

Grave Desecrations, Rabbi's Death Show Rare Glimpses of Israel's Religious Fanaticism

by K R Bolton

While the image of the “mad mullah” and swarming masses of fanatical Muslims poised to rend asunder Western Civilization is an image that has been resurrected from prior centuries and is propagated by the apologists for Israel with increasing vigor, the mythic spectre has served to obscure the anti-Christian foundations of the Zionist state. Hence, the spectacle of “Christian Zionists” as among the most fanatical defenders of Israel is an historical travesty that is as odd as would have been Christian Fundamentalists supporting the League of Militant Atheists in the USSR. Indeed, there is an analogy: The League of Militant Atheists avidly sought the obliteration of Christianity in the Soviet state; Zionists, and Orthodox believers in the *Talmud* who have a major presence in Israel, are as zealous in obliterating Christianity from the Holy Land as their Bolshevik counterparts of yesteryear. Yet, how widely realized is it that Israel is a state where Christianity is repressed and despised?

This month a hint of the situation was publicly exposed by two events: (1) the vandalizing of the Protestant Cemetery of Mount Zion in what Christian leaders in Israel state is the latest in “a string of relentless attacks on church properties and religious sites”; and (2) the death of Rabbi Ovadia Yosef.

Unsurprisingly, the news does not seem to have been featured in the manner by which the desecration of a Jewish site would receive from the world's mass media. In particular, there have been no worldwide protests and street parades demonstrating outrage, of the type that takes place when even minor vandalism is inflicted on Jewish sites, when such actions are treated with such gravity as to inspire calls for new laws to stop the “rise of anti-Semitism.”

While New Zealand's *Dominion Post* newspaper, serving the capital region, devoted two sentences to the subject,[1] the most detailed report seems to have been written by Daniel Estrin of the *Associated Press*. Estrin reports that four Israeli youths were arrested but were released without charge until further questioning. Two of the youths were affiliated with “Hilltop Youth,” a group responsible for attacks in recent years on Christian and Muslim sites, and Israeli army property in protest at Israeli government policy; and two youths who were students at a Jewish seminary.

There have been many high profile sites vandalized over the past year, including a Trappist monastery in Latrun, outside Jerusalem, where vandals burned a door and

spray-painted “Jesus is a monkey” on the century-old building, a Baptist church in Jerusalem, and other monasteries. “Clergymen often speak of being spat at by ultra-Orthodox religious students while walking around Jerusalem’s Old City wearing frocks and crosses.” Search for Common Ground (SCG), an NGO that monitors news reports of attacks on religious sites, states that 17 Christian sites have been reported vandalized over the past three years. However, a police detective in charge of Christian affairs told SCG the number of vandalized sites is higher, but Christian leaders did not report many of the attacks to the media. Additionally, SCG does not include vandalism in the Old City of Jerusalem in its survey, because many of the sites are in dispute and the organization wants to be seen as neutral. Hana Bendcowsky of the Jerusalem Center for Jewish-Christian Relations, states that Christian leaders often do not file complaints with police because many are in Israel on special visas and want to maintain good relations with authorities. She states that there is a strong feeling that police are not really interested in the problem, although police spokesmen claim otherwise.[2]

The Najran Massacre: A Christian Holocaust by Jews

Zionism was created around the fiction that “anti-Semitism” is inherent within the “goyim” psyche, and that Jews must therefore remove themselves from goy society. It was therefore necessary to contrive a history of Gentile-Jewish relations that depicted the Jews as constantly facing persecution through the entirety of their history. This also necessitates the portrayal of Jews as at all times sinless victims of that inherent goy psychosis of “anti-Semitism.” Another perspective is that the perpetrators of the ages old persecution myth are suffering from paranoid psychosis. Certainly, when it has been Jews with the upper hand they have been none too charitable towards their defeated enemies, as the Torah and other books of the Old Testament quickly show. One of the most famous, recorded in the “Book of Esther,” is the slaughter of 75,000 Persians by Jews once they got the upper hand, a slaughter that continues to be celebrated today at the Feast of Purim, where “Haman cakes” are eaten, Haman being one of history’s first “anti-Semites,” and there is much boisterous rejoicing.

In 500 AD, the inhabitants of Najran in southern Arabia converted to Christianity, but in 522 the Jewish Himyarite king of Yemen began the persecution of Christians, who asked for the Ethiopian assistance. With the Himyarite defeat of the Ethiopians in 523 the Najran Christians were massacred. Najran had been the first place in South Arabia where Christianity was established, and had a large community with the seat of a Bishopric.

The Jewish King of Yemen, Yusuf As’ar Dhu Nuwas, aimed to create a “Davidic” kingdom, but Christian Najran was an important trade route in the way. When the Najran Christians refused to abandon their faith 20,000 were said to have been burned alive, or beheaded and their bodies thrown into flaming pits. A document by Bishop Simeon of Beth Arsham on the Najran holocaust records that a Najran

noblewoman named Ruhm brought her daughter before Dhu Nuwas and defiantly stated: “Cut off our heads, so that we may go join our brothers and my daughter’s father.” The daughter and a granddaughter were decapitated and Ruhm was forced to drink the blood. King Dhu Nuwas then asked, “How does your daughter’s blood taste to you?” to which Ruhm replied: “Like a pure spotless offering: that is what it tasted like in my mouth and in my soul.”

A difference between Islam and Judaism is that whereas the *Koran* honors Jesus as a prophet and his mother Mary, the Orthodox Jewish *Talmud*, or religious codex, describes them in what we might call less than flattering terms. Hence, Islam honors the Christian martyrs of Najran, the *Koran* stating of them: “...slain were the men of the pit, the fire abounding in fuel, when they were seated over it, and were themselves witnesses of what they did with the believers. They took revenge on them because they believed in God the All-mighty, the All-laudable...”[3]

As word spread of the Jewish holocaust on the Najran Christians, Najran became a center of pilgrimage that rivalled Mecca. Al-Harith, the leader of the Christian Arabs at Najran, who had been killed, was canonized by the Roman Catholic Church as St. Aretas. The Catholic Church honors the Christian martyrs of this Jewish holocaust on October 24. A Catholic periodical states of the atrocity:

The leader of these ancient Christians was a certain ‘Abd Allah ibn Harith (who became St. Aretas in the Roman martyrology). He and his soldiers were beheaded. Priests, deacons, nuns and laymen were thrown into a ditch filled with burning fuel. Four thousand [4] men, women, and children were slain, including a boy of five who jumped into the flames to be with his mother.[5]

I cite this example to show that the tales of persecution of Jews by the goyim since ancient times are one-dimensional and have been made into both a religion and a political doctrine that has become central to Jewish thinking and the foundations of the Zionist state; while Jewish persecution of Christians or Muslims cannot even be acknowledged by Jewish Officialdom on any level. It is the religious zealots of Orthodox Judaism who, however, blow the cover on the pathological hatred some influential sections of Judaism and Zionism have towards Christianity, while Zionist lobbyists and politicians court self-styled “Christian Zionists.”

The Zionist Record

When Zionists went blundering over the Holy Land, this broadly termed collection of “Jews” ranged from religious zealots to communistic atheists. Despite those differences what they had in common was an ancient legacy of contempt for the goyim and hatred for Christianity and Islam. From the first arrivals of Zionist terrorists of Stern, Irgun, Palmach and others, therefore, Christians and Muslims were not going to fare well in the “Holy Land.”

Monsignor Thomas MacMahon, secretary of the Catholic Near East Association of New York, wrote to the United Nations on August 20, 1948, “there have been constantly some violations and desecrations of Catholic holy places. The associated Press report of August 19, 1948 confirmed that Jewish forces perpetrated criminal acts against 12 Roman Catholic institutions in Northern Palestine... Seven churches, convents and hospitals have been looted by Jews and others seized by force.”[6]

Mosignor Vergani, general vicar of the Latin Patriarch of Jerusalem for Galilee reported that, “the chapel was profaned. The altar overturned, the statues of the holy Virgin, Saint Francis and Saint Anthony were broken.”[7]

At the Church and Hospice in Tabakam, “the chapel profaned, the door broken open, the statues in pieces, sacred vestments torn and thrown to the floor, the tabernacle opened by force, the chalice stolen, crosses broken.”[8]

According to Father Pascal St. Jean, Superior of Our Lady of France Hostel, valuables were stolen, archives plundered, and “both chapels, were desecrated, figures of Christ unfastened from crosses and taken away. In the great chapel we came upon Jewish soldiers of both sexes dancing in the sanctuary to the music of the harmonium. Benches were taken outside and used for profane purposes. We have seen mattresses in the great chapel and Jewish soldiers have certainly been sleeping there. I protest against these acts in particular. They are sins committed on the premises of holy worship.”[9]

When the Stern Gang went into Jerusalem, breaking a ceasefire in May 1948, the Christian Union of Palestine reported that churches, convents, religious and charitable institutions were destroyed, injuring many women, children, priests and nuns. The Christian Union listed the outrages against Christian holy places, including: occupation of the convent of St. George of the Greek Orthodox Church, on May 14, 1948; occupation and fortifying of the Hospice Notre Dame de France of the Assumptionist Fathers on May 15, using it as a main base to attack Jerusalem; occupation of the Convent of the Reparatrice Sisters, used as a base, May 15; occupation of the French Hospital run by the Sisters of St. Joseph, under the protection of the Flags of the Red Cross and of France; The Apostolic Delegation under the protection of the Flag of the Holy See, occupied May 18; occupation of the monastery of the German Benedictine Fathers, used as one of the main bases against the Holy City; the Convent of St. John of the Greek Orthodox Church.[10]

Holy places damaged by the Zionist forces during this time included: the Hospice Notre Dame de France; Convent of the Reparatrice Sisters, set on fire; church of the Monastery of the Benedictine Fathers; Seiminary of St. Anne hit by two mortar shells, wounding sheltering refugees; Church of St. Constantin and Helena of the Church of the Holy Sepulchre, bomb fragments also damaging the Dome of the

Holy Sepulchre; Armenian Orthodox Patriarchate hit by about 100 mortar mobs fired from Zionists occupying the Monastery of the Benedictine Fathers on Mount Zion, the bombs also damaging St. Jacob's Convent, the Archangels Convent, and their two elementary schools, library and churches, killing eight and wounding 120 refugees; entrance to the Church of St. Mark of the Syrian Orthodox Church shelled, killing the monk Peter Saymy, secretary to the Bishop, and wounding two others; Convent of St. George of the Greek Orthodox Church, part of the Greek Catholic Cathedral, hit by a mortar shell; Convent of the Archangel of the Coptic Patriarchate, situated over the grotto of the Holy Cross, part of the Basilica of the Holy Sepulchre, shelled May 23; Greek Orthodox Patriarchate shelled wounding many refugees; Latin Patriarchate hit by mortar bombs, damaging the Cathedral; Greek Catholic Patriarchate shelled May 16 and 29.[11]

Among those killed by the Zionist forces, the above named monk Peter Saymy; Father Mammert Vionnet of the Assumptionist fathers and Judge of the Latin Ecclesiastical Court, killed by Zionist forces when they occupied the convent; Father John Salah of the Passioniste Fathers, killed when entering his church to celebrate Mass; and Brothers Sigismond and Cyrille of the Christian Brothers, wounded inside their school.[12]

On April 16, 1954, Zionists attacked the Greek Catholic Community cemetery in Haifa, and danced on the graves, threw out the human remains of many tombs, and smashed 73 crosses and 50 statues of angels.[13] Several months later in Haifa a procession led by the Carmelite Fathers was attacked near the cave of St. Elijah on Mt. Carmel.[14]

Father Rezk of the Greek Orthodox Church, Jaffa, reported on August 4, 1956, "armed Jewish soldiers broke through the Church door. Chalices and sacred vases containing the Holy Host were stolen, along with other religious items. They threw away the icons of Jesus Christ and the holy Virgin in a garden next door." [15]

In January 1963, 70 mostly Yeshiva students attacked the Finnish Christian Mission School in Jerusalem, and beat the school pastor, Risto Santala. The mob was incited by an editorial in the newspaper *Yediot Aharoot*, December 23, 1962, which stated that the Christian Mission was converting Jews.[16]

When Zionist forces occupied Jerusalem in 1967, Nancy Nolan, wife of Dr Abu Haydar of the American University Hospital of Beirut, witnessed Israeli soldiers and youths throwing stink bombs at the Church of the Holy Sepulchre. The Church of St. Anne, whose crypt marks the birthplace of Mary, and the Church of the Nativity in Bethlehem were vandalized. The Warden of the Garden Tomb, Reverend S J Mattar, was shot, and shots were fired randomly into the Tomb in an attempt to kill the Warden's wife. Jews went into the Church of the Nativity and the Church of the Holy Sepulchre, smoking, littering and bringing in dogs.[17]

On the murder of the Warden at the Garden Tomb, Reverend Mattar, Mrs Sigrid W Proft of Switzerland was an eye-witness, stating that Reverend and Mrs Proft and herself went to the Tomb for shelter from bombing and shooting when the Zionist forces attacked on June 5. The following morning Rev. Mattar went out to go to the house to get some food. Soon afterward soldiers broke down the gate. Mattar responded by stating “good morning” “in a kindly and friendly manner.” Immediately there were several shots, and shots into the Tomb. When Mrs Proft and Mrs Mattar went up to the house, Rev. Mattar was laying dead with bullets in his head.[18]

In 1968, His Beatitude Maximos V Hakim, Patriarch of Antioch and all the East, stated in New York that he feared Christianity could not survive in the Holy Land, and related what he had witnessed, stating that the Melchite Church had lost churches in Damoun, Somata, Kafr-Bur’om and Ikret, the last a completely Catholic village that the Israelis destroyed on Christmas Day, 1952. He stated that many churches were damaged in the 1967 war, and that many churches were desecrated by male and female soldiers entering the Holy Places “indecently dressed and with their dogs.”

When Zionists seized Convents and Churches on Mt. Zion in Jerusalem in 1968, they looted gold and silver ornaments. An eyewitness account states that the interior of the Church of St. Saviour had its altar wrecked, and an altar painting destroyed. The valuable collection of church vestments was missing. Armenian and Greek Orthodox cemeteries were desecrated on Mt. Zion, including 14 tombs of Christian patriarchs. Practically every tomb at the Greek Orthodox cemetery was smashed.[19] Likewise with the Catholic cemetery. The Very Reverend Father Andres, Procureua-General in the Holy Land, stated in an article in the Catholic journal, *La Terra Sainte*, March 1968, that “the Jews actually dragged the corpses out of the tombs and scattered the coffins and remains of the dead all around the cemetery.”[20]

In 1970, Archbishop Diodoros of Hierapolis, Greek Orthodox Archdiocese of Amman, Jordan, issued a statement to the United Nations Human Rights Commission on the desecration of the Holy Land. The Greek Orthodox Church at Ein Kerem, near Jerusalem, had been vandalized, the tombs unearthed, and the corpses of the parish priest and others scattered in the streets among garbage, and “the place had been made into a public lavatory.” The Saint Michael Church, Jaffa, was set on fire and cabarets and nightclubs, whose patrons used the courtyard for immoral purposes, surrounded the remnants. Bisan Creek Orthodox Church, Beit-Shean had been made into a public lavatory. Israeli authorities had destroyed the Greek Orthodox cemetery on Mt. Zion and the bodies were unearthed. Many Bishops, clergymen and nuns routinely had their crucifixes spat on in the streets, something that has not abated over the years. [21]

Ongoing

When four Jewish youths desecrated Christian graves and others spray-painted that “Jesus is a monkey,” these were not isolated incidences but part of an ongoing process of eradicating Christianity from the Holy Land. They are manifestations of a politicised religious tradition that Orthodox rabbis proudly trace back to the Pharisees of Jesus’ time. As Dr Israel Shahak has shown, the fanatical hatred against goyim and Christianity is intrinsic to certain types of Judaism, which have much influence in both Israel and among Diaspora Jewry.[22] As noted above, a habitual sign of hatred that the influential Orthodox Jews show towards Christians continues to be spitting. In 2011 the Israeli newspaper *Haaretz* reported:

Clergymen in the Armenian Church in Jerusalem say they are victims of harassment, from senior cardinals to priesthood students; when they do complain, the police don’t usually find the perpetrators.

Ultra-Orthodox young men curse and spit at Christian clergymen in the streets of Jerusalem’s Old City as a matter of routine. In most cases the clergymen ignore the attacks, but sometimes they strike back. Last week the Jerusalem Magistrate’s Court quashed the indictment against an Armenian priesthood student who had punched the man who spat at him.

Johannes Martarsian was walking in the Old City in May 2008 when a young ultra-Orthodox Jew spat at him. Maratersian punched the spitter in the face, making him bleed, and was charged for assault. But Judge Dov Pollock, who unexpectedly annulled the indictment, wrote in his verdict that “putting the defendant on trial for a single blow at a man who spat at his face, after suffering the degradation of being spat on for years while walking around in his church robes is a fundamental contravention of the principles of justice and decency.” When Narek Garabedian came to Israel to study in the Armenian Seminary in Jerusalem half a year ago, he did not expect the insults, curses and spitting he would be subjected to daily by ultra-Orthodox Jews in the streets of the Old City.

...Other clergymen in the Armenian Church in Jerusalem say they are all victims of harassment, from the senior cardinals to the priesthood students. Mostly they ignore these incidents. When they do complain, the police don’t usually find the perpetrators. The Greek Patriarchy’s clergymen have been cursed and spat on by ultra-Orthodox men in the street for many years. “They walk past me and spit,” says Father Gabriel Bador, 78, a senior priest in the Greek Orthodox Patriarchate. “Mostly I ignore it, but it’s difficult.” ... “It happens a lot,” says Archbishop Aristarchos, the chief secretary of the patriarchate. “You walk down the street and suddenly they spit at you

for no reason. I admit sometimes it makes me furious, but we have been taught to restrain ourselves, so I do so.”

...A few weeks ago four ultra-Orthodox men spat at clergymen in the funeral procession of Father Alberto of the Armenian Church. “They came in a pack, out of nowhere,” said Father Goosan. “I know there are fanatical Haredi groups that don’t represent the general public but it’s still enraging. It all begins with education. It’s the responsibility of these men’s yeshiva heads to teach them not to behave this way,” he says.[23]

Rabbi Ovadia Yosef

Perhaps Father Goosan is being facetious; he surely knows that it is precisely such contempt for Christians that is taught in the yeshiva. Ultra-Orthodox Jews do not recognize goyim as being fully human. While Reform Jews do not follow such teachings, Orthodoxy, as Shahak showed in his *Jewish Fundamentalism in Israel*, is a major political force. The ultra-Orthodox do not attempt to obscure the true teachings of the *Talmud*, while other Jewish apologists attempt to obfuscate the anti-Gentile and anti-Christian passages, claiming that these are “anti-Semitic” forgeries, or that they are taken out of context, or outdated.[24] While Shahak showed in both his books on Judaism that the allegations in regard to Talmudic hatred are indeed correct, and moreover form the basis of influential political sentiments in Israel, Evelyn Kaye, from the perspective of a Jewish woman raised in an ultra-Orthodox community, confirms the anti-Gentile and anti-Christian fanaticism of Orthodox Judaism, and also shows that while the West’s attention is drawn to the repression of women (both real and imagined) in Islamic states, the role of women under Orthodox Judaism is analogous.[25]

When Rabbi Yosef, leader of the Sephardic Jews in Israel, and founder of the Shas Party, died in October, his funeral attracted 700,000 mourners. While this bizarre figure seemed to be from another time, Israel’s leaders paid tribute to him. *The New York Times* reported:

Under Rabbi Yosef’s leadership, Shas became a major player in governing coalitions, and Israeli leaders of all stripes made pilgrimages to his home in Jerusalem seeking his support. As a Sephardic Torah scholar and arbiter of Halakha, or Jewish law, he was often described by followers as “the greatest of the generation.” In 1970, he was awarded the prestigious Israel Prize for rabbinical literature.[26]

Prime Minister Benjamin Netanyahu said: “The Jewish people have lost one of the wisest men of this generation. Rabbi Ovadia was a giant in Torah and Jewish law and a teacher for tens of thousands.” Israeli President Shimon Peres said he had been at the rabbi’s bedside hours before his death. “When I pressed his hand, I felt

I was touching history, and when I kissed his head, it was as though I kissed the very greatness of Israel.” The Rabbi’s curses were directed at Ariel Sharon when he announced plans to withdraw from Gaza; and Iranian President Mahmoud Ahmadinejad. In 2010 he called on God to strike “these Ishmaelites and Palestinians with a plague, these evil haters of Israel.”

In 2010 Rabbi Yosef was reported in the media on his views regarding non-Jews, which reflect the true character of Orthodox Judaism despite the disingenuous efforts of apologists to claim otherwise. Reporting on one of his weekly, televised, Saturday night sermons the JTA reported that Yosef said:

“Goyim were born only to serve us. Without that, they have no place in the world; only to serve the People of Israel. Why are gentiles needed? They will work, they will plow, they will reap. We will sit like an effendi and eat,” he said to some laughter. “With gentiles, it will be like any person: They need to die, but God will give them longevity. Why? Imagine that one’s donkey would die, they’d lose their money. This is his servant. That’s why he gets a long life, to work well for this Jew.”[27]

Such frankness as to actual Orthodox teachings drew embarrassed criticism from mainstream Jewish lobbyists such as the American Jewish Committee, who prefer to embrace their agendas behind the façade of “human rights,” and to portray Israel as a bastion of “democracy” among religious fanatics. Just who the religious fanatics are in the region occasionally and passingly comes to light in the mainstream Western media when incidents take place such as the vandalism of graves or the passing of Rabbi Yosef. While everyone should have the liberty to worship as they choose, the question becomes something more when that worship takes on a sociopathic character and more so when it impacts upon an entire region and even the entire world.

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It is notable that Zionists and Jewish lobbyists cannot even tolerate the mention of Najran. On a recent BBC2 documentary about the frankincense trail, a complaint was made by the Board

of Deputies of British Jews to the BBC because the Najran holocaust was briefly alluded to. Is this “Najran Holocaust Denial”?

4. Estimates of the death rate vary.

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17. Ibid., 10.

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26. Isabel Kershner, "Rabbi Ovadia Yosef, Spiritual Leader of Israel's Sephardic Jews, Dies at 93," *The New York Times*, October 7, 2013, http://www.nytimes.com/2013/10/08/world/middleeast/rabbi-ovadia-yosef-influential-spiritual-leader-in-israel-dies-at-93.html?pagewanted=all&_r=1&

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