

Source Sheet Class 7-“2000 Years of Jewish History”-Rabbi Menachem Levine

Source 1

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

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

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

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

Cannons of Council of Elvira, Found at

<http://faculty.cua.edu/pennington/Canon%20Law/ElviraCanons.htm>

Source 2

“It is a common misapprehension that the holy war meant that the Muslims gave their opponents a choice 'between Islam and the sword'. This was sometimes the case, but only when the opponents were polytheist and idol-worshippers. For Jews, Christians, and other 'People of the Book'. there was a third possibility, they might become a 'protected group', paying a tax or tribute to the Muslims but enjoying internal autonomy”

Professor Montgomery Watt. A History of Islamic Spain, 144

Source 3

“Side by side with the new rulers lived the Christians and Jews in peace. The latter rich with commerce and industry were content to let the memory of their oppression by the priest-ridden Goths sleep.”

English Historian Martin Sharpe Hume, The Spanish People, page 23

Source 4

The claim to tolerance, now much heard from Muslim apologists and more especially from apologists for Islam, is also new. It is only very recently that some defenders of Islam have begun to assert that their society in the past accorded equal status to non-Muslims. No such claim is made by spokesmen for resurgent Islam, and historically there is no doubt that they are right. Traditional Islamic societies neither accorded such equality nor pretended that they were so doing. Indeed, in the old order, this would have been regarded not as a merit but as a dereliction of duty. How could one accord the same treatment to those who follow the true faith and those who willfully reject it? This would be a theological as well as a logical absurdity.

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