



Fake News and the Resurgence of Antisemitism

Dr. Shuly Rubin Schwartz

Dr. Shuly Rubin Schwartz is the Provost of the Jewish Theological Seminary. She is the Rabbi Irving Lehrman Research Professor of American Jewish History and since 2010 has also served as Sala and Walter Schlesinger Dean of the Gershon Kekst Graduate School. She is the author of the award-winning *The Rabbi's Wife: The Rebbetzin in American Jewish Life*, *The Emergence of Jewish Scholarship in America: The Publication of the Jewish Encyclopedia*, and numerous articles on American Jewish history and culture.

As Dean of the Gershon Kekst Graduate School, Dr. Schwartz has spearheaded the creation of an MA program in Jewish Ethics, a joint Jewish Ethics MA/MPH with Columbia's Mailman School of Public Health, and a new Certificate Program in Ethics and Social Justice. In all of these programs, students develop the skills to apply the Jewish moral tradition to better serve the fields in which they work and the world around them.

From 1993 to 2018 Dr. Schwartz served with distinction as dean of Albert A. List College of Jewish Studies, JTS's undergraduate school. During this time, she strengthened List College's dual-degree programs with Columbia University and Barnard College, enhancing the way List College prepares students and alumni to serve as leaders in a wide range of fields. Her initiatives included the yearlong intensive Fellowship in Jewish Social Entrepreneurship and JustCity, a high school summer program, both of which build upon JTS's tradition of social justice engagement.

Dr. Schwartz has served for many years on the Academic Council of the American Jewish Historical Society and the academic advisory boards of the Jacob Rader Marcus Center of the American Jewish Archives, and the Jewish Women's Archive.

A third-generation JTS graduate, Dr. Schwartz received her BA from Barnard College and her MA and PhD from JTS.

I. The Gospel of Matthew, excerpts

Matthew 6 (This is the annual reading for Ash Wednesday, when churches are nearly as crowded as on Christmas)

1 'Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

2 'So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be done in secret; and your Father who sees in secret will reward you.

5 'And whenever you pray, **do not be like the hypocrites**; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. ⁶But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

.... 16 'And whenever you fast, **do not look dismal, like the hypocrites**, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. ¹⁷But when you fast, put oil on your head and wash your face, ¹⁸so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

Chapter 23:13-32 Seven Woes on the Teachers of the Law and the Pharisees

¹³**"Woe to you, teachers of the law and Pharisees, you hypocrites!** You shut the door of the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to.

¹⁵**"Woe to you, teachers of the law and Pharisees, you hypocrites!** You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are.

¹⁶**"Woe to you, blind guides!** You say, 'If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath.' You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? You also say, 'If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath.' You blind men! Which is greater: the gift, or the altar that makes the gift sacred? Therefore, anyone who swears by the altar swears by it and by everything on it. And anyone who swears by the temple swears by it and by the one who dwells in it. And anyone who swears by heaven swears by God's throne and by the one who sits on it.

²³**"Woe to you, teachers of the law and Pharisees, you hypocrites!** You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness.

You should have practiced the latter, without neglecting the former. ²⁴ You blind guides! You strain out a gnat but swallow a camel.

²⁵ **“Woe to you, teachers of the law and Pharisees, you hypocrites!** You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. ²⁶ **Blind Pharisee!** First clean the inside of the cup and dish, and then the outside also will be clean.

²⁷ **“Woe to you, teachers of the law and Pharisees, you hypocrites!** You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. ²⁸ In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

²⁹ **“Woe to you, teachers of the law and Pharisees, you hypocrites!** You build tombs for the prophets and decorate the graves of the righteous. ³⁰ And you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ ³¹ So you testify against yourselves that you are the descendants of those who murdered the prophets. ³² Go ahead, then, and complete what your ancestors started!

Chapter 27

²² “What shall I do, then, with Jesus who is called the Messiah?” Pilate asked. They all answered, “Crucify him!”

²³ “Why? What crime has he committed?” asked Pilate. But they shouted all the louder, “Crucify him!” ²⁴ When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “It is your responsibility!” ²⁵ **All the people answered, “His blood is on us and on our children!”**

II. Ecclesia and Synagoga from the Strasbourg Cathedral



III. Murder of Simon of Trent 1475, lithograph



IV. Henry Ford, The International Jew: The World's Foremost Problem
"The Present Status of the Jewish Question," *The Dearborn Independent* 2/42 (1/29/1921)
https://en.wikisource.org/wiki/The_International_Jew/Volume_2/Chapter_42

About eight months ago THE DEARBORN INDEPENDENT began a series of studies on the Jewish Question. It was an attempt to state the facts on which the Question is based. It was not at its beginning, nor has it since developed into, an attack on Jews as Jews. Its purpose was enlightenment, and if it secretly indulged a hope, it was this—that the leaders of American Jewry might be wise to see that this is the country and this is the time in which the causes of distress and distrust and disrepute might be removed from Jewry and a genuine *modus operandi*, not of toleration, but of reconciliation, arrived at.

The proof that these articles have contained facts and only facts is found in the failure of the Jewish spokesmen to show any one of them to be false. ...

Jews ... are the best organized people in the United States. They have proved that they are more closely grouped together in their own national interest than are the citizens of the United States whose whole nationality is defined by their citizenship. The government of the United States itself is not so well organized as American Jewry—and that fact is not due to anything American; it is the same in every country. Telegraphic speed and instantaneous mass action have marked every move organized Jewry has made in this country in the last six months.

They control the avenues of communication in this country. ...They are not loosely organized in social lodges for occasional fellowship; they are organized as states of the Jewish people... They have proved by the mass play of their synagogues, their newspapers, their alleged "social" organizations, their conservative clubs and their Bolshevik-Socialist groups—all of them working together, under orders—that they are a separate people within the American people, a people that do not agree with the genius of the American people, and a people that constantly make distinction between Jewish and American rights....

Jewish solidarity would be above criticism were it used for the benefit of the whole communal life, but it is not; it is not only Jewish, but its operations show it to be largely anti-American.... it opposes many things that have been conceded to constitute the American tradition. The Jew assumes that the United States is still an unformed entity which is fair prey to any who can seize it and mold it. ...He adopts the belief that part of his duty is to bring America into being, on Jewish lines....

Mark this: All the anti-Semitism that exists in the United States today is the deliberate creation of the Jewish leaders and is a recent creation....

"Anti-Semitism" has always been the last resort of scoundrelly Jewish leaders when cornered by the truth, and they have been known deliberately to incite it among the Gentile rabble in order through it to maintain their hold on their own people.

