

Jewish Looks of Versailles



08/01/2016

WRITING

Edito: "What is this Palestinian 2,000 years ago? "



By writing

An e-mail sent by its president to the members of the Groupement Interreligieux pour la Paix (GIP78) was sent to the editor. This letter, which is very commendable, is intended to help a Palestinian family in the region seeking a roof over its head. However, an unfortunate sentence caught the attention of a few addressees.

Palestinian?

It stated that this young Palestinian "had *nothing to do with another Palestinian from 2000 years ago and a few, although ...*". Who can

be this Palestinian of antiquity? Two thousand and a few years would then and then be a few years before or after Jesus Christ ... *Unless it is to the same Jesus Christ whom it is alluded???*

If that is the case, there is certainly a reassuring "*unreported ...*", but there is also a disturbing "*... still that.*" How then should this apparent contradiction be interpreted in the same sentence?

But this simple statement is an eminently political word that cannot remain without reaction.

Let us recall a few facts:

- *Jesus was born in Judea*, (Hebrew: Yehuda), an ancient kingdom whose inhabitants are the Yehudim. Jesus, if that is the point "*unrelated or even*" mentioned here, was therefore Jewish.
- *Could he, ALSO, be a Palestinian?* The Romans renamed Judea "Palestine" in 130 CE, in reference to a

people who had disappeared from the radar since the time of David, another king of the same kingdom, a thousand years earlier, namely the Philistines. Thus, unless he committed a serious anachronism, Jesus having lived only in his thirties, was unable to experience Palestine, a territory without autonomous political authority until the middle of the 20th century. So he couldn't be Palestinian.

Moreover, and unless it is not aware of what the *Interreligious Peace Group* is, it is not in the habits of this respectable association to address political issues. ***But naturalizing Palestinian Jesus in 2016 is deliberately a political act***, because the word Palestine covers, over the centuries, very different realities. Brief reminder:

- In 130, Palestine is a simple Roman province since Judea and its emblematic Temple of Jerusalem, dear to Jesus, are destroyed;
- After the fall of the Roman Empire, the country became for a few centuries the Christian Kingdom of the East, following the Crusades, but without ever regaining political autonomy.
- The same is true of Arab and then Ottoman conquests, which do not see it as useful in providing this country with political autonomy.
- The Ottoman Empire, from the 16th to the end of World War I in 1918, considered Palestine a sub-prefecture dependent on Aleppo (now Syria).
- At the end of the Ottoman Empire, Britain was given the mandate of the League of Nations to create "a Jewish national home in Palestine". It was the time of Palestine, the so-called *Mandatory*, between 1920 and 1948. During this short period, *Palestinien* "Palestinian" is unambiguously synonymous with *Juif* "Jew".
- Since the establishment of the State of Israel in 1948, pre-1948 Palestinians have become "Israelis," and Arab inhabitants, whose leaders have refused a state, have become Palestinians.



Larousse 1939

As can be seen, now associating Jesus and Palestine is not trivial.

It seems to us that the necessary rapprochement between the various religions, under the non-negotiable auspices of the Republic and in full agreement with its values, cannot be achieved with such approximations that can only contribute to importing into France an already rather complicated conflict in France where it has nothing to do with it.



On such a sensitive issue, **the choice of words is of great importance because they can be interpreted politically.** That is why "*Jewish Looks of Versailles*" Wanted to recall these few invariants of history. **LR- -**

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