[illegible]

But the Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them.

1. This is the first description of the Jews as they grow from a family to a nation. Whose point of view is narrated here?

[illegible]

A new king arose over Egypt who did not know Joseph.

2. Why do you think it is important for us to know this information about the new king?

[illegible]

And he said to his people, ñLook, the Israelite people are much too numerous for us.

[illegible]

7. Why do you think they reacted this way?

11. What format of antisemitic behavior do yo recognize in the pesukim above? Use Rabbi Sackûs definition as a guide.

12. What are the reasons for antisemitism Rabbi Sacks identified and what can you add about the reasons for antisemitism in Egypt?

What is antisemitism? It is less a doctrine or set of beliefs than a series of contradictions. In the past Jews were hated because they were rich and because they were poor, because they were capitalists and because they were communists, because they kept to themselves and because they infiltrated everywhere, because they held tenaciously to a superstitious faith and because they were rootless cosmopolitans who believed nothing.
The best way to understand antisemitism is to see it as a virus. Viruses attack the human body, but the body itself has an immensely sophisticated defence, the human immune system. How, then, do viruses survive and flourish? By mutating.
: (Schocken, 2012): p. 92.

13. What is the main argument of Rabbi Sacks in this quote?

14. Can you compare the process antisemitism took in Egypt to a virus attack?

Antisemitism is not about Jews. It is about anti-Semites. It is about people who cannot accept responsibility for their own failures and have instead to blame someone else. Historically, if you were a Christian at the time of the Crusades, or a German after the First World War, and saw that the world hadnût turned out the way you believed it would, you blamed the Jews. That is what is happening today. And I cannot begin to say how dangerous it is. Not just to Jews but to everyone who values freedom, compassion and humanity.

15. From the onset of the Jewish nation it had to face fear, hate, and rejection by others. What can we learn from these collective experiences of antisemitism?

16. What is the message we can send our youth as they enter the real world?

17. How can we better communicate with the non Jewish world in order to foster positive relationships?

18. The following paragraph was written by Rabbi Sacks about Europe but we now see very similar conditions in the US. What should be our reaction?

Let me ask you this. Whether you are Jewish or Christian, Muslim: would you stay in a country where you need armed police to guard you while you prayed; Where your children need armed guards to protect them at school? Where, if you wear a sign of your faith in public, you risk being abused or attacked? Where, when your children go to university, they are insulted and intimidated because of what is happening in some other part of the world? Where, when they present their own view of the situation they are howled down and silenced?

The new antisemitism has mutated so that any practitioner of it can deny that he or she is an antisemite. After all, they'll say, I'm not a racist. I have no problem with Jews or Judaism. I only have a problem with the State of Israel. But in a world of 56 Muslim nations and 103 Christian ones, there is only one Jewish state, Israel, which constitutes one-quarter of one per cent of the land mass of the Middle East. Israel is the only one of the 193 member nations of the United Nations that has its right to exist regularly challenged, with one state, Iran, and many, many other groups, committed to its destruction.
The ultimate weapon of the new antisemitism is dazzling in its simplicity. It goes like this. The Holocaust must never happen again. But Israelis are the new Nazis; the Palestinians are the new Jews; all Jews are Zionists. Therefore the real antisemites of our time are none other than the Jews themselves. Aqsewritte‡hese ar†