

rooted in and shaped by the traditions of cultural history. In creating its culture of interpretation, postmodernists are too eager to leap beyond the intellectual traditions of the past. It is still possible, Lundin believes, to take seriously the culture of truth even though many of the assumptions of the Enlightenment and of Romanticism are no longer acceptable. In his view postmodernists fail to grapple sufficiently with questions about truth and reality, questions about the nature of the world beyond the self.

After discussing postmodernism in relation to Cartesian and Romantic traditions of thought in the first three chapters, Lundin devotes an interesting chapter to the examination of postmodern thought in light of the gnostic tradition in Christianity. In a way the entire argument of his book is that the separation of thought and reality found in gnosticism and postmodernism needs to be countered by the bonding of thought and reality that has always been central to the Christian tradition. In chapters five and six Lundin examines American literary examples of a Romantic view of the self, primarily Emerson and Hawthorne. Although one might take issue with some points in his interpretation of Hawthorne and with his emphases in his discussion of Emerson, it is the large historical picture in which he is primarily interested, and quibbles over specific literary points do not undermine the book's main thesis. In chapters seven and eight Lundin focuses on Marxist and deconstructionist theories, and in the last two chapters he offers his specifically Christian response to postmodernism.

The book is essential reading for Christian scholars interested in serious theoretical and historical efforts to swim with and through the intellectual crosscurrents of contemporary intellectual culture. How secular critics will view the book will depend in part, no doubt, on the degree of their hostility to orthodox Christianity, for Lundin is not apologetic or evasive about his own commitments. He is to be commended for this, for Christian scholars are sometimes less forthright about their assumptions and perspectives than are advocates for other traditions of thought. If Christians build an attractive field for their criticism of culture, others will come and play. Lundin's book makes the field more attractive than it was before.

Clarence Walhout
Calvin College

Fragments of Redemption: Jewish Thought and Literary Theory in Benjamin, Scholem, and Levinas. By Susan A. Handelman. Bloomington: Indiana University Press, 1991. ISBN 0-253-32695-8. Pp. xxii + 390. \$49.95 (cloth), \$18.95 (paper).

Susan A. Handelman has written a remarkable new book on the relationship of Jewish literary thought to both modernism and postmodernism, which is a "continuation" of her earlier study *The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory* (1982). In her previous book Handelman demonstrated how many of the debates in contemporary literary theory, especially those inaugurated by Jacques Derrida's critique of logocentrism, are in fact anticipated by debates in the early Christian church regarding Paul's distinction of letter and spirit, particularly in opposition to dominant Pharisaic modes of interpretation. Handelman, who is no fan of Pauline theology, supports the "Derridean" argument (appropriated from Emmanuel Levinas) that one must love God "but love his Torah even more" (277) and that "to be Jewish is to believe in the intelligence of the Pharisees" (306). Crucial to Handelman's thesis is her own distinction between the Greek term *logos*, which uncritically assumes the priority of silent ontology over discourse, and its Hebrew "equivalent" *davar*, which means not only word but also thing—thus obviating the "primal philosophical error" of metaphysics (209). As in her previous study, which also

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and how its unique geographical situation facilitated the arrival of both Spanish and Byzantine Kabbalah **Between the Canon and the Messiah** Colby Dickinson, 2013-03-14 Dickinson traces the development of two concepts the messianic and the canonical as they circulate interweave and contest each other in the work of three prominent continental philosophers Walter Benjamin Jacques Derrida and Giorgio Agamben though a strong supporting cast of Jan Assmann Gershom Scholem Jacob Taubes and Paul Ricoeur among others also play their respective roles throughout this study He isolates how their various interactions with their chosen terms reflects a good deal of what is said within the various discourses that constitute what we have conveniently labelled often in mistakenly monolithic terms as Theology By narrowing the scope of this study to the dynamics generated historically by these contrasting terms he also seeks to determine what exactly lies at the heart of theology s seemingly most treasured object the presentation beyond any representation the supposed true nucleus of all revelation and what lies behind any search for a theology of immanence today **Unruly Examples** Alexander Gelley, 1995 These 2 essays demonstrate that beyond example s rich genealogy in the rhetorical tradition it involves issues that are central to current theories of meaning and ethics in literature and philosophy **The Fragment** Camelia Elias, 2004 This monograph is an interdisciplinary study of the concept of fragment in literature and in critical and literary theory It discusses the fragment s performativity and function within a historical perspective stretching from Heraclitus via the German Romantics and European writers of the Modernist period to American postmodern manifestations of the fragment This is the first history of the fragment to appear in English and it is also the first attempt at producing a consistent taxonomy of literary and critical fragments The fragments are categorised according to function not author intention and the study addresses a number of questions What constitutes the fragment when the fragment can only be defined a posteriori Does the fragment begin on its own or is it begun by others writers and critics Does it acquire a name of its own or is it labelled by others All these questions revolve around issues of agency and they are best discussed in terms of performativity which means seeing fragments as acts acts of literature acts of reading acts of writing The book demonstrates how a poetics of the fragment as a performative genre can be created situating the fragment both as literature and as a phenomenon within postmodern criticism against the background of philosophy art history and theology **Belonging Too Well** Miriam Sivan, 2009-02-13 In *Belonging Too Well* Miriam Sivan draws on contemporary literary theory as well as traditional Jewish texts and culture to explore the question of identity in Cynthia Ozick s fiction Many critics have pointed to a split in Ozick s work between Judaic and secular culture and values Sivan suggests however that Ozick never settles for a simple either/or dichotomy between traditional Judaism and secular American culture but that her protagonists instead fashion new means of living genuinely Jewish lives within the American Diaspora Often they struggle not with not belonging to either the Old or the New Worlds but of belonging too well to both Part of a recent trend toward analyzing Jewish American literature in the context of a deep encounter with and understanding of Judaism and traditional Jewish texts Sivan s study enables readers of Ozick s fiction to

penetrate the complex webs she creates among cultures time periods and characters some quite sober others fantastic all unusual **Crossover Queries** Edith Wyschogrod, 2006 Drawing together pieces from over twenty years that reflect her penetrating thought *Crossover Queries* presents for the first time in a single volume the astonishing range of a major philosopher To explore the risks ambiguities and unstable conceptual situations of contemporary thought it takes modes of negation especially the negation intrinsic to the ethical as its central thread Ranging from twentieth century European philosophy to traditional Jewish thought from analyses of dance music and novels to the question of the name of God from the phenomenology of the body to recent biological research its profoundly learned and humanely engaged discussions remain always mindful that even as philosophy crosses over into new spaces of thought the philosopher remains standing within and responsible a historical legacy one conditioned by the negative **Meta Medical Ethics** Michael A. Grodin, 2001-11-30 What is Bioethics What are its goals and theoretical assumptions Is it a unique discipline Must medical ethics be grounded in clinical experience How can ethical inquiry inform medicine s theory and practice Must one have a definition of medicine before one can have a medical ethic Does medicine have a unique or demarcating body of knowledge methodology or philosophy These troubling questions are addressed by a distinguished roster of philosophers theologians lawyers social scientists physicians and scientists The unifying theme of this text is a philosophical exploration of the history nature scope and foundations of bioethics There is a critical evaluation of principled communitarian legal narrative and feminist approaches The book s interdisciplinary focus allows for a lively dialogue which includes papers and accompanying commentaries Audience Philosophers of science and medical ethicists physicians lawyers policy makers **Walter Benjamin's Other History** Beatrice Hanssen, 2000-12-04 In this study Beatrice Hanssen unlocks the philosophical and ethical dimensions of the Trauerspiel study showing how its thematics persisted well into the later writings of the thirties For by introducing the materialistic category of natural history in *The Origin of German Tragic Drama* Benjamin not only criticized idealistic conceptions of history writing but also expressed an ethico theological call for another kind of history one no longer anthropocentric in nature This profound critique of historical thinking Hanssen shows went hand in hand with a radical de limitation of the human subject informed by his interest in questions about ethics the law and justice Through an analysis of the seemingly innocuous figures of stones animals and angels that are scattered throughout his writings Hanssen reconstructs the often neglected ethical dimension of his historical thought In the course of doing so she not only places Benjamin s work in the context of contemporaries such as Adorno Cohen Lukacs Kafka Kraus and Heidegger but also demonstrates the persistence of Benjaminian themes in contemporary philosophy and critical theory *Philosophical Archaeology* Ido Govrin, 2023-01-01 Offering for the first time a full historicized accounting of philosophical archaeology Ido Govrin delineates how this overarching method of historical inquiry has today become associated to a large extent with the work of Giorgio Agamben and how it constitutes Agamben s philosophy of history in particular As befits a book situated at an

intellectual crossroads that brings together a range of discourses philosophy history aesthetics theology and philology Govrin conceives of philosophical archaeology as a multifaceted concept on a broad scale The discussion slides along the length of the multilateral fault line and into the related fields of contemporary art and art history theory In doing so it illuminates the potential for philosophical archaeology as an artistic *modus operandi* in the broader context of contemporary art to expand our conception of history and historiographic research and for this sense of history to expand our conception of art in turn At stake in this consideration is the possibility of a new materially based philosophy of history **Fifty Key Contemporary**

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reimagines Judaism and Jewish identity after the time honored method of negative theology It builds on negations that clear space for revisioning of such topics as creation and revelation the people and State of Israel history and suffering ritual and ethics God and spiritual life The theology builds on thought from key figures in the history of Jewish philosophy and serves along the way as an introduction to them including Ecclesiastes Philo Saadia Gaon Judah Halevi Maimonides Spinoza Moses Mendelssohn Nachman Krochmal Hermann Cohen Franz Rosenzweig Martin Buber Abraham Joshua Heschel Emil Fackenheim Emmanuel Levinas Yeshayahu Leibowitz and more A key finding is that a shared negation binds God and the Jewish people together their joint refusal to submit to contentful constrictive definition **God Will Be All in All** Richard Bauckham,2005-05-01 An important discussion of Moltmann's work on eschatology to which Moltmann himself has contributed responses and new e

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The Golem in Jewish American Literature Nicola Morris,2007 *The Golem in Jewish American Literature* explores the golem in the fiction of Thane Rosenbaum Nomi Eve and Steve Stern as well as writers such as Michael Chabon Nicola Morris

sees this clay humanoid created in Jewish legend for practical and spiritual purposes as a metaphor for power and powerlessness and for the complexities and responsibilities surrounding the act of creation Further she employs the golem figure as a device to examine the problematic Holocaust representation in the second generation the uncertain boundaries between fiction and historiography the ethics of intertextuality and the writer s responsibility to literary folkloric and oral sources Morris concludes with an impassioned plea for the responsible uses of power technology and language

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