

in which the pole with a cluster of grapes of Numbers 13:23 is identified with the Cross and Christ, and the two spies carrying it are the church, who sees Christ, and Israel, who does not. For Forte, the pole represents the continuity between Israel and the church, the church's traveling faithfully along the trail blazed by Israel, and both seeing the same goal and horizon. Forte uses this image beautifully to discuss Christians' and Jews' common perception of a truth, community, and messianic purpose, and he develops a fascinating comparison of divine contraction in both Christian incarnation and Lurianic *tzimtzum* ("contraction" of the Deity to allow for Creation).

The present volume is like Forte's homily: Classic traditions with polemic intent are reworked to emphasize common goals and destinies but true to their own faith vision. Yet, in the biblical narrative, the fruit-bearing spies face away from and defame the Promised Land and inexorably exclude their entire generation from entering it. The rabbis associated the spies' report with the destructions of both Temples and other disasters said to have occurred on the ninth of Av. In fact, rabbinic exegetes made the pole explicitly cruciform and stressed that those who carried wood and fruit were the many who defamed the Land, not Joshua and Caleb (see, e.g., Rashi on this passage). Perhaps this is a response to the patristic homily, reversing its import by arguing that Christianity faces the wrong direction and defames the Promised Land. Forte's vision symbolizes the magnitude of the reversal of understanding on both sides in the period leading up to and following *Nostra aetate* and amply evidenced in this volume.

In the first essay in the volume, Cardinal Walter Kasper reviews the paths taken in Catholic-Jewish relations, including the work and contributions of Cardinal Augustin Bea, Cardinal Cassidy, and others. Rabbis Riccardo di Segni and Giuseppe Laras raise questions of asymmetry and the ambivalence between negating theology and equivalence of messianic perceptions in midrash and theology. Erich Zenger and Peter Hüneman discuss Christian theology of Judaism. Other chapters discuss the *Shoah*, history, dialogue, and the State of Israel, by Cardinals Montini, Mejía, and Silvestrini, and by M. Giuliani, A. Melloni, A. Foa, Pier F. Fumagilli, N. J. Hoffman, and O. Ben-Hur.

This volume will be welcomed by people wrestling with how those involved in dialogue maintain distinctive and nonnegotiable faith commitments, yet join with Cardinal Kasper in hoping that our current century is "a century of brotherhood—shoulder to shoulder," for Catholics and Jews (p. 11).

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Thomas A. Idinopulos, *Betrayal of Spirit: Jew-Hatred, the Holocaust, and Christianity*. Aurora, CO: The Davies Group, Publishers, 2007. Pp. 224. \$24.00, paper.

Idinopulos draws upon a long career as theologian, scholar of comparative religions, and reader and teacher of Holocaust literature to address "What is the meaning of Christian faith—after Auschwitz?" (p. xx). To that end, he discusses the relationship among historical varieties of Jew-hatred, the development of Christianity, and the purportedly (*pace* Clark Williamson and Rosemary Ruether) inextricable entanglement of Christology and supersessionism. He recounts his own encounters with Jew-hatred as well as his expanding understandings of perpetrator motivations and victim behaviors during the Holocaust. Alas, Idinopulos's searches for meaning in post-*Shoah* Christian and Jewish theology depend upon not only a Judaism narrowly defined by faith, not praxis, but also problematic historiography.

Although the author opens his study by emphasizing Jew-hatred as irrational, groundless, or exaggerated responses to Jewish provocation that have "evolved" under differing historical circumstances over the millennia, he adds that we ask, "[W]hat is it

about Jews and Judaism that they commonly should be objects of hostility throughout many centuries?" (p. 3). While he quite rightly insists that no analysis of Jew-hatred can exclude the historically specific situation of and relations between the Jews and the others among whom they live, his phrasing implies an unchanging Jewish identity. Yet this rhetorical infelicity becomes a grave accusation when he then subsequently and repeatedly invokes assertions about the alleged active Jewish proselytism in the Greco-Roman world (pp. 4–6, 12, 14, 58–60) and its role in the development of both Christianity and Jew-hatred. Like his primary sources, Louis Feldman and Edward Flannery, the author cites Josephus on the appeal of Jewish religious observance (pp. 5–6), but as current scholars (e.g., Martin Goodman, Scot McKnight, Shaye Cohen) have thoroughly demonstrated, there is no good evidence of any direct attempt by Jews to convert gentiles. Similarly ahistorical are Idinopulos's references to "Jewish ritual orthodoxy" (pp. 8–10; cf. p. 48: "the Orthodox Pharisaical Judaism to which Paul belonged"). As the language of "orthodoxy" indicates, Idinopulos assumes an already existent homogenous Jewish religion against which Christianity formed; he thereby ignores both Judaism's own rich complexity and recent historiography on Jewish and Christian origins (e.g., Daniel Boyarin).

Cursory and careless generalizations of his sources, specific errors of fact, as well as misspelled names continue when the author addresses more modern events. Furthermore, the reader would incorrectly assume that Emancipation for all Central and Western European Jewry univocally followed in the wake of the French Revolution and Napoleon rather than the constellation of regionally diverse, chronologically extended, and often regressive developments detailed by his principal sources. Worse, by stating that "the overwhelming majority of European Jews, happy to benefit from the new rights and freedoms, were not about to abandon their tradition for assimilation" (p. 28), Idinopulos sounds like the opponents of Emancipation who claimed the Jews sought special privileges. In sum, this is a well-meaning work that often reproduces what it would oppose.

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Post-Shoah Dialogues: Re-Thinking Our Texts Together. Edited by James F. Moore. Studies in the Shoah 25. Lanham, MD, and Oxford: University Press of America, 2004. Pp. 258. \$35.00, paper.

James F. Moore, *Toward a Dialogical Community: A Post-Shoah Christian Theology.* Studies in the Shoah 27. Lanham, MD, and Oxford: University Press of America, 2004. Pp. 139. \$24.00, paper.

These two books will spark new thinking and provide new insights into Jewish and Christian scriptures for readers, as they hear different voices and intonations address biblical sources previously heard in only one way. The authors are convinced that all religious thinking must be reconsidered in light of the shocking devastation of the Jewish people during the Nazi years and the abandonment of the victims by most churches, along with the centuries-long Christian negativity toward this people. One need not agree with everything set forth in order to benefit from the many ideas the several authors share, the questions raised, and the insights of still others. The studies reflect the authors' long involvement in post-*Shoah* dialogue, so they are essentially interactive. Likewise, Moore's post-*Shoah* Christian theology gives considerable attention and weight to Jewish theology and philosophy done in the aftermath of the Holocaust.

In the considerations of specific biblical sources—usually two in each case—each of the four authors presents his own analysis of and response to them. Collectively, they produce theology that is neither purely Christian nor purely Jewish but dialogical. While reaching into the past, they look forward to a shared goal. Thus, e.g., Jacob's night-long



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