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Nota di contenuto	About the Editor -- Preface to "The Return of Religious Antisemitism" -- Is Religion Coming Back as a Source for Antisemitic Views? -- One Knows the Tree by the Fruit That It Bears:" Mircea Eliade's Influence on Current Far-Right Ideology -- The Presbyterian Church and Zionism Unsettled: Its Antecedents, and Its Antisemitic Legacy -- Israel and Zionism in the Eyes of Palestinian Christian Theologians -- Religiosity, Religious Practice, and Antisemitism in Present-Day Hungary -- Rethinking the Role of Religion in Arab Antisemitic Discourses -- The Centrality of Antisemitism in the Islamic State's Ideology and Its Connection to Anti-Shiism -- Antisemitism in the Muslim Intellectual Discourse in South Asia
Sommario/riassunto	Antisemitism has risen again in many countries since the beginning of the 21st century. Jew-hatred and discrimination against Jews have a long tradition both in Christianity and Islam. In the 19th century, animosity against Judaism gave way to nationalistic and racist motives. People like Wilhelm Marr called themselves antisemites to distinguish themselves from those who despised Jews for religious reasons. Today, Jews are often attacked in the name of human rights. They are accused of supporting crimes against humanity allegedly committed by the

Jewish State. However, many religious motifs of Jew-hatred, such as the accusation of killing Christ or the accusation of falsifying Islamic scripture, are still relevant today, and perhaps increasingly so in some denominations. Other religious tropes have been secularized, such as the accusation of ritual murder of Christian children that has been transformed into the accusation of purposeful killings of Palestinian children. What role do religious motifs play in the resurgence of antisemitism in the 21st century, be it directly in religious forms, or indirectly in secularized ways?
