

**“Babeş-Bolyai” University – Cluj-Napoca
Faculty of European Studies**

**The Hidden God and History:
Philosophical and Theological Perspectives on the Holocaust
(Summary)**

Ph.D. Dissertation

**Scientific advisor:
Prof. Univ. Dr. ANDREI MARGA**

**Ph.D. Candidate:
ALBERTO CASTALDINI**

**CLUJ-NAPOCA
2012**

Table of Contents

Introduction	4
Chapter 1: The God of History and the Scandal of Evil	9
1 <i>Deus Revelatus sive Contractus</i>	9
2 Annihilation of Man, Invisibility of God	15
3 Visibility and Knowability of God	28
4 The Truth, the Being and the Nothingness	37
5 The Search for God “Per Viam Negationis”	48
6 The Revealing Eclipse	58
7 Silence of God and Cry of Reason	63
8 Freedom of God and Possibility of Evil	72
9 Towards a Hermeneutic Approach	85
10 Thinking Differently about God	89
Chapter 2: Thinking about God after Auschwitz	93
1 Notes on the Concept of God in Rabbinic Tradition	93
1.1 Possibility of God	94
1.2 Unity of God	96
1.3 Bodilessness of God	97
1.4 Allmightiness of God	101
1.5 Immutability of God	102
1.6 Omnipresence of God	103
1.7 Compassion of God	107
2 Seeing the Silent God in the Folds of History	110
3 The Mosaic Paradigm	118
4 God and the Holocaust in Contemporary Jewish Thought	125
Chapter 3: The Becoming God and the Pain of the World	160
1 Beyond Theodicy for a “Phenomenology of God”	160
2 The Exile of God in Human Pain	165
3 The Becoming Identity of God	174
4 God and Man in the Waiting for Justice	179
5 A New Divine Contraction?	183
6 Renouncing the God’s Almightyness and the Existence of Creation	189
7 Pain as a “Movement” of the Becoming God	196
8 Against the Impassive God	199
9 God like Man?	204
10 The God’s Association to the World	211
11 God Can Be Understood through the Question	217
12 Acting Ethically in Order to Strengthen God	223
Conclusion: The Holocaust as Anti-God and the Eschatological Reunification	233
Bibliography	250

Executive Summary

Introduction

The concept of “hidden God” (*Deus absconditus*) and the image of a weak or absent deity in history have been the subject of philosophical and theological debate after the tragedy of the Shoah. One question in particular has emerged: “Why did God allow Auschwitz?” A fact that has further fueled this question is that most of the victims belonged to the Jewish people, the descendants of Abraham, with whom God had made a treaty (*Berit*). The most dramatic events of the 20th century have undermined every justification offered by the theodicy.

The scandal of evil is linked to the omnipotence of God and therefore to the relationship between God and mankind. So the presence and action of evil in history seek an answer to a fundamental question that touches the very meaning of creation, not only of the existence of each man. Man has to respond to evil’s challenge with responsibility and the awareness of not being able to reach a certain answer.

The philosopher Hans Jonas noted that about God we can only say a babbling, after that too many things have been said with metaphysical certainty. This hermeneutic perspective, proposed in Italy by the works of the biblical scholar Paolo De Benedetti and adopted by some exponents of the contemporary Jewish thought, is methodologically very significant for this dissertation.

Chapter 1

The Holocaust has challenged the concept of an Almighty God. The relationship between Jewish people and history has always offered a paradox. God in Judaism is infact considered the Lord of history, the *revealed God* who manifested himself to Abraham, Moses and Jacob. God according to the Bible is a permanent presence among the mankind, on whom falls the duty of having to imitate him (Leviticus 19.2).

Despite this commandment, the faith in the Almighty God has revealed itself insufficient not to call into question, in the face of evil in the world, the covenant. A question is resulting: is the human existence, in general and in particular the Jewish one, closed or open to the incursion of God?

In the thought’s tradition that goes from Meister Eckhart to Cusa, from Pascal to Dostoyevsky, to reach the italian philosopher Luigi Pareyson, religious experience has infact strong philosophical implications, discussed in the first chapter of this dissertation. The risk or the paradox of the revelation in the monotheistic religions was driven by the fact that an historical event is projected into an eschatological future, made in good part by promises not yet fulfilled.

So, which perspective offers the revelation to man and what a “philosophy of the absence of God”? I have dealt with this possible parallel path in the first part of the dissertation. Paradoxically, the deity is so precisely revealed in his absence, when it becomes, thanks to the religious experience, immanent in a given interiority. The resulting risk is the extremized Self which in Baruch Spinoza’s thought becomes World, Nature, Reality. So God, who is no more revealed presence in history, is *Deus sive Natura*. In this regard, I used the analysis of Karl Löwith.

This disappearance of the Transcendence from the existential horizon doesn’t reconcile man, even in the face of evil in the world. A truly eschatological perspective will be back in the 20th century with Franz Rosenzweig, for whom God, man and the world can be known as real only by the revelation. But when they manifest themselves as knowable, they are already rejected in the past. Consequently the question about God and the world is difficult to exhaust by the reason, even if constantly fed on a rational level.

If every religious expectation is part of an eschatological horizon, also the discussion about the origins of the relationship God-world cannot ignore the mythological and mystical element, which is a constituent part of a religious experience rooted in the Jewish vision on history and man. For this reason it is common in this dissertation the reference to the Jewish mysticism, the Kabbalah, and in particular to the vision of rabbi and mystic Itzhaq Luria (1534-1572) and his conception of divine omnipotence in relation to the creation, whose themes are taken for example by Schelling and Jonas. According to the Kabbalah, after the creation God contracted himself (*Tzimtzum*) to allow the world to exist.

The evil would in turn be the result of the breaking of the divine vessels happened during the creative act. The world is so filled by divine sparks mixed with the shards of these vessels. To recover those sparks, men are called to cooperate with God, even in the face of the possibility of divine absence from the world. With a metaphor that is part of the hermeneutic perspective which I adopted, we can say that the evil in the 20th has spread further up the fragments of creation. The Holocaust has distributed six million fragments so as to compromise or at least undermine the credibility of God’s plan for man and the world.

The freedom of the human condition in front of God and his presence/absence, is a central topic in this work. The free man, in a world ordered by God in which he is similar to God (Genesis theomorphism: mythical image with a great philosophical impact), is a ground theme. Man is sometimes Job at other times Prometheus, he lives the condition of defiance to the gods and the tragic condition of suffering with the abandonment by the God revealed.

The Nothingness in the Western thought is another of the significant themes of the dissertation. If the classical metaphysical contingency of the world is guaranteed by God, only

necessary Being, in the contemporary thought paradoxically the contingency of being (all what is possible and remains) seems to be assured by the Nothingness. For this reason I have discussed the topic of God's closeness to the Nothingness, with particular attention to the figures of Eckhart and Nicholas of Cusa, who predicted some instances of the philosophical crisis in classical metaphysics.

The hidden God, who is close to Nothingness, is a scandal for the reason and an hard test for any theodicy. Even on the level of philosophical reflection there's no doubt that the "absent presence" of God is seen as paradoxical. Does Auschwitz represent the culmination of this dangerous annihilation of transcendence as well as non-knowability of God? This dissertation has therefore dealt with the "philosophy of transcendence," as it's configured for example in Karl Barth's thought, for whom God is not only hidden but unknown, and only wisdom is a true source of insights, which, even if mediated by rationality, are increasingly inadequate to represent what is inexpressible (God).

Philosophy as hermeneutic of religious experience has led me to the onto-theological thought of Hegel. Hegel's desire to remain in connection with God, however, leads to the identity of finite and infinite, a God's humanization and a denial of his transcendence, raising man to the sphere of the divine. This outcome contrasts with the Judeo-Christian revelation.

The eclipse of God is another of the issues examined in this dissertation. On this topic I referred myself to "the eclipse of God" theorized by Martin Buber, as opposed both to the category of "death of God", popular in the 60s of the 20th century, and to the later version of the "silence of God." The book of Isaiah 45.15 speaks of a God who hides himself. In Buber's work the eclipse explains the silence of God during last past century's tragedies. It's a duty of man acting to prevent that the excessive subjectivism of modern history excludes the divine horizon, eclipsing the light of God in history. The eclipse is a temporary condition, which man has to stop.

Concluding the first chapter I have devoted great attention to the Italian philosopher Luigi Pareyson. He has written that the truth always goes beyond the historical formulations. The metaphysical concepts with which we conceive God (Being, Principle, Cause) are essentially anthropomorphic. To the God of the philosophers, who reflects the will of total understanding of reality, Pareyson has opposed the *God of religious experience*. The thought of Pareyson, especially in relation to the problem of evil, which he introduced in the philosophical debate in Italy after having been ignored for decades by optimistic idealism of Croce and Gentile, is not intended to eliminate the contradictions.

This is a peculiar aspect of contemporary thought, which is not afraid to interpret hermeneutically also the mythical past (or in this case the Bible). God therefore is seen by Pareyson

as power of freedom, as who has freely created the world and man, and in whom *everything is possible*: even evil.

This is because God is the *being which wanted to be*, and so he is the victory on the Nothingness but at the same time he contains the Nothingness' possibility. Pareyson also notes that about the problem of the existence of evil it's necessary to adopt a hermeneutic perspective that takes into account not only the philosophical tradition, but also the religious, mythological, literary ones, aware of pre-existing knowledge and with the intention of understanding the hiddensten meanings, to clarify what is being raised by philosophical reflection.

So, against uncritical and dogmatic adherence to the God of metaphysics, lord of the world and history, from sometime the need *to think otherwise God* has been imposed.

Chapter 2

In the second part of the dissertation I've described the concept of God in the rabbinic tradition. God is the *Lord of life*, and the creation, renewed every day since *Bereshit*, is a becoming act of his power. God in creative project works in his goodness, but even before in his absolute freedom, and so he always calculates for the world the possibility of an alternative that is beyond himself, not excluding also the possibility of evil.

There are many attributes of God in Jewish tradition. God is *the One* and also *immaterial*. The Bodilessness is associated with the concealment. The God who hides himself (*El Mistatter*) is the God who created the world but that the world cannot see even though he is present. The rabbinic literature, however, must use anthropomorphisms in representing God. Therefore, he manifests himself through the words of man. God in Judaism remains a transcendent deity even if personal. Rabbinic literature also points out how God is *omnipresent*. Manifestation of God's omnipresence is the *Shekhinah*, which is in every place and wherever there's a righteous man. Despite his omnipresence, the Almighty allows, however, that the world exists in itself: he doesn't include it.

God is also *compassionate*, a central theme of the third chapter of this dissertation, because the inconsolable suffering of Auschwitz cannot disregard the divine empathy. The God of the rabbinic tradition is infact a "*Deus patiens*", involved in a relationship with the man and the world, and consequently his personality is complex, contradictory. The divine reality, due to the human participation to creation, presents aspects of mutability and weakness. *Fragility* and *becoming condition* seem to characterize the God who loves his creatures, but doesn't prevent (or cannot prevent) the evil freely enacted by the man.

Another question: in front of the presence of evil in the world, how to recognize God, his face and his presence in history? At Auschwitz God appears as *invisible*. In the tragedy of the

Holocaust God appears also *silent*, as the man was struck dumb by the violence of his fellows. God at Auschwitz ceases to be the Inexplicable that all explains in the Judeo-Christian religious horizon and becomes the Un-explaining, who doesn't more explain to man the meaning of life and creation. Concerning this absence of voice, I presented the thought of André Neher.

Neher wonders about the silence of God in history, from the Bible's times to Auschwitz. He proposes to read in parallel way the Biblical silence of God (in the face of Job's suffering) and the divine silence during the Holocaust. The Bible helps philosophy to decipher the silence of God in the Holocaust, but if the theophanic silence in the Bible is a tool of communication between man and the personal God revealed to Abraham and his descendants, the silence of Auschwitz is a mute fracture in the creative design. Neher writes that the silence of the Shoah annihilates every thought, causing a sense of loss, risk and universal failure. The risk characterizes since Genesis the relationship between God and man, conditioned by fear in the given freedom. The figure of Moses, brave and fearful at the same time, appears the model of the faith in God during the history.

In the second chapter I've also presented an overview of the Jewish thought on the concept of God after Auschwitz. Theodor Adorno wrote that in the face of Auschwitz the metaphysical capability is paralyzed. Nevertheless, Buber said that because of Hitler the Jews (and not only them) are forced to think God as a problem. Consequently, the reflection on the Holocaust, an event that is unprecedented in human history, involves a philosophical outcome, but also presents a theological assumption, which concerns not only the theodicy but also the same reflection on the nature of God. This is not a problem because philosophy and theology in Judaism are traditionally associated.

Rabbi Richard L. Rubenstein (1924) has written that the Holocaust has challenged the content of the Biblical covenant, together with the concept of divine omnipotence. The philosopher Emil Fackenheim (1916-2003) in his work has emphasized that the traditional philosophical and theological categories are insufficient to understand the Holocaust. In front of this tragedy It's required a reconstruction (*tiqqun*) similar to that one doing to man in front of the scattered fragments of the creating divine energy described in the Kabbalah.

On the "nonsense" of Auschwitz I've mentioned the position of Arthur A. Cohen (1928-1986), for whom the Holocaust is an "anti-meaning." According to Cohen, after Auschwitz God is no longer conceivable as a director of history. Rabbi Irving Greenberg (1933) defines the Holocaust an "orienting event" which obliges us to review not only the past but also the future path of Judaism. The writer Elie Wiesel (1928) represents in his works a collective protest against the passivity of God before the Holocaust, because not only man but also God had to respect the covenant.

To the question “Why Auschwitz?”, the temporary absence for an answer, or the silence, may also follow. The Hebrew thought is midrashic in its own structure, that is a progressive interpretation of events (the story) and texts (the epic Hebrew Bible). So we have a dialectic of thought without the positive theoretical outcomes guaranteed by the philosophical dialectic. The truth reached through this route is fragmentary and temporary, in the awareness that every truth about God and man, even the so-called absolute truth, cannot be outside a complex and contradictory historical horizon. This is a hermeneutic perspective which I have adopted in this dissertation.

Chapter 3

After the philosophical “break” provoked by the Holocaust, the contingency of the world seems to be guaranteed by God’s creative freedom, with his infinite possibilities, also in permitting evil.

The Jewish thought offers an image of God different from that of Western metaphysics. This image has influenced the contemporary philosophy too. By the way I have dealt with particular attention to the thought of Hans Jonas and his relationship with the kabbalistic vision of Itzhaq Luria.

Infact this vision is closely related to the attempt to explain the existence and the cause of evil. In Luria’s vision, God, or rather the original divine reality, in order to allow the world’s existence in a physical space, had to shrink. Jonas explained this concept in the famous lecture about the *Gottesbegriff nach Auschwitz* held in Tübingen in 1984. He pointed out the impossibility of God to be both omnipotent, infinitely good and comprehensible. An attribute exclude, infact, in the light of what happened in history (the Holocaust), the other two.

After what happened at Auschwitz, according to Jonas, we have to adfirm that an allmighty God or is not good or is absolutely incomprehensible. For this reason Jonas concludes that God, giving mankind the freedom, has given up his omnipotence, as well as creating the world has decided to contract himself (*Tzimtzum*) allowing it to exist independently. However Jonas points out that any explanation of the concept of God after the Holocaust is just an attempt to achieve the knowledge about the divine nature.

A similar approach, but more hermeneutic, belongs to the Italian biblical scholar and theologian Paolo De Benedetti (born 1927). In his works he has suggested an interpretation which harmonizes Western philosophical tradition with Jewish thought, Biblical and Talmudic sources. When man speaks about God, he must always have the knowledge that it’s not possible to answer to every question. Rather dogmatic assertions, it is preferable a doubtful approach directed to

discovering new shades of the truth. De Benedetti in his works has been inspired by Emmanuel Levinas, André Neher, Elie Wiesel, Paul Ricoeur and Dietrich Bonhoeffer.

In the face of the Holocaust two questions raised: has God suffered together the man? And moreover, why didn't God prevent the death of the Jewish people? The Holocaust undertakes to review the relationship between God and evil, and De Benedetti doesn't see evil as a presence next to God (against all forms of Gnosticism and Manichaeism), but as the trace of a laceration inside to God himself, who recalls the opposition and division in God of Schelling. The result is a reference to the rabbinic understanding of the coexistence of a plurality of faces in the oneness of God, which seems to indicate a sort of a very different becoming from the divine immobility of the aristotelian God.

Even for De Benedetti with the creation and the beginning of history, God has lost, at least in part, his omnipotence, knowing that the price of freedom contained in the creation requires to meet the world and man (his image and likeness), for sharing the condition of suffering (*Deus patiens* and not apathetic). The divine pain, however, should not be a source of scandal: it is the confirmation of a relationship between the Creator and his creature that goes far beyond the quest for divine justification that had animated the theodicy. God is close to man, and helps him, precisely by his weakness.

The same *Shekhinah*, the immanent presence of the Most High, is a manifestation of divine sharing with man. According to Rabbi Akiba - wrote Abraham J. Heschel - the involvement of the Holy One in the life of his people is not simply a form of care, but an identification which touches God intimately, because affected by the misfortunes of his people.

This compassion of God and man in the world determines a size of shared responsibility between the Creator and the creature, to which it's possible to assign a meaning on the basis of ethical considerations of Levinas and Ricoeur, as well as thanks to the Talmudic and Kabbalistic tradition. Infact, the Jewish mysticism, as demonstrated by the studies of Moshe Idel, is not far away from these issues, that we find on the side of philosophy and theology in the works of Hegel, Schelling, Teilhard de Chardin, Karl Barth, Eberhard Jüngel, Jürgen Moltmann, Hans Küng, Luigi Pareyson, Sergio Quinzio, Massimo Cacciari. I am referring to the theme of eternal becoming of God that feeds the continuity of the creation of the world as a vital process.

So, I've approached the meaning of pain in the creation, based on a famous passage of St. Paul's Epistle to the Romans (8, 18-26), which often returns in the dissertation. It's perhaps the gradual penetration of the pain in God's experience, which generates a transformation in his relationship with men, to supply the continuous mechanism of creation? The becoming God is the

God who temporalizes himself (and even is incarnated, suffering and dying, as in Christianity) thanks to his absolute self-determination.

This is the God with many faces of the rabbinic tradition (they indicate his becoming), not the static idol of pagans away from time and history. In this context, the verse of Exodus 3.14 has a central role not only in theological reflection but also in philosophical one about the concept and nature of God. Franz Rosenzweig translated Exodus 3:14 (“*Eyèh asher Eyèh*”) not respecting the Latin version “Ego sum qui sum”, but in the following way: “Ich werde dasein, als der ich Dasein werde.”

For Rosenzweig, the verse doesn’t indicate a static condition of the divine essence but a dynamic one, the condition of a Being who becomes and acts through a *being-there*, through his *Dasein*. God is therefore a “being present” in the development of history and creation, where every living thing engages in the universal living spirit which includes the condition of pain. In the Epistle to the Romans (8, 18-26), this cosmic participation is not impersonal. Infact, it reflects the relationship between man and God, constantly crossed by a mutual looking for, expression of a moral, *compassionate* will. Hence my assumption that the infinite possibility of God, by an act of freedom not affected by the mystery of the Incarnation, but animated by the same creative *agape*, can identify itself both emotionally and physically with the human condition even at the individual level.

If God in Christianity became incarnated in Jesus for the salvation of humanity through his death and resurrection, in Judaism has he been embodied himself in the victims of the Holocaust, for *reliving with each of them* the condition of earthly death in order to manifest not his glory but the face of defeat. That is because *being recognized in them* not in extraordinary condition as in Christ, but living the same pain and defeat not followed by the redemption of the resurrection, but only by a difficult and painful renewal of the *Berit*.

Conclusion

The *affirmative force of the creation* makes the Genesis (*Bereshit*) not a defined event, but still open to the life of every creature and in the first place to man, the image of God. The vital consciousness of the world, the existential awareness of man, are interrupted when an anti-creative process prevents God to renew his work every day since Genesis. This is the “break” caused by the Holocaust.

The divine providence cannot be therefore only a miraculous, prodigious, intervention in human affairs, but it is nourished by the consciousness of continuity in the creative process,

essential to human progress. The annihilation of this awareness is concomitant with the death-project of which Auschwitz was emblematic example.

It's significant that the term “*Erlösung*” (redemption) in German has got a resonance with “*Endlösung*” (final solution) as if the Nazis acted against life and creation in obedience and imitation of an anti-God.

They did not only annihilated the organic, vital, functions of a whole people, but also the creativity of the spirit. As Jean Amery wrote, a philosopher at Auschwitz could no longer believe in the reality of the spiritual world, because body and spirit were antagonists in the struggle for individual survival. In the nazi death-camp everything was calculation and nothing was creative. The Holocaust was, therefore, an anti-Genesis. The man wiped out (*vernichten*) his fellow and realized his full sovereignty against God, for the price of destroying the creation.

So he annihilated the “totally Other” (*das ganz Andere*) which is the guarantor of the created world: the *Deus absconditus* is the God who dies in the human heart and is replaced by an anti-God. The system-Auschwitz was infact an anti-God, that in the annihilating freedom of an anti-Genesis could only create *Menschen, Muselmänner, Figuren*, not free men. First of all Auschwitz took away creatures' name and then their life, because in the Jewish conception depriving somebody's name is already to deprive him of existence. Deprived of generativity and life is also the same anti-God, a deity that is not a “person”, personal deity, but a personification of man in the implementation of the *possibility of evil*.

The challenge to God was to steal from him the creative project in order to determine it, perverting all that from Genesis is in progress until the end of time. The material and mental universe of Holocaust as anti-God, actually represents the attempt to perfect this project of death, even if Auschwitz was left unfinished like the city with the great tower of Babel (Genesis 11, 1-9). The pride of the men was at the end thwarted.

In conclusion, the man of the 20th century, the man of the Holocaust, confirms himself as the man of history, the result of the evolution of the initial model of Genesis, where God's work is a *work in progress* from the beginning, that involves the whole created universe and in which man is somehow co-author. In the Bible, this cooperation seems to be defined as a messianic, eschatological project, turned to the future acquisition of a perfection that corresponds to the genuine human being. Therefore, the assessment on man is still imperfect, and the myth of the *Bereshit* is actually a myth of the *Éschaton*. If the assessment on man, image and likeness of God, is suspended, it means that between God and man there's an open relationship, unfinished, crossed by the freedom that has prevented in the history, and also at Auschwitz, the close correspondence between human and divine image

Key Words

Shoah, Holocaust, Auschwitz, God, evil, theodicy, metaphysics, divine attributes, concept of history, Nothingness, final solution, pain, freedom, Jewish thought, Kabbalah, hermeneutics, Bible, anti-Genesis, anti-God, revelation, messianism, eschatology.

Bibliography

Abrahamson I. (ed.), *Against Silence: the Voice and Vision of Elie Wiesel*, New York, Holocaust Library, 1985.

Adorno Th. W., *Minima moralia. Meditazioni della vita offesa*, Torino, Einaudi, 1974 (Tit. orig. *Minima moralia. Reflexionen aus dem beschädigten Leben*).

-, *Dialettica negativa*, Torino, Einaudi, Torino 1970 (tit. orig. *Negative Dialektik*).

-, *L'educazione dopo Auschwitz*, in *Parole chiave. Modelli critici*, Milano, Sugarco Edizioni, 1974 (tit. orig. *Stichworte. Kritische Modelle*).

Agamben G., *Il tempo che resta. Un commento alla Lettera ai Romani*, Torino, Boringhieri, 2000.

-, *Quel che resta di Auschwitz. L'archivio e la memoria*, Torino, Bollati Boringhieri, 1998.

Agus J.B., *Guideposts in Modern Judaism: an Analysis of Current Trends in Jewish Thought*, New York, Bloch, 1954.

Albertini F., *Eyihe asher Eyihe. Ex. 3,14 according to the Interpretation of Moses Mendelsson, Franz Rosenzweig and Martin Buber*, in *Jewish Studies at the Turn of the 20th Century*. Vol. II: *Judaism from the Renaissance to Modern Times, Proceedings of the 6th EAJIS Congress Toledo 1998*, edited by J. Targarona Borrás, A. Saenz-Badillos, Leiden, Brill 1999.

Améry J., *Intellettuale ad Auschwitz*, Torino, Bollati Boringhieri, 1987 (tit. orig. *Jenseits von Schuld und Sühne. Bewältigungsversuche eines Überwältigten*).

Ansorge D., *Dio tra misericordia e giustizia. La provocazione di Auschwitz e la speranza di riconciliazione universale*, in *Il bene e il male dopo Auschwitz. Implicazioni etico-teologiche per l'oggi. Atti del simposio internazionale (Roma, 22-25 settembre 1997)*, a cura di E. Baccharini e L. Thorson, Milano, Paoline, 1998.

Antelme R., *La specie umana*, Torino, Einaudi, 1969 (tit. orig. *L'Espèce humaine*).

Antiseri D.-Tagliagambe S., *Storia della filosofia dalle origini a oggi*. Vol. XIII: *Filosofi italiani del Novecento*, Milano, Bompiani, 2010.

Arendt H., *La banalità del male. Eichmann a Gerusalemme*, Milano, Feltrinelli, 1964 (tit. orig. *Eichmann in Jerusalem*).

Aristotele, *Introduzione alla filosofia (dalla Metafisica, libri I-IV; VI, IX, 10; XI, 1-8)*, a cura di A. Carlini, Bari, Laterza, 1920.

Ashkénazi L., "E giunse alla fine dei tempi", in *Pensare Auschwitz*, in "Pardès", Atti del Colloquio di Parigi. Palais de Luxembourg-Sorbonne, 5-7 novembre 1988, numero monografico – edizione italiana, Milano, s.d

Avril A.C.-Lenhardt P., *La lettura ebraica della scrittura*, a cura di A. Mello, Magnano (BI), Qiqajon, 1984.

Balentine S.E., *The Hidden God. The Hiding of the Face of God in the Old Testament*, Oxford, Oxford Univ. Press 1984.

- Banon D., *La Lecture infinie: les voies de l'interpretation midrachique*, Paris, Seuil, 1987.
- Barth K., *Filosofia e teologia*, Brescia, Morcelliana, 2010 (tit. orig. *Philosophie und Theologie*).
- , *L'Epistola ai Romani*, a cura di G. Miegge, Milano, Feltrinelli, 2009³ (tit. orig. *Der Römerbrief*).
- , *Filosofia e rivelazione*, a cura di V. Vinay, Milano, Silva 1965.
- , *Dio e il Niente*, a cura di R. Celada Ballanti, Brescia, Morcelliana, 2003.
- Bastian T., *Auschwitz e la "menzogna di Auschwitz". Sterminio di massa e falsificazione della storia*, Torino, Bollati Boringhieri, 1995 (tit. orig. *Auschwitz und die "Auschwitz-Lüge". Massenmord und Geschichtsfälschung*).
- Bauer Y., *Ripensare l'Olocausto*, Milano, Baldini Castoldi Dalai, 2009 (tit. orig. *Rethinking the Holocaust*).
- Beccaria Rolfi L.-Maida B., *Il futuro spezzato. I nazisti contro i bambini*, Firenze, Giuntina, 1997.
- Ben-Chorin S., *Quale consolazione dopo la Shoà?*, Brescia, Morcelliana 2000 (tit. orig. *Ich lege meine Hand auf meinen Mund*).
- , *La fede ebraica. Lineamenti di una teologia dell'ebraismo sulla base del credo di Maimonide. Lezioni tenute presso l'Università di Tubinga*, Genova, Il melangolo, 1997 (tit. orig. *Jüdischer Glaube*).
- Benjamin W., *Sul concetto di storia*, a cura di G. Bonola e M. Ranchetti, Einaudi, Torino 1997 (tit. orig. *Über den Begriff der Geschichte*).
- , *Frammento Teologico-politico*, in *Il concetto di critica nel romanticismo tedesco. Scritti 1919-22*, Torino, Einaudi 1982 (tit. orig. *Theologisch-politisches Fragment*).
- Benso S., *Pensare dopo Auschwitz. Etica filosofica e teodicea ebraica*, Napoli, Edizioni Scientifiche Italiane, 1992.
- , *Auschwitz: ne va di Dio?*, in "Humanitas", 2, 1989.
- Benvenuto S. (ed.), *Se il Dio si nasconde: la decostruzione del Cristianesimo. Conversazione con Jean-Luc Nancy*, in "Lettera Internazionale", 71, 2002
- Berkowits E., *Faith After the Holocaust*, New York, Ktav, 1973.
- Bibbia ebraica*, a cura di rav D. Disegni, Firenze, Giuntina, 1999-2003, 4 voll.
- Bonhoeffer D., *Resistenza e resa. Lettere e appunti dal carcere*, tr. S. Bologna, Milano, Bompiani, 1969 (tit. orig. *Widerstand und Ergebung. Briefe und Aufzeichnungen aus der Haft*).
- Blaga L., *Diferențialele divine*, București, Fundația pentru Literatură și Artă "Regele Carol II", 1940.
- Bloch E., *Ateismo nel cristianesimo. Per la religione dell'Esodo e del Regno*, Milano, Feltrinelli, 1990 (tit. orig. *Atheismus in Christentum. Zur Religion des Exodus und des Reichs*).
- Bohman Th., *Das hebräische Denken im Vergleich mit dem griechischen*, Göttingen, Vandenhoeck & Ruprecht, 1968.
- Bouillard H., *Karl Barth, I, Genèse et évolution de la théologie dialectique*, Paris, Aubier, 1957.
- Boyer A. – Hayoun M.R., *L'Historiographie juive*, Paris, PUF, 2001.
- Breiterman Z., *(God) after Auschwitz: Tradition and Change in post-Holocaust Thought*, Princeton, Princeton University Press, 1998.
- Buber M., *L'eclissi di Dio. Considerazioni sul rapporto tra religione e filosofia*, Firenze, Passigli, 2001 (tit. orig. *Gottesfinsternis. Betrachtungen zur Beziehung zwischen Religion und Philosophie*).
- , *Due tipi di fede: fede ebraica e fede cristiana*, a cura di S. Sorrentino, Cinisello Balsamo, Paoline, 1995 (tit. orig. *Zwei Glaubensweisen*).
- , *Il principio dialogico e altri saggi*, a cura di Andrea Poma, Cinisello Balsamo, San Paolo, 1993.
- , *Mosè*, introduzione di P. C. Bori, Casale Monferrato, Marietti 1983.
- , *I racconti dei Chassidim*, Milano, Garzanti, 1979 (tit. orig. *Die Erzählungen der Chassidim*).
- , *Gog e Magog*, Milano, Bompiani, 1964 (tit. orig. *Gog und Magog: Eine Chronik*).

- Cacciari M., *Della cosa ultima*, Milano, Adelphi, 2004.
- , *Icone della legge*, Milano, Adelphi, 2002
- , *Dell'inizio*, Milano, Adelphi, 1990.
- , *Giobbe nella cultura contemporanea*, in *Domande a Giobbe. Interviste sul problema del male*, a cura di M. Ciampa, Roma, Città Nuova, 1989.
- , *Intervento*, in *Chi è come te fra i muti. L'uomo di fronte al silenzio di Dio*, a cura di C. M. Martini, Milano, Garzanti, 1993.
- Camon F. (ed.), *Autoritratto di Primo Levi*, Padova, Ed. Nord-Est, 1987.
- Canobbio G., *Dio può soffrire?*, Brescia, Morcelliana, 2005.
- Cappellini M.R., *André Neher. Tra esegesi ed ermeneutica*, Brescia, Morcelliana 2000.
- Carabine D., *The Unknown God. Negative Theology in the Platonic Tradition: Plato to Eriugena*, Louvain-Grand Rapids, MI, Peeters-Eerdmans, 1995.
- Cartesio R., *Meditazioni metafisiche*, a cura di L. Urbani Ulivi, Milano, Bompiani, 2001.
- Carucci Viterbi B., *Una sottile voce di silenzio*, in *Chi è come te fra i muti. L'uomo di fronte al silenzio di Dio*, a cura di C. M. Martini, Milano, Garzanti, 1993.
- Cattani P., *Dio sulle labbra dell'uomo. Paolo De Benedetti e la domanda incessante*, Trento, Il Margine, 2006.
- Celan P., *Poesie*, a cura di G. Bevilacqua, Milano, Mondadori, 1998.
- Ceronetti C., *La lanterna del filosofo*, Milano, Adelphi, 2005.
- , *Commento ad Isaia*, Milano, Adelphi, 1992.
- , *La vita apparente*, Milano, Adelphi, 1982.
- Chenu B., *Tracce del volto. Dalla parola allo sguardo*, Magnano (Bi), Qiqajon, 1996 (tit. orig. *Tracce d'un visage: de la parole au regard*).
- Chi è come te fra i muti. L'uomo di fronte al silenzio di Dio*, a cura di C. M. Martini, Milano, Garzanti, 1993.
- Ciancio C., *Del male e di Dio*, Brescia, Morcelliana, 2006.
- Cobb J.B., *Process Theology: an Introductory Exposition*, Philadelphia, Westminster Press, 1976.
- Cohen A., *Il Talmud*, trad. di A. Toaff, Bari, Laterza, 1935.
- Cohen A.A., *The Tremendum: A Theological Interpretation of the Holocaust*, New York, Crossroads Pub. Co., 1981.
- Cohen H., *Religione della ragione dalle fonti del giudaismo*, a cura di A. Poma, Milano, San Paolo, 2004 (tit. orig. *Die Religion der Vernunft aus den Quellen des Judentums*).
- Cohn-Sherbok D., *Holocaust Theology*, London, Lamp 1989.
- Cusano N., *Il Dio nascosto*, a cura di L. Mandarino, Roma-Bari, Laterza, 2004.
- , *La visione di Dio*, a cura di G. Santinello, Milano, Mondadori, 1998.
- Cusinato G., *Scheler. Il Dio in divenire*, Padova, Messaggero, 2002.
- De Benedetti P., P. De Benedetti, *L'alfabeto ebraico*, a cura di G. Caramore, Brescia, Morcelliana, 2011, p. 28 ss.
- , *La chiamata di Samuele e altre letture bibliche*, Brescia, Morcelliana, 2006.
- , *Qohelet. Un commento*, a cura di G. Caramore, Brescia, Morcelliana, 2004.
- , *La morte di Mosè e altri esempi*, Brescia, Morcelliana 2005³.
- , "Chi sa?" *L'interpretazione ebraica della verità*, in G. Bottoni, G. Nason, *Secondo le Scritture. Chiese cristiane e popolo di Dio*, Bologna, EDB, 2002.
- , *E il loro grido salì a Dio. Commento all'Esodo*, a cura di G. Caramore, Brescia, Morcelliana, 2002.
- , *Quale Dio? Una domanda dalla storia*, Brescia, Morcelliana, 2000⁴.

- , *Raccogliere l'eredità di Etty Hillesum*, in *Il pensiero di un'estrema compassione. Atti degli incontri di Torino su Etty Hillesum* (Torino, 12 maggio 2000), a cura di M.G. Terzi, S. Terzi e S. Treves, Torino, Coop. Studi, 2000.
- , *A sua immagine. Una lettura della Genesi*, a c. di G. Caramore, Brescia, Morcelliana, 2000².
- , *Introduzione al giudaismo*, Brescia, Morcelliana, 1999.
- , *Riletture ebraiche: dal Midrash a Jonas*, in *Male, Bibbia e Occidente*, a cura di P. Lombardi, Brescia, Morcelliana, 1999.
- , *Ciò che tarda avverrà*, Magnano, Edizioni Qiqajon, Comunità di Bose, Magnano 1992.
- De Santis A., *Metamorfosi dello sguardo. Il vedere fra mistica, filosofia e arte*, Roma, Centro Studi Sant'Anselmo, 1996.
- Détienne M., *Les Maîtres de vérité dans la Grèce archaïque*, Paris, Maspero 1967.
- Di Cesare D., *Grammatica dei tempi messianici*, Milano, Albo Versorio, 2008.
- Dostoevskij F.M., *I fratelli Karamazov*, tr. it. Agostino Villa, Torino, Einaudi, 1993 (tit. orig. *Brat'ia Karamazovy*).
- Dürrenmatt F., *Il sospetto*, Milano, Feltrinelli, 1992 (tit. orig. *Der Verdacht*).
- Dwork D., *Nascere con la stella*, Venezia, Marsilio, 1994 (tit. orig. *Children with a star: Jewish youth in Nazi Europe*).
- Eliach Y-, *Hasidic Tales of the Holocaust*, New York, Random House, 1982.
- Epstein I., *Il giudaismo. Studio storico*, Feltrinelli, Milano, 1967 (tit.orig. *Judaism. A Historical Presentation*).
- Everett R., in *The Impact of the Holocaust on Christian Theology*, "Christian-Jewish Relations", 4, 1982.
- Fabris A., *Teologia e filosofia*, Brescia, Morcelliana, 2004.
- Fackenheim E. L., *Olocausto*, a cura di M. Giuliani, Brescia, Morcelliana, 2011 (tit. orig. *Holocaust*).
- , *Tiqqun. Riparare il mondo. I fondamenti del pensiero ebraico dopo la Shoah*, Milano, Medusa, 2010 (tit. orig. *To Mend the World. Foundations of Future Jewish Thought*).
- , *L'aggressione all'alleanza di Abramo. La necessità di una teologia in seguito all'Olocausto: ebraica, cristiana e anche musulmana*, in *Il bene e il male dopo Auschwitz. Implicazioni etico-teologiche per l'oggi. Atti del simposio internazionale (Roma, 22-25 settembre 1997)*, a cura di E. Baccarini e L. Thorson, Milano, Paoline, 1998.
- , *The Jewish Bible After the Holocaust*, Bloomington, Indiana Univ. Press, 1991.
- , *What is Judaism? An Interpretation for the Present Age*, New York, Syracuse University Press, 1987.
- , *The Jewish Return into History: Reflections in the Age of Auschwitz and a New Jerusalem*, New York, Schocken Books, 1978.
- , *God's Presence in History: Jewish Affirmations and Philosophical Reflections*, New York, Harper & Row, 1970.
- Fejtő F., *Il destino dell'ebreo*, Milano, Edizioni di Comunità, 1961 (tit. orig. *Dieu et son Juif*).
- Feuerbach L., *L'essenza del Cristianesimo*, a cura di A. Banfi, Milano, Feltrinelli, 1960 (tit. orig. *Das Wesen des Christentums*).
- , *Grundsätze der Philosophie der Zukunft*, in *Kleine philosophische Schriften (1842-1845)*, Leipzig, Verlag Felix Meiner, 1950.
- Fichte J.G., *L'iniziazione alla vita beata ovvero la dottrina della religione*, in *La Dottrina della religione*, a cura di G. Moretto, Napoli, Guida, 1989 (tit. orig. *Anweisung zum seeligen Leben*).
- Fine L., A. Rodrigue A.- Zipperstein S.J. (edd.), *Physician of the Soul, Healer of the Cosmos: Isaac Luria and His Kabbalistic Fellowship*, Stanford, CA, Stanford University Press. 2003.
- Fishbane M., *Biblical Mith and Rabbinic Mithmaking*, Oxford, Oxford University Press, 2003.

Fontana F.M., *Auschwitz, la lingua della morte, la morte della lingua*, in “La Rassegna mensile di Israel”, vol. LXX, n. 2, Maggio – Agosto 2004.

Fornara R., *La visione contraddetta. La dialettica fra visibilità e non visibilità divina nella Bibbia ebraica*, Roma, Pontificio Istituto Biblico 2004.

Forte B., *Sui sentieri dell'Uno. Saggi di storia della teologia*, Cinisello Balsamo (MI), San Paolo, 1992.

Forte B.- Quinzio S., *Solitudine dell'uomo, solitudine di Dio*, Brescia, Morcelliana 2003.

Franceschelli O., *Löwith. Le sfide della modernità tra Dio e nulla*, Roma, Donzelli, 2000.

Gadamer H.G., *Verità e metodo*, a cura di G. Vattimo, Milano, Bompiani, 1972 (tit. orig. *Wahrheit und Methode*).

Galantino N., *Crisi della modernità e antropologia di ispirazione neoebraica*, “Veritas”, 15, 2006.

Gersonide, *Le guerre del Signore*, in M. Zonta, *La filosofia ebraica medievale*, Roma-Bari, Laterza 2002.

Giuliani M., *Il pensiero ebraico dopo la Shoà. Forme della riflessione filosofica*, in D. Bidussa, *Ebraismo*, Torino, Einaudi, 2008

- , *Il pensiero ebraico contemporaneo*, Brescia, Morcelliana, 2003.

- , *Theological Implications of the Shoah. “Caesura” and “Continuum” as Hermeneutic Paradigms of a Jewish Theodicy*, New York, Peter Lang, 2002.

- , *Cristianesimo e Shoà. Riflessioni teologiche*, Brescia, Morcelliana, 2000.

- , *Auschwitz nel pensiero ebraico. Frammenti dalle “teologie dell'Olocausto”*, Brescia, Morcelliana, 1998.

Givone S., *Storia del nulla*, Roma-Bari, Laterza, 2008.

- , *Il bibliotecario di Leibniz. Filosofia e romanzo*, Torino, Einaudi, 2005.

Gherardini B., *Theologia Crucis. L'eredità di Lutero nell'evoluzione teologica della Riforma*, Roma, Paoline, 1978.

Giovanni della Croce (santo), *Opere*, a cura di p. Nazareno dell'Addolorata OCD, Roma, Postulazione Generale dei Carmelitani Scalzi, 1959.

Glanz D., *Buber's Concept of Holocaust and History*, “Forum on the Jewish People, Zionism and Israel”, 30-31, 1978.

Gnani P., *Scrivere poesie dopo Auschwitz. Paul Celan e Theodor W. Adorno*, Firenze, Giuntina, 2010.

Goldmann L., *Le dieu caché*, Paris, Gallimard, 1959.

Greenberg G., *The Death of History and the Life of Akeda: Voices from the War*, in St. R. Haynes – J. K. Roth (eds.), *The Death of God Movement and the Holocaust*, Westport, Conn. – London, Greenwood Press, 1999.

Greenberg I., *Between Holocaust and Redemption: Silence, Cognition, and Eclipse*, in S. Katz (ed.), in *The Impact of the Holocaust on Jewish Theology*, New York, University Press, 2005.

- , *The Jewish Way: Living the Holidays*, New York, Summit Books, 1988.

- , *Religious Values After the Holocaust: A Jewish View*, in *Jews and Christians After the Holocaust*, ed. by Abraham Peck, Philadelphia, Fortress Press, 1982.

- , *Cloud of Smoke, Pillar of Fire: Judaism, Christianity, Modernity After the Holocaust*, in *Auschwitz: Beginning of a New Era?*, edited by E. Fleischner, New York, Ktav Pub. House, 1977.

- , *On Covenantal Theology and the Self-Limited God*, in in E. Feinstein (ed.), *Jews and Judaism in the XXI Century. Human Responsibility, the Presence of God, and the Future of the Covenant*, Woodstock, Jewish Lights Publishing, 2007.

Hegel G.W.F., *Introduzione alla storia della filosofia*, Bari, Laterza, 1982 (tit. orig. *Einleitung in die Geschichte der Philosophie*).

- , *Lezioni sulla storia della filosofia*, Firenze, La Nuova Italia, 1981, 3 voll. (tit. orig. *Vorlesungen über die Geschichte der Philosophie*).
- , *Fenomenologia dello spirito*, Firenze, La Nuova Italia, 1976, voll. 2. (tit. orig. *Die Phaenomenologie des Geistes*).
- , *Lezioni sulla filosofia della religione*, Bologna, Zanichelli, 1973-1974, voll. 2 (tit. orig. *Vorlesungen über die Philosophie der Religion*).
- , *Lezioni sulla filosofia della storia*, Firenze, La Nuova Italia, 1941, 4 voll. (tit. orig. *Vorlesungen über die Geschichte der Philosophie*).
- Heidegger M., *Che cos'è metafisica?*, a cura di F. Volpi, Milano, Adelphi 2001 (tit. orig. *Was ist Metaphysik?*).
- , *Lettera sull' "umanismo"*, Milano, Adelphi, 1998, p. 31 (tit. orig. *Brief über den Humanismus*).
- , *Segnavia*, a cura di F. Volpi, Milano, Adelphi, 1987 (tit. orig. *Wegmarken*).
- , *Identità e differenza*, in «Aut-Aut», 187-188, 1982.
- , *Erläuterungen zu Hölderlins Dichtung*, Frankfurt a. M., Klostermann, 1981.
- Heine H., *Sämtliche Schriften*, hrsg. von Klaus Biergleb, München, Hanser, 1976.
- Heschel A.J., -, *Il messaggio dei profeti*, Roma, Borla, 2007 (tit. orig. *The Prophets*).
- , *Dio alla ricerca dell'uomo (Una filosofia dell'ebraismo)*, Roma, Borla, 2006 (Tit. orig. *God in Search of Man: a Philosophy of Judaism*).
- , *La discesa della Shekinah*, Magnano (BI), Qiqajon, 2003.
- , *L'uomo non è solo. Una filosofia della religione*, Milano, Mondadori, 2001 (Tit. orig. *Man is not Alone. A Philosophy of Religion*).
- Hillesum E., *Diario 1941-1943*, Milano, Adelphi, 2003 (tit. orig. *Dagboek van Etty Hillesum, 1941-1943*).
- , *Lettere 1942-1943*, a cura di C. Passanti, Milano, Adelphi, 2001 (tit. orig. *Brieven 1942-1943*).
- Hirschmann M., *Theology and Exegesis in Midrashic Literature*, in *Interpretation and Allegory, From Antiquity to the Modern Period*, ed. J. Whitman, Leiden, Brill, 2000.
- Horkheimer M., *La nostalgia del totalmente Altro*, a cura di R. Gibellini, Brescia, Queriniana, 1970.
- Hübner K., *La verità del mito*, Milano, Feltrinelli, 1990 (tit. orig. *Die Wahrheit des Mythos*).
- Idel M., *Fiul lui Dumnezeu si mistica evreiasca*, Iasi, Polirom, 2010 (tit. orig. *Ben: Sonship and Jewish Mysticism*).
- , *Panim. On facial Representations in Jewish Thought: Some Correlational Instances*, in *On Interpretation in the Arts: Interdisciplinary Studies in Honor of Moshe Lazar*, ed. by N. Yaari, Tel Aviv, The Yolanda and David Katz Faculty of the Arts, Tel Aviv University, 2000.
- , *Cabbalà. Nuove prospettive*, Firenze, Giuntina, 1996, pp. 175-176 (tit. orig. *Kabbalah: New Perspectives*).
- Il bene e il male dopo Auschwitz. Implicazioni etico-teologiche per l'oggi. Atti del simposio internazionale (Roma, 22-25 settembre 1997)*, a cura di E. Baccarini e L. Thorson, Milano, Paoline, 1998.
- Il settantunesimo senso. Omaggio a Paolo De Benedetti*, numero speciale della rivista "Humanitas", Brescia, gennaio-febbraio 2006.
- I presocratici. Testimonianze e frammenti*, a cura di G. Giannantoni, Roma-Bari, Laterza, 1975.
- Jakovovits I., *Some Personal, Theological and Religious Responses to the Holocaust*, "Holocaust and Genocide Studies", 3-4 (1988).
- Jaspers K., *I grandi filosofi*, Milano, Longanesi, 1973 (tit. orig. *Die grossen Philosophen*).

-, *Origine e senso della storia*, Edizioni di Comunità, Milano 1972² (tit. orig. *Vom Ursprung und Ziel der Geschichte*).

Jonas H., *Memorie. Conversazioni con Rachel Salamander* Genova, Il Melangolo, 2008 (tit. orig. *Erinnerungen*).

-, *Dio è un matematico? Sul senso del metabolismo*, Genova, Il melangolo, 1995 (Tit. orig. *Ist Gott ein Mathematiker? Vom Sinn des Stoffwechsels*).

-, *Il principio di responsabilità*, Torino, Einaudi, 1993 (tit. orig. *Das Prinzip Verantwortung*).

-, *Il concetto di Dio dopo Auschwitz. Una voce ebraica*, tr. C. Angelino, Genova, Il Melangolo, 1989 (tit. orig. *Der Gottesbegriff nach Auschwitz: eine jüdische Stimme*).

Jones M.S., *The Metaphysics of Religion: Lucian Blaga and Contemporary Philosophy*, Madison NJ, Fairleigh Dickinson Univ. Press, 2006.

Jüngel E., *L'Essere di Dio è nel divenire. Due studi sulla teologia di Karl Barth*, Casale Monferrato, Marietti, 1986 (tit. orig. *Gottes Sein ist im Werden. Verantwortliche Rede vom Sein Gottes bei Karl Barth, eine Paraphrase*).

Kant I., *La religione entro i limiti della sola ragione*, Roma-Bari, Laterza, 2007 (tit. orig. *Die Religion innerhalb der Grenzen der bloßen Vernunft*).

-, *Opus postumum*, a cura di V. Mathieu, Roma-Bari, Laterza, 2004.

-, *Sul fallimento di tutti i tentativi filosofici in teodicea (1791)*, in *Scritti di filosofia della religione*, a cura di G. Riconda, Milano, Mursia, 1989 (tit. orig. *Über das Misslingen aller philosophischen Versuche in der Tehodizee*).

-, *Critica del giudizio*, Bari, Laterza, 1970 (tit. orig. *Die Kritik der Urteilskraft*).

-, *Critica della ragion pura*, Bari, Laterza, 1959 (tit. orig. *Die Kritik der reinen Vernunft*).

-, *Prolegomeni ad ogni metafisica sicura che vorrà presentarsi come scienza*, a cura di A. Banfi, Milano, Mondadori, 1944 (tit. orig. *Prolegomena zu einer jeden künftigen Metaphysik, die als Wissenschaft wird auftreten können*).

-, *Critica della Ragion pratica*, a cura di B. Croce e G. Gentile, Bari, Laterza, 1924 (tit. orig. *Kritik der praktischen Vernunft*).

Kasper W., *L'assoluto e la storia nella filosofia dell'ultimo Schelling*, Milano, Jaca Book, 1986 (tit. orig. *Das Absolute in der Geschichte. Philosophie und Theologie der Geschichte in der Spätphilosophie. Schellings*).

Katz S.T., *Post-Holocaust Dialogues: Critical Studies in Modern Jewish Thought*, New York, New York Univ. Press, 1985.

-, (ed.), in *The Impact of the Holocaust on Jewish Theology*, New York, University Press, 2005.

Kirschner R., *Rabbinic Responsa of the Holocaust Era*, New York, Schocken Books, 1985.

Klein E., *Kabbalah of Creation: The Mysticism of Isaac Luria, Founder of Modern Kabbalah*: Berkeley, North Atlantic Books: 2005.

Klemperer V., *LTI. Notizbuch eines Philologen*, Halle, Max Niemeyer Verlag, 1957.

Kolitz Z., *Yossl Rakover si rivolge a Dio*, tr. it. di A. L. Callow, Milano, Adelphi, 1997 (tit. orig. *Yosl Rakover Talks to God*).

Kuhn P., *Gottes Trauer und Klage in der rabbinischen Überlieferung (Talmud und Midrash)*, Leiden, Brill, 1978.

Küng H., -, *Ciò che credo*, Milano, Rizzoli, 2010 (tit. orig. *Was ich glaube*).

-, *Dalla nascita del mondo alla morte di Gesù*, Rizzoli, Bur, 2009.

-, *Ebraismo. Passato, presente, futuro*, Milano, Rizzoli, 1995 (tit. orig. *Das Judentum. Wesen und Geschichte*).

-, *Incarnazione di Dio. Introduzione al pensiero teologico di Hegel, prolegomeni ad una futura cristologia*, Brescia, Queriniana, 1972 (tit. orig. *Menschwerdung Gottes. Eine Einführung in Hegels theologisches Denken als Prolegomena zu einer künftigen Christologie*).

Kushner H., *Encountering the Living God*, in E. Feinstein (ed.), *Jews and Judaism in the XXI Century. Human Responsibility, the Presence of God, and the Future of the Covenant*, Woodstock, Jewish Lights Publishing, 2007.

Lamm N., *The Face of God. Thoughts on the Holocaust*, in B. H. Rosenberg and F. Heuman (edd.), *Theological and halakhic reflections on the Holocaust*, New York, Ktav, 1992.

Lapide P. - Moltmann J., *Monoteismo ebraico – dottrina trinitaria cristiana*, Brescia, Queriniana, 1980 (tit. orig. *Jüdischer Monotheismus – Christliche Trinitätslehre. Ein Gespräch*).

Laqueur W., *The Terrible Secret: Suppression of the Truth about Hitler's "Final Solution"*, Boston-Toronto, Little, Brown and Company, 1980.

Laras G., *Il pensiero filosofico di Mosè Maimonide*, Roma, Carucci, 1985.

Leclercq J., *L'amour des lettres et le désir de Dieu. Initiation aux auteurs du Moyen Age*, Paris, Éditions du Cerf, 1957.

Leibniz G.W., *Saggi di teodicea. Sulla bontà di Dio, sulla libertà dell'uomo, sull'origine del male*, a cura di V. Mathieu, Cinisello Balsamo (MI), Ed. San Paolo, 1994 (tit. orig. *Essais de théodicée*).

-, *Die philosophischen Schriften*, ed. G.I. Gerhardt, Hildesheim, Olms, 1960 (Berlin, 1880).

Leopardi G., *Zibaldone di pensieri*, a cura di G. Pacella, Milano, Garzanti, 1991.

Levi P., *Se questo è un uomo. La tregua*, Torino, Einaudi, 1995.

Levi Della Torre S., *Zone di turbolenza. Intrecci, somiglianze e conflitti*, Milano, Feltrinelli, 2003.

Lévinas E., *Di Dio che viene all'idea*, a cura di S. Petrosino, Milano, Jaca Book, 2007 (tit. orig. *De Dieu qui vient à l'idée*).

-, *Difficile libertà. Saggi sul giudaismo*, Milano, Jaca Book, 2004 (tit. orig. *Difficile Liberté*).

-, *Nell'ora delle nazioni. Letture talmudiche e scritti filosofico-politici*, a cura di S. Facioni, Milano, Jaca Book, 2001 (tit. orig. *A l'heure des nations*).

-, *Alcune riflessioni sulla filosofia dell'hitlerismo*, Macerata, Quodilibet, 1996 (tit. orig. *Quelques réflexions sur la philosophie de l'hitlérisme. Suivi d'un essai de Miguel Abensour*).

-, *Autrement qu'être ou au-delà de l'essence*, Paris, LGF, 1990.

-, *Trascendenza e intelligibilità*, a cura di F. Camera, Genova, Marietti, 1990 (tit.orig. *Transcendance et intelligibilité*).

-, *Al di là del versetto: letture e discorsi talmudici*, Napoli, Guida, 1986 (tit. Orig. *L'Au-delà du verset: lectures et discours talmudiques*).

-, *Filosofia, giustizia e amore. Conversazione con E. Lévinas*, trad. it. di R. Cristin, "aut-aut", 209-210, 1985.

-, *Totalità e infinito. Saggio sull'esteriorità*, Milano, Jaca Book, Milano 1980 (tit. orig. *Totalité et infini, Essai sur l'extériorité*).

Lifschitz J. (ed.), *The Klausenberger Rebbe. The War Years*, Southfield MI, Targum, 2003.

Loewenich W. von, *Luthers Teologia Crucis*, München, Kaiser, 1939.

Löhner M., *Riflessioni dogmatiche sugli attributi e sui modi di agire di Dio*, in *Mysterium Salutis II/I*, a cura di M. Löhner e J. Feiner, Brescia, Queriniana, 1969 (tit. orig. *Mysterium salutis: Grundriss heilsgeschichtlicher Dogmatik*).

Löwith K., *Dio, uomo e mondo nella metafisica da Cartesio a Nietzsche*, a cura di O. Franceschelli, Roma, Donzelli, 2000 (tit. orig. *Gott, Mensch und Welt in Metaphysik von Descartes bis zu Nietzsche*).

-, *Critica dell'esistenza storica*, Napoli, Morano, 1967 (tit. orig. *Gesammelte Abhandlungen. Zur Kritik der geschichtlichen Existenz*).

-, *Significato e fine della storia. I presupposti teologici della filosofia della storia*, Milano, Il Saggiatore, 1963 (tit. orig. *Meaning in History. The Theological Implications of the Philosophy of History*).

- , *Da Hegel a Nietzsche*, a cura di G. Colli, Torino, Einaudi, 1949 (tit. orig. *Von Hegel zu Nietzsche*).
- Lutero M., *La lettera ai Romani (1515-1516)*, a cura di F. Buzzi, Cinisello Balsamo (MI), San Paolo, 1991.
- , *Werke. Kritische Gesamtausgabe*, hrsg. von G. Buchwald u. O. Brenner, Weimar, H. Böhlau Nachfolger, 1883-1912.
- Malka S., *Emmanuel Lévinas. La vita e la traccia*, Milano, Jaca Book, 2003 (tit. orig. *Emmanuel Lévinas. La vie et la trace*).
- Mancini I., *Frammento su Dio*, a cura di A. Aguti, Brescia, Morcelliana, 2000.
- , *Kant e la teologia*, Assisi, Cittadella, 1975.
- Mancuso V., -, *Io e Dio. Una guida dei perplessi*, Milano, Rizzoli, 2011.
- , *Hegel teologo*, Casale Monferrato, Piemme, 1996.
- Marga A., *Fratii mai mari – Intalniri cu iudaismul*, Bucarest, Hasefer, 2009.
- Martin-Achard R., *Abraham sacrificant. De l'épreuve du Moriya à la nuit d'Auschwitz*, Aubonne, Editions du Moulin, 1988.
- Martini C.M., *Il Dio nascosto. Meditazione sulla Sindone*, Milano, Centro Ambrosiano, 2010.
- , *Vita di Mosè*, a cura di P. Stancari S.I., Roma, Borla, 2005.
- Maybaum I., *The Face of God after Auschwitz*, Amsterdam, Polak and van Gennep, 1965.
- Maza B., *With Fury poured out: the Power of the Powerless during the Holocaust*, New York, Shapolsky Publishers 1989.
- Meister Eckhart , *I Sermoni*, a cura di M. Vannini, Milano, Paoline, 2002.
- , *La nobiltà dello spirito*, a cura di M. Vannini, Casale Monferrato, Piemme, 1996.
- Mello A., *Ebraismo*, Brescia, Queriniana, 2000.
- Mendelssohn M., *Gesammelte Werke*, Berlin, Frommann Verlag, 1991, Bd. 9/1.
- Metz J.B., *Ökumene nach Auschwitz*, in *Gott nach Auschwitz*, hrsg. von E. Kogon, J.B. Metz, Freiburg, Herder, 1979.
- Miegge M., *Lutero giovane*, Milano, Feltrinelli, 1977.
- Midrash and Literature*, ed. G. Hartman and S. Budick, New Haven, Conn. Yale U.P., 1986.
- Midrashim. Fatti e personaggi biblici nell'interpretazione ebraica tradizionale*. Testi scelti e tradotti a cura di R. Pacifici, Genova, Marietti, 1986.
- Moltmann J., *Il Dio crocifisso. La croce di Cristo, fondamento e critica della teologia cristiana*, Brescia, Queriniana, 2002 (tit. orig. *Der gekreuzigte Gott*).
- , *L'avvento di Dio*, Brescia, Queriniana, 1998 (tit. orig. *Das Kommen Gottes. Christliche Eschatologie*).
- , *Dio nella creazione. Dottrina ecologica della creazione*, Brescia, Queriniana, 1986 (tit. orig. *Gott in der Schöpfung. Ökologische Schöpfungslehre*).
- , *Trinità e Regno di Dio. La dottrina su Dio*, Brescia, Queriniana, 1983 (tit. orig. *Trinität und Reich Gottes. Zur Gotteslehre*).
- , ed., *Le origini della teologia dialettica*, Brescia, Queriniana, 1976 (tit. orig. *Anfänge der dialektischen Theologie*).
- Mopsik, *Una teosofia metastorica dell'Olocausto: lineamenti di un modello ispirato al pensiero cabalistico*, in *Pensare Auschwitz*, in "Pardès", Atti del Colloquio di Parigi. Palais de Luxembourg-Sorbonne, 5-7 novembre 1988, numero monografico – edizione italiana, Milano, s.d
- Mosè Maimonide, *La guida dei perplessi*, a cura di M. Zonta, Torino, Utet, 2005.
- Mottolose M., *Dio nel giudaismo rabbinico. Immagini e mito*, Brescia, Morcelliana, 2010.
- , *Le forme di Dio e la tradizione rabbinica. Per una fenomenologia del discorso mitico e mistico nel monoteismo ebraico*, «Etica & Politica / Ethics & Politics», 2 (2006).
- , *Sulla costituzione ermeneutica del pensiero rabbinico*, in "Teoria", 1, 2003.
- Mussner F., *Il popolo della promessa. Per il dialogo cristiano-ebraico*, Roma, Città Nuova, 1982 (Tit. orig. *Traktat über die Juden*).

- Nadler S., *Spinoza. A life*, Cambridge, University Press, 1999.
- Navè Levinson P., *Introduzione alla teologia ebraica*, a cura di P. De Benedetti, Cinisello Balsamo, San Paolo, 1996 (tit. orig. *Einführung in die rabbinische Theologie*).
- Natoli S., *I nuovi pagani*, Milano, Il Saggiatore, 1995.
- Necker G., *Einführung in die lurianische Kabbala*. Frankfurt a. M., Verlag der Weltreligionen, 2008.
- Neher A., *Chiavi per l'ebraismo*, Genova, Marietti, 1988 (tit. orig. *Clefs pour le judaïsme*).
- L'essenza del profetismo*, Casale Monferrato, Marietti, 1984 (tit. orig. *L'Essence du Prophétisme*).
- , *L'esilio della Parola* Casale Monferrato, Marietti, 1983 (tit.orig, *L'exile de la parole. Du silence biblique au silence d'Auschwitz*).
- , *L'identité juive*, Paris, Seghers, 1977.
- Neudecker R., *I vari volti del Dio unico. Cristiani ed Ebrei in dialogo*, Casale Monferrato (AL), Marietti 1990 (tit. orig. *Die vielen Gesichter des einen Gottes. Christen und Juden im Gespräch*).
- Neusner J., *Stranger at Home. Zionism, "The Holocaust," and American Judaism*, Eugene, OR, Wipf and Stock, 2003.
- , *Death and Birth of Judaism. The Impact of Christianity, Secularism, and the Holocaust on Jewish Faith*, Lanham MD, University Press of America, 2000.
- , *The Jewish War against the Jews. Reflections on Golah, Shoah, and Torah*. New York, Ktav, 1984.
- Nietzsche F., *La gaia scienza e Idilli di Messina*, a cura di G. Colli, Milano, Adelphi, 2001 (tit. orig. *Die fröhliche Wissenschaft*).
- Oshry E., *Responsa. Dilemmi etici e religiosi nella Shoà*, a cura di M. Giuliani, Brescia, Morcelliana, 2004 (tit. orig. *Responsa from the Holocaust*).
- Otto R., *Das Heilige. Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen*, München, Beck'sche, 1936.
- Pareyson L., *Ontologia della libertà. Il male e la sofferenza*, pref. di Gianni Vattimo, Torino, Einaudi, 2000.
- , *Filosofia della libertà*, Genova, Il Melangolo, 1990.
- Pascal B., *Pensieri*, a cura di P. Serini, Torino, Einaudi 1967 (tit. orig. *Pensées*).
- Pensare Auschwitz*, in "Pardès", Atti del Colloquio di Parigi. Palais de Luxembourg-Sorbonne, 5-7 novembre 1988, numero monografico – edizione italiana, Milano, s.d.
- Perone U.-Ciancio G. -Ferretti G.-Pastore A.M., *In lotta con l'Angelo*, Torino, Sei, 1989.
- Pitinger W.N., *God in Process*, London, SCM Press, 1967.
- Platone, *I Dialoghi. L'apologia e le epistole*, a cura di E. Turolla, Milano-Roma, Rizzoli, 1953, 3 voll.
- Plotino, *Dio. Scelta e traduzione dalle "Enneadi"*, introduzione di A. Banfi, Torino, Paravia, 1925.
- Pollefeyt D., *La moralità di Auschwitz? Confronto critico con l'interpretazione etica dell'Olocausto di Peter J. Haas*, in *Il bene e il male dopo Auschwitz. Implicazioni etico-teologiche per l'oggi. Atti del simposio internazionale (Roma, 22-25 settembre 1997)*, a cura di E. Baccarini e L. Thorson, Milano, Paoline, 1998.
- Possenti V., *Dio e il Male*, Torino, Sei, 1995.
- Putnam H., *Jewish Philosophy as a Guide to Life. Rosenzweig, Buber, Lévinas, Wittgenstein*, Bloomington, Indiana University Press, 2008.
- Quinzio S., *La tenerezza di Dio. L'ultima intervista sulla vita e sulla fede*, a cura di L. Lestigi, Roma, Liberal, 1997.

- , *Diario profetico*, Milano, Adelphi, 1996.
- , *Dalla gola del leone*, Milano, Adelphi, 1993.
- , *La sconfitta di Dio*, Milano, Adelphi, 1992.
- . *La croce e il nulla*, Milano, Adelphi, 1984.
- , *La fede sepolta*, Milano, Adelphi, 1978.
- Quinzio S.-Stefani P., *Monoteismo ed ebraismo*, Roma, Armando, 1975

Rad G. von, *Teologia dell'Antico Testamento*, Vol. I: *Teologia delle tradizioni storiche d'Israele*, Brescia, Paideia, 1974 (tit. orig. *Theologie des Alten Testament*).

- , *Teologia dell'Antico Testamento*, Vol. II: *Teologia delle tradizioni profetiche d'Israele*, Brescia, Paideia, 1974 (tit. orig. *Theologie des Alten Testament*).

Rahner K., *Worte ins Schweigen*, Innsbruck, Felizia Rauch Verlag, 1956.

Rashi di Troyes, *Commento all'Esodo*, a cura di S. J. Sierra, Genova, Marietti, 1988

Rawidowicz S., *On Interpretation*, in *Studies in Jewish Thought*, Philadelphia, Magnes Press, 1975.

Rejak S., *Antitheology as a Response to the Shoah*, in *Mistnienie po Zagładzie Głozy z Polski (Thinking after the Holocaust. Voices from Poland)*, ed. by S. Rejak, Warszawa- Kraków, Muza, 2008.

Ricoeur P., *L'herméneutique biblique*, Paris, Le Cerf, 2000.

- , *Il male. Una sfida alla filosofia e alla teologia*, Brescia, Morcelliana, 1993 (tit. orig. *Le mal. Un défi à la philosophie et à la théologie*).

Rosenzweig F., "L'Eterno". *Mendelssohn e il nome di Dio*, in Id., *La Scrittura. Saggi dal 1914 al 1929*, a cura di G. Bonola, Roma, Città Nuova, 1991.

- , *La stella della redenzione*, Genova, Marietti 1985 (tit. orig. *Der Stern der Erlösung*).

Rostagno S.- Quinzio S.-Gentiloni, F. –Miegge M.-Tourn, G. *Dio e la storia*, Torino, Claudiana, 1990.

Rubenstein R., *Religion and the Uniqueness of the Holocaust*, in *Is the Holocaust Inique? Perspective on Comparative Genocide*, ed. by A. S. Rosenbaum, Boulder-Oxford, Westview Press, 1996.

- , *Alleanza e divinità. L'Olocausto e la problematica della fede*, in *Pensare Auschwitz*, in "Pardès", Atti del Colloquio di Parigi. Palais de Luxembourg-Sorbonne, 5-7 novembre 1988, numero monografico – edizione italiana, Milano, s.d.

- , *After Auschwitz: Radical Theology and Contemporary Judaism*, Indianapolis, Bobbs-Merrill, 1966.

- , *Morality and Eros*, New York, McGraw-Hill, 1970.

Ruggenini M., *Il Dio assente. La filosofia e l'esperienza del divino*, Milano, Bruno Mondadori, 1997.

Schaefer P., *The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism*, Albany, State University of New York Press, 1992.

Schechter S., *Aspects of Rabbinic Theology*, Woodstock, Jewish Lights Publishing, 1993.

Schelling F.W.J., *Filosofia della rivelazione*, a cura di A. Bausola, Milano, Bompiani, 2002 (tit. orig. *Philosophie der Offenbarung*).

- , *Introduzione filosofica alla Filosofia della mitologia*, a cura di L. Lotito, Milano, Bompiani, 2002 (tit. orig. *Philosophische Einleitung in die Philosophie der Mythologie*).

- , *Conferenze di Erlangen*, in *Scritti sulla filosofia, la religione, la libertà*, a cura di L. Pareyson, Milano, Mursia, 1990 (tit. orig. *Erlangen Vorträge*).

- , *Lezioni di Stoccarda*, in *Scritti sulla filosofia, la religione, la libertà*, a cura di L. Pareyson, Milano, Mursia, 1990 (tit. orig. *Stuttgarter Privatvorlesungen*).

Schökel L.A. – Gutiérrez G., *La missione di Mosè. Meditazioni bibliche*, Roma, AdP, 1991 (tit. orig. *La misión de Moisés. Meditaciones bíblicas*).

- Scholem G., *Il Nome di Dio e la teoria cabbalistica del linguaggio*, Milano, Adelphi, 1998 (tit. orig. *Der Name Gottes und die Sprachtheorie der Kabbala*).
- , *La cabala*, Roma, Edizioni Mediterranee, 1992 (tit. orig. *Kabbalah*).
- , *Judaism*, in *Contemporary Jewish Religious Thought*, A. Cohen, P. Mendes-Flohr (edd.), New York, Ch. Scribner & Sons, 1987.
- , *Concetti fondamentali dell'ebraismo*, Genova, Marietti 1986 (tit. orig. *Über einige Grundbegriffe des Judentums*).
- , *Le grandi correnti della mistica ebraica*, Milano, Il Saggiatore, 1965 (tit. orig. *Die jüdische Mystik in ihren Hauptströmungen*).
- , *Judaica*, I, Frankfurt a. M., Suhrkamp, 1963.
- Schopenhauer A., *Il mondo come volontà e rappresentazione*, a cura di G. Riconda, Milano, Mursia, 1985 (tit. orig. *Die Welt als Wille und Vorstellung*).
- Schweid E., *Wrestling Until Daybreak: Searching for Meaning in the Thinking on the Holocaust*, Lanham, University Press of America, 1994.
- Sciacca M. F., *Karl Barth*, in *Filosofia, oggi*, Vol. I, Milano, Marzorati, 1970.
- Semprún J. – Wiesel E., *Dialogo sull'Olocausto*, Parma, Guanda, 1996 (tit. orig. *Se taire est impossible*).
- Serra A., *Memoria*, in *Nuovo Dizionario di Teologia Biblica*, a cura di P. Rossano, G. Ravasi, A. Girlanda, Milano, Paoline, 1994.
- Šestov L., *Atene e Gerusalemme. Saggio di filosofia religiosa*, tr. it. Milano, Bompiani, 2005.
- , *Bilancio di Giobbe. Peregrinazioni attraverso le anime*, tr. it. Milano, Adelphi, 1991.
- Severino E., *Il nulla e la poesia. Alla fine dell'età tecnica: Leopardi*, Milano, Rizzoli, 1992
- Silesius A., *Der cherubinische Wandersmann*, Krefeld, Scherpe Verlag, 1948.
- Soloveitchik J. B., *Riflessioni sull'ebraismo*, a cura di A. R. Besdin, Firenze, Giuntina 1998, pp. 187-189 (tit. orig. *Reflections of the Rav*).
- Spinoza B., *Trattato sull'emendazione dell'intelletto*, a cura di E. De Angelis, Milano, SE, 2009.
- , *Etica dimostrata secondo l'ordine geometrico*, Torino, Bollati Boringhieri, 1992.
- , *Breve trattato su Dio, l'uomo e il suo bene*, a cura di F. Mignini, L'Aquila, Japadre, 1986.
- , *Trattato teologico-politico*, Torino, Einaudi, 1980.
- , *Epistolario*, a cura di A. Droetto, Torino, Einaudi, 1974.
- , *Ethica*, hrsg. von C. Gebhardt, Heidelberg, Carl Winter, 1925.
- Stefani P., *Il nome e la domanda*, Brescia, Morcelliana, 1998.
- Stein E., *Scientia Crucis. Studio su San Giovanni della Croce*, Roma, Edizioni OCD, 1998 (tit. orig. *Kreuzeswissenschaft. Studie über Joannes a Cruce*).
- , *Vie della conoscenza di Dio*, Padova, Ed. Messaggero 1983.
- Stern F., *Dreams and Delusions. The Drama of German History*, New York, Knopf, 1987.
- Strauch M., *La teologia della crisi*, a cura di G. Miegge, Roma, Doxa, 1928 (tit. orig. *Die Theologie Karl Barths*).
- Taubes J., *Escatologia occidentale*, Milano, Garzanti, 1997 (tit. orig. *Abendländische Eschatologie*).
- , *La teologia politica di san Paolo. Lezioni tenute dal 23 al 27 febbraio 1987 alla Forschungsstätte della Evangelische Studiengemeinschaft di Heidelberg*, Milano, Adelphi, 1997 (tit. orig. *Die politische Theologie des Paulus*).
- Toth I., *La filosofia e il suo luogo nello spazio della spiritualità occidentale. Una apologia*, a cura di R. Romani, Torino, Bollati Boringhieri, 2007.
- Traverso E., *Auschwitz e gli intellettuali*, Bologna, il Mulino, 2004.
- Trigano S., *Un non-monumento per Auschwitz*, in *Pensare Auschwitz*, in "Pardès", Atti del Colloquio di Parigi. Palais de Luxembourg-Sorbonne, 5-7 novembre 1988, numero monografico – edizione italiana, Milano, s.d

Turner J.A. , *Philosophical and Midrash Thinking on the Fateful Events of Jewish History*, in *The Impact of the Holocaust*.

Unamuno M. de, *Del sentimento tragico della vita, negli uomini e nella vita*, Firenze, Rinascimento del Libro, 1937 (tit. orig. *Sentimiento trágico de la vida*).

Urbach E., *The Sages, Their Concepts and Beliefs*, Jerusalem 1968.

Viterbi Ben Horin M., *Verso l'Uno. Una lettura ebraica della fede*, Bologna, Edizioni Dehoniane, collana Quaderni di Camaldoli, 2009.

Walzer M., *Exodus and Revolution*, New York, Basic Books, 1985.

Weinreich M., *I professori di Hitler. Il ruolo dell'università nei crimini contro gli ebrei*, Milano, Il Saggiatore, 2003 (tit.orig. *Hitler's Professors. The Part of Scholarship in Germany's Crimes against the Jewish People*).

Whitehead A., *Process and Reality: an Essay in Cosmology*, New York, Free Press, 1929.

Wiesel E., -, *Il processo di Shamgorod*, Firenze, Giuntina, 1988 (tit. orig. *Le procès de Shamgorod*).

-, *Un ebreo oggi*, Brescia, Morcelliana, 1986 (tit. orig. *Un juif d'aujourd'hui*).

-, *Il quinto figlio*, Firenze, Giuntina, 1985 (tit. orig. *Le cinquieme fils*).

-, *Al sorgere delle stelle*, Casale Monferrato, Marietti, 1985 (tit. orig. *Entre deux soleils: textes*).

-, *L'ebreo errante*, Firenze, Giuntina, 1983 (tit. orig. *Le chant des morts*).

-, *La notte*, Firenze, Giuntina, 1980 (tit. orig. *La nuit*).

-, *Personaggi biblici attraverso il Midrash*, Assisi, Cittadella, 1978 (tit. orig. *Célébration biblique*).

Whitney B.L., *Evil and the Process God*, New York, Edwin Mellen Press, 1985.

Wyschogrod M., *A Jewish Perspective on Incarnation*, "Modern Theology", 12, 1996.

-, *Faith and Holocaust*, in *In the Aftermath of the Holocaust*, ed. by J. Neusner, New York, Garland, 1993.

Yerushalmi Y.H., *Zakhor: Jewish History and Jewish Memory*, Seattle, University of Washington Press, 1982.

Zini P., *Semantica dell'onnipotenza. Hegel e Barth: volto della storia, volto di Dio*, Milano, Glossa, 2003.

Zolli E., *L'ebraismo*, Roma, Studium, 1953.