Record Nr. UNINA9910817535603321 Autore Rosenstock-Huessy Eugen <1888-1973.> Titolo Judaism despite Christianity: the 1916 wartime correspondence between Eugen Rosenstock-Huessy and Franz Rosenzweig / / edited by Eugen Rosenstock-Huessy; with a new foreword by Paul Mendes-Flohr. a new preface by Harold Stahmer, and a new chronology by Michael Gormann-Thelen Pubbl/distr/stampa Chicago; ; London, : University of Chicago Press, 2011 **ISBN** 1-283-25037-3 9786613250377 0-226-72802-1 Descrizione fisica 1 online resource (230 p.) Altri autori (Persone) Rosenstock-HuessyEugen <1888-1973.> RosenzweigFranz <1886-1929.> Mendes-FlohrPaul R StahmerHarold Gormann-ThelenMichael Disciplina 296.3/960922 В Soggetti Judaism - Relations - Christianity Christianity and other religions - Judaism Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Note generali Originally published: University, Ala.: University of Alabama Press, 1969. Nota di bibliografia Includes bibliographical references and index. Nota di contenuto About the correspondence: essays by Alexander Altmann and Dorothy M. Emmet -- Prologue/epilogue to the letters -- Years later -- The dialogue on Christianity and Judaism -- The epilogue -- Hitler and Israel, or On prayer. Before they were both internationally renowned philosophers, Eugen Sommario/riassunto Rosenstock-Huessy and Franz Rosenzweig were young German soldiers fighting in World War I corresponding by letter and forming the

foundation of their deep intellectual friendship. Collected here, this correspondence provides an intimate portrait of their views on history, philosophy, rhetoric, and religion as well as on their writings and professors. Most centrally, Rosenstock-Huessy and Rosenzweig

discuss, frankly but respectfully, the differences between Judaism and Chiristianity and the reasons they have chosen their respective faiths. This edition includes a new foreword by Paul Mendes-Flohr, a new preface by Harold Stahmer along with his original introduction, and essays by Dorothy Emmet and Alexander Altmann, who calls this correspondence "one of the most important religious documents of our age" and "the most perfect example of a human approach to the Jewish-Christian problem."