

1: Catholic resistance to Nazi Germany - Wikipedia

The ubiquitous narrative of martyrdom acts as a "replacement myth" that diverts attention away from an important controversy surrounding this period of the bishop's life.

By this association with two canonized martyrs, the image of Nikolaj as one of their number is once again signified. The photo in question, which is reproduced here fig. The treatment that he received during the internment in the Serbian monasteries of Ljubostinja and Vojlovica, where he spent most of the war, had been reasonably good. Recollections of eyewitnesses suggest that while in Ljubostinja, Nikolaj had considerable freedom of movement and received regular visits from locals. Also, according to his followers in the Church, during his stay in Ljubostinja, Nikolaj managed to found an orphanage for refugee children in the nearby town of Trstenik A. At the same time, Nikolaj is said to have been frustrated by the restriction of movement and by the lack of communication with his diocese. The two had been taken to Dachau following a medical examination the purpose of which was to ensure that both were fit to travel. For this reason, all decisions regarding the treatment of the two prisoners during transportation to Germany had to be approved by the head of the German security services RSHA in Berlin, General Ernst Kaltenbrunner. The elusiveness apparent in these accounts is rhetorically significant in that the obvious absence of detail is coated in the impression that the unsaid is so dreadful that it cannot be adequately captured in words. This way, specific information is obscured, without diminishing the overall claim of martyrdom. When I started writing my thesis on Bishop Nikolaj, I interviewed a man who prepared his body for burial. This pious Russian told me that one of the main reasons why Nikolaj used a walking stick, why he limped, after leaving Dachau was that he was wounded during his incarceration. Bishop Nikolaj never spoke of his bad experience in Dachau [â€] there is only one exception where he mentions a conversation with a young German soldier. Moreover, it is the torture which Nikolaj never spoke about. He is therefore presented not only as a martyr, but also as a brave and heroic character who quietly and modestly endured his earthly suffering. He survived the Golgotha of the concentration camp, and the fact was that in the meantime his country rejected God, became atheist, openly anti-Christian and anti-God, a dictatorship, a country of crime in which he was unable to return. Everything was under attack and rejected, while he followed that misery from abroad, and he probably died in spiritual agony. He was a martyr. Nonetheless, it continues to feature in the public domain. The martyrdom myth in context: A martyr even after his death, a martyr even today as he watches his Serbian people, and within it thousands of traitors to the testament of St Sava. Those who know his intimate life will know that he wept frequently. They know of his weeping in Ljubostinja during the war. The Germans, who were our enemies at the time, well knew what Bishop Nikolaj meant to them. His mouth had to be silenced. You silence that mouth; you have silenced the Serbian stock. Martyr above all martyrsâ€”that is our Bishop Nikolaj. Church publications in particular drew parallels between Serbian victimhood in the past and the present-day plight of Serbian minorities in Croatia and the province of Kosovo. In Pravoslavlje published regular and graphic accounts of instances of present-day Serbian suffering in Croatia. Permission was granted in , after which the Serbian Orthodox Church, encouraged by Bosnian Serb nationalist elite, embarked on the project of unearthing World War II mass graves of Serbian victims. The project was widely publicized as footage of hundreds of human skulls and piles of bones laid out in large marquees was broadcast daily on Serbian television, accompanied by pathetic speeches by nationalist politicians, academics, and artists. The purpose of the whole enterprise was to graphically illustrate the extent of Serbian suffering under the Ustasha regime and mobilize Bosnian Serbs around the nationalist political program. For fifty years, the Serbian people and their Church could hear the innocent blood of Abel screaming from below the earth, but Cain did not hear the voice of the Lord. This is a people used to carrying a cross, because carrying a cross has been our destiny. This moment, I pray to God to let us to carry that cross with dignity the way we have carried it until now [â€] Every Orthodox Serb has been crucified together with the crucified people from Kosovo to Jadovno especially from Krajina to Borovo. May God turn that crucifixion into resurrection, not only our resurrection, but even of those who in the name of Christ rose against the cross with three fingers. In , the holy remains of the Serbian

saint and martyr Lazarâ€™the medieval prince who led the Serbs into battle against the invading Ottoman army at Kosovo in â€™were taken on a widely publicized road trip through Orthodox dioceses in Serbia and Bosnia Herzegovina. In all the suffering of their people, they emerge as the heart of that suffering. Remembering in order to forget: Instead the bishop is presented as a great, if not the greatest threat to the Third Reich who was arrested in the first days of the occupation. Such a personalized construction implicitly addresses the accusation of pro-Nazism. On other occasions, monasteries are equated with concentration camps. This error is not surprising given that the source for the entry was the book Serbian Patericon by Fr. When they do, the writing of the book is presented as a subversive activity. Such constructions, which are embedded in the overall motif of martyrdom, help obscure and sideline the otherwise indefensible antisemitic rage articulated in the book. They went through Dachau and survived the hell of the concentration camp. It was in Kitzbuhel, a small resort town on the Austro-German border. He was hungry, his clothes were torn [â€™] he was sick, exhausted, humiliated to the point of martyrdom. The storm had been weathered. On the other hand, it might be argued that a subtler and more complex process is involved. As a result, detailed historical records relating to his life and work were scarce.

2: DISSECTION OF SERBIAN PROPAGANDA: KOSTUNICA'S TEACHER

Velimirović in Dachau: "martyrdom" as a replacement myth The martyrdom myth in context: the narrative of Velimirović's suffering and the rise Serbian nationalism Remembering in order to forget: the martyrdom myth and repression.

His father was Joseph Gebhard Himmler , a secondary-school teacher and principal. Heinrich had an older brother, Gebhard Ludwig Himmler b. July 29 , , and a younger brother, Ernst Hermann Himmler b. December 23 , . One could even suggest he was privileged. His father and mother were strict but actively involved in the rearing of their three children. Heinrich was named after his godparent , Prince Heinrich of Wittelsbach of the royal family of Bavaria , who was tutored by Gebhard Himmler [2]. In , Himmler began attending elite Gymnasia secondary schools in Munich and Landshut , where studies revolved around classic literature. While he struggled in athletics, he was quite bright and did well in his schoolwork. Also, at the behest of his father, Heinrich kept a fairly extensive diary from age 10 until the age of . He also had various extracurricular activities he enjoyed: He began imploring his father to utilize his royal connections to land him a position as an officer candidate. His parents objected yet acquiesced, allowing him to train upon graduation from secondary school in with the 11th Bavarian Regiment. Since he was not athletic, he struggled throughout this military training. The Treaty of Versailles , which Germany signed limiting its military numbers, scuppered his aspirations of becoming a professional army officer, and he was discharged. He never saw battle. In to Himmler studied agronomy at Munich Technische Hochschule after a short-lived apprenticeship on a farm and subsequent illness [4]. Himmler at this time was pursuing a chaste lifestyle when he became interested in a young girl who was the daughter of the owner of a place where he would eat. In his diary he compares his initial encounter with her as being akin to finding himself a sister. Later he experienced rejection when he let his true feelings be known to her. This is only a detail worth mentioning in order to demonstrate his awkwardness with women throughout life. Himmler viewed women through the scope of their role as it pertains to the needs of men, as this following diary excerpt demonstrates: And as a goddess whose feet one must kiss, who gives one strength through her feminine wisdom and childlike, pure sanctity that does not weaken in the hardest struggles and in the ideal hours gives one heavenly peace. In his diaries he claimed to be a devout Catholic, and wrote that he would never turn away from the church. Himmler turned into a disbeliever in Christian doctrine as he was also very critical of sermons given by priests, but felt that the teachings of the church were of the utmost importance and valued by the "Aryans" that he felt a "supreme deity" chose the German people to rule the world. Himmler often embodied the very meaning of paradox. During this time Himmler became obsessed with the idea of becoming a soldier. He wrote that if Germany did not find itself at war soon, he would go to another country to seek battle. In he met his wife in a hotel lobby while escaping a storm. She was physically the epitome of the Nordic ideal, though not exceptionally attractive. On July 3 , , the two were married and had their only child, daughter Gudrun, on August 8 , . Margarete later adopted a son, in whom Himmler showed no interest. The marriage of Heinrich and Margarete was difficult, and they separated in without seeking a divorce. Heinrich was far too engulfed in militaristic ideology by this time to serve as a competent husband. Himmler started to become friendly with a staff secretary, Hedwig Potthast, who left her job in and became his mistress. He fathered two illegitimate children with her - a son, Helge , and a daughter, Nanette Dorothea . He grew up a child rapist. He enjoyed raping poor German children. His Jewish slave Tituba said "I keep all of his money while he goes out and rapes the children. He and Hitler once met and had a rape party telling the little jews that if they let them have sex with them they wouldnt die and neither would their families. At the time when Himmler was appointed leader of the SS, it had only members, and was considered a mere battalion of the much larger SA. Heinrich Himmler left together with, from left to right: Himmler, however, was never able to gain operational control over the uniformed police. The actual powers granted to him with the appointment were those previously exercised in police matters by the ministry of the interior, and not even all of those. It was only in , when Himmler was appointed Minister of the Interior, that the transfer of ministerial power was complete. Once war began,

though, new internment camps not formally classified as concentration camps would be established, over which Himmler and the SS would not exercise control. But the merger remained a dead letter within the Reich, with Kripo remaining firmly under the control of the civilian administration and later the party apparatus as the latter annexed the civilian administration. However, in occupied territories not incorporated into the Reich proper it mostly proved effective. The SS, through its intelligence arm, the Sicherheitsdienst SD, was charged with finding Jews, Gypsies, shamans, homosexuals, communists and those persons of any other cultural, racial, political or religious affiliation deemed by the Nazis to be either Untermenschen sub-human or in opposition to the regime, and placing them in concentration camps. Himmler opened the first of these camps near Dachau see picture on 22 March. He became one of the main architects of the Holocaust, using elements of mysticism and a fanatical belief in the racist Nazi ideology to justify the mass murder and genocide of millions of victims. The following are excerpts from a transcription of an audio recording that exists of the speech: I also want to mention a very difficult subject before you here, completely openly. It should be discussed amongst us, and yet, nevertheless, we will never speak about it in public I am talking about the "Jewish evacuation": It is one of those things that is easily said. Before the invasion of Russia in 1941, Himmler began preparing his SS for a war of extermination against the forces of "Judeo-Bolshevism". Himmler, always glad to make parallels between Nazi Germany and the Middle Ages, compared the invasion to the Crusades. He collected volunteers from all over Europe, including Danes, Norwegians, Swedes, Dutch, Belgians, French, Spaniards, and, after the invasion, Ukrainians, Latvians, Lithuanians, and Estonians, attracting the non-Germanic volunteers by declaring a pan-European crusade to defend the traditional values of Old Europe from the "Godless Bolshevik Hordes". In truth the "volunteers" from the occupied Soviet territories were mostly collaborator policemen pressed en-masse into the Waffen SS once their territories of origin were overrun by the Red Army. As long as they were employed against Soviet troops, they performed fanatically, expecting no mercy if captured. When employed against the Western Allies, they tended to eagerly surrender. Himmler immediately carried out a reprisal, killing the entire male population in the village of Lidice where the soldiers had escaped. In 1943, Himmler was appointed German Interior Minister. This was very much a Pyrrhic victory. It also incurred some displeasure from Hitler himself, whose long-standing disdain for the traditional Civil Service was one of the foundations of Nazi administrative thinking. Himmler made things much worse still when following his appointment as head of the Ersatzheer Replacement Army see below he tried to use his authority in both military and police matters by "bestowing" automatic SS membership on all policemen and then "transferring" them to the Waffen SS. The involvement in the July 20, 1944, plot against Hitler of leaders of the Abwehr German military intelligence, including its head, Admiral Wilhelm Canaris, prompted Hitler to disband the Abwehr and make the SD the sole intelligence service of the Third Reich. As Himmler had no practical military experience as a field commander, this choice proved catastrophic and he was quickly relieved of his field commands, to be replaced by General Gotthard Heinrici. However, it became known after the war that Hitler never really considered Himmler as a successor, even before his betrayal, believing that the authority that was his as head of the SS had caused him to be so hated that he would be rejected by the Party. However, by the spring of 1945 Himmler had lost faith in German victory, probably partially due to his discussions with his masseur Felix Kersten and Walter Schellenberg. He came to the realization that if the Nazi regime was to have any chance of survival, it would need to seek peace with Britain and the United States. Himmler hoped the British and Americans would fight their Soviet allies with the remains of the Wehrmacht. When Hitler discovered this, Himmler was declared a traitor and stripped of all his titles and ranks the day before Hitler committed suicide. Unfortunately for Himmler, his negotiations with Count Bernadotte failed. Himmler next turned to the Americans as a defector, contacting the headquarters of General Dwight Eisenhower and proclaiming he would surrender all of Germany to the Allies if he was spared from prosecution as a Nazi leader. He also reportedly mused on how to handle his first meeting with the SHAEF commander and whether to give the Nazi salute or shake hands with him. Eisenhower refused to have anything to do with Himmler, who was subsequently declared a major war criminal. The dead self-poisoned Himmler after capture by Allied troops, attempting to evade arrest, he disguised himself as a sergeant-major of the Secret Military Police, using the name Heinrich Hitzinger, shaving his moustache and donning an eye

patch over his left eye [6] , in the hope that he could return to Bavaria. He had equipped himself with a full set of false documents, but someone whose papers were wholly in order was so unusual that it aroused the suspicions of a British Army unit in Bremen , Germany. Himmler was arrested on May 22, and in captivity, was soon recognized. His last words were "Ich bin Heinrich Himmler! Statements allegedly attributed to ODESSA were said to have asserted that Himmler escaped to the tiny and rustic farming village of Strones in the Waldviertel, a hilly forested area in the northwest part of Lower Austria just north of Vienna , the birthplace of Alois Hitler , where he was running a reborn SS in exile. He also claimed his nose was broken by the beating. Most historians discount these claims. A related issue is the extent to which anti-semitism and racism were primary motives for him, over and above self-aggrandisement, accumulation of power and influence. Wolfgang Sauer, historian at Berkeley felt that "although he was pedantic, dogmatic, and dull, Himmler emerged under Hitler as second in actual power. His strength lay in a combination of unusual shrewdness, burning ambition, and servile loyalty to Hitler. In an extract in the Norman Brook War Cabinet Diaries 4 , Winston Churchill took a view towards Himmler widely shared during the war, advocating his assassination. The suggestion to cut a deal for a German surrender with Himmler and then assassinate him with support from the Home Office. The events of the last days of the war, when he abandoned Hitler and began separate negotiations with the Allies, are obviously significant in this respect. Himmler appears to have had a completely distorted view of how he was perceived by the Allies; he intended to meet with US and British leaders and have discussions "as gentlemen". He tried to buy off their vengeance by last-minute reprieves for Jews and important prisoners. According to British soldiers who arrested Himmler, he was genuinely shocked when treated as a prisoner. Thus, Himmler, as the highest-ranking official remaining, takes up the position as leader of Nazi Germany, which enables him to execute "Operation Carousel" â€” a new offensive against the Allies. He and his team were successful in the ordeal, but Heinrich I and his dark knights were quickly defeated by Agent Blazkowicz. He watched in horror that "This American, he has ruined everything" before he was told that he needed to go back to Berlin to report to Hitler. Himmler dies of a stroke while working at his desk in

3: results in SearchWorks catalog

The ubiquitous narrative of martyrdom acts as a "replacement myth" that diverts attention away from an important controversy surrounding this period of the bishop's life. It represses the fact that at Dachau, for reasons that defy rational explanation, Velimirovic wrote some of his most anti-Semitic material.

In support of that threefold accusation, regularly taken up over the past sixty years by all the main communications media in the West, no proof capable of standing up to examination has been produced. Professor Robert Faurisson concluded in *Twenty examples of such victories, running from to today, are given here.* Revisionism is not an ideology but a method inspired by the search for exactitude in matters of history. Circumstances have seen to it that revisionism is also the great intellectual adventure of the present time. It deals only with victories that our opponents have had to concede to us either explicitly or implicitly. Therefore one must not expect to find here a systematic mention of revisionist authors, works or arguments. The book is masterful. In the thirty years of its existence no one has attempted the least refutation, so solidly is it built; I especially recommend the edition, enhanced by five remarkable supplements. Leuchter has also produced three other reports on the gas chamber question. All told, the work done thus far by G. Rudolf now aged 42 and imprisoned in Germany amounts to a formidable scientific landmark. The 97 issues of *The Journal of Historical Review*, in good part due to the American Mark Weber, constitute a mine of information on all aspects of revisionist research. There are now countless revisionist-oriented publications and websites throughout the world, and this despite the prevailing censorship and repression. Nonetheless the "Holocaust" remains the lone official religion of the entire West, a murderous religion if ever there was one. And one that continues to fool millions of good souls in the crudest ways: In France it is perfectly lawful to proclaim unbelief in God but it is forbidden to say that one does not believe in the "Holocaust", or simply that one has doubts about it. This prohibition of any kind of disputing became formal and official with the law of July 13, Thus France has but one official myth, that of the "Holocaust", and knows but one form of blasphemy, that which offends the "Holocaust". On July 11, I personally was once more summoned to appear before a Paris court on the grounds of that special law. In a release triumphantly headed "The CRIF plays an active part in the training of European judges" this Jewish body, whose political force is exorbitant, was not afraid of announcing *urbi et orbi* that it listed Nicolas Bonnal amongst its pupils or trainees. And that is not all. At my trial, for good measure, the State prosecutrix happened to be a Jewess by the name of Anne de Fontette; in the closing words of her talk requesting conviction and sentencing, she, although supposedly speaking in the name of a secular State, called for the vengeance of "Yahweh, protector of his chosen people" against "the lying lips" of Faurisson, guilty of having granted a telephone interview of revisionist character to an Iranian radio and television station, Sahar 1. The findings of revisionist research *The Germans of the Third Reich wanted to extirpate the Jews from Europe but not to exterminate them. They sought "a definitive -- or final -- territorial solution of the Jewish question" and not a "final solution" in the sense of any physical suppression to want a "final solution of unemployment" is not to desire the death of the unemployed. The Germans had concentration camps but not "extermination camps" an expression forged by Allied propaganda. They used disinfection gas chambers operating notably with an insecticide called Zyklon-B the active ingredient of which was hydrogen cyanide but never had any homicidal gas chambers or homicidal gas vans. They used crematory ovens to incinerate corpses and not to throw living beings into them. After the war, the photographs purportedly exposing "Nazi atrocities" showed us camp inmates who were either sick, dying or dead, but not killed. In the butchery that is a war, people suffer. During the conflict that, from to , pitted them against the Germans, the European Jews thus had occasion to suffer but infinitely less so than they dare to assert with such a nerve. Certainly the Germans treated them as a hostile or dangerous minority there were reasons for that , and against these people the Third Reich authorities were led to take, due to the war, more and more coercive police or military security measures. In certain cases those measures amounted to placement in internment camps or indeed to deportation to concentration or forced labour camps. Sometimes Jews were even executed for sabotage, spying, terrorism and, especially, for guerrilla activities in favour of the Allies,*

mainly on the Russian front, but not for the simple reason that they were Jewish. Never did Adolf Hitler order or permit the killing of a person because of his or her race or religion. As for the figure of six million Jewish deaths, it is a pure invention that has never been substantiated despite the efforts in that regard by the Yad Vashem Institute of Jerusalem. In the face of the formidable accusations thrown at a defeated Germany the revisionists have said to the accusers: Show us one single document that, in your view, proves that Hitler or any other National-Socialist ordered and planned the physical extermination of the Jews; Show us that weapon of mass destruction which, as alleged, was a gas chamber; show us a single one of them, at Auschwitz or elsewhere; and if, by chance, you claim that you cannot show us any because, according to you, the Germans destroyed the "murder weapon", provide us at least with a technical drawing representing one of those slaughterhouses which, as you say, the Germans destroyed and explain to us how that weapon with such a fabulous killing performance had been able to work without bringing on the death of either those who ran it or their helpers; Explain to us how you have arrived at your figure of six million victims. However, in over sixty years, the Jewish or non-Jewish accusing historians have shown themselves to be incapable of offering a response to these requests. Thus they have been accusing without any evidence. That is what is called slander. But there is something yet more serious: The first of these facts is that, for the entire duration of the war, millions of European Jews lived, plain for all to see, amidst the rest of the population, a good part of them being employed in factories by the Germans who were cruelly short of manpower, and those millions of Jews were therefore not killed. The second fact, which is carefully hidden from us, is that excesses which might be committed against Jews could well bring on the severest sanctions: In other words, the Jews under German rule continued to enjoy, if they observed the regulations in place, the protection of penal law, even in the face of the armed forces. The third of these facts is that the alleged Nazi gas chambers of Auschwitz or elsewhere are quite simply inconceivable for obvious physical and chemical reasons; never after the purported hydrogen cyanide gassing of hundreds or thousands of persons in a closed space could others have soon entered in a veritable bath of that poison and proceeded to handle and remove so many corpses which, steeped with cyanide gas on both outside and inside, would have become untouchable. Hydrogen cyanide adheres firmly to surfaces; it penetrates even cement and bricks and is very difficult to remove from a room by ventilation; it penetrates the skin, it settles within the body, mixing with its fluids. In the United States it is precisely this poison that is used still today in an execution chamber to kill a condemned prisoner, but that precise chamber is of steel and glass and is equipped with machinery which is, of necessity, quite complex, calling for extraordinary precautions in its use; it is enough to see an American gas chamber designed for putting to death a lone individual to realise that the alleged Auschwitz gas chambers, which supposedly served to kill crowds of individuals, day after day, can neither have existed nor functioned. But then, as people will ask, what became of all those Jews concerning whom we revisionists have concluded from our research that they were never killed? These latter fraudulently had themselves dubbed "miraculous" survivors. In the "survivors" and "miraculous escapees" were there to be counted by the million and they spread throughout the world to fifty or so countries, beginning with Palestine. How could an alleged decision of total physical extermination of the Jews have so engendered millions of "miraculous" Jewish survivors? With millions of "miraculous survivors" there is no longer any miracle: For my part, in I summed up, in a sentence of sixty French words, the findings produced by revisionist research: The alleged Hitlerite gas chambers and the alleged genocide of the Jews form one and the same historical lie, which has permitted a gigantic political and financial swindle whose main beneficiaries are the state of Israel and international Zionism and whose main victims are the German people -- but not their leaders -- and the Palestinian people in their entirety. Today, in , that is, twenty-six years later, I maintain that sentence in full. It had not been inspired by any political or religious sympathy or antipathy whatsoever. From onwards, year after year, our adversaries, so rich, so mighty, so bent on practising all possible forms of repression against historical revisionism, have found themselves progressively forced to admit that we are right on the technical, scientific and historical levels. The victories achieved by Second World War revisionism are many and significant, but, as must sadly be recognised, they still remain, in our day, almost wholly unknown to the greater public. The mighty have done everything to conceal these victories from the world. Calling the "Holocaust" into question, publicly disclosing the extraordinary imposture of it all,

pulling the masks off the politicians, journalists, historians, academics and people of the churches, clans and coteries who, for more than sixty years, have been preaching falsehoods whilst all the time casting anathema on the unbelievers, amounts to a perilous adventure. Examples of revisionist victories I shall recall here just twenty of these victories: There is here an extraordinary concession to the revisionist case. In effect, such a formidable criminal undertaking supposedly conceived, ordered, organised and perpetrated by the Germans would have necessitated an order, a plan, instructions, a budget, Such an undertaking, carried out over several years on a whole continent and generating the death of millions of victims, would have left a flood of documentary evidence. Consequently, if we are told that there perhaps has never existed any such documentary evidence, it is because the crime in question was not perpetrated. In the complete absence of documents, the historian has no longer anything to do but keep quiet. Poliakov made this concession in , that is, fifty-five years ago. However, it must be noted that, from to , his successors have equally failed to find the least documentary evidence. Occasionally, here and there, we have witnessed attempts at making us believe in such or such discovery but each time, as will be seen below, the "discoverers" and their publicists have had to drop their claim. This sudden and unexplained concession is significant. At the Nuremberg trial the only homicidal gas chamber that the accusation ventured to show in a film had been that of Dachau, and the testimonies telling of alleged homicidal gassings in the three above-mentioned camps had been numerous. Broszat thus implicitly acknowledged that those testimonies were false. He did not tell us in what respect they were false. Nor did he tell us in what respect other such testimonies relating, for example, to Auschwitz, Majdanek, Treblinka, Sobibor or Belzec should, for their part, go on being deemed reliable. In the s, at Dachau, a sign indicated in five languages that the "gas chamber disguised as showers", visited by the tourists, was "never used" as such. The revisionists had then asked in what respect the room could be termed a homicidal "gas chamber", whereupon the Dachau Museum authorities took down the sign and replaced it with another on which, in German and English, can now be read: This was the center of potential mass murder. During a period of 20 minutes up to people at a time could be suffocated to death through prussic acid poison gas Zyklon B. To conclude, in M. Broszat, without any explanation, decreed in a simple letter that no one had been gassed at Dachau; thenceforth, the Dachau Museum authorities, quite embarrassed, have tried, by means of assorted deceitful ploys varying over time, to fool their visitors into believing that, in this room that looks like showers and for good reason, since that is what it was , people had well and truly been gassed. On Auschwitz-I she was categorical: To bring their horrible charges of homicidal gassings against the defeated, the accusers have relied solely on testimonies and those testimonies have not been verified. Let us take note of the particular case of Auschwitz-I: Here we see a practice of outright deceit. According to that very vague confession, when the victims appeared to have breathed their last gasp, a ventilation apparatus was switched on and a squad of Jewish prisoners immediately entered the vast room to remove the corpses and carry them as far as the crematory ovens. I had pointed out that this could not be: In their declaration the thirty-four historians answered me thus: It was technically possible, since it happened" *Le Monde*, February 21, , p. That answer amounts to a dodging of the enquiry put forth. If someone shirks a question in this manner, it is because he is incapable of answering. And if thirty-four historians find themselves to such a degree unable to explain how a crime of these dimensions was perpetrated, it is because that crime defies the laws of nature; it is therefore imaginary. Brugioni and Robert G. Poirier, gave their little set of photos the title *The Holocaust Revisited* and tacked on here and there labels bearing the words "gas chamber s " , but, in their commentaries, there was nothing whatever to justify those designations. In reality, those photos of Auschwitz slap discredit on the case for Nazi gas chambers. What can be distinctly made out on them are serene crematoria structures, with no crowds huddled outside waiting to enter the alleged changing rooms and the alleged death chambers. The surrounding grounds are free of obstruction and visible from all directions. The flowerbeds in the patches of garden round the crematories are neatly laid-out and bear no trace of being stamped upon, every day, by thousands of people. There were thirty-two Allied air missions above this zone which also comprised the large industrial installations of Monowitz. It is understandable that the Allied aviation should have attacked the industrial sector several times whilst sparing as much as possible what was obviously a concentration, labour and transit camp and not an "extermination camp", on which there fell, in the end, only a few stray bombs.

4: East European Perspectives: February 18,

Get this from a library! Denial and repression of antisemitism: post-communist remembrance of the Serbian Bishop Nikolaj Velimirović. [Jovan Byford] -- Bishop Nikolaj Velimirovic () is arguably one the most controversial figures in contemporary Serbian national culture.

The magnitude of the importance attributed to the new saint was reflected in the decision to allocate two days in the church calendar to his veneration: The formal canonization ceremony was held at the Temple of Saint Sava in central Belgrade only five days after the initial announcement. The special liturgy was officiated by Patriarch Pavle of the Serbian Orthodox Church in the presence of all 28 Serbian bishops and several thousand faithful. The sacred remains of the new saint were transported to Belgrade especially for this occasion and were displayed in an open casket to be worshipped by members of the public. As critics on the liberal left frequently point out, Velimirovic was one of the principal ideologues of a Serbian fascism, whose clerical nationalist, antimodernist, and anti-Semitic religious writings continue to inspire the forces of the Christian right in present-day Serbian society Popov, ; Djordjevic , ; Byford and Billig, ; Byford, . In spite of the controversy surrounding his life and work, a substantial proportion of Orthodox Serbs regard Velimirovic as one of the most important national religious figures since medieval times. A recent study of representations of Bishop Nikolaj in contemporary Serbian culture has demonstrated that the widespread apotheosis of Nikolaj Velimirovic -- in the face of ongoing controversy -- entails a significant amount of social forgetting. In that sense, the popular adulation of the bishop can be said to continue in spite of, rather than because of, his contentious views. Importantly however, the popularity of Nikolaj Velimirovic, which stretches across the political spectrum, blurs the boundaries between the mainstream and the extreme in Serbian religious discourse. The continuing veneration of Nikolaj Velimirovic and the reluctance by church authorities to address the controversy surrounding his writings has been shown to implicitly -- and for the most part inadvertently -- legitimize political extremism and facilitate the promulgation of anti-Jewish prejudice in contemporary Serbia Byford, . This includes the claims that Velimirovic had been graced with special mystical powers -- those of epiphany, prophecy, and healing -- that are regarded, within the Christian tradition, as important characteristics of saints. In the 1920s, at the pinnacle of his career as a priest, theologian, and evangelist, Velimirovic emerged as the principal voice of Christian nationalism in Serbia. He advocated the establishment of a society founded on Orthodox Christian traditions, and a uniquely Serbian form of religious nationalism and monarchism Popov, , Subotic, . Also, Velimirovic propagated the rejection of "all foreign customs and superficial Western traditions" Radosavljevic, , p. The anti-Jewish and anti-Judaic references consisted of a blend of religious anti-Semitism, which has a long history in Orthodox Christianity Poliakov, , and the 19th-century anti-Semitic conspiratorial tradition whose popularity culminated across Europe in the decades preceding World War II Cohn, ; Pipes, . Zbor was the most enthusiastic and active collaborationist organization in Serbia during the years of Nazi occupation Martic, , Stefanovic, . Velimirovic intimated that Ljotic was his "pupil and faithful follower in Christ" who, in the overall Christian nationalist project, was merely "passing the incense burner" cited in Popov, , p. In spite of demonstrable ideological links with Zbor and its leader in the prewar years, Velimirovic -- unlike Ljotic -- refused to collaborate with the Nazis during the occupation. There are indications that, before the war, German authorities regarded the bishop -- a committed nationalist and anticommunist -- as a potential candidate for collaboration. Nonetheless, Velimirovic refused to support the occupying force Dzomic, , J. In July 1941, he was arrested on suspicion of links with Chetnik insurgents, and was remanded under house arrest in a Serbian monastery, first at Ljubostinja and then at Vojlovica. In September 1941, as German troops began to lose ground in the war against the Partisans, Velimirovic, accompanied by the Serbian Patriarch Gavriilo Dozic who was also in German custody since the beginning of the war, was transferred abroad, first to Austria and then to Germany. Eventually, the two senior Serbian clerics ended up at the notorious concentration camp at Dachau, where they were remanded as "honorary prisoners" Ehrenhaeftling for just under three months. Radosavljevic, , ; Marjanovic, ; Velimirovic, ; see Byford, for the analysis of this "martyrdom myth". This has been the case despite the fact that, as

honorary prisoners, Velimirovic and Dozic never endured "enormous suffering and torture," as alleged in contemporary biographical accounts see Tomanic, It represses the fact that at Dachau, for reasons that defy rational explanation, Velimirovic wrote some of his most anti-Semitic material. The principal message of the book is that World War II was the inevitable consequence of the secularization of "godless Europe. Behind the secular, de-Christianized European values anathematized in the book, Velimirovic cites Jewish influence. He claims that "all modern ideas including democracy, and strikes, and socialism, and atheism, and religious tolerance, and pacifism, and global revolution, and capitalism, and communism" are the inventions of "Jews, or rather their father, the Devil" Velimirovic, , p. He interprets their suffering as divine retribution for the murder of Christ: Because that is what the devil, their father, taught them" Velimirovic, , p. Because of statements like this, "Words to the Serbian People In contrast, in religious publications and ecclesiastical discourse, the status of the book is more complex. In other contexts however, "Words to the Serbian People Back in his homeland, he was dismissed by the communist authorities as a "clerical-nationalist" and a "traitor. Also, until the late, Velimirovic was regularly subjected to attacks in the national press, where he was portrayed as a "fascist" Miletic, , "the darkest individual in the history of Serbian people" Simic, , and even as a "war criminal" Jaksic, Together with other nationalist institutions such as the Serbian Academy of Arts and Sciences and the Serbian Union of Writers, the right-wing clergy -- followers of Nikolaj Velimirovic -- became the principal voice of Serbian ethnic nationalism. By , Radovic, Jevtic, and Radosavljevic had all been ordained as bishops, and since then they have been wielding considerable influence within the Serbian Orthodox Church. In addition to various publishing activities, the Diocese of Sabac and Valjevo organized regular commemorative ceremonies dedicated to Velimirovic, including the transport in May of his remains from the United States to Serbia. Proclamation of saints is not preceded by a formal diocesan inquiry, sessions by the Congregation for the Causes for Canonization, or well-defined courses of action regarding the verification of miracles. Also, no distinction is made between "beatification" and "canonization. Slobodan Mileusnic, curator of the Museum of the Serbian Orthodox Church and one of the leading experts on Serbian saints, suggests for instance that "as opposed to the [Catholic] Western Church, which declares its saints through an almost administrative process, the Serbian Orthodox Church merely sanctions a cult that already exists" cited in Grujic, See also Mileusnic, ; J. Velimirovic, ; Jevtic, The less stringent rules for canonization in the Orthodox world are regarded by many Serbian clerics as the only authentic and apposite practice of declaring saints. In , Archimandrite Atanasije Jevtic dismissed formal procedures followed by the Vatican as "papal innovation" and "frivolity before God" Jevtic, , p. Public gatherings, commemorations, celebrations, literary evenings, etc. Although most of these events were organized by the pro-Velimirovic clique within the Serbian church, and were attended by a small proportion of the public, they were nonetheless flagged as reflecting the "will of the people," and as manifestations of the overwhelming public adulation of the bishop. On this occasion, priests from the Diocese of Sabac and Valjevo -- led by Bishops Jovan Velimirovic and Amfilohije Radovic -- informally canonized Nikolaj and declared 18 March, the day of his death, a religious holiday in the diocese. The article emphasized that the canonization "was not declared from the pulpit" but reflected the "will of the whole of the Serbian nation" Rankovic, , p. The unofficial canonization -- which, according to Archimandrite Atanasije Jevtic, was consistent with "the traditions of the Orthodox Church" Jevtic, , p. Albeit unsanctioned by the Synod or the Council of Bishops, the canonization legitimized the emerging practices of referring to Velimirovic as the "Holy Bishop," the production of religious icons bearing his image, and even the building of chapels and churches in his honor. Also, this contentious decision was flagged as the "first step on the road to [full] canonization" Velimirovic, , p. In that sense, it was a calculated attempt to put pressure on the higher church authorities to consider what was identified as the "will of the people" and formally declare Bishop Nikolaj a national saint. The Hebrew University of Jerusalem. Helsinki Committee for Human Rights , pp. Sveti Manastir Zica , pp. His Life, Thought and Work], Vol. Eparhija Sabacko -- Valjevska. Odlomci iz zapisa za vreme okupacije" [For the History of Our Days: Extracts from a Diary at the Time of Occupation] Beograd: Kostunice" [Telegram -- Response from President V. Religion and Nationalism in Yugoslav States" Oxford: Routledge and Kegan Paul. Sta nam nudi pravoslavlje danas?

5: Heinrich Himmler - Wikipedia, the free encyclopedia

Martyrdom as a 'replacement myth': evidence of repression in the social remembering of Bishop Nikolaj Velimirovic.

Abstract Accurate perception cannot be achieved when unpopular views are suppressed. The existing literature makes the automatic assumption that Holocaust denial is unfounded denial and by this and other means Revisionists are marginalized. In this study the Jewish Holocaust is considered in terms of the social psychological phenomena of the contagion, the heuristic, the commonplace, the phantom and the granfalloon. From a rationalist perspective the disadvantage of religion is that it is capable of facilitating radical social changes which may be undesired. If a religion were to be unrecognized as such it could avoid the modern policy of separating Church and State. The theme of this review is that a new religion has indeed become established. In what may, to future generations, be a remarkable exemplification of ambivalence, the new creed has been adopted and is being promoted by leading Humanists. Humanist publications seek to rationalize and debunk claims of supernatural forces, UFO phenomena and pseudoscience, but in this study the processes which are cited as the origin of such claims are applied to Humanists themselves. That some Humanists have succumbed to a religious faith appears on first examination to be a blatant contradiction. He reports that around fifty percent of scientists are religious. Since both religion and science are the product of sublimation, individuals who sublimate their sexual drives are more likely to enter into these activities, including several at once. Both Dawkins and Wolpert are noted Humanists. In addition to the examples quoted by Wolpert, in the 18th century there was a school of philosophers, which included Jean-Jacques Rousseau, who maintained that chimpanzees and other anthropoid apes were man Baker, Humans have an enormous capacity for false perception and denial. The postulate to be presented here is that the Holocaust, the putative extermination of six million Jews during WWII, satisfies the criteria of the contagion, the heuristic and the commonplace. Details of these and the phantom and granfalloon phenomena were collected and summarized by A. It is argued that Holocaust imagery and its associated philosophy displays religious characteristics, and this thesis may illustrate how a religion can evolve. Readers who balk at this 20th century heresy are reminded that it is perilously easy to distort history and if this scenario cannot be reviewed impartially then something is clearly amiss. In the most cogent and scholarly treatment of this topic to date Dr. Butz gave the Donation of Constantine as an example of a hoax which took many centuries to debunk. The truth can only be arrived upon when both sides of an argument are considered; we might even regard intolerance of opposing views as conclusive proof of perversion. A Common Misconception The distinction must firstly be made between the common perception of the Holocaust, orthodox historical opinion and the view of the Revisionist heretics. A direct correspondence exists between this demarcation and that of the laity, clergy and the infidels of medieval Christian culture Harper-Bill, The laity was the people of simple faith who believed what they were told by the clergy, while the higher clerics at least attended Theological Colleges and considered difficult themes like transubstantiation and the various contradictions in the divine text. Unbelievers were isolated, if not actively persecuted. Their view is that mass exterminations only took place on Polish territory Keegan, Specifically, neither Dachau nor Buchenwald were extermination camps. Kurtz provides a typical example of how erroneous convictions can be founded and maintained: The Allies, despite protests from the ICRC, had continually bombarded the supply lines to the camps, exacerbating the already severe conditions prevailing near the end of the war. Many tens of thousands of camp internees died, especially in the winter and spring of , during the unimaginable turmoil of the closing stages of the war. Epidemics of typhus in the camps were common. Summary of Quoted Social Psychological Phenomena Commonplace A widely accepted belief that can serve as the basis of an appeal. Contagion If one vivid report is received, any superficially similar phenomena will be attributed to the same cause. Granfalloon A proud and meaningless association of human beings. Holocaust as Contagion The essence of the contagion is that if one vivid report is received, any superficially similar phenomena will be attributed to the same cause. In the first case sightings of unusual footprints were attributed to the Devil and in the second, many equivocal glimpses of animals were thought to be the panda. The human capacity for dual interpretation is a likely origin of the contagion phenomenon. In

the Holocaust, many sinister features may be duplicate and assumed. For example, any large hospital has a crematorium but the installations in the concentration camps have been imbued with deep significance. Auschwitz, the largest camp by far, had a typical population of 70, 3 and so the absence of such a facility would have been unusual. A similar situation may exist with the gas used to fumigate clothes and buildings in attempts to control the lice which were the vector of typhus. In the American engineer Fred Leuchter visited the Auschwitz, Auschwitz-Birkenau and Majdanek camps to take samples of the residues of Zyklon B hydrocyanic acid which would inevitably remain if the supposed gas chambers had really been used as such. They were the first forensic tests ever undertaken of the putative gas chambers. Leuchter is a consultant who has been hired by the American Prison Service to advise on the construction of their gas chambers. Residues of cyanide in Delousing Facility No. Residues in the latter were consistent with a single fumigation cycle having been performed. After reviewing all of the material and inspecting all of the sites at Auschwitz, Birkenau and Majdanek, your author finds the evidence is overwhelming. There were no execution gas chambers at any of these locations. It is the best engineering opinion of this author that the alleged gas chambers at the inspected sites could not then have been, or now, be utilized or seriously considered to function as execution gas chambers. Butz, Verall and Rassinier have all argued that there were not even six million Jews in occupied Europe at the time and have expended considerable effort demonstrating demographically that large numbers of survivors remained. Only a proportion of the prisoners were Jews and the camps were largely administered by the inmates themselves. Both the British and American governments employed concentration camps during WWII to incarcerate potentially subversive elements Ponting, However disconcerting this thesis may be to some and objections having an emotional origin must be treated with suspicion, given the premise that a characteristic of certain races is a tenuous grasp on reality 7 this postulate appears to be a consistent one. Jews might create religious concepts as other cultures produce popular music and if so then every now and again there is bound to be a hit. They would highlight certain events, they might sing special hymns of praise to the heroic little boats which snatched the soldiers out of the jaws of death and captivity. They might perhaps exaggerate the numbers of these or, conversely, they might describe the might of the foe in terms unwarranted by the evidence. The new term is Holocaustianity 8 and perhaps a quintessential example of what Jacobs describes is the following Justman, The rabbi the story goes replied as follows: The natural means would be if a million angels with flaming swords were to descend on Germany and destroy it. The supernatural would be if a million Englishmen parachuted down on Germany and destroyed it. Here, it is proposed, we need to examine our capacity to tolerate such misuse of words and contradictory definitions. There is an almost complete absence of criticism of Holocaust claims in the literature yet confirmation of the present thesis can still be found. Its basic emotionality is discussed by Liss and Ericson and McCarroll et al. A common heuristic is the assumption that an expensive item is superior to one which costs less. The conclusion which follows the premise may generally be true, but then important exceptions occur. For example, the price of tobacco, alcoholic drinks or perfume bears little relation to its actual cost of production. Of relevance here is the heuristic that something which is established at a trial must be true, because the rumours of a Holocaust which were circulating at the end of WWII were given substance at the Nuremberg Trials. However these were not formal trials as most people know them but a highly unusual series of Military Tribunals. The following extracts from the Charter of the International Military Tribunal, defining the terms under which it and the subsequent Nuremberg Military Tribunal were to operate, are sufficient to demonstrate that by no stretch of the imagination can they be considered a proper legal process: The Tribunal shall not be bound by technical rules of evidence. It shall adopt and apply to the greatest possible extent expeditious and non-technical procedure, and shall admit any evidence which it deems to have probative value The Tribunal shall not require proof of facts of common knowledge but shall take judicial notice thereof The Tribunals discarded virtually all inhibitions as far as proper legal procedures were concerned, and can accurately be described as a travesty. The legal basis of these trials is well summarized by Veale An example shall be given which typifies the attitude and procedures of these post-war Tribunals. The elder Krupp was charged, amongst other things, with using slave labour. When it became clear that Gustav Krupp was too old and sick to stand trial, the prosecution attempted to substitute his son Alfried in his place

IMT vol. This failed, and later at the NMT Alfred Krupp and another eleven leading company personnel were tried. Half-way through the month trial, on 16 January, the defence counsel walked out of the court in protest, although the prosecution of several defendants continued regardless. The defence staff were eventually marshalled and six leading defence counsel were themselves taken into custody for contempt of court. Many of the documents which were submitted to these Tribunals are not reliable; originals were not produced in court and have not been retained Porter, It may be that an existing heuristic can only be displaced when impressive events occur or, at least, believed to have occurred. The Holocaust has changed that: The new heuristic, which often remains implicit, is that if Occidental males are allowed to follow their instincts then certain groups whom they regard as inferior will end up being herded into gas chambers. A reasonable and humane method of eugenic control would simply be to require that a licence be obtained for the production of a child. That such control is necessary is quite plain Lynn, Malign Encouragement In another study by this author 12 Malign Encouragement is encouraging an opponent to pursue an adverse strategy. One example of Malign Encouragement is a state financing the pacifist movement of a country with which it is at war. A consequence of the Holocaust ethos is that Jews are allowed to dominate the American film and broadcast media industries, which have world-wide influence, almost without criticism. Television as a tool of emotional and psychological manipulation has a power which is unprecedented in human history. Science is no longer depicted as beneficial and capable of solving problems but actually detrimental Evans, Jews collectively condemn racism but their ambivalence is profound Shahak, ; With seemingly rare frankness Ariel Other examples of contemporary commonplaces are that if something is natural it is better, or that science neglects the psychic and spiritual side of man. An out-of-stock consumer good, unobtainable love-object, the conditional arrival of a Messiah, a Heavenly afterlife or earthly Utopia are all examples of phantoms. If the phantom is earthly and unattainable, the adherent of the phantom is insatiable and may constantly seek external scapegoats to blame for the non-appearance of his ideal. So precious is his grand objective that fact becomes secondary; emotions can become so charged that reason is lost amid a swell of passions. Arguably, three essential components of a religion are hope, faith and the catharsis of guilt. Christianity has been in decline for several decades in Western society but humans still have a religious nature and the ideology of the Holocaust may have satisfied the need for something to believe in.

6: Lehi (militant group) - Wikipedia

Examines the rehabilitation over the years of Bishop Nikolaj Velimirovic (), the controversial Serbian Orthodox Christian philosopher.

They could celebrate mass and retain their rituals as much as they liked, but they could have nothing at all to do with German society otherwise. Catholic schools and newspapers were closed, and a propaganda campaign against the Catholics was launched. Monasteries and convents were targeted and expropriation of Church properties surged. Over the years until the outbreak of war Catholic resistance stiffened until finally its most eminent spokesman was the Pope himself with his encyclical *Mit brennender Sorge*. In general terms, therefore, the churches were the only major organisations to offer comparatively early and open resistance: The shattered freedom of spirit, conscience, faith and opinion will be restored. The churches will once again be given the right to work for their confessions. In future they will exist quite separately from the state. The working of the state is to be inspired, both in word and deed by the Christian outlook. Hamerow, could "indirectly at least, articulate political dissent in the guise of pastoral stricture", but the problem for them lay in determining how far they should go in their criticism: Faced with such questions, the German clergy generally determined that their first duty lay in the protection of their own church and its members, remaining within the limits of formal legality. Thus during the early years of Nazi Germany, clerical dissenters usually spoke out not against the established system, but "only against specific policies that it had mistakenly adopted and that it should therefore properly correct". Archbishop Bertram sought to join the Nazi Party in with Archbishop Groeber joining the SS as a promotive member in and Bishop Hudal helping Nazi war criminals to escape after the war. Thus for example, what protests the bishops did make regarding anti-Jewish policies, tended to be by way of private letters to government ministers. Traditional Christian anti-Judaism was "no bulwark" against Nazi biological antisemitism, wrote Kershaw, and on these issues "the churches as institutions felt on uncertain grounds". Opposition was generally left to fragmented and largely individual efforts. By early , the church hierarchy in Germany, which had initially attempted to co-operate with the new government, had become highly disillusioned. In March, Pope Pius XI issued the *Mit brennender Sorge* encyclical "accusing the Nazi Government of violations of the Concordat, and further that it was sowing the "tares of suspicion, discord, hatred, calumny, of secret and open fundamental hostility to Christ and His Church". The Pope noted on the horizon the "threatening storm clouds" of religious wars of extermination over Germany. Applause for Church leaders whenever they appeared in public, swollen attendances at events such as Corpus Christi Day processions, and packed church services were outward signs of the struggle of While the Church ultimately failed to protect its youth organisations and schools, it did have some successes in mobilizing public opinion to alter government policies. In fact those reservations gradually came to form a coherent, systematic critique of many of the teachings of National Socialism. Their resistance was directed not only against intrusions by the government into church governance and to arrests of clergy and expropriation of church property, but also to matters like Nazi euthanasia and eugenics and to the fundamentals of human rights and justice as the foundation of a political system. But the German Episcopate was divided over relations with the Nazi regime "figures like Cardinal Bertram, favoured a policy of concessions, while figures like Bishop Preysing called for more concerted opposition. It accused the regime of seeking to rid Germany of Christianity: For years a war has raged in our Fatherland against Christianity and the Church, and has never been conducted with such bitterness. Repeatedly the German bishops have asked the Reich Government to discontinue this fatal struggle; but unfortunately our appeals and our endeavours were without success. The freedom of speech of clergymen had been suppressed and priests were being "watched constantly" and punished for fulfilling "priestly duties" and incarcerated in Concentration camps without legal process. Religious orders had been expelled from schools, and their properties seized, while seminaries had been confiscated "to deprive the Catholic priesthood of successors". We demand juridical proof of all sentences and release of all fellow citizens who have been deprived of their liberty without proof We the German bishops shall not cease to protest against the killing of innocent persons. We the bishops, in the name of the Catholic people Neither

accommodation, nor acquiescence was possible any longer; the cardinal had to face the enemy head on. Faulhaber told Hitler that the Nazi government had been waging war on the church for three years and had instituted laws the Church could not accept – like the sterilization of criminals and the handicapped. While the Catholic Church respected the notion of authority, he told the Dictator, "when your officials or your laws offend Church dogma or the laws of morality, and in so doing offend our conscience, then we must be able to articulate this as responsible defenders of moral laws". According to the Encyclopedia Britannica, "Throughout his sermons until the collapse of the Third Reich, Faulhaber vigorously criticized Nazism, despite governmental opposition. Attempts on his life were made in and in

7: Talk:Nikolaj Velimirović - Wikipedia

The repressive aspect of the martyrdom myth can be examined by looking at the way in which each element of the replacement From "Traitor" to "Saint" myth contributed to diverting public attention away from the controversy.

On anti-semitism[edit] The person described in this article has expressed vitriolic anti-semitic views and has often, orally and in writing, approved the holocaust. During WWII he was brought to Dachau, as were other prominent European clergy, because the Nazis believed he could be useful for propaganda. There he spent approximately two months as an "Ehrenhaftling" honour prisoner in a special section, dining on the same food as the German officers, living in private quarters, and making excursions into town under German escort. From Dachau, he wrote: Jews first need to become legally equal with Christians in order to repress Christianity next, turn Christians into atheist, and step on their necks. All the modern European slogans have been made up by Jews, the crucifiers of Christ: All this has been done with the intention to eliminate Christ You should think about this, my Serbian brethren, and correspondingly correct your thoughts, desires and acts. Serbian Orthodox Eparchy for Western Europe, , pp. The majority were Polish , of whom died in Dachau. You are clearly mistaken. Priest block is not the same as Ehrenbunker. You need to get the death rate for the latter, not the former. Yes, indeed, he was an Ehrenhaftling, which does not translate well into "honour" prisoner but maybe a prisoner who is allowed to keep some of its honor or, rather, a specially treated prisoner. Dachau, moreover, is not a Death Camp. Dachau is a concentration camp. A nationalist and anti-semite. It seems to me that his antisemitism is particularly primitive not that antisemitism can ever be anything else. The list does not end there. In his writings about Saint Sava, from , Nikolaj said of Hitler that he managed to create something akin to a national German church and that, in that, he is similar to Sveti Sava. He was very close to Ljotic, a war criminal. Hitler did quite a lot to oppress Serbs, especially because they did so much to help Jews during his reign. According to the standard Orthodox Church records [3] , he suffered torture and imprisonment at Dachau, not a comfortable life as a Nazi propagandist. The above text is copied verbatim from this website [4] , which is hardly NPOV. It seems that there are a number of them. For detailed discussion see East European Perspectives Is there any merit in the claim that he wrote these words under duress? Whereas it seems obvious that Velimirovic refused to collaborate with the Nazis he was very close to Ljotic, a fact reflected in some of his writing after WWII. Of course we see that the accusers provide no proof of what they are saying, therefore it makes no sense to put effort into denying their fantasies. For example, let them first point out a neutral reference of this statement: Has anyone else heard of an honorary prisoner in Dachau? This meant privileged status, not honors. This point is made to counter the claim that Velimirovic suffered hugely in the camp - he did not, at least not any more than any other prisoner of his status did. Many others were in the same Ehrenbunker, normally higher-ranked enemy officers, but also others who needed to be "observed". It is relatively easy to check documents on Dachau and the existence of the Ehrenbunker facility, so no fantasies here. You can book appointments for Dachau library and archives at archiv kz-gedenkstaette-dachau. The mere existence of special bunkers for captured higher-ranking enemy officers does not mean that Nikolai was treated as one of them. Even less it speaks that he was in anyway collaborating with the Nazis topmost comment says because the Nazis believed he could be useful for propaganda - then it would turn out that all enemy high-ranking officers were collaborating with the Nazis, or were considered useful for propaganda. I am simply stating that he had special treatment. If he had not he would have been dead. Nothing more, nothing less. I agree with you entirely that special status does not mean collaboration but that claim was not made in the main article anyway only above. I do not have the prisoner number but judging from that reel it would be between and for year record year ending on April 2, Thank you for the most useful references! We could only argue about how much he, as well as other prisoners of his rank suffered, but this would not be too fruitful, obviously. The interesting point for me is that the Germans obviously thought him politically dangerous for one reason or another. Alexander Shmeman from article; they have no connection with disputed parts of article. Anybody familiar with works of Nikolai Velimirovic knows that his philosophy is everything that anti-semitism is not. The quoted statement is false, there is no such sentence and it is constructed to destroy

his reputation. He did write quite a bit about Jews in that book but what he wrote about is, basically, that the evil that is spreading throughout Europe, in the form of German WWII campaign and the state of mind in Jew leaders who qrusified Christ years ago, have the same root. Ironically, he also said, but that is the way it was. You can see clear anti-semitism in his writings. In [5] , Jews are mentioned three times: In [6] , Jews are mentioned once: John Chrysostom and other Christian Saints are anti-semetic as well just because they speak against Judaism The case for his anti-Semitism is strong, but his support of the German national church does not entail this. Likewise does the dubious backstory of "Words from Behind a Prison Window" bring into question what can justifiably be taken from it. I will update this article later and correct many of these errors. This questionable quotation has already been mentioned and rebutted above. Individual members may have beenâ€”as many Protestant leaders in the past have also beenâ€”but such views are a perversion of the Faith. The Church itself is based upon the Gospel of Jesus Christ which teaches us to love and honour all people: There is nothing in Orthodox doctrine which is antisemitic. Disagreement with the teachings of Judaism is different from antisemitism. It is unfair to condemn the whole for the words and actions of a few. Hitler was born a Roman Catholic, does that make Catholicism responsible for the Holocaust? Reasonable people would say no. You are clearly confusing implicit antisemitism with the explicit endorsement of the holocaust. I challenge you to produce one single statement where Nikolai Velimirovitch explicitly endorses the holocaust as you claim. Nikolai supposedly wrote from Dachau. This article has been taken over by some anti Christian POV and seriously needs help. No letters are mentioned in the article whatsoever. There is a book written in Dachau but there is no ednorsment of Dachau in it. Neither did Velimirovic help anyone escape from the camp. Please get the facts right. The anti-Semitism reproaches are the product of later generations, which today are, for instance, fed by radical right-wing as well by left radical anti-church circles. About the book "Through the Prison Window": Those authenticity is very argumentative till this day and this should seem in the article too. We are too stupid to understand the words of the great Nikolaj And that once what he should have said about Hitler in the th - man, there we maybe could denounce half USA and Europe because of nazism if we want to be objective. But I have stated here a source, and also if that may not be right, who wants to check this? Because of pro-nacism of Nikolaj today compete two extreme positions that Nikolas was one, and the sources therefor come from their own feather. One are right-wing radicals; the others are postcommunists, who after the case of the communism now want to be more West than the West itself, but they are still arrested in their old totalitarian mental structures. This here should be only an example how political ideologies did play with the true. There is no source mentioned - who actually accuses Velimirovic of Anti-Semitism, thus leaving the author s of that section the sole accusers. In that way the WP: NEU policy is completely ignored. Also, the accusations are based on the interpretations of the author s of this section of some of the writings of Nikolai Velimirovic, most of them taken out of context that is against the WP: We could easily explain how and why these writings can be interpreted in a different way, but, again - Wikipedia is not a place of original research. To highlight some of the most problematic issues: Furthermore, no reference is given to prove that he was indeed imprisoned in an Ehrenbunker. In a speech in , Velimirovic claimed that Serbs were of Arian race "by blood" The reader cannot verify the source, but even if we could, that is not anti-semitism. Adolf Hitler decorated Nikolaj Velimirovic in for his contributions to the restoration of German military cemetery in Bitola in - again, no references given, and again - this is not anti-semitism. Therefore, this section needs heavy rework, if not even complete removal. Correct, that quotation is not an endorsement of the Holocaust but is an anti-Semitic outburst, by any standard. The statement is fully correct and corroborated by the church itself. Serbian Orthodox Church officially accepts that he was at Ehrenbunker and that he had better treatment. You can find it here: They even mention that he was in blocks 26 or And today we know that that must be true since the chapel WAS in block

8: Massacre of SS guards at Dachau - Axis History Forum

The paper explores the political rehabilitation, in the late s and early s, of the recently-canonized Bishop Nikolaj VelimiroviÄŹ, a controversial early 20th-century Serbian Orthodox.

On the sixth of June he died. Though not yet forty at his death, the blond Heydrich had had a notable career. As a Free Corpsman in his teens he was schooled in street fighting and terrorism. He then worked so devotedly for the Nazi Party that when Hitler came to power he put Heydrich in charge of the Dachau concentration camp. In he headed the Berlin Gestapo. On June 30 of that year, at the execution of Gregor Strasser, the bullet missed the vital nerve and Strasser lay bleeding from the neck. Let the swine bleed to death. In he concocted the idea of the Einsatzgruppen , whose business it was to murder Jews. The results were brilliant. In two years these 3, men slaughtered at least a million persons. In November of that year he was involved in an event that in some inverted fashion presaged his own death. In reprisal Heydrich ordered a pogrom , and on the night of November ninth 20, Jews were arrested in Germany. In this capacity he ordered and supervised the "Polish attack" on Gleiwitz, an important detail in the stage setting for the invasion of Poland on September first. It was he who saw to it that twelve or thirteen "criminals" dressed in Polish uniforms would be given fatal injections and found dead on the "battlefield. But a greater honor was in store for them. The hero moved into the Hradcany Palace in Prague and the executions started, in the first five weeks. His lament for Gregor Strasser became his elegy for all patriotic Czechs: Let them bleed to death. The son of a music teacher whose wife was named Sarah, Reinhard had gone on trial three times because of Party doubts about the purity of his Aryan origin. His power was such that he could force Admiral Canaris to come to Prague and at the end of May, , sign away the independence of the Abwehr and accept subordination to the Sicherheitsdienst. It was his moment of sweetest triumph. A few weeks later he was dead, and Himmler pronounced the funeral oration calling him "that good and radiant man. Who could successfully plan his death? Was the motive simply revenge for suffering? How was it accomplished? And the hardest question of all, was it a good thing? Here, for the first time, are the answers to all these but the last, and on that question stuff for pondering. Need Mothers an Invention When Heydrich took charge of Bohemia and Moravia, the Czechs learned what it means to live under a master of suppression. The war fronts were far away: The Czechs heard little that Heydrich did not want them to hear. Their underground movement was systematically penetrated and all but destroyed. Underground radio contact with London was monitored. The Czechs were losing heart. In London the strength of the resistance in all occupied countries was periodically reviewed, and the countries were listed in the order of the assistance each gave the Allied cause. In Czechoslovakia was always ranked at the very end. Eduard Benes, its president-in-exile, was deeply embarrassed. He was also gravely concerned that the Allies, if his people failed to fight, might give short shrift to any Czech claims after the war. He told his intelligence chief, General Frantisek Moravec, to order an intensification of resistance activity. But it was difficult enough to get even a parachuted courier or coded radio message past the wary Heydrich. Nothing happened in response. The German retaliation would be brutal, of course, but its brutality might serve to inflame Czech patriotism. Who should be the target? General Moravec first nominated the most prominent of the Czech collaborators, an ex-colonel whose fawning subservience to his Teutonic masters left the London Czechs nauseated and ashamed. The general also had a personal reason for his choice: But Emanuel, called the Greasy, was not the right man for the purpose. He was not well known abroad, and Czech prestige would not be raised significantly by crushing a worm. The Germans, too, were likely to regard his death as no great loss; he was only a minister of education, easy to replace, and even the Nazis despised traitors. Heydrich was totally different. His unique combination of: He had been personally responsible for the execution of hundreds of Czechs and the imprisonment of thousands. The shot that killed him would be heard in every capital of the world. There could be no other choice. General Moravec so recommended, President Benes agreed, and the planning of Operation Salmon began in tense secrecy. Men for Martyrdom The first problem was finding one or two men who could and would do the job. It must have seemed to General Moravec, at least at the outset, an almost impossible task. The many Czech politicians in London were

preoccupied in the unending scramble for posts in the provisional government. There were quite a few Czech businessmen in England, but most of them were too busy making a fast koruna to be interested. There were brave and patriotic Czechs serving in fighter and bomber wings attached to the Royal Air Force, but the Air Ministry would never let them go. And so the choice narrowed to the single infantry brigade of about 2, men encamped near Cholmondy. This pool of prospects had its own disadvantages. An encampment of 2, is like a town of that size: Here this inquisitiveness was also undissipated by outside contacts, the Czech soldiers speaking little or no English and having few interests beyond the limits of the camp. Each transfer, trip, or trifle thus became news, something to discuss and analyze. For screening purposes the personnel files of the brigade contained only what each man had told about himself or, in rare instances, about others whom he had known earlier, at home. There was no way to check police files, run background or neighborhood checks, or otherwise obtain independent verification of loyalties. Under such circumstances it is a tribute to General Ingr, Minister of Defense in the exiled government, to General Moravec, and to their subordinates that of parachutists flown from England and dropped into Czechoslovakia, only three proved turncoats. How many people would have to know? Stragmueller, and Major Fryc, chief of operations. Of these, President Benes and General Ingr needed to know only the purpose of the operation and the names of the men chosen to carry it out. Others, required for instruction, would necessarily know that certain men were entering Czechoslovakia to carry out a clandestine action, but not their precise intent. Four instructors would be needed, experts respectively in parachute work, in the terrain of the area, in cover, documentation, clothing, and equipment, and in commando techniques. Several British officers, representatives of MI-6, would participate in this training. The crew of the plane carrying the men into Czechoslovakia would know where and when they were going, though not their identities or mission. And finally, a large number of men in the brigade personally acquainted with the candidates could be expected to make guesses of varying degrees of accuracy as the preparations for assassination progressed. Because the number of persons who would be partly or fully informed was so unavoidably much too large, it was essential that the men finally chosen should be as discreet as they were brave. Of the 2, Czech soldiers in the brigade some , most of them volunteers, were already engaged in parachute training under British instruction. Two officers were assigned to the brigade, one to the parachutists and the other to the ground troops, ostensibly as aides but actually as spotters. These two officers knew only that they were to choose the best candidates for a dangerous assignment. Men recommended by the spotters were interviewed singly by Lt. Some were asked whether they would volunteer for special training. Almost all those asked agreed, and they were sent in groups of ten for vigorous physical conditioning and thorough schooling in commando tactics--the use of a wide assortment of small arms, the manufacture of home-made bombs, ju-jitsu, cover and concealment, and the rest. During this intensive drilling the ten-man teams were kept under close observation. It was essential to discover not only the bravest and most capable but also--it having been decided that the assassination was a two-man job--those who worked best in pairs. Other considerations also came into play; men from Prague, for example, were automatically eliminated because of the danger of recognition after arrival. By now the choice had narrowed to eight men in half as many groups. General Moravec visited these four groups, along with all the others, on a regular schedule. On his orders the instructors drew the eight candidates aside one at a time and passed each a piece of juicy, concocted information with the warning not to mention it to anyone. Each tidbit was different. Soon two new rumors were circulating, and two men were eliminated. One of the remaining six was disqualified by marriage; another was suddenly incapacitated by illness. General Moravec interviewed the remaining four. Two of them, non-coms, met all tests and were also good friends. Their names were Jan Kubis and Josef Gabcik. Kubis was born in Southern Moravia in After some ten years of schooling he had gone to work as an electrician. He had been in the Czech Army since and had fought in France in Slow of movement, taciturn, and persevering, he was also intelligent and inventive. Gabcik was a year younger than Kubis. An orphan from the age of ten, he too had left school at sixteen.

9: Project MUSE - "Numerical Commemoration" and the Challenges of Collective Remembrance in

49 The "repressive" quality of the martyrdom myth can be examined by looking at the way in which each element of the replacement myth contributed to diverting public attention away from the controversy. Just like any tale, the narrative of the bishop's martyrdom, as told by his supporters, has a beginning, a middle, and an end.

The Irgun suspended its underground military activities against the British for the duration of the war. Stern argued that the time for Zionist diplomacy was over and that it was time for armed struggle against the British. Like other Zionists, he objected to the White Paper of 1939, which restricted both Jewish immigration and Jewish land purchases in Palestine. Britain would not allow this. Therefore, he concluded, the Yishuv Jews of Palestine should fight the British rather than support them in the war. In September 1944, the organization was officially named "Lehi", the Hebrew acronym of the latter name. They differentiated between "enemies of the Jewish people" the British and "Jew haters" the Nazis, believing that the former needed to be defeated and the latter manipulated. Half-clenched fist, in reference to Psalms 134:2, "To bring together all those interested in liberation that is, those willing to join in active fighting against the British. To appear before the world as the only active Jewish military organization. To take over Eretz Yisrael the Land of Israel by armed force. Neither Jewish ethics nor Jewish tradition can disqualify terrorism as a means of combat. We are very far from having any moral qualms as far as our national war goes. We have before us the command of the Torah, whose morality surpasses that of any other body of laws in the world: We are particularly far from this sort of hesitation in regard to an enemy whose moral perversion is admitted by all. It is not directed against people, it is directed against representatives. Therefore it is effective. If it also shakes the Yishuv from their complacency, good and well. There are those who say that to kill [T. But I think it is the same from the moral point of view. Is it better to drop an atomic bomb on a city than to kill a handful of persons? But nobody says that President Truman was a terrorist. All the men we went for individually "Wilkin, Martin, MacMichael and others" were personally interested in succeeding in the fight against us. So it was more efficient and more moral to go for selected targets. In any case, it was the only way we could operate, because we were so small. For us it was not a question of the professional honor of a soldier, it was the question of an idea, an aim that had to be achieved. We were aiming at a political goal. There are many examples of what we did to be found in the Bible "Gideon and Samson, for instance. This had an influence on our thinking. And we also learned from the history of other peoples who fought for their freedom "the Russian and Irish revolutionaries, Giuseppe Garibaldi and Josip Broz Tito. The Jewish people is a covenanted people, the originator of monotheism, formulator of the prophetic teachings, standard bearer of human culture, guardian of glorious patrimony. The Jewish people is schooled in self-sacrifice and suffering; its vision, survivability and faith in redemption are indestructible. The homeland in the Land of Israel within the borders delineated in the Bible "To your descendants, I shall give this land, from the River of Egypt to the great Euphrates River. Israel conquered the land with the sword. There it became a great nation and only there it will be reborn. Hence Israel alone has a right to that land. This is an absolute right. It has never expired and never will. Revival of the nation. There is no sovereignty without the redemption of the land, and there is no national revival without sovereignty. These are the goals of the organization during the period of war and conquest: Inculcate the idea that the nation is master to its own fate. Revive the doctrine that "The sword and the book came bound together from heaven. The unification of the entire nation around the banner of the Hebrew freedom movement. The use of the genius, status and resources of individuals and the channeling of the energy, devotion and revolutionary fervour of the masses for the war of liberation. Make pacts with all those who are willing to help the struggle of the organization and provide direct support. Consolidate and increase the fighting force in the homeland and in the Diaspora, in the underground and in the barracks, to become the Hebrew army of liberation with its flag, arms, and commanders. Constant war against those who stand in the way of fulfilling the goals. The conquest of the homeland from foreign rule and its eternal possession. These are the tasks of the movement during the period of sovereignty and redemption: Renewal of Hebrew sovereignty over the redeemed land. The establishment of a social order in the spirit of Jewish morality and

prophetic justice. Under such an order no one will go hungry or unemployed. All will live in harmony, mutual respect and friendship as an example to the world. Build the ruins and revive the wilderness for mass immigration and population increase. Solve the problem of alien population [i. Total in-gathering of the exiles to their sovereign state. The Hebrew nation shall become a first-rate military, political, cultural and economical entity in the Middle East and around the Mediterranean Sea. The revival of the Hebrew language as a spoken language by the entire nation, the renewal of the historical and spiritual might of Israel. The purification of the national character in the fire of revival. The building of the Third Temple as a symbol of the new era of total redemption. Relationship with fascism and socialism Unlike the left-wing Haganah and right-wing Irgun, Lehi members were not a homogeneous collective with a single political, religious, or economic ideology. They were a combination of militants united by the goal of liberating the land of Israel from British rule. Most Lehi leaders defined their organization as an anti-imperialism movement and stated that their opposition to British colonial rule in Palestine was not based on a particular policy but rather on the presence of a foreign power over the homeland of the Jewish people. Avraham Stern defined the British Mandate as "foreign rule" regardless of British policies and took a radical position against such imperialism even if it were to be benevolent. The party took part in the elections in January and won a single parliamentary seat. A number of Lehi veterans established the Semitic Action movement in which sought the creation of a regional federation encompassing Israel and its Arab neighbors [36] [37] on the basis of an anti-colonialist alliance with other indigenous inhabitants of the Middle East. They note that when Lehi founder Avraham Stern went to study in fascist Italy, he refused to join the Gruppo Universitario Fascista for foreign students, even though members got large reductions in tuition. Some attended the state military academy in Civitavecchia , in Fascist Italy. They were taught how to use explosives. One of them reported later: We have mastered mathematical principles of demolishing constructions made of concrete, iron, wood, bricks and dirt. Early attempts to raise funds through criminal activities, including a bank robbery in Tel Aviv in and another robbery on 9 January in which Jewish passers-by were killed, brought about the temporary collapse of the group. An attempt to assassinate the head of the British secret police in Lod in which three police personnel were killed, two Jewish and one British, elicited a severe response from the British and Jewish establishments who collaborated against Lehi. In , Stern, after he was arrested, was shot dead in disputed circumstances by Inspector Geoffrey J. Morton of the CID. Giladi was later killed by Lehi under circumstances that remain mysterious. After the killing of Giladi, the organization was led by a triumvirate of Eldad, Shamir, and Yellin-Mor. Lehi adopted a non-socialist platform of Anti- Imperialist ideology. However they also targeted Jews whom they regarded as traitors, and during the Arab-Israeli War they joined in operations with the Haganah and Irgun against Arab targets, for example Deir Yassin. According to a compilation by Nachman Ben-Yehuda, Lehi was responsible for 42 assassinations, more than twice as many as the Irgun and Haganah combined during the same period. Of those Lehi assassinations that Ben-Yehuda classified as political, more than half the victims were Jews. Lehi prisoners captured by the British generally refused to present a defence when brought to trial. They would only read out statements in which they declared that the court, representing an occupying force, had no jurisdiction over them and therefore was illegal. For the same reason, Lehi prisoners refused to plead for amnesty, even when it was clear that this would have spared them the death penalty. In one case Moshe Barazani , a Lehi member, and Meir Feinstein , an Irgun member, committed suicide in prison with a grenade smuggled inside an orange so the British could not hang them. In mid, Stern became convinced that the Italians were interested in the establishment of a fascist Jewish state in Palestine. Lehi would support sabotage and espionage operations in the Middle East and in eastern Europe anywhere where they had cells. Stern also proposed recruiting some 40, Jews from occupied Europe to invade Palestine with German support to oust the British. Lubenchik did not take along any written memorandum for the German representatives. Had there been a need for one, he would have formulated it on the spot, since he was familiar with the episode of the Italian "intermediary" and with the numerous drafts connected with it. There was never any response. To this end, Lehi conducted small-scale operations such as individual assassinations of British officials notable targets included Lord Moyne , CID detectives, and Jewish "collaborators" , and random shootings against soldiers and police officers. Other actions included sabotaging infrastructure targets:

Lehi financed its operations from private donations, extortion , and bank robbery. Its campaign of violence lasted from to Initially conducted together with the Irgun, it included a six-month suspension to avoid being targeted by the Haganah during the Hunting Season , and later operated jointly with the Haganah and Irgun under the Jewish Resistance Movement. After the Jewish Resistance Movement was dissolved, it operated independently as part of the general Jewish insurgency in Palestine. Assassination of Lord Moyne Further information:

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