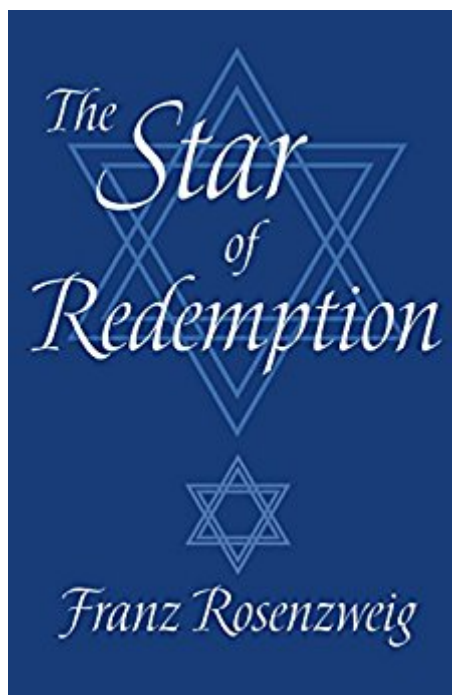


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The Star Of Redemption



Synopsis

The Star of Redemption is widely recognized as a key document of modern existential thought and a significant contribution to Jewish theology in the twentieth century. An affirmation of what Rosenzweig called "the new thinking," the work ensconces common sense in the place of abstract, conceptual philosophizing and posits the validity of the concrete, individual human being over that of "humanity" in general. Fusing philosophy and theology, it assigns both Judaism and Christianity distinct but equally important roles in the spiritual structure of the world, and finds in both biblical religions approaches toward a comprehension of reality.

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Modern

Customer Reviews

This book was first translated into English by William W. Hallo and published by Holt, Rinehart and Winston, Inc., in 1971. It was republished in 1985 by the University of Notre Dame Press, and is still available directly from UNDP at [...] (It is not currently listed on .) In 2005 the Barbara E. Galli translation appeared. The book as written in the original German is indeed a formidable work. This is

because Rosenzweig was able to assume a level of education in his post-World-War-One audience that hardly survives today. He often does not name his sources directly, for example alluding to Goethe's "Faust" throughout the book without citing it explicitly. The same goes for figures in the history of philosophy and theology. Thus any translation is a daunting task, as the translator must understand not just Rosenzweig himself, but the cultural tradition he constantly refers to. Add to this that Rosenzweig was a true master of the German language, able to use all its resources and refinements, and you have a job that would send most translators running for the exits. The Hallo translation certainly has its faults, but I would maintain that it is still the best choice for anyone who cannot read Rosenzweig in the original. I will give an example. In Part One, Introduction, "On the Possibility of the Cognition of the All", heading "Man", subheading "Metaethics", we find the following sentence: "Die Ethik, mochte sie noch so sehr grundsätzlichen der Tat eine Sonderstellung allem Sein gegenüber geben wollen, rückt in der Ausführung gleichwohl mit Notwendigkeit die Tat wieder hinein in den Kreis des wissbaren All; jede Ethik mündete schließlich wieder in eine Lehre von der Gemeinschaft als einem Stück Sein." This is rendered by Hallo as, "In principle ethics might assign to action a special status as against all being; no matter: in practice it drew action, of necessity as it were, back into the orbit of the cognitive All. Every ethics ultimately reconverged with a doctrine of the community as a unit of being." For this same passage, Galli gives us: "If fundamentally it wanted to give a particular place of action in relation to all being, ethics could only reintegrate the action by the same necessity into the circle of the knowable All at the moment it elaborated it; every ethics ended by emerging again in a doctrine of the community that forms a part of being." First of all, Galli confuses simple German grammar. "Der Tat eine Sonderstellung geben" means "to give the act (or action) a special position", not "to give a particular place of action". And in this instance "Stellung" is definitely not "place", but position or, as Hallo has it, status. Then there are the phrases "reintegrate the action" and "at the moment it elaborated it". Neither of these is in the original German at all. They are both "hineininterpretiert" (interpreted into) Rosenzweig by some mysterious process of Galli's own devising. Likewise, "by the same necessity" should be simply "necessity" - there is no word that means "same" in Rosenzweig's German. Try reading both the Hallo and the Galli version of this passage aloud, and ask yourself which makes more sense. I regret to say that for this reviewer, the Galli attempt is simply incomprehensible. As a professional translator, I feel obliged to give my own version of the passage. Here it is: "No matter how fundamentally ethics might have wanted to grant the act a special position vis-à-vis the whole of being, nevertheless in practice it pulled the act, of necessity, back into the circle of the knowable All. Every ethics ultimately flowed back into a doctrine of the community in its role as part of being." Until

someone with a better grasp of German comes along to supersede Galli, you'll be better off with the often affected but still more reliable Hallo translation.

Interesting read. Great condition

This is a great book, but don't expect to breeze through it, even if you are a scholar! You have to read it slowly, reread almost every line! But it's worth it!!!

El libro llegó en el tiempo estimado Producto en muy buen estado, No hay queja alguna o reclamo, todo en orden Recomiendo

Fantastic and fascinating book. Fast delivery as well!

Franz Rosenzweig (1886-1929) was a German Jewish theologian and philosopher; he founded the House of Jewish Learning in Frankfurt in 1920, which was later run under Rudolf Hallo and Martin Buber. [NOT: page numbers below refer to a 445-page hardcover edition.] The Foreword to this 1921 book written by Nahum Glatzer [author of *Franz Rosenzweig: His Life and Thought*] states of Rosenzweig, "The year 1913 marked a crucial turning point in his life; he realized the ambiguity of the scientific method and the hubris of philosophical Idealism [which] broke down before the individual asking the existential question: Who or what am I?... it is essential to realize that this turning point was determined not by objective, theoretical speculation but by a personal need." (Pg. x) He continues, "The trying period came to an end after Rosenzweig attended a Day of Atonement service in the traditional synagogue in Berlin. What he experienced in this day-long service can be conjectured. Prior to that memorable 1913 Day of Atonement, Rosenzweig had not thought it possible that the spiritual perception of the reality of God, of being alone with God, of the closeness to God could be experienced by a person within Judaism of his day. He thought that a true experience of faith calls for the mediator, Jesus. It was only several days later that he was able to write to his mother: 'I seem to have found the way back about which I had tortured myself in vain and pondered for almost three months.' Thus, in Rosenzweig's view, the Jew must live his own role in God's world. 'Shall I become converted, I who was born chosen?' Does the alternative of conversion even exist for me? he writes in 1916, looking back at the events of 1913."

(Pg. xii) Rosenzweig observes, "God there may be, but as long as he remains outside and does not become a part of this world itself | Man there may be, but as long as he can only be a measure laid against this world from outside, and not a moving force within it. And truly, it is entitled to remain blind and deaf as long as God does not strive and man does not speak. As yet the world may be satisfied to bear within itself its logos, its entire and adequate basis." (Pg. 61) He summarizes, "Thus we have established the significant difference | This difference is that | the history of the birth of God, signified a past time to antiquity, while | the history of the birth of the soul signified a present life, and | the history of the birth of the world, a future | God has been from the first, man became, the world becomes | these three creations | we have already been able to recognize here. For what we have so far recognized of the All | was nothing other than the secret of its everlasting birth | We are standing at the transition---the transition from the mystery into the miracle." (Pg. 90) He suggests, "The ways of God are different from the ways of man, but the word of God and the word of man are the same. What man hears in his heart as his own human speech is the very word which comes out of God's mouth | that word of creation which reverberates within us and speaks from within us---all this is also the word which God has spoken and which we find inscribed in the Book of the Beginning, in Genesis." (Pg. 151) Later, he adds, "Precisely for the sake of its revelational character, the first revelation in creation thus demands the emergence of a second revelation, a revelation which is nothing more than revelation | in the narrower | sense." (Pg. 161) He states, "To the I there responds in God's interior a Thou. It is the dual sound of I and Thou in the monologue of God at the creation of man. But the Thou is no authentic Thou, for it still remains in God's interior. And the I is just as far from already being an authentic I, for no Thou has yet confronted it. Only when the I acknowledges the Thou as something external to itself | when it makes the transition from monologue to authentic dialogue, only then does it become that I which we have just claimed for the primeval Nay become audible." (Pg. 174) He continues, "And thus the soul which God summons with the command to love is ashamed to acknowledge to his its love, for it can only acknowledge its love by acknowledging its weakness at the same time, and by responding to God's Thou shalt love | with an | I have sinned." (Pg. 179) He observes, "Experienced belief only comes to rest in this certainty of having been long ago summoned, by name, to belief | Now it can calmly open its eyes and look around itself at the world of things. There is no thing that could part it from God, for in the world of things it recognizes the substantive ground of its believe in the immovable factuality of a historical event. The soul can roam

the world with eyes open and without dreaming. Now and forevermore it will remain in God's proximity. The "Thou are mine" draws a protective circle about its steps. Now it can say: "my God, my God." Now it can pray. (Pg. 184) He points out, "the love for man, in being commanded by God, is directly derived from the love for God. The love for God is to express itself in love for one's neighbor. It is for this reason that love of neighbor can and must be commanded. Love of neighbor is distinguished from all ethical acts by the presupposition of being loved by God, a presupposition which becomes visible behind this origin only through the form of the commandment 'God ordaining what he will' must be preceded by God's already having done what he ordains. Only the soul beloved of God can receive the commandment to love its neighbor and fulfill it. Ere man can turn himself over to God's will, God must first have turned to man." (Pg. 214-215) He says, "The kingdom of God is actually nothing other than the reciprocal union of the soul with all the world. This union of the soul with all the world occurs in thanksgiving and the kingdom of God comes in this union and every conceivable prayer is fulfilled. Thanks for the fulfillment of each and every prayer precedes all prayer that is not an individual lament from out the dual solitude of the nearness of the soul to God. The community-wide acknowledgement of the paternal goodness of God is the basis on which all communal prayer builds." (Pg. 233) He argues, "God's truth conceals itself from those who reach for it with one hand only, regardless of whether the reaching hand is that of the objectivity of philosophers which preserves itself free of preconceptions or that of the blindness of the theologians, proud of its experience and secluding itself from the world. God's truth wants to be entreated with both hands. It will not deny itself to him who calls upon it with the double prayer of the believer and the disbeliever. God gives of his wisdom to the one as to the other, to belief as well as to disbelief, but he gives to both only if their prayer comes before him united." (Pg. 296-297) He notes, "And man, who is created in the image of God. Jewish man as he faces his God, is a veritable repository of contradictions. As Israel, he knows that God has elected him and may well forget that he is not alone with God that to Egypt and Assyria too, God says: 'my people.' In his blissful togetherness-alone with God, he may look up in surprise when the world tries to remind him that not every man harbors then same certainty of being God's child as he himself. Yet no one knows better than he that being dear to God is only a beginning, and that man remains unredeemed so long as nothing but this beginning has been realized summarizes" (Pg. 307) He asserts, "Time does not bounce off Christianity as it does off the Jewish people, but fugitive time has been arrested and

henceforth serve as a captive servant. Past, present, and future are now become figures at rest, paintings on the walls and vaults of the chapel. Henceforth all that preceded the birth of Christ is past history, arrested once and for all. And the future is the Last Judgment. It ceases to believe that it is older than Christianity and counts its years from the birthday of Christianity. It suffers all that preceded this to appear as negated time, an unreal time so to speak. And Christianity treads this path certain of its own eternal presence.

(Pg. 340) He observes, "Redemption itself still has no place in the Church year thereby. To redemption there ought to correspond a third kind of festival much as the Days of Awe are added to the Sabbath and Pilgrim Festivals with us. Up to this point there were Christian festivals to correspond to those of the Jewish calendar. What then is the type of festival which would correspond to the Days of Awe? None. The Church year lacks anything to correspond to these festivals in our calendar." (Pg. 366) He points out, "The patriarch Abraham heard the call of God and answered it. Henceforth the individual is born a Jew. He no longer needs to become one in some decisive moment of his life. It is just the contrary with the Christian. In his personal life there occurs to him at a given point the miracle of rebirth, and it occurs to him as an individual; this he carries with him, but otherwise nothing. He never is a Christian. Christianity exists without him. The individual Jew generally lacks that personal vitality which only comes to a man in the second birth. For the individual [Jew] has it not at all. Rather, he is from this first birth on whatever he is as a Jew. Correspondingly, the Christian loses everything natural, everything innate, in his Christianity." (Pg. 396) He concludes, "In Judaism, man is always somehow a remnant. He is always somehow a survivor, an inner something. Once more the paganism which was embraced by the divergent and finally reconverging ways of Christianity lies outside in the darkness. Jewish man is wholly by himself. The future has here fallen silent. The revelation which was his, the redemption for which he has been summoned, both have completely merged in the constricted space between him and his people." (Pg. 405) He adds, "Thus the Truly jointly recited, by those redeemed for eternal life and on the eternal way, in a chorus in sight of the Star of Redemption, is still the sign of creatureliness, and the realm of nature has not yet ended. And with revelation, redemption too now merges back into creation. The ultimate truth is itself only---created truth. God is truly the Lord. And thou wast from eternity what thou shalt be unto eternity: Truth." (Pg. 417) This book will be a must reading for anyone seriously studying contemporary theology---whether Jewish, or Christian.

Franz Rosenzweig is among the most important figures in Jewish, and general, philosophy of the 20th century. His ideas on particularity, contingency, and responsibility influenced Heidegger, Levinas, Derrida, Buber, and countless others, while his theology of creation-revelation-redemption informs a fascinating depiction of Judaism. It's not easy reading and although not a clear translation, this is the one there is.

Very Inspiring And Its For Such A Time As This In Anticipating The Return Of JESUS CHRIST THE MESSIAH אֱלֹהֵינוּ יֵשׁוּעַ הַמְּשִׁיחַ הַקָּדוֹשׁ בְּרִיךְ הוּא אֱלֹהֵינוּ אֱלֹהֵינוּ ~

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