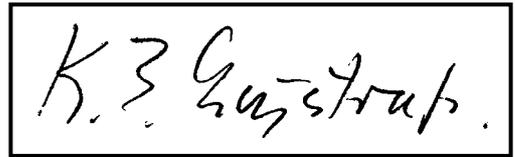


Newsletter

Edited by the Løgstrup Archive



No. 4

Spring 2007

Contents

Editorial (p. 1-2)
Celebration of the centennial of Løgstrup's
birth: 2005 (p. 2-4)
"Den etiske fordring": Fifty years after
(p. 4-5)
In memoriam of Karstein M. Hansen (p. 6)
In memoriam of Rosemarie Løgstrup (p. 7)
A new edition of Karstein M. Hansen's
Løgstrup bibliography (p. 8)
Papers, bugs, and books (p. 8-9)
Book review (p. 10-12)
Brief Notes (p. 12-13)

Editor

Kees van Kooten Niekerk
Faculty of Theology, University of Aarhus,
Taasingegade 3, DK – 8000 Aarhus C
Telephone: (+45) 89 42 22 72
Telefax: (+45) 86 13 04 90
E-mail: kkn@teo.au.dk
www.teo.au.dk/en/research/current/loegstruparchive

EDITORIAL

The Løgstrup Archive published its latest newsletter in the summer of 2004. We apologise for the long interval, which is due to lack of funding available for the editing and publication of the newsletter. However, the Velux Foundation has been so kind as to provide some money for this purpose. We are therefore pleased to introduce this new edition of the newsletter.

Because of the long interval, much of the news in this letter is old news; but as most news is old news by the time it is published, I do not consider this to be a great problem. After all, it is only possible to report about events that have taken place and thus have become part of the past. The difference from previous editions of this newsletter is thus not substantial. Anyhow, much of the content of this edition will be new to many readers, so that, at least, it is news in the sense that you have not yet heard about it.

The interval certainly does not mean that nothing significant has happened in the Løgstrup research and the communication of his ideas over the past period of time. This will become clear from the following. The large number of activities is first of all due to the fact that the past years saw two anniversaries of Løgstrup. In 2005, it was 100 years since the birth of Løgstrup. In celebration of this occasion, a number of academic and public conferences were held, five radio programmes were broadcast and a number of publications appeared. In 2006, the 50th anniversary of the publication of Løgstrup's work *Den etiske fordring* (*The Ethical Demand*) was celebrated with a seminar, the keynote speaker being the well-known sociologist Zygmunt Bauman. These events will be dealt with in two accounts below.

In the past period, we had to say farewell to Karstein M. Hansen and Rosemarie Løgstrup. Karstein M. Hansen was a Norwegian theologian, also educated as a librarian, who, with a Løgstrup bibliography and a doctoral dissertation, has contributed considerably to the Løgstrup research. Rosemarie Løgstrup was the widow of Løgstrup, who outlived her husband by almost 25 years and who, among many other things, has made a substantial contribution to the Løgstrup Archive. This edition of the newsletter includes two obituaries to commemorate them.

Finally, apart from some minor items, this newsletter includes a review of a recently published book by Ole Jensen: *Historien om Løgstrup* (The History of Løgstrup). Ole Jensen is one of the most prominent students of Løgstrup and a previous professor of the Faculty of Theology in Copenhagen. His book introduces Løgstrup's life and ideas to a broad public and has received favourable reviews in the Danish press. It is here reviewed by Hans Hauge, Associate Professor at the Scandinavian Institute, University of Aarhus, who was in 1992 awarded the doctoral degree (*dr.phil.*) for a dissertation on Løgstrup.

Before concluding this editorial, I wish to remind you all that the success of a newsletter like this one depends substantially on the willingness of its readers to share information with us about research and propagation of Løgstrup's ideas. And we should, of course, also be glad to receive your feedback on this newsletter, positive as well as critical.

Kees van Kooten Niekerk

CELEBRATION OF THE CENTENNIAL OF LØGSTRUP'S BIRTH: 2005

On 2 September 2005 it was 100 years since the birth of Løgstrup. In celebration of this occasion, the Løgstrup Archive in collaboration with other institutions organised a number of events throughout the anniversary year 2005.

As the first event, a seminar was held on 4-5 March at the Faculty of Theology in Aarhus. The seminar was organised in collaboration between the Faculty of Theology and the Institute of Philosophy and History of Ideas at the University of Aarhus, including the Løgstrup Archive and the journal *Slagmark* (Battleground), published by the Department of the History of Ideas, University of Aarhus. A special feature issue of the journal (*Slagmark* 42/2005) dealt with Løgstrup. Besides nine articles on various aspects of Løgstrup's philosophy and ethics it included an unpublished manuscript of Løgstrup ("Det filosofiske jerntæppe" – om adskillelsen mellem eksistentialistisk og analytisk filosofi) ("The philosophical iron curtain" – on the separation between existential and analytical philosophy) and an interview with Rosemarie Løgstrup. At the seminar, six of the authors presented their contributions, followed by three contributions by others. The participants in the seminar were also offered the opportunity to visit the Løgstrup Archive. The seminar was attended by more than 150 people.

On the very day of the anniversary, an afternoon event was held at the Faculty of Theology in Aarhus. Professor Svend Andersen gave the anniversary lecture on "K.E. Løgstrup and theology in Aarhus". A video recording of a lecture on "Skolens formål"

(The purpose of the school), held by Løgstrup shortly before his death in 1981, was shown after the coffee break (the lecture is published in the posthumous collection of essays *Solidaritet og kærlighed* (Solidarity and love) from 1987). The event concluded with a reception at the faculty foyer. It attracted approximately 150 participants.

On 28–30 October a seminar was held on “Kierkegaard og Løgstrup: En kontrovers om kristendommen” (Kierkegaard and Løgstrup: A controversy on Christianity), again at the Faculty of Theology in Aarhus. The seminar was organised in collaboration between the Søren Kierkegaard Research Centre, University of Copenhagen, and the Løgstrup Archive. Taking Løgstrup’s *Opgør med Kierkegaard* (Controverting Kierkegaard) from 1968 as the point of departure, in which Løgstrup strongly criticises Kierkegaard’s understanding of Christianity, the relationship between the two great Danish thinkers was discussed. This was the first time that followers of Kierkegaard and Løgstrup were assembled to discuss the controversy, and the discussion contributed to a more balanced understanding of the conflicting positions. Between 50 and 75 participants attended the seminar.

The anniversary celebrations concluded with a seminar on 8 December on “Eventyr og etik” (Fairytales and ethics) at the University of Aarhus. The reason for choosing this topic was that 2005 also marked an anniversary of Hans Christian Andersen, who was born in 1805. Theologians and literary historians participating in the seminar addressed three questions: What is the ethics in Hans Christian Andersen’s fairytales and fiction? Why is fiction an important feature of the ethics in Løgstrup’s works? What is the role of the child in the two authors’ works? As far as the last question is concerned, it turned out that in the works of both Hans Christian Andersen and Løgstrup, the child serves as a model for adults. The seminar was attended by approximately 75 participants.

The anniversary was not only celebrated by the mentioned academic events. Also the Danish folk high schools organised several conferences on Løgstrup’s thinking. On 9 April, a seminar was held at Testrup Højskole (Testrup Folk High School) on “Løgstrup og højskolen” (Løgstrup and the folk high school). On the basis of Løgstrup’s thesis that the primary role of the folk high school is to deal with “a universal view of human life”, the role and importance of the folk high school in today’s society was discussed. From 26 June to 2 July, the same folk high school hosted a summer course on Løgstrup’s philosophy of life with contributions by a great number of philosophers, theologians and literary historians. Finally, around the same time (27 June – 3 July) a summer course covering a wide variety of topics with relation to Løgstrup’s thinking, with contributions by theologians, philosophers and fiction writers, was held at Grundtvigs Højskole (Grundtvig’s Folk College) at Hillerød. Even though they were held at the same time, each summer course attracted approximately 100 participants

The centennial of Løgstrup’s birth also gave rise to five radio broadcasts on Danish Radio P1. First, in two programmes, the theologians Svend Andersen, Ole Jensen and H.C. Wind were interviewed about Løgstrup as a person and a writer. Second, Rosemarie Løgstrup told about her life with her husband. Third, a programme dealt with Løgstrup’s relation to and break with the Danish theological movement *Tidehverv*, in which the theologians Ole Jensen and Søren Krarup took part. Finally, there was an introduction to “Løgstrups Natursyn” (Løgstrup’s view of nature) by the theologian Niels Henrik Gregersen, followed by a discussion between the historian of ideas André Danielsen and the biologist

Arn Gyldenholm (the broadcasts are available from Danish Radio's website: <http://www.dr.dk/p1> → 'Søg udsendelser' (search broadcasts) → 'Skriv dit søgeord her' (write search word): 'Løgstrup').

The anniversary year also saw a number of publications. As already mentioned, *Slagmark* published a feature issue on Løgstrup's philosophy and ethics (no. 42, 2005; which can be ordered via www.slagmark.dk). Furthermore, a new edition of Løgstrup's *Opgør med Kierkegaard* with a postscript by Svend Andersen was published (Copenhagen: Gyldendal, 2005), which was the primary source of the seminar on Kierkegaard and Løgstrup. Finally, a book edited by David Bugge, Pia Rose Böwadt and Peter Aaboe Sørensen with the title *Løgstrups mange ansigter* (Løgstrup's many faces) was published at the end of the anniversary year (Frederiksberg: ANIS, 2005). The book includes contributions by no less than thirty Danish and Norwegian scholars on a wide variety of topics in Løgstrup's works, covering the areas philosophy, theology, ethics and art. As well as reflecting the diversity of the author's work, the book also gives a good impression of the just as broad diversity in the present Løgstrup research.

'DEN ETISKE FORDRING': FIFTY YEARS AFTER

On 27 November 2006 it was fifty years ago that Løgstrup's landmark book *Den etiske fordring* (*The Ethical Demand*) appeared. This anniversary was celebrated with a seminar at the University of Aarhus on that very day. The seminar's topic was the question of the significance of Løgstrup's ethics for social and political life today. In the morning session, this question was addressed by the distinguished sociologist Professor Zygmunt Bauman in a lecture entitled "Levinas and Løgstrup in the globalized world of consumers". This lecture was followed, in the afternoon session, by the Danish economist Professor Jørn Henrik Petersen, who gave a lecture on "Reciprocity or unilaterality. Reflections on Løgstrup's *The Ethical Demand* and the normative foundation of the Danish welfare state", and by the Danish theologian Professor Svend Andersen, who lectured on the question: "Is there a social ethical demand?" The celebration concluded with a panel discussion with the lecturers, followed by a reception.

Some of the importance of *Den etiske fordring* may appear from the following extract from my introduction to the seminar:

Right from the beginning *Den etiske fordring* has exerted substantial influence on the ethical debate in Denmark. This influence is reflected in the fact that, so far, it has appeared in no less than 23 Danish impressions. What is more, however: the influence of Løgstrup's book has by no means been restricted to Denmark. *Den etiske fordring* has been translated into German, English, Swedish and Norwegian and has met with great international interest, not least in the Anglo-American world. The best evidence of this is that such a prominent thinker as Professor Zygmunt Bauman without hesitation has consented to give the anniversary lecture today. A book that has turned out to be so influential must be worthy of celebration. Today we will do this by considering some of its significance for our time, fifty years after its first appearance.

I suppose that many of you are familiar with the content of Løgstrup's book. However, there may also be some who have not yet had the opportunity to read it. At least for those it may be useful that, by way of an introduction to today's lectures, I give a brief account of the book's central idea.

In the beginning of *Den etiske fordring* Løgstrup connects the ethical demand with the phenomenon of trust. According to Løgstrup we normally encounter one another with trust. For example, when I start a conversation I say something to another person in confidence that she will listen to me and reply favourably. However, by doing so I take a risk: The other may be unwilling to talk with me, she may even refuse to answer me, and that would be the same as rejecting me as a person. What actually happens here, Løgstrup says, is that I place something of my life in the hands of the other person. By showing trust I deliver something of my life over to her. And now it is up to her to react positively or negatively, to accept me or to reject me.

Løgstrup uses this analysis of trust to make a more general point. Let me quote one of the book's beautiful, almost classic, formulations: "A person never has to do with another person without having something of the other person's life in her hand. It may be a very small matter, involving only a passing mood, a dampening or quickening of spirit, a deepening or removal of some dislike. But it may also be a matter of tremendous scope, such as can determine if the life of the other flourishes or not". What Løgstrup states here is that we, in our relationship to other people, cannot avoid influencing their lives, for better or worse. To a greater or lesser extent, the other's flourishing depends on our conduct towards her. Moreover, this is not something which happens once in a while, at the outskirts of a self-sufficient existence, so to speak. It is a fundamental fact of human life, because human life essentially goes on in communication with others.

Now, Løgstrup claims that this fundamental fact entails the demand that I take care of the other person's life insofar as I have her life in my hand. To make sense of this claim we should realize that Løgstrup does not make a logical inference here. Being a phenomenologist, he takes his point of departure in the understanding of humanity given with human existence as such. As the human beings we are we understand very well what it means for us and others to flourish or wither. Therefore, given the fact that we cannot avoid influencing the other's life, we understand very well that we are demanded to take care of her life and not inflict distress on her. This is not to say that we always are aware of the demand. On the contrary, we are usually unaware of the fact of the other's dependence on us and the demand implied in it. But this is not because we lack understanding. It is because the fact and the demand are highly disquieting. Therefore we tend to ignore them. In other words, the reason why we usually are unaware of the demand is that we do not *want* to hear it. But this does by no means alter the fact that human existence is such that we cannot avoid influencing other people's lives and that, therefore, we are demanded to take care of their lives.

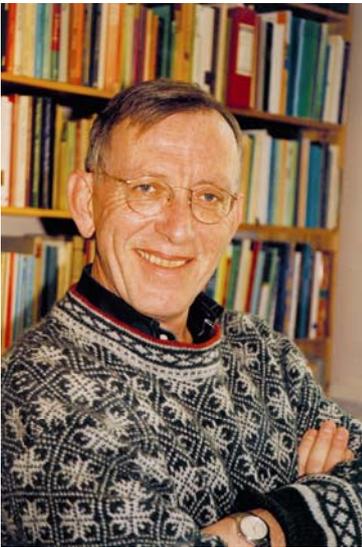
This is the book's central idea of the ethical demand. In the rest of *Den etiske fordring* Løgstrup elaborates this idea and explores its significance for many areas such as social life, theology, science and poetry. He pays special attention to the relationship between the ethical demand and what he calls the 'social norms', which is a comprehensive term for convention, morality and law. It is the complex of problems we meet here that constitutes the overarching subject of today's lectures. The question is: what is the significance of Løgstrup's idea of the ethical demand – and, more widely, of his ethics as a whole – for social and political life in our time? It is this question today's three lecturers will discuss, from a sociological, economical and ethical point of view, respectively.

The seminar was well-attended. Professor Bauman's lecture, which was given in the university's assembly hall, attracted an audience of more than 300 people. The lectures will be published in a book about *Den etiske fordring*, edited by David Bugge and Peter Aaboe Sørensen, and will probably appear at the end of this year. You will find more information about this book in the coming issues of this *Newsletter*.

Kees van Kooten Niekerk

IN MEMORIAM

Karstein M. Hansen died on 17 February 2006.



Karstein M. Hansen

Apart from Denmark, Norway is the country in Scandinavia where Løgstrup's works have been received with the greatest enthusiasm, not only by philosophers and theologians but also, for example, in nursing science. One of the Norwegian scholars having won special merit for his research in Løgstrup is Karstein M. Hansen. Karstein Hansen was a senior associate professor at Lovisenberg Deaconal University College, Oslo, Norway, where one of his teaching subjects was ethics. His main independent contribution to the Løgstrup research is his doctoral dissertation from 1996 *Skapelse og kritikk. En analyse av K. E. Løgstrups forfatterskap med særlig hensyn til skapelsestankens kritiske funksjon hos den unge Løgstrup*. But his most lasting contribution is his work with Løgstrup's bibliography. Besides being a theologian, Karstein Hansen was also educated as a librarian, and he benefited from the skills obtained during this education when, after the death of Løgstrup in 1981, he recorded Løgstrup's posthumous manuscripts and published the bibliography *K.E.*

Løgstrup's Work 1930-1987. A Bibliography. This is the kind of altruistic work which is extremely laborious, but which is profitable to other people for generations. I got to know Karstein as a very careful member of the editorial team which, from 1981 to 1987, was in charge of making Løgstrup's posthumous documents ready for publication. During this period, he stayed in Denmark for long periods of time, often enjoying the hospitality of Rosemarie Løgstrup at the Løgstrup family's Hyllested residence.

Karstein M. Hansen was born in 1945 and died on 17 February 2006 following a long and severe illness of cancer. Before his death, he managed to prepare a new, updated version of the bibliography. The updated version was published at the end of 2006 and is mentioned elsewhere in this Newsletter.

Viggo Mortensen

IN MEMORIAM

Rosemarie Løgstrup: 1914-2005

Rosemarie Pauly, the widow of K.E. Løgstrup, died in 2005 at the age of 91. Løgstrup first met Rosemarie during a stay at the University of Freiburg in 1933-1934. She was then 19 years old and had just commenced studying philosophy. Rosemarie and Løgstrup married in 1935. In 1936 they settled down at Funen, where Løgstrup had become a pastor of the Sandager-Holevad Benefice. In 1943 Rosemarie accompanied her husband to Aarhus as the professor's wife. In 1965 the couple had a house built close to a small village, Hyllested, in the picturesque landscape of the eastern part of Djursland. They lived there for the rest of their lives.

Rosemarie Løgstrup shared her husband's interest in the fundamental issues of life and she took an active part in his thinking, among other things by translating his works into German. For example, *Den etiske fordring* (*The Ethical Demand*) was published in German in 1959, translated by Rosemarie. After her husband's death in 1981, she continued this work with the outstanding result that from 1989 to 1998 the book *Norm og spontaneitet* (*Norm and Spontaneity*) and the four-volume work with the collective title *Metafysik* (*Metaphysics*) were published in her translation by J.C. B. Mohr, Tübingen.

In the years following 1981, Rosemarie became a natural part of the group of editors responsible for a number of publications based on Løgstrup's posthumous documents. The work with the posthumous documents led to the establishment of the Løgstrup Archive in 1995. The establishment and development of the archive occurred in close cooperation with Rosemarie. It is not least because of her benevolence and support that the archive exists in its present form. She got the idea to donate the part of K.E. and Rosemarie Løgstrup's book collection that is of scholarly interest to the archive. The idea was put into practice in 2001 thanks to a grant from the Velux Foundation.

The cooperation on the Løgstrup Archive proceeded smoothly. Rosemarie had a natural desire to secure her husband's intellectual inheritance, which was reflected in a strong commitment and a great interest in the archive's activities. In spite of her commitment, however, she never felt any desire to interfere. Rosemarie left it entirely to the members of the archive to do what they thought was best. This was the best possible form of cooperation, which we remember with deep gratitude.

The Løgstrups used to take long walks in the hills around Hyllested. Rosemarie continued to do so after her husband's death. It was while taking her daily walk that she died at the end of October 2005. Unfortunately, a long time passed before she was found. When the family realised that she was missing, an extensive search was initiated, in which, apart from the police and the family, many residents of the neighbourhood took part. For many months the family had to live in uncertainty about her fate. It was not until the end of March the following year that she was found. Her funeral was held on 6 April 2006 at Hyllested Church.

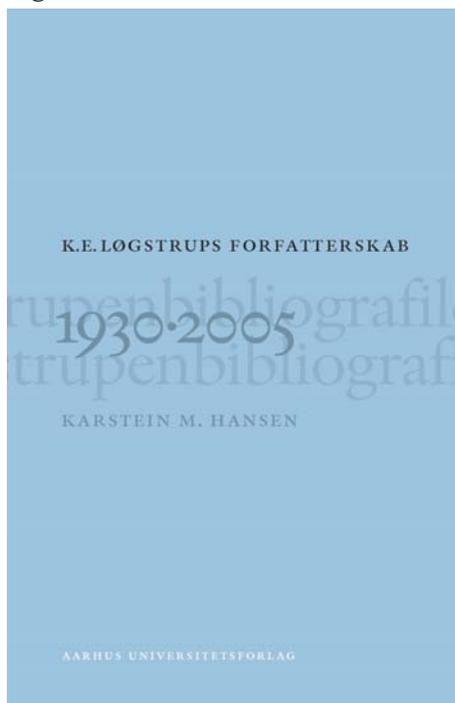


Rosemarie Løgstrup
at the celebration
of the centennial
of her late husband's birth

Kees van Kooten Niekerk

A NEW EDITION OF KARSTEIN M. HANSEN'S LØGSTRUP BIBLIOGRAPHY

November 2006 saw the publication of Karstein M. Hansen: *K.E. Løgstrups forfatterskab 1930-2005. En bibliografi* (K.E. Løgstrup's work 1930-2005. A Bibliography) (Aarhus, Aarhus University Press 2006). This book is a corrected and updated version of Karstein M. Hansen's Løgstrup bibliography of 1987. One reason for the new edition was that the bibliography had been sold out for many years. Another reason was that, in the meantime, a great number of new editions of Løgstrup's writings had appeared.



Karstein M. Hansen would have liked to do the editing himself, but unfortunately he was not able to do so because of a long illness, which caused his death on 17 February 2006. This was the reason why Kees van Kooten Niekerk took on the task. Prior to his illness, however, Karstein had already prepared two manuscripts with corrections and supplementary information, which could form the basis of the new edition. It therefore still to a large extent draws on work undertaken by Karstein.

The new edition contains 1239 items. The items are arranged systematically into five categories: authorship, miscellanea, co-authorship, interviews and minutes of meetings. Each category is arranged in chronological order. The "authorship" category is by far the largest, including (what is intended to be) a complete list of Løgstrup's publications and a list of reviews of his books. Finally the bibliography includes a detailed index of persons and subjects.

The bibliography will not only be published in book form but will also be made accessible through Internet from the Løgstrup Archive's website: <http://www.teo.au.dk/en/research/current/loegstruparchive>. This makes it possible to update the book continuously. Corrections and supplementary information from users are therefore highly appreciated. Please send to: kkn@teo.au.dk.

PAPERS, BUGS, AND BOOKS

In consequence of the death of Rosemarie Løgstrup (see elsewhere in this newsletter), the house at Hyllested has to be sold. The household effects therefore had to be listed, including Løgstrup's posthumous papers. The vast majority of these have already been recorded, published on microfilm and entered into the Løgstrup Archive's database. However, new papers have been found. Birgit Løgstrup, one of Løgstrup's daughters-in-law, who is a historian and has been employed at the Danish National Archives (*Rigsarkivet*) in Copenhagen, has done a great job looking through, categorising and recording them. The Løgstrup Archive has been involved to decide which papers should be added to the microfilm collection and entered into the database. The categorisation and

recording was completed recently (January 2007) and the relevant manuscripts will be sent to the Danish National Archives.

A settle in the living room contained, among many papers from Rosemarie's comprehensive translation business, some original manuscripts by Løgstrup. Upon closer inspection it turned out that the edges of many of them had been gnawed at. The culprits were small insects called fishmoth or silverfish (*Lepisma saccharina*, see <http://encyclopedia.thefreedictionary.com/Fishmoth>). Fortunately, they seemed to prefer the blank margins, so the damage was limited. However, it was obvious that the original manuscripts could not be sent to the Danish National Archives just like that (the idea that the sources of the entire history of Denmark might be devoured by breeding bugs from Løgstrup's inheritance was unbearable!). Kirsten Løgstrup, one of Løgstrup's daughters, then consulted an insect expert, who assured her that a fortnight of frost would kill the pests as well as their eggs. So it happened that some of Løgstrup's posthumous manuscripts were put in quarantine for a couple of weeks in the family's deep freeze.

Besides the manuscripts there were many books left in the house, including Rosemarie's private collection. These books had to be looked through in order to find out which might have played a role in Løgstrup's thinking. The result was that three boxes of books could be added to the Løgstrup Archive's existing book collection. All that remains now is for the new manuscripts and books to be recorded, copied and entered into the databases.

We wish to express sincere thanks to Løgstrup's children and children-in-law for their benevolence, flexibility and hospitality, which made it a great pleasure for the members of the archive to sort out the manuscripts and the books.



The Løgstrup house at Hyllested. In front of it: David Bugge (l) and Kees van Kooten Niekerk (r)



Lunch in the Hyllested house: (l to r) Jørgen Løgstrup (Løgstrup's eldest son), Svend Andersen and David Bugge. By the side of Svend Andersen some of the posthumous papers.

BOOK REVIEW

Ole Jensen: *Historien om Løgstrup* (The History of Løgstrup). Copenhagen: ANIS, 2007. 286 pages.

by Hans Hauge

Ole Jensen's book *The History of Løgstrup*, indeed tells a story, even in three acts. The book has – not surprisingly – sold well and become almost a bestseller. The reason is easy to find. Ole Jensen has responded to the biographical imperative. In other words he tells the story of not only K. E. Løgstrup's life but he also adds episodes from his own life. Biographies sell well these days in the market place. This is also what makes this book so very different from all other books about Løgstrup. For instance Nils Gunder Hansen's book about him, *En afgrund af tillid* (*Abysmal Confidence*), was compatible with Løgstrup's thinking in the sense that it was itself phenomenological. Ole Jensen does not do phenomenology, but describes how Løgstrup did it. In this sense it is a very un-Løgstrupian book. Løgstrup never introduced biography, and in connection with the reading of literature he opposed it. Løgstrup's readings focused entirely on the text itself. However, even if the book is biographical it does not reveal any secrets, and, furthermore, Ole Jensen's method cannot be called biographical. Yet Ole Jensen does provide new information especially about Løgstrup's doings during the war and about his involvement in university politics. But the many controversies surrounding Martin Heidegger and his involvement with the Third Reich escapes Ole Jensen's horizon and the fact of Løgstrup's teacher, Hans Lipps, being a full member of the SS is concealed. It would be perfectly legitimate in a book, which did not make biography so prominent. But in a bio-history it would be relevant.

Ole Jensen seldom explains Løgstrup's ideas by referring to his biography. He does, it seems to me, explain, at least partially, Løgstrup's development biographically, such as his break with the theological community, called Tidehverv, of which he was once a "member" and which group represented modernist existentialist theology in Denmark.

Ole Jensen sees more continuity from the beginning till the end than change and discontinuity and suggests that Løgstrup all his life pursued one or two fundamental insights or even "theses". Ole Jensen calls them manifestoes.

He wishes to tell the story of a gifted theologian-cum-philosopher who devoted his life to point to all the things in human life and in the universe or nature, which suggest: "the world is God's". This is the manifesto. It is something, which can be known and shown, and indeed be made plausible even though modern culture obscures it. It is never something, which is only true for belief, or something one has to accept even though it may seem to contradict one's reason. Løgstrup and Ole Jensen are rational or argumentative theologians. I emphasise the "and", since on the whole Ole Jensen is a very loyal reader. He seldom adds to or subtracts from Løgstrup; he performs a kind of humility confronted with his teacher's work and steps aside himself. We never feel that he has an axe to grind. He is seldom polemical yet one cannot help feeling his critical stance towards existential and dialectical theology. But since he glosses over discontinuities in Løgstrup's works he involuntarily comes to reduce the differences between Løgstrup, "Tidehverv" and dialectical theology.

Ole Jensen singles out the passage from the excerpt where we find the words about the world being God's, but apparently he doesn't find what precedes the dictum interesting. He quotes it but abstains from commenting upon it: that is to say the negative side to it, which claims that Judaic-Christian faith *cannot know* and meet God *in* the world. That's the other half of the motto to the first chapter. One notices first how Løgstrup never hesitates to mention the Judaic together with the Christian, and second how there seems to be no place for incarnation or revelation – at least not a natural one. God cannot be known in the world in Judaism and Christianity. This is the distinctiveness of these two creeds.

As stated above Ole Jensen's narrative is divided into three parts. The first part describes Løgstrup's take-off and sees this as a polemical phase where the antagonist was the irreligious culture of the pre-War years. This part is the book's most biographical one. Thus we hear about his years in Germany in the 30's and his encounter with Heidegger, but nothing about his stay with Jean Héring in Strasbourg. Løgstrup's many critiques of Kant's epistemology are, it seems to me, somewhat neglected by Ole Jensen who instead tells a story of God's disappearance from the (Western?) world as if Christianity were the religion to undo religion. Ole Jensen believes that Løgstrup – or he himself - has a counter-argument against secularism and the various deaths of God. He contends that Løgstrup believed there had been a derailment in the West which he – Ole Jensen - identifies with a to me odd alliance between Old Testament theology and Platonism to the effect that the sensible world is devalued if it is not informed by the intelligible one. When and where did Løgstrup, I wonder, say this? The sensible world was firmly rehabilitated with the advent of modern science and empiricism from Bacon and Locke and onwards.

Ole Jensen is right in claiming that Løgstrup had to critique existential theology since the latter is unable to reconcile itself to the idea that we can actually *know* that the world is God's. Ole Jensen also claims that this brand of theology was hostile to philosophy, which isn't true; it either just found support in another philosophy or it interpreted the same philosophy differently. Both Bultmann and Løgstrup take their points of departure in Heidegger but reached very different results.

Ole Jensen, and it is a very suggestive idea, extracts a second manifesto from Løgstrup to the effect that "Evangelical theology cannot have a vacuum where Catholic theology has a philosophy". Ole Jensen concludes that Løgstrup attempts a *via media* between natural theology and existentialist nihilism. The third possibility, he calls it. This, I believe, is a new insight worth discussing in detail. Løgstrup had much too much respect for philosophy, so does Ole Jensen.

The book's second part deals with the realisation of the early programme of knowing that the world is God's and of providing a third way in-between natural theology and nihilism. The first phase was preparatory and only potential. The second phase thus becomes the peak of his achievement and it coincides with his break with existentialist theology. Ole Jensen lets him speak as philosopher in this phase.

This is the phase where he discovers – as if they were hidden – the sovereign life-utterances by way of his final critique of Kierkegaard. This is also by far the best part of the book. Ole Jensen is at his best when he describes and elucidates the life-utterances. Sometimes he is much better than the master himself. Løgstrup's theology of creation and finally his metaphysics are given detailed treatment. Ole Jensen, however, imports three concepts and uses them in his explication: definitivity, durativity and extension. I don't find them particularly helpful, I must admit.

Towards the end of the second phase Ole Jensen notes something about the return of religion “in philosophy”; and metaphysics, we learn, is more modern than modern. By the end of this phase Løgstrup had reached his goal. Q.E.D.

The third part of the book is about the consequences of it all and about Løgstrup’s contribution to theology and ethical philosophy. This part contains nothing less than a primer of Christianity and Ole Jensen develops what the consequences must be for theology if it follows Løgstrup. The last chapter is about ethics and is like an appendix and we find a few more pieces of biographical information. One learns amongst other things that Løgstrup was a socialist. Then follow very useful guides for readers. One senses here – as in the book as a whole – that Ole Jensen is a teacher and good communicator. The folk high school has left its mark on him and the book is indeed a “folkelig” book about Løgstrup, indeed the first people’s book (*folkebog*) about him, which deserves to be debated by experts also. And I am sure they it will be.

BRIEF NOTES

Two books in preparation

In May 2002 an international workshop entitled “The significance of K.E. Løgstrup’s ethics” was held at the Sandberg Estate in Denmark. The workshop included contributions from: Brenda Almond, Zygmunt Bauman, Hans Fink, Alasdair MacIntyre, Hans Reinders, Svend Andersen and Kees van Kooten Niekerk, in some cases followed by a prepared commentary. Among other things, the contributors and respondents dealt with three texts from the later Løgstrup’s ethics, which for the occasion had been translated into English. At the workshop it was decided to publish the contributions and the responses. It was also decided to supplement the translations with more ethical texts by the later Løgstrup and publish them in a separate volume.

The University of Notre Dame Press (who in 1997 had published an edited version of *The Ethical Demand*) accepted to publish the books. For various reasons, which I will not go further into, the process of editing, translation and publication has been considerably delayed. At the end of 2006, however, the penultimate stage has begun. This stage comprises a linguistic editing by the publisher prior to the final stage, which is the actual production. At the time of writing (February 2007) the linguistic editing of the translations is finished.

The process is further complicated by the fact that most contributions in the anthology refer to and quote from the translations. This means that the anthology cannot be completed until the volume containing the translations has got its final shape, including pagination. The publisher, however, has promised that both books will appear still this year. The title of the anthology will be: *Concern for the Other. Perspectives on the Ethics of K.E. Løgstrup*. The title of the volume containing the translations will be: *Beyond the Ethical Demand*.

Seminar on the significance of Løgstrup's view of education

On Friday 30 March 2007 an interdisciplinary seminar will be held entitled *K.E. Løgstrup: mellem dannelse og uddannelse (K.E Løgstrup: between education and training)*. On the basis of "Skolens formål" (The purpose of the school), one of Løgstrup's last lectures, the significance of Løgstrup's view of education for our time will be explored. The speakers are Peter Aaboe Sørensen (historian of ideas), Kirsten M. Andersen (theologian), Jørgen Grønnegård Christensen (political scientist), Ole Morsing (historian of ideas), Jørgen I. Jensen (theologian), Jørgen Carlsen (historian of ideas), Hans Hauge (literary scholar), Kjeld Holm (bishop) and David Bugge (theologian).

The seminar is arranged by the Løgstrup Archive, The Faculty of Theology and the Institute of Philosophy and the History of Ideas at the University of Aarhus. It will be held 9:00 - 17:00h at the Faculty of Theology, University of Aarhus, Taasingegade 3, Building 1441, Auditorium 1. It is open for all and admission is free. For more detailed information, please consult the website of the Løgstrup Archive:

<http://www.teo.au.dk/forskning/aktuelt/loegstrup> (in Danish).