

KIERKEGAARD AND CLASSICAL GREEK THOUGHT



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Kierkegaard and Classical Greek Thought

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Kierkegaard and Classical Greek Thought

Edited by

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Constantine the Philosopher University in Nitra,
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kierkegaard@centrum.sk khanah@chass.utoronto.ca
www.actakierkegardina.com
english@martinus.sk

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Abbreviations

- ASKB* *The Auction Catalogue of Kierkegaard's Library*, eds. Katalin Nun, Gerhard Schreiber, and Jon Stewart. *KRSSR*, vol. 20 (London & New York: Routledge, 2015).
- BA* *The Book on Adler*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1998).
- CA* *The Concept of Anxiety*, trans. Reidar Thomte in collaboration with Albert B. Anderson (Princeton: Princeton University Press, 1980).
- CD* *Christian Discourses*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1997).
- CI* *The Concept of Irony*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1989).
- COR* *The Corsair Affair*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1982).

- CUPI* *Concluding Unscientific Postscript*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1992), vol. 1.
- CUPH* *Concluding Unscientific Postscript to the Philosophical Crumbs*, ed. & trans. Alastair Hannay (Cambridge: Cambridge University Press, 2009).
- EO1* *Either/Or*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1987), part 1.
- EO2* *Either/Or*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1987), part 2.
- EPW* *Early Polemical Writings*, ed. & trans. Julia Watkin (Princeton: Princeton University Press, 1990).
- EUD* *Eighteen Upbuilding Discourses*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1990).
- FSE* *For Self-Examination*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1990).

- FT* *Fear and Trembling*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1983).
- JFY* *Judge for Yourself!* trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1990).
- JP* *Søren Kierkegaard's Journals and Papers*, ed. and trans. Howard V. Hong and Edna H. Hong, assisted by Gregor Malantschuk (Bloomington and London: Indiana University Press, 1967-1978).
- KJN* *Kierkegaard's Journals and Notebooks*, eds. Niels Jørgen Cappelørn, Alastair Hannay, David Kangas, Bruce H. Kirmmse, George Pattison, David D. Possen, Joel D. S. Rasmussen, Vanessa Rumble and K. Brian Söderquist (Princeton & Oxford: Princeton University Press, since 2000). 9 of 12 volumes published.
- KRSRR* *Kierkegaard Research: Sources, Reception and Resources*, ed. Jon Stewart et.al. (London & New York: Routledge, 2007-2017).
- LD* *Kierkegaard: Letters and Documents*, trans. Henrik Rosenmeier, *Kierkegaard's Works*, vol. XV (Princeton NJ: Princeton University Press, 1978).

- M* *The Moment and Late Writings*, trans. Howard V. Hong and Edna H. Hong
(Princeton: Princeton University Press, 1998).
- Pap.* *Søren Kierkegaards Papirer*, ed. Peter Andreas Heiberg, Victor Huhr and
Einer Torsting (Copenhagen: Gyldendal, 1909-1948): expanded by Niels
Thulstrup (Copenhagen: Gyldendal, 1968-78).
- PC* *Practice in Christianity*, trans. Howard V. Hong and Edna H. Hong
(Princeton: Princeton University Press, 1991).
- PF* *Philosophical Fragments*, trans. Howard V. Hong and Edna H. Hong
(Princeton: Princeton University Press, 1985).
- PG* *Patrologiae Cursus Completus, Series Graeca*, ed. J.P. Migne (Paris:
Imprimerie Catholique, 1857-1866). 161 vols.
- PV* *The Point of View*, trans. Howard V. Hong and Edna H. Hong (Princeton:
Princeton University Press, 1998).

- SKS* *Søren Kierkegaards Skrifter*, ed. Niels Jørgen Cappelørn, Joakim Garff, Johnny Kondrup, et al. (Copenhagen: Søren Kierkegaard Research Centre and G.E.C. Gads Folag, 1997-2102).
- SKS K* Commentary volumes corresponding to the volumes in *Søren Kierkegaards Skrifter*, ed. Niels Jørgen Cappelørn, Joakim Garff, Johnny Kondrup, et al. (Copenhagen: Søren Kierkegaard Research Centre and G.E.C. Gads Folag, 1997-2012).
- SLW* *Stages on Life's Way*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1988).
- SUD* *The Sickness unto Death*, trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University Press, 1980).
- SUDH* *The Sickness unto Death: A Christian Psychological Exposition of Edification and Awakening by Anti-Climacus*, trans. Alastair Hannay (London: Penguin Books, 1989).
- SVI* *Samlede Værker*, ed. A. B. Drachmann, J. L. Heiberg and H. O. Lange (Copenhagen: Gyldendal, 1901-06).

TA *Two Ages: The Age of Revolution and the Present Age. A Literary Review*,
trans. Howard V. Hong and Edna H. Hong (Princeton: Princeton University
Press, 1978).

TD *Three Discourses on Imagined Occasions*, trans. Howard V. Hong & Edna
H. Hong (Princeton: Princeton University Press, 1993)

UDVS *Upbuilding Discourses in Various Spirits*, trans. Howard V. Hong and Edna
H. Hong (Princeton: Princeton University Press, 1993).

WA *Without Authority*, trans, Howard V. Hong and Edna H. Hong (Princeton:
Princeton University Press, 1997).

WL *Works of Love*, trans. Howard V. Hong and Edna H. Hong
(Princeton: Princeton University Press, 1995).

List of Contributors

Ingrid Basso: Ricercatore, Dipartimento di Filosofia, Università Cattolica del Sacro Cuore, Largo Gemelli 1, edificio Gregorianum 3p, 20123, Milano, ITALY. Email: ingrid.basso@unicatt.it

Adam Buben: Universitair Docent I, Leiden University College, Anna van Buerenplein 301, 2595 DG Den Haag, THE NETHERLANDS. Email: abuben@mail.usf.edu

Andrew J. Burgess: Emeritus Professor of Philosophy, University of New Mexico, 3501 Calle del Rancho NE, Albuquerque NM, 87106 USA. Email: andrewburgess7@gmail.com

Daphne Giofkou: PhD candidate in Theology and Religious Studies, University of Glasgow, no.4, The Square, Glasgow G12 8QQ, UK. Email: d.giofkou.1@research.gla.ac.uk

Abraham H. Khan: Professor, Faculty of Divinity, Trinity College, University of Toronto, 6 Hoskin Ave., Toronto, ON, M5S 1H8, CANADA. Email: khanah@chass.utoronto.ca

Roman Kralik: Professor, Faculty of Arts, Constantine the Philosopher University in Nitra, Stefanikova 69, 949 01 Nitra, SLOVAKIA. Email: rkralik@ukf.sk

William McDonald: Associate Professor of Philosophy, United Arab Emirates University, Maqam Campus, Al Ain, PO Box 15551, UNITED ARAB EMIRATES. Email: wmcdonal@uaeu.ac.ae

Thomas J. Millay: PhD candidate in Religion, Baylor University, 6800 Viking Drive, Waco, TX 76710, USA. Email: tom_millay@baylor.edu

Simon D. Podmore: Associate Professor, Department of Theology, Philosophy and Religious Studies, Liverpool Hope University, Hope Park, Liverpool, L16 9JD, UK. Email: podmors@hope.ac.uk

David Possen: Lecturer in History of Philosophy, Department of Media, Cognition and Communication, University of Copenhagen, Karen Blixens Plads 8, DK-2300 København S, DENMARK.

Anna Louise Strelis Söderquist: Lecturer in Philosophy, DIS - Study Abroad in Scandinavia, Vestergade 7, 1456 København S, DENMARK. Email: anna.soederquist@dis.dk

K. Brian Söderquist: Søren Kierkegaard Forskningscenteret, Det Teologiske Fakultet, Søndre Campus, Karen Blixens Plads 16, 2300 København S, DENMARK. Email: briansoda@gmail.com

Vasiliki Tsakiri: Associate Lecturer at the Hellenic Open University. 32 Pleiaddon Str., 17561, P. Phaliro, Athens, GREECE. Email: tsakiri.vasiliki@ac.eap.gr

Will Williams: LeTourneau University, 2100 S Mobberly Ave., Longview, TX 75602, USA.
Email: WillWilliams@letu.edu

Preface

The *Acta Kierkegaardiana* series has this season reached its 10th anniversary. As the series editors, we do not think it an overstatement to say that *Acta Kierkegaardiana* has become a home for high-quality scientific and scholarly literature, designed to encompass not only researchers in the field of philosophy, ethics, and other humanities, but also students, and other readers, who are interested in a deeper understanding of human life and our reasons for being. We see several grounds for such a claim. Firstly, we recognize the great work of dozens of scholars and researchers from all over the world who have contributed their original essays in order to produce seven volumes of excellent quality. These volumes have brought together great writers from numerous different contexts and perspectives within their own fields of expertise. Secondly, we recognize the contribution of the organizational team, consisting in leading experts and thinkers who willingly shoulder the significant editorial work, consultation, and advisory responsibility necessary to ensure that the quality of *Acta Kierkegaardiana* should steadily rise. The third and principal reason is, of course, the genius of the Danish phenomenon S. Kierkegaard, who is not only the *raison d'être* for the series itself but is also its ultimate end. This reason is deceptively simple: Kierkegaard has left the world with writings of immense value, the message of which has not yet been fully realized. His written corpus is, without doubt, a deep well of inspiration for anyone who faces the philosophical challenges of the present age. We have tried to expose in each Volume and Supplement something of how Kierkegaard was exceptionally qualified and gifted in reflecting on the problems of his time, perceiving their panoramic dialectics, and courageously drawing his own sketches of possible solutions. His analytical review of different philosophical insights from the past has made such insights profound reference points for the pressing issues of his own age. In individual volumes of *Acta Kierkegaardiana*, we have therefore dealt with different aspects of Kierkegaard's thinking and the immense riches of expression in his perception of the world, humanity, and society, all captured in works of extraordinary linguistic and stylized

art. The final reason to support our courageous claim is the very special collaboration we have witnessed between scholars from different generations. *Acta Kierkegaardiana* has thus become a bridge by which readers can penetrate and embrace not only the thinking world of S. Kierkegaard, but also the living ‘think-tank’ of young and experienced scholars across universities, continents, and other institutions, that put his corpus of writings at the heart of their research interests.

Roman Kralik and Simon Podmore

Introduction

Kierkegaard as Scholar in Classical Studies

One of the best kept secrets among the general reading public is Kierkegaard's expertise in classical studies, especially in the Greek tradition. While his publications in the fields of philosophy and theology are world-famous, his research in the study of the Greek and Roman classics remains in relative neglect. What kind of contribution, if any, would it make if it were presented to classics scholars today? Or, to put this question in another, more pointed way: how might Kierkegaard fare seeking a senior research position in a classics department within the twenty-first century's hectic job market?

While there are many other, more profound, reasons for examining Kierkegaard's research in classical Greek studies than the question of Kierkegaard's job prospects in the twenty-first century, the question is intriguing; and setting out to answer it involves raising some of those other possible questions, too. Picture to yourself, then, that, by some miracle of modern medicine, Kierkegaard has been brought back to contemporary Denmark and is facing a hiring interview for a position in classics at the University of Copenhagen. Since no one would expect Kierkegaard to be up to date, either about the latest research in the field of classics, or even about the fate of his own publications, the department has sent out an international call for papers concerning Kierkegaard's contributions to classical studies; and Kierkegaard, assisted by a small team of editors, has selected some of the papers in advance to serve as a basis for discussion at the hiring interview. Of these selected papers, Kierkegaard comments on ten of them during his interview. The selected papers on which he comments are to be printed in a volume of *Acta Kierkegaardiana*. In addition, Kierkegaard also refers in the interview to other, previously published, papers. Two of these, by Shoni Rancher and Laura Llevdot, are identified both in the interview transcript and in its footnotes.

The makeup of the hiring committee—we shall suppose—is the same as any such committee would be apt to have, including faculty members from different areas of Kierkegaard’s expertise. Surely there would also be a strong predominance of the Greek-oriented over the Latin-oriented faction in the department.

In this case, the interview committee consists of five members. Their subject areas, specializations, and likely teaching responsibilities are as follows:

Greek literature, philology, and the fine arts. Chair of Classics Department. Teaching often includes classes in Greece.

Classical Greek philosophy. Member of Classics Department; adjunct in Philosophy (which, along with Classics, is part of the “Philosophy Faculty”).

Classical and Hellenistic Greek religions. Member of Theology Faculty; adjunct in Classics. Teaches Christian origins and medieval Christian thought, in the Theology Faculty; New Testament Greek and Hellenistic religions, in the Classics Department.

Classical Greek and Roman Rhetoric. Member of Classics Department; adjunct in the Comparative Literature Program (Philosophy Faculty).

Latin philology and literature. Member of Classics Department. Teaches Latin language and literature classes.

As you read the essays in this volume, you may want to imagine what questions you, if you were one or another of these Classics Department faculty members, would pose to Kierkegaard.

Enjoy your reading!

William McDonald and Andrew J. Burgess

Section I: Greek Literature and Fine Arts