

D. Cowdrey's Summary Statement On "Antisemitism"

More Modernized: "Anti-Jewish." Broadened: "Anti-Faith." & For Context: "Actions done in bad faith."

As someone who does have Jewish ancestry, though distant, it nonetheless runs through my bloodline. According to the literature I have studied, these ancestors trace back to the Levantine region. I remain in a posture of learning, as many of us are. With the help of the internet, we have uncovered vast amounts of ancestral knowledge in a relatively short span of time. I was present for this evolution, and it continues still. That is remarkable. Yet with discovery comes responsibility, to tell the story as accurately and honestly as possible, using the tools and understanding available to us here and now.

I will state plainly that I am not comfortable with entitlement, possession, or power-grabbing carried out in the name of Jewish ancestry, Semitism, faith, or politics. As an American engaged in law, society, and civic life, I recognized the need to adjust my sails amid the arrival of new actors within these faith and political realms. I acknowledge, personally and collectively, a cold war waged against Americans, one in which I myself have been a victim. Much of what we encounter appears abstract and inherited, though certainly not inherited by all.

Jewish culture, like all cultures, contains a profound dichotomy. Some of the most generous, loving, and nurturing people I have encountered live within this faith. At the same time, Americans are confronted with darker layers, peddling, selfishness, kompromat, blackmail. This is where we experience societal tension. One side is light-filled, creating peace and sustaining connection. The other disturbs the social body and perpetuates harm.

Why, then, do some within the Jewish faith cultivate peace while others perpetuate injury? The answer often lies in entitlement, the excusing of poor behavior, the absence of accountability, and inherited abusive constructs. This phenomenon is not exclusive to Jewish culture, it appears across societies and belief systems.

What we witness in certain Jewish political arenas carries a particular "scent," one that alarms Americans because it feels un-American, anti-freedom, and corrosive to civic life. The harm it causes crosses from the material into the spiritual, descending into what can only be described as hellish realms. Its driving force is anything but gentle, it is the seizure of power through destructive means. These patterns must be named for what they are, inherited abuse structures, passed down and protected unless confronted.

Every church has its mafia. This realization was startling, yet unavoidable. No faith tradition is immune from corruption, from power seized through darkness. In recent years, we witnessed similar distortions within Wiccan communities, where individuals engaged in disturbing

practices such as stealing hair from others. Whatever name we give it, if it is called “faith” and it manifests as violence or violation, it demands scrutiny and accountability.

If I am Jewish and I peddle negative influence, and I commit political trafficking, are these identities inseparable? Or must intention be examined?

Was the motive power?

Entitlement?

Religious entitlement?

Religious dominance?

Territory?

Control?

These questions *matter*.

In an American nutshell, as a woman of Native Canadian ancestry, now American, with late-discovered Jewish lineage, I refuse to claim the harms men commit against me or others, especially when those harms are weaponized politically. Men who act in this way are fallen fruit from shared trees. They choose attack over communion.

Those we invite to our tables should bring peace. When they do not, they place themselves outside the house.

So we must ask, why do people use religion to harm others? And how do we distinguish the good from the bad?

Jewish — good

Jewish — bad

Wiccan — good

Wiccan — bad

Christian — good

Christian — bad

We do not use the word heresy within our church, per se’ but we certainly use the words boundaries and discernment.

The distinction lies in essence. Some people are good-natured. Others are evil-natured.

There are evil-natured Jews.

Evil-natured Christians.

Evil-natured Wiccans.

Evil-natured Muslims.

Even Rastafarianism, once something I admired, contains individuals who claim the identity while harboring violent hatred toward white people like me. That is not good faith, that is evil, violence and corruption.

No tradition is exempt. Buddhists and Hindus, too, have their bad actors.

So why do we cast out entire groups instead of examining the hearts of bad actors with precision?

Because of a lack of consciousness.

A lack of understanding.

And a lack of academic humility.

What, then, is the root cause of bad faith actors?

Is it temperament?

More accurately:

Bad behavior is the result of unmet needs, poor regulation, distorted beliefs, and reinforcement by environment.

So we must ask:

What needs are unmet?

What emotions are unregulated?

Which beliefs are distorted?

Who is reinforcing these behaviors?

And then we must examine power.

Where is the authority coming from that allows people to harm others?

Here I introduce another structure:

Activism and Protest Culture as a “Protected Religion”

Within this sphere operate many bad actors, shielded from accountability while inflicting real harm.

Protest is often framed as an unquestionable constitutional right. But what, precisely, is being protested? The stated cause often differs sharply from the hatred and violence on display. Are they protesting people? Or the ideas people have? What actions are being protested? Do we agree?

We hear calls to abolish this and abolish that, but what about abolishing evil-natured protest itself?

We ask, what really must be abolished? I can tell you my goal, peace, and frankly, no bs.

In Closing

Union of Saints offers a simple, clarifying symbol for interpreting all of this.

As teachers, we say plainly you pass or you: **FAIL**.

We fail, we learn, we grow, we build, we become wiser, and then we **PASS**.

We pass the pearly gates, or we fall beneath the arc. Less confusion, more passing grades!

Each of us carries within us the covenant, the ark of God. We choose whether to walk a God-lit path that brings peace to those who share space with us, or whether to become harmful actors participating in violence and corruption.

We are either right-side up or upside down.

The classes of faith and her students:

Pass = ▲ full of knowledge, soul, wisdom, peace

Fail = ▼ empty of knowledge, empty of soul, and empty of care (violent, harming)

OZIRAH vs. OSIRAM language may be helpful in understanding this lesson as well.

For our Military!

Military service complicates this calculus, as veterans often stand on the front lines of violence. Yet, we honor our military because it is defined not only by service in war, but by service in peace. We need you military! On this measure, *pass*. Thank you for your loyalty and your service to US.

If you have read this far, congratulations. You passed.

Christian ▼ or Christian ▲ — the choice remains ours.

Vegans ▼ or Vegans ▲

Santas ▲ (pass) otherwise we are ▲ spiring, right?
