



Franz Rosenzweig



SAPIENZA
UNIVERSITÀ DI ROMA

Franz Rosenzweig International Conference

Rome, February 20-23, 2017

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The conjunction *and* in Franz Rosenzweig's work:
I *and* the Other, philosophy *and* theology,
time *and* redemption, Judaism *and* Christianity

La congiunzione e nell'opera di Franz Rosenzweig:
io e l'Altro, filosofia e teologia,
tempo e redenzione, ebraismo e cristianesimo



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Organized by: Sapienza Università di Roma, Dipartimento di Filosofia. Cardinal Bea Centre for Judaic Studies, Pontifical Gregorian University. Franz Rosenzweig Gesellschaft.

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La partecipazione al Convegno sarà valevole ai fini dell'ottenimento di 1 credito formativo per gli Amministratori delle Banche Credito Cooperativo associate alla Federazione delle Banche del Credito Cooperativo del Lazio, Umbria, Sardegna.

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Introduction to the topics of the Conference

In his Introduction to Hermann Cohen's *Jüdische Schriften* (Berlin, 1924) Franz Rosenzweig writes that Cohen discovered what the philosophers before him could never find out because of their monistic tendency, that is to say, the "little word" *and*, which allows to think together God and man, man and God, God and nature, nature and God. This "little word" – according to Rosenzweig – has a great meaning in thinking reality: on one side it allows to avoid the monism which is typical of idealistic philosophy, from Ionia to Jena, from Thales to Hegel; on the other, to avoid the fragmentation of reality which is typical of anti-idealistic trends, from Kierkegaard to Nietzsche. But does not this thinking, grounded on the conjunction *and*, produce antinomies and paradoxa? How is it possible to think together unity and multiplicity without losing either the identity between the differentials or the differences in the identity? In an era characterized by globalization, the thinking of Franz Rosenzweig may offer very productive paths in order to face all the concrete, religious, political and social challenges posed by a dualistic opposition between identity and difference.

Introduzione al tema del Convegno

Nella sua Introduzione alle *Jüdische Schriften* (Berlino, 1924) di Hermann Cohen, Franz Rosenzweig scrive che Cohen ha portato alla luce un elemento sfuggito alla tradizione filosofica precedente, concentrata solo sul pensiero dell'Uno: si tratta della "parolina" *e*, che permette di pensare insieme l'uomo e Dio, Dio e la natura, la natura e Dio. Questa "parolina" ha, per Rosenzweig, una grande rilevanza nel pensare la realtà: per un verso permette di evitare il monismo tipico della filosofia idealistica, dalla Ionia a Jena, da Talete a Hegel; ma permette anche, d'altro canto, di evitare la frammentazione dell'essere che caratterizza le tendenze anti-idealistiche, da Kierkegaard a Nietzsche. Tuttavia, questo pensiero fondato sulla congiunzione e non genera forse antinomie e paradossi? Come è possibile pensare insieme l'unità e la molteplicità senza disperdere l'identità nelle differenze o, al contrario, le differenze nell'identico? In un'epoca caratterizzata dalla globalizzazione, il pensiero di Rosenzweig può offrire percorsi fecondi per affrontare le sfide concrete, religiose, politiche e sociali poste da una opposizione dualistica tra identità e differenza.

February 20, Monday

16.30 Opening Plenary Session at Pontifical Gregorian University,
Piazza della Pilotta 4, Rome, Aula Magna C021

Chairman: Gaetano Piccolo, S.J. (Faculty of Philosophy, Pontifical
Gregorian University)

Greetings:

Nuno da Silva Gonçalves, S.J. (Rector of Pontifical Gregorian University)

Stefano Petrucciani (Director of Department of Philosophy, Sapienza University
of Rome)

Noemi Di Segni (President of UCEI, Union of Italian Jewish Communities)

Paolo Giuseppe Grignaschi (Director of Federation Credit Cooperative Banks
in Lazio, Umbria, Sardegna)

Introductions:

Philipp G. Renczes, S.J. (Director of Cardinal Bea Centre for Judaic Studies,
Pontifical Gregorian University)

Irene Kajon (Department of Philosophy, Sapienza University of Rome)

17.00-17.30 Robert Gibbs (University of Toronto, President of Franz
Rosenzweig Society), *Rosenzweig and Today*

17.30-17.45 Discussion

17.45-18.00 Coffee Break

18.00-18.30 Ephraim Meir (Bar Ilan University, Israel), *Rosenzweig's
Contribution to a Dialogical Approach of Identity and to
Interreligious Theology*

18.30-18.45 Discussion

18.45-19.15 Christian Wiese (University of Frankfurt), *German-Jewish
Symbiosis or Zweistromland? Hermann Cohen and Franz
Rosenzweig on „Deutschtum und Judentum“*

19.15-19.30 Discussion

19.30-20.00 Speakers Roundtable

(Translation service Italian-English, English-Italian)

Buffet

February 21, Tuesday

9.30-13.00: Parallel sessions at Dipartimento di Filosofia, Sapienza Università di Roma, Villa Mirafiori, Via Carlo Fea 2.

During the days of the Conference, the Aula IV of Villa Mirafiori will host the exhibition "The "little word" and. Works and Thoughts From Two Berlin Schools" by Renate Schindler.

Working with pupils between the ages 10 to 18, the project aims to realise the actuality of Franz Rosenzweig's philosophy. It was developed at the Heinrich-Schliemann and the Käthe-Kollwitz Secondary Schools from Berlin's Prenzlauer Berg neighbourhood. The children and young adults were introduced to Rosenzweig's work as part of the Humanistic world views and Ethics curricula. They were able to uniquely grasp and express the antinomies and paradoxa in Rosenzweig's thought, especially his ideas about the complexity of present life. The exhibition consists of texts, graphics, drawings, commentaries and collages. Some of them were already shown at the IRG Conferences in Toronto (2012) and in Frankfurt/Main (2014), and at a Zurich symposium about Hermann Cohen's thesis on the groundlessness of hate. In Rome, some exhibits will be arranged in a new way and additional exhibits will be created around the aspect of the "and" and the overall theme of the Conference.

Rosenzweig and Jewishness - Aula II

- Chairman: Ynon Wygoda
- 9.30-10.00 Elad Lapidot, *Rosenzweig's Jewish and Human Being*
- 10.00-10.30 Claudia Milano, *L'ebraicità di Franz Rosenzweig tra tradizione e modernità*
- 10.30-11.00 Michaela Will, *Franz Rosenzweig zwischen „Berufswunsch Rabbiner“ und ‚Ehrentitel Morenu‘*
- 11.00-11.30 Coffee Break - Aula I
- 11.30-12.00 Takao Maruyama, *After the Star. Rosenzweig on the problem of the Law*
- 12.00-12.30 Evan Kent, *California Dreaming: Franz Rosenzweig Goes to Jewish Summer Camp*

Bildung and Education - Aula IV

- Chairman Angelo Tumminelli.
- 9.30-10.00 Paola Ricci Sindoni, *Un'idea di Bildung ebraica e tedesca. Il progetto di Rosenzweig del Freies Jüdisches Lehrhaus.*

- 10.00-10.30 Monika Kaminska, *The Jewish Bildungsproblem (Problem of Jewish Learning) and the idea of establishing an Akademie für die Wissenschaft des Judentums in Franz Rosenzweig's "On Jewish Learning"*
- 10.30-11.00 Gesine Palmer, *Can "And" Be an End in Itself? The "And" in "Bildung und kein Ende"*
- 11.00-11.30 Coffee Break - Aula I
- 11.30-12.00 Benjamin E. Sax, *Mephistopheles' Other: Franz Rosenzweig's Midrash on the German Bildungsbürgertum*
- 12.00-12.30 Emilia Tagliatela, *Etica e formazione. Ipotesi per un confronto tra Rosenzweig e Lévinas*
- I and you - Aula X*
- Chairman: Francesco Paolo Ciglia
- 9.30-10.00 Andreas Losch, *Ich-Du oder Ich und Du? Die Wirklichkeit des „Und“ in Bubers und Rosenzweigs Hauptwerken*
- 10.00-10.30 Lukas Paul, *On Individuation: I and the Other in Rosenzweig and Cohen*
- 10.30-11.00 Leopoldo Sandonà, *L'apertura della relazione. La congiunzione und e il metodo dialogico*
- 11.00-11.30 Coffee Break - Aula I
- 11.30-12.00 Amy Hill Shevitz, *I and Thou ... and Thou: The Franz-Gritli-Eugen Triangle from Gritli's Perspective.*
- 12.00-12.30 Zohar Maor, *Rosenzweig and the community: connecting people*
- Rosenzweig, Kant and Cohen - Aula XI*
- Chairman: Chiara Adorisio
- 9.30-10.00 Martin Brassler, *Rosenzweig und Kant. Die Jugendschriften als Prolegomena zum Stern der Erlösung*
- 10.00-10.30 Francesco Valerio Tommasi, *Rosenzweig e il "neokantismo" di Heidegger. La lettura del dibattito di Davos in Vertauschte Fronten*
- 10.30-11.00 Stephanie Brenzel, *Franz Rosenzweig, Hermann Cohen, and the Logic of Prayer*
- 11.00-11.30 Coffee Break - Aula I
- 11.30-12.00 Philipp von Wussow, *The Place of Religion in the System of Philosophy: Rosenzweig's Cohen Interpretation Reconsidered*
- 12.00-12.30 Gian Paolo Cammarota, *Il pensiero della correlazione in Hermann Cohen e Franz Rosenzweig*

12.30-13.00: Ilya Dvorkin, *From Correlation to Gestalt. Cohen's and Rosenzweig's Foundation of Dialogue Philosophy*

13.00 Lunch Buffet - Aula I

15.30-18.30 Parallel sessions at Dipartimento di Filosofia, Sapienza Università di Roma, Villa Mirafiori, Via Carlo Fea 2.

Creation, Revelation and Redemption - Aula II

Chairman: Pierluigi Valenza

15.30-16.00 Angel Enrique Garrido Maturano, *Wunder und Wissen im Schöpfungsbegriff des Stern der Erlösung*

16.00-16.30 Michela Torbidoni, *Das heimliche "wenn", das offenkundige "vielleicht", das herrschende "wer weiß". Il dubbio per la rivelazione in Franz Rosenzweig*

16.30-17.00 Francesca Consolaro, *After the End of History. Jewish Law and the People*

17.00-17.30 Coffee Break - Aula I

17.30-18.00 Michele Del Prete, *L'essere e il nulla. Della redenzione come limite della coesistenza in Franz Rosenzweig*

18.00-18.30 Eveline Goodman-Thau, *Truth, Time and Redemption*

Time, History, Death - Aula IV

Chairman: Adriano Fabris

15.30-16.00 Olivia Mitscherlich-Schönherr, *Zeit und Ewigkeit*

16.00-16.30 Renate Schindler, *Das neue Denken - ein System der Philosophie? Zur Dialektik von Zeit und Ewigkeit in Franz Rosenzweigs Stern der Erlösung*

16.30-17.00 Asher Biemann, *The 'And' of History: Thinking Side-by-Side in Rosenzweig's Imagination of Eternity*

17.00-17.30 Coffee Break - Aula I

17.30-18.00 Emilia D'Antuono, *Vita e morte: la «e» come potenza genealogica di una nuova antropologia*

18.00-18.30 Ekaterina Yanduganova, *God, time and society: Rosenzweig's view of I-It relation*

Benjamin, Taubes and the question of Messianism - Aula X

Chairman: Stefano Semplici

15.30-16.00 Josiah Simon, *„Das Schicksal waltet!“ Franz Rosenzweig, Walter Benjamin and Hans Ehrenberg on Tragedy*

- 16.00-16.30 Inka Sauter, *Zeit und Erlösung - Rosenzweig und Benjamin*
 16.30-17.00 Filippo Stefanini, *Als ob 'e' als ob nicht: congiunzioni e disgiunzioni tra Franz Rosenzweig e Walter Benjamin*
- 17.00-17.30 Coffee Break - Aula I
- 17.30-18.00 Sofia Adami, *La lettera errante. Rosenzweig, Taubes e il tema dell' "ostinazione" ebraica*
 18.00-18.30 Mariangela Caporale, *The Distinctive Messianic Sense of Rosenzweig's Gnoseology*
- Ethics, Love and Reconciliation - Aula XI*
- Chairman: Emilio Baccharini
 15.30-16.00 Daniel Gross, *The Missing 'and' of Love Your Neighbor*
 16.00-16.30 Angelo Tumminelli, *Forte come la morte è amore (Ct 8,6). Franz Rosenzweig interprete della Rivelazione*
 16.30-17.00 Francesco Del Bianco, *Sacro e profano nel Cantico dei Cantici: la trattazione dei due volti dell'amore in Rosenzweig al di là della semplice dicotomia*
- 17.00-17.30 Coffee Break - Aula I
- 17.30-18.00 Olga Belmonte, *La congiunzione "e" nei processi di riconciliazione. Riflessioni alla luce della filosofia di Franz Rosenzweig*
 18.00-18.30 Frank Hahn, *Different paths of the AND: unifying and separating – a task for every individual life*
- 21.00 Centro Bibliografico, Unione delle Comunità Ebraiche Italiane, Lungotevere Sanzio 5, Roma.

Welcome buffet

Roundtable on "Shmuel D. Luzzatto e Rosenzweig: esegesi della Bibbia e interpretazione di Yehuda Halevi/ Shmuel D. Luzzatto and Rosenzweig: Exegesis of the Bible and Interpretation of Yehuda Halevi". Chairman: Raffaella Di Castro. Speakers: Rav Riccardo Di Segni (Chief Rabbi of Comunità Ebraica di Roma), Prof. Gadi Luzzatto Voghera (Director of Centro di Documentazione Ebraica Contemporanea, Milano), Prof. Irene Kajon (Sapienza Università di Roma). Languages: Italian and English.

From the UCEI-Centro Bibliografico Library: Exhibition of Shmuel D. Luzzatto's Manuscripts and Italian Editions of Yehuda Halevi's Diwan, by Gisèle Lévy.

February 22, Wednesday

9.30-13.00: Parallel sessions at Dipartimento di Filosofia, Sapienza Università di Roma, Villa Mirafiori, Via Carlo Fea 2.

Rosenzweig's Reception - Aula II

Chairman: Massimiliano De Villa

9.30-10.00 Ynon Wygoda, *The Uniqueness of Rosenzweig's Reception in Palestine 1936-1946*

10.00-10.30 Asaf Angermann, *The Broken "And". Gillian Rose on Franz Rosenzweig's Conversion and Its Impossibility*

10.30-11.00 Roberto Navarrete, *Die Rezeption von Hegel und der Staat im Rahmen der Hegel- und der Rosenzweig-Forschung*

11.00-11.30 Coffee Break - Aula I

11.30-12.00 Martin Fricke, *„Lesen Sie den Stern der Erlösung“ - Zur Aktualität von Kornelis Heiko Miskottes Rosenzweig-Interpretation*

12.00-12.30 Enrico Lucca, *Fighting for a new Jewish culture in an inter-religious perspective. Hugo Bergmann interpreting Franz Rosenzweig between Eretz Israel and Europe*

Religion and Theology - Aula IV

Chairman: Massimo Giuliani

9.30-10.00 Stefano Bancalari, *The Experience of Miracle and the Logic of the "And". Reflections on Rosenzweig and the Phenomenology of Religion*

10.00-10.30 Maria Benedetta Curi, *Tra filosofia e teologia: in dialogo con Rosenzweig*

10.30-11.00 Nicola Petrovich, *Teologia e filosofia. Das neue Denken ponte tra oggettività e soggettività*

11.00-11.30 Coffee Break - Aula I

11.30-12.00 Antonios Kalatzis, *Bridging without Bridges. Rosenzweig on Philosophy and Theology*

12.00-12.30 Silvia Richter, *Faith and reason: on the interaction of theology and philosophy in the thought of Franz Rosenzweig*

The Star of Redemption - Aula X

Chairman: Orietta Ombrosi

9.30-10.00 Wolfdietrich Schmied-Kowarzik, *Bejahung und Verneinung. Rosenzweigs mehrdimensionale Dialektik*

- 10.00-10.30 Francesco Paolo Ciglia, *Essenza (Wesen) e evento (Ereignis). Una congiunzione cruciale nella 'Stella della redenzione' di Franz Rosenzweig*
- 10.30-11.00 Adriano Fabris, *Il problema della mediazione come chiave di lettura della Stella*
- 11.00-11.30 Coffee Break - Aula I
- 11.30-12.00 Edouard Robberechts, *Le Et dans l'Et-oile : la relation in-finie entre éthique et politique*
- 12.00-12.30 Henrik Holm, *Rosenzweig über das Verhältnis von Sprache und Kunst in Stern der Erlösung*
- Judaism and Christianity - Aula XI*
- Chairman: Marco Morselli
- 9.30-10.00 Danielle Cohen-Levinas, *Face à face : Judaïsme, christianisme et Révélation chez Franz Rosenzweig*
- 10.00-10.30 Hans Martin Dober, *Christliche und jüdische Leser der Bibel. Rosenzweigs Beitrag für eine theologische Hermeneutik der Schrift*
- 10.30-11.00 Stanislaw Krajewski, *My religion "and" yours: going beyond the Rosenzweigian Jewish-Christian relationship?*
- 11.00-11.30 Coffee Break - Aula I
- 11.30-12.00 Christine Rooks, *Thinking together Judaism and Christianity: the paradox of love and "enmity" in Rosenzweig's Star of Redemption*
- 12.00-12.30 Giacomo Petrarca, *Paul, Rosenzweig and the notion of «Jewish obstinacy». A Theologico-political perspective*
- 12.30-13.00 Hanoch Ben-Pazi, *Franz Rosenzweig: Between East and West. India and China in the Star of Redemption*
- 13.00 Lunch Buffet - Aula I
- 14.00-15.00 Meeting of the Scientific Board of the Franz Rosenzweig Gesellschaft. Aula XI
- 15.00-16.30 General Meeting of the Franz Rosenzweig Gesellschaft. Aula XII. Greeting of Piergiorgio Donatelli, Coordinator of the PhD Program in Philosophy.
- 18.00-20.00 Istituto Italiano di Studi Germanici, Villa Sciarra, Via Calandrelli 25, Roma.

Welcome buffet. Roundtable on *'Deutschtum' and 'Judentum': A Paradigm of Complexity*. Chairman: Roberta Ascarelli. Speakers: Mauro Ponzi, Katja Tenenbaum, Giuliano Lozzi, Francesco Barba. Languages: Italian, English, German.

February 23, Thursday

9.30-13.00 Parallel sessions at Dipartimento di Filosofia, Sapienza Università di Roma, Villa Mirafiori, Via Carlo Fea 2.

Faiths and Cultures - Aula II

Chairman: Angela Ales Bello

9.30-10.00 Gianluca Attademo, *"Sono convinto che il mio ritorno all'Ebraismo mi rende un tedesco migliore"*. Franz Rosenzweig e il dialogo ebraico-tedesco

10.00-10.30 Ezra Tzfadya, *The "New Thinking" and the Individual: Contemporary Political Interpreters of Jewish and Iranian-Shiite Existence-Philosophy in Dialogue*

10.30-11.00 Chiara Adoriso, *Franz Rosenzweig e l'orientalismo*

11.00-11.30 Coffee Break - Aula I

11.30-12.00 François Prolongeau, *L'hébreu et le grec dans la pensée de Franz Rosenzweig*

12.00-12.30 Giuseppe Veltri, *L'Islam o della visione dogmatica delle religioni in Rosenzweig*

Languages and Translations - Aula IV

Chairman: Stefano Bancalari

9.30-10.00 Cedric Cohen-Skalli, *A sacred marriage between languages or "there is only one language"?*

10.00-10.30 Gilad Shenhav, *Translation, the Hebrew Language and Exilic Messianism in the Rosenzweig-Scholem Correspondence*

10.30-11.00 Christoph Kasten, *Poetry and Religious Practice. Franz Rosenzweig's Reception of Jehuda Halevi and the Foundation of Modern Religious Subjectivity*

11.00-11.30 Coffee Break - Aula I

11.30-12.00 Massimiliano De Villa, *«Der Fern-und-Nahe»: la congiunzione tra le lingue nelle traduzioni del canzoniere ebraico di Yehudah ha-Lewi e della Bibbia*

12.00-12.30 Libera Pisano, *Limiti del linguaggio e la diversità delle lingue. Tracce di scetticismo linguistico in Franz Rosenzweig*

12.30-13.00 Renato Bigliardi, *German and Hebrew. Philosophy and Holy Language in Franz Rosenzweig's Thinking*

Conjunctions and Disjunctions - Aula X

- Chairman: Francesco Valerio Tommasi
9.30-10.00 Kurt Walter Zeidler, *Von der Korrelation zur Dialektik*
10.00-10.30 Emeline Durand, « *Notre synthèse, le Et* » : *fonctions de la conjonction dans la critique de l'idéalisme*
10.30-11.00 Beniamino Fortis, *Between Scylla and Charybdis. The 'new Thinking' between Idealism and Irrationalism*
11.00-11.30 Coffee Break - Aula I
11.30-12.00 Gabriella Caponigro, *Il valore avversativo dell'"und" e il problema identitario dell'uomo*
12.00-12.30 Peter Bexte, *Zunächst kamen sie zu dem Worte UND (Kurt Schwitters, 1925). Zur 3fachen Thematisierung einer Konjunktion um 1920 Franz Rosenzweig, Kurt Schwitters, Max Wertheimer*

Epistemology, Space and Mathematics – Aula XI

- Chairman: Stanislaw Krajewski
9.30-10.00 Orietta Ombrosi, *Le metafore spaziali della congiunzione e ne La Stella della Redenzione*
10.00-10.30 Cass Fisher, *The Epistemology of Proximity and Distance in the Thought of Franz Rosenzweig*
10.30-11.00 Valentina Spune, *Die Zahl und das Zählen: Mathematik im Rosenzweigs philosophisch- theologischen Denksystem*
11.00-11.30 Coffee Break - Aula I
11.30-12.00 Iveta Leitane, *Zauber und Zeichen: eine problematische Konjunktion in Rosenzweigs Denken?*
12.00-12.30 Brigitta Keintzel, *„And“ as Chance and Limit*
13.00 Lunch Buffet - Aula I

Closing Plenary Session at Pontifical Gregorian University, Piazza della Pilotta 4, Rome.
Aula C008

15.45-16.00 Welcome Coffee

- Chairman: Philipp G. Renczes, S.J. (Director of Cardinal Bea Centre for Judaic Studies, Pontifical Gregorian University)
16.00-16.30 Jules Simon (University of Texas at Palo Alto), *Rosenzweig and Benjamin. Aesthetics and Politics*

- 16.30-16.45 Discussion
16.45-17.15 Agata Bielik Robson (University of Nottingham), *Between Unity and Chaos. "And" in Rosenzweig's Narrative Philosophy*
17.15-17.30 Discussion
17.30-18.00 Luca Bertolino (University of Turin), *Rosenzweig in prospettiva. Vecchia filosofia e nuovo pensiero e filosofia della differenza*
18.00-18.15 Discussion
18.15-18.45 Speakers Roundtable

(Translation service Italian-English, English-Italian)

Abstracts

February 20 – Plenary Session

– Robert Gibbs, Rosenzweig and Today

Franz Rosenzweig was a great Jewish thinker who wrote and taught from the onset of the First World War through the first decade of the Weimar Republic. One has to wonder just what his brilliant efforts for a Jewish renaissance can contribute to the world today? For a merely academic inquiry would have repelled him. How can his thinking speak to our multiple crises with immigrants, with religious conflict, economic injustice, our destruction of the natural world? The relation signified by the *and* in my title, however, opens to a deeper engagement with that word, *and*, that our whole conference will explore. In my comments I will briefly indicate the logic of plurality that emerges here and serves to undergird a logic of dialogue and even of plural modes of redemption. However, I also wish to think a bit more closely on the third word: *today*. For Rosenzweig *today* carries with it an urgency of relation. It also signifies a kind of meeting; a possibility for revelation of one to another. I will conclude with some reflection on the day and date, on how a calendar allows us to come together and meet, to perform a responsibility to listen and to speak together, in Rome, and indeed, at the Gregorianum.

– Ephraim Meir, Rosenzweig's Contribution to a Dialogical Approach of Identity and to Interreligious Theology

Rosenzweig developed highly sophisticated thoughts on alterity and communication. He highlighted that not all things are easily communicated, due to existing incommensurable particularities. Dissimilation is crucial for him, it is in fact the condition of relation. This attention to differences is a prerequisite for a dialogical theology that appreciates a plurality of approaches to the Ultimate Reality. In his "trans-different" thoughts, heterogeneity *in religiosis* as well as bridging and translating remain crucial. Notwithstanding his hierarchy of religions and his limited, europa-centric horizon, Rosenzweig was a pioneer in interreligious dialogue. In showing the interaction between Judaism and Christianity, he contributed to a pluralization of theology. His idea of a God who transcends religions is valuable in the construction of a trans-different, dialogical theology. Another of his helpful ideas is that of a God who does not create religions, but the world (*Gott hat eben nicht die Religion, sondern die Welt geschaffen*). Almost one hundred year after his death, we may apply the Jewish saying "these and these are the words of the living God" (*elu ve-eluhim hayyim*) to all religions. The dictum originally celebrated an intra-Jewish plurality; today, it may refer to the polyphony of the religions of the world. It is not only the Torah that has seventy

faces (*shivim panim la-Torah*). Rosenzweig is at the inception of a process that leads to interreligious communication. He deemed that communication is possible because we live in *one* world, where hospitality and deep listening bridge differences. With his dialogical life and his unique thoughts on relational identity and on the dialogue between Judaism and Christianity, he contributed to a dialogical approach of identity, to interreligious dialogue and to the emerging new discipline of dialogical theology.

– Christian Wiese, **German-Jewish Symbiosis or Zweistromland? Hermann Cohen and Franz Rosenzweig on Deutschtum und Judentum**

During World War I, German-Jewish philosopher Hermann Cohen published his famous essay on „Deutschtum und Judentum“ (1915) – an open letter to his “fellow believers” in America with the purpose of seeking support for the German cause and of proving the intimate union of German culture and Judaism, particularly of German Protestantism and the Jewish religious, cultural, and ethical tradition. Cohen’s idea striggered Franz Rosenzweig’s subtle critique, which he voiced in a short document that remained unpublished until much later and in which he rejected the underlying concept of a “German-Jewish symbiosis”, arguing that *Deutschtum* und *Judentum* were two entirely different categories, not on the same level and thus not to be accentuated along the lines of a symbiotic *und*. The paper will analyse Cohen’s and Rosenzweig’s texts and interpret them within the context of their respective philosophical and political notions of Judaism’s and the Jewish minority’s relationship to German culture and the German state. The focus will be on Rosenzweig’s concept of the *Zweistromland*, according to which the German Jews lived “at the confluence of two nurturing sources: German culture and the Jewish spiritual heritage” – an attempt to preserve Jewish distinctiveness while asserting cultural participation. The paper will also provide a comparative reading of the two thinkers’ relationship to Zionism – again with a focus on Rosenzweig’s complex philosophical interpretation of Jewish exile and Judaism’s “absence from the theatre of history.”

February 21 – Parallel Sessions (Morning)

Rosenzweig and Jewishness - Aula II

– Elad Lapidot, **Rosenzweig’s Jewish and Human Being**

Whatever answer any system of thought, including Rosenzweig’s, would give to the question of the “and”, i.e. the conjunction of the different, its ultimate trial is its own conjunction with other answers in other systems of thought. The ultimate event of this trial is produced when the different systems of thought, the different answers, co-inhabit one existence, one being or life –

like Rosenzweig's. This paper will look at the cohabitation, the conjunction, of two different thoughts in Rosenzweig himself, as a living figure of the "and". Rosenzweig's existential conjunction is not the Jewish and the Christian, but the Jewish and the non-Jewish – so to speak the Jewish and the Human Being. The examination of this "and" will be undertaken through a reading of Rosenzweig's own reflection on this very question in his 1920 lecture on the figure of "The Jewish Man" (*Der jüdische Mensch*). It will attempt to interpret the conceptual scheme leading to the culminating, messianic moment of this figure, in which: "The new, one Jew is coming, because man too again becomes *one*".

– Claudia Milano, **L'ebraicità di Franz Rosenzweig tra tradizione e modernità**

Scopo del presente contributo è quello di collocare la figura di Franz Rosenzweig all'interno dell'ebraismo tedesco del XIX secolo, che rappresenta uno dei momenti più fecondi e complessi all'interno dell'intera storia ebraica. Dopo la *teshuvah* del 1913, Rosenzweig torna all'ebraismo riscoprendo l'appartenenza ad una fede che durante l'infanzia aveva definito semplicemente come un "guscio vuoto". Ma a quale forma di ebraismo? Se da un lato vi è l'esigenza di formare una famiglia ebraica (sposando Edith Hahn), dall'altro c'è il desiderio che il proprio rispetto della *kashrut* non impedisca di andare a cena da un amico cristiano, come scrive all'allora fidanzata il 13 gennaio 1920: «Differenza sì, separazione no. Noi vogliamo una casa, non un ghetto. Da noi deve poter mangiare ogni ebreo che ci piaccia invitare, ma vogliamo poter andare anche da ogni cristiano che c'invita. [...] La nostra ebraicità non consiste in mangiare o bere» (Lettera a Edith Hahn, 13. 12. 1920, in GS I, 2, p. 659). La collocazione di Rosenzweig rispetto alla tradizione ebraica e l'apertura rispetto alla modernità hanno un importante banco di prova nel rapporto con il testo biblico: la centralità data alla proclamazione comunitaria, piuttosto che all'immutabilità del testo scritto; la difficoltà nel tracciare un confine netto tra divino e umano; il rapporto complesso tra parola di Dio e necessità del compimento del precetto sono questioni che emergono come fondamentali in tutti gli scritti rosenzweighiani dedicati alla Bibbia, in particolare durante il complesso lavoro di germanizzazione della Scrittura compiuto con Martin Buber.

– Michaela Will, **Franz Rosenzweig zwischen ‚Berufswunsch Rabbiner‘ und ‚Ehrentitel Morenu‘**

Nach seiner Rückkehr zum Judentum hegte Rosenzweig eine Zeit lang den Wunsch, Rabbiner zu werden. Stattdessen fand er schließlich seinen Ort als Lehrer im Frankfurter Freien Jüdischen Lehrhaus. Gegen Ende seines Lebens wurde er schließlich für sein Wirken mit dem rabbinischen Ehrentitel des ‚Morenu‘ ausgezeichnet. *Zwischen* diesen beiden Lebensstationen liegen

Zeiten traditionellen Lernens *und* Neuaufbrüche jüdischen Lernens. Der Vortrag nähert sich dem Konferenzthema biographisch an und versucht dem Besonderen an Rosenzweigs Lebenswerk *zwischen* traditionellem Judentum *und* Neuschöpfung nachzuspüren.

– Takao Maruyama, **After the Star. Rosenzweig on the Problem of the Law.**

On February 25, 1924, Rosenzweig wrote in a letter to Eugen Rosenstock that his Jehuda Halevi Book did not belong to the period “after the Star,” but to “before the death”. Here Rosenzweig divides his career into three phases to explain development of his thought, namely “the Star”, “after the Star” and “before the death”. The first phase is self-evident and the last is, as is written, his passionate involvement in translation works. Then, what is the second: after the Star and before Halevi? It was the Law, the Jewish Law, as Rosenzweig himself designated it as “the central problem of his life” in a letter in 1922. Indeed, he started to think about this topic soon after he finished the Star, and it culminated in “Bauleute”, while in most cases researchers have focused only on this open-letter to Martin Buber written in 1923, i.e. only on the final result from the period. This period is, however, highly interesting especially because a) it coincides with Rosenzweig’s own engagement in Jewish way of living, and b) he elaborated his theory about the Jewish Law in the course of lectures in Kassel and at the Lehrhaus, and certainly saw its relevance to Jewish adult education. In this paper, I will investigate besides “Bauleute” some earlier texts, and follow how his well-known theory was conceived; the theory that the Jewish Law is not a set of regulations which divide one’s life and act into a sphere of the permitted and that of the forbidden or into something Jewish and non-Jewish, but it is designed to make one’s life seamlessly and totally Jewish. By watching carefully Rosenzweig’s next step from the “Star”, we will obtain a clearer view of his thought in last years.

– Evan Kent, **California Dreaming: Franz Rosenzweig Goes to Jewish Summer Camp**

In this presentation, Franz Rosenzweig embarks upon an imagined journey to a Jewish residential summer camp in southern California. Rosenzweig’s visit is narrated by “David Newman” – a fictional camper whose recollections of the camp musical, liturgical, and educational experience were woven together from the transcribed interviews of those who had attended this camp in Malibu, California. Following in the tradition of other examples of ethnographic-fiction, David Newman’s narrative presents an incredibly rich and comprehensive account of the Jewish Sabbath (Shabbat) as celebrated and commemorated at Jewish summer camp. Rosenzweig’s philosophy of

Creation-Revelation-Redemption which was made famous in his magnum opus "The Star of Redemption" (1921/2005), is recontextualized and reconceptualized in the contemporary environment of summer camp with the Saturday morning worship service as the centerpiece of Rosenzweig's visit. The German philosopher encounters teenage campers engaged in communal chant and song, spontaneous harmonies, the chanting of the Torah scroll, which all leads to a true sense of encountering the sacred. The activities at camp mirror Rosenzweig's conceptualization of how communal singing and chanting are part of the hastening of a redemptive age. Upon departing from this camp setting, the philosopher realizes that music and liturgical song, as presented in the environment of camp, not only hold the key to future Redemption, but that the campers, in the present day, are living in a redemptive time.

Bildung and Education – Aula IV

- Paola Ricci Sindoni, **Un'idea di Bildung ebraica e tedesca. Il progetto di Rosenzweig del Freies Jüdisches Lehrhaus**

Le circostanze storico-sociali della Germania –nella prima metà del secolo XX – hanno provocato molteplici rifrazioni del concetto di *Bildung* ebraica e tedesca, decretando sia il fallimento della "simbiosi" che la riscoperta di nuovi paradigmi interpretativi. L'impresa di Rosenzweig, legata alla fondazione e all'organizzazione del *Freies Jüdisches Lehrhaus* a Francoforte non è solo riconducibile ad un mero dibattito storiografico, dal momento che si iscrive all'interno di una tradizione illustre, e che ha visto in quel periodo filosofi ebrei come Simmel, Stein, Scheler, Benjamin, Cassirer, Löwith ed altri impegnati a rielaborare criticamente l'idea di *Bildung*. Ciò che qui si intende approfondire sono le implicazioni teorico-pratiche della *Bildung* ebraica e tedesca di Rosenzweig che, seppure legata al contesto storico che l'ha generata, è in grado di esplicitare le potenzialità interculturali della particella "e" in un orizzonte planetario, che impone identità culturali dinamiche e aperte.

- Monika Kaminska, **The Jewish Bildungsproblem (Problem of Jewish Learning) and the idea of establishing an Akademie für die Wissenschaft des Judentums in Franz Rosenzweig's "On Jewish Learning"**

In his open letter to Hermann Cohen "It Is Time" (Zeit ists) written during his military service in World War One, Rosenzweig developed the idea of founding an Academy for the Study of Judaism as part of his new conception of Jewish learning. This institution was to serve not only academic research, but Jewish life in general by "...rendering the 'Jewish world' that is increasingly slipping from our consciousness comprehensible and palpable to

the young generation". Rosenzweig's approach can be interpreted as an early sign of the Jewish Renaissance to come in the early years of the 20th century and particularly as a response to the disunity among European Jews during World War One. He argues that an equal status accorded to the Jews as a community necessarily would need to lead to equal standing in the academic study of Judaism. Based on passages from his open letter "It Is Time" and with reference to the response by Hermann Cohen (through the foundation of the Academy for the Science of Judaism [Akademie für die Wissenschaft des Judentums], 1919-1934), this essay looks at Rosenzweig's impulses for Jewish learning and scholarship with regard to his understanding of "Jewish spiritual organisations" (jüdischgeistige Organisationen) and "new thinking" (neues Denken) in Jewish religion.

– Gesine Palmer, **Can "And" Be an End in Itself? The "And" in "Bildung und kein Ende"**

Many lines have been written on the two last words of Rosenzweig's *Star of Redemption*, "Ins Leben". Many readers have been deceived into thinking that life could be considered as an alternative to reading and learning, or at least as the battlefield, on which the insights of the book must be put to test and "bewährt" by sacrifice. In his essay "Bildung und kein Ende", written in 1920 as an introduction into the "Lehrhaus"-project, Rosenzweig is getting more explicit concerning the relation of education and life. In this artfully composed text, Rosenzweig begins with a harsh criticism of German-Jewish learning in his time. "Wissenschaft vom Judentum" is, in his view "genau so wenig deutsch *und* genau so wenig jüdisch ... wie - nun, wie etwa die 'deutschen' Zunamen, mit denen sich unsere Urgroßväter im ersten Rauch der Emanzipation behängten." (Italics by Rosenzweig). He suggests to open a new space in which Jewish learning can be more than just a pale imitation of Christian or secular learning, and he suggests to begin with the act of opening a public consulting room (a "Sprechzimmer"), in which people are invited to voice their problems and desires in the first place. The essay ends with the word "Ende", as part of a quotation of Qohelet, but all the opening sentences in it begin with the word "and". My paper will draw on the idea of a European Jewish education *and* Rosenzweig's view on Zionism, and it will end with the claim that "and" is a beginning in itself.

– Benamin E. Sax, **Mephistopheles' Other: Franz Rosenzweig's Midrash on the German Bildungsbürgertum**

This paper examines how Rosenzweig's thinking operated within two distinct canons: the German *Bildungsbürgertum* and the Jewish Classical tradition. The conjunction "and" between these two traditions provides a unique space to reflect upon how Rosenzweig grappled with the challenges regarding

identity and difference in philosophical and theological thinking. As a way to engage this particular “and,” Rosenzweig, I shall argue, developed a quotation technique that he derived from the Jewish midrashic tradition and applied to German philosophical and literary writing. In the *Star*, Rosenzweig quoted, without using quotation marks, from both the Jewish sources—Scripture, Midrash, Talmud, medieval Jewish exegesis, philosophy, poetry and the Hebrew prayer book—as well as from the classical literature cherished by the German *Bildungsbürgertum*. He documented these quotations in a list to be included in the second edition of the *Star*. As he later explained to Nahum Glatzer, he hoped that this list would alert assimilated readers to his primary objective: to renew the biblical word. Living within and between these canons, Rosenzweig, I argue, innovated a new mode of philosophical and theological writing, which was critical to his dialogical thought and was put to work in his numerous commentaries on music, philosophy, culture, translation, and on Judaism. Similar to the novelist Thomas Mann’s concept of *zitathaftes Leben* (“a life of quotation”), Rosenzweig’s style of quotation, I shall argue, engages how communities define themselves through the dialectical relationship expressed by an inherited cognitive process that continually informs new ways of thinking.

– Emilia Tagliatela, **Etica e formazione. Ipotesi per un confronto tra Rosenzweig e Lévinas**

Il mio contributo si propone di approfondire gli scritti dedicati da Rosenzweig ai temi dell’educazione, con particolare riferimento alle pagine in cui l’autore tematizza il nostro apprendere come «vitale fare domande e controdomande». Proprio la centralità del concetto di «domanda», che costituisce uno degli aspetti metodologicamente più significativi dell’esperienza rosenzweighiana del *Freies Jüdisches Lehrhaus*, rinvia a una visione della *Bildung* fondata sulla reciprocità di un costante confronto in cui l’apertura all’ascolto dell’altro diventa il lievito d’una rinnovata relazione tra colui che insegna e colui che impara. Il lavoro intende esplorare le molteplici implicazioni dell’impostazione rosenzweighiana, anche alla luce della filosofia dialogica di Lévinas e degli spunti concettuali, tanto preziosi nel tempo presente, che essa offre per ripensare la specificità dei processi di formazione nell’orizzonte del riconoscimento della pluralità di prospettive etico-religiose differenti.

I and you – Aula X

– Andreas Losch, **Ich – Du oder Ich und Du? Die Wirklichkeit des „Und“ in Bubers und Rosenzweigs Hauptwerken**

Was bedeutet das „Und“ im Titel von Bubers Hauptwerk „Ich und Du“? Ist es nur eine grammatische notwendige Einfügung oder trägt es eine

konstitutive Bedeutung? In Rosenzweigs „Stern der Erlösung“ hat das „Und“ bekanntlich eine Schlüsselstellung. Es bedeutet das Wirklichwerden der drei Elemente Gott, Welt und Mensch und ebenso die Verbindung von Schöpfung, Offenbarung und Erlösung im Welttag des Herrn. Wenn Buber dem „Und“ diese Bedeutung nicht beimessen wollte, was zu untersuchen wäre, könnte auch von dort her Rosenzweigs brieflich ausgedrückte Kritik an „Ich und Du“ besser verständlich werden? Und wenn Buber Rosenzweigs Kategorien von Schöpfung, Offenbarung und Erlösung aufnimmt, nimmt er dann auf die Wirklichkeit dieses „Und“ Bezug?

– Lukas Paul, **On Individuation: I and the Other in Rosenzweig and Cohen**

The 'and' must do both: it must truly connect 'I' and 'Other' as well as keep them irreducibly separate. And such an "and" allows the finitude of the I and the Other, allows them both to find shelter in an All that is a non-cosmos (or at least a not-yet-cosmos), where, while by no means being anti-metaphysical, there is no metaphysical – eternal – home for either the 'Other' or the 'I'. Being thus thrown into a (non-cosmic) All one might find oneself in the need of performing a reconstructing 'Phänomenologie des Geistes' – or, of course, drawn towards giving in, refraining from differentiation, stopping to resist an All that really is Nothing. Facing this choice I want to inquire into the becoming of the (deconstructed, post-cartesian) I in both (the anti-metaphysical) Cohen and his 'Religion der Vernunft' as well as (the metaphysical) Rosenzweig and his 'Stern der Erlösung'. I want to argue that Rosenzweig's "and" is indeed strong enough to build up an All of Is and Others, albeit at a price that one may not be willing to pay.

– Leopoldo Sandonà, **L'apertura della relazione. La congiunzione und e il metodo dialogico**

La congiunzione *und* (*and*; *e*; *et*) appare come decisiva per la comprensione del pensiero di Franz Rosenzweig, nell'unire filosofia e teologia, io e altro, ebraismo e cristianesimo, eternità e tempo. Da questa prospettiva è possibile interrogare tale congiunzione nel pensiero del filosofo di Kassel ma anche come fonte generativa per un metodo dialogico quanto mai attuale nella società come nella relazione tra le religioni, nel rapporto interpersonale dei due come nell'apertura comunitaria, nelle prospettive estetico-espressive come nella sfera logico-conoscitiva. Lungi dal terminare il proprio cammino in contraddizioni insanabili, il metodo dialogico dell'*und* apre generativamente i paradossi per comprendere la parte nel tutto, il conflitto nell'unità e la ragione nella realtà che supera l'idea astratta. Tale generatività spalanca le finestre del pensiero sulla vita [*Ins Leben*] che da sempre lo interroga.

- Amy Hill Shevitz, **I and Thou ... and Thou: The Franz-Gritli-Eugen Triangle from Gritli's Perspective.**

The relationship between persons (I and the Other) was not only a philosophical concept for Franz Rosenzweig. The life of dialogue that was to be enacted through relationship had concrete form in his romantic affair with Margrit Rosenstock-Huessy as much as in his intellectual affair with her husband Eugen; in many respects it was, in fact, a triologue. Although Margrit's side of the epistolary conversation with Franz is no longer extant, she often – remarkably – discussed her relationship with him in her letters to Eugen. From these letters it is clear that she understood intuitively the I and Thou in her relationships with both men. While on the one hand her love nurtured their souls, she also opened herself, and often them, to the paradoxes that resulted.

- Zohar Maor, **Rosenzweig and the community: connecting people**

Franz Rosenzweig's accent on "the little word *and*" relates not only to his philosophy but also to his social thinking, and especially to his attempts to revive lively communal life. Rosenzweig's contribution to communitarian thought has largely gone unnoticed; in this paper, part of a larger research, I hope to delineate the main outlines of Rosenzweig work for, and visions of community and to point to their theological background and their relevance today. I will focus on four issues: Rosenzweig vision of a learning community and its implementation in his activity in the Frankfurt *Lehrhaus*; his account of dialogical I-Thou relationship in the *Star* and its implication on community-building; his ideas on the community of prayer; and lastly, his communitarianism in the context of his diasporic concept of Judaism.

Rosenzweig, Kant and Cohen - Aula XI

- Martin Brassler, **Rosenzweig und Kant. Die Jugendschriften als Prolegomena zum Stern der Erlösung**

Seit der Publikation von Rosenzweigs «Jugendschriften» über Kant – das sind i.d.R. Vorträge, die Rosenzweig als Student im Rahmen von Seminaren gehalten hat – wissen wir mehr darüber, wie Rosenzweig in sein eigenes Denken aufgenommen und transformiert hat. Es war vor allem Kants Ethik und die transzendente Deduktion, mit der er sich ausführlich beschäftigt hat. Der Vortrag geht der Geschichte dieser Lektüre nach und verfolgt ihre Spuren bis in die Architektonik des «Sterns der Erlösung».

- Francesco Valerio Tommasi, **Rosenzweig e il "neokantismo" di Heidegger. La lettura del dibattito di Davos in Vertauschte Fronten**

Nel tardo articolo intitolato *Vertauschte Fronten*, Rosenzweig commenta il dibattito di Davos e rinviene una – apparentemente sorprendente –

continuità tra la tesi heideggeriana su Kant e le posizioni di Hermann Cohen (in particolare il concetto di “correlazione”). In quello che viene ad essere uno “scambio di fronti”, sono le posizioni di Heidegger, secondo Rosenzweig, ad esprimere al meglio lo spirito del pensiero coheniano. Muovendo da una breve ricostruzione del contesto dell’articolo, intendo approfondire quanto la posizione di Rosenzweig, che ben si comprende nel contesto del suo “empirismo assoluto” e dunque del suo anti-idealismo, dipenda da una analoga critica di Strauss al razionalismo spinozista. Vorrei quindi analizzare quanto la posizione di Rosenzweig permetta di ridiscutere e ricollocare le posizioni su Kant sia di Heidegger, sia di Cassirer, ed eventualmente offra persino la possibilità di avvicinarle e conciliarle.

– **Stephanie Brenzel, Franz Rosenzweig, Hermann Cohen, and the Logic of Prayer**

Franz Rosenzweig, in his Introduction to Hermann Cohen’s *Jüdische Schriften*, credits Cohen with *two* key discoveries: the importance of “and” for philosophy and the recognition that “monotheism is a psychological mystery” discovered in prayer. In this paper, I argue that Rosenzweig adopts Cohen’s notion of prayer to clarify the seeming paradoxical nature of the conjunction “and” in the *Star*. There are two parts to my argument. First, I suggest this word perplexes us because of its connection to love. As Rosenzweig describes it, love is both an intuitive experience—we relate to the members of the community as unique souls. It is also a form of cognition—the ability to think together unity and multiplicity. Yet, this raises the question: how can the individual experience of love lead us to the “theoretical” or “conscious” knowledge of the All? In the second part of the paper, I maintain that Rosenzweig uses Cohen’s method of liturgical reasoning to bridge the divide between the experience of love and its conceptualization. In doing so, I claim that prayer helps make love logical because its specific style of language leads us to perceive the simultaneous nearness and distance of God and the neighbor. By “unifying one’s consciousness,” prayer clarifies the more enigmatic qualities of the little word “and.”

– **Philipp von Wussow, The Place of Religion in the System of Philosophy: Rosenzweig’s Cohen Interpretation Reconsidered**

The talk follows up on the discussions in Jewish thought of the 1920s on the place of religion in the system of philosophy. Cohen had addressed the question in his 1915 book “Der Begriff der Philosophie im System der Philosophie” and the posthumous “Religion der Vernunft”. Following Rosenzweig’s canonic interpretation in his introduction to Cohen’s “Jüdische Schriften,” the problem became a major bone of contention in the post-Cohenian debates on philosophy and Judaism. It was the template for renegotiating the relation between system and experience as well as between idealism and the reality

of God. In my proposed talk at the Rosenzweig congress I shall put special emphasis on Rosenzweig's interpretation of the problem while situating it in the larger quarrels on the Cohenian heritage. The focus on the conjunction "and" is very helpful for this endeavor, for it helps to present Rosenzweig's take in its fundamental ambiguity: By outlining Cohen's stance with regard to the irreducible "reality" of God in the individual experience, it opened up a new possibility of thinking religion beyond systematic recognition; but it also seemed to forgo the possibility that system and experience mutually refer to each other, being connected though the inconspicuous word "and."

– Gian Paolo Cammarota, **Il pensiero della correlazione in Hermann Cohen e Franz Rosenzweig**

La riflessione di Rosenzweig sulla e nasce, come è noto, dal pensiero della correlazione di Hermann Cohen. In questo contributo ci si proponedi chiarire in che misura un pensiero fondato sulla congiunzione "e", un pensiero della correlazione, possa sfuggire ad ogni forma di idealismo monistico e affermare, invece, la linea di una filosofia del pensiero puro, capace di superare i rischi di una filosofia legata all'esperienza effettiva della vita, a quel dato esistenziale a cui, a partire da Martin Heidegger, sembra doversi ricondurre qualsiasi orizzonte di pensiero. In particolare, si tratta di mostrare in che senso una filosofia della differenza possa pensare la relazione tra l'Io e l'Altro senza presupporre come un dato né l'Io né l'Altro e in che modo tale relazione si possa dunque costituire come un'esperienza morale.

February 21 – Parallel Sessions (Afternoon)

Creation, Revelation and Redemption – Aula II

– Angel Enrique Garrido Maturano, **Wunder und Wissen im Schöpfungsbegriff des Sterns der Erlösung**

Der Vortrag analysiert ausgehend von einer philosophischen-phenomenologischen-nicht konfessionellen Perspektive eine mögliche Übereinstimmung zwischen Wunder *und* Wissen im Schöpfungsbegriff des *Stern der Erlösung*. Zuerst wird die Schöpfung als "*creatio ex nihilo*" erläutert und die konkrete Bedeutung der Schöpfung aus dem Nichts im Kontext des *Sterns* bestimmt. Danach wird die heutige Tragbarkeit der Auffassung der Schöpfung aus dem Nichts, so wie sie von Rosenzweig durchgeführt worden ist, in bezug auf einer wissenschaftlich-kosmologischen Sicht der Frage ausgelegt. In diesem Sinne ergibt sich als wesentlich, den epistemologischen Status von der "*creatio ex nihilo*" genau zu bestimmen. Zum Schluss wird die Art und Weise, wie "*creatio ex nihilo*" und "*creatio continua*" im Rosenzweigschen Denken sich aufeinander beziehen und

gegenseitig voraussetzen, erklärt. Der Schwerpunkt des gesamten Beitrages liegt also nicht darin, die selbstverständlichen Gegensätze zwischen der Auffassung der Schöpfung von einem glaubenden Denken und der von einem wissenschaftlichen hervorzuheben, sondern die möglichen Anknüpfungspunkte ins Licht zu bringen. Gerade deswegen ist das Thema des Vortrages "Wunder *und* Wissen" und nicht "Wunder *oder* Wissen" im Schöpfungsbegriff des *Sterns*.

- Michela Torbidoni, Das heimliche "wenn", das offenkundige "vielleicht", das herrschende "wer weiß". **The Doubt for Revelation in Franz Rosenzweig**

The aim of my lecture is to highlight the role of the "hypothetical" in Rosenzweig's *Star of Redemption* as essential negative element in the transition from the solitude of the Self to the World. Through the doubt we express the unfamiliarity of the elements of the world, when we try to go deeper into the imperfect system of knowledge, what Rosenzweig called the "night of positive". By a gradual climax dominated by "ifs", "perhaps", "who knows", he describes the anguishing discovery of the uncertain relation between God, world and human beings. The confusion generated by the existence of different possibilities prepares the path for the transition from the mystery to the Revelation.

- Francesca Consolaro, **After the End of History. Jewish Law and the People**

According to the Platonic Tradition the Law is eternal and unchangeable and must be enacted without deviations in our mutable reality. The last two centuries of philosophical speculation have reversed this assumption fragmenting the Totality in a multiplicity of different perspectives. The aim of my paper is to present Rosenzweig's reading of the "and" and showing the connection between the Law and the People as a plurality. The Law needs on one side to be embodied in a variety of experiences corresponding to the unique individual narratives. On the other side a positive formulation of the commandment is only possible through this individual embodiment. The Law calls to a "silent listening" that leads to a performance, every time new and unique. The translation of the performance in an explicit command (Gebot) happens only later when the *minhag* becomes *mitzvah*. Any individual does not need to fight to gain his/her own identity but he/she possesses it already only because he/she was born among others. In this sense, End of History and Revelation are equivalent. In the performance of the community, the Law lives in an eternal dimension.

- Michele Del Prete, **L'essere e il nulla. Della redenzione come limite della coesistenza in Franz Rosenzweig**

Molti sono i campi di vigenza della paroletta e secondo Rosenzweig; tra questi il noi e il voi, il pensare e la fede, l'identità ebraica e quella tedesca. Tutte queste

relazioni non portano *durante* l'epoca della rivelazione alla dissoluzione dei loro ingredienti: in tutti i casi l'e è fondamentalmente un sintomo del supplemento di copula (*et/est*), è essere in quanto relazione. Vi è tuttavia un limite inoltrepassabile all'applicabilità della (relazione di) co-esistenza: questo limite – che è il limite che precede la gloria della redenzione di Dio in atto, ed è il limite della tollerabilità in quanto tale – è il nulla nella forma del *poter divenir nulla di ogni ente che non è Dio*. In Rosenzweig ciò che sorge da due regioni della *metaphysica specialis* (l'uomo e il mondo, ciò per cui si dice e a partire da Dio)¹ può infatti divenire nulla (per i processi di *Entwesung/Verwesung*), ² e deve dunque – escatologicamente – essere tolto dalla gloria del *Redentore redento*, ³ che non solo non è in relazione col nulla ma come assoluto Uno sarà anche *non in relazione con ciò che con il nulla è (era) in relazione*. Risulta evidente al lettore come il pensiero di Emanuele Severino determini l'orizzonte al quale questa analisi si riferisce.

– Eveline Goodman-Thau, **Truth, Time and Redemption**

The notions of Time and Redemption play a pivotal role in the thought of Franz Rosenzweig and serve as a key towards the constant threads which he weaves between secular and religious concepts, between the System and the Star constituting a new *Weltbild*, in which *Seinsdenken*, *Sprachdenken*, and *Geschichtsdenken* in a new light emerge. This implies breaking not only with preconceived notions in the realm of philosophy and theology, but constitute a cultural criticism affecting the basic previous concepts of western traditions, in fact shaking its very foundations. Born on the one hand out of his direct experiences in World War I and its historical implications for European thought and, on the other hand, out of his search for cultural identity as a Jew and a German in a Christian world. In an attempt to draw in his audience routed in similar experiences, Rosenzweig deeply sensing the crisis of his time juggles the concepts of western philosophy *and* religion, confronting them with Jewish thought and experience. While using the language of these traditions, he at the same time transforms and changes their meaning by confronting God – Man – World with Creation – Revelation – Redemption. The architecture of the Star of Redemption reflects the above: its three parts, which in turn are broken up in three segments, show the process of the confrontation between cognition, experience and eternity. In each part he uses religious vocabulary and notions to critique secular thought making a new and lasting contribution, influencing later thinkers in the Philosophy of Being (*Seinsdenken*), the Philosophy of Language (*Sprachdenken*) and the Philosophy of History (*Geschichtsdenken*). The notions of *Time* and *Redemption* routed in Jewish thought and tradition serve as a critical category in all three parts of the *Star*, opening the possibility of *Truth* between Judaism and Christianity and their relevance for contemporary philosophy and theology. In my lecture I will trace these issues and implications for Jewish thought *and* Western philosophy as well as the relationship between Judaism *and* Christianity.

– Olivia Mitscherlich-Schönherr, **Zeit und Ewigkeit**

Im geplanten Vortrag gehe ich von der Arbeitshypothese aus, dass das methodische *Und* zu Beginn des 20. Jahrhunderts deswegen eine kaum zu unterschätzende Anziehungskraft ausgeübt – neben dem späten Cohen und Rosenzweig kennen es u.a. auch William James und Helmuth Plessner –, weil es die Möglichkeit eröffnet, das zeitliche Leben und das Ewige in beider Irreduzibilität in den Blick zu nehmen. Im Ausgang vom methodischen *Und* kann das Eigenrecht des zeitlichen Lebens gewahrt werden, ohne hierfür den Preis entrichten zu müssen, die Dimension des Ewigen – als bloßen „Überbau“ – preiszugeben. Darüber hinaus macht es der methodische Doppelanfang von zeitlichem Leben *und* vom Ewigen meines Erachtens möglich, die unterschiedlichen Formen beider Verschränkung in den Blick zu nehmen. Im geplanten Vortrag möchte ich die unterschiedlichen Formen der Verschränkung von zeitlichem Leben und Ewigem untersuchen, die Franz Rosenzweig im *Stern* der Philosophie, der Theologie und dem kalendarischen Leben attestiert. Abschließend soll Rosenzweigs Umgang mit dem methodischen *Und* mit demjenigen Plessners und James' kontrastiert werden.

– Renate Schindler, **Das neue Denken – ein System der Philosophie? Zur Dialektik von Zeit und Ewigkeit in Franz Rosenzweigs Stern der Erlösung**

Wie sind System und Offenbarung unter gleichzeitiger Berücksichtigung ihres Unterschiedes miteinander zu vermitteln? – so lautet Rosenzweigs Grundfrage, die vor dem Hintergrund seiner Auseinandersetzung mit Schelling diskutiert werden soll. Aus der Kritik an der Identitätsphilosophie der kontinentalen Tradition folgt im neuen Denken ein neuer Begriff des Subjekts, das sich existentiell am Ereignis der Offenbarung orientiert und gleichermaßen der wissenschaftlichen Haltung des Erkennens verpflichtet weiß. Hierbei bildet die Zeitdimension lebendiger Gegenwart das Zentrum des individuellen und intersubjektiven Zeiterlebens. Zugleich jedoch steht es im Horizont des Augenblicks ewig gegenwärtiger Offenbarung, die in die Vergangenheit der Schöpfung und in die Zukunft der Erlösung ausstrahlt. Ist es nicht die Dialektik von Zeit/Geschichte und Ewigkeit, die den Schlüssel zum Verständnis der Identität des Differenten und der Unterschiede innerhalb der Identität in Rosenzweigs offenem System und insbesondere für Philosophie *und* Judentum liefert?

– Asher Biemann, **The 'And' of History: Thinking Side-by-Side in Rosenzweig's Imagination of Eternity.**

Franz Rosenzweig's *Star of Redemption* culminates in an aesthetic configuration of simultaneous presences: World, man, God, creation, revelation, redemption

are viewed in a meta-historical side-by-side, entwined and separated by what Rosenzweig calls the “*vertatsächlichende Macht des Und.*” It is the power of the “and” that liberates us, according to Rosenzweig, from history: “Our independence from history, or, to put it positively, our eternity, gives simultaneity to all moments of our history.” (*Die Bauleute*). We tend to think of Rosenzweig’s response to the “crisis of historicism” as a meta-historical recuperation of the future, especially when read against Hermann Cohen’s conception of prophetic history. Rosenzweig’s anti-historicism, as David Myers argued, is, in this respect, profoundly theological. But it is also, as I intend to show, profoundly *historical*. The idea of simultaneity, which is central to Rosenzweig’s configurative thinking, belongs to the historical imagination as much as it belongs to the theological “breaking through the shackles of time.” Indeed, Rosenzweig’s “and” can be viewed as akin to both a tradition of synchronizing and aestheticizing (and, in fact, spatializing) historical time, most notably in Herder and Schiller, and the philosophical reconstitution of time as a “simultaneous perception of before and after” (Bergson). This common theme returns in later thinkers, such as Husserl, Scheler, Cassirer (“at-one-time” rather than “one-thing-after-another”), Ernst Bloch (Zugleich-Zeit), and Siegfried Kracauer (“side-by-side replacing the either-or”). Rosenzweig’s emphasis of the “and,” then, reflects a longer intellectual trajectory of reconfiguring historical time, or de-temporalizing history, whose unexpected revival has deeply informed the so-called “spatial turn” of recent decades. For Rosenzweig, history is “a curve between the coordinates of time and space,” as he writes in a letter to Hans Ehrenberg, and unlike Ranke’s *Geist*, which he calls history’s apotheosis, this curve restores *Bewegung* to history while acknowledging it as “naked fact.” But the *nackte Tatsache* of history assumes a different kind of facticity through the *vertatsächlichende Macht des Und*, a facticity of *Gestalt* that is reminiscent not only of the historian’s quest for vision, the “optical illusion,” as Schiller put it, extending man’s “ephemeral Dasein into endless space,” but also of the modernist’s disavowal of mere chronology, which for Rosenzweig means that “everything is already there.” In the co-presence of all historical moments, history’s hidden *Gestalt* of simultaneity, which only a people that is at once old and young can envision, connects the “And” of history with what Hegel considered history’s *end*—its ultimate self-recognition. Eternity, then, means neither flight from, nor resistance to, history’s naked fact, but the recognition of history’s *Gestalt* as an image that “does not tolerate epochs.”

– Emilia D’Antuono, **Vita e morte: la «e» come potenza genealogica di una nuova antropologia**

La relazione svilupperà le implicazioni della «e» che, correlando inscindibilmente alla vita la morte sottratta ad ogni menzogna filosofica, consente a Rosenzweig la costruzione di un’inedita figura dell’umano. L’espulsione – dal pensiero e dalla rappresentazione – della menzogna filosofica «nulla è la morte» e della prospettiva mitico-magica di un’immortalità che coincide con un indefinito riproporsi del vivere oltre il tempo della storia individuale e

collettiva, come se la morte non fosse «realtà», conduce Rosenzweig a fare della «e», che correla il vivere e il morire, la scaturigine di sistole e diastole del cuore pulsante dell'identità umana. L'argomentazione rosenzweighiana fornisce elementi concettuali interessanti per ridiscutere la coappartenenza vita - morte al tempo della bioetica e del biodiritto.

– Ekaterina Yanduganova, **God, time and society: Rosenzweig's view of I-It relation**

During Buber's work on *I and Thou* as well as after its publication, Rosenzweig's correspondence with Buber offers interesting insights on their understanding of the relation between I and It. This paper investigates Rosenzweig's criticism of Buber in the light of his own system developed in the *Star of Redemption*. Buber's central relation starts with an individual subject living inside a world of Its. However, the Its only exist because people have forgot how to appreciate them as actual beings. Working one by one, the subject gradually transforms all Its into Thous, creating dialogical relations that lead both participants on their way to God. Rosenzweig disapproves of Buber's using only three pronouns, which results in separation of the subject and the world around it. Rosenzweig's system includes He, for God, and We, for the community of subjects. God creates the world as It, and the community defines itself in relation to It. Thus, the It is conceived as a valid third member, joining the other two. But God and the community are also mediated by the relation I-thou, which takes three different forms, describing the reciprocal interaction between God and man, and the interpersonal relation between people. These relations are processes unfolding in time, from the past of the created world through the human present to the future when the community unites with God. Furthermore, Rosenzweig shows how, once formed, the We develops in a relation with They, where every individual is supported by other members of the community. In fact, the community is the agent that creates visible boundaries, distributing the first and the third persons pronouns. Furthermore, it is also the power that is able to make its peace with nature and to bring God's future kingdom on Earth. Rosenzweig's addition of the plural widens Buber's paradigm of pronouns and constructs a more complicated dialogue, which accounts not only for the individual I and thou, but also for their personal relation to God and the society around them.

Benjamin, Taubes and the question of Messianism – Aula X

– Josiah Simon, „Das Schicksal waltet!“ Franz Rosenzweig, Walter Benjamin and Hans Ehrenberg on Tragedy

In his *Ursprung des deutschen Trauerspiels* (1928), Walter Benjamin cites Rosenzweig's discussion of „*Metaethik*“ from Part I of *Stern der Erlösung* (1921) as helping to set the „*archimedische Punkt*“ of modern theories of tragedy.

In doing so, Benjamin carved out a significant, yet still undervalued role for Rosenzweig in the history of modern aesthetics. But before either had advanced their theories, Hans Ehrenberg (1883-1958)—Rosenzweig’s close cousin and friend—had already spoken on tragedy and the tragic in a series of lectures he would finish and publish after the First World War under the title *Tragödie und Kreuz* (1920). Based on these lectures—some of which Rosenzweig (and perhaps even Benjamin) had attended—I examine the concept of “tragedy” as a specifically *mediating* element between “philosophy and theology.” I show how in the constellation between Rosenzweig, Benjamin and Ehrenberg, “tragedy” is charged with theological and even *messianic* implications, which challenge the philosophical presuppositions of the age. I argue that for all three thinkers, the tension between philosophy and theology is shaped by what Ehrenberg calls a “*Liebe zum Tragischen*” and the degree to which this “*Selbstliebe*” can be overcome. As Benjamin writes referring to Goethe, if tragedy only exists “*im Dasein der dramatischen, d.h. der sich darstellenden Person,*” may we even search for it outside the aesthetic sphere at all? If so, as the examples of Rosenzweig and Ehrenberg show, what are the implications for a concept of tragedy that holds onto its powerful dictum—“*Das Schicksal waltet!*”—while leading beyond aesthetics towards a life of lived-faith?

– Inka Sauter, **Zeit und Erlösung – Rosenzweig und Benjamin**

Mit dem Ausgang des Ersten Weltkriegs avancieren die Begriffe Zeit und Erlösung zu grundlegenden Momenten im Denken Franz Rosenzweigs – in ihrer Verbindung, wie auch in ihrer Opposition. Die Zeit gründet für Rosenzweig in der Schöpfung und findet ihren Ausdruck in der lebendigen Sprache. Zugleich unterliegt die im 19. Jahrhundert vorherrschende und nachwirkende Deutung der Zeit unter der Idee des Fortschritts der Gefahr zur „langen Heerstraße der Zeit“ zu werden. Die Erlösung dagegen ist bei Rosenzweig nicht Ziel eines solchen linear-absehbaren Zeitverlaufs, sondern das Ende – der verewigte Augenblick. Beide Begriffe wurden auch in Walter Benjamins letzter überlieferter, Fragment gebliebener Schrift *Über den Begriff der Geschichte* zentral gestellt. Im Denken Benjamins hat die Zeit im Angesicht des beginnenden Zweiten Weltkriegs indes ihre Ambivalenz eingebüßt, sie ist zur „leeren und homogenen“ geworden. Zugleich wird der Begriff der Erlösung mit einem historischen Materialismus verknüpft, der letztlich das sakrale Moment profaniert. In dem Beitrag sollen die Übertragungen und Verschiebungen von Rosenzweigs Denken in Benjamins Geschichtsphilosophie nachverfolgt und in ihrem historischen Kontext interpretiert werden.

– Filippo Stefanini, Als ob ‘e’ als ob nicht: **congiunzioni e disgiunzioni tra Franz Rosenzweig e Walter Benjamin**

Lavorando sulla dialettica tra congiunzione e disgiunzione, il contributo si prefigge di indagare il terreno comune tra due dispositivi del discorso e

del pensiero in F. Rosenzweig e W. Benjamin: l'*als ob* di matrice kantiana e l'*als ob nicht* di ascendenza paolina. Entrambi i costrutti si fanno portatori, nella lingua tedesca, di un pensiero ipotetico, espresso nel modo verbale del *coniuntivo*. Se in Kant la modalità congiuntiva, nei modi dell'*als ob*, rappresenta la struttura trascendentale del conoscere, è possibile porre per contrasto, come modalità del pensiero post-kantiano e anti-idealistico, una riformulazione in chiave negativa e *disgiuntiva* dello stesso paradigma discorsivo. Sarebbe dunque l'*als ob nicht*, costruito riformulato da Heidegger sull' $\acute{\omega}\varsigma \mu\eta$ paolino, una delle cifre del pensiero contemporaneo dove è evidente la componente ebraico-messianica. Su questa direttrice, la relazione intende discutere la presenza dei due costrutti e il trascorrere dell'uno nell'altro nella *Stella della redenzione*, specie in riferimento al concetto di *Erfahrung*, e negli scritti della prima produzione benjaminiana, in particolare il *Frammento teologico-politico*, dove l'evento messianico si pone nei termini di una relazione disgiuntiva.

– Sofia Adami, **La lettera errante. Rosenzweig, Taubes e il tema dell'“ostinazione” ebraica**

In *The Issue Between Judaism and Christianity*, Taubes accusa Rosenzweig di aver ritratto un ebraismo la cui vocazione coincide con il calco in negativo della missione cristiana: l'eternità in cui Israele viene chiamato a restare non è che sottrazione a una Storia definita dalla salvezza che Israele rifiuta. La posizione critica che i primogeniti occupano in virtù del loro rifiuto costituisce il punto in cui il progetto di Taubes s'innesta su quello di Rosenzweig e la leva che gli consente di rovesciarlo. Orchestrando una trama di persistenze e distanze che qui intendo ricostruire, Taubes individua nella permanenza metastorica del sangue ebraico la chiave di un'elezione che si compie nel momento in cui si trasforma in esilio: poiché nega lo Spirito – facendosi scandalo – ma continua a essere amato «a causa dei Padri», il popolo eletto testimonia il mistero di un Dio che rivela nell'amore per chi gli è nemico la propria irriducibilità all'ordine razionale del Politico.

– Mariangela Caporale, **Lo specifico senso messianico della gnoseologia di Rosenzweig**

La mia relazione è costruita intorno alla 'congiunzione' di vita e verità, alla luce della quale è possibile costruire la novità dell'esperienza conoscitiva, che orienta il pensiero nel verso messianico proprio della gnoseologia di Rosenzweig. La congiunzione di vita e verità spiega l'appello testimoniale e lo statuto dialogico del pensiero capace di rivelazione: è il pensiero a cui è affidata l'esperienza dell'accadere tra loro di Dio, del mondo e dell'uomo, esperienza che poi consegna all'agire umano l'avvenire della rivelazione stessa. È questo il tempo, cioè, della *realità* della relazione tra Dio, l'uomo e il mondo, il tempo della fraternità.

– Daniel Gross, **The Missing 'and' of Love Your Neighbor**

The presentation on this subject will attempt to highlight a significant discrepancy in Rosenzweig's description of the love of one's neighbor and discuss its implications on understanding his perception of redemption. Following the exposition of Rosenzweig's perception of love, namely that the neighbor could be both man *and* thing, and that these two represent entirely different entities, I will claim that: A) Rosenzweig's general characterization of love of the neighbor cannot be compatible collectively to these two different entities but it only partially relates to man and partly pertains to things. B) This lack of differentiation subsequently creates an amalgamation of, what should be, two different and separate acts of love, into one seemingly simple, but in actuality, highly vague and unresolved concept. In other words, Rosenzweig omitted the linking *and*, thereby created a gap in understanding which needs to be bridged. Based on Rosenzweig's deliberation on redemption in *The Star*, I will aim to prove this aforementioned discrepancy, fathom its original meaning, relate to the relevant discussions in research and suggest the origin of this variance lies in Rosenzweig's personal experience. I will then endeavor to indicate that the discernment between the two ways of love also helps us to uncover and to emphasize two diverse perceptions of redemption that can be found in Rosenzweig's philosophy, both are once again intermingled with one another. Briefly I will mention that the first perception can be labeled a cognitive redemption, as it emphasizes man seeing and being attentive to the true and sublime essence of the neighbor, and the second can be called a concrete redemption wherein it stresses man's actual actions in disclosing himself towards the neighbor. I hope that these issues will enable us to open new discussions for deliberation in academic, philosophical and ethical arenas regarding Rosenzweig's thought and world outlook.

– Angelo Tumminelli, Forte come la morte è amore (Ct 8,6). **Franz Rosenzweig interprete della Rivelazione**

Interpretando la Rivelazione biblica, Franz Rosenzweig attribuisce all'amore una funzione paradigmatica: la dialettica tra Dio e l'uomo fa rivivere, infatti, la grammatica dell'eros con cui la relazione tra l'amante e la sua amata, tra la vita e la morte, tra l'eterno ed il finito diventa espressione dell'eccedenza della Rivelazione sulla Creazione, facendosi così viatico per il momento della Redenzione. Nel paradigma della Rivelazione, per Rosenzweig, vengono rispettate le esigenze di un Rivelatore che consegna il comandamento dell'amore come insegnamento per gli uomini. Ripercorrendo le pagine che il filosofo dedica alla Rivelazione in *Der Stern der Erlösung*, si cercherà, quindi, di restituire la dialettica del *Nuovo Pensiero* nei termini con cui essa si definisce attraverso i concetti di *amore-rivelazione* intesi come eccedenza e consegna che implicano sempre una relazione tra un

amante e la sua amata. La Rivelazione, nel pensiero di Rosenzweig, può essere allora compresa come la mediazione dialogica nella dialettica fra Creazione e Redenzione, come quella congiunzione che unisce inizio e fine della storia.

- Francesco Del Bianco, **Sacro e profano nel Cantico dei Cantici: la trattazione dei due volti dell'amore in Rosenzweig al di là della semplice dicotomia**

Il presupposto che ha guidato la storia delle interpretazioni del *Cantico dei Cantici* è che esso potesse essere un testo profano, inerente ad un amore erotico fra esseri-umani, o un testo effettivamente sacro, rimandante a un *religamen* d'amore spirituale fra l'uomo e Dio. In ogni caso, tale presupposto escludeva che il *Cantico* potesse essere entrambe le cose, giudicando il paradosso che fosse emerso dalla doppia attribuzione come uno scherzo del linguaggio antropomorfo della Bibbia. Nello *Stern*, Franz Rosenzweig abbandona questo presupposto, partendo dal fatto che, nella tradizione giudaica, uomo e di Dio, pur conservando la propria reciproca diversità, appartengono alla stessa realtà, e ricavando da ciò il nucleo della sua dialettica, che si rivela infine nello studio filosofico di uno stesso amore che è e profano e sacro. Il *Cantico* si mostrerà dunque come centro della rivelazione di un unico *religamen* che, nel collegare sulla base della loro differenza uomo e Dio, ma anche gli esseri-umani fra di loro, unisce senza unificare il divino e il mondano, andando oltre la semplice dicotomia.

- Olga Belmonte, **La congiunzione "e" nei processi di riconciliazione. Riflessioni alla luce della filosofia di Franz Rosenzweig**

Nella riconciliazione possiamo indicare tre dimensioni in cui la congiunzione "e" si presenta, nella concezione di Rosenzweig, come una categoria fondamentale. Da un lato, nella riconciliazione si dà una *dimensione temporale*: si tratta, cioè, di un processo in cui il vecchio si combina con il nuovo e la "e" esprime il presente che li unisce. Dall'altro, nella riconciliazione si dà una *dimensione di alterità*: esiste una relazione tra me "e" l'altro. In questo caso la "e" rappresenta il linguaggio. Infine, la riconciliazione fa riferimento alla riparazione (*tikkun olam*), all'alleanza con il Bene, che si esprime in una pace (*Shalom*) che è il compimento della promessa divina: la pace tra l'uomo "e" il mondo. Dio è la "e" che realizza l'aspirazione alla felicità terrena "e" alla piena realizzazione umana. Queste tre dimensioni, esaminate alla luce del pensiero di Rosenzweig, forniscono nuove chiavi interpretative a quei processi di riconciliazione che costituiscono oggi un compito davvero urgente.

- Frank Hahn, **Different paths of the AND: unifying and separating – a task for every individual life.**

It seems at first glance, as if for Rosenzweig the *AND* constitutes an *END* for the path of creation and revelation – under the name of redemption. This *AND*

could become the headstone in a building, which would thereby become a unified and closed system. But isn't that a contradiction to Rosenzweig's clear rejection of the system of idealistic philosophy? Or is the AND – despite the first impression – indeed only the *beginning* of the process of redemption? In following the text of the "Star" further, the path of redemption manifests itself as a process of multiple *separations*, which find its expression in the notion of the *rest*. Only by passing through the formation of a series of ever new rests it seems to be possible to realize a kind of unity – or *unifying* -, as well concerning the individual person as concerning God. The paper is about to show on the one side, how Rosenzweig philosophically picks up and continues here Hermann Cohens concept of *separation and unification* from his "Logic of pure cognition". At the same time the aim is to elaborate the *psycho-theological motive* in Rosenzweig, crystallized around the AND, as he puts it as a personal task for every individual to pass through the series of rests by remembering or diving deep into the innermost part of oneself. Only then everyone in his or her unique way can – according to Rosenzweig - realize the *unification* of Man AND World AND God, which nonetheless remain *separate*.

February 22 – Parallel Sessions

Rosenzweig's Reception – Aula II

– Ynon Wygoda, **The Uniqueness of Rosenzweig's Reception in Palestine 1936-1946**

The aim of the present lecture is to outline the uniqueness of the early reception of Rosenzweig's thought in Palestine in the 1930s-1940s. The heart of my lecture will center on the analysis of the yet unpublished lectures held by G. Scholem, E. Simon, N. Gutmann, H. Bergmann, at the Salman Schocken library in Jerusalem in 1936 and again in 1946 discovered in the Salman Schocken archives and the National Israeli Archives. Through the analysis of these lectures alongside contemporaneous writings of their authors and the comparison with other early receptions of Rosenzweig's works in other cultural contexts within the same timeframe, I will show how questions of Rosenzweig's idiosyncratic readings of the Jewish canon, his emphasis on the role of Christianity and (only finally) his critical stance towards the Zionist project and its significance to modern Jewish life rendered Rosenzweig's early reception in Palestine to stand at times at the antipodes of his reception elsewhere.

– Asaf Angermann, **The Broken "And". Gillian Rose on Franz Rosenzweig's Conversion and Its Impossibility**

In "Franz Rosenzweig – From Hegel to Yom Kippur", Gillian Rose intends to explain Rosenzweig's idea of conversion and the impossibility of its realization

by arguing “that in *The Star of Redemption*, Rosenzweig succeeded neither in making the transition from idealist philosophy to ‘existence’, nor in making the transition from Christian theology and *Weltanschauung* to a complementary ‘representation’ of Judaism.” She emphasizes that his impossibility to break away from Hegel’s absolute idealism prevents him from fully returning – after the temporary wish to convert to Christianity – to ‘true’ Judaism. Nowhere in her text, however, does Gillian Rose clearly return to elucidate this argument which she promises at the beginning; it remains unexplained. My paper attempts to clarify Rose’s argument – and her reading of Rosenzweig in this and other texts – by locating it within her own philosophy and her notion of the “Broken Middle”: the attempt to mediate over the gap – between universality and particularity, philosophy and religion, love and law – an attempt which must always remain broken, aporetic, incomplete: a *tertium non datur*. Gillian Rose’s analysis of the broken *and* – the ineluctable third in Rosenzweig’s *Star*: the world as the broken middle between God and man – may serve as an exploration of the impossibility of Rosenzweig’s conversion, but also, in a sense, of her own – astoundingly, in the very last day of her short and tragic life, from Judaism to Christianity.

– Roberto Navarrete, **Die Rezeption von Hegel und der Staat im Rahmen der Hegel- und der Rosenzweig-Forschung**

Als Folge der Biographie Nahum N. Glatzers wurde der Name Franz Rosenzweigs jahrzehntelang ausschließlich mit dem *Stern der Erlösung* verbunden, als ob der Autor des *Sterns* nichts mit dem von *Hegel und der Staat* zu tun hätte. Der *Hegel* Rosenzweigs wurde jedoch unmittelbar nach seiner Veröffentlichung zum Referenzmaterial. Der vorliegende Vorschlag besteht darin, 1. das Verdienst des *Hegels* für die Hegel-Forschung durch seine Rezeption seit den 20er- bis in die 70er-Jahre zu analysieren und 2. die Revitalisierung vom *Hegel* in der Rosenzweig-Forschung seit der Erscheinung von *Systeme et révélation* Stéphane Mosès’ im Jahr 1982 darzustellen. Zusätzlich werden noch einige Bemerkungen zur Bedeutsamkeit der Beschäftigung und Auseinandersetzung Rosenzweigs mit Hegel, um *Stern III* zu verstehen, präsentiert werden.

– Martin Fricke, **„Lesen Sie den Stern der Erlösung“ – Zur Aktualität von Kornelis Heiko Miskottes Rosenzweig-Interpretation**

2015 hat eine These des Berliner Dogmatikers Notger Slenczka die theologische Zunft des deutschsprachigen Protestantismus nachhaltig aufgestört. Das „Alte Testament“, so Slenczka im Anschluss an Adolf von Harnack, könne aus der Sicht christlicher Theologie nicht in dem Sinne „kanonisch“ sein, dass in ihm „das Wesen des Christentums“ zu erkennen sei; vielmehr stelle es eine religionsgeschichtliche Vorstufe der christlichen Offenbarung dar. Insbesondere unter jenen, die sich im Gespräch zwischen Juden und

Christen engagieren, hat diese These heftigen Widerspruch hervorgerufen. Ich möchte die Stimme Kornelis Heiko Miskottes in die Debatte einbringen. Im Rekurs auf Franz Rosenzweig, insbesondere auf dessen Kritik idealistischer Verzeichnungen der Offenbarungswahrheit, hat er in der ersten Hälfte des 20. Jahrhunderts Überlegungen zum Eigenwert des Ersten Testaments und zur Einheit der Schrift angestellt, die von bleibender Geltung sind. Mein Vortrag bezieht sich auf eine theologische Debatte um die Einheit des Ersten („Alten“) und Zweiten („Neuen“) Testaments der Bibel. Ist das Erste Testament aus der Sicht der christlichen Theologie nur als Vorläufer des eigentlich Christlichen zu verstehen, bleibt es ihm gegenüber also nur äußerlich, oder stellt es einen wesentlichen und unverzichtbaren Bestandteil des christlichen Glaubens selbst dar? Wie kann dann aber zugleich seine Eigenständigkeit als Glaubensgrundlage des Judentums gedacht werden? In meinem Vortrag möchte ich (zunächst) die Grundlinien dieser aktuellen Debatte nachzeichnen und hierauf die Position des niederländischen protestantischen Theologen Kornelis Heiko Miskotte (1894-1976) beziehen. Er hat in der ersten Hälfte des 20. Jahrhunderts versucht, der evangelischen Theologie, namentlich Karl Barth, das neue Denken Franz Rosenzweigs zu erschließen (was bislang auf den Kongressen unserer Gesellschaft kaum wahrgenommen worden ist, weshalb ich es in einem zweiten Schritt entfalten möchte). Insbesondere Rosenzweigs Kritik an einer Idealisierung der Offenbarung hat Miskotte in dem Sinne weitergeführt, dass sie den Eigenwert des Ersten Testaments ebenso wie die Einheit der biblischen Schriften zu denken erlaubt. Dies (so möchte ich schließlich zeigen) eröffnet neue Perspektiven sowohl für die christliche Theologie als auch für Begegnungen von Christentum und Judentum.

- Enrico Lucca, **Fighting for a new Jewish culture in an inter-religious perspective. Hugo Bergmann interpreting Franz Rosenzweig between Eretz Israel and Europe**

Hugo Bergmann has been a protagonist in introducing Rosenzweig's thought to Israel, authoring for example the introduction to the first Hebrew translation of his writings, which appeared in 1960, and supporting the Hebrew translation of the *Star of Redemption*, which came out after more than a decade of long labour in 1970. Yet, although critics seem to focus only on his later writings, Bergmann dedicated to Rosenzweig more than 40 publications in a time lapse of 65 years (1918-1973). Through a deep analysis of the many publications that Bergmann devoted to Rosenzweig, I am planning to shed light on an important case study in the history of Rosenzweig's reception, highlighting through Bergmann's different readings the initial conflicts between the various souls of German Jewry, the difficulties of Israeli first readings, the centrality acquired by Rosenzweig's thought in the fight for re-establishing a new European Jewish culture after WWII, as well as his importance in the efforts toward a renewed Christian-Jewish dialogue.

- Stefano Bancalari, **The Experience of Miracle and the Logic of the «and». Reflections on Rosenzweig and the Phenomenology of Religion**

In my paper I will attempt a new way of addressing the theoretical core of Rosenzweig's theory of miracle, focusing on two aspects: a) the structural relationship between the experience of miracle and «the little word “and”», or better the specific logic that this implies; b) the profound consonance of Rosenzweig's reflections with some emergent instances from the philosophical elaboration of the miracle by the nascent phenomenology of religion; instances that reaffirm and deepen a 'phenomenological' aspect of Rosenzweig's thought noted by more than one interpreter. Indeed, when applied to miracle, the logic of the «and» shows the traits of an epoché.

- Maria Benedetta Curi, **Tra filosofia e teologia: in dialogo con Rosenzweig**

Il contributo intende mettere a fuoco la congiunzione “e” nell'ambito sfidante di “filosofia e teologia” a partire dall'introduzione della seconda parte di *Der Stern der Erlösung*. La statica esperienza di un *Erkennen* preminente problematico ha richiesto un nuovo inizio del pensiero che Rosenzweig mette in opera in quella *Bahn* relazionale e temporale, orientata all'unità della Stella, percorribile da un pensare rinnovato grazie all'incontro propizio tra filosofia e teologia simultaneamente in crisi nell'Ottocento. L'*Erleben* tanto soggettivo quanto oggettivo della realtà come evento di relazione, di linguaggio e di verità, è possibile infatti in quello spazio ermeneutico dischiuso dal rapporto fraterno tra la filosofia e la teologia, che – parafrasando l'Autore – rimandano l'una all'altra, generando insieme un nuovo tipo di filosofo o di teologo che si pone “tra” la teologia “e” la filosofia. È all'interno di questa opera e contesto che si vuole analizzare nel dettaglio e mettere alla prova questo rapporto profeticamente tratteggiato da Rosenzweig, fino quasi a forzarlo, cercandovi quelle indicazioni illuminanti sul modo specifico per cui la filosofia e la teologia possano oggi essere fecondamente collegate tra loro.

- Nicola Petrovich, **Teologia e filosofia. Das neue Denken ponte tra oggettività e soggettività**

F. Rosenzweig sostiene che una corretta epistemologia debba tener conto sia della filosofia, sia della teologia che vanno ripensate in un nuovo rapporto *geschwisterlich* che chiama “teosofia”. Questo contributo analizza il rapporto tra teologia e filosofia, tra sapere e credere (*Glauben und Wissen*) nella convinzione che il problema principale a cui F. Rosenzweig vuole rispondere sia quello di superare il rischio gnoseologico di cadere in un oggettivismo o in un soggettivismo. Una filosofia che ha come oggetto il Tutto obiettivamente pensabile o una teologia dell'esperienza vissuta si presentano come riduttivi. *Das neue Denken* propone una nuova epistemologia dove la verità, sulla

scorta della nozione di rivelazione, è vista non come concetto razionale universale e atemporale, ma come relazione evemenenziale che si dà nel linguaggio. La rivelazione, intesa come miracolo di amore e che ha la sua profezia nella filosofia, si propone come il ponte tra l'estremamente oggettivo e l'estremamente soggettivo.

– Antonios Kalatzis, **Bridging without Bridges. Rosenzweig on Philosophy and Theology**

Rosenzweig scholarship has for good reasons put its main focus on his conception of “New Thinking”, to wit on Rosenzweig’s new understanding of Philosophy. Along with this new conception however, Rosenzweig introduced a new understanding of Theology, that is intrinsically connected to his conception of Philosophy. In other words, Rosenzweig conception of Philosophy does not only lead to Theology, but Theology refers back to Philosophy as well. Hence neither is Philosophy perceived as *ancilla theologiae* nor is Theology a less adequate articulation of what solely Philosophy is able to grasp (Hegel). The paper aims to shed light to this yet not sufficiently examined, but equally important aspect of Rosenzweig’s work, and show that both, Philosophy and Theology, are equally important for his project. In concrete the paper will examine the exact meaning and function of “and” in Rosenzweig’s Philosophy and consequently investigate how this relates to the concrete relation between Philosophy and Theology. Rosenzweig understands Philosophy and Theology as intrinsically connected, but still not mutually reducible activities or languages. As Rosenzweig writes in his article “Atheistic Theology”, that God (Theology) and Man (Philosophy/Rationality) ought to be thought inseparably does not mean that the Theological and Philosophical perspective are identical. Is it possible to claim, as Rosenzweig does, the mutual independence of Philosophy and Theology, while at the same time suggesting the necessity of their mutual reference? And if yes, what is the specific nature of this conjunction?

– Silvia Richter, **Faith and reason: on the interaction of theology and philosophy in the thought of Franz Rosenzweig**

In my contribution I would like to examine the interaction between faith and reason in the work of Franz Rosenzweig. As is well-known, in *The Star of Redemption* Rosenzweig constantly uses citations from the Bible to illustrate key concepts of his thought, like *revelation* or *creation*. The whole discourse of the *Star* is, in some sense, interwoven by a theological “sub-text” that evolves along with Rosenzweig’s philosophical reflections and cannot be seen separated from it. Thus, philosophy and theology are deeply connected to one another in Rosenzweig’s thought; this connection will be shown by examples from the *Star*. In a second step, I outline the deeper implications which arise by this connection: by analyzing Rosenzweig’s concept of a philosophical *new*

thinking "in light of revelation" (*im Lichte der Offenbarung*) I examine the "architecture" and inner structure of his thought, based on the two pillars *faith* (Judaism vs. Christianity) and *reason* (Hermann Cohen vs. Kant). In conclusion, I point out why these, at first glance, seemingly controversial pillars, faith and reason, can indeed be seen as complementary for the work of Rosenzweig.

The Star of Redemption – Aula X

– Wolfdietrich Schmied-Kowarzik, **Bejahung und Verneinung. Rosenzweigs mehrdimensionale Dialektik**

Das „Und“ spielt in Rosenzweigs Philosophie in vieler Beziehung eine tragende Rolle. Es steht jeweils für die aktive Verbindung zweier sich gegensätzlich ausschließenden Momente. Im *Stern der Erlösung* wirft Rosenzweig Hegels Dialektik vor, „eindimensional“ zu sein, und entwickelt im Rückgriff auf Schelling eine mehrdimensionale Dialektik, die keine „aufhebende“ Synthesis kennt, sondern die die beiden unversöhnbar entgegenstehenden Momenten der Bejahung des Nicht-Nichts und die Verneinung des Nichts durch ein aktives *Und* verknüpft. So gelingt es Rosenzweig Denken *und* Sein, Ich *und* Du, Mensch *und* Welt korrelativ auseinanderhaltend doch in eine wechselseitige Beziehung zu setzen. Die Fundierung dazu findet Rosenzweig in der Korrelation von Gott *und* Mensch, in der offenbarenden Zuwendung Gottes *und* der bewährenden Antwort des Menschen.

– Francesco Paolo Ciglia, **Essenza (Wesen) e evento (Ereignis). Una congiunzione cruciale nella Stella della redenzione di Franz Rosenzweig**

La congiunzione *Wesen/Ereignis* gioca un ruolo strutturale e dinamico di incomparabile importanza all'interno dell'*opus magnum* di F. Rosenzweig, in taluni casi persino al di là delle consapevolezze esplicite dello stesso autore. Per questa ragione essa potrebbe essere utilizzata come una chiave di lettura fondamentale per la messa a fuoco dei diversi piani e dei diversi aspetti dell'intera articolazione e organizzazione speculative della *Stella*. La congiunzione in questione presiede, infatti, per fare solo qualche esempio fra gli innumerevoli possibili: alla *costruzione* e al *movimento interno* dei tre *Elementi* Dio, mondo e uomo; alla relazione che lega la *Prima* alla *Seconda Parte* dell'opera (e alla dinamica di filosofia e teologia che viene alla luce in questa relazione e che costituisce la sostanza stessa del «nuovo pensiero» dell'autore); al movimento relazionale della creazione, della rivelazione e della redenzione che mette in circuito i tre «elementi»; e persino alla dinamica di ebraismo e cristianesimo che costituisce il nucleo essenziale della *Terza Parte* dell'opera. Il contributo si propone di analizzare la sostanza speculativa della congiunzione in questione, mettendone a fuoco il senso complessivo e le implicazioni specifiche.

– Adriano Fabris, **Il problema della mediazione come chiave di lettura dellaStella**

La rottura fra i tre fenomeni originari è la premessa per costruire fra di essi una nuova forma di mediazione, che si struttura in maniera diversa rispetto a quella posta in opera dalla dialettica hegeliana. Levinas ne ha visto bene i caratteri: si tratta di una relazione che non assolve in sé i termini della relazione stessa. Bisogna però approfondire la struttura logica ed etica di questa forma di mediazione in Rosenzweig, mostrando in che modo attraverso di essa è possibile salvaguardare in maniera non oppositiva la trascendenza dei termini collegati.

– Edouard Robberechts, **Le Et dans l'Et-oile : la relation in-finie entre éthique et politique**

Entre le Oui du passé toujours déjà là et le Non du présent qui surgit dans l'intempestif de l'humain et de son exigence, le Et lance le pont de l'avenir et de sa Rédemption. Mais contrairement au passé, qui est posé dans son déjà-là, et au présent qui ne cesse de surgir dans son appel, le futur et son Et ne sont pas encore là, ils restent à venir. Le Et est donc traversé d'une incomplétude qui le rend inconclusif, prospectif, futur. Nous voudrions montrer que le système de l'*Et-oile* est traversé tout entier par cette incomplétude, aussi bien au niveau du pré-monde des éléments, que du monde de la voie, et que, s'il semble trouver son repos dans le sur-monde de la figure – particulièrement dans la vérité –, ce repos n'est jamais qu'anticipé pour le monde comme pour l'homme, et reste donc lié à la nécessité d'un double témoignage, celui du Judaïsme et du christianisme. Le Et qui conclurait le système et la pensée, n'est donc pas encore totalement là : il reste en chemin, il reste le lieu de rencontre de deux temporalités contradictoires, celle du monde en croissance au cœur de l'élan politique, et celle de l'amour de l'autre où s'incarne l'exigence éthique. C'est dans la mise en relation jamais achevée et donc toujours à faire de cette dualité irréductible entre Ethique et Politique que se noue le destin du Et – et avec lui, le destin de Dieu, de l'homme et du monde dans l'*Et-oile*.

– Henrik Holm, **Rosenzweig über das Verhältnis von Sprache und Kunst in Stern der Erlösung**

In *Stern der Erlösung* entwickelt Rosenzweig das Sprachdenken in Relation zu unterschiedlichen Kunsttheorien, die weitreichende Implikationen für die Konjekturen Ich *und* der Andere, Philosophie *und* Theologie, Zeit *und* Versöhnung, Judentum *und* Christentum haben. Im Vortrag werde ich die Transformationsprozesse der Kunstphilosophie, die das Sprachdenken jeweils im Übergang von der „Vorwelt“, über die „Welt“ zur „Überwelt“ hervorrufen, thematisieren. Dabei werde ich einen Schwerpunkt auf die Musik setzen und darlegen, worin meiner Ansicht nach der Beitrag Rosenzweigs zur Verhältnisbestimmung von *Sprache und Musik* besteht.

- Danielle Cohen-Levinas, **Face à face : Judaïsme, christianisme et Révélation chez Franz Rosenzweig**

Pour appréhender l'œuvre de F. Rosenzweig, en particulier *L'Etoile de la Rédemption*, il est nécessaire de comprendre les rapports que la philosophie entretient avec le judaïsme. Que signifie le judaïsme pour un philosophe soucieux de chercher ce que Rosenzweig appelle « une nouvelle manière de penser ». Il est clair que la pensée juive ne peut faire l'économie d'une pensée dite non juive, laquelle a souvent relégué le judaïsme à un particularisme. Nous tenterons lors de notre conférence de mettre en scène le face à face entre judaïsme et christianisme, en montrant comment Rosenzweig envisage leur opposition effective, par-delà leur complémentarité. Il existe en effet une représentation juive du christianisme comme religion du monde, et il existe une représentation chrétienne du judaïsme – deux perspectives qui sont au cœur des échanges et de la polémique passionnée entre Rosenzweig et Rosenstock

- Hans Martin Dober, **Christliche und jüdische Leser der Bibel. Rosenzweigs Beitrag für eine theologische Hermeneutik der Schrift**

In *Stern II* weist Rosenzweig die Erfahrung von Schöpfung – Offenbarung – Erlösung an der literarischen Form des *Tanach* aus: er hat „das neue Denken in diesen alten Worten empfangen ... [und] weitergegeben“. So setzt er die „Eigenständigkeit“ und den „Eigenwert“ des Alten gegenüber dem Neuen Testament voraus; beide sind in der christlichen Theologie „aufgrund einer einseitigen christologischen Deutung“ lange verstellt gewesen. Rosenzweig hat diese Einsichten gegenwärtiger christlicher Hermeneutik der Bibel vorweggenommen, und doch kommt sein Name in neueren Arbeiten zur „Theologischen Hermeneutik des Neuen Testaments“ oder zur „Hermeneutik des Alten Testaments“ nicht vor. Schon dieses Manko lohnt, nach der Bedeutung der Bibelhermeneutik des *Stern* für die Theologie zu fragen. Noch wichtiger scheint dieses Vorhaben, seit der kanonische Rang des Alten Testaments für den christlichen Glauben durch den Systematischen Theologen Notger Slenczka in Frage gestellt worden ist, der sich hierbei u.a. auf das Marcion-Buch A.v. Harnacks beruft. Mein Vortrag möchte die Aspekte in Rosenzweigs Auslegung des *Tanach* herausarbeiten, die auch einen christlichen Leser ansprechen können, ohne dass das in den „Worten des Neuen Testaments“ geschehen müsste. Zu zeigen ist auch, dass Rosenzweig anerkannt und darauf geantwortet hat: Die Leserichtung der hebräischen Bibel muss für einen christlichen Leser eine „zweifache“ (B. Janowski, E. Zenger) sein: er wird das Neue Testament nicht verstehen, ohne es nicht vom Alten her zu lesen, doch er wird sich vom Alten in seinem Glauben nicht ansprechen lassen können, ohne sich hierbei nicht die Botschaft des Neuen

vorauszusetzen. Diese Leserichtung ist aber ohne christologische Reflexion nicht möglich. Es ist zu fragen, wie Rosenzweig diesen hermeneutischen Zusammenhang bedacht hat.

– Stanislaw Krajewski, **My religion “and” yours: going beyond the Rosenzweigian Jewish-Christian relationship?**

The celebrated picture of Judaism and Christianity as complementary aspects of the God-World-Man structure can serve as an inspiration for a more comprehensive vision including other serious religions. Rosenzweig's picture is hardly generalizable directly, but hopefully it can be extended to include other complementarities. A theory of interreligious dialogue will be proposed and the issue of its development by using Rosenzweigian, as well as Buberian and Heschelian inspirations, will be discussed.

– Christine Rooks, **Thinking together Judaism and Christianity: the paradox of love and “enmity” in Rosenzweig’s Star of Redemption**

It is perplexing that the redemption of the world would be based on an “enmity” between Judaism *and* Christianity, and that Rosenzweig claims that it is God who “has set enmity [*Feindschaft*] between the two for all time.” I propose an alternative translation of “*Feindschaft*” as antagonism, which preserves differences and the productive tension between the two. I also critique Leora Batnitzky’s reading of Rosenzweig that claims the dialogic relation between Jew and Christian is based on dialogue as judgment “born of an enmity.” I discuss some of the major milestones in the 50 years since the Second Vatican Council’s document “*Nostra Aetate*” that dealt explicitly with anti-Semitism and fundamentally changed Christian-Jewish relations. A fruitful relationship that maintains identity and difference – separation and linkage – is possible; however, “enmity” set by God is not required and is not unavoidable.

– Giacomo Petrarca, **Paul, Rosenzweig and the notion of «Jewish obstinacy». A Theologico-political perspective**

According to the chapter 11 of the *Epistle to the Romans*, the “New Israel” (that is the Christianity) is compelled to recognize its essential ‘conditionality’ to Israel’s refusal. Paul writes: «because of their trespass, salvation has come to the Gentiles» (*Rm*, 11.11). This fact represents the ‘original debt’ incurred by Christianity regards to Israel. A ‘debt’ that the Christianity has transformed, through a voluntary and violent suppression, in an ‘original sin’ (the obstinacy) of Israel, which did not recognize the ‘true’ Messiah. It is a matter of fundamental importance for the entire history of the Political Theology. In the *Third Part of The Star of Redemption* Rosenzweig analyses this point. According to Rosenzweig, the Jewish obstinacy is not simply an opposition to Christianity, but actually it is its firm and durable guarantee.

It is enough to remember what Rosenzweig writes: «The pastor argued conclusively who, asked by Frederick the Great about the proof of Christianity, replied: "Majesty, the Jews"» (*The Star of Redemption*, tr. B. Galli, p. 438). This 'debt' represents the meaning of the relation between Judaism and Christianity and the significance of the theologico-political construction of the historical horizon in *The Star of Redemption*.

– Hanoch Ben Pazi, **Franz Rosenzweig: Between East and West. India and China in The Star of Redemption**

Martin Buber's book *Ecstatic Confessions* played a role in one of the most interesting developments in turn-of-the-century Germany: the Orientalist trend that cast a gaze of interest and admiration toward the cultures of the East – India and China. In this book, Buber's project was to bring East and West closer together as part of a broader conception of *Redemption* regarding the new bridge between East and West. An inquiry into the attitude toward the cultures and religions of India and China in Rosenzweig's *Star of Redemption* may give the impression that Rosenzweig did not ascribe sufficient importance to the dialogue between East and West. However, a closer look betrays the need for a new discussion and reading of the role of the religions of India and China in *The Star of Redemption* in light of the program proposed by Buber. On the one hand, "None of the great religious teachings originated the Occident. Occident received and spiritually reworked what the Orient had to offer" (Buber, *On Judaism*, 68). On the other hand, the West was responsible for giving form to, defining, and shaping the great doctrines of the East. The profound dialogue, then, is the dialogue conducted between East and West. In this study, I explore the manner in which Rosenzweig positions his attitude toward India and China, in the first part of *The Star of Redemption*, both as sturdy initial foundations, and in their deep processual nature as giving expression, in paintings and allegories, to that which "shall not be named." In this manner, Rosenzweig approaches the task of understanding the meaning of the ecstatic movements of the East and the extremely fertile tension between mysticism rooted in "annihilation" and mysticism rooted in "completion." This reading reveals Rosenzweig's distinct usage of Buber's descriptions of the East and the mysticism of the East. It also reveals the repositioning of details of the structured discussion in the *Creation* in the first book of *The Star of Redemption* and, in so doing, also sheds new light on the second and the third books – on the ideas of *Revelation* and *Redemption*. An accurate reading of Rosenzweig's attitude toward India and China, in light of Buber's attitude toward the East, may also shed new light on the central linkage in *The Star of Redemption* – that between Judaism from the East, and Christianity from the West.

February 23 – Parallel Sessions

Faiths and Cultures – Aula II

- Gianluca Attademo, **“Sono convinto che il mio ritorno all’Ebraismo mi rende un tedesco migliore”**. Franz Rosenzweig e il dialogo ebraico-tedesco

La diffusione dell’antisemitismo moderno a partire dagli anni ‘80 del XIX secolo in Germania si dispiega parallelamente ad un percorso di riscoperta del patrimonio spirituale ebraico da parte di numerosi intellettuali figli del secolo dell’emancipazione. Franz Rosenzweig rilegge la esperienza ebraica “e” tedesca da Mendelssohn a Cohen con la disillusione di una generazione nata dopo la *Disputa berlinese* ed al contempo la rinnovata consapevolezza della elezione di Israele. Gli ebrei hanno secondo Rosenzweig un duplice destino: vivere contemporaneamente dentro “e” al di là della cultura, dentro “e” al di là del tempo. *«Tutti gli altri popoli conoscono il mondo solo come un ambiente circostante (die Welt als eine Umwelt)... Solo per noi l’ambiente circostante non rappresenta mai il mondo... perché il significato ultimo della nostra esistenza ci spinge sempre oltre tale ambiente»*. Il contributo si concentrerà sul dibattito tra gli intellettuali ebrei-tedeschi intorno alla relazione tra Ebraismo e Germanicità delineando la genesi e le caratteristiche delle tre posizioni principali a partire dai tre concetti di simbiosi, dialogo e monologo.

- Ezra Tzfadya, **The “New Thinking” and the Individual: Contemporary Political Interpreters of Jewish and Iranian-Shiite Existence-Philosophy in Dialogue**

In a work that prizes the complex interactions between the religious systems of Judaism and Christianity, and the intensity of theological valences which permeate those systems, Franz Rosenzweig’s *Star of Redemption* does not offer immediate avenues through which one could derive a political theory focused on the autonomous agency of the individual in a public sphere operating on the basis of rational deliberative participation . The parallels between Rosenzweig’s mode of “new thinking,” and the systematized philosophic mysticism of the 17th century Iranian-Shiite thinker Mullah Sadra, are striking. Sadra’s departs from the models of divine transcendence characterizing the medieval rationalism of Avicenna and Averroes, and introduces a concept of existential “intensity” surrounding the relationship between the divine, creation, and revelation. Sadra’s thought, also nearly devoid of any discussion regarding politics or the individual agency, has nonetheless inspired diverse political theologies and philosophies which attempt to apply and reinterpret the principle of “Guardianship” (Wilāya) present in all Shiite religious sciences. Political questions surrounding the individual and his autonomous participation in, or possible leadership of, society and politics anchor these

discussions. This presentation will put the main contemporary religiopolitical interpreters of Rosenzweig (Benjamin Sommer, Bonnie Honig, Eric Santner, Peter Gordon and Leora Bantnitzky) into conversation with thinkers in the Iranian-Shiite realm that have grappled with Sadra's work and the political orientations it has inspired (Ruholla Khomeini, Javadi Amoli, Abdul Karim Soroush, Mehdi Ha'eri Yazdi, and Reza Hajatpour).

– Chiara Adorasio, **Franz Rosenzweig e l'orientalismo**

Come è noto, Rosenzweig ha scritto molto sul rapporto tra Ebraismo e Cristianesimo. Ciò che è meno noto, invece, è che egli ha anche scritto sull'Islam nell'ambito della sua riflessione sulla natura della fede religiosa. Dalla sua critica dell'Islam, che molti hanno ritenuto difficile da interpretare e spiegare, emergono motivi che differenziano Rosenzweig dagli orientalisti, dagli storici della filosofia e dai filosofi ebraici, tra cui: Salomon Munk (1803-1867), Ignác Goldziher (1850-1921), e Leo Strauss (1899-1973). Ribellandosi alla concezione riduttiva dell'ebraismo e dell'Islam presente nell'orientalismo tedesco dell'Ottocento ma anche nella filosofia di Hegel, questi studiosi e filosofi si sono caratterizzati per i loro studi sulla filosofia medievale, mediante i quali hanno messo in luce le reciproche influenze tra pensiero ebraico, islamico e cristiano. Il mio intervento intende esaminare la relazione tra la critica dell'Islam, ricostruita attraverso le opere principali e gli scritti di Rosenzweig, e la visione dell'Islam che emerge dagli studi degli orientalisti ebrei dell'Ottocento e degli storici della filosofia ebraica sopra citati.

– François Prolongeau, **L'hébreu et le grec dans la pensée de Franz Rosenzweig**

Si la philosophie du langage de Rosenzweig a beaucoup retenu l'attention de la recherche, sa relation aux *langues* a jusqu'à aujourd'hui trop peu été prise en compte. Pourtant, le lecteur de Rosenzweig ne peut que constater que le philosophe s'est intéressé à de nombreuses langues et s'est également – en particulier dans sa correspondance – exprimé au sujet des langues. Parmi ces multiples langues, une importance particulière revient, si l'on fait abstraction de l'allemand, à l'hébreu et au grec. En effet, Rosenzweig ne se contentait pas, en tant que philosophe et théologien, de connaître ces langues, mais celles-ci correspondent aussi à différents aspects de sa pensée. Comme langue de la philosophie, le grec correspond au monde du paganisme, sur la base duquel la Révélation peut seulement advenir. En tant que langue de la Révélation biblique, l'hébreu correspond au moment du miracle, situé au cœur du système rosenzweigien. Mais le grec est aussi la langue du Nouveau Testament et, par là même, de première importance pour la pensée chrétienne. C'est là ce qu'on se propose d'investiguer, en partant de l'affirmation de Rosenzweig, selon laquelle « toute foi parle l'hébreu, tout savoir le grec ».

- Giuseppe Veltri, **Islam or the dogmatic view of religions in Rosenzweig**

The lecture deals with the concept of religion and religions expressed by Rosenzweig. In contrast to the Hegelians, who assigned to Islam the advantage of having overcome particularism through universalism, Rosenzweig criticized the Islamic theory of love. In the theology of the Qur'an, according to Rosenzweig, love was to be understood as something impersonal and beyond creation, as it is all-embracing (*Alliebe*) yet shapeless and free from passion. Such a form of love does not necessarily include relationships with other humans. It is simply a form of compassion that does not require an answer. Thus, Rosenzweig sees in the universalization of Islam the de-personalization of every condition in which the human being has to be understood as a binomial of "I" and "You." This stands in perfect accord with the teachings of the philosopher Martin Buber (1878–1965).

Languages and Translations – Aula IV

- Cedric Cohen-Skalli, **A sacred marriage between languages or "there is only one language"?**

In the text *On the Spirit of the Hebrew Language* (1921), Rosenzweig speaks of a danger of "repression" (*Verdrängung*) of the Hebrew Language. Facing the factors that lead to the rejection of Hebrew, and its spirit, from the spheres of life of German Jews, Rosenzweig conceives a radical project of translation that would create a new German drawing its strength from the "spirit of the Hebraic language". This affirmation of the Hebraic spirit in German, after and beyond Luther, grounds itself in a theological and philosophical conception of translation, as a sacred marriage between languages that can be reached only by a "descent" into the deeper layers of the Hebrew words and roots, and by exhuming and reactivating the *ieros gamos* of Hebrew Prophetism and German Language. In *Stern der Erlösung*, we can find long elaborations of *Urworten*, *Stammworten* and *Stammsätze*, bringing us back to the question of primal articulation but also grounding the possibility of a sacred marriage between languages in a primal dialogue. In this paper, we like to address the tension in Rosenzweig's dialogical thought between the conception of a sacred marriage between languages and his repeated statement: "there is only one language."

- Gilad Shenhav, **Translation, the Hebrew Language and Exilic Messianism in the Rosenzweig-Scholem Correspondence**

The short correspondence between Franz Rosenzweig and Gershom Scholem was, at least explicitly, mainly devoted to the question of the holy Hebrew language and the ability to translate it. The correspondence manifests the profound disagreement between the two, regarding the exilic-messianic state of the Jewish people. While referring to his translation to the "Grace After Meals"

to German, Rosenzweig wrote to Scholem: "So long as we speak German (or even if we speak Hebrew, modern Hebrew, the Hebrew of '1921'!) we cannot avoid this detour that again and again leads us the hard way from what is alien back to our own". According to Rosenzweig the practice of translation should always manifest the exilic-messianic reality of the Jews, and the gap between the holy and the profane. On the other hand, Scholem presented in his famous 1926 letter to Rosenzweig, a different implicit practice: "Many believe that the language has been secularized, and the apocalyptic thorn has been pulled out. But this is not true at all". Scholem believed that the Hebrew language connected the Holy and the profane, there is no translation, because the language and its historical "explosive" Messianic meaning are one. According to Scholem, the challenge of the Zionist movement is to act politically and to use the Hebrew language without "giving itself up" to the messianic meaning. My paper will try to define the approaches of the two scholars towards the Hebrew language through the concepts of translation and lack of translation and to examine the political ramifications of the concepts. I will describe Scholem's practice as a one which demands a constant awareness to the Messianic elements within the language in order to restrain them within the Zionist country. On the contrary, Rosenzweig's practice, manifests time and time again the need to translate in order to define and redefine the exilic reality of the Jewish people.

– Christoph Kasten, **Dichtung und religiöse Praxis. Franz Rosenzweigs Rezeption Jehuda Halevis als Begründung religiöser Subjektivität in der Moderne**

Franz Rosenzweig übersetzte Anfang der 20'er Jahre Gedichte und Hymnen des sephardischen Dichters Jehuda Halevi ins Deutsche und setzte sich zugleich in begleitenden Essays mit dessen Werk intensiv auseinander. Neben der literarischen Arbeit war seine Auseinandersetzung mit Halevi zugleich eine Reaktion auf die Krise nach dem Ersten Weltkrieg und verfolgte den Weg seines philosophischen Hauptwerkes Stern der Erlösung weiter. Mit Bezug auf Halevis Zeit unternahm Rosenzweig nicht weniger als eine Aktualisierung von dessen mittelalterlicher Verbindung von Poetik und religiöser Praxis für seine eigene moderne Situation im Hier und Jetzt. Diesem *Und* sowohl als Verbindung von Form und Inhalt als auch als Realverbindung von Vergangenheit und Gegenwart und damit als Moment der Aktualisierung für Rosenzweigs eigene Zeit, die eine Übertragung nicht nur der Dichtung, sondern auch der historischen und politischen Problemstellung darstellt, geht der Vortrag nach.

– Massimiliano De Villa, **«Der Fern-und-Nahe»: la congiunzione tra le lingue nelle traduzioni del canzoniere ebraico di Yehudah ha-Lewi e della Bibbia**

L'incontro, inteso nei termini della congiunzione, tra lingue diverse è uno dei presupposti dello *Sprachdenken* rosenzweighiano e della sua prassi

traduttiva. Fin dalla postfazione alla seconda edizione delle traduzioni da Yehudah ha-Lewi (*Zweiundneunzig Hymnen und Gedichte des Jehuda Halevi*, Lambert Schneider, Berlin 1927), la congiunzione tra la lingua di partenza, l'ebraico biblico o medievale, e quella di arrivo, il tedesco, è uno degli esiti più radicali della simbiosi ebraico-tedesca, nel suo precipitare a livello testuale. La congiunzione non è qui intesa come semplice, cauto, avvicinamento che mantiene le lingue nella loro diversità e autonomia. Quel che accade nelle traduzioni rosenzweighiane (e, per quanto riguarda la *Verdeutschung der Schrift*, anche buberiane) è vera e propria sintesi linguistica, congiunzione che implica il travaso reciproco delle due lingue, in ogni loro aspetto, e che rende possibile la comunicazione autentica. Il reciproco riversarsi dell'intera struttura morfologica, sintattica e lessicale delle due lingue – dove la congiunzione diventa fusione – sottintende un tratto metamorfico, una disposizione dell'una lingua a compiere il salto nell'altra lingua, a tentare la mutazione, a diventare altra da sé. La comunicazione mira a mettere in luce il valore della congiunzione linguistica nelle traduzioni di Franz Rosenzweig, a partire dal livello più tecnico – ossia delle discussioni con Martin Buber sulla resa del *waw* congiuntivo (o disgiuntivo o inversivo) ebraico nel tedesco della *Verdeutschung* – fino al livello concettualmente più elevato, dove la congiunzione linguistica mira al recupero messianico di una totalità, la totalità della adamitica *Ursprache*, in linea con lo *Sprachdenken* rosenzweighiano.

– Libera Pisano, **The limits of language and the differences of languages. Traces of linguistic skepticism in Franz Rosenzweig**

In this contribution I will attempt to shed light on the traces of linguistic skepticism in Rosenzweig's philosophy by focalizing on the limits of language, seen as theoretical notion and a communicative practice as well. If on the one hand it's undeniable that Rosenzweig – thanks to his grammatical thought – was one of the most important philosophers of language of the last century, on the other hand there is an apophatic tendency in the *Star of Redemption*, where silence and gesture play a crucial role. In fact, the conjunction between different tongues is not assigned to language, but to the liturgy, which fills the gap of understanding by turning gesture in «something more than speech». Furthermore, in regards to communicative practice, I will show how the heterogeneity of languages deals with of the boundaries of human understanding and the limits of translations, with a particular emphasis on the holy tongue.

– Renato Bigliardi, **German and Hebrew. Philosophy and Holy Language in Franz Rosenzweig's Thinking**

In 1921 in a letter, Franz Rosenzweig wrote to Gershom Scholem regarding *The Star of Redemption*: "In the book [...] I was allowed to speak in German exactly in the decisive passages". "Just for these passages – the philosopher

continued – [...] one day this book [...] will learn to speak and teach in Hebrew". The relationship between German and Hebrew – between the language of philosophy and the holy language of Judaism – looks here and in other passages of Rosenzweig's production like a mark of validity in the philosophical work. A hendiadys which suggests, from a theoretical point of view, the task of Rosenzweig's "new thinking": to say in the conceptual way – German – a revealed content – Hebrew. Yet, in the last years of the philosopher's life and production, the years of his illness, this relationship played a crucial role not only on the conceptual but also on the linguistic level. Just think about the translations of the religious lyrics of the medieval poet and philosopher Judah Halevi and the "Verdeutschung" (Germanification) of the Jewish Bible in collaboration with Martin Buber. What do German and Hebrew represent in the development of the Rosenzweig's "speech-thinking"? A thinking which starts off in the *Star* as savage criticism of the self-referential and logocentric language of philosophy and then becomes translation and speculation on the nature of the Jewish Bible and the Hebrew as holy language?

Conjunctions and Disjunctions – Aula X

– Kurt Walter Zeidler, **Von der Korrelation zur Dialektik**

Die im CfP formulierte Frage: „Ist es möglich, Denken als ein universales Unterfangen und zugleich als Ausdruck eines individuellen Menschen zu verstehen, der einen eigenen Namen trägt und einer bestimmten religiös-kulturellen Tradition angehört?“, gemahnt an Rosenzweigs Anspruch, die „alte Philosophie“ (von Parmenides bis Hegel) nicht etwa bloß Adabsurdum zu führen, sondern sie durch ihre „Adabsurdumführung“ zu retten (GS III, S. 142f.) und durch den „Offenbarungsbegriff der Theologie“ zu erneuern (GS II, S. 117f.). Nimmt man den Anspruch ernst, ist an den „Kern- und Mittelsatz“ (GS I, S. 752) des *Stern der Erlösung* anzuknüpfen, demzufolge der „Name ... nicht ... Schall und Rauch, sondern Wort und Feuer [ist]“ (GS II, S. 209) und ist im Ausgang von der damit angesprochenen normativen Kraft der Prädikation die „Korrelation“ von Gott *und* Mensch (Cohen) zur „Dialektik“ von Gott *und* Welt *und* Mensch zu entfalten.

– Emeline Durand, « **Notre synthèse, le Et** » : fonctions de la conjonction dans la critique de l'idéalisme

La pensée de Franz Rosenzweig développe une critique de l'idéalisme dont les principaux aspects sont bien connus : critique du concept de totalité, critique de la philosophie hégélienne de l'histoire. Cette communication se propose d'en étudier une dimension peut-être moins familière : la critique linguistique de l'idéalisme. Dans les deux premières parties de *L'Étoile de la*

Rédemption, Rosenzweig procède à une analyse logique et grammaticale qui s'achève avec le « Et », clef de voûte du langage vivant. À chacun des niveaux où se place l'analyse de la conjonction correspond un argument contre la pensée idéaliste. Celle-ci est accusée notamment d'être une pensée sans langage (voire hostile au langage) et d'échouer à offrir un véritable achèvement à son propre système. C'est le concept de dialectique qui est visé ici, auquel Rosenzweig oppose le « Et » comme catégorie de la corrélation (relation dynamique et vivante), de l'achèvement, mais aussi du langage dans son rapport au réel. Dès lors, la question se pose de savoir quelle alternative Rosenzweig offre au modèle hégélien de la dialectique et ce que devient chez lui le concept de synthèse. Nous nous proposons d'explorer en détail cet argumentaire anti-idéaliste et les questions qu'il soulève dans le cadre de la philosophie du langage de *L'Étoile*.

– Beniamino Fortis, **Between Scylla and Charybdis. The 'new Thinking' between Idealism and Irrationalism**

In his essay *Das neue Denken* (1925), Franz Rosenzweig uses the Homeric metaphor of Scylla and Charybdis to warn against the double danger of two opposite, but equally one-sided, positions: idealism (Charybdis) and irrationalism (Scylla). As is well known, idealism argues that 'the real is rational and the rational is real', thus rejecting anything irrational that could possibly threaten the soundness of this argument. On the other hand, irrationalism focuses mainly on those aspects of reality that place themselves beyond reason, relegating rationality to a marginal and secondary role. Based on the conceptual model of conjunction– the 'little word and' –, Rosenzweig's 'new thinking' represents a sort of third way between idealism and irrationalism, as it can account for both the rational and irrational side of reality. In my speech I intend to show how this general character of Rosenzweig's thought finds its first application in what he sees as constituting the basic level of reality: the three elements of God, world, and human being. Taking shape as a combination of rational and irrational dimensions, each element bears witness to how the 'new thinking' is able to go beyond the limitations of idealism or irrationalism – that is, beyond the pitfalls of both Scylla and Charybdis.

– Gabriella Caponigro, **Il valore aversativo dell'“und” e il problema identitario dell'uomo**

Nel “nuovo pensiero” di Franz Rosenzweig, la particella *und* è dotata di un valore aversativo e concessivo oltre che congiuntivo. Questa diversità di significato conferisce nuova luce alle correlazioni esistenti tra termini opposti, soprattutto per ciò che concerne la costruzione del soggetto etico e il problema dell'identità. Il contributo ripercorre il cammino speculativo di Rosenzweig mettendo a fuoco le diverse elaborazioni di tali correlazioni, dagli anni giovanili dominati dalla difficoltà di superare l'impostazione dualistica

soggetto-oggetto, fino alla scoperta della particella “und” quale valido espediente filosofico che, nella sua paradossale capacità di congiungere e, insieme, *invertire* i termini in gioco, consente di pensare insieme il fedele e l’apostata, l’orante e l’incredulo, il religioso e il politico.

- Peter Bexte, **Zunächst kamen sie zu dem Worte UND (Kurt Schwitters, 1925). Zur 3fachen Thematisierung einer Konjunktion um 1920: Franz Rosenzweig, Kurt Schwitters, Max Wertheimer**

In den Jahren nach dem 1. Weltkrieg hat es eine ganze Reihe von Thematisierungen des Wortes UND gegeben: in der Philosophie bei Franz Rosenzweig, in den Künsten von Kurt Schwitters, in der Gestalttheorie durch Max Wertheimer. Rosenzweigs Denken der Konjunktion soll in Relation zu diesen anderen, zeitgleichen Thematisierungen betrachtet werden. Die drei Genannten haben nichts voneinander gewusst, umso verblüffenden sind die Gemeinsamkeiten. Alle reden von Trümmern, deren Teile neu zusammensetzen wären. Rosenzweig sprach davon, aus den Bau-Trümmern der Systeme den Neubau der Stadt des natürlichen Denkens zu beginnen. Kurt Schwitters ging es darum, in seinen Collagen *aus Scherben Neues zu bauen*: exemplarisch in dem *Und-Bild* von 1919. Ziel des Vortrages ist es, zeitgleiche Texte und Bilder zum Thema UND einander wechselseitig befragen zu lassen.

Epistemology, Space and Mathematics – Aula XI

- Orietta Ombrosi, **Le metafore spaziali della congiunzione e ne La Stella della Redenzione**

Il pensiero rosenzweighiano mostra un’attitudine particolare a pensare la frontiera (*Grenze*) in una oscillazione costante tra i due significati del termine – come limite e soglia, come ciò che separa e unisce a un tempo –, e a porsi su ciò che è alla frontiera, su ciò che è frontiera o, ancora, ad arrestarsi sulle figure che possono rappresentarla. Mi soffermerò dunque ad analizzare la struttura *topo-logica* e *topo-grafica* della soglia e quindi quella della *congiunzione*, studiando i passi de *La stella della redenzione* in cui essa appare con grande evidenza: “Passaggio”, alla fine della prima parte, “Soglia”, alla fine della seconda, e “Porta” alla fine della terza, per avvicinarmi, forse solo per sfiorarla, alla questione dell’utopia.

- Cass Fisher, **The Epistemology of Proximity and Distance in the Thought of Franz Rosenzweig**

Rosenzweig, in *The Star of Redemption*, is deeply concerned with the power and limits of theological language, particularly as it bears on religious experience. Reflections on religious epistemology in the *Star* frequently come to expression in the language of proximity and distance, a motif that mirrors

Rosenzweig's Schellingian conception of God. Rosenzweig's claims about our cognitive and linguistic capacities vis-à-vis God map onto God's proximity and distance in unexpected ways. For instance, God comes so close in religious experience that our cognitive faculties falter. Conversely, it is the distant God, who is the object of reflection. With Rosenzweig's presentation of the *Star* as common sense in the years after its publication, he also adopts the language of God as "far" and "near" to articulate the cognitive and experiential aspects of the divine-human relationship. Rosenzweig goes so far as to say that the tracing of God's oscillations is a fundamental feature of the new thinking. This paper will focus on the theographic component of Rosenzweig's writings after the *Star* in order to illuminate his views on religious epistemology and to better understand his repeated insistence that God is both far *and* near.

– Valentina Spune, **Die Zahl und das Zählen: Mathematik im Rosenzweigs philosophisch- theologischen Denksystem**

Im vorliegendem Referat erläutern wir Rosenzweigs mathematische Begriffe wie *Zahl*, die *Zahl Eins* und die *Zahl Drei*, *Zählen*, *Punkt*, *Linien* und *Dreieck*, die für eine ganze Reihe von religionsphilosophischen Fragestellungen von entscheidender Bedeutung sind. Die Zahlen werden für den scheinbar unerreichbaren Zweck, die göttliche Schöpfung, Offenbarung, Erlösung und Ewigkeit mit der wirklichen Sprache und mit mathematischem Wissen zu erreichen, eingesetzt. Wir analysieren die Konsequenzen dessen, dass die Zahlen für die Einheit und Vielheit des Zugangs zur der Wirklichkeit genommen werden. Die geometrischen Gebilde wie *Punkt* oder *Linien*, die (nur) als allgemeine Relativität gekennzeichnet sind, führen notwendigerweise zu den ent-mathematisierten Gestalten wie *ewige Linie* oder Christentum als *Schrittzählerin*. Wenn es in der Mathematik für die drei Punkte eine Dreieckform geben soll, muss man nach Rosenzweig notwendigerweise im Vor-Weltdreieck Gottes auch der Welt-Dreieck: Schöpfung, Offenbarung und Erlösung geben. Den Quellen dieser extrem komplizierten Lesart wenden wir uns genau zu.

– Iveta Leitane, **Zauber und Zeichen: eine problematische Konjunktion in Rosenzweigs Denken?**

Im "Stern der Erlösung", in verschiedenen Teilen des Buches, kommt Rosenzweig auf das Problem der Magie, der *Zauberkunst* und des Magiers zu sprechen. Im Kontext zeitgenössischer Theorien über die Magie bekommt seine kritische Interpretation eine besondere Pointe, die nicht ohne weiteres selbstverständlich erscheint. Seine Auffassung der Magie erweist sich in systematischer Hinsicht zentral. Magie exemplifiziert bei Rosenzweig Verfehlen, aber wie lässt sich dieser auffassen? Werden Magien, bzw. Zaubereien unterschieden und demgemäß graduell aufgefasst? Sind diese Klassifikationsmerkmal und Erklärungs-, bzw. Bewertungsprinzip der Religionen? Ich verweise nicht nur darauf, was

konkrete Zielscheiben Rosenzweigscher Kritik sind, sondern auch darauf, wo er in jahrhundertlangen Magiekonzeptualisierung im Judentum zu situieren ist, welche Traditionslinien er weiterführt und welche *Konjunktionen* (nun von diesen Traditionen nicht beabsichtigte) dadurch möglich werden.

– Brigitta Keintzel, **Das Und, ein Chiasmus der Seele: Körpererleben und Sprachbegehren**

Das Und, das hier zur Verhältnisbestimmung zwischen Leib und Sprache verwendet wird, ist mehrdeutig. Es beansprucht nicht einen geschlossenen, sondern einen offenen Sinn. Gemeint ist damit nicht ein Und, das Leib und Sprache zu einer übergeordneten Einheit verbindet, sondern ein Und, das überleitet, trennt und eröffnet. Im Fokus der Betrachtung steht also ein Und, das die Vielschichtigkeit des Sinns nicht leugnet. Um dies zu verdeutlichen, wird Rosenzweigs Sprachdenken am Leitfaden des Verbs vorgestellt.

February 23 – Plenary Sessions

– Jules Simon, **Rosenzweig and Benjamin. Aesthetics and Politics**

My contribution accounts for the stipulated theme of how the “and” functions in Rosenzweig’s philosophy. In my book, *Art and Responsibility*, I draw attention to the connections of what I take to be Rosenzweig’s messianism with his philosophy of art that he explicitly develops through the three Books of Part II of *The Star of Redemption*. I depict that as a “messianic aesthetics” in order to provide a way to better understand his philosophy of redemption. Arguing against the grain of conventional readings that Rosenzweig’s philosophy is a-historical, I maintain instead that a more nuanced and faithful reading should take into account the underlying logical dynamics of his speech-act philosophy that become embodied through the role that love relationships—understood aesthetically on both individual and communal levels—are ways to ‘redeem’ history messianically, thereby redeeming or creating more just political communities. This happens at the level of an immanent, normative critique of the dominant authoritarian pressures to assimilate to existing social and political conditions. In his *Angel of History* (2007), Stephan Moses drew attention to the significant ways in which such dimensions of Rosenzweig’s philosophy may have influenced Benjamin’s development of a “weak messianic” process. For Benjamin, that begins with the ‘rupture’ of actual, material conditions of the unjust socio-political order—in the sense of a breaking open that happens as a “*Jetztzeit*” in ‘authentically’ experiencing works of art. But that “rupture” also includes, for Benjamin, the continuity of an historical tradition of reading *and* interpretation that actually (in concrete historical relations) situates us in an ‘aesthetic’ “*hier und jetzt*” which—because those readings/interpretations take the form of ethical critique—is both revelatory *and* historically redemptive, that is, politically messianic.

– Agatha Bielik Robson, **Between Unity and Chaos: ‘And’ in Rosenzweig’s Narrative Philosophy**

The aim of my paper is to present Rosenzweig’s unique continuation of Schelling’s narrative philosophy as grounded in the power of the ‘little word’ – AND. While Schelling attempts to tell the philosophical saga of *Weltalter* with the means of dialectic, Rosenzweig gives up on the dialectical method in order to create a narrative which is based on a sequence. Schelling’s *erzählende Philosophie* is hindered by a ‘dialectical imperialism,’ in which each of the three positions – negation, affirmation, and reconciliation – wants to surpass and sublate the remaining two and, because of that, arrests the flow of the story and claims the whole for itself. Aware of Schelling’s shortcomings, Rosenzweig avoids this pitfall, by carefully *sequencing* Yes and No in such a way that they never get fully reconciled and thus exhausted in their dynamics. This mechanism of narrative sequencing can be best demonstrated on the three examples which constitute the main themes of the three subsequent parts of *The Star*: 1) the metaphysical transition from configuration of elements to creation proper, which comes after, but does not negate the former stage; 2) the metaethical ‘inductive’ mechanism of neighbourly love which adds the singular neighbours ‘one by one’ thanks to the conjunctive ‘and’ and in this manner avoids any totalization; and 3) the complementary relation between Judaism and Christianity, free of any supersessionist logic on either side. The conclusion we can draw from these examples is that the success of Rosenzweig’s narrative philosophy lies in creating a plastic ‘middle’ between unity and chaos, i.e. between rigid conceptual totality, characteristic of all philosophy ‘from Ionia to Jena,’ and the anarchy of brute facts. Moreover, this narrative ‘middle’ coincides with what Rosenzweig designates as the most desired state of maintaining oneself *in der Mitte des Lebens*, i.e. the ‘middle of life.’

– Luca Bertolino, **Rosenzweig in prospettiva. Vecchia filosofia e nuovo pensiero e filosofia della differenza**

L’idealismo critico, il nuovo pensiero e la filosofia della differenza rappresentano tre diverse modalità del filosofare, oggi giorno messo fortemente in discussione – non ultimo nel momento in cui è chiamato a confrontarsi con il tema dell’“intelletto comune”, “sano” o “malato” che sia. Può la proposta teoretica di Franz Rosenzweig essere intesa come “e” tra l’idealismo critico e il postmoderno? Letta in retrospettiva e in prospettiva, in che modo essa mette in relazione la filosofia moderna con quelle antimoderna e postmoderna? In che senso, da ultimo, il nuovo pensiero è ancora attuale?

Speakers

Sofia Adami è nata a Venezia nel 1991. Dopo aver dedicato la tesi triennale all'analisi del concetto di *tzedakah* nell'opera di Benjamin e Scholem, ha conseguito la laurea magistrale in Filosofia con un lavoro sulla teologia politica di Jacob Taubes e sul ruolo in essa svolto dal rapporto tra ebraismo e cristianesimo. Attualmente frequenta il primo anno di dottorato in Pensiero ebraico all'Università degli studi di Trento.

Chiara Adoriso è attualmente RTD "Rita Levi Montalcini" presso il Dipartimento di Filosofia, dove insegna Storia della filosofia morale e Antropologia filosofica. Precedentemente è stata Post-doctoral Research Fellow presso il Franz Rosenzweig Minerva Research Center for German-Jewish Literature Philosophy and Cultural History (2007-2009), Gerusalemme, e "Senior Research Fellow" della Alexander-von-Humboldt-Stiftung presso l'Università di Halle-Wittenberg (2009-2011), dove ha anche insegnato. I suoi interessi di ricerca sono rivolti in particolare agli ambiti della filosofia morale, della filosofia politica e della filosofia ebraico-tedesca dell'Ottocento. È autrice di *Leo Strauss lettore di Hermann Cohen. Dalla filosofia moderna al ritorno agli antichi* (Firenze: Giuntina, 2007) e di *Dialectic of Separation. Judaism and Philosophy in the work of Salomon Munk* (Brighton, MA: Academic Studies Press, in corso di pubbl.).

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Stephanie Brenzel is a Ph.D. Candidate in Religious Studies at Northwestern University. Her major field is Modern Jewish Philosophy. She is currently writing her dissertation: *Stronger than Death: Love and Knowledge in The Star of Redemption*. The central aim of this dissertation is to clarify the role of love in Rosenzweig's "system" of philosophy.

Gian Paolo Cammarota insegna Storia della filosofia contemporanea presso l'Università di Salerno. Studioso di Hermann Cohen, di cui ha curato l'edizione italiana de *Il concetto di religione nel sistema di filosofia*, ESI, Napoli 1996, ha pubblicato, tra l'altro: *L'idealismo messianico di Hermann Cohen*, ESI, Napoli 2002; *Giudizio di Dio e redenzione messianica in Hermann Cohen*, in «Filosofia e Teologia», XXIX, 3, 2015. Ha nella tematica dell'esperienza morale uno dei suoi attuali interessi di ricerca.

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R.R Ruether, G.Baum, J.T.Pawlikowski (Giannini, 2005). È autrice di saggi e traduzioni sulla relazione ebraico-cristiana, sul pensiero ebraico moderno, sulla filosofia della rivelazione. Ha da poco pubblicato il volume *Povertà è sua madre. Ragione filosofica e Nuovo pensiero* (Aracne 2016).

Francesco Paolo Ciglia ha conseguito la laurea in Filosofia con lode presso l'Università di Chieti e il diploma di Specializzazione nella Ricerca Filosofica con lode presso l'Università "Sapienza" di Roma, a seguito di frequenza di Corso di Perfezionamento biennale post-Lauream, con tesi finale. Tra il 1978 e il 1979 ha effettuato un soggiorno di ricerca presso il Goethe-Institut di Schwäbisch Halle e presso la Albert-Ludwigs-Universität di Freiburg im Breisgau. Ha frequentato i seminari di studio tenuti a Napoli da E. Levinas (1985) e da L. Pareyson (1988), con borse di studio dell'Istituto Italiano per gli Studi Filosofici. Ha vinto quattro concorsi ordinari a cattedra nella Scuola Secondaria Inferiore e Superiore. È vincitore del concorso a posto di Ricercatore Universitario presso l'Università di Chieti. Dal 2005 è professore ordinario presso l'Università degli Studi di Chieti.

Danielle Cohen Levinas: Née à Paris, ancienne élève du Conservatoire National Supérieur de Musique, de l'École Normale Supérieure de musique et de l'Université Paris IV et Paris I Sorbonne, Danielle Cohen-Levinas est philosophe et musicologue. Professeur à l'Université Paris IV Sorbonne depuis 1998, elle a fondé en 2008 le *Collège des études juives et de philosophie contemporaine – Centre Emmanuel Levinas*. Elle est chercheur-associé aux Archives Husserl de Paris à l'École Normale Supérieure de la rue d'Ulm. Ses domaines de recherches et de spécialisation sont : l'idéalisme musical allemand, l'opéra et la création musicale et artistique au XX^e siècle (en particulier Schönberg), la philosophie contemporaine, la post-phénoménologie française et la philosophie juive allemande. Elle est l'auteur de nombreux essais, articles et a publié plusieurs ouvrages collectifs consacrés à ces différents domaines de la pensée. Elle est la Présidente des *Cahiers Maurice Blanchot* qu'elle a fondé en 2010 avec Monique Antelme et Mike Holland. Elle est directrice de collection aux éditions Hermann.

Cedric Cohen Skalli teaches early modern and modern Jewish Philosophy at the University of Haifa. His research focuses on the relationship of Jewish thinkers to two main philosophical shifts: the shift from Medieval philosophy to early modern thought (14th-17th century), and the shift from early modern to modern thought (18th-20th century). He published three books and 16 articles on diverse aspects of Jewish thought and literature in the Renaissance and several essays on the question of translation and *Sprachdenken* in early 20th century philosophy. He is also translator of many works of Freud, Benjamin, Scholem, Idel and Abravanel.

Francesca Yael Consolaro studied Philosophy and History at the University of Verona where she obtained her M.A. with a thesis on Scholem and Hegel. During her PhD (2015) she worked as a visiting student at the University of Chicago and at Northwestern University on a thesis in political theory and history of political thought with a particular focus on the work of Franz Rosenzweig and Carl Schmitt.

Maria Benedetta Curi (1983) ha conseguito la laurea triennale e la laurea specialistica in filosofia presso l'università di Pisa, specializzandosi nel campo della

filosofia del dialogo. L'incontro con l'Istituto universitario Sophia di Loppiano (FI) ha permesso il proseguimento di queste tematiche con la ricerca dottorale *Pensare dall'unità. F. Rosenzweig e Klaus Hemmerle*, in corso di pubblicazione presso Città Nuova. Attualmente collabora alla cattedra di Ontologia trinitaria presso l'Istituto Universitario Sophia, svolgendo corsi e una ricerca specialistica in questo campo.

Emilia D'Antuono è professore ordinario di Filosofia Morale presso l'Università di Napoli Federico II. Conduce ricerche su temi e problemi di filosofia morale e filosofia politica, privilegiando la riflessione sulla costituzione e la funzione del paradigma dell'alterità e della diversità nella cultura dell'età moderna. In questo contesto ha approfondito l'analisi critica del pensiero ebraico moderno. Dal 2005 coordina il Seminario permanente *Etica, Bioetica, Cittadinanza*, che convoca a discussione pubblica scienziati, filosofi, giuristi, sociologi, teologi intorno a questioni di etica, bioetica, diritto.

Massimiliano De Villaè assegnista di ricerca presso l'Istituto Italiano di Studi Germanici di Roma e docente a contratto di letteratura tedesca presso l'Università di Trento. Il suo lavoro si rivolge alla storia culturale e alla letteratura ebraico-tedesca dal Settecento al Novecento. Oltre a diversi contributi in volume e articoli su Martin Buber, Franz Rosenzweig, Paul Celan, Richard Wagner, Thomas Mann e Franz Werfel, ha scritto *Una Bibbia tedesca. La traduzione di Martin Buber e Franz Rosenzweig* (Libreria Editrice Cafoscarina, 2012).

Francesco Del Bianco (1991) si diploma al Liceo Classico G. Carducci di Viareggio (LU) nel 2010. Nel 2013 consegue la Laurea triennale in filosofia presso il dipartimento di Civiltà e Forme del Sapere dell'Università di Pisa. Nel 2015 consegue la Laurea Magistrale in Filosofia e Forme del Sapere presso lo stesso dipartimento (110/110 e Lode). Dal novembre 2015 è dottorando in filosofia presso lo stesso dipartimento. Nel presente a.a. 2016/17 assiste il prof. A. Fabris nel corso "Il pensiero di F. Rosenzweig fra teologia e filosofia" presso il Centro Cardinal Bea della Pontificia Università Gregoriana di Roma.

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Beniamino Fortis (Venezia, 1980) ha conseguito un dottorato di ricerca in filosofia. Ha studiato a Venezia, Firenze e Berlino. I suoi interessi di ricerca comprendono la filosofia teoretica, l'estetica e il pensiero ebraico contemporaneo. Attualmente sta lavorando, come ricercatore post-dottorato alla Freie Universität di Berlino, a un libro sul 'nuovo pensiero' di Franz Rosenzweig.

Martin Fricke: Ich bin evangelischer Schulpfarrer am Annette-von-Droste-Hülshoff-Gymnasium Düsseldorf und leite die Abteilung *Bildung* im Evangelischen Kirchenkreis Düsseldorf. Ich beschäftige mich mit der Dialogphilosophie und Themen des christlich-jüdischen Gesprächs. Seit 2013 bin ich Vorsitzender der Gesellschaft für christlich-jüdische Zusammenarbeit in Düsseldorf. Mit der Arbeit *Franz Rosenzweigs Philosophie der Offenbarung. Eine Interpretation des Sterns der Erlösung*, Würzburg 2003, wurde ich bei Reiner Wiehl promoviert. Seitdem habe ich mit großem Gewinn an mehreren Rosenzweig-Kongressen teilgenommen und einige Beiträge über Rosenzweig (u.a. in den Rosenzweigiana und im Rosenzweig-Jahrbuch) publiziert.

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Frank Hahn is a free essayist and author on philosophical issues with the main focus on language, listening and Jewish studies. He published "Der Sprache vertrauen – der Totalität entsagen: Annäherungen an Rosenzweigs Sprachdenken" in Karl Alber Verlag 2013. He is the chairman of the philosophical-cultural association *Spree-Athen*, which is organizing monthly presentations and debates on subjects of philosophy, literature and Jewish studies in Berlin. He also is part of the Talmud workshop on the Center for Jewish Studies in Berlin.

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Monika Kaminska has been teaching as a lecturer at University of Hamburg since 1998. She has published papers on Jewish dialogic philosophy and pedagogy, on the philosophies of Emmanuel Levinas, Martin Buber, Franz Rosenzweig, Abraham J. Heschel, and Hannah Arendt. She has also published on the dialogical pedagogy of Janusz Korczak (Henryk Goldszmit) and on the pedagogical philosophy of Austrian-German philosopher Franz Fischer. She is a member of the Philosophy of Education Society Great Britain, of the international Franz Rosenzweig Society, of the German Franz Fischer Society.

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Stanislaw Krajewski is a professor of philosophy at the University of Warsaw, Poland. He is also the head of the Academic Committee of the Institute of Philosophy there. He has worked in the field of logic and the philosophy of mathematics as well as the philosophy of religion, Jewish thought, interfaith dialogue and on Jewish experiences in Poland. He has been the Jewish co-chairman of the Polish Council of Christians and Jews for more than 25 years. He has co-authored the core exhibition in the POLIN Museum of the History of Polish Jews. Among his books some are in English: *Poland and the Jews: Reflections of a Polish Polish Jew* (Austeria, Krakow 2005); (co-editor) *Abraham Joshua Heschel: Philosophy, Theology and Interreligious Dialogue* (Harrassowitz Verlag, Wiesbaden 2009); (co-editor) *Theology in Mathematics?* (Bialystok, 2016). Some of his papers are available at <https://uw.academia.edu/StanislawKrajewski/Papers>

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Andreas Losch (1972) studierte ev. Theologie und Judaistik in Bochum, Wuppertal, Jerusalem und Heidelberg. Er promovierte 2011 in ev. Theologie in Bochum und arbeitete 2011-2014 als Managing Editor in der Martin Buber Werkausgabe, bevor er 2014 als Postdoc an das Center for Space and Habitability der Universität Bern wechselte. Er ist von der Martin Buber Werkausgabe zusammen mit Paul Mendes-Flohr mit der Edition von Band 4 „Schriften zum dialogischen Prinzip“ betraut worden.

Enrico Lucca: I obtained my PhD in Philosophy in 2012 from the University of Milan. Since 2012 I have been affiliated to the Franz Rosenzweig Center in Jerusalem. At the Center I am part of a postdoctoral project dedicated to the reorganization of the Hebrew University Archives and work as the editorial manager of "Naharaim". I have published on the most important 20th Century French and German Jewish intellectuals and I am currently writing an intellectual biography of Hugo Bergmann.

Zohar Maor lectures on modern history at Bar-Ilan University and Herzog College (Israel). Among his publications are the recent Hebrew Biography of Martin Buber (2016), and "Redemption and Law: Rosenzweig's Critique on Max Brod", in Y. Amir, J. Turner and M. Brassler (eds.) *Faith, Truth and Reason: New Perspectives on Franz Rosenzweig's "Star of Redemption"*, Munich 1912, pp. 391- 408. His paper on Scholem's and Rosenzweig's concept of redemption was accepted for publication in *Modern Judaism*.

Takao Maruyama (1982) got a PhD at The University of Tokyo in 2016. Now lecturer at Tokyo University of Foreign Studies (non-tenured). Author of *Prayer and the Paganism: A new approach to Rosenzweig's late philosophy* ("Proceedings of the Internationale Rosenzweig Gesellschaft, vol.1, 2014").

Ephraim Meir is Professor of modern Jewish Philosophy at Bar-Ilan University, Ramat Gan, Israel. He is the Levinas guest professor for Jewish Dialogue Studies and Interreligious Theology at the Academy of World Religions, University of Hamburg. Among his recent works are: *Identity Dialogically Constructed* (2011), *Differenz und Dialog* (2011), *Between Heschel and Buber* (2012; with A. Even-Chen), and *Dialogical Thought and Identity* (2013). His latest monograph (2015) is entitled *Interreligious Theology. Its Value and Mooring in Modern Jewish Philosophy* (German version 2016).

Claudia Milani è docente di Filosofia morale ed Ebraismo presso la Facoltà teologica dell'Italia settentrionale (Istituto Superiore di Scienze Religiose di Milano e di Torino) e Dottore aggregato e Segretario accademico della sezione di studi ebraici della Biblioteca Ambrosiana di Milano. Al pensiero di Rosenzweig ha dedicato la monografia *Tra due mondi. Studio sul concetto di libertà in Franz Rosenzweig*, prefazione di Bernhard Casper, Vita e Pensiero, Milano 2011 e ha curato insieme a Gianfranco Bonola e Renato Bigliardi il volume *Franz Rosenzweig, La Bibbia ebraica. Parola, testo, interpretazione*, Quodlibet, Macerata 2013.

Olivia Mitscherlich-Schönherr bereitet zurzeit ihre Habilitation zum Thema „Die Wirklichkeit der Liebe“ am Institut für Philosophie der Universität Potsdam vor. Seit 2011 ist sie Generalsekretärin der Helmuth Plessner-Gesellschaft. Veröffentlichungen (Auswahl): „Natur und Geschichte. Helmuth Plessners in sich gebrochene Lebensphilosophie“ (Berlin 2007); Mithg. von „Glück. Ein interdisziplinäres Handbuch“ (Stuttgart 2011) sowie der Bände vier und fünf des „Internationalen Jahrbuchs für Philosophische Anthropologie“ zu den Themen „Das Glück des Glücks“ (Berlin 2014) und „Die Untergründlichkeit der menschlichen Natur“ (Berlin 2015).

Roberto Navarrete: von 2003 bis 2007 studierte Roberto Navarrete Philosophie an der Universidad Autónoma in Madrid (UAM), an der er 2013 zum Thema „Juristisch-politische Bedeutung der messianischen Geschichtsauffassung. Franz Rosenzweig als Kritiker von Carl Schmitt“ promovierte. Von 2007 bis 2012 war er am Institut für Philosophie der UAM sowie 2013 am Institut für Religionsphilosophie der Universität Freiburg (DAAD Stipendium) Forschungsstipendiat. Er führte Forschungsaufenthalte am Institut für Philosophie der Universitäten Freiburg (2009) und Jena (2010) sowie am Institut für Religionsphilosophie der Universität Freiburg (2012 und 2013) durch. Von Oktober bis Juni 2016 war er am Franz Rosenzweig Center der Hebräischen Universität in Jerusalem mit einem Forschungsprojekt zur Rezeption des jungen Hegels bei Franz Rosenzweig Postdoc-Stipendiat. Unter seinen Publikationen sind vor allem die spanische Übersetzung von Rosenzweigs politischen Jugendschriften (*Escritos sobre la guerra*, 2015) sowie mehrere Aufsätze zu Rosenzweig, u. a. *Messianische Zeit und (Meta-)Politik im Denken Franz Rosenzweigs* (Jahrbuch für Religionsphilosophie, 2016), zu nennen. Seit September 2016 ist er am Institut für Geschichte der Philosophie an der Complutense-Universität in Madrid tätig.

Orietta Ombrosi è Ricercatrice Confermata (abilitata al ruolo di prof. ass.) e insegna Antropologia Filosofica presso il Dipartimento di Filosofia, Sapienza, Università di Roma. Ha pubblicato *Le crépuscule de la raison. W. Benjamin, T. Adorno, M. Horkheimer, E. Levinas, à l'épreuve de la Catastrophe* (Hermann Paris 2007, tradotto in italiano e inglese) e *L'umano ritrovato. Saggio su Emmanuel Levinas* (Marietti, Milano 2010). Ha inoltre curato l'edizione di diversi volumi collettivi, come *Tra Torah e Sophia. Orizzonti e frontiere della filosofia ebraica* (Marietti Milano 2011) e *Ebraismo al femminile. Percorsi inediti di intellettuali ebree del Novecento* (Giuntina, Firenze, 2016, in corso di stampa).

Gesine Palmer, Dr. phil. seit 1996 (FU Berlin, scl). Akademische Arbeit innerhalb des Betriebes (FU Berlin und FEST Heidelberg) bis 2006. Seit 2007 freiberuflich mit „Büro für besondere Texte“ in Berlin tätig. Seit 2004 Mitglied der IRG, Mitglied des Editorial Boards des Rosenzweig Jahrbuchs und des wissenschaftlichen Beirats der Gesellschaft. Seit 2001 (Wiederveröffentlichung von Rosenzweigs „Zweistromland“ in der Zusammenstellung von 1926) kontinuierliche Veröffentlichungen zur Rosenzweig-Forschung, zuletzt „Konversionen und andere Gesinnungsstörungen. Zur bleibenden Relevanz des jüdischen Denkens nach Hermann Cohen und Franz Rosenzweig“, Berlin 2016.

Lukas Paul, born in 1980, is educated and works in the field of mechanical engineering, where he calculates and trains people in specialized equipment for bulk material handling. Since 2008 he has studied Philosophy in Vienna and Warsaw. In 2012 he received his MA (Philosophical Theology) in Nottingham, where he now pursues his PhD, which is situated between Hegel and Rosenzweig

Giacomo Petrarca received his PhD at the University Vita-Salute San Raffaele of Milan discussing a thesis (PhD dissertation, May 2015) on the problem of the Law in Paul and Franz Rosenzweig. He was post-doctoral visiting scholar in March 2016 at the Department of Jewish History, University of Haifa. His research topics are political theology, philosophy of the history, Jewish studies with a special interest to the relations between Judaism and Christianity. He published several papers and a book *Nel vuoto del tempo. Rosenzweig, Hegel e lo shabbàt* (Jaca Book 2015).

Nicola Petrovich ha conseguito la laurea magistrale in Scienze Filosofiche presso l'Università Cà Foscari di Venezia, la licenza e il dottorato in ricerca presso la Pontificia Università Lateranense di Roma con una tesi sul nesso tra verità e amore in Rosenzweig. È stato docente presso lo *Studium Generale Marcianum* e presso lo Studio Teologico *Laurentianum* di Venezia. Ha ricoperto l'incarico di segretario della rivista scientifica di *Marcianum* e di Vice-direttore dell'Istituto Superiore di Scienze Religiose di Venezia.

Libera Pisano is currently Junior Fellow at Maimonides Centre for Advanced Studies. She was Visiting Research Fellow (Post-doc) at the *Theologische Fakultät* of Humboldt Universität zu Berlin, with a research project entitled "Entfremdung des Judentums – Entfremdung der Zeichen. Hegels Auseinandersetzung mit Mendelssohn" (a.a. 2014-2015). She earned her PhD in theoretical Philosophy at La Sapienza, Università di Roma in 2014, with a dissertation entitled "Lo spirito manifesto. Percorsi linguistici nella filosofia hegeliana" (ETS 2016).

François Prolongeau est doctorant (5e année) en études germaniques à l'Université Paris-Sorbonne – Paris IV. Il travaille actuellement à une thèse portant sur la critique de la modernité européenne dans les œuvres de Martin Buber et Franz Rosenzweig. À côté de ses recherches, il enseigne l'allemand au département de langues étrangères appliquées de la Sorbonne. François Prolongeau a récemment publié trois articles dans le *Dictionnaire Franz Rosenzweig* dirigé par Salomon Malka.

Silvia Richter: since 2013 research assistant at the Humboldt University of Berlin in the theological department (chair Romano Guardini); 2011 Ph.D. at the *Hochschule für Jüdische Studien*, Heidelberg (title of the thesis: "Language, Philosophy and Judaism in the Work of Emmanuel Levinas and Franz Rosenzweig", Ph.D. supervisor Prof. Ephraim Meir); in 2012 scientific coordinator at the *Mémorial de la Shoah* in Paris.

Edouard Robberechts (France) is Senior Lecturer of Jewish Philosophy at Aix-Marseille University since 2003 and former Director of the Interuniversity Institute for Jewish Studies and Culture (IECJ, 2007-2012). His expertise covers the philosophies of Franz Rosenzweig, Emmanuel Levinas and Paul Ricoeur. His recent research has led him to investigate the relationship between ethics, religion and politics, and to widen the field of Jewish philosophy (Middle Ages to the present) towards Kabbalah and its history- and more generally, towards the biblical and rabbinic hermeneutics.

Christine Rooks is a PhD student in her final year doing a collaborative program in philosophy and Jewish studies. She is studying under the supervision of Professors Paul Franks, Robert Gibbs, and Willi Goetschel at the University of Toronto. Her dissertation addresses Jewish-Christian relations and examines the contemporary significance of Franz Rosenzweig's *Star of Redemption* in debates about religious pluralism and interfaith dialogue.

Inka Sauter ist Doktorandin am Simon-Dubnow-Institut für jüdische Geschichte und Kultur an der Universität Leipzig und seit April 2014 Stipendiatin des Ernst Ludwig Ehrlich Studienwerks. Sie studierte Philosophie, Mathematik sowie Mittlere und Neuere Geschichte an der Universität Leipzig und schloss ihr Magisterstudium im September 2011 ab. Von Juli bis November 2012 forschte sie als Gastwissenschaftlerin am Franz Rosenzweig Minerva Research Center für deutsch-jüdische Literatur und Kulturgeschichte der Hebräischen Universität Jerusalem. Ihr Dissertationsprojekt mit dem Arbeitstitel „Säkularisierung und Geschichtsdenken. Eine jüdische Perspektive in der Krise des Historismus“ befasst sich mit Franz Rosenzweigs Geschichtsreflexionen, die im Angesicht des ersten Weltkriegs einer fundamentalen Veränderung unterliegen. Vermittels eines Vergleichs mit den Geschichtsvorstellungen Hermann Cohens und Walter Benjamins wird der Wandel im ideengeschichtlichen Kontext verortet.

Benjamin Sax: I am a staff scholar at the Institute for Islamic, Christian, and Jewish Studies (ICJS) in Baltimore, MD. After completing a Master's degree at the Hebrew University of Jerusalem in Jewish Thought (2000), I earned a doctorate in the history of Judaism at the University of Chicago (2008). I have published on topics relating to Jewish-Christian Relations, Jewish atheism, Jewish aesthetics, the Holocaust, German-Jewish history and culture, Jewish philosophy and contemporary Jewish theology. I am currently finishing a book entitled *The Life of Quotation and Modern Jewish Thought*.

Paola Ricci Sindoni è professore ordinario di filosofia morale nella Facoltà di lettere e filosofia dell'Università di Messina, dove insegna anche Etica e grandi religioni nella Laurea specialistica. È Direttore del Master in "Etica delle risorse umane" del medesimo Ateneo. I suoi interessi di studio si sono orientati in prevalenza sulla filosofia tedesca del 900, sull'ebraismo moderno e contemporaneo, sul pensiero femminile, sulla mistica nelle grandi religioni.

Leopoldo Sandonà (1978) è docente stabile di Filosofia e Vicedirettore presso l'ISSR di Vicenza, Facoltà Teologica del Triveneto e membro del Comitato Regionale di Bioetica della Regione del Veneto. I suoi interessi di ricerca si concentrano in ambito etico-antropologico nell'intreccio tra filosofia e teologia. Ha pubblicato sulla figura di Franz Rosenzweig il volume *Fidarsi dell'esperienza*, 2010; tra le altre pubblicazioni si segnalano *Quale bioetica?*, 2010; *Integrarsi*, 2012; *Sergio Quinzio*, 2014; *Ecologia umana*, 2015 e la curatela de *La struttura dei legami*, *Annuario di Anthropologica* 2010.

Renate Schindler, seit 2006 Projektbeauftragte der Aristoteles-Universität, des Goethe-Instituts und des deutschen Generalkonsulats Thessaloniki für deutsch-jüdische Philosophie; seit 2010 Lehraufträge Universität Potsdam, Leuphana-Universität Lüneburg; Gymnasiallehrerin für Philosophie und Ethik seit 1997. Publikationen: *Zeit, Geschichte, Ewigkeit in Franz Rosenzweigs Stern der Erlösung* (Berlin: Parerga 2007), Vorträge und Aufsätze vor allem zu Hermann Cohen und Franz Rosenzweigs.

Wolfdietrich Schmied-Kowarzik, geb. 1939, Studium der Philosophie an der Universität Wien, Promotion 1963; Habilitation 1970 an der Universität Bonn. Von 1971 bis zur Emeritierung 2007 Professor für Philosophie an der Universität Kassel. 2004 Gründungspräsident der Internationalen Rosenzweig-Gesellschaft. Seit 2011 wohnhaft in Wien. Bücher (u.a.): *Franz Rosenzweig* (1991), *Denken aus geschichtlicher Verantwortung* (1999); *Rosenzweig im Gespräch mit Ehrenberg, Cohen und Buber* (2006); *Existenz denken. Schellings Philosophie von ihren Anfängen bis zum Spätwerk* (2015). Editionen: *Der Philosoph Franz Rosenzweig (1886-1929)*, 2 Bde. (1988), *Franz Rosenzweigs „neues Denken“*, 2 Bde. (2006) sowie gem. m. Eva Schulz-Jander, *Franz Rosenzweig. Religionsphilosoph aus Kassel* (2011). Adresse: 1130 Wien, Fasangartengasse 101/2/7, schmied-kowarzik@aon.at

Gilad Shenhav: I am a PhD student for Jewish philosophy at Goethe University, Frankfurt am Main. My dissertation project, under the supervision of Professor Christian Wiese, examines the connection between Jewish Messianism and the Zionist movement through the writings of scholars such as Gershom Scholem, Franz Rosenzweig, Walter Benjamin and Jacques Derrida. I am a member of the graduate school "Theologie als Wissenschaft" which focuses on interreligious and interdisciplinary research of theological questions. I am a graduate of the Philosophy Department at Tel Aviv University, where I completed my MA Degree with distinction (Summa Cum Laude). In the professional field, I worked for 13 years as a journalist in the Israeli media. At my last job before starting my PhD I served as the head of the video department of Israel's largest news site.

Amy Hill Shevitz teaches Religious Studies for Arizona State University. Publications include an article about Edith Rosenzweig in "Modern Judaism" 35:3 (October 2015)

and books and articles in American Jewish history. She is working on a study of the three most important women in the life of Franz Rosenzweig. She lives in Chicago.

Josiah Simon is currently a Visiting Assistant Professor of German at Carleton College (USA). He has also worked at Cal State Long Beach, where he taught graduate-level seminars on "Philosophy for Students of Literature" and on the life and thought of Goethe. He wrote his dissertation on Rosenzweig's *Hegel und der Staat* and has presented his work on Rosenzweig at three separate International Rosenzweig Congresses (Paris, Toronto and Frankfurt). He is currently revising his dissertation into a book manuscript and translating selections from Hans Ehrenberg's early writings. He recently published the article "Die Liebe zum Tragischen: Bemerkungen zu Hans Ehrenbergs *Tragödie und Kreuz*" and is completing an article on Rosenzweig's interpretation of Goethe's *Faust*.

Jules Simon is Professor of Philosophy and Director of the Center for Science, Technology, Ethics, and Policy at the University of Texas at El Paso, USA. Out of his initial attraction to and immersion in the dialectical philosophy of Hegel, he became deeply influenced by Rosenzweig's philosophy and is currently involved in the growth and developments of the International Rosenzweig Society. He is the Author of *Art and Responsibility: a phenomenology of the diverging paths of Rosenzweig and Heidegger*, Continuum International Publishing, 2011 (reissued in paperback: Bloomsbury Academic, 2013) and co-editor of *The Double Binds of Ethics after the Holocaust: Salvaging the Fragments* (Palgrave Macmillan, 2009) and of *The Thought and Social Engagement in the Mexican-American Philosophy of John H. Haddox: A Collection of Critical Appreciations* (Edwin Mellen Press, 2010).

Valentina Spune: Magister (1999) - Thema "Mensch bei Thomas von Aquin und im existentiellen Neuthomismus". Lektorin an der Universität Lettland (1999 - 2003) - Geschichte der Philosophie mit Schwerpunkt Ontologie und Epistemologie im Mittelalter und früher Neuzeit; Kunstphilosophie. Seit 2004 beziehen sich meine Forschungsthemen auf scholastische Philosophie, Theologie und Naturwissenschaften mit Schwerpunkt Metaphysik, Epistemologie und Sprachphilosophie bzw. -logik und hebräische Religionsphilosophie (Maimonides, Levinas, Rosenzweig). Auch gegenwärtige analytische Philosophie liegt in meinem Interessenfeld, da sie bereits in der Antike entwickelte und im Mittelalter fortgeführte Artikulationsweise des Denkens mit neuen Denkens-Elementen bzw. Methoden untersuchen lässt. Seit 2013 Forschungsprojekt zur scholastischen Philosophie (Thomas-Institut an der Uni zu Köln). Seit 2014 Dissertation zur Philosophie bei Thomas von Aquin (Thomas-Institut an der Uni zu Köln)

Filippo Stefanini (1990), dopo la Laurea triennale conseguita a Ca' Foscari- Venezia, ha svolto il corso di Laurea magistrale in Scienze filosofiche presso l'Università "San Raffaele" di Milano (2016), sotto la guida dei proff. F. Valagussa e V. Vitiello, con una tesi dal titolo *Als ob (nicht). Da Kant a Benjamin in vista di un'estetica messianica*. Il suo interesse si rivolge all'ambito teoretico-estetico, con particolare riguardo per il pensiero ebraico-tedesco del Novecento e per le espressioni artistico letterarie coeve, soprattutto in riferimento ai paesi di lingua tedesca. È in corso di preparazione un saggio dal titolo: *Maturità della forma narrativa nel primo Novecento: i due casi-limite di 'romanzo saggio' e 'romanzo epico' in Robert Musil e Alfred Döblin*.

Emilia Tagliatela ha conseguito il dottorato di ricerca in Bioetica presso l'Università degli Studi di Napoli Federico II. Si occupa del rapporto tra bioetica e formazione, con particolare riferimento alla riflessione morale connessa alla trasformazione del concetto di autonomia nel nuovo contesto delineato dalle applicazioni tecnoscientifiche. Svolge attività di ricerca anche su tematiche legate all'identità di genere, affrontando questioni relative alla cittadinanza e alla memoria femminile.

Ezra Tzfadya is a doctoral candidate in Islamic Studies at the Friedrich-Alexander University Erlangen-Nuremberg. His dissertation is titled "The Imperative of Guardianship? Modes of Esotericism, the Idea of Theocracy, and the Textual Management of Modernity in Shiite Islam and Judaism." He holds a M.A. in Religion from Princeton University, and a B.A. in German and Arabic from Dartmouth College. He is the author of "Living the Truth of a Free Europe. Community, Philosophy, and Responsibility in the Writings of Franz Rosenzweig and Walter Benjamin," which appeared in the 2008 edition of the Rosenzweig Jahrbuch.

Francesco Valerio Tommasi è ricercatore (RTD) presso il Dipartimento di Filosofia della Sapienza Università di Roma, dove è stato allievo di Marco Maria Olivetti. È stato a lungo *Wissenschaftlicher Mitarbeiter* presso la Universität zu Köln. Si occupa principalmente di storia della metafisica e filosofia della religione. Tra le sue pubblicazioni, i volumi: *Philosophia transcendentalis. La questione antepredicativa e l'analogia tra la Scolastica e Kant* (2008); *L'analogia della persona in Edith Stein* (2012); *Umanesimo profetico. La complicata relazione tra cattolicesimo e cultura* (2015). Con Andreas Speer, ha curato l'edizione critica delle traduzioni tedesche di Tommaso d'Aquino da parte di Edith Stein (quattro volumi della *Edith Stein Gesamtausgabe* presso Herder).

Michela Torbidoni is Research Associate at the Maimonides Centre for Advanced Studies in the framework of the Project *Werk und Wirkung des Rabbiners und Philosophen Simone Luzzatto*. She studied at University of Rome La Sapienza, where she earned her PhD writing her dissertation about Spinoza's Pantheism as Mysticism in the context of Idealistic Italian Philosophy.

Angelo Tumminelli ha conseguito nel 2013 la laurea magistrale con lode in Filosofia e storia della Filosofia presso l'Università "La Sapienza" di Roma (Tesi: *libertà umana e tragedia divina. Un confronto filosofico tra Hans Jonas e Luigi Pareyson*) e la specializzazione annuale in "Scienze della cultura" presso la Scuola Internazionale di Alti Studi della Fondazione Collegio San Carlo di Modena nel 2014. Attualmente è dottorando presso il dipartimento di Filosofia dell'Università "La Sapienza" di Roma dove è impegnato in una ricerca sul concetto di amore nel pensiero di Georg Simmel e Max Scheler. I suoi interessi di ricerca sono rivolti alla metafisica, al pensiero dialogico, all'antropologia filosofica, alla storia delle dottrine teologiche e alla filosofia della religione.

Giuseppe Veltri è ordinario di filosofia ebraica all'università di Amburgo, professore onorario di storia delle religioni all'università di Lipsia e direttore del Maimonides Centre for Advanced Studies ad Amburgo. È curatore della rivista *European Journal of Jewish Studies* (Brill), membro dell'Accademia Pontaniana di Napoli e dell'Accademia delle Scienze e Letteratura di Mainz (Germania). Tra le sue numerose pubblicazioni sono da

annoverare *A Mirror of Rabbinic Hermeneutics*, 2015; *Language of Conformity and Dissent*, 2013; *Scritti politici e filosofici di Simone Luzzatto*, 2013.

Michaela Will hat 2016 ihre Promotion über „Transdifferenz von ‚Pfarramt‘ und ‚Rabbinat‘. Anknüpfungspunkte, Differenzen und ‚Inspirationen‘ zwischen den Diskursen über pastorale und rabbinische Identitäten im Kontext der Ausbildung im gegenwärtigen Deutschland“ an der Universität Hamburg abgeschlossen und arbeitet als derzeit Pastorin im Frauenwerk des Ev.-Luth. Kirchenkreises Hamburg-West/Südholstein.

Christian Wiese ist Professor für jüdische Religionsphilosophie. Seit Oktober 2010 hat er an der Frankfurter Goethe-Universität die Martin-Buber-Professur am Fachbereich Evangelische Theologie inne. Er studierte Evangelische Theologie an den Universitäten Tübingen und Bonn. Dem Ersten Theologischen Examen 1989 folgte von 1990 bis 1992 ein Aufbaustudium in Judaistik an der Hochschule für Jüdische Studien in Heidelberg, u.a. bei Heinz-Eduard Tödt. 1997 promovierte er an der Universität Frankfurt am Main. 1999 wurde er Wissenschaftlicher Assistent am Lehrstuhl für Judaistik an der Universität Erfurt und ging 2003 als Visiting Professor nach Kanada, 2004 in die USA und 2005 an das Trinity College, Dublin. An der Universität Erfurt wurde er 2006 für Religionswissenschaft und Judaistik habilitiert und zum Privatdozenten ernannt. Von 2007 bis 2010 war er Direktor des Centre for German-Jewish Studies und Professor für jüdische Geschichte an der University of Sussex. Wieses Forschung bearbeitet die jüdische Religionsphilosophie der Neuzeit, den Holocaust, die Antisemitismusforschung, die jüdisch-christlichen Beziehungen und den Zionismus. Wiese hat über Hans Jonas, Robert Weltsch, David Einhorn sowie über Saul Friedländer publiziert. Gemeinsam mit Michael Brocke forscht er über den Historiker Raphael Straus. Publikationen: *Wissenschaft des Judentums und protestantische Theologie im wilhelminischen Deutschland: Ein Schrei ins Leere?* Mohr Siebeck, Tübingen 1999; *Hans Jonas – „Zusammen Philosoph und Jude“*. Essay. Jüdischer Verlag im Suhrkamp-Verlag, Frankfurt am Main 2003.

Philipp von Wussow received his Ph.D. from Heinrich Heine University in 2007. He has held research positions in Jerusalem, Leipzig, and Frankfurt am Main. His main expertise is in 20th-century Jewish philosophy, with special emphasis on political philosophy and religious thought. At the present he is a fellow at the Herbert D. Katz Center for Advanced Judaic Studies in Philadelphia.

Ynon Wygoda is completing his doctoral thesis in the department of Philosophy at the Hebrew University of Jerusalem, entitled "On Silence and Ineffability in the Thought of Vladimir Jankélévitch and Franz Rosenzweig" under the tutelage of prof. Moshe Halbertal. He studied philosophy and classics at the Hebrew University, philosophy and theology at the Albert Ludwig Universität Freiburg, and in 2014 served as a visiting assistant at Yale University's Department of philosophy. Since 2015 he is teaching as an adjunct professor of Jewish Philosophy in the International B.A. in Liberal Arts Program at Tel Aviv University.

Ekaterina Yanduganova (1991) received her M.A. in Freiburg (Germany) in 2014 before switching to independent research on reader history in English and German

literature. In collaboration with Nelly Portnova, Ekaterina prepared an edition of Aron Shteinberg's works on Dostoevsky (Moscow, Modest Kolerov Publishing House: 2016). Together with Ilya Dvorkin, she is currently working on the Russian translation of Rosenzweig's *Star of Redemption* (Jerusalem, Gesharim: 2017).

Kurt Walter Zeidler: Geboren am 2. 4. 1953 in Gmunden. Promotion 1979, Habilitation 1987 an der Universität Wien. Seit 2000 tit. Professor am Philosophischen Institut der Universität Wien. Forschungsschwerpunkte: Transzendentalphilosophie, Logik und Metaphysik, Erkenntnis-lehre und Wissenschaftstheorie. Monographien: *Grundriß der transzendentalen Logik*, Cuxhaven 1992, 2. Aufl. 1997. *Kritische Dialektik und Transzendentalontologie. Der Ausgang des Neukantianismus und die post-neukantianische Systematik*, Bonn 1995. *Prolegomena zur Wissenschaftstheorie*, Würzburg 2000 (ND 2006). *Grundlegungen. Zur Theorie der Vernunft und Letztbegründung*, Wien 2016. *Vermittlungen. Zum antiken und neueren Idealismus*, Wien 2016 (in Publ.)

