

Dear Everyone,



In Politico Europe, David Harris (AJC), talks about the relationship of the modern State of Israel to the Holocaust of the 20th Century. In doing so, while he is careful, yet he insinuates a new and virulent form of anti-Semitism. Although he is cautious, his description is one of which is best described, as a new and improved form of age-old Jew-hate, albeit now in a much more politically polite form than what we previously knew in the European post-war-cry of 'we are innocent' and the equally obscene European cries of 'we didn't know!'

To be clear, this current anti-Semitic-phenomenon is best understood as just plain 'Jew-hate,' albeit now repackaged and reconstituted in the clothing of International Law and Diplomacy, all of which is claimed to be in that so-called sacred 'pursuit of peace' earlier known as 'Post Modern Westphalian Diplomacy' also known in Yiddish as pure and unadulterated 'goyim naches.'

That might be a tad too blunt and possibly even offend some of the more polite anti-Semites who have spent years honing their skills in the more socially acceptable and diplomatic departments of anti-Semitism.

Of course, this is now the more acceptable medium of Jew-hatred -- i.e. attacking Jews by attacking Israel. As it goes, whittle away at Israel rather than simply attacking the adherents of the Jewish religion.

Ironically, this current trend is perpetrated by the very countries, which actively murdered their Jewish populations and were just as active accomplices in killing off their own Jewish populations not more than a generation or two ago – as the saying goes, ‘out of memory, out of mind.’

Of note, many of these same countries considered their complicity in the Holocaust as their own business and sought to represent their actions as solely the concern of their own particular domestic national agendas.

This is of course is inconsistent with the findings of Nuremberg which understood that 'domestic national concerns' were not a legitimate defense of wholesale-domestic-slaughter, even by those populations under Nazi occupation. Yes, let us be clear, they bear responsibility and culpability.

Nuremberg understood that persons and nations are responsible for their actions, even those under occupation or threat.

That along with 'just following orders' was the ‘evil twin’ of the nations seeking to hide behind their ‘occupation’ in order to justify their complicity in the wholesale slaughter of ‘their Jewish people’ and the seizure of Jewish heritage and property.



Of note, there has yet to be any sort of national reckoning of the moral or ethical decrepitude of the European nations over their participation in the greatest Jew-slaughter of the 20th Century.

This reflects the current thinking and actions of European governments along with their auxiliary national institutions, such as art museums and

collections, all of which have yet to return Jewish religious materials, Jewish art and estate collections to their rightful owners.

All of these governments and institutions continue to this day to claim their own national interests over that of Jews, Jewish life and Jewish property.

Of particular note, as we have discussed, we see that the very identity of Anne Frank has been, since the publication of her diary, an area of contention as to who she was and to whom did she belong. Was she Dutch or was she, as claimed by the European Union and their national accomplices, a child of Europe.

So at the very least, let us be clear, Anne Frank was a Jew, betrayed by the Dutch people as an unwelcome alien and deported as a Jew to Auschwitz. There she was guarded by Ukrainians and gassed by a willing Polish people. All of the aforementioned found her life to be no more worthy than that of dirty vermin or insects and rightfully deserving to be gassed to death by Zyklon B if the Typhus hadn't taken her adolescent life before her succumbing to the fate of 'the showers and the ovens.' Ovens we should add, were made and produced by IG FARBEN, then to be worked and staffed by ordinary Europeans who saw no moral discrepancy in either their national or religious ethics nor in any sort of moral consciousness they might (and still) claim to possess.

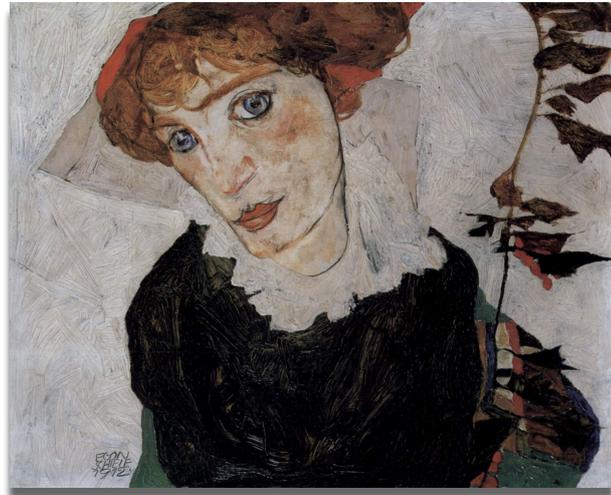
So much for the current mode of politically correct thinking of 'identity' as one to be considered as that of a European 'national' or as a citizen a 'modern (sic) nation state.'

In the attached essay, David Harris calls out this virulent recombinant form of Jew-hatred, yet he does so in a supportive way, one might even say as reflective of his current 'Court Jew' lean in towards 'political politeness.'

But make no mistake about this, less than casual connection between the EU and their form of 'political correctness' vis-a-vis the Jewish State.

As a 'Court Jew, in the style of Joseph, Mordechai and possibly Daniel, Harris is hoping that his rationally based concerns ruminate with European Union

representatives in the hope that they will see the Jewish people and the Jewish State as something more than 'the wandering' and forsaken Jew. And even more importantly, he is hoping that they cease to see Israel as a cancerous outgrowth of arrogant Jewish behavior in flagrant



disregard of the Gentile nation's rightful view of the Jew as wandering, stateless and vulnerable and the Jewish state as nothing more than a viral pariah among the nations as a whole.

As I am known to say, especially during this holiday of light and miracles, there are many understandings of what constitutes a miracle. Our tradition understands the miracle of Chanukah as one of oil lasting eight days.

Given that we are still arguing over Anne Frank's diary and whether she was a Jew or a European, and equally whether the Jews have a right to a homeland or even to defend themselves, I would contend that the true miracle is that all the nations which have arisen to destroy us are gone and miraculously, we are still here. IN other words, we remain. 'Am Yisrael Chai, the People of Israel live' – and as we learn from Shalom Aleichem's Fiddler on the Roof, that was (and is) a miracle too.

I will now sign off until Wednesday at 7:00 PM (at which time, we will light the Menorah again as a Newshul Lerhaus family).

With kind regards, and wishing everyone a Chag Urim Same'ach,

Seth

Europe Can't Fight Antisemitism While Ignoring Threats To Israel

Politico Europe
By David Harris
December 14, 2020

Dear European Union,

We have to talk about a major foreign policy blind spot: your relations with Israel.

Countless times, I have heard European leaders, on commemorative anniversaries and at memorial sites, express their anguish over the Holocaust, the extermination of 6 million European Jews and the fertile European soil that nurtured antisemitism over centuries. I have heard them vow repeatedly, “never again.”

I don't for a moment minimize these statements and gestures. To the contrary, they are extremely important, all the more so as antisemitism is again on the rise in Europe and knowledge of the Holocaust declines.

But — and it's a big but — too many European leaders are not connecting this painful past to present policies.

I was particularly struck by this when I was invited, in 2013, to be one of six keynote speakers at a ceremony at Mauthausen, the infamous Nazi concentration camp in Austria, where my cousin, Mila Racine, was killed in the last weeks of the war.

The four speakers who preceded me — the presidents of Austria, Hungary and Poland, and the speaker of the Russian parliament — all invoked painful images of the war and the massive loss of Jewish life. They made moving statements affirming their commitment to remembrance and their opposition to any resurgence of hatred against Jews.

Yet not one mentioned the word “Israel.” Not one connected the tragedy of the Holocaust to the absence of an Israel that, had it existed, might have rescued and offered safety to countless European Jews trapped on the Continent.

And not one noted that nearly half of the world’s Jews today live in Israel, which faces both military threats to its existence and endless challenges to its legitimacy.

How can any leader speak about the lessons of the Holocaust and the menace of modern-day antisemitism without reference to the ongoing threats against Israel and the Jewish right to self-determination?

What happened that day at Mauthausen was not unusual. Indeed, it was all too routine.

Every EU member country has bilateral ties with Israel, even if some, like Greece and Spain, were decades late. And the EU itself has an extensive network of links with Israel, including trade, research and development.

But when it comes to the threats confronting Israel, more often than not the EU is nowhere to be found. Sure, it might offer up the occasional rhetorical flourish here or there about “commitment” to Israel’s security, but there will be nothing concrete to back it up.

Take three revealing examples. On Iran, the EU has opted to ignore the dire warnings of Israel (and Sunni Arab nations) about Tehran’s ambitions to sow chaos in the region, believing it has a better understanding of the regime and how to contain the threat, including bone-chilling calls for the annihilation of Israel.

But does it really? There is no evidence whatsoever to suggest it. While others seek to disrupt the clandestine Iranian program to develop weapons of mass destruction, the EU clings to the deeply-flawed Iran nuclear deal — known as the Joint Comprehensive Plan of Action — as a lifeline and its only real hope.

Then there is Hezbollah. An Iranian proxy, its stated aim is to destroy the Israeli state. Yet, until 2013, EU member countries, led by France, refused to list Hezbollah as a terror organization.

Then, following a deadly Hezbollah attack in Bulgaria, in which five Israelis tourists and a Bulgarian bus driver were killed, the EU, again spearheaded by Paris, created an absurdity — it made a distinction between Hezbollah's "armed wing," which it added to its list of terror organizations, and the "political movement."

The move is as credible as bifurcating the Nazi Party or ISIS. And so it remains to this day, even as six EU member countries — Estonia, Germany, Latvia, Lithuania, the Netherlands, and Slovenia — and the United Kingdom have laudably acted on their own to end this charade.

Finally, when it comes to the Israeli-Palestinian conflict, the EU is quick to criticize Israel publicly, but rarely speaks out about Palestinian obstructionism, corruption or incitement, including at times via EU-funded NGOs. The lame argument is, "we expect more from Israel."

Like (most) EU member countries, Israel seeks to live by democratic standards and the rule of law. But, alas, it has different neighbors: Syria is not Sweden, Iran is not Ireland, Hamas is not Holland and Gaza is not Germany.

To add insult to injury, the EU-Israel Association Council, the formal body charged with ensuring regular dialogues and identifying areas of cooperation, has not met since 2012. The blockage is politically motivated and comes from the EU side, driven by the opposition of certain member countries — including, reportedly, France and Sweden — to Israeli settlements and policies toward Palestinians.

Let me be clear. I do not believe that Israel is entitled to immunity from criticism because of Holocaust memory or a surge in antisemitism.

I write as a friend, who has said more than once that the EU is the single most ambitious and successful peace project in modern history. And I write as a fellow EU citizen, having accepted Austrian citizenship

last year in honor and memory of my father, who was denied that citizenship as a Jew in Vienna in the 1930s.

But if the EU is serious about tackling antisemitism and preserving historical memory of the Holocaust, it cannot neglect, minimize or wish away threats to the existence of Israel, the world's lone Jewish-majority country and home to nearly 7 million Jews.

The EU often complains that Israel does not trust Brussels or offer it a role in any unfolding peace process. A look in the mirror might offer an answer why.

David Harris is the CEO of American Jewish Committee (AJC). Please join 76,100 others and follow him on Twitter @DavidHarrisAJC.

Notes for further consideration / Supersessionism and Replacement Theology

Many Christian theologians see the New Covenant in Christ as a replacement for the Mosaic Covenant.

Historically, statements on behalf of the Roman Catholic Church have claimed its ecclesiastical structures to be a fulfillment and replacement of Jewish ecclesiastical structures. As recently as 1965 Vatican Council II affirmed, "the Church is the new people of God,"

For most of Christian history, supersessionism has been the mainstream interpretation of the New Testament of all three major historical traditions within Christianity – Orthodox, Roman Catholic and Protestant. The text most often quoted in favor of the supersessionist view is Hebrews 8:13: "In speaking of 'a new covenant' [from the Prophet Jeremiah, chapter 31.vss 31-32] he has made the first one obsolete.

Official Catholic teaching has reflected varying levels of supersessionist thought throughout its history, especially prior to the mid-twentieth century. Supersessionist theology is extensive in Catholic liturgy and literature. The Second Vatican Council (1962–65) marked a shift in emphasis of official Catholic teaching about Judaism, a shift which may be described as a move from "hard" to "soft" supersessionism.

Prior to Vatican II, Catholic doctrine on the matter was characterized by "displacement" or "substitution" theologies, according to which the Church and its New Covenant took the place of Judaism and its "Old Covenant", the latter being rendered void by the coming of Jesus.



The nullification of the Old Covenant was often explained in terms of the "deicide charge" that Jews forfeited their covenantal relationship with God by executing the divine Christ. **As recently as 1943**, Pope Pius XII stated in his encyclical *Mystici corporis Christi*:

By the death of our Redeemer, the New Testament took the place of the Old Law which had been abolished; then the Law of Christ together with its mysteries, enactments, institutions, and sacred rites was ratified for the whole world in the blood of Jesus Christ. ...[O]n the gibbet of His death Jesus made void the Law with its decrees and fastened the handwriting of the Old Testament to the Cross, establishing the New Testament in His blood shed for the whole human race.

— Pope Pius XII, *Mystici corporis Christi* (1943)