

SPEAKING/WRITING
GOD
OF

Jewish
Philosophical Reflections
on the
Life with Others



Michael Oppenheim

Speaking Writing Of God Jewish Philosophical Reflections On The Life With Others

Norbert M. Samuelson



Speaking Writing Of God Jewish Philosophical Reflections On The Life With Others:

Speaking/Writing of God Michael Oppenheim, 1997-05-23 Identifies and examines the central insights of Franz Rosenzweig and Emmanuel Levinas concerning the religious dimensions of the relationships between persons and extends these insights in order to explore the relevance of religious language to speak of post Holocaust Jewish life the critique of the tradition by feminist Jewish philosophers and theologians and the challenges of religious pluralism *Speaking/Writing of God* Michael Oppenheim, 2012-02-01 *Speaking Writing of God* explores the manner in which religious language develops in answer to the challenges and promise of three features of the life with others the encounter between persons the quest by Jewish women to be accepted including their distinctiveness otherness as women as full participants in Jewish communal life and the dialogue between Jews and non Jews Although a major stream of modern Jewish philosophy has focused on the transcendent dimension of the relationship between persons this book studies the contribution of feminist Judaism to modern Jewish philosophy and the impact of religious pluralism on Jewish religious life and thought **Contemporary**

Psychoanalysis and Modern Jewish Philosophy Michael Oppenheim, 2016-10-04 Relational psychoanalysis and modern Jewish philosophy have much to say about the dynamics of human relationships but there has been no detailed thorough and constructive examination that brings together these two incisive discourses *Contemporary Psychoanalysis and Modern Jewish Philosophy Two Languages of Love* explores the critical similarities and differences between the two disciplines casting new light on both the analytic and philosophical understandings of how relationships develop flourish and fail For psychoanalysts such as Hans Loewald Stephen Mitchell and Jessica Benjamin love is seen as a fundamental life force a key to human motivation and the transformative core of Freud's therapeutic talking cure The Jewish philosophers Franz Rosenzweig Martin Buber and Emmanuel Levinas envision love as having both a human and divine dimension expressed through the dual commandments to love God and the neighbor The two languages are brought to life through chapters that investigate the relationship between self love and love of the other the dynamics of intersubjectivity the methods and possibilities of human transformation the magical powers of language the goal of achieving a meaningful life the significance of responsibility for others and the challenge that death poses to life's fullness This multidisciplinary study drawing on psychology philosophy religion and feminism provides an important contribution to contemporary scientific and humanistic interest in the social and relational dimensions of human living The book will appeal especially to clinicians theorists and scholars of psychoanalysis philosophy of religion and Jewish studies as well as advanced students studying in these fields **Women and Gender in Jewish Philosophy** Hava Tirosh-Samuelson, 2004-06-18 *Women and Gender in Jewish Philosophy* is the first systematic attempt to interpret the Jewish philosophical tradition in light of feminist philosophy and to engage feminist philosophy from the perspective of Jewish philosophy Written by Jewish women who are trained in philosophy the 13 original essays presented here demonstrate that no analysis of Jewish philosophy historical or constructive can be adequate without

attention to gender categories The essays cover the entire Jewish philosophic tradition from Philo through Maimonides to Levinas and they rethink the subdisciplines of Jewish philosophy including metaphysics epistemology ethics political theory and theology This volume offers an invitation for a new conversation between feminist philosophy and Jewish philosophy as well as a novel contribution to contemporary Jewish philosophy Contributors are Leora Batnitzky Jean Axelrad Cahan Idit Dobbs Weinstein Claire Elise Katz Nancy Levene Sandra B Lubarsky Sarah Pessin Randi Rashkover Heidi Miriam Ravven T M Rudavsky Suzanne Last Stone Hava Tirosh Samuelson and Laurie Zoloth

Jewish Philosophy and Psychoanalysis Michael D. Oppenheim, 2006-01-01 What distinguishes one human from another What exactly does it mean to discover your true self In Jewish Philosophy and Psychoanalysis Michael Oppenheim added a modern twist to the age old theories of psychoanalyst Sigmund Freud with the interjection of Jewish Philosophy

Jewish Philosophy for the Twenty-First Century Hava Tirosh-Samuelson, Aaron W. Hughes, 2014-08-21 Jewish Philosophy for the Twenty First Century encourages contemporary Jewish thinkers to reflect on the meaning of Judaism in the modern world by connecting these reflections to their own personal biographies In so doing it reveals the complexity of Jewish thought in the present moment The contributors reflect on a range of political social ethical and educational challenges that face Jews and Judaism today and chart a path for the future The results showcase how Jewish philosophy encompasses the methodologies and concerns of other fields such as political theory intellectual history theology religious studies anthropology education comparative literature and cultural studies By presenting how Jewish thinkers address contemporary challenges of Jewish existence the volume makes a valuable contribution to the humanities as a whole especially at a time when the humanities are increasingly under duress for being irrelevant

Jewish Faith and Modern Science Norbert M. Samuelson, 2008-10-17 In Jewish Faith and Modern Science renowned Jewish philosopher and rabbi Norbert Samuelson argues that modern Jewish philosophy has died_ that it has failed to address the challenges to traditional beliefs posed by scientific advances and is therefore no longer relevant to Jews today Samuelson confronts these challenges head on critically reflecting on how all of the forms of contemporary Judaism from orthodox to liberal to secular to new age can address questions raised by the latest scientific advances Considering questions ranging from the existence of the soul to the relationship between God and particle physics to the debate over when life begins and ends Samuelson paves the way for a rebirth of Jewish philosophy applicable to life in the modern world

Trust and Trauma Michael Oppenheim, 2021-04-26 This interdisciplinary text brings together perspectives from leading psychoanalysts and modern Jewish philosophers to offer a unique investigation into the dynamic between the fundamental trust in the self other persons and the world and the devastating force of emotional trauma Chapters examine the challenges of witnessing and acknowledging suffering trust in God and the traumatic effects of the Holocaust The result is a deeper understanding of the fundamental relationality of humans the imperative of responsibility for the Other the fragility of meaning and the metaphorical powers of religious language Authors representing two standpoints the psychological

psychoanalytic and the religious philosophical provide key insights Erik Erikson Jessica Benjamin Judith Herman and Bessel van der Kolk support the psychological discourse while Franz Rosenzweig Martin Buber and Abraham Joshua Heschel present the Jewish philosophical discourse This book is written for professionals and advanced students in psychoanalysis philosophy and Jewish and religious studies Its accessible and engaging style will also appeal to general readers with an interest in philosophical psychological and religious perspectives on some of the most elemental human concerns

The Fence and the Neighbor Adam Zachary Newton, 2012-02-01 The Fence and the Neighbor traces the contours of two thinkers Emmanuel Levinas and Yeshayahu Leibowitz who crossed the divide between Talmud and philosophy proper Adam Zachary Newton shows how the question of nationalism that has so long haunted Western philosophy the question of who belongs within its fence and who outside has long been the concern of Jewish thought and its preoccupation with law limits and the place of Israel among the nations To those unfamiliar with Talmudic thought Newton shows how deeply its language and concerns shape Levinas He also offers an introduction to Leibowitz a conservative religious thinker who was an outspoken gadfly and radically critical voice in the Israeli political scene Together their common origin in Jewish Eastern Europe a common concern with national allegiance and the common fence of religious Judaism that makes them intellectual neighbors are voiced in penetrating and original dialogue

Jewish Resistance During the Holocaust J. Glass, 2004-07-06 It is a common belief that Jews did nothing to resist their own fate in the Holocaust However the realities of disintegrating physical and psychological conditions and the efforts of ghetto undergrounds to counter collaborationist judenrat policies and the despair could not but lead to a breakdown in spiritual life

Idolatry and Representation Leora Faye Batnitzky, 2000 Although Franz Rosenzweig is arguably the most important Jewish philosopher of the twentieth century his thought remains little understood Here Leora Batnitzky argues that Rosenzweig s redirection of German Jewish ethical monotheism anticipates and challenges contemporary trends in religious studies ethics philosophy anthropology theology and biblical studies This text which captures the hermeneutical movement of Rosenzweig s corpus is the first to consider the full import of the cultural criticism articulated in his writings on the modern meanings of art language ethics and national identity In the process the book solves significant conundrums about Rosenzweig s relation to German idealism to other major Jewish thinkers to Jewish political life and to Christianity and brings Rosenzweig into conversation with key contemporary thinkers Drawing on Rosenzweig s view that Judaism s ban on idolatry is the crucial intellectual and spiritual resource available to respond to the social implications of human finitude Batnitzky interrogates idolatry as a modern possibility Her analysis speaks not only to the question of Judaism s relationship to modernity and vice versa but also to the generic question of the present s relationship to the past a subject of great importance to anyone contemplating the modern statuses of religious tradition reason science and historical inquiry By way of Rosenzweig Batnitzky argues that contemporary philosophers and ethicists must relearn their approaches to religious traditions and texts to address today s central ethical problems

A

Pathway of Interpretation Walter Brueggemann, 2009-01-01 Writing with the pastor and student in mind Walter Brueggemann provides guidance for interpreting Old Testament texts He offers both advice for the interpreter as well as examples of working with different sorts of passages from narratives prophecies and Psalms He also demonstrates how to work thematically drawing together threads from different traditions His goal is to work through the rhetoric of these passages to reach toward theological interpretation These investigations indicate Brueggemann's conviction that the process of moving from text to interpretive outcome is an artistic enterprise that can be learned and practiced

A Feminist Companion to Luke Amy-Jill Levine, Marianne Blickenstaff, 2002-07-15 The third volume in this series deals with Lukan themes in feminist perspectives The fourteen essays from an international authorship cover a range of issues including Imperial Masculinity Mary and Asceticism Martha in the Kitchen and Reading Luke 15 with Arab Christian Women The list of contributors includes Robert Karris Mary Rose D Angelo Brigitte Kahl Turd Karlsen Seim Barbara Reid Teresa Hornsby Ben Witherington III Esther DeBoer Veronica Koperski Loveday Alexander Warren Carter Pamela Thimmes Carol Schersten Lahurd and Maris Luisa Rigato The volume also includes an introduction by the editor and a bibliography

Dreaming Ecology Deborah Bird Rose, 2024-05-07 In the author's own words *Dreaming Ecology* explores a holistic understanding of the interconnections of people country kinship creation and the living world within a context of mobility Implicitly it asks how people lived so sustainably for so long It offers a telling critique of the loss of Indigenous life human and non human in the wake of white settler colonialism and this becoming cattle country It offers a fresh perspective on nomadics grounded in footwalk epistemology and an ethics of return sustained across different species events practices and scales This is the final and most substantial of Debbie's love letters to the Aboriginal people of the Victoria River Downs I say this because there is such a sense of reverence wonder and respect throughout the book The introduction of concepts of double death footwalk epistemology wild country are not only organising ideas but characterisations arising from what Debbie hears sees and feels of herself and Aboriginal others I think of it in terms of love if love is care reciprocal respect deep connectivity and a strong desire to never make less of the people she chose to commit herself to Richard Davis This book was a pleasure to read filled with careful description of people places and various plants and animals and insightful analysis of the patterns and commitments that hold them together in the world Thom van Dooren

Works of Love Robert L. Perkins, 1999 To claim that *Works of Love* is an important philosophical essay is to assume hazardous burden of proof The book's title is an allusion to the Bible's injunction that we should love our neighbor as we love ourselves a far cry far instance from Diotima's ladder of erotic desire up which we climb from the love of bodies until we catch a vision of that single sea of beauty beauty itself Plato Symposium This contrast given that some of some of our neighbors may not be particularly likable or one may even be a determined enemy suggests immediately to some that a book with such an obviously religious title must be excessively moralistic and at best full of sermon helps for the harried clergy or at worst laden with rules for the unlearned laity A casual

perusal of a few paragraphs however shows these put down views of the book to be unfounded Levinas and the Trauma of Responsibility Cynthia D. Coe, 2018-03-12 Levinas's account of responsibility challenges dominant notions of time autonomy and subjectivity according to Cynthia D Coe Employing the concept of trauma in Levinas's late writings Coe draws together his understanding of time and his claim that responsibility is an obligation to the other that cannot be anticipated or warded off Tracing the broad significance of these ideas Coe shows how Levinas revises our notions of moral agency knowledge and embodiment Her focus on time brings a new interpretive lens to Levinas's work and reflects on a wider discussion of the fragmentation of human experience as an ethical subject Coe's understanding of trauma and time offers a new appreciation of how Levinas can inform debates about gender race mortality and animality Edward Said's Rhetoric of the Secular Mathieu E. Courville, 2011-10-20 Edward Said's Rhetoric of the Secular provides an important new reading of Edward W Said's work emphasizing not only the distinction but also the fuzzy borders between representations of the religious and the secular found within and throughout his oeuvre and at the core of some of his most customary rhetorical strategies Mathieu Courville begins by examining Said's own reflections on his life before moving on to key debates about Said's work within Religious Studies and Middle Eastern Studies and his relationship to French critical theorists Through close attention to Said's use of the literal and the figurative when dealing with religious national and cultural matters Courville discerns a pattern that illuminates what Said means by secular Said's work shows that the secular is not the utter opposite of religion in the modern globalized world but may exist in a productive tension with it **Fire in the Ashes** David Patterson, John K. Roth, 2012-03-15 Sixty years after it ended the Holocaust continues to leave survivors and their descendants as well as historians philosophers and theologians pondering the enormity of that event This book explores how inquiry about the Holocaust challenges understanding especially its religious and ethical dimensions Debates about God's relationship to evil are ancient but the Holocaust complicated them in ways never before imagined Its massive destruction left Jews and Christians searching among the ashes to determine what if anything could repair the damage done to tradition and to theology Since the end of the Holocaust Jews and Christians have increasingly sought to know how or even whether theological analysis and reflection can aid in comprehending its aftermath Specifically Jews and Christians individually and collectively find themselves more and more in the position of needing either to rethink theodicy typically understood as the vindication of divine justice in the face of evil or to abolish the concept altogether Writing in a format that creates the feel of dialogue the contributors to Fire in the Ashes confront these and other difficult questions about God and evil after the Holocaust This book created out of shared concerns and a desire to investigate differences and disagreements between religious traditions and philosophical perspectives represents an effort to advance meaningful conversation between Jews and Christians and to encourage others to participate in similar inter and intrafaith inquiries The contributors to Fire in the Ashes are members of the Pastora Goldner Holocaust Symposium Led since its founding in 1996 by Leonard Grob and Henry

F Knight the symposium s Holocaust and genocide scholars a group that is interfaith international interdisciplinary and intergenerational meet biennially in Oxfordshire England

Giving Beyond the Gift Elliot R. Wolfson, 2014-02-03 This book explores the co dependency of monotheism and idolatry by examining the thought of several prominent twentieth century Jewish philosophers Cohen Buber Rosenzweig and Levinas While all of these thinkers were keenly aware of the pitfalls of scriptural theism to differing degrees they each succumbed to the temptation to personify transcendence even as they tried either to circumvent or to restrain it by apophatically purging kataphatic descriptions of the deity Derrida and Wyschogrod by contrast carried the project of denegation one step further embarking on a path that culminated in the aporetic suspension of belief and the consequent removal of all images from God a move that seriously compromises the viability of devotional piety The inquiry into apophasis transcendence and immanence in these Jewish thinkers is symptomatic of a larger question Recent attempts to harness the apophatic tradition to construct a viable postmodern negative theology a religion without religion are not radical enough Not only are these philosophies of transcendence guilty of a turn to theology that defies the phenomenological presupposition of an immanent phenomenality but they fall short on their own terms inasmuch as they persist in employing metaphorical language that personalizes transcendence and thereby runs the risk of undermining the irreducible alterity and invisibility attributed to the transcendent other The logic of apophasis if permitted to run its course fully would exceed the need to posit some form of transcendence that is not ultimately a facet of immanence Apophatic theologies accordingly must be supplanted by a more far reaching apophasis that surpasses the theolatrous impulse lying coiled at the crux of theism an apophasis of apophasis based on accepting an absolute nothingness to be distinguished from the nothingness of an absolute that does not signify the unknowable One but rather the manifold that is the pleromatic abyss at being s core Hence the much celebrated metaphor of the gift must give way to the more neutral and less theologically charged notion of an unconditional givenness in which the distinction between giver and given collapses To think givenness in its most elemental phenomenological sense is to allow the apparent to appear as given without presuming a causal agency that would turn that given into a gift

Testimony to Otherwise: the Witness of Elijah , The Bible and its preaching are for every generation urgent and indispensable but they are especially urgent today Within the preaching of Elijah and Elisha lie the possibilities and inspiration for the church to recover its voice in a way that is unfettered and unencumbered by old habits It is the chance and the responsibility of this new voice to replicate in the present life of the church alternatives underway in the biblical text itself to show that life could be otherwise and to make it so Considering these narratives canonically Walter Brueggemann shows how the memories of Elijah and Elisha took on a quality and authority of lasting testimony They exhibit a world profoundly open to the gifts energies and visions given by God Brueggemann shows how such prophetic narratives summon listening Israel to a radical either/or decision endlessly insisting that there are choices to be made that hold options for the world as otherwise

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