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other. Jews should be seen as equal partners in the dialogue. He makes the interesting statement that Christians ought to show the same loyalty towards present-day Jews as they show towards the Israel of the Bible, making the objectionable supposition that modern Jews are identical to biblical Israel. Segal wants to get rid of offensive names and hidden agendas. These do not belong to the dialogue between the two parties. Both parties should rather be taking the opportunity to learn from each other and to explore their common history. Borgen joins in at this point by pleading for frank, but well structured dialogue between the two parties. To this Fisher adds his impressions from the experience he had when talks took place on an official level between the Roman Catholic Church and a number of Jews. These talks presented many problems, but just as many challenges. The best contribution in the collection comes from J T Pawlikowsky. He approaches the problem from an educational viewpoint. According to him the New Testament is imbedded in the Old Testament. The same is true for the culture and thought of both. He thinks that more attention should be paid to the historical context in which religion operates. Along that way it would be possible to move away from a destructive situation like that of the Holocaust into a more nuanced multicultural approach in which there is room for multiformity in modern society.

Three contributions have an autobiographic character. Wiesel perceives trends in the present time which still reminds him of what he experienced during the time of the Holocaust. In his paper Hengel shares some of his recollections of Germany in the time before 1945. After World War II he became a New Testament scholar. During his studies he became very much interested in the pre-70 C E Judaism. He sees the future in an alliance of Jewry and Christendom where the boundary between the two is kept, but their powers are harnessed together against the ideologies and anti-religious trends in modern society. Leighton reports on the discussions which took place between a group of Americans and Christians in Russia during 1990. The problems people are dealing with after the dissolution of the Soviet Russian Republic has been dissolved are totally different from those in the United States where the ideal is held of a new social order in which Jews and Christians can take part in peaceful dialogues with one another.

This publication is much more practice orientated than the publication Jews and Christians which came from the same group in the same year. [See next review — editor.] The speeches of this symposium are in general not on the same academic level as those of the other symposium. The contributions of Culpepper and Pawlikowsky, however, are much better than any of those in the other publication. This publication does give a good impression of the extent of the problems and questions at grass roots level in the relation between Jews and Christians. The reader interested in the problem at this level, wanting to listen to both sides of the problem, will enjoy reading this book.

Charlesworth, J H (ed) 1990 — Jews and Christians


Reviewer: Prof P M Venter

This book explores the past, present and future relationship between Jews and Christians. Anti-Semitism has been present in Christianity right from the start. Over the years it caused the death and persecution
of thousands and thousands of Jews. In Christian circles, Jews were held collectively responsible for the death of Jesus Christ. These and other related topics were discussed at a symposium held in May 1987 in Philadelphia under the leadership of Professor J H Charlesworth. Seven of the papers read at the symposium, along with the discussions which followed each paper, are published in this book.

What is presented here is an historical survey of the interrelationship of two religions with a common origin which divided into Christianity and Rabbinic Judaism after the destruction of Jerusalem in 70 CE, each going its own way. In the nearly 2000 years of their parallel existence the relationship between them has varied from undisguised hatred to an eagerness to join in mutual discussions. This history is studied here from the perspective of different disciplines.

Martini shows in his historical-theological overview how the conflict between the two had its origin in religious fanaticism, intolerance and religious biases which very often went hand in hand with political motives. In his opinion a vast area of common ground can be found which can be explored towards a better understanding of each other and the greater prosperity of mankind.

For Charlesworth, it is a matter of academic integrity to take part in the dialogue between Jews and Christians. According to his paper, recent investigations into the New Testament provide the basis for this dialogue. Detailed analysis of the background of the New Testament indicates a common heritage between Judaism and Christianity which can no longer be ignored.

Another New Testament scholar, Beker, works with the hypothesis that several Judaistic factions existed side by side during the first common era. They were divided on several theological issues. The faction which eventually became Christian was more inclined towards eschatological messianism, while the faction of rabbinic Judaism was orientated towards wisdom and law. The present discussion should keep this difference in theological orientation in mind. Christians ought to be aware of their Judaistic heritage and the polemical inclination found in their literature.

In his lecture Smith pays attention to the role played by the Gospel of John in the attitude of Christians towards Jews. The Gospel uses the term ‘Jews’ for indicating the Jewish leaders and the authorities of the first century rather than the Jewish population in general, to which Jesus and his disciples also belonged. The Gospel reflects a crisis in Jewish-Christian relations which started when Jews started persecuting Christians. The term ‘Jews’ in the Gospel of John should therefore be understood within the social context of the controversy between Johannine Christianity and Pharisaic Judaism.

Zinn, a historian, makes an iconographic study of the Middle Ages. In the work of Hugh of St-Victor in Paris he finds some willingness to apply exegetical methods used by Jewish scholars of the time. Several Christian exegetes followed him in borrowing from these exegetical results. Zinn therefore pleads with Christians of his own time to accommodate interpretations of Scripture coming from Jewish circles. In the discussion following his paper, it was pointed out that Zinn was working with an isolated trend, as the undisguised hatred of Jews by the Crusaders occurred at the same time.

Hillerbrand indicates in his paper that a shift occurred in the attitude of Luther towards the Jews. Luther became rather disappointed with the Jews’ reaction towards the efforts of Christians to have better relations with them. According to Hillerbrand the anti-Semitism of the Nazis is linked more to Luther’s German Weltschauung than to his disappointment with the Jews.

For Eckardt anti-Semitism is nothing less than sin. He sees the Holocaust as an accusation against the integrity of Christendom. According to his view the best way of fighting anti-Semitism is by joining in with Jewish feminism. Fenn uses the term ‘secularisation’ to prove that the removal of people from society in the form of a Holocaust is nothing less than a pathological phenomenon. In essence it boils down to a collective effort to cope with death by evicting people from society and eventually killing
them. Osborn looks at anti-Semitism from a theological viewpoint. In anti-Semitism Jesus is detached from his Jewish roots, a severe unaccuracy. Right from the start a trend towards self-centred ecclesiasticism existed in the Christian church. It surfaced especially in anti-Semitism where the church renounced its dependence upon Jesus the Jew and upon Judaism.

Anti-Jewishness and ecclesiastical arrogance were expressed in modern times in especially the German church at the time of National Socialism. Reading this book one becomes aware of the actuality and surprising extensiveness of the problem. The multi-disciplinary approach towards the problem followed at this symposium clearly indicates how this topic touches on even the remotest aspects of Christian theology. The level on which the discussion takes place, the intensity with which the problem is dealt with and the application of more recent research, all contribute to wrestling with a problem which Christianity has never really succeeded in solving. This book is highly recommended for every one interested in the relationship between Judaism and Christianity wanting to study the problem on an academic level.

Goudzwaard, B & De Lange, H 1995 — Beyond Poverty and Affluence: Toward an Economy of Care

Geneva Switzerland: World Council of Churches Publications. 165 pages. US $ 15.00

Reviewer: Dr Kobus Labuschagne

In this book the authors make an attempt to demonstrate that on local, national and international level our economy has reached a point where fundamental renewal is required. They argue that in both theory and practice the world economy is incapable of solving the major and distressing economic dilemmas of our time — poverty (which is spreading in many areas of the world), ominous forms of pollution and environmental degeneration, and ongoing losses in both quantity and quality of work. A twelve-step program for economic recovery is proposed in the final chapter, and this demonstrates how alternative reflection on the economy can take concrete shape. These proposals were drafted in the hope that colleagues in economics as well as interested persons and influential groups in society would respond with constructive criticism so that a public consensus would emerge — a consensus which would care much more about job creation, the poor, the environment, the interests of future generations, and with eyes and ears wide open to especially the needs of the developing countries.

The authors realise that the question remains whether people actually desire a different economic practice and whether they are susceptible to change which involves an economy of 'precare', an economy that places care needs first on its list of priorities. Our science of economics has up to now been formulated in terms of 'progress measured in money', and not in the first place in terms of the necessity for a 'caring administration'. This means that when the authors seek to redress poverty, environmental degeneration and unemployment through a 'caring administration', they will be confronted by nothing less than the powerful influence of a societal order which calculates everything in terms of money (which puts a monetary value on everything), economic growth (which is supposed to create wealth for every-