

Hebrew Bible. The book is amply detailed by its critical apparatus, an extensive bibliography and an index of biblical references.

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Remembering for the Future: Working Papers and Addenda (3 volumes). Editorial Advisory Board: Yehuda Bauer, Alice Eckardt, Franklin H. Littell, Elisabeth Maxwell, Robert Maxwell, David Patterson. Oxford: Pergamon Press, 1989. ISBN 0-08-036754-2. Pp. I: xxv+1160; II: xiv+1149; III: x+893.

This three-volume set takes its name from an international conference held in Oxford from July 10–13 1988, with a public meeting convened in London July 15. The steering committee accepted the papers of sixty-two academics. Held in conjunction with the fiftieth anniversary of *Kristallnacht*, *Remembering for the Future* did far more than commemorate. It acknowledged that much work examining the ramifications of the *Shoa* is yet undone; that the community of survivors shrinks year by year; that generations have been born for whom the term “Holocaust” is virtually meaningless; and that there is a need for the complacency and the indifference on the modern “collective consciousness” to be challenged. A remarkable gathering, in which the contributors were drawn from many disciplines and countries, has resulted in an equally remarkable collection of documents.

The sheer breadth and depth of the materials gathered in these texts renders a full review impracticable, if not impossible. I will therefore proceed to an outline of the contents of each volume, before beginning a more sustained review of the first. Volume I bears the title “Jews and Christians during and after the Holocaust.” Comprising over one hundred addresses, it contains scholarly reflections upon: Christian attitudes and responses to the Jewish plight in central, eastern, southern and western (including the Vatican) Europe and English-speaking countries; the ethical, psychological and religious factors at work in the rescuers; and the challenge to the Jewish and Christian traditions. In Volume II, dedicated to “The Impact of the Holocaust on the Contemporary World,” we find over one hundred papers addressing the challenge of the *Shoa* to: educational institutions; the practice of law, medicine and psychology; politics; the arts and literature; philosophy; the social sciences; and genocide studies. Volume III, “The Impact of the Holocaust and Genocide on Jews and Christians,” contains a number of supplementary papers as well as the record of the public gathering at the Central Hall, Westminster, London. In all, there are over two hundred and fifty papers.

The vast majority of papers in Volume I are first-rate contributions to the area. One thinks in particular of essays by H. Jansen (Karl Barth’s “amicable” antisemitism); J.P. Kelley and E.H. Robertson (Bonhoeffer); I. Irwin-Zarecka (post-*Shoa* Poland); E. Fleischner (rescuers in France); M. Shelah (Catholicism in Croatia); J. Conway (Canada’s response); A.T. Davies (the Zündel and Keegstra trials); M. Nefsky (the reaction of Canadian Protestantism during the Nazi era);

B.A. Asbury (the revision of Christian theology after the *Shoa*); M. Ellis (Holocaust and liberation theology); R. Rubenstein (Holocaust and covenant); E. Bethge (christology); H. Maccoby (the Christian myth and antisemitism); D. Marmur (Ignaz Maybaum); and M. Morgan (historicism and moral thought post-*Shoa*). Though that list seems lengthy, it gives but an indication of the quality of these efforts to reflect substantively upon the *Shoa*.

This is not to say that all these papers argue convincingly. What they do, however, and do quite brilliantly, is engender a more profound questioning of the reader's perspective. Each volume is essential reading on its own merits. Together, *Remembering for the Future* provides a remarkable source for future academicians, particularly those working in the Jewish-Christian dialogue. Though the cost is substantial (approximately \$550 Cdn), and therefore well beyond the range of the individual, every faculty or department of religious studies, seminary, theological college, and ecumenical library should consider purchasing these volumes.

There are a number of *caveats*, however. First, the dimensions of each volume are such that it becomes almost unwieldy given the attempt to publish the pages at close to 8.5 x 11. This will undoubtedly affect the lifetime of the binding. Second, the print quality varies tremendously, owing to the fact that the papers were printed as received by the editorial committee. Third, there is such a variance in font sizes and margin settings and line spacings as to prohibit one from reading through a volume intensively. Though this may only affect a few readers (perhaps reviewers only!) it is disconcerting in the extreme. Fourth, rather than index the volumes individually, the Index appears only at the conclusion of the third. This therefore means that in order to make full use of the critical apparatus necessary, researchers will find it necessary to sit with all three as constant companions during any project. These *caveats* are, however, but minor peccadillos. *Remembering for the Future* will be a standard in the field for many years.

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Collected Works of Erasmus. Volume 34: Adages II vii 1 to III iii 100. Trans. R.A.B. Mynors. Toronto: University of Toronto Press, 1992. ISBN 0-8020-2831-4. Pp. x+458 Pp.

Collected Works of Erasmus. Volume 71: Controversies. Ed. J.K. Sowards. Toronto: University of Toronto Press, 1993. ISBN 0-8020-2869-1. Pp. li+190.

In his prodigious reading of the classics, Erasmus of Rotterdam kept notes on the best turns of phrase and proverbial sayings. His list of adages ultimately totalled over four thousand, seven hundred of which appear in Volume 34, the fourth of seven volumes dedicated to this remarkable collection of adages. When completed, these seven will constitute an extensive dictionary of expressions and figures of speech with the potential for fulfilling in English Erasmus's purpose for the