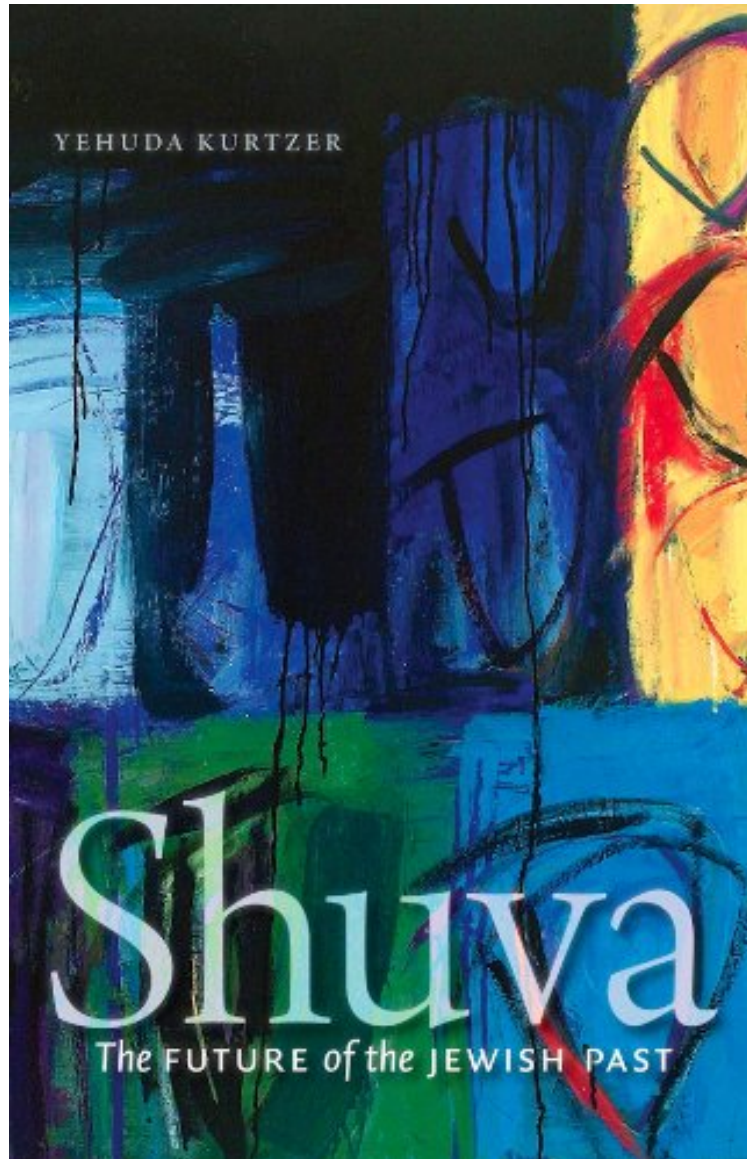


[Pdf free] Shuva: The Future of the Jewish Past

Shuva: The Future of the Jewish Past

Yehuda Kurtzer

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Yehuda Kurtzer : Shuva: The Future of the Jewish Past before purchasing it in order to gage whether or not it would be worth my time, and all praised Shuva: The Future of the Jewish Past:

3 of 4 people found the following review helpful. profound bookBy Bruce WolfThis book deals with some of the basic philosophical questions in Judaism and relationship with God. The writing is extremely erudite and well thought out. However, the sentence structure is very complex and often difficult to understand. My high school English teacher

would have killed me if I had written such tendentious sentences. Well thought out book, but be prepared to struggle with the writing style. 8 of 8 people found the following review helpful. Jews and time By Shmuli. KI highly recommend this book to anyone who spends any time thinking about Jewish life. This book is simultaneously spot-on, yet nuanced. Kurtzer truly understands the DNA of what makes us Jews tick and challenges us to keep the conversation going. We Jews have a preoccupation with time, he argues. If it is the past that is on our mind, we are either preoccupied with narratives around our destruction or idealizing some heyday that may or may not have occurred. If it is the future that is on our mind, we are either preoccupied with our potential demise, or feverishly debating progressive innovations. What this author truly understands is how obsessed we are with time. Far from critiquing this preoccupation, he appropriates it. Kurtzer does not offer a packaged solution, which is admirable. But he does offer a challenge: to keep the conversation going, vested in time, drawing from our memory and translating this into purposefulness in the present. If you are into the ranting "politics" of modern Jewish life, this book is not for you. The author is a thoughtful scholar and obviously very schooled in classical Jewish text, so don't expect a slick, jousty polemic. Yet, there is an elegance and beauty and occasional wit to his writing -- surprising amongst writers who take on such significant topics. Kurtzer promotes innovation and change in Jewish life, but not for its own sake, and not as it is blown around by the popular winds. He left me thinking that he is offering to the Jewish world, what Edmund Burke offered to Western Christendom: a respect for memory, layered tradition, and accrued wisdom en route to furthering the greatest Jewish tradition of them all: innovating Jewish life in the here and now so that one day our present will be remembered, perhaps even revered, and it too will take its place in the dynamic layering over time that has sustained our people. If you care about Jewish life in the present, buy this book!

Modern Jews tend to relate to the past through history, which relies on empirical demonstration and rational thought, rather than through memory, which relies on the non-rational architectures of mythology. By now history has surpassed memory as a means of relating to the past, development that falls short in building identity and creates disconnection between Jews and their collective history. Kurtzer seeks to mend this breach. Drawing on key classical texts, he shows that history and memory are not exclusive and that the perceived dissonance between them can be healed by a selective reclamation of the past and a translation of that past into purposefulness.

Provocative. . . . The reader will be rewarded in working through the author's many sources. The Jewish Week