The Inquisition

O’Neill Media Center Stacks

BS1712 .I575 1999

1517:
Luther vs. Aristotle:
Print/Privacy/
Individualism/Interpretation

27 September 2007
Week 04 - Lecture 02
1492: “Spain”
Fundamentalists -- e.g., Tunis --- “fanatical Almoharids” --- Berber tribesmen -
- set up puritanical regime in Marrakesh [Morocco]

Factions destroy al-Andalus. Allows “Catholics” to “re-conquer” [reconquista]
The Alhambra [1238-1358]
Fortress and palace of Islamic rulers
Granada, Spain

1492: Expulsion of the Jews
[Modern nation-states: one language, one religion]

- 1469: Marriage
  - of Ferdinand of Aragon [eastern Spain] and
    Isabella of Castile [western Spain]
- 1478: Spanish Inquisition
  - set up to deal with Jews and conversos
  - NB: a crown court; no appeal to Rome!
- 1492: conquest of Granada
  - Christopher Columbus sails west
  - “Catholic Monarchs”
  - Expulsion of the Sephardim (i.e., Iberian Jews)
- 1502/1526: “Moors” given choice between baptism and expulsion
conversos = Jews who converted to Christianity = “New Christians”

Moriscos = Muslims [“Moors”] who converted [under force] to Christianity = “New Christians”

“Inquisition”
1) Medieval Inquisition
   a) “Episcopal” ca. 1180
   b) “Papal” 1230s
2) Spanish Inquisition 1478
   Aimed at “New Christians”
3) Roman Inquisition 1542:
   “Holy Office of the Inquisition”
   [Post-1965: Congregation for the Doctrine of the Faith (CDF)]

1920s Harlem Renaissance:
anxieties over “passing for white”
Third Reich: “passing for Gentile”

“Jews and Saracens of both sexes in every Christian province must be distinguished from the Christian by a difference of dress.”

Lateran Council IV (1215) : ¶ 68

“That Jews may be distinguished from others, we decree and emphatically command that in the center of the breast (of their garments) they shall wear an oval badge, the measure of one finger in width and one half a palm in height.”

Synod of Narbonne (1227)
1950s:
Communists passing for “American”
[i.e., anti-communist]
**conversos** = Jews who converted to Christianity = “New Christians”

**Moriscos** = Muslims [“Moors”] who converted [under force] to Christianity = “New Christians”

**Spanish Inquisition 1478**

differs from the other inquisitions:
it is about the anxiety over

“passing for Christian”

**Alhambra [“Spain”] --- Venice [“Italy”]**

[Note Arabian / Islamic arches]
Shakespeare: obsessed with margins and their dangers ...
1598-1604: *Othello*

1609-1614: Final expulsion of Moors from Spain

Douglas:

1. anxieties about social bodies are mapped on to individual human bodies
2. Margins have POWER … hence are dangerous
Hamlet 1601:
  passing for sane?

Ophelia: goes insane

Lear 1605
conversos = Jews who converted to Christianity = “New Christians”

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**Spanish Inquisition 1478**
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1453: Fall of Constantinople
End of Byzantine (Roman) Empire
Beginning of eventual Ottoman Empire

Present-day Istanbul →→→
1492: From “Iberian Peninsula” to “España”
Creation of “Spain” as modern nation-state

- Defeat of the Moors at Granada
- New Kingdom created by Catholic monarchs Ferdinand and Isabella
- Expulsion of the Jews [Sephardim]
- Columbus sent to “New World” by new monarchs
- Shift from Mediterranean to “Atlantic Triangle”

What does the invention of “Spain” have to say about “modernity”? 

- Old story about “modern nation-state”:
  - progress; rationalization; centralization
  - tolerance

- New questions for “modernity”:
  - The suppression / oblivion of the “East”?
  - The eradication of co-existing cultures?
  - The imposition of centralized universal norms?
Ballad: "Tres moricas m'enamoran"
Diego Fernandez, 1400s

- *Tres moricas m'enamoran en Jaén: Axa i Fátima y Marién.*
- Three Moorish girls have made me fall in love in Jaén: Axa, Fátima, and Marién.

- *Díxelles, --¿Quien sois, senorases, De me vida robadoras?*
  - I said to them, "Who are you, ladies,
- *that have robbed me of my life?"*
--Cristianas qu'éramos moras de Jaén,
Axa i Fàtima y Marién.
"We are Christians who were Moors in Jaén. Axa, Fátima, and Marién."

--Yo vos juro all Alcoràn,
en quien, señoras, creéís,
"I swear by the Koran in which, ladies, you [still?] believe...

que la una i todas tres m'avéis puesto
en grande afàn'
that one and all three of you have caused me great anxiety;

do mis ojos peneràn, pues tal verén
Axa y Fàtima y Marién?
where can my sorrowful eyes see at last Axa, Fátima, and Marién?"
• Cuando el rey Nimrod al composalia,
  Mirava en el cielo y en la estreyeria.
When King Nimrod went out to the country
He looked at the sky and the constellations.

• Vido una luz santa en la giuderia,
  Que havia de nacer avraham avinu.
He saw a holy light above the Jewish quarters [ghetto];
That Abraham, our father, will be born.
• Refrain:

• Avram avinu, padre querido,
  Padre bendicho, luz de Israel.
  Our father, Abraham, beloved father,
  Blessed Father, light of Israel.

• Saludemos agora al senor parido,
  Que le sea besiman-tov este nacido.
  Let us greet now the newborn father,
  May he be blessed, this newborn one.

• Eliahu hanavi mos sea aparecido,
  Y daremos loares al verdadero.
  The prophet Elijah has appeared to us,
  And we shall give praises to the true one
• Refrain:

• *Avram avinu, padre querido,*
  *Padre bendicho, luz de Israel.*
  Our father, Abraham, beloved father,
  Blessed Father, light of Israel.

• *Saludemos al compadre y tambien al moel* *
  *Que por su zekhut mos venga el goel* 
  Let's greet the godfather and also the *moel* *
  For because of his virtue comes to us the Messiah

• *Moel: Jewish official who performs circumcision.*
• *Y'ri'hma a todo Israel.*
  
  *Cierto loaremos al verdadero.*
  And to redeem all Israel.
  
  Surely we give praise to the true one.

• Refrain:

• *Avram avinu, padre querido,*
  
  *Padre bendicho, luz de Israel.*
  
  Our father, Abraham, beloved father,
  
  Blessed Father, light of Israel.
“We’re all Lutheran in Minnesota;
even the Catholics are Lutheran.”
--- Garrison Keillor, A Prairie Home Companion
July 14, 1918
– July 30, 2007

Seeing The Best Intentions in Palo Alto v. in Minneapolis...
Martin Luther: 1483-1546 [NB: nine years old in 1492]

Key Anxiety: Can I trust God to fulfill his promises?

- **Last of Medievals:**
  - theology of alienation
  - crisis of mediation
  - nominalist: pessimism over knowledge and arbitrariness / absolute power [irrationality] of God

- **First of Moderns:**
  - solution: I: the individual subject as the source of stability
  - atomistic, not organic worldview
    - NOT: community; not belonging; not actions / merit / what I do --- not “God has taught thus” or “The Holy Spirit has revealed thus”
    - RATHER: Scripture alone / Faith alone
  - Here I stand: I read; I interpret; I believe
1. Theology of Alienation

First: What is a “Theology of Alienation”?  
Christianity: founded on belief that God became incarnate in human person Jesus  
One belief but different implications:  
  i.e., different theologies of what “incarnation” means  
“Theology of Alienation” <dialectical theology>:  
  -- cf. Calvin: human corruption is so great that gap between human beings and God can be bridged only by God’s unilateral movement toward us [“grace”]. Our actions [merits] cannot bridge.  

“Theology of Reconciliation” <e.g., Great Chain of Being>  
  -- Humanity and God in one continuous chain.  
  -- God’s “grace” works through human nature which is sinful but not thoroughly so.
Examples of Theology of Reconciliation:


Thomas Aquinas (essentialism)
Italian Renaissance

<table>
<thead>
<tr>
<th>Element</th>
<th>Attribute</th>
</tr>
</thead>
<tbody>
<tr>
<td>God</td>
<td>“Everything and more”</td>
</tr>
<tr>
<td>Angels</td>
<td>Transcend</td>
</tr>
<tr>
<td>Material</td>
<td>Essence, Being, Power</td>
</tr>
<tr>
<td>Animals</td>
<td>Essence, Growth, Passion</td>
</tr>
<tr>
<td>Plants</td>
<td>Essence, Growth</td>
</tr>
<tr>
<td>Mundane</td>
<td>Existence</td>
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</tbody>
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Examples of “Theology of Alienation”:

Letters of St. Paul
[apocalyptic: end is near]

St. Augustine [4th-5th cc.]
Nominalists: Scotus / William of Occam

Note Influence on Luther:

1) Augustinian monk [1505]
2) Nominalism -- Ockham
3) Converted by reading St. Paul’s letter to the Romans