

Wednesday, 18 December 2013

9:00-12.00 Chair: Peter Šajda (Bratislava)

Eva Kaminsky (Frankfurt)

„Versprechen“ und „Verzeihen“:
Hannah Arendts politische Lektüre von Kierkegaards
„Taten der Liebe“

Asaf Angermann (Toronto)

The Inner Kingdom: Mirage, Myth, and Adorno's Sacrifice
(of Kierkegaard)

Christian Wiese (Frankfurt)

The „Affinity of Strangers“: Abraham J. Heschel
über Kierkegaard und den Kotzker Rebbe

12.15-12.45

Heiko Schulz (Frankfurt) / Edward F. Mooney (Syracuse) /

Michael Morgan (Bloomington)

Concluding Remarks

13:00 Lunch

Organized by

Martin-Buber-Chair in Jewish Thought and Philosophy

Chair for Systematic Theology

Graduate School „Theologie als Wissenschaft:
Formierungsprozesse der Reflexivität von Glaubenstraditionen
in historischer und systematischer Perspektive“

Institut für Religionsphilosophische Forschung (IRF)

Location

Goethe University Frankfurt

Campus Westend

Grüneburgplatz 1

60323 Frankfurt am Main

Casino, Room 1.801

Participation in the entire conference and the evening
lecture is free. No registration is required.

For further information please contact:

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Jüdische Kierkegaard- Lektüren im 20. Jahrhundert Jewish Readings of Søren Kierkegaard in the 20th Century



Drawing by Vladimir Baláz after an sketch by Niels Christian Kierkegaard

INTERNATIONAL CONFERENCE

16 – 18 DECEMBER 2013

GOETHE UNIVERSITY FRANKFURT AM MAIN

GRADUIERTENKOLLEG
**THEOLOGIE ALS
WISSENSCHAFT**
Formierungsprozesse der Reflexivität
von Glaubenstraditionen in historischer
und systematischer Analyse

GOETHE

UNIVERSITÄT
FRANKFURT AM MAIN
Fachbereich Evangelische Theologie

„Søren Kierkegaard! I looked for him and I found him! ...

The seeker of God! Few have such grandiose religious feelings as his“, the young Gershom Scholem noted in his diaries in 1914, adding enthusiastically: „Kierkegaard is a Jew!“ This is by far not the only example for the strong influence Kierkegaard's thought exerted on an entire generation of prominent 20th-century Jewish intellectuals, including Theodor W. Adorno, Hannah Arendt, Shmuel H. Bergman, Max Brod, Martin Buber, Paul Celan, Jacques Derrida, Abraham J. Heschel, Franz Kafka, Yeshayahu Leibowitz, Emmanuel Lévinas, Franz Rosenzweig, Lev Shestov or Joseph Soloveitchik.

What is it that motivated the conspicuous fascination with this Christian writer, who enjoyed a general renaissance around 1900? Were Jewish intellectuals simply participating in a general trend, or can their reception and appropriation of Kierkegaardian ideas be understood as an expression of their respective (religious or secular) self-understanding as Jewish thinkers? Did they present their reading of Kierkegaard explicitly and deliberately as a programmatic reflection upon their own Jewishness? Or does the way in which they referred to the Danish thinker enable us to discern more or less implicit traces of their Jewishness or their experience of Jewish existence in the 20th century? What do the „Jewish readings“ of Kierkegaard tell about the nature of the various identities of the relevant Jewish thinkers and their attitude towards a Christian-inspired version of existentialism?

Focusing on such questions, the conference devotes itself to the analysis of a rather neglected phenomenon of 20th-century Jewish intellectual history. The interpretation is further complicated by the fact that Kierkegaard himself, particular in his journals and notebooks, expressed a broad range of thoughts regarding Judaism which are shaped by personal, theological and political ideas and/or by a specific philosophy of history – a fact that, interestingly enough, does not seem to play a major role for the readings of his Jewish interpreters. To explore the reasons for their restraint in addressing this problematic element of Kierkegaard's thought is another aspect that requires a more thorough explanation.

Monday, 16 December 2013

17:45 *Coffee*

18:15 Welcome / Introduction

Christian Wiese (Frankfurt)
Heiko Schulz (Frankfurt)

18:30 Keynote lecture

Chair: Christian Wiese (Frankfurt)

Peter Tudvad (Berlin)

„Hep hinter einem Juden rufen“ – Søren Kierkegaard zwischen Antijudaismus und Antisemitismus

Tamar Aylat-Yaguri (Tel Aviv)
Kierkegaard and Antisemitism – A Comment

Opening of the Exhibition „Kierkegaard zum Vergnügen“

20:00 Reception

Tuesday, 17 December 2013

09:15–12:15 Chair: Heiko Schulz (Frankfurt)

Peter Šajda (Bratislava)
Buber's Reception of the ‚Ambiguous‘ Kierkegaard

Claudia Welz (Copenhagen)
Communication and Self-Transformation: Kierkegaard, Buber, and Rosenzweig

George Pattison (Glasgow)
Vox clamantis in deserto: Shestov, Kierkegaard und Judentum

12:30 *Lunch*

14:00-16:00 Chair: Claudia Welz (Copenhagen)

Tamar Aylat-Yaguri (Tel Aviv)
Explaining Away what's Beyond Understanding: Rav Kook and Kierkegaard on Abraham in the Akedah

Christian Wiebe (Bielefeld)
Kein Sprung, keine Ewigkeit, kein Glaubensheld. Mit Kierkegaards Abraham in Kafkas ‚Schloß‘

16:00 *Coffee*

16:30-18.30 Chair: Edward F. Mooney

Michael Morgan (Bloomington)
Abraham's Dilemma: Reading Kierkegaard with Lévinas and Fackenheim

Adam Lipszyc (Krakow)
Whose Silence? Which Faith? Derrida on Kierkegaard

19:00 *Dinner*