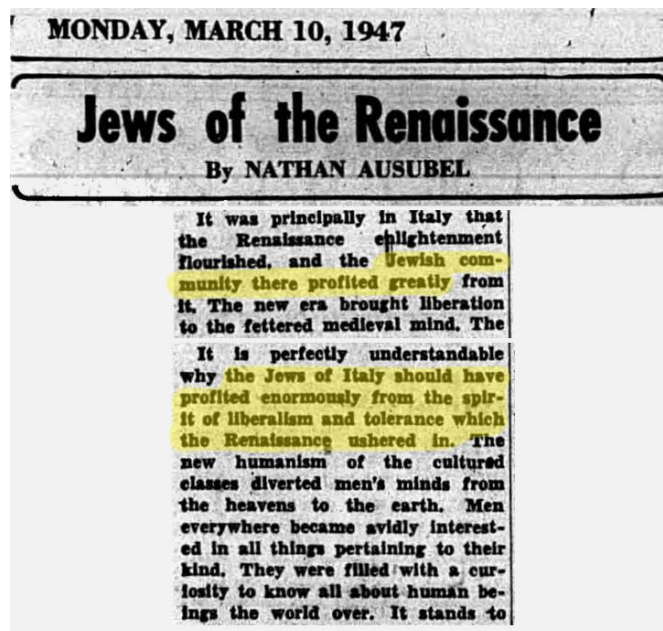
Great Apostasy Brief on the Hellenization of Christianity, by Richard Joseph Michael Ibranyi: "From the time that Satan was unchained in 1033, in the 11th century, scholasticism, which consists of the glorification of philosophy or mythology, began to make steady progress among nominal Catholics and hence the Hellenization of Christianity began to make steady progress.

This is nothing new with God's chosen people. Most of the Jews Hellenized Judaism (the true religion at that time) in the time of the Machabees when only a very few Jews remained faithful, the Machabees and those who followed them:

And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best. For the sake of which they incurred a dangerous contention and followed earnestly their ordinances; and in all things, they coveted to be like them who were their enemies and murderers. For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare." (2 Mac. 4:15-17)

And it is the apostate Jews and their apostate Judaism that are the main orchestrators of the Great Apostasy:

Judaism and the Vatican, by Vince Poncins, 1967: In reality, under the guise of ecumenical unity, religious reconciliation and other plausible pretexts, its object is the demolition of the bastion of traditional Catholicism, which is described by Joshua Jehouda as 'the decrepit fortress of Christian obscurantism'. According to Jehouda, ...three important stages have been accomplished in the work of the destruction of traditional Christianity; and they are: The Renaissance; The Reformation; The Revolution of 1789." (p. 1, c. 3, p. 35.)



Kabbalah, Heresies, and Secret Societies, by N. L Butmi, 1914, Introduction & Chapter 7: “One of the most active and learned French anti-Masons, Louis Daste (pseudonym), published in 1912 a small brochure entitled “Secret Societies and the Jews” (“Les Societes secretes et les Juifs”). This brochure, which presents a brief outline of the origin and essence of the secret societies of the Christian era, brilliantly proves the basic idea that the Jews, being the initiators of the secret societies of the Christian era, have the goal of destroying other peoples' religious, state and national organizations.

Considering the wide dissemination of correct information about secret societies a vital issue for all peoples who value their religion, their statehood and identity, we have come, following the example of Louis Daste, to give Russian readers an overview of secret societies and some heresies of the Christian era from the point of view of their Jewish origin.

Guided by the main idea of our respected French like-minded person, we at the same time significantly expanded the scope of our research compared to the mentioned brochure, namely:

- 1) Motivated by the desire to give as complete a picture as possible of the centuries-long continuity of secret societies of the Christian era, we begin with a brief sketch of the Jewish Kabbalah, then move on to the Gnostic heresy (the first centuries of Christianity) and gradually bring our research to the emergence of modern Freemasonry (the beginning of the 18th century), without omitting, if possible, during these long centuries, almost a single secret organization that drew its teaching directly or indirectly from the Gnoza and Kabbalah.
- 2) Many of the Judaizing secret societies indicated in our study are either not found at all in the works of French anti-Masons, or are mentioned only in passing. Meanwhile, by pointing to these little-known secret organizations, not only an ideological, but also a historical connection is fully established between Freemasonry and the Judaizing secret societies of the first centuries of Christianity.
- 3) In addition, we clarify the role of the Jews and Judaizing secret societies in preparing the Renaissance, as well as in preparing the implementation of the great schism in the Catholic Church, i.e. the so-called reformation. ...

These few words contain the best description of the spirit that not only had long been spread by secret societies, but reigned omnipotently in the minds of the people of the Renaissance and caused a great anti-church movement that ended with the dismemberment of the Western Church of the Renaissance. The “Renaissance Epoch” is usually called the 15th and 16th centuries, but in reality the spirit of this “revival” manifests itself much earlier, precisely from the 13th century, when the materialistic pantheism of the Judaizing Arab Averroes, penetrating through the mediation of Jewish doctors and astrologers into the Christian world, began to exert a detrimental influence on the ruling classes of Western Europe and even on the policies of the German Emperor Frederick II (1220 - 1245). This era, together with the sad legacy of the liberal [Apostate anti-] popes Julius II and [Medici] Leo X, who infected part of the higher clergy with their “enlightened” unbelief, left to posterity the immortal works of Dante, Ariost, Trissin, Rabelais, Ronsard, the works of Petrarch, Leonardo da Vinci, Michele Angelo, creations of Raphael, Donatello, Fra Angelico; and next to them are the names of the unprincipled politician Machiavelli, the frivolous writers of the Italian Boccaccio and the Englishman. Chooser, the charlatan alchemist and Kabbalist Paracelsus, the Judaizing Kabbalist from the Christians of Pico da Mirandola, and from the Jewish crosses of the Bolognese professor Pomponazzo and Bishop Peter of Burgos (former rabbi); Judaizing scholars Erasmus and Reuchlin, outright heretical humanists and apostates from the faith, Mucian, Hutten, Sickingen, Rubian - all this against the

general background of a decline of faith hitherto unprecedented in the Christian world, decay of morals, silent fermentation and open uprisings (peasant wars) of the lower classes population who had lost all respect for the ruling classes, who indulged, along with “humanitarian” philosophy, in unbridled gluttony, drunkenness and debauchery, as evidenced by numerous documents of that time¹. At the same time, it deserves special attention that the skepticism of the described era, however, and later revolutionary eras, cannot at all be satisfactorily explained by scientific rationalism, which rejects everything supernatural - for this skepticism is directed exclusively against Christian beliefs, leaving full scope for occultism, magic based on Jewish Kabbalah, and the wildest superstitions of fortune telling and magic.²

This current, remarkable for its intense and comprehensive activity of the human spirit (Renaissance), was caused and developed under the influence of various reasons. The main one should be considered the rapprochement with the pagan culture of ancient Greece, which began long before the Renaissance. The first mediators in this return to “enlightened” paganism are the Jews.

“The Arabs translated and commented on the Greek writers in the 12th and 13th centuries... The teachings of the Arabs were transmitted to Christians by Jews who came from Spain.”³ Of the Arab philosophers, translators and commentators on Greek writers, Averroes is the most famous. The Jew Bernard Lazare says that “Averroism, which prepared the collapse of religious beliefs, was created by the Jews... The Jews translated Averroes and other Arab commentators on Aristotle; they opened Greek philosophy to the Christian world... they prepared the Renaissance”⁴.

In Italy, the weakening of religious beliefs leads to a rapprochement with the Jews. Poets and scientists are friends with Jewish philosophers and doctors (for example, the Jew Manoello was a friend of Dante). “And not only skeptics and unbelievers, Hellenists and Latinists, who worship Aphrodite and Zeus rather than Christ, maintain friendly relations with the Jews, but also the nobility and the bourgeoisie; Christians not only host Jews and visit them themselves, but they visit synagogues and treat the religious rites of the Jews with some kind of superstitious reverence.”⁵

When, after the conquest of Byzantium by the Turks (1453), Greek scientists moved to Italy, the fascination with the culture of pagan Greece assumed enormous proportions and spread throughout Western Europe. “They become familiar with and read in the originals and without abridgement the most important works of Greek philosophy, become engrossed in them, become intoxicated by these riches, become Platonists, Epicureans, Pythagoreans, Stoics.”⁶

In this return to paganism the Jews continue to play a prominent role. Jewish scholars, like Sonzipo, Abraham Balm and others, publish and print in their printing houses the works of Greek philosophers, sell them, translate them, translate Averroes. Moreover, “in the years preceding the Reformation, says Bernard Lazare, the Jew became an educator, he taught the Hebrew language to Christian scholars, he initiated them into the secrets of the Kabbalah, having previously opened the doors of Arabic philosophy to them.”⁷

Along with this return to paganism, with the favorable assistance of the Jews and with the passion for Jewish Kabbalah, the discovery of America, the advent of printing, and advances in the field of positive sciences open new broad horizons for the Western European world and produce a radical revolution in its religious and

¹ Janssen, “Die Geschichte des deutschen Volkes”

² Deneffe, op. cit. Vol.I. pp.92-95.

³ Windelband, *History of Ancient Philosophy*, trans. from German, p.357.

⁴ Bernard Lazare “*L'Antisemitisme*”, C113, 133. 137

⁵ Ibid., C145-147

⁶ Windelband, *History of Ancient Philosophy*, trans. from German, p. 367.

⁷ Bernard Lazare “*L'Antisemitisme*”, p. 139.

mental life. People imagine themselves as some kind of titans, destined to smash the whole world into pieces and build a new one on its ruins. All authorities fall before immoderate faith in the limitless power of the human mind; the spirit of criticism and pride takes possession of minds; age-old beliefs give way to philosophical skepticism; the religion of revelation is rejected and in its place is put the religion of nature - pantheism; The authority of the Church is dealt a severe blow.

Humanism: This direction of the best minds of the Renaissance, so alien in spirit to Christianity, was very aptly called humanism, i.e. cult, deification of man. Admiration for man, recognition of the legitimacy of all the aspirations of his spiritual and physical nature - these are the features that characterize humanists and run like a red thread in the teaching and life of the predecessors of the Reformation and Luther himself.

Humanism not only prepared the ground for the Reformation, but the very emergence and implementation of this great schism in the religious life of Western European peoples occurred with the active participation of outstanding German humanists, whose inspirers in this case were the Jews⁸. "The Jew," says Bernard Lazare, "gives the humanists a terrible weapon against Catholicism, introducing them to the centuries-old accumulated wisdom of the rabbis in the interpretation of the Bible (exegesis). Protestantism, and then rationalism, successfully use this weapon... Melancthon and Luther overthrew the yoke of Roman theocracy and the tyranny of dogma with the help of Jewish exegesis, which Nicholas Lyra transmitted to the Christian world. It's not for nothing that they say: 'If Lyra had not played, Luther would not have danced. And Lyra was a disciple of the Jews. He was so imbued with Jewish exegesis that he himself was considered a Jew.'"⁹

A speech made by the Jewish Poet Bialik in Palestine in 1933 was obtained by the English Editor Arnold S. Leese from a magazine of Jerusalem. The name of this monthly magazine is "Lines of Communication". The title of the article with the speech, is "Judaism in History— A Jewish Conception," with an introduction reading: "From an address delivered at the Hebrew University, Jerusalem, on May 11, this year, by Mr. N. H. Bialik, the most famous of modern Hebrew poets."

The matter below is taken from the Bialik address, and constitutes probably the most amazing "official" confession ever published from high Jewish "religious" leadership:

Apostate religious Jew N. H. Bialik speech at the Hebrew University, Jerusalem, on May 11, 1939: "Such penetration (among the Gentiles, in its Christian guise or otherwise) has not been without deliberate Jewish conniving in the shape of assistance bestowed in a thousand ways, devices and disguises. It has been effected in great measure by crypto-Jews (secret Jews), who have permeated Christianity and spoken through the mouth of Christianity.

By these devices, through Jewish will and through the power...it is they who, in principle (even though they are called by great Gentile names), are the creators of the Renaissance, of Liberalism, of Democracy, of Socialism, and of Communism.

All this achievement has come about chiefly through unknown and anonymous Jews, Jews in secret, either crypto-Jews who mingled among the Gentiles and nurtured great thinkers from among them; or, through the influence of Jews, who, in the great crises of liberty and freedom, have stood behind the scenes; or through Jewish teachers and scholars from the time of the Middle Ages. It was disciples of Jewish teachers who headed the Protestant movements." (See: *I Testify Against the Jews*, by Robert Edward Edmondson, 1885, pp. 151-152)

⁸ For example, the prominent humanist Johann Reuchlin who was much esteemed in Germany. The book *Universal Religion*, by Edmund Buckley states on p. 572: "Like many other scholars of that age, Reuchlin had studied Hebrew from Jews"

⁹ Bernard Lazare "L'Antisemitisme", pp. 139, 335.

as heretics. Henceforth the Jew was less a possible Christian than a hated and impious deicide. Every man's hand was against him, and for him the earth was indeed a Vale of Tears, the *Ewek-Habbaka*, as the mournful title runs of one of the earliest Hebrew martyr-ologies. With the downfall of Paganism, the irreconcilable sect was alone in its resistance to the all-powerful Church. A bugbear to the cleric, the Jew was perforce an outlaw in the eyes of the State, for Christianity was in the Middle Ages the corner-stone of the social fabric. But the lapse of time had saddled the Jews with a further reproach. Tainted as they were already with religious leprosy, their soundness as citizens was now impeached. The populace loathed them for their greed of gold—we shall return to this subject—and the temporal authorities looked with suspicion on that "contempt for the established law of the land" which Juvenal had noted to be a characteristic of the nation. But "the pass is narrowest the moment before it emerges on the plain," says a Persian proverb, and the darkest epoch in Jewish history was followed by the period of comparative tranquillity ushered in by the Renaissance. From this date the position of the Jew has improved steadily, and the French Revolution was the prelude to his present complete emancipation in Western Europe.

The Sydney Morning Herald 25 Dec 1894

The Medici family was one of the worst corrupters during the Great Apostasy and was allied with the apostate Jews, and could have been Jewish infiltrators themselves:

RJMI Audio Lectures, *An Explanation of Mark 13*, (2009; Revised in 2016) Cat. # Alr0063, 46 min: "The Talmudic Jews are the chief evildoers who are bringing the Antichrist to power. ... The Great Apostasy started in the 11th century when Satan was unchained because of the resurrection and glorification of philosophy and mythology within nominal Catholic teaching instruments and churches. It was so bad by the 15th century that sodomy was rampant in nominal Catholic Europe, which is one proof that nominal Catholic Europe was under the Romans' One Curse of massive immorality for denying the Catholic faith by idolizing philosophers and mythological gods. During this time and until this very day, there are pictures hanging in the Vatican of philosophers, mythological gods, and naked people. The Medici family was one of the worst corrupters in this regard. They were pagans at heart and were either apostate Jews or at least in the service of apostate Jews¹⁰. And there were many apostate antipopes who were just as evil as the Medici's."

The Great Apostasy, by RJMI, pp. 124-125: "With its enormous amount of money earned by banking, usury, and trading, the Medici family gained the favor of

¹⁰ Jewish.ru Newspaper, *Secrets of the Medici Empire*, 09.11.2004: "The first thing that comes to mind when the name Medici is mentioned is Florence. The famous Vecchio Bridge, the great [idolatrous pervert] Michelangelo... This rich family determined Florentine politics and culture for two and a half centuries. In terms of its power, the Medici "empire" was one of the most influential in Europe. Some people think they were Jews."

Russian literary portal Proza.ru, *A Jewish woman in the house of the Medici*, 7.28.2020: "In the spring of 1539, great celebrations took place in Florence. Its ruler, the eighteen-year-old Grand Duke Cosimo I de' Medici (1519-1574), married the Spanish aristocrat Eleanor from the house of Alvarez de Toledo (1522-1562). ... The most intriguing fact in the biography of Eleanor of Toledo is that she grew up in a Jewish home. Her guardians were the family of Samuel Abrabanel, the noblest among the Spanish Jews."

The Jewish Herald Jan 19, 1912, p. 15: "The famous humanist, Pope Leo X. (Giovanni de Medici) exhibited so tolerant an attitude [to the Jews] that the Jews regarded his pontificate as a preparation for the advent of the Messiah."

Jewish Flavors of Italy, by Silvia Nacamulli, p. 27: "Another important city in the Italian Renaissance was Florence: in the 15th century, Jews were invited by the ruling Medici family to come and live in the city, where they worked in financed, art and culture. The Medici family often protected them..."

rulers in the Church and State by bribery, loans, and gifts. They eventually became the main bankers to the apostate antipopes. The Medici family got its money from trading and banking initiated by Giovanni d' Averardo (1360- 1429), aka Giovanni di Bicci dei Medici, after he made a pact with the Devil and no doubt with the apostate Jews who were his bankers...

“Giovanni di Bicci dei Medici and his successors were nominal Catholics who infiltrated the Catholic Church in order to subvert and attempt to destroy Her and to corrupt Catholics. The Medicis, while pretending to be Catholic, were actually pagan Romans who wanted to resurrect the glory of pagan Rome. As such, they and the apostate Jews were close allies in their hatred for the Catholic Church, which in the first one thousand years of Her existence fought against and conquered apostate Judaism and pagan Romanism. St. Paul speaks of this age-old battle that was going on in his day: “But the unbelieving Jews stirred up and incensed the minds of the Gentiles [pagan Romans and other pagans] against the brethren [true Catholics].” (Acts 14:2) A legend, which the Medici promoted, boasts of the pagan origin of the Medici family...

Just as the pagan Romans and apostate Jews always helped one another in their war against the Catholic Church, so the Medici family and the apostate Jews helped one another in their war against the Catholic Church¹¹:

Jewish History from the Archives of Florence and Cremona, Part I: The Medici Archives, Fact Paper 38-I, by Samuel Kurinsky: “The Jews in the Provinces of Cremona and Tuscany enjoyed the protection of two Grand Dukes, the Gonzagas of Mantua and the Medici of Florence. Between the mid-sixteenth and mid-eighteenth centuries the noble rulers of Cremona and Tuscany regions demonstrated their pragmatism by extending tolerance to the Jews while the Inquisition was still rampant, thereby gaining the economic advantages Jews were able to offer their regimes...

“The Medicis are renowned as Europe’s most brilliant and influential family of art patrons. For scholars, artists, and connoisseurs, no less than for tourists, a visit to Florence is largely a pilgrimage to Medici patronage. The churches, monasteries, palaces, and gardens that were built or endowed with art works during their reign, and the dynastic art collections now housed in the Uffici and Pitti palaces, are among the world’s greatest treasures...

“The fate of Tuscan Jewry, in the early modern period, was inextricably linked to the favor and fortune of the House of Medici. Though a Jewish presence was registered in Lucca as early as the ninth century and a network of Jewish banks had spread throughout the region by the mid-fifteenth, the stable ‘Israelite Communities’ of Florence, Siena, Pisa, and Livorno were political creations of the Medici rulers...

“The archival documents cover the full range of Jewish life in Tuscany and a great deal more. The Grand Dukes and their agents were in touch with Jews throughout Europe and the Mediterranean, including merchants, bankers, sailors, craftsmen, doctors, scholars, rabbis, actors, and art dealers...

“The significant rule of the Jews in international commerce of the times is borne out by the documentation of efforts by the Medicis to obtain Judaic commercial, industrial, and technological expertise. These documents demonstrate the exceptional internationalism of European Jewry and their influence, for the Medici efforts extended through Tuscany, Portugal, France, and the Netherlands. The documents shed light on how Duke Cosimo de’ Medici engaged in secret negotiations to attract Jewish capital to his State, and convey the tone of cynical

¹¹ *The History of Magic* (1922) by Jewish Freemason Eliphas Levi, p. 251: “All defeated forms of worship – Roman paganism, Germanic idolatry, Jewish rancour conspired against victorious Christianity.”

opportunism that characterized Jewish resettlement, even in the 'liberal' state of Tuscany. One such document is the diplomatic missive from Giorgio Dati in Antwerp to the Ducal Secretary in Florence about the elaborate plans for secretly inducing rich Portuguese Jews to settle in Tuscany through the renowned Mendes family, during a period in which the family was encountering legal difficulties in the Netherlands..."

HOP: "Reuchlin now appealed to the Pope, and by means of a flattering letter gained the advocacy of the physician of Leo X, the influential Jew, Bonet de Lattes." (v. 7, c. 6, pt. 1, p. 321)"

A history of the Jews, by Cecil Roth, pp. 239-241: "Jews played an important part in the intellectual activity of the Renaissance. ...No Italian rulers showed themselves better disposed toward the Jews than the [apostate anti-] Popes of the Renaissance period, particularly those of the house of Medici, Leo X (1513-1521) and Clement VII (1523-1533). Enlightened beyond their time, and tolerant to a degree, they appreciated talent wherever it appeared; and they regarded even Jewish scholarship as an integral part of that intellectual life of which they were such passionate devotees."

The apostate Jews, not only working through secret societies and other means prepared the way for the Renaissance, but also for the Reformation (which was briefly mentioned earlier):

Protocols of Zion #15: "**3.** In the GOY societies, in which we have planted and deeply rooted discord and Protestantism..."

Dr. Levy, a Jew, in *The Spectator*, Vol. 125, 1920, p. 468: "Napoleon was the antagonist of the French Revolution; the French Revolution was the consequence of the German Reformation; the German Reformation was based upon a crude Christianity; this kind of Christianity was invented, preached and propagated by the Jews; the Jews have made this war!"

Kabbalah, Heresies, and Secret Societies, by N. L. Butmi, 1914, ch. 7: "These indications of the role of the Jews in preparing the Reformation are especially valuable in that they come from a Jewish writer, whose boast in this case coincides with the statements of the Catholic scientist Denifle and the French anti-Mason Flavian Brenier¹², whose works we will use to illuminate the conditions for the emergence of the Reformation. ...

In addition, it is not for nothing that Bernard Lazare calls Protestantism "the triumph of the Jewish spirit"... "Protestants," he says, "forgot the Gospel for the Bible and the Apocalypse... Most of the Protestant sects were half Jewish"¹³. And Luther himself became an anti-Semite only after, like Mohammed, he failed in his attempts to convert the Jews¹⁴.

If Protestantism was, as Bernard Lazare says, "the triumph of the Jewish spirit," then it undoubtedly should have created favorable conditions for the further success of the destructive activities of the Jews. Indeed, the chosen tribe was able to take advantage of the created situation, which was so advantageous for it."

Newspaper *Jewish Word*, No. 123-126: "Luther first came into contact with Jews in April 1521 at Worms, where at that time there was a large Jewish community. Not Luther, but the Jews were looking for a meeting with him, wanting to understand what this brave monk from Wittenberg was like, what was the essence of his teaching and what his victory could bring them. He accepted their invitation. Luther said that Christianity, which persecuted the Jews in the Middle Ages, is far from the

¹² "La Bastille", 1908

¹³ Bernard Lazare "L'Antisemitisme", C141

¹⁴ Ibid., p. 143.

real gospel. Because of the Pope, this Antichrist, because of his additions and distortions, the doctrine has become an artificial set of rules. It is only natural that the Jews recoiled from perverted Christianity. If I were a Jew, I would rather be beaten on the wheel ten times than accept papism.” The participants of the "round table" admitted that the Jews liked Luther.

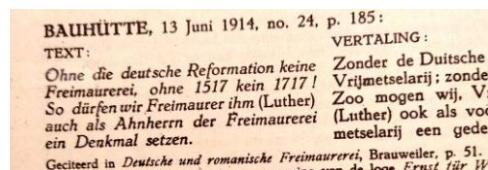
These words gave reason to see in Luther a friend of the Jews. In any case, the German Jews joyfully welcomed the reformer from Wittenberg, they even sent Luther's work to their fellow believers in Spain (in 1524 his translation into Latin appeared), because he gave hope.”

Secret speech from a Jewish society in Paris, as documented in the *Catholic Gazette* (London) February 1936 (pages 46-47): “We are the Fathers of all Revolutions -- even of those which sometimes happen to turn against us. We are the supreme Masters of Peace and War. We can boast of being the Creators of the Reformation! Calvin was one of our Children; he was of Jewish descent¹⁵ and was entrusted by Jewish authority and encouraged with Jewish finance to draft his scheme in the Reformation.

Martin Luther yielded to the influence of his Jewish friends, and again, by Jewish authority and with Jewish finance¹⁶, his plot against the Catholic Church met with success...”

The Last Catholic Crusader - Queen Isabella Of Spain, by William Walsh, pp. 632-633: “The share of the Jews in promoting the Protestant Reformation is pointed out by Rabbi Lewis Browne in *Stranger than Fiction*, p. 248, *et seq.* Luther, he observes, studied Hebrew with Reuchlin, a pupil of Jewish scholars in Italy, and the Jews, “by their very presence in Europe . . . had helped to bring the heresy into being. But once it was born, they let it severely alone.” Browne is right, too, in discerning that Liberalism is of Jewish origin. “It was little wonder that the enemies of social progress, the monarchists and the Churchmen, came to speak of the whole liberal movement as nothing but a Jewish plot,” he says on p. 305. Liberalism, he adds, “was the Protestant Reformation in the world of politics . . . Incidentally, however, it brought complete release at last to the Jew.” The *Jewish Encyclopedia* recalls that Luther was said to be “a Jew at heart,” and that he remarked on one occasion, “If I were a Jew I would rather be a hog than a Christian. . . .Abrahams (*Jewish Life in the Middle Ages*) points out that the Reformation “drew its life-blood from a rational Hebraism”; and says elsewhere that “on the whole, heresy was a reversion to Old Testament and even Jewish ideals.”

German Masonic Magazine *Die Bauhütte*, June 1915, #24, p 185: “Without the German reformation no Freemasonry, without 1517 no 1717! Therefore we masons may erect a memorial for him (Luther) as first ancestor of Freemasonry.¹⁷”



¹⁵ A 2015 Jewish book “*When Scotland was Jewish*”, argues that John Calvin & John Knox were descendants of Sephardic Jews & that leading protestant clergy in the 1500's were crypto-Jews or sons of crypto-Jews: (see page 94: <https://electricScotland.com/history/WhenScotlandWasJewish.pdf>)

¹⁶ *Jewish Literature and Other Essays* (1895), by Gustav Karpeles, p. 98: “At the zenith of the Renaissance, Jews won renown as Italian poets, and did valiant work as translators from Latin into Hebrew and Italian. In the later days of the movement, in the Reformation period, illustrious Christian scholars studied Hebrew under Jewish tutorship, and gave it a place on the curriculum of the universities. Luther himself submitted to rabbinical guidance in his biblical studies.”

Jews and Christians: polemics and mutual influence of cultures (2013), by Limor Ora, chapter 3: “His (Luther) tolerance of Jews...and willingness to include them in social and economic life were encouraging signs. ... His words must be understood...as a tactical move designed to attract Jews to the Protestant faith, and most of all, as a ploy in the fight against the papacy.”

¹⁷ French book: “*The Trio: Jews, Freemasons, Protestants*” (1898) <https://gallica.bnf.fr/ark:/12148/bpt6k58132907>

I end with a quote from, *The Jews from Spain, A History of the Sephardic Experience*, by Jane S. Gerber, 1992. Published by The Free Press, A Division of Macmillan, Inc., NY, NY:

books or even necessarily shared the same interests as their humbler brethren. Not all courtiers continued to regard themselves as defenders of the community, and some became cynical and self-serving.



The transformation of Spain to Christian rule was accompanied by a new mixing of cultures, for coexistence of Muslim and Christian peoples ranged along a continuum from active warfare or tense stalemate to mere proximity, from absence of conflict to mutual borrowing. Within this perspective of changing relationships and *convivencia*, Jews again found a niche as cultural intermediaries as they had in Umayyad Spain. In reconquered Toledo, for example, where Christians, Muslims, and Jews rubbed shoulders in a daily exchange of goods and ideas, the Sephardic courtiers became the vital link in the process of cultural transmission of ancient and Islamic classics to Christian Europe. After all, an entire center of Muslim culture, including scholars, scientists, and artists, along with their libraries, had entered the heart of Spanish Christendom intact. When Toledo's Archbishop Raimundo (1126–52) formed an interdenominational, international group of scholars to translate Arabic classics into Latin, he invited several Jews and Jewish converts to participate. The work of translation in medieval times was not a largely objective act, accurately reproducing a work from one language in another. Scientists would create as they translated, in the process forming new syntheses of knowledge. Alfonso X (1252–84) concentrated the translation activities that had been scattered about Spain in one location and subdivided and organized the labors of his translators. Being multilingual, Jews could easily render the Arabic text into a Castilian or Catalan version that a Christian scholar would translate into Latin. This project was truly cooperative in practice as well as spirit, for scholars worked by reading aloud to each other. At precisely the same time, scholars were swarming into the city from other parts of Europe, making Toledo the continent's entryway for the knowledge that had come from the East in mathematics, philosophy, medicine, botany, astronomy, and practical geometry and was being translated from the Arabic by the former residents of Andalusia.⁶

Gerard of Cremona, Domingo González, Johannes Hispanus (probably a convert known as John of Seville), and Avendahut (probably the Jewish scholar Abraham ibn Daud) collaborated on several

important translations of Arab and ancient Greek classics. Another convert, Pedro Alfonso of Huesca (d. 1110), compiled up-to-date astronomical tables from the Arabic as well as moral tales and fables that would later be used by Boccaccio. During the reign of Alfonso X, the reader in the synagogue of Toledo, Isaac ibn Sid, edited the famous astronomical tables that became known as the Alfonsine Tablets, while three of the king's physicians, Judah Kohen and Samuel and Abraham Levi, translated Arabic astronomical and astrological works into Castilian. Another Toledan Jew, Maestro Pedro, translated the entire Koran into Latin in a single year, 1143. It was as a result of this extraordinary outpouring of translation, too, that the philosophies of Maimonides, Gabirol, Averroes, and al-Ghazzali, the giants of Andalusian Judaism and Islam, reached a European audience and eventually influenced the great medieval Christian scholars Albertus Magnus and Thomas Aquinas. These activities would reach their peak under Alfonso, who was known as "the Wise" because of his penchant for learning, and summoned Jews to his court specifically to translate works from Hebrew as well as Arabic. The translators had to create a Castilian language that could accommodate the new philosophy and science, for neither the Spanish vernacular nor the Latin of the day had the appropriate vocabulary for such concepts. With their return to Christian Spain, Hebrew became the main vehicle of Jewish cultural expression.

Castilian was of particular interest to Ferdinand III, who patronized scholars and promoted the use of the language after he reconquered Seville. He encouraged Jews to contribute their talents to this and other enterprises of the state. As noted earlier, the multilingual inscription on his tomb in the chapel of the cathedral of Seville—Arabic, Hebrew, Castilian—symbolized his vision of his kingdom as the home of all three faiths. Similar cultural exchange occurred elsewhere on the Iberian peninsula, as large populations migrated and commercial relations with the rest of Europe were expanded. As we have seen, even poets writing in Muslim Spain, like Judah Halevi, would include entire strophes written in contemporary Castilian, or Romance. Even as late as the fifteenth century, when the condition of the Jews had sharply deteriorated, they were still engaged in cultural interaction and transmission. The exceptional Bible translation of Rabbi Moses Arragel, for example, the Alba Bible, was executed in collaboration with a Dominican friar and Christian illuminators while persecution of his people raged throughout Spain.

Even earlier, however, the intermingling among the three groups

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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Mary's Little Remnant

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