

Søren Kierkegaard Newsletter



A Publication of the Howard and Edna Hong Kierkegaard Library
St. Olaf College

Northfield, Minnesota

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ANNOUNCEMENTS AND NEWS

This is the last issue that we will be posting in the current format of articles and reviews; news and announcements. As part of a reorientation of the Hong Kierkegaard Library website, we will be posting news regularly on our website rather than accumulating news for the two issues we try to publish each year. The *Søren Kierkegaard Newsletter* will include only academic or literary content (ie articles and reviews especially) after this issue. Please send news that you wish posted on the Hong Kierkegaard Library website (www.stolaf.edu/collections/kierkegaard) related to Kierkegaard studies to Cynthia Lund at lundc@stolaf.edu. Please also note our more active presence at our Facebook site, Hong Kierkegaard Library, as well.

NEWS

Death of Howard Hong – Comments by Gordon Marino

As our readers know, Howard and Edna dedicated much of their long lives to enhancing the state of Kierkegaard studies. Their gifts to us all were many, including, of course, their amazing translations, and the thousands of volumes that provided the kernel from which our Library has grown. Less obvious, though equally significant, were the countless other acts of kindness that they performed to help support individual researchers and ultimately to build a community of scholars. Howard and Edna were the pillars of that community. We lost Edna in 2007 and Howard in the winter of 2010. We will miss them sorely. Below the reader will find the official obituary issued by the Hong family, and a Eulogy delivered at the funeral of Howard Hong by the Chairperson of The Friends of The Hong Kierkegaard Library.

Obituary

Howard Hong died on March 16, 2010, from the effects of a fall on October 27, 2009. He remained in convalescent homes until Christmas, when he returned to his house near Northfield, Minnesota. There his daily view was of a wooded ravine and Heath Creek below. Eight days before his death, he moved to a private home in Northfield licensed to provide hospice care. On October 20, 2009, a day after he turned 97, he had been feted at a local restaurant by family and friends. He was then mobile and enjoyed bantering and matching wits with the guests.

A memorial service for him will be held in Boe Memorial Chapel, on the campus of St. Olaf College, on Saturday, March 27, at 11 AM. The burial service will be at Trinity Lutheran Church, Hovland, Minnesota, on Monday, March 29, at 2 PM.

He was preceded in death by his parents, Peter B. and Ada Hong; by his siblings, Harold, Helyn, Gertrude, Theodore, and Paul; by his wife Edna; by a granddaughter, Blitz O’Sullivan; and by a great-grandson, John O’Sullivan.

He is survived by his children (Irena, Erik, Peder, Rolf, Mary, Judith, Theodore, and Nathaniel) and spouses; and by twenty grandchildren and twenty-three great-grandchildren.

Howard Hong was born on October 19, 1912, in Wolford, North Dakota. His father went there from Willmar, Minnesota, to start a bank near the east-west route of the Great Northern Railroad. His venture was supported by the Willmar Commercial Club. With an eye chiefly on the grain trade, the railroad built a spur line north to Wolford and a new elevator nearby. The elevator was named “Hong” in honor of the banker, a fact that later delighted the banker’s son.

Before this son began school, the Hong family moved back to Willmar, where the father became the president of the Kandiyohi County Bank. Howard Hong grew up in Willmar and always regarded it as his home town,

even as he always recognized himself as a son of its Vinje Lutheran Church. He graduated from high school at 16 in 1929 and then went to the American Business College in Minneapolis. He left after one school term and returned to Willmar, where he divided his time between work at the bank his father headed and at Gamble-Robinson, a food distribution warehouse.

He entered St. Olaf College in 1930 and graduated in 1934. He studied English there and became the business manager of the student newspaper. His interests ranged widely and he found himself reading Ibsen, whose volumes he had seen in his father's library. He learned from a biography that Ibsen had been influenced by Kierkegaard. The name registered because his father had spoken of a farmer he knew who owned books by Kierkegaard. He then began to read Kierkegaard, what little there was of his work in English at the time.

He was a graduate student in English at the University of Minnesota from 1934 to 1938, when the university awarded him the doctorate. While at Minnesota, he had taken a course with the Kierkegaard scholar David F. Swenson; after graduating, he and his new bride Edna Hatlestad went to Copenhagen, learned Danish, and translated Kierkegaard's *For Self-Examination* into English. Their life-work as Kierkegaard translators had begun. It was to include a six-volume edition of Kierkegaard's *Journals and Papers* (Indiana University Press) and the twenty-five volumes of *Kierkegaard's Writings* (Princeton University Press). The Honges have been celebrated and honored for their work as translators. In 1968, they won a National Book Award for their translation of the first volume of the *Journals and Papers*; in 1998, when the Princeton edition reached its conclusion, the *Times Literary Supplement* (London) said of it: "All honour to the Honges; *Kierkegaard Writings* is one of the outstanding achievements in the history of philosophical translation."

The Honges, Edna as well as Howard Hong. At the time of her death in 2007, a friend of hers wrote that she was "a faithful friend to many, well-disciplined, accomplished, a woman of the church, always funny, a skilled and loving sparring partner with her husband." When her husband claimed that his dinner table proclamations were based on principles, she would gaze merrily at him and say, "Prejudices, Howard, prejudices—don't be an harangue-a-tang." He called her his "partner in words" and his "partner in seventy years." After her death, he spoke of those who are "lonely, broken-hearted, and of a contrite spirit." Habitually indirect, he was speaking of himself.

Howard Hong taught philosophy at St. Olaf until he retired in 1978. His student Harold Ditmanson, later a colleague, remembered him in the classroom, "rocking back and forth from heel to toe, with arms extended and thumb and forefinger pressed together as though shaking the dirt from an imaginary radish, and saying 'Radish, radix, radical, root—to be truly radical is to get at the root of things.'" That was his aim in teaching: "to get at the root of things." Students flocked to his classes and many of them came back to Northfield to visit him. Even in the last weeks of life, visiting students might be startled to find him wagging a finger at them and warning them against such infamies as the fused participle and the use of "nauseous" when "nauseated" is required. He remained the teacher: he took delight in word play to the end of his days.

President Lars M. Boe appointed him to the faculty in 1938, but Howard Hong won a scholarship and the Honges spent that school year in Copenhagen. He later enjoyed saying that he was "gone the first year he was here." He did teach at St. Olaf from 1939 to 1941, but then left the college and worked with prisoners of war in this country during World War II and with refugees in Germany from 1946 to 1948. He worked first at camps in Missouri and notably at a camp in Algona, Iowa, under the authority of the War Prisoners Aid of the World Alliance of YMCAs. In Germany, with his young family, he was both the director of the Lutheran World Federation Service to Refugees and the senior field officer of the Refugee Division of the World Council of Churches. His refugee work bore fruit back in Northfield, where he helped resettle over 250 refugees, chiefly from Latvia. In the refugee camps, the Honges saw squalor and lives torn apart by war. Desolation was all about them, yet they believed with Kierkegaard's *Works of Love* that "love builds up by presupposing that love is present in the ground" or basis of human lives, even under the most desperate of circumstances. This book inspired the Honges in their work with refugees, and it became their first post-war translation project.

Howard Hong's Northfield life was rich and varied. He not only became a prominent St. Olaf faculty member, directly involved in the everyday life of the college; he and his wife also established the Kierkegaard Library, which is housed at the college and bears their name. This library was originally their private collection, assembled over many years in support of their work; its core is substantial reconstruction of Kierkegaard's own library, in the same editions he owned. The Hongs gave their library to St. Olaf in 1976 and it has become an internationally renowned center of Kierkegaard research. The Hongs were also active members of St. John's Lutheran Church, as well known in the congregation as they were in the college. They offered an abundant hospitality to friend and stranger alike in their remarkable house. He built this house himself, of the native limestone he and his colleague Arnold Flaten quarried, and with materials he scavenged. It was first located on "Pop Hill," next to the campus; in 1961, he orchestrated a dramatic move of the house, deemed unmovable by "experts," a mile to the west, from its hilltop location to a lovely prominence on the edge of Heath Creek.

Another Minnesota place figured importantly in Howard Hong's life; since 1945, he and his family have lived during the summers at Hovland, next to Lake Superior, north of Grand Marais and near the Canadian border. They invested themselves in Hovland, as they did in Northfield. He worked with fellow members of Trinity Lutheran Church in Hovland in planning for a new church building, which was built by St. Olaf students in three successive summer work camps (1947, 1948, and 1949) under the supervision of his friends Arnold and Evelyn Flaten. He bought many tracts of land around Hovland, logged over by timber companies and sold for taxes, which he restored largely at his own expense and according to a plan devised by him and an experienced forester, Dave Eggen, of Moose Lake, Minnesota. His restoration work was officially recognized: in 2001, he and Edna were given the Minnesota Outstanding Conservationist Award by the Minnesota Association of Soil and Water Conservation Districts. The eminent Kierkegaard scholar Howard Hong came to enjoy introducing himself as a "forester."

Howard Hong was a "local." He invested himself in a large family, in a house, in St. Olaf, in the Kierkegaard Library, in Northfield, in Hovland, in two congregations; and he remained loyal to Willmar. He was also a "cosmopolitan." He had an intimate knowledge of Danish and German, together with an abundant love of forms and variety of the English language. He was at home in Copenhagen as in Northfield or Hovland. He had many friends in all walks of life scattered around the world and throughout the United States.

In the early 1950s, he went to a silversmith in Copenhagen, and had her make sterling silver brooches and cuff links, based on his sketch of five wild geese in flight. He gave them to close friends, the brooches to women and the cuff links to men. Kierkegaard's parable, "The Wild Goose," stands behind these gifts. On Kierkegaard's telling, the wild goose urges the tame geese to fly and get beyond the comforts of domesticity, but it is always aware of the danger of itself becoming simply a domestic creature. The wild goose soars; the tame goose does not, but merely flaps its wings, quacks away, and remains earth-bound.

In the companion parable, "The Tame Goose," Kierkegaard imagines a goose who makes money, becomes "somebody in the world," has "many children," and is "successful." As much and more could be said of Howard Hong, yet he never rested content with his accomplishments. He was always a seeker, never a tame goose. This fact made his local investments complicated indeed. But local he was, as well as cosmopolitan. He aimed at free flight and would have others do the same.

From the Interesting to the Simple

Jamie Lorentzen

Chairperson, Friends of The Hong Kierkegaard Library

[Eulogy delivered at the memorial service for Howard Hong at St. Olaf College's Boe Memorial Chapel on the day before Palm Sunday, March 27, 2010]

Thank you, Mary Hong Loe and Erik Hong, for entrusting me to speak here to your family and to friends and neighbors of St. Olaf College.

What does it mean to be, to become a Christian?

The movement of the religious, according to Søren Kierkegaard, is not “the movement from the simple to the interesting, but from the interesting to the simple—becoming a Christian” (*Point of View*, 94).

What Kierkegaard so compactly suggests is this: To become a Christian is to move toward the simple that is the eternal and away from the interesting that is the worldly. It's possible. More often than not, however, what halts such a movement is that the simple is difficult. But, then, nobody ever said becoming a Christian was going to be easy, which is why the simple aligns itself with the difficult. As Herman Melville writes in his famous whale book: “In this world it is not so easy to settle these plain things. I have ever found your plain things the knottiest of all” (*Moby-Dick*, chap. 85). And what makes the simple knotty is that it is not very interesting because the only thing that moves a person toward the religious is what Kierkegaard humorously calls elsewhere “the boring categories of the good” (*Point of View*, 92).

Here's an example:

The essential simplicity of Howard Hong was that he never stopped with the interesting alone, for he knew that the interesting merely grabs your attention, and anything can do that. The interesting, in other words, is incidental and comes at you from the outside and from every imaginable direction every day in this confusing and contradictory and colorful world.

But Howard didn't just want to be grabbed, only to be grabbed again by the next “interesting” thing that crossed his path. He wanted his attention *held*, for he knew that the only crucial and viable thing that could hold the attention of any person until the end of time was not the incidentally interesting that wades in the shallows of our lives but...the essentially simple that descends into the depths of our very beings.

And so he began to *move*, precisely because he had *become moved* by the simple—which is to say that he not only deliberately chose to become a Christian, he actually began to make the movement of the religious by deliberately choosing it again and again each and every day. He never stopped. It was, on occasion, maddening for some of us even to witness his movements. His tenacious repetition, however, was precisely the kind of movement that was necessary to find meaning in life—for even imagining a meaningless life was a living death to Howard. Repetition, then (and as Kierkegaard suggests), is the very signpost of eternity and thereby the way one moves from the interesting to the simple—becoming a Christian.

That said, Howard Hong is the most interesting person I have ever met. For what else do you call a man who chooses to *live* a simple life, while also deliberately marrying and committing to the marriage for nearly 70 years, during which time he also committed to learn Danish, raise eight children, manage a home and two north woods cabins, develop and curate a world-class research library, teach thousands of students over the course of more than forty years, and translate and painstakingly edit, footnote, read, or otherwise have a hand in

developing 15,887 pages of a difficult Dane? And that is just the primary tier of his accomplishments. The secondary tier includes things like reforesting large tracks of the north woods, reading voraciously, sniffing out the best cheeses in the Midwest, *collecting balls of twine*.....*Will somebody please stop me?*

It's not that he *wasn't* intimately acquainted with the interesting. In fact, I can't remember a single time when he wasn't responding to the interesting that was always and everywhere swirling around him: worms crawling out of their underground tombs and onto St. Olaf College campus sidewalks each spring ("Look!" he would say like Zorba the Greek, "It's a miracle!"); a choice passage near the end of Stephen Vincent Benét's "The Devil and Daniel Webster" ("Look!"); the dance of light on Lake Superior waters at 5:30 on a July morning ("Look!"); or—and this stands alone because of his eternally eye-popping and childlike expression whenever he saw her—that forever interesting, forever simple Edna ("Look!").

So what *is* the simple? It's passionate engagement. It's stoic. It's focused. It's saintly. It's plain. It's pure of heart. It's ethical and committed and purposeful and packed full of meaning. It's what Melville calls "mute calm" and "eternal mildness of joy" that exists even "amid the tornadoed Atlantic of [our] being" (*Moby-Dick*, chap 87).

How do I know all this? Less from thinking *abstractly* and more from witnessing *concretely* the plain and simple example that was Howard's life. Hearing Howard speak and observing him make the movements of the simply "boring categories of the good" was *never* boring. Why? Because he always sought meaning and he helped us to see that *meaning* is never boring. "What does it *mean*"—and then, arms folded, he'd look up and squeeze the questions out of himself—"What is it *mean*...to be a human being?" And: "What does *this* word and *this* word and *that* word really *mean*?...What are their *radical* meanings?...their *root* meanings?" He grabbed you with these apparently impossible questions in such a way that suggested that such questions were by no means impossible but instead simply questions that evoked the *possible* in us all. And not only that; Howard then held you and continued to hold you until you came to hold *yourself*.

The season of Howard's life that we look back upon and memorialize today always seemed to be the long, simple season of Lent, which ends this very day. Just as Socrates—whom Kierkegaard always called that "simple wise man"—...just as Socrates knew where his knowledge ended and his ignorance began, so, too, Howard knew where his understanding ended and where that which passeth all understanding begins.

Tomorrow is Palm Sunday. May we turn our heads away from the interesting here and now and see the simple, eternal carpenter's son make His way into our hearts and minds and souls forever and ever, Amen.

Links to **Howard Hong *Star Tribune* Obituary**.

<http://www.legacy.com/obituaries/startribune/obituary.aspx?n=howard-vincent-hong&pid=140832871>

and **Pod Cast of Howard Hong Funeral Service** at Boe Chapel at St. Olaf College.

http://stolaf-web.streamguys.us/2010-03-27_chapel.mp3

ANNOUNCEMENTS

Report on 6th International Kierkegaard Conference

Submitted by Gordon Marino.

In June, the Library hosted the sixth International Kierkegaard Conference. The theme for this gathering was “**Why Kierkegaard Still Matters.**” It was a broad theme that many scholars passionately responded to. At the opening dinner, there were over 200 guests hailing from 20 countries. The conference lasted from June 27-July 1 and included both a dissertation panel with 18 participants and the delivery of 66 scholarly papers. The meeting was also the occasion for a workshop led by Rev. Ted Schroeder on Kierkegaard and the clergy, as well as two sessions of the Seminario Iberoamericano. The weather was spectacular and so was the spirit of the conference. Friendships and collaborations were formed and nurtured. We are grateful to all participants for their efforts and contributions.

5th Julia Watkin Memorial Kierkegaard Lecture – November 4, 2010 – 7:00 PM

Holland Hall 501, St. Olaf College

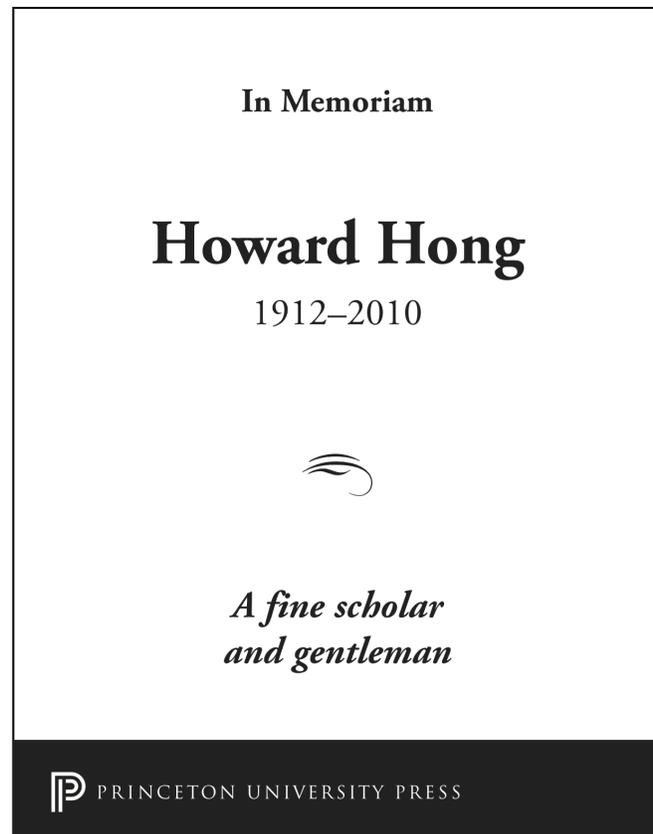
Vanessa Rumble has given the Watkin Lecture this year on the subject of “**Kierkegaard’s Fear and Trembling: The Poetry of Suffering.**” Vanessa Rumble is Associate Professor of Philosophy at Boston College, where she teaches courses on German Idealism, Kierkegaard, and issues at the intersection of psychoanalysis and philosophy. She is founder of the Psychoanalytic Studies Program at Boston College, and she serves on the Editorial Board for the ongoing translation of the Danish critical edition of *Kierkegaard’s Journals and Notebooks* into English (Princeton University Press). She has written on Kierkegaard, Nietzsche, Ibsen, Munch, and Freud. Her doctoral degree is from Emory University, her undergraduate degree from Mercer University.

Friends of the Hong Kierkegaard Library, Fall Meeting, November 4, 2010

The Friends have met in conjunction with the Julia Watkin Memorial Kierkegaard Lecture. A business meeting took place in the Kierkegaard Library at 3:45 PM. Supper on campus was served 5:00 in advance of the 7 PM lecture in Holland Hall 501.

Summer Fellows and Young Scholars Programs – 2010

The following college students or recently graduated college seniors participated in the **Young Scholars Program** from July 2 – July 31. **Lauren Greenspan** (Truman State University), **Nicolas Helm-Grovas** (University of Durham, UK), **Martin Krahn** (Middlebury College), **Stephen Marshall** (Kansas University, JD candidate Washburn University School of Law), **David Mesing** (Waynesburg University), **Cole Rajthen** (Whitman College), **Corey Tutewiler** (Lincoln Christian University), **Corey Zehnka**



at

(St. Olaf College) Most also attended the 6th International Kierkegaard Conference at St. Olaf from June 27-July 1.

The following scholars participated in the **Summer Fellows Program** in 2010 from June 5 – September 7:

Luisa Antoni (Trieste, Italy), **Dr. Tamar Aylat-Yaguri** (Tel Aviv University, Israel), **Leslie Ballard** (Boston College), **Dr. Brian Barlow** (Anderson University), **Dr. Maria Jose Binetti** (CONICET, Buenos Aires, Argentina), **David Boehmer** (Toronto School of Theology, University of Toronto, Canada), **Dr. Joseph Brown** (Columbia Theological Seminary) (**Adam Buben** (University of South Florida), **Michael Burns** (University of Dundee, UK), **Sara Carvalhais** (Universidade Nova de Lisboa, Portugal), **Marias Mol Dalsgaard** (Aarhus Universitet, Denmark), **Justin DeFeliciantonio** (Swarthmore College), **Robin Elie** (Vancouver, British Columbia, Canada), **Ashleigh Elser** (Yale Divinity School), **Dr. Shin Fujieda** (Otani University, Kyoto, Japan), **Almut Furchert** (Jesuit School of Philosophy, Munich, Germany), **Dr. Dorothea Glockner** (Danish Lutheran Church, Copenhagen, Denmark), **Dr. Timothy Golden** (University of Memphis), **Alejandro Gonzalez Contraras** (Universidad de Guadalajara, Mexico), **Timothy Hall** (The Franklin Academy, Wake Forest, N.C.) **Susana Janic** (Centro de Filosofia da Universidade de Lisboa, Portugal), **E. Michael Jones** (University of Dallas), **Wojciech Kaftanski** (University of Silesia, Poland), **Dr. Roman Kralik** (Univerzita Konstantina Fiozofa, Nitra, Slovakia), **Dr. Seung-Goo Lee** (Kujke Theological School, Korea), **Carolyn Mackie** (Saanichton, British Columbia, Canada), **Rev. Tibor Mahrik** (Univerzita Konstantina Filozofa, Nitra, Slovakia, and pastor. Evangelical Free Church in Slovakia), **Katerina Markova** (Charles University, Prague, Czech Republic), **Dr. Marcia Morgan** (Muhlenberg College), **Elizabeth Palmer** (University of Chicago Divinity School), **Dr. Oscar Parcerro Oubinya** (Universidade de Santiago de Compostela, Spain), **Dr. Laura Llevadot Pascual** (Universitat de Barcelona, Spain), **Dolors Perarnau Vidal** (Universidade de Santiago de Compostela, Spain), **Matthew Reyes** (SUNY Stony Brook), **Gabriel Guedes Rossatti** (Federal University of Santa Catarina (UFSC), Brazil), **Liesbet Samyn** (Katholieke Universiteit Leuven, Belgium), **Dr. Elisabete M. de Sousa** (Centro de Filosofia da Universidade de Lisboa, Portugal), **Dr. Patrick Stokes** (post-doctoral fellow, Søren Kierkegaard Forskningscenteret ved Kobenhavns Universiteit; University of Hertfordshire, UK as of 8/10), **Dr. Narve Strand** (Norwegian University of Science and Technology, , Trondheim, Norway), **Anna Strelis** (New School for Social Research), **Seth Thomas** (Lincoln Christian University), **Dr. Mark Tietjen** (University of West Georgia), **Dr. Michael Tilley** (Georgetown College), **Sean Turchin** (New College, University of Edinburgh, UK), **Dr. Jamie Turnbull** (Cornwall, UK), **Dr. Mark Wells** (Montreat College). Most of these scholars also participated in or attended the 6th International Kierkegaard Conference held at St. Olaf from June 27-July 1.

Danish-Kierkegaard Course – 2010

Professor Sinead Ladegaard Knox again taught the Danish course this past summer from July 5 – July 30.

The following scholars were students in the course: **David Boehmer, Elias Dong, Ashleigh Elser, E. Michael Jones, Seung-Goo Lee, Shoni Rancher, Gabriel Guedes Rossatti, Mark Wells, Corey Zehnka.**

The scholars participating in the programs of the Hong Kierkegaard Library, including the 6th International Kierkegaard Conference, came from 20 countries and 28 states.

First George W. Utech Memorial Kierkegaard Seminar – 2009

Gordon Marino sent the following invitation to Summer Fellows at the start of our summer:

“Mr. George W. Utech, a generous supporter of the Hong Kierkegaard Library, died in 2009. A former student of the late Howard Hong, Mr. Utech was a member of the Friends of the Hong Kierkegaard Library. With the help of the Utech family, we have established a research seminar in his name. Every summer a prominent Kierkegaard scholar will be invited to come to the Library to lead the George W. Utech Memorial Kierkegaard Seminar. This will involve guiding two sessions in which the scholar discusses his or her own work on Kierkegaard.”

Professor Edward F. Mooney kindly led our inaugural seminar. He is Professor of Religion and Philosophy at Syracuse University and President-Elect of the Søren Kierkegaard Society (North American). The seminar ran from July 5 and 6th, 2010.” Professor Mooney inaugurated this program with three days of intense discussion on a wide range of Kierkegaard themes. More than twenty scholars participated. Professor Jon Stewart has kindly accepted the invitation to take the helm of the second Utech seminar to be held in the summer of 2011. We are enormously grateful to the Utech family for their vision and generosity.

The Utech Seminar will be led in Summer 2011 by Dr. Jon Stewart. This seminar is open to all members of the Kierkegaard community.

Summer Fellows Program-2011 – NOTE CHANGE IN DATES

Applications are invited from scholars interested in participating in this program for Summer 2011. This program will be open from June 1 (or earliest date of housing availability) to July 31 only this year. **The Summer Fellows Program will not take place in August this year.** (The only exceptions will be advanced scholars staying for extended stays.) To apply, please send your CV, 2 recommendations, and proposal for research to professor Gordon Marino. Please check our website for current deadlines and further information at www.stolaf.edu/collections/kierkegaard. Professor Marino may also be contacted at marino@stolaf.edu. Accepted Summer Fellows are invited to come from 2-8 weeks within the months of June and July and to receive housing on campus as well as a small stipend to assist with board if without institutional support otherwise.

Danish Kierkegaard Course – July, 2011

Professor Knox will again be offering this beginning Danish course for Kierkegaard scholars interested in approaching Kierkegaardian texts in the original language. Please contact Cynthia Lund if you wish to sign up at lund@stolaf.edu. Places are reserved in advance by sending a \$300 deposit to the Kierkegaard Library. Full cost of the course is \$1200 with reduction in cost for Summer Fellows. For specific information about the content of the course, please contact Professor Knox at knox101@vip.cybercity.dk and check our website for updates.

Kierkegaard House Foundation Fellowships- 2010 and following

Fellowships have been awarded to the following scholars:

Dr. Richard Purkarthofer (Austria) - January - December 2010
Dr. Varughese John (India) - May 2010 - April 2011
Dr. Peder Jøthen (USA)- January - June, 2011
Dr. Eric Berg (USA) - January - June 2011
Adam Buben - (USA) - July 2011 - June 2012

In the future, the Kierkegaard House Foundation will consider applications once a year only on March 15 for the following year. (ie apply before March 15, 2011 for stays during the calendar year 2012- January December, or any part of these months). We will not be considering applications at other times of year.

Current openings available to which we invite scholars to apply:

1. a scholar for the period May 1-December 31, 2011.
2. a scholar for the period July 1 - December 31, 2012.
3. a scholar for the period January - December, 2012.

For further information please contact Gordon Marino at marino@stolaf.edu.

Visiting Scholars Program

Students and scholars as well as any other interested people are welcome to use the resources of the Hong Kierkegaard Library at any time of year either for short-term visits or for long-term study projects if they have their own funding. Please contact Cynthia Lund at lundc@stolaf.edu if you would like to visit the Hong Kierkegaard Library.

Donors to the Hong Kierkegaard Library since October 2009

Books, articles, and financial gifts were given to the Library by the following people:

Richard Purkarthofer, Rolfe and Penny Hong, Hong family, Eric Lund, Helen Gangsei, Andrew Burgess, Joseph Brown, Patrick Stokes, Alvaro Valls, Maria Jose Binetti, Mime Morita, Timothy Dalrymple, Erik Hanson, Seung-Goo Lee, Roman Kralik, Tibor Mahrik, Miriam Eytan, Wang Qi, Hans Aaen, Mark Tietjen, Marcio Gimenes de Paula, Elisabete M. de Sousa, Oscar Parcero Oubinha, Shin Fujieda, Dwain L. Eckberg, Richard Laybourn, the family of Howard Hong.

Financial gifts in memory of Howard Hong were given by Dr. and Mrs. Joseph Shaw, Dr. and Mrs. Keith Anderson, Dr. and Mrs. Eugene Bakko, John and Ruth Cinder LeDell, Lois Stratmoen, Gambell Long, Judy Hong, Joan E. Kark, and Jack F. Kiecka, Jr. among others.

OTHER NEWS

ACTA KIERKEGAARDIANA

Volume 5 is in preparation entitled *Kierkegaard: East and West* sponsored by the University of Toronto and the Kierkegaard Society of Slovakia. Editors of this volume are: Andrew Burgess, Abraham Khan, Roman Kralik, Peter Sajda, and Jamie Turnbull. This volume will be published in December. It can be ordered from the St. Olaf Bookstore in addition to volumes 2, 3, and 4 at www.stolafbookstore.com/stolaf

Next Volume 6:

Kierkegaard and Human Nature – Call for submissions

One of the key charges Kierkegaard makes against "Hegel", "Hegelians", "objectivists", and "speculative thinkers" is that their views are deficient with respect to our natures as human beings. Specifically, the above views are said to leave us wanting with regards to our natures as creatures subject to: "existence", "actuality", and "the ethical". Yet, Kierkegaard's alternative conception of human nature is not immediately evident from his writings.

Indeed, throughout the history of Kierkegaard's reception, commentators have differed markedly when it comes to the question of his view of human nature. From those who gave him the label 'the father of existentialism', and widely took him to hold man to have no nature at all other than what he makes for himself, to those that have taken him to hold a realist, atomistic, and essentialist view of the theological nature of human beings.

The question of Kierkegaard's conception of human nature is brought to the fore by recent historical work, which suggests that Kierkegaard's views are essentially embodied in his immediate intellectual, cultural, and theological context. Key in this respect is the question of whether Kierkegaard's work contains a conception of human nature separable from his Christian theological motivations, commitments, and agenda. Can a purely philosophical, naturalistic, and secular conception of human nature be found in his work, and if so just how far can it get us in explaining his ideas? (The figures of Socrates, and the pagan philosophers, would seem to suggest the presence of such a conception, but is the matter so clear cut?) Or is Kierkegaard's conception of human nature theological 'all the way down'?

The aims of this volume are: to attempt to bring clarity to Kierkegaard's conception of human nature; to outline his views on this front; and to determine, as far as possible, the nature of human nature in Kierkegaard's thought. This, it is hoped, will make a lasting contribution to the continuing debate about the nature, significance, and legacy of Kierkegaard's thought and work to our own self-understanding.

Sincerely,

Jamie

Dr. Jamie Turnbull

www.jamieturnbull.com<http://stolaf.academia.edu/JamieTurnbull>

<http://www.jamieturnbull.com/Editor>

Acta Kierkegardiana

www.actakierkegardiana.com

The deadline for submission will be the 1st of September 2011.

Please visit:

http://www.facebook.com/I/55e89j5g_PLICpNdAkP92QVsB5A; www.actakerkegardiana.com/call-for-papers.htm for a link to the submission guide lines.

SØREN KIERKEGAARD SOCIETY (U.S.A.)

For complete information, please see the Society's October 1 newsletter available from Professor Louise Carroll-Keeley, Secretary-Treasurer, at maubin@assumption.edu. The following is a summary of the Society's announcements.

SKS at the AAR Atlanta, October -November 2010

1. The Society held its annual banquet on **Friday, October 29**, prior to the annual American Academy of Religion meetings in Atlanta. **Dr. Murray Rae**, University of Otago in New Zealand, spoke on "**A Life Directed by Governance**".

2. The Society sponsored another session at the AAR on **Saturday, October 30**, from **9:00 –12:00 PM**. (This session is not listed in the printed program but is listed in the online program for the AAR annual meeting for 2010.)

Session title: "**Selfhood, Church, and Society**".

Presenting:

Robert Perkins, Stetson University: "**Kierkegaard's Political Theology**";

Michael Tilley, Georgetown College: "**Immersion and Reflexive Action: Kierkegaard and Social Theory**";

Will Williams, Baylor University: "**Irony as the Birth of Kierkegaard's 'Single Individual'**"

3. AAR Kierkegaard, Religion and Culture Group

1. Main Session : Saturday, October 30, 1-3:30

Session Title: "**Kierkegaard on Politics, Justice, and the Single Individual**"

Presiding: **Wilberforce O. Mundia**, Shaw University

Presenting:

Deirdre Green, Claremont Graduate University: "**Works of Love in a World of Violence: Feminism, Kierkegaard and the Limits of Self-Sacrifice**"

Tamara Monet Marks, Florida State University: "**The Martyr is the Suffering**"

Single Individual”

David R. Law, University of Manchester: **“Redeeming the Penultimate Discipleship and Church in the Thought of Søren Kierkegaard and Dietrich Bonhoeffer”**.

Ashley Cake, Syracuse University : **“Cornel West as Kierkegaard’s ‘Single Individual’: A Christian Conscience in Pursuit of Social Justice”**

A Business Meeting will follow led by Andrew Burgess and Sylvia Walsh.

2. Joint Session with Bonhoeffer Theology and Social Analysis Group, Sunday, October 31, 9:00 – 11:30 AM

Session Title:

Bonhoeffer’s Relation to Kierkegaard

Presiding: **Geoffrey B. Kelly**, LaSalle University

Presenters:

Matthew David Kirkpatrick, Oxford University: **“Nachlass Dietrich Bonhoeffer:**

A Guide to Understanding the Influence of Søren Kierkegaard on Dietrich Bonhoeffer”

Brian Gregor, Boston College: **“On the Sociality of Revelation: A Dialogue between Kierkegaard and Bonhoeffer”**.

Jonathan Malesic, King’s College, PA: **“Secrecy or Martyrdom: The Options for Bourgeois Discipleship in Kierkegaard and Bonhoeffer”**

Philip G. Ziegler, University of Aberdeen: **“Promeity in the Christologies of Bonhoeffer and Kierkegaard”**

3. Joint Session with Ethics Group, Sunday, October 31, 3:00-4:00 PM

Session Title: **“Kierkegaard, Divine Authority, and Divine Command Morality”**

Presiding: **M. Jamie Ferreira**, University of Virginia

Presenters:

Neil Arner, Yale University, **“The Intellectual Context for Evaluating Evans’ Attempt to Reconcile Moralities Based on Divine Command and Human Nature”**

R. Zachary Manis, Southwestern Baptist University, **“Kierkegaard and Evans on the Problem of Abraham”**.

James E. Bruce, John Brown University, **“High-Festival Conceptions in Kierkegaard’s *Works of Love*”**

Respondent: **C. Stephen Evans**, Baylor University

SKS at APA SESSIONS (American Philosophical Association)

1. Kierkegaard Society Group Meeting- Pacific APA, San Diego, CA, April 20-23, 2011

Session Title: **Kierkegaard, Subjectivity, and Love**

Presiding: **George Connell**, Concordia College

Presenters:

Brock Bahler, Duquesne University, **“ ‘Kierkegaard’s Greatness: Human Subjectivity as an Ordinary Impossibility”**

Michael Strawser, University of Central Florida, **“Deliberating on Love and Sin”**

Mark Alznauer, Northwestern University, **“Kierkegaard and Hegel on the Inner-Outer Problem”**

Comments: **Shannon Nason**, Loyola Marymount

SØREN KIERKEGAARD SOCIETY OF THE UK

Dear all,

The Søren Kierkegaard Society of the UK is pleased to announce that arrangements are underway for the second of three international conference focusing on Kierkegaard's Upbuilding Discourses in May 2011 at the University of Sheffield.

This is the second of three conferences on the discourses and will focus on the 1847 discourses.

The previous conference with the Oxford Centre for Theology and Modern Thought at Christ Church in May 2010 focussed upon Kierkegaard's 18 Upbuilding Discourses of 1843-4 and the Three Discourses on Imagined Occasions. The third and final conference will focus on the last discourses (Copenhagen 2011).

Alongside the main speakers, there is the opportunity for the presentation of shorter papers of between 20-30 minutes. Abstracts of 300-500 words are invited on a wide range of themes related to the conference topic.

To submit an abstract or for further information, please contact Dr Simon Podmore (simon.podmore@ed.ac.uk) or Prof. Hugh Pyper (H.Pyper@sheffield.ac.uk).

Further details for booking and schedule etc. will be available shortly, along with a dedicated website going live soon. I will be sending out further information on this to you all soon. In the meantime, this email is a preliminary notice that arrangements for the conference are under way...!

Best wishes,

Simon

Dr Simon Podmore

Secretary

The Søren Kierkegaard Society of the UK

ADD CURRENT CONTACT INFO AT OXFORD *****

KIERKEGAARD CIRCLE- UNIVERSITY OF TORONTO

A meeting was held on October 15, 2010 from 7:30 – 10:00 PM at Trinity College at the University of Toronto. The speaker was **Professor John. D. Dadosky**, Regis College, University of Toronto, presenting “**Recovering Beauty in the Subject: Balthasar and Lonergan Confront Kierkegaard**”.

For further information contact **Professor Abraham Khan** at khanah@chass.utoronto.ca.

BIBLIOTECA KIERKEGAARD ARGENTINA

Submitted by Maria José Binetti

The 6th International Kierkegaard Conference sponsored by this group will take place November 11-12, 2010 jointly sponsored with the Instituto Universitario Isedet in Buenos Aires. Honored participants will include **Jon Stewart** from the University of Copenhagen and **Nuno Ferro** from the University of Lisbon. For participation or other information please contact contacto@Sorenkierkeard.com.ar.

SOBRESKI- KIERKEGAARD SOCIETY OF BRAZIL

XI Jornada Internacional de Estudos de Kierkegaard, the annual gathering of the Kierkegaard Society of Brazil, took place November 4-5 in the Universidade Federal Juiz de Fora MG-Brazil. For further information, please contact : Jonas Roos jonas.roos@ufjf.edu.br.

KIERKEGAARD SOCIETY IN SLOVAKIA

A conference entitled “ Ethics and Existentialism: Stimulation and Challenges for Contemporaneity:” took place September 23-24, 2010 at the University of Constantine the Philosopher at Nitra sponsored with the cooperation of the University of Toronto. The following “leading guests” from “partner universities” gave plenary presentations: Andrew Burgess, Francois Bousquet, Stephen Evans, Jose Garcia Martin, Abraham Khan, and Jan Liguis.

Numerous other participants gave presentations in 3 areas of concern: 1) The existence of man in confronting the problems of the contemporary world 2) Existence in the field of religion- being, faith, and existence 3) Existential motives in culture, literature and art.

Papers from this conference will be published as *Acta Kierkegardiana 5* and *Supplement Volume II*, both published by the University of Toronto. For a complete program of events and participants please contact Roman Kralik at kierkegaard@centrum.sk.

SØREN KIERKEGAARD BICENTENNIAL BUST PROJECT

Reverend Ronald F. Marshall, First Lutheran Church of West Seattle, has sent the following update on this project which is trying to raise funds to create a bust in honor of the 200th anniversary of the birth of Søren Kierkegaard in 2013. The sculpture will be created by Rita Kepner.

1. “We have met our goal! Over \$6,000 has been raised. There have been over a dozen donors.
2. This success has propelled me (with two years left for fundraising) to raise more money, so that we can enlarge the size of the bust to more life size proportions. So our goal is now \$10,000.
3. We have also decided to make the Kierkegaard Library at St. Olaf the co-owner of the bust. We have done this in case, sometime in the future, people of this church don't want the bust anymore. That way we will have a place for it to go if it becomes a problem to keep it here.”

If you have further questions, or need further information, please contact Reverend Marshall at deogloria@fox.internet.com.

IKC: International Kierkegaard Commentary

Robert L. Perkins reports that his responsibilities as editor of the IKC closed on 29 September when he returned the page proofs for the last volume of IKC back to Mercer University Press. This was the last of the 24 volumes of the IKC to be completed, *Point of View*. This volume may be available by the time of the AAR meetings in Atlanta.

Professor Perkins began planning the IKC in 1982-3 and the first volume appeared in 1984 (*Two Ages*). This volume was supported by the University of South Alabama with the following 23 generously supported by Stetson University. “The collection of 282 essays is the largest ‘commentary’ (i.e.critique) of Kierkegaard yet

produced in any language. There is a volume of essays on each volume of *Kierkegaard's Writings*, the complete translation of his authorship done primarily by Howard and Edna Hong of St. Olaf College, Northfield, MN.” (Two of the volumes were prepared by other competent translators.)

Questions or requests for information regarding the IKC should now be sent to Mark Jolley, publisher of Mercer University Press. His email address is jolley_ma@mercer.edu.

KJN Kierkegaards Journals & Notebooks

Submitted by Bruce Kirmmse

“KJN Volume 3 appeared at the beginning of the summer. KJN 4 and 5 are in the pipeline at various stages..., I’m working on volume 6.” For further info, contact Brian Soderquist at kbs@sk.ku.dk.

SVI ONLINE

From Marilyn Piety

“Did you all know Google books has searchable editions of SVI on line? Check it out!

<http://fig.lib.harvard.edu/fig/?bib=003231364>”

For further information, contact:

M.G. Piety

Department of English and Philosophy

Drexel University

3250-60 Chestnut Street

Philadelphia, PA

DE GRUYTER

KIERKEGAARD AT DE GRUYTER

DEUTSCHE SØREN KIERKEGAARD EDITION (DSKE)

*Edited by Heinrich Anz,
Niels Jørgen Cappelørn,
Hermann Deuser, Heiko Schulz
In cooperation with the
Søren Kierkegaard Research Centre*

The new German translation of Kierkegaard is based on the Danish edition *Søren Kierkegaards Skrifter*, the complete critical historical edition of Kierkegaard's writings, which has been in preparation in the Søren Kierkegaard Research Center in Copenhagen since 1994.

ALREADY AVAILABLE:

*Hermann Deuser,
Richard Purkharthofer (Eds.)*

BAND 1: JOURNALE AA-BB-CC-DD

2005. ISBN 978-3-11-016977-5

*Richard Purkharthofer,
Heiko Schulz (Eds.)*

BAND 2 : JOURNALE EE-FF-GG-HH-JJ-KK

2008. ISBN 978-3-11-018669-7

*Heinrich Anz, Markus Kleinert,
Heiko Schulz (Eds.)*

BAND 3 : NOTIZBÜCHER 1-15

2010. ISBN 978-3-11-018670-3

FORTHCOMING:

*Heinrich Anz, Markus Kleinert,
Heiko Schulz (Eds.)*

BAND 4 : JOURNALE NB-NB2-NB3-NB4- NB5

2011. ISBN 978-3-11-021223-5

For more information on de Gruyter's publications on Kierkegaard, please visit
www.degruyter.com/Kierkegaard

KIERKEGAARD STUDIES. YEARBOOK

*Edited on behalf of the Søren
Kierkegaard Research Centre by
Niels J. Cappelørn and
Hermann Deuser*

The *Kierkegaard Studies Yearbook* contains contributions related to the new edition now in preparation and to research projects. It provides information about the work of the Søren Kierkegaard Research Centre and also presents initiatives and scholars from the international scene. Furthermore, it aims to evoke a discussion about the direction that Kierkegaard research should take in the coming years of the 21st century.

*Niels Jørgen Cappelørn,
Hermann Deuser, K. Brian Söderquist
(Eds.)*

2010: KIERKEGAARD'S LATE WRITINGS

Print € 169.95 / US\$ 238.00. ISBN 978-3-11-022301-9
Online € 169.95 / US\$ 238.00. ISBN 978-3-11-022302-6
Print + Online € 189.95 / US\$ 266.00
ISBN 978-3-11-022303-3

Kierkegaard Studies: Yearbook 2010 is comprised primarily of articles by senior Kierkegaard scholars who have been asked to reflect retrospectively on why they became involved with the works of Søren Kierkegaard and to describe the results of the relationship. The volume thus contains scholarly essays with a personal point of departure, authored by historians, philosophers, theologians, and literary scholars. In addition, *Yearbook 2010* includes a series of guest lectures by international scholars. Articles are written in English and German.

KIERKEGAARD STUDIES. MONOGRAPH SERIES (KSMS)

*On behalf of the Søren Kierkegaard
Research Centre*

NEW:

Jürgen Stolzenberg, Smail Rapic (Eds.)

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Praktische und religiöse Subjektivität

2010. vii, 276 pages
Hardcover € 69.95 / US\$ 98.00. ISBN 978-3-11-022106-0
eBook RRP € 69.95 / US\$ 98.00. ISBN 978-3-11-022107-7
(Kierkegaard Studies. Monograph Series 22)

Karsten Harries

BETWEEN NIHILISM AND FAITH

A Commentary on Either/Or

2010. xxii, 176 pages
Hardcover € 59.95 / US\$ 84.00. ISBN 978-3-11-022688-1
eBook RRP € 59.95 / US\$ 84.00. ISBN 978-3-11-022689-8
(Kierkegaard Studies. Monograph Series 21)

ALSO AVAILABLE:

Michael O. Bjergsø

KIERKEGAARDS DEIKTISCHE THEOLOGIE

2009. ISBN 978-3-11-020729-3
(Kierkegaard Studies. Monograph Series 20)

Daniel Greenspan

THE PASSION OF INFINITY KIERKEGAARD, ARISTOTLE AND THE REBIRTH OF TRAGEDY

2008. ISBN 978-3-11-020396-7
(Kierkegaard Studies. Monograph Series 19)

Andreas Krichbaum

KIERKEGAARD UND SCHLEIERMACHER

2008. ISBN 978-3-11-020104-8
(Kierkegaard Studies. Monograph Series 18)

Marius Timmann Mjaaland

AUTOPSIA SELF, DEATH, AND GOD AFTER KIERKEGAARD AND DERRIDA

2008. ISBN 978-3-11-019128-8
(Kierkegaard Studies. Monograph Series 17)



Prices in US\$ apply to orders placed in North America
Prices do not include postage and handling
Prices are subject to change
Prices are recommended retail prices only

REVIEWS

M. Jamie Ferreira, *Kierkegaard*
(New Jersey: Wiley-Blackwell,
2009, 216 pages, ISBN: 978-1405142786,
Hb \$89.95, Pb \$31.95)

Reviewed by Jamie Turnbull
Editor, Acta Kierkegaardia

There is no shortage of introductions to Kierkegaard's thought and work on the market. To be noteworthy, any new addition to this *genre* is required to make a significant contribution. Introductions to Kierkegaard typically either treat his work thematically or by focusing on particular texts. In *Kierkegaard* (Blackwell Great Minds), M. Jamie Ferreira leads the reader unfamiliar with Kierkegaard upon a journey through his authorship. The reader is guided all the way from *Either - Or* to *The Point of View, with: Repetition, Fear and Trembling, The Concept of Anxiety, Concluding Unscientific Postscript, Works of Love, and The Sickness Unto Death* all receiving substantial consideration along the way.

Perhaps what is unique about Ferreira's introduction is her treatment of the relationship between the two different strands of Kierkegaard's authorship: pseudonymous and upbuilding, or religious, discourses (what she refers to as "a kind of double helix"). Ferreira outlines how a concern or theme developed and explored in a pseudonymous text is often revisited by Kierkegaard in an accompanying non-pseudonym piece. In doing this, Ferreira draws out novel and illuminating connections between the two helices of Kierkegaard's work. To continue her metaphor, the connections she draws constitute a genetic map of the authorship: Ferreira's being the first attempt to chart the DNA of Kierkegaard's work in this way.

Kierkegaard is specifically aimed at "people who have always wanted to read something of Kierkegaard's but have felt daunted by the prospect, or people who have tried to read a particular work and given up", although Ferreira hopes that "[p]erhaps even Kierkegaard scholars might find something of value in it" (vi). Ferreira charts a rich course through the authorship, drawing subtle and complex connections between the texts, as one would perhaps expect from a scholar with a reputation for logical acuity; and who has spent a career engaged in close and careful reading of Kierkegaard. Ferreira has indeed produced a guide that will not simply be of use to those with little or not familiarity with Kierkegaard's work, but one that ought to be read by any Kierkegaard scholar worthy of the name.

What is worthy of attention in Ferreira's book is the methodological approach that it recommends, and the subsequent: picture of Kierkegaard that emerges; evaluation of his thought; and the conclusions that this allows us to draw. The methodological approach we adopt conditioning what we can and cannot achieve with Kierkegaard philosophically, and so the question of his contribution to the Western intellectual tradition. This question is particularly pertinent in introducing Kierkegaard to new readers. In the introduction to her book, "Reading Kierkegaard", Ferreira claims to proceed not by outlining *what* Kierkegaard thought, but by showing *how* he thought: considering the encounter between reader and text as a "performance" (2). (I hope it does not betray the spirit of this approach to say that throughout the course of *Kierkegaard* Ferreira gives particular attention to the themes of: inner and outer (or subject and object), love, quantitative and qualitative, concrete and abstract, dialectic, faith, love, sin, and responsibility.) Ferreira does not intend her book to function as a substitute for the reader's engagement with the primary sources, but rather to act in the manner of a cultured companion.

What, then, is the significant feature of Kierkegaard's work by means of which it is to be introduced? Ferreira's answer is: "[t]he first, and in one sense the most important, piece of guidance that can be given to a reader concerns the most unusual feature of Kierkegaard's writing – namely, the variety of forms it takes" (3-4). The variety of literary forms Kierkegaard's work assumes thus acts as Ferreira's point of entry to the authorship, for "if we cease to care about the literary strategies in the texts, we will fail to understand the ideas in the text" (10). If we begin with the literary dimension of Kierkegaard's work, according to Ferreira, other aspects of it will necessarily be brought into play. As she tells us:

"It is not possible to separate Kierkegaard's literary works from his religious/philosophical works – he was literary 'all the way down', even in his religious and philosophical writings. Therefore I want to explore the ways in which his literary sensibilities go hand in hand with all the dimensions of his life and issue in a complex overdetermination of his writing. By overdetermination I mean simply that there is not necessarily one single thing going on at any given time, not one single motivation informing a given text. We are embodied, contextualized human beings who cannot neatly compartmentalize the various dimensions of our life, so it is not surprising that more than a single motivation or single concern would inform a piece of writing" (11).

The requirement being that "[w]e need to do justice to Kierkegaard's wide variety of concerns and interests: I propose that we call them religious/theological, philosophical, psychological, literary, and personal" (12).

As a way of thinking about the multivalent nature of Kierkegaard's work, Ferreira proposed the "heuristic device" of "concentric circles", which "conveys the notion of several thoughts with the same centre" (13). The idea is that at the centre of Kierkegaard's work lies his life experience, and from this we might envisage circles with different radii to emanate: the religious/theological, philosophical, psychological, literary, and personal. These circles overlap, but their areas are not coextensive. Extending this image, if we think of Kierkegaard's works as lines segmenting these concentric circles: Ferreira's project charts the intersection (and thereby the relationship between) each work and circle.

The other part of *Kierkegaard* I would like to give particular attention to is the final section of the conclusion, "Looking Ahead". In this section Ferreira comments upon where she thinks that value in reading Kierkegaard lies, and precisely how that value is to be determined. In this, Ferreira writes: "Are Kierkegaard's writings of lasting significance? Descriptively the question is answered positively by reference to the *numbers* of people who have cared and continue to care about these writings. A more interesting answer arises from the variety of different *audiences* his writings have sustained, and from the *reasons* people care" (194). For "much of the lasting impact of Kierkegaard's writing is on readers who care little about the academic or scholarly assessment of Kierkegaard's thought" (195). The audiences of Kierkegaard's performances thereby include spectators, or participants, who are not scholars but lay-men and women readers. The suggestion being that the value of Kierkegaard's work is to be determined by the meaning that work has for, or the affect it has upon, such audiences. Ferreira gives examples of two such audiences. First is Jim Hernandez, a member of a street gang, who was moved to change his life as a result of reading Kierkegaard; second, one thousand Iranian students that attended a gathering on Kierkegaard in 2004. Why were these Iranian students interested in Kierkegaard? "In great part, it seems, it was because they saw Kierkegaard's 'attack on Christendom' as an attack on a state church – an attack on the politicization of religion and on the religious 'fundamentalism' often aligned with it" (195-96). On the basis of these examples, Ferreira concludes: "An appreciation of the significance of Kierkegaard's writings will, therefore, have to include his reception by very different kinds of audiences" (196).

As for critique, I would like to comment upon both Ferreira's methodology and her conclusion. As witnessed, Ferreira recommends taking the literary form and strategies of Kierkegaard's authorship as a point of departure. Although Ferreira at times draws connections between the literary form of Kierkegaard's works and their contents, for the majority of the journey we get by perfectly well without having to make reference to such

strategies. One might, thereby, draw into question Ferreira's emphasis that the literary dimensions of Kierkegaard's work should take some priority in our approach, as well as her suggestion that there is some necessary connection between the literary form or strategies of these works and their intellectual contents.

One might further draw into question the heuristic value of envisioning Kierkegaard's works as a series of concentric circles. That "there is not necessarily one single thing going on at any given time" in a particular text is, perhaps trivially, true. Yet that we might think about Kierkegaard's works in terms of such multivalence does not, of course, entail that certain accounts of his work and thought will not be of greater explanatory value than others. At times Ferreira sounds as though she does not wish to prioritise any particular type of reading (religious/theological, philosophical, psychological, and literary) over any other, but to maintain that all have equal legitimacy. For instance, we are told that:

"An 'either-or' may apply to being a Christian or not, but it does not justify reading the authorship as suggesting that we must be either esthetic or ethical or religious. I have also pointed to the limits of an 'either-or' as a way of interpreting the goal of a text or an authorship. In Kierkegaard's case, the literary, religious, philosophical, theological, psychological, and personal are not mutually exclusive. Here again a 'both-and' is at work" (194).

Yet, taken seriously, this point would surely belie Ferreira's own image of concentric circles. For in terms of this image the larger circles have a greater area than, and thus incorporate, the smaller.

One might also question whether the image of concentric circles, and the incorporation of the different dimensions of Kierkegaard's work into a 'both-and', is not too similar to the holistic system of relations thought to constitute the Hegelian system, against which Kierkegaard is concerned to posit an either/or. For, again, we might question whether we are, perhaps *per impossible*, required to do justice to *all* of the different dimensions of Kierkegaard's thought to get him right, or whether certain dimensions might be of greater explanatory value than others. Specifically, we might wonder whether the absolute disjunction between philosophy and Christianity at the heart of Kierkegaard's thought might not require us to choose between characterising him as a philosopher or theologian; and his work as philosophy or theology?

Perhaps my greatest concern with *Kierkegaard*, lies with its conclusion. There, as outlined, Ferreira states that the lasting significance of Kierkegaard's writings can be positively determined by reference to the *numbers* of people who have cared about these writings. That this should be the conclusion of a book about Kierkegaard, even an introduction, is ironic, certainly given his views about whether truth is to be determined by consensus and numbers. Additionally Ferreira tells us that the significance of Kierkegaard's writings is to be established in relation to his reception by different audiences, and peoples reasons for caring about these works. Although Ferreira suggests that this will only comprise part of such an assessment, she does not tell us what else will be incorporated. Given that we can only evaluate Ferreira's conclusion on what she does in fact say, this is my concern.

If the value and significance of Kierkegaard's work is to be determined by reference to the affect it has on particular non-specialist readers, or audiences, Ferreira is very close to the postmodern view that there is no meaning to Kierkegaard's works over and above the particular meanings it has for individual readers. Indeed, if Ferreira's claim is true, those of us who have spent years of our lives trying to make sense of Kierkegaard might wonder what, exactly, we have been doing? Moreover, it is mysterious as to why the proponent of such a view should write an introduction to Kierkegaard's thought. For if the value of Kierkegaard's work is to be determined by its affect on the reader, such an exercise can have no significance. At this point Ferreira *qua* cultural companion to Kierkegaard's performance abandons the reader. In the end, it seems, the reader is to make up his or own her mind concerning the value of Kierkegaard.

That the value of a work is to be determined by its affect on the uninformed, as opposed to by the reasoned views of experts, is presumably not a claim that Ferreira would wish to hold generally true. For instance, is the value of Shakespeare or Van Gogh's works to be determined by its affect on lay-spectators as opposed to informed experts? If not, we are clearly owed some explanation as to why Kierkegaard's work constitutes a special case. Conversely, if the claim is generalised, it can be used to justify *anything* to be of significance of value; and so will leave us unable to apply any evaluative standards at all. Although Ferreira admits that *the reasons why* people care about Kierkegaard's works will have a role to play - in the case of Jim Hernandez one will expect these reasons to be mostly, if not wholly, psychological; in the case of the one thousand Iranian students they will be conditioned by their political situation. Yet Ferreira seems reluctant to allow that such reasons might be extricable from the perspectives of these audiences, and so be capable of evaluation by means of reasoned and scholarly debate. One cannot help but wonder whether this a conclusion that Kierkegaard would have any sympathy with? Might the reluctance to arrive at a substantive and evaluative conclusion not be considered the abdication of ethical responsibility? Moreover Ferreira's single readers, or audiences, cannot be said to stand alone (in resisting any encompassing rational and evaluative standards) in virtue of being qualified by a transcendent divinity but must rather, I think, run the risk of aestheticism.

The concerns raised in the last six paragraphs will perhaps only be of interest to Kierkegaard scholars and they are not, therefore, to be taken to belie the significance and contribution of *Kierkegaard*: both as a teaching aid, and as the work of one of the finest Kierkegaard scholars of our age.

**Alastair Hannay (trans.), *Concluding Unscientific Postscript*.
(Cambridge: Cambridge University Press
2009, 582 pages, Hb \$108.00, Pb \$39.99.)**

**Reviewed by Paul Muench
University of Montana**

Kierkegaard's pseudonym Johannes Climacus contributed two works to the larger authorship, *Philosophical Fragments* [*Philosophiske Smuler*] and *Concluding Unscientific Postscript* [*Afsluttende uvidenskabelig Efterskrift*]. Prior to 2009, each of these works had been translated twice into English, with the most recent volume coming out in 1992.¹ Now we are fortunate to have a new translation of *Smuler* by Marilyn Piety and a new translation of the *Efterskrift* by Alastair Hannay.² My review here will focus on Hannay's translation.

This translation is part of the Cambridge Texts in the History of Philosophy series. In addition to the main text, it includes an introduction, chronology, suggestions for further reading, a discussion of some of the translation choices made by Hannay, and an index. Hannay has also included some explanatory and historical footnotes in the body of the text, but there is nothing comparable to the supplementary material provided by the Hongs in the Princeton edition of the *Postscript*. From a scholarly point of view, the chief limitation of the new Cambridge edition is that unlike all the Hong editions its pagination is not correlated with any Danish edition of Kierkegaard's writings, making it difficult for readers to compare Hannay's translation with other translations or with the Danish original. While this omission can be remedied in a future edition, I think Cambridge missed a real opportunity here to improve on the Hong scholarly apparatus by including page citations of the new fourth critical edition (SKS).³ Hannay, to his credit, does cite SKS in his notes. Piety's new translation of *Smuler*, by contrast, includes SKS page numbers in the margins (albeit without making use of SKS line numbers). In my view, scholarly communication will be greatly improved if all future translations (and updated editions of older translations) include marginal page citations of SKS, including line numbers.

Typographically, the Swenson and Lowrie translation of the *Postscript* remains the most reader-friendly, especially in the lengthy fourth chapter in the second part of the book. Whereas this older edition provides

readers with eleven distinct headings for this chapter, making it easier to locate different topics, Hannay (like the Hongs) provides a single heading (“The problem of the *Crumbs*”) to cover 194 pages. There are two other typographical shortcomings in the new Cambridge edition. The lengthy appendix (“Glance at a contemporary effort in Danish literature”) that follows the “subjective truth, inwardness” chapter is not given its own distinct heading (the Hongs have “A Glance at Danish Literature” and Swenson and Lowrie have “A Contemporary Effort”). Nor is the document Kierkegaard attached to the end of the work (“A first and last declaration”) given a distinct font and font size and left without page numbers (as in the original Danish). Again, Swenson and Lowrie here are best.

With regard to the translation itself, I should first say that it is a tremendous achievement to translate the *Postscript*. In addition to its sheer size, this book is one of the most philosophically demanding and stylistically complex works in Kierkegaard’s corpus. We should all be grateful to Hannay for his efforts. Also, I should confess that I have not had a chance to read through Hannay’s entire translation and that my degree of fluency in Danish gives me a limited ability to judge how well he has captured the music of Kierkegaard’s prose. I will therefore limit my remarks to highlighting a few instances where Hannay’s translation departs from previous English translations while also noting some shortcomings in the text.

In his note on the translation, Hannay draws attention to several terms he has chosen to translate differently than the translators of the two previous English editions. In parallel with Piety, Hannay opts to translate “smuler” as “crumbs” instead of the traditional “fragments” (giving us *Philosophical Crumbs* as the title of Climacus’ first book). While this may take some getting used to, it is a more accurate translation and also better captures Climacus’ insistence that the *Postscript* and its predecessor are not “a part of the scientific-scholarly endeavor” to which most philosophy of the day is devoted (PF, 5). Another significant change is Hannay’s translation of “Meddelelse” as “imparting” rather than the traditional “communication” (as in “indirect communication”). Hannay contends that “imparting” better captures the “one-way relation” characteristic of this concept (xxxix). One change that I do not think is an improvement is Hannay’s (and also Piety’s) decision to translate “piece” (“pjece” in modern Danish) as “piece”; the Hongs have the more preferable “pamphlet.” This term, when referring to written matter, means something like a booklet or leaflet as opposed to a proper book. Climacus repeatedly stresses that his writings are not of the same kind as typical philosophical treatises. Calling a written work in English a “piece” means nothing, and certainly fails to capture the extraordinary nature of Climacus’ claim that the *Postscript*, weighing in at over 500 pages, is merely a pamphlet.

Readers will find present in this work the same elegance and naturalness in Hannay’s prose style that they have encountered in his earlier translations. If the Hongs have a tendency to elevate Climacus’ prose, Hannay helps to bring out the ordinariness and earthiness of some of his remarks. For example, the Hongs regularly translate “dumt” as “obtuse,” while Hannay opts for “stupid.” Regarding the person who only thinks about the uncertainty of death once a year, we get the following:

- (1) Hongs: “If the one who thinks it [the uncertainty of death] in this way also explains world history, what he says about world history can perhaps be splendid, but what he says about death is obtuse” (CUP, vol. 1, 166).
- (2) Hannay: “If someone thinking it in this way also explains world history, then what he says about world history may well be glorious, but what he says about death is stupid” (139).

Hannay’s apparent commitment to capturing the idiomatic rhythms of Kierkegaard’s prose can sometimes obscure the thoughts being expressed. One principle that seems to guide the Hongs in their translations is, as uniformly as possible, to translate a given Danish term with a single English term. While this can result in stylistic awkwardness at times, it does help the reader to track patterns of thought, which is especially helpful in a book like the *Postscript* where topics are frequently revisited and reexamined. For example, as part of his explanation for how he became a writer, Climacus describes the graveyard scene he witnessed, where an old man mourns the loss of his son (someone whose involvement with speculative philosophy may have

undermined his religious faith), and then reports how he himself decided to “find out where the misunderstanding between speculation and Christianity lies” (202). He then characterizes this as “*min Beslutning*,” which Hannay translates “my resolve” and the Hongs render as “my resolution” (CUP, vol. 1, 241). Climacus returns to his “*Beslutning*” in the appendix to this chapter, where he comically reports how the other pseudonyms have begun publishing books that he had intended to publish (beating him to the punch!) and laments that his solemn “*Beslutning*” is being carried out by others. In the Hongs’ version, it is easy to track the recurrence of this concept, while this is obscured in Hannay’s version:

- (1) Hannay: “So I resolved [*besluttede*] then to begin...But what happened then I shall tell in an appendix to this chapter. What happens? There I sit and out comes *Either/Or*. It did exactly what I had wanted. The thought of my solemn resolve [*min høitidelige Beslutning*] made me quite wretched. But then I thought again: you haven’t promised anyone anything, and seeing it is done anyway, all is well. But matters got worse; step by step, as I was on the point of implementing my plan [*min Beslutning*] (by working [*ved Gjerning*]: not translated in a separate phrase by Hannay), out came a pseudonymous book which did as I had wanted. There was something curiously ironical in it all. It was just as well I had never talked to anyone of my decision [*min Beslutning*], and that not even my landlady had seen any sign of it in me. For otherwise people would have laughed at my comic situation, for it is certainly amusing that the cause I had chosen [*besluttet*] to take up prospered though not through me” (210-211).
- (2) Hongs: “So, then, I resolved to begin...But what happened then I shall tell in an appendix to this chapter. What happens? As I go on in this way, *Either/Or* is published. What I aimed to do had been done right here. I became very unhappy at the thought of my solemn resolution, but then I thought once again: After all, you have not promised anyone anything: as long as it is done, that is just fine. But things became worse for me, because step by step, just as I wanted to begin the task of carrying out my resolution by working, there appeared a pseudonymous book that did what I wanted to do. There was something strangely ironic about it all. It was good that I had never spoken to anyone about my resolution, that not even my landlady had detected anything from my behavior, for otherwise people would have laughed at my comic situation, because it is indeed rather droll that the cause I have resolved to take up is advancing, but not through me” (CUP, vol. 1, 251-252).

Inevitably in a project of this scale there will be errors that are not caught. For example, in Climacus’ introduction to the *Postscript* he stresses the value of obtaining “dialectical fearlessness” as a protection against the powers of scholarship, oratory, and systematic philosophy (14-15). At the bottom of page 15 (immediately following “and what then?”), Hannay’s translation omits two sentences that precede the sentence “He learns to give to Caesar what is Caesar’s...”: “Then he persists in this way until he finally learns dialectical fearlessness—and what then?” (SKS 7, 23, lines 31-32; cf. CUP, vol. 1, 14). There is also one translation error that is present in the two earlier English editions that unfortunately has not been corrected by Hannay. In all three editions, the “confinium” (boundary) of religiousness A, in which Climacus, a humorist, claims to have his existence—“*Religieusiteten A (i hvis Confinium jeg har min Existent)*”, i.e., the boundary between the ethical and the religious that he has defined as humor—is misleadingly rendered in the plural (as “boundaries”), suggesting falsely in the process that he is here claiming to dwell in the religious sphere (that which is bounded by humor).

- (1) Swenson and Lowrie: “My own opinion is that religiousness A (within the boundaries of which I have my existence) is so laborious...” (495).
- (2) Hongs: “In my opinion, Religiousness A (within the boundaries of which I have my existence) is so strenuous...” (CUP, vol. 1, 557).
- (3) Hannay: “My own opinion is that religiousness A (within whose boundaries I have my existence) is so strenuous...” (466).⁴

Despite the few shortcomings I have noted, the publication of the new Cambridge edition of the *Postscript* is truly an event to be celebrated. Hannay is clearly one of our generation’s most important translators of

Kierkegaard. In bringing out this new translation, he has given us all a fine opportunity to approach Climacus' great work with new eyes.

¹ David Swenson, *Philosophical Fragments* (Princeton University, 1936); Howard Hong and Edna Hong, *Philosophical Fragments* (Princeton University Press, 1985); David Swenson and Walter Lowrie, *Concluding Unscientific Postscript* (Princeton University Press, 1941); Howard Hong and Edna Hong, *Concluding Unscientific Postscript* (Princeton University Press, 1992).

² See M. G. Piety, *Repetition and Philosophical Crumbs* (Oxford University Press, 2009).

³ See *Søren Kierkegaards Skrifter*, vol. 7 (Gads Forlong, 2002).

⁴ See SKS 7, 506, lines 31-32. I discuss further how the mistranslation of this passage has misled readers of the *Postscript* in "Understanding Kierkegaard's Johannes Climacus in the *Postscript*," *Kierkegaard Studies Yearbook*, ed. by Niels Jørgen Cappelørn, Hermann Deuser and K. Brian Söderquist (de Gruyter, 2007), 433-434 (footnote 30).

Sharon Krishek *Kierkegaard on Faith and Love*
(New York: Cambridge University Press, 2009. xiii + 201 pp.)
ISBN 9780521519410 (cloth) \$90.00)

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It is surely no easy task to offer a significant new interpretation of Kierkegaard's central concepts of faith and love, and yet this is what one finds in Sharon Krishek's bold and stimulating new study. Krishek's work is especially valuable for its insights into Kierkegaard's overall philosophy of love, in particular with her attempt to deal with thorny issues raised from the lack of a univocal conception of love in *Works of Love* by considering *Fear and Trembling* as a corrective. This is both provocative and novel when one considers that it is sometimes the reverse textual relationship that is seen to hold. In other words, *Works of Love* is arguably read as the corrective to the "metaphysics of violence" found in *Fear and Trembling* by writers such as Emmanuel Levinas in his well-known critique and Bruce Chilton in his recent *Abraham's Curse: The Roots of Violence in Judaism, Christianity, and Islam*. Perhaps both fortunately and surprisingly, however, Krishek's interpretation is not crucially centered on the story of Abraham in *Fear and Trembling*—thus she doesn't acknowledge the problematic features of this work that would lend themselves to the above critique—but rather on the frequently neglected story of the Merman. This is because her overall concern is "to account for romantic love in terms which demonstrate its essential coherence with, and even similarity to, faith" (16).

In short, Krishek's central thesis is that all love requires faith. It is thus a misconception to think that romantic love lacks this spiritual dimension, and of course Kierkegaard can be faulted for this lack, occasioned primarily by his sharp distinction between *Elskov* (romantic love) and *Kjerlighed* (neighborly love) in *Works of Love*. But instead of turning away from Kierkegaard to deal with this problematic distinction, Krishek finds resources in Kierkegaard's distinctive authorship and terminology to demonstrate soundly that "it takes faith to love" (189)—a thesis that is also aptly illustrated through interesting analyses of Dorit Peleg's novel *On the Way Home*, Almodovar's film *All About My Mother*, Arthur Schnitzler's novella *Dream Story* and its film adaptation in Stanley Kubrick's *Eyes Wide Shut*.

In the first of six chapters, entitled "Lost Loves," Krishek explains three types of lovers to be found in Kierkegaard's writings—the aesthetic, the ethical, and the demonic lover—and how these are related to the sphere of recollection. Of these, it is the demonic lover who "comes closest to representing the essential condition of a human lover," as "he reflects most convincingly the struggle of love" (45). Chapter Two, "The

Sorrowful Lover,” focuses on the concept of resignation, arguing that it “is undoubtedly a fundamental brick in the building of love that the philosophy of Kierkegaard construes” (74).

Chapter Three is suggestively entitled “The Knight of Love,” but there is actually very little discussion of love here. Instead, the focus is on understanding faith as illustrated in *Fear and Trembling*. Obviously, whether one can ultimately understand the paradox of faith is problematic, and while Krishek presents a careful analysis of the text and a critical discussion of important secondary literature by Edward Mooney and Ronald Hall, her argument is not without its questions. In general, the murderous aspect of Abraham’s actions lack prominence, as Krishek perhaps uncritically accepts Abraham as “expressing a wholehearted, genuine resignation” (78). Further, while one can sympathize with the interpretation that “God’s command to Abraham was therefore *not* the telos for sake of which the ethical was suspended, but rather the *obstacle* in the way of fulfilling the ethical” (105), the implications for considering this God as a God of love are disastrous. For how can this God be both the mysterious source of love—as Kierkegaard states in *Works of Love*—and also the mysterious source of the obstacle to love and the affirmation of the other? More pertinent to the focus on romantic love and faith, however, are the discussions of faith as a relationship and faith as trust. These discussions—and thus Kierkegaard’s insights—can be taken further by a phenomenology of love, best developed most recently in Jean-Luc Marion’s *Erotic Phenomenon*, which significantly agrees with the central thesis here that love requires faith, but clarifies the relationship by describing “faithfulness” as the temporality of love.

In Chapter Four, “Neighbourly Love Versus Romantic Love,” Krishek turns her attention to *Works of Love* and explains persuasively how Kierkegaard “conflates between Kjerlighed and neighbourly love, thereby sowing the seeds that soon develop into the inconsistency typifying this important work” (112). Kjerlighed, Krishek claims, is best understood as “the hidden ground of every possible manifestation of love” (111), and this is especially helpful in developing a more “satisfying vision of love” (129), in which love is understood as a consistent and unified concept. Elskov or preferential romantic love must now be considered as one manifestation of Kjerlighed, and one that need not be in opposition to a manifestation of neighborly love. Of course, Kierkegaard’s position is ambivalent here, and Krishek attributes this ambivalence toward preferential love to Kierkegaard’s “ambivalence towards the self” and his reluctance to endorse “a ‘full concreteness’ of the self” (117). Krishek criticizes both M. Jamie Ferreira’s and Amy Laura Hall’s interpretations, which attempt to exculpate Kierkegaard from this ambivalence and inconsistency. Instead of looking beyond Kierkegaard for an understanding of love in which preference, resignation, and equality can coincide, Krishek will argue that such a Kierkegaardian model of love can “be found between the lines ... of *Fear and Trembling*” (137).

According to Krishek, the missing component in Kierkegaard’s concept of love in *Works of Love* is “*Fear and Trembling*’s second movement of faith: namely the ability to affirm finitude joyfully again” (143), and this is the focal point of Chapter Five, “The Double Movement of Love.” In other words, Kjerlighed calls for “our full acceptance and affirmation of ... our physical and emotional embodiment, our needs and desires, our boundaries, and also our existentially necessitated preferences” (143-44). Just how this affirmation—the movement of repetition—is worked out concretely remains a question. Another question is how we are to understand Krishek’s suggestion that “neighbourly love and romantic love are two distinct manifestations of Kjerlighed that share the same structure of faith: each includes both the movement of resignation *and* the movement of repetition” (145). Obviously, there is some tension here, as it is uncertain whether one can grasp how neighborly love can *both* be structured by a faith that includes an affirmation of preferences and yet “essentially *exclude* preferences” (145). Further, when Krishek claims that the Knight of self-denial (i.e., the Knight of Neighborly Love) “does not make the *movement* of repetition” (149), one may well wonder about love’s exemplars, such as Jesus and Mother Theresa, for surely one may become a Knight of Love without the affirmation of one’s romantic preferences. Although Krishek attempts to resolve this confusion by claiming that “the highest existence of faith and love can be manifested in the life of a monk or of someone who holds no particularistic relationships” (151), just how one can fully “return to the world” and yet hold “no particularistic relationships” is not entirely clear. Consequently, the project of making Kierkegaard’s multiplex and unsystematic thought internally consistent may not be possible. Perhaps what is needed is an alternative

framework, one which may nevertheless have much in common with Kierkegaard's philosophy of love. Here it may be useful to bring Marion's phenomenology of love into the discourse, for it begins by attempting to conceive of love as a univocal phenomenon, one which may or may not involve a crossing of the flesh through the kiss of romantic preference, and one which also rejects as problematic any essential distinction between different kinds of love (e.g., *Elskov* and *Kjerlighed*, *eros* and *agape*, etc.), and instead seeks, as does Krishek, "the *same fundamental structure*...which opens the way to a genuine relationship with the other" (159).

Krishek's work culminates in an expression of what "Faith-Full Romantic Love" (the title of the last chapter) is like, by focusing on "the story of the somewhat neglected Merman of *Fear and Trembling*" (173). Closer to us than the terrible story of Abraham, the story of the Merman illustrates the real possibility of romantic love perfected through the double movement of faith. Interestingly, however, even more neglected than the story of the Merman is the story of Agnes, who is only passingly reflected on by Krishek. But this brief reflection is not without insight, for it is Agnes who is claimed to act as the initial "loving knight of faith" who through her love "hides a multitude of sins" (186). Perhaps more marvelous than the demonic Merman is the one who loves forth love, the lover whose inner being is so constituted by love that her eyes are shut to sin (see KW V 60). In the end, readers may well wonder whether it is Agnes rather than the Merman who best illustrates the wondrous coexistence of both neighborly and romantic love. But this story has yet to be told.

Patrick Stokes, *Kierkegaard's Mirrors: Interest, Self, and Moral Vision*
(New York: Palgrave MacMillan,
2009, 252 pages, ISBN 978-0230240001, Hb - \$85.00)

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When we hear that the knight of faith is at home in the finite, walking more or less undetected through town with the gait of a contented burgher, or when we hear of an unassuming moral kindness in a next door neighbor helping a child across the street, moral and even moral-religious responsiveness can seem easy, a kind of untroubled, seamless fit-to-world. Of course, that's a kind of ideal. It may be achieved in part, now and then, in exemplary action, but it's a norm notable for its failure to be realized over any sustained period of time. The ideal shimmers in reveries of easy shopkeeper knights, or contented knitting ones. How could it have emerged from an unsentimental appraisal of others and their worlds, full as they are of hardheartedness and cruelty?

If we can effortlessly answer, and fall painfully short of, the moral demands of others and the world, Patrick Stokes wonders how that can be. He proposes that moral perception or vision is a marinate of imagination, will, and cognition that saturates the moral response that is perception's culmination or *telos*. He wonders how a person achieves a self that is crystallized in robust moral vision and response. He shows how imagination uncovers moral suffering, brings it forward *for us*, and delivers its claims -- how imagination uncovers a fitting response, and simultaneously nudges or propels us into action.

Stokes finds in Kierkegaard's texts, as so many others have, unsurpassed genius in displaying (or theorizing) moral-religious fit to world, and equal genius in displaying the many innocent and nefarious ways we inevitably fall short of such fit. "Through the use of literary and indirect modes of communication, Kierkegaard presents a more fully developed description of moral experience than any other 'philosophical' writer of his era." (7) Stokes is not the first on this expedition, but he is surely one of the best. He sums up his achievement in *Kierkegaard's Mirrors: interest, self, and moral vision*, with admirable clarity:

We have developed, in a sense, a prolegomena to a Kierkegaardian theory of moral perceptualism . . . which has as its *telos* the immediate coextensiveness of vision, volition, and action. . . . It is in the moments that characteristically . . . intervene between perception and action, the moments of indecision, hesitation, and . . . failure to perceive our own implicatedness in that which we see, that the morally ‘fallen’ character of human agency is to be located. It is within this space, within a framework laid out by Kierkegaard the philosopher in the service of Kierkegaard the theologian, that Kierkegaard the psychologist diagnoses the evasions and self-deceptions endemic to human beings. (180)

I.

What is it to recognize “our own implicatedness” in the moral worlds we inhabit? We might start with the idea that we inhabit a moral world by imaginatively inhabiting the lives of others, and thus implicating ourselves in their -- or a *common* -- moral world. I put myself in the shoes of another. But that’s only part of the story. I have to know what it’s *like to be in my own shoes*, and furthermore, I have to recognize (however tacitly) that in fact *I am standing in my shoes*, even as I (more explicitly) stand in yours. To relate properly to another I must already be properly related to myself. In the idiom of *Sickness Unto Death*, I must already be a “relation relating (properly) to itself”. If I’m momentarily stunned by grief, or greatly distracted, “beside myself” in debilitating despair, I might be unable to find my way with myself. Being at a loss as to how to be in my *own* shoes, or at a loss as to whether I *had* any to stand in, I’d be in no shape to stand in the shoes of another.

My niece needs comfort and rescue as she totters high in the tree she’s inadvisably climbed. My shoes no longer cover the feet of an athlete – I tacitly recognize that fact of my person. I won’t climb up to lead her down. My explicit awareness flows to and from the needs of my imperiled niece. Yet I must have a coordinate and inevitably tacit awareness of myself, a species of shadowed self-recognition caught in something like a silent warning, “You’re no longer an athlete!”. Tacit *self-recognition* is implicit, and absolutely important, in reliable and explicit recognition of others. To illustrate, Stokes gives us this edgy Kierkegaardian “joke”.

A barefoot peasant comes into the city to buy a pair of shoes – and to down a drink or so, to celebrate. In a drunken stupor, he passes out in the middle of the street – then finds himself startled rudely half-awake by an impatient cab driver. He should get out of the way or his legs will get run over. The poor fool looks out at the unfamiliar shoes and stockings, and waves the driver on, explaining casually that there is no problem! The legs to be broken are not *his*. (99) Now this peasant can be roundly faulted for not caring a whit for his neighbor’s legs. But more to the point, he’s in an infinitely comic *mis*-relation to his own. Beyond the bounds of social status and identities of record, we are something to ourselves. We should – but so often don’t – recognize who and what we are, recognize that elusive ‘something’ (or relation) that we are to ourselves, to our limbs and bodily strengths or weaknesses, but also to our loves and fears and aspirations.

Kierkegaard’s master-concept *interesse* (or ‘interest’) is the key to exposing the relatedness that *is* the multifold self (or selves) we are. It appears preeminently in the account of consciousness and doubt in the understudied *Johannes Climacus*. Taking bearings here, Stokes delineates *interesse* as a tacit, non-focal self-awareness (or relatedness) in play while explicit, focal awareness is directed elsewhere. It becomes the center around which Kierkegaard’s army of critical and explanatory ideas will march; or better, it consolidates that army by weaving in and around its lines and regiments, the explanatory key not only to passion, subjectivity, and consciousness, but also to vision, vocation, imagination, choice, self-recognition, double reflection, despair, knowledge, and more. Overshadowed by other entries in the lexicon, *interesse* nevertheless is the ever-present key to “our own implicatedness” in the moral worlds we so tenuously inhabit. It points to a “between” (an “inter”) holding apart (and together) two levels: it is a “between sort of being.” Consciousness is divided such that a “between sort of being” is essential to holding things together, a “between” that even *constitutes* consciousness.

II.

My immediate consciousness of slipping gets articulated by wildly flailing arms as I aim to catch my balance as I lose it on ice. This immediate awareness of being off balance and needing the corrective that flailing provides has a powerful and tacit counterpart we could identify (roughly) with the fundamental need (seldom forefront in consciousness) to prevent the bodily harm implicit in violent falls. I am directly aware of flailing but not directly aware, at that moment, of the counterpart and non-immediately articulated harm-prevention need. Yet there must be a “between sort of being” that seamlessly holds these two levels of awareness together (and apart) – one more immediately articulated than the other. *Interrese*, then, is an “interested connective” between a *tacit* self-making vector of fundamental need and sustenance (with its *telos*, “preserve thyself, minimize self-harm!” with its attendant “it’s *you* that’s falling”) and an *explicit* awareness-responsiveness (with its *telos*, “flail until steady!”).

In a parallel vein, Gilbert Ryle, in *The Concept of Mind*, spoke of the systematic elusiveness of the “I” -- the elusive “I” that lies behind the explicit act of uttering “I”, or that moves me into resolve. I can always ask, it seems, what the “I” is that declares “I choose myself”, or “I answer the call”. Stokes speaks of this tacit connection between subsurface vectors and more explicit and directly conscious ones as “non-thetic” relatedness to oneself. Reliable response to the ‘otherness’ of ice is coordinate with reliable tacit or non-thetic recognition of myself as one who shuns nasty falls or concussions. Of course *after* the flailing, I might *then* bring the counterpart need to explicit attention -- perhaps chastising myself for being deaf to the danger of slick days. But then I will be focally aware of chagrin, regret, embarrassment, and self-chastisement; the counterpart, unarticulated ‘self-recognition’ will be something like acknowledging a need to explain myself to myself after moments of crisis have passed.

If two levels of unfolding consciousness need to be *properly* linked, this means having them aptly kept apart. Flawed ‘interest’ or relatedness here, can spell disaster. *Interesse* has a regulative function and can fail as a good “between sort of being”. (59) We know that the ice dancer in the midst of her routine is in some sense aware of her body in flow -- even though her body, as she effortlessly floats, is not an explicit, focalized object of consciousness. Were our dancer to think too explicitly, focally, about aspects of *how* her body skims, or how the *crowd* sees her float, she would commence a *mis*-relation to her flowing; *that* sort of awareness leads to falls.

We know that the lover is somehow inchoately aware of herself in love – she has a warm glow about her, and delights in it! Nevertheless, it would be disastrous for her to attend *explicitly* to aspects of her being in love, as she meets her lover for coffee, for example. She might reflect lovingly on her love in solitary reverie after the assignation, when her lover is absent. But too explicit a focus on being in love can derail her grace in balancing her cappuccino or in negotiating her discussion of *Middlemarch*. In *Works of Love*, Kierkegaard gives new meaning to the blindness of love. He writes that love is like an arrow in flight; but if it thinks about itself flying, or looks at how its flying measures up, it will fall like a stone. (144) Leaping a gap between promontories, one looks down -- and with that, instantly plummets.

Of course the impulse to look at one’s flight is irresistible, and in retrospect, we stand back to observe. But this non-amorous, reflective project has its dangers, too. Rather than including only a *tacit* acknowledgment of an aspect unseen, one might look at the doubleness of consciousness with a fully objective stare. But then, “As soon as I as spirit become two, I am *eo ipso* three.” (45; JC, 169) Looking objectively at myself as a threefold, I’d then become fourfold, and so on in a dizzying regression. Of course, I might block explicit reflection’s tilt toward a regress by letting the standpoint from which I appear explicitly tripartite to continue only under a tacit restraint, the acknowledgment that for my then-operative self, that’s enough – and enough is enough. “Go no further!” my shadowed self declares. If I am suddenly called to respond to a child in need, all objectively reflective projects are suspended: first-personally, I am SelfPerceptionResponse, unified in a temporally and spatially unsegmented flash. (144)

Tacit unexplicated self-recognition and concern for self are essential, then, as Stokes reconstructs Kierkegaard's *interesse* -- essential to the more overt or immediate engagements of agency, passion, responsiveness, cogitation, or perception. Put somewhat paradoxically, consciousness is based on an "interested relatedness" to pre-consciousness; alert action underway is based on an "interested relatedness" to a darkness it dare not know. Love flowers in an "interested relatedness" to what it can and cannot know.

III.

So far we have located in the unfolding of fluid action a 'between sort of being.' Dancing or losing balance displays the subtle relatedness of shadowed-but-essential self-recognition, on the one hand, and on the other, overt, immediate action. Imagination is crucial here – a "reality-oriented" imagination that *intensifies, sharpens, refines* my dynamic links to world and others. This is *not* imagination as a fantasy-oriented, childish *escape* from the world and its demands. (78f.) As it refines, imagination "brings forth." (6) Imagination as *instar omnium*, as the "faculty of all faculties" (as Kierkegaard has it), is essential as I *tacitly* acknowledge that my being itself is at stake in avoiding concussions, and it is essential as I strain for a better immediate perception of surfaces ahead: I imagine that *that* might be black ice, and alter my course accordingly. This needn't be much of a temporal sequence. I might see, and change course simultaneously, much as a quarterback sees an opportunity and responds to it in a single 'movement'. But where in this complex structure of imaginative awareness and response does specifically *moral* vision, *moral* claim, *moral* imagination or response fit in?

If we take our bearings from a single, exemplary act of simple kindness, or more ambitiously, from the sublime movements of knitting or shop-keeping knights of faith, then the responsive flow of moral adepts turns out to be surprisingly similar to the responsive flow of a dancer. (Johannes de silentio's dancing knight of faith does not stumble.) This insight can startle! If the moral is at issue, we habitually presuppose moral *struggle*, quandary, or defeat, or disquisitions on the morally *good will* or pure intention, or debates about *principles* of practical wisdom or about utilitarian *outcomes*. Or we move toward genealogies of how specific configurations of moral or moral-religious imagination evolve and take hold, and toward attendant worries about "moral relativism". But none of this is salient in the discussions at hand.

Startling or not, Kierkegaard sets most of what passes for contemporary moral theory to one side. He begins with an immediacy of meaning taken to be this side of theory or critique. He feels confident, for example, that he can refer to and elaborate "the lily in the field" (or as he says, in the dung heap), without backtracking to explain the hold of moral purity or corruption in Western European cultures, or its specific shapes. Kierkegaard evokes the lily confident that a minimal meaning is accessible, the Biblical lily already partially embedded in the milieu he and his audience share. His task is to refine or deepen local imagination, to give adumbrations.

He assumes, and we assume with him, a minimal acquaintance with the goodness of charity and badness of cruelty, and assumes that we (or his audience) can identify uncontested examples of each. The examples will inhabit a moral space that is shaped by passion, resolve, choice, imagination, and so forth. It would be churlish or petty to contest the purity of lilies or the repulsiveness of dung. This is not to deny the obvious, that there is plenty of display in the Kierkegaardian corpus of alternative interpretations of life – contested interpretations set out as stages or spheres of existence. But such displays are not the development of a moral theory of the right or the good in the manner of Kant or Mill or Hume.

There are several corners from which a sketch of this moral space can begin. Stokes begins and ends his book with a disturbing yet familiar scenario. I "see" or "know" what must be morally done yet am unmoved. You "see" or "know" what must be morally done exactly as I do, and instantaneously do it. A frightened child (my example) needs help crossing the street. With impeccable moral perception, you see the child in need, see that that situation is *yours*, and deliver apt moral response instantaneously: your sight of the child and reaching for its hand fold into a single response. With impeccable moral perception, I too see the child in need, know I

should respond, but don't. The situation is not *mine*. *Your* sight of the child, and reaching for its hand, fold into a single response. *I* stand idly by, or walk on, inexcusably. Things could be worse. I could see the moral need but *delight* in not answering it. More demonically, I could see the child's need, know what I should do, and push it violently into traffic. An impeccable moral eye is coextensive with evil or demonic disregard. Hannibal Lechter is remarkable for his fine-tuned moral discernments and his fine-tuned evil tastes.

When perception and its coordinate tacit self are moral through and through, impeccable perception flexes back to implicate that morally good-enough self *that I am* -- and that I *recognize* that I am. Unfortunately, well short of being evil, I can nevertheless operate only partly in moral space. My adequately moral perception of the needy child might implicate me only as "a dispassionate objective viewer." My operative self (at the moment) would then be but an objective recorder, someone who notes down a 'child-in-need event' as part of an anthropological survey. A richer response flexes back to implicate a richer self (and a richer self tacitly 'projects' a richer response). Then I identify a child's need, not just as an onlooker, but as someone morally engaged. I know where I stand, and my limbs move effortlessly to help. Moral perception, response, and person are of a piece, like the dancer's graceful flow across ice.

Interesse holds the duplexity of immediate and not-so-immediate consciousness together, and ties my moral perception to the sort of perceiver I might be -- and also ties my actual situation to the situation I hope for or think should be realized. An actual-ideal seamless co-extensiveness -- I see in exactly what *is* what *should* be -- can be fissured or broken in any number of ways. My child is about to step into the street, I feel faint, grasp for a steadying pole, and fail to grasp her. My reality (I miss her arm) is severed from my moral aspiration (to have grabbed her). Moral perception is successful when I am not explicitly aware of gap: the perceived need to aid the child is continuous with my actually aiding her. When gaps between reality and aspiration obtrude, the necessity of *interesse*, better perception, and better implicated selves is accentuated.

IV.

Although Stokes cannot offer a full-fledged reading of *Works of Love*, he brings his rich discussions of self-recognition and imaginative perception of others to bear on this text. I'll give what I take to be key aspects of his reading, providing elaborative illustrations that I hope convey the spirit and detail of his reading. Stokes reminds us that in discussing neighbor and preferential love, Kierkegaard says "your wife must be first and foremost to you the neighbor; that she is your wife is then a more precise specification of your particular relation to each other." (136). In *A Doll's House*, Ibsen has Hosmer say to Nora, "First and foremost are your duties as a wife and mother!" Nora says, "I no longer think that: first and foremost I am a human being!" Nora might have said, "I am to be loved first and foremost as a person, second, as wife and mother." (And she might think, "if only God would *command that priority!*") Now if Nora renounces her status as wife and mother, nevertheless she must *still* be loved as a person. Whatever else is owed to the person next to you (the neighbor), at the least you must love them, treat them, regard them, as persons, as objects of singular worth in God's eyes. Whomever is next to you, can hardly be only a person. He or she will be wife or fellow-sailor, favorite uncle or friend. But these titles mark a "more precise qualification" of *just being human* -- being "the neighbor". Nora's humanity suffuses whatever other status she might have -- say of womanhood or unknowing but skillful domestic. Her role as wife and mother is at the moment contested. If we hear her desperate testimony, to have endured only as wife, when "wife" is put *first* -- she thereby fails to exist.

Ideally, persons (who are husbands) see wives as persons *and* wives; imagination works to enable such perception of two or more tiers at once. One sees "person-my-wife-graceful-dance partner" in a single flash, perhaps one aspect salient, but all present. And imagination can undo tiers others see. In *A Doll's House*, Nora struggles out from under being solely a doll, then, from under being a wife and mother, to declare herself first and foremost "a human being." Her struggles show the necessity for there being *commands* to love -- none are needed in 'preferential love'. Her husband is blind, and so *needs* a command (though there is little chance he will hear it).

My preferential relation to my favorite uncle or student will take care of itself, let's suppose, without any need of external imperatives or commands, divine or otherwise. Yet I may need a sharp and emphatic command when I am tempted *not* to love – not to love those without allure, for whom I have no preference, and perhaps have a powerful aversion, not to love those I have not even seen as *persons*, not to love those dead whom I may hardly know at all (say those listed at a war memorial). To love another as human (or 'neighbor') when I feel nothing immediately but aversion or passing indifference may be a perfectionist demand -- but it is no less intelligible or admirable for that. The dictum "Love Thy Neighbor" counteracts the inclination to love only those who stand in special relations of preference to us -- and love them only so far as we grant the claims of that special role to be pertinent to us. If I am to be a *mench*, however, I must see both those *in* favor and *out* as persons.

Nora may have moved out of her nominal husband's favor; he certainly has no preference for her as she has become. But Nora remains a person, or in Kierkegaard's idiom, a neighbor. If I am bound by the necessity to see those both in and out of favor as persons, I can ask why others aren't bound to also. And so I might ask another to love (or regard) me *first and foremost as a human being* -- whether I happen to be (and you favor) rich or poor, white or black, female or male, student or teacher, gay or straight, mother or daughter, old or young. The harried mother pleads with her teenagers, *Just treat me as a human -- not as your mother!* In a theological idiom, we are *commanded* to love the person over and above the attire in which they now appear.

The ideality and generality of being human co-exist in imagination with concrete particularity. In good enough moral perception, I strip off neither your particularity, nor your ideality. I love (and 'prefer') your special way with children and plants, even as I see that like all mortals you will suffer loneliness and death, and that claims to love will arise from these very general features of your person. Schopenhauer addresses persons as "fellow sufferers." Preferential love is for particular persons, not for abstract mothers or neighbors or mortals generally, nor for great collections of these.

If moral vision allows me to see you both as friend and as mortal, this vision flexes back to implicate my tacit moral stance: am I – will I be -- a self who loves *only* what I prefer? Well, do I *prefer* mortals or 'fellow sufferers'? Am I a self who can answer a command to love even those who are of little interest to me, or targets of my *aversion*? Of course in the best of cases, self-reflexive non-preferential love for neighbors (or persons generally) completes itself in relation to particular neighbors or persons, one by one – she with a dog in tow, he with a cap askew, she with a severe bearing. Or in a more heartbreaking case, I see the emaciated ill-clad child before me both as a particular starving child with an adorable smile -- and as one of thousands who are victim to genocide.

The universal thus shimmers in the particular. Seeing the lily, I see purity and the hand of the divine. Seeing the hand of the divine does not compete with seeing a lily, any more than seeing a starving child competes with simultaneously seeing global disaster. Just so (as I hear Stokes), my attention to your particular startling beauty (and my preference for it) is compatible with simultaneous wonder that persons exist at all, and that you are one of them – you exist just as a *person*, apart from your startling beauty (or lack of it). And I should think this wonder would be compatible with wonder at whatever hand has come to add such bloom to the earth.

V.

There are marvelous chapters here, with more themes of great interest than I can possibly cover in a short review. I've said nothing about Stokes' provocative and illuminating discussion of *mirrors* (Ch 7) – how the face of another can serve as a mirror in which we can see ourselves (for good or ill). Self-recognition requires the face of others. We live under the gaze of God. (108) Might I also live under the gaze of my cat, or my son – each face resonating with a tacit self operative at the moment? I've said nothing about his fine discussion of subjectivity and objective knowledge, how it's possible to do mathematics or genetics (where we seek objectivity above all) without jettisoning the self's subjectivity (Ch 10). I can surely *know myself* as a lover of astronomy and of stars even as my focalized attention is not at all on *me*. Nor have I mentioned his discussion

of volition, and the Sartrean distortion of Judge Wilhelm's injunction to *choose* oneself -- as if self-choice meant looking at a mug-shot line up of who I might be (or become) and then choosing . . . well, *that* one as myself. Responsibility for self is less a choice among possible selves than a strong and tacit sense of the moral seriousness of the journey toward whomever I will have become. (167) In another context, Stokes reminds us that to be 'interested' in one's perceiving (and thus implicated in one's moral perception) is not to be selfish or ego-centric. I'm not interested in myself *rather* than another (which would be self-centered). I regard you wholeheartedly, and tacitly recognize that it is *I* who is wholehearted. But to have a focused regard for *you* is quite other than being focused wholly on *me*.

Stokes presents *interesse* as a structural feature of the self, in contradistinction to passion. (165) If *interesse* is self-constituting and indispensable, passion can be self-disruptive, either as a free-floating foolish swoon or an onslaught of irrational anger, for instance, or as way too much objective detachment, dispassion, or cynical indifference. Structurally, proper passion needs a self-reflective link to a tacit sense of self, and in both excess and deficit, *interesse* has a separate and essential role as a bridge between immediacy of expression and deeper regions of self from which expression springs. In a passage Stokes quotes from Eckhart, we hear that in proper relation to God, one will "see God's image in all things". In the same sentence Eckhart says all things *taste* of God. (127) This raises a large question about privileging vision over other modes of perception in a "theory of moral perceptualism." Can we have transforming and self-constituting taste, touch, or smell? Political society can have a moral stench, self-recognition can be a matter of being in touch. We speak of the touch of love. Our sense of being grounded, morally or religiously, might be more or less proprioceptive, a sense of where we stand – a perception that is non-visual, even non-passional, and perhaps even like Kant's *sensus communis*. We can thirst after God, and smell the divine in the lily. Moral perception, or perception of the divine, might be tracked along several modalities of perception.

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In a wonderful exhibit of archival retrieval, Patrick Stokes has written a fine account of an underappreciated theme, *interesse*, as it crops up here and there through the course of the Kierkegaardian *oeuvre*, its systematic implications heretofore largely unnoticed. This careful and creative tracking allows us to see anew the familiar philosophical motifs that become the bread and butter of so much Kierkegaard commentary – subjectivity, selfhood, passion, love, imagination, and so forth. It is no small achievement to have opened the door to a reassessment or reconfiguration of this presumably familiar territory. But I found in working slowly through the successive chapters of this book that Stokes was accomplishing just that. He's found a powerful new prism through which to cast the beams of the enigmatic texts that concern us.

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