

NOTES

INTRODUCTION

1. Slavoj Žižek, *The Fragile Absolute, or Why is the Christian Legacy Worth Fighting For?* (London: Verso, 2000), 26–27.
2. Giorgio Agamben, *State of Exception*, trans. Kevin Attel (Chicago: University of Chicago Press, 2005), 86.
3. Alain Badiou, *Infinite Thought: Truth and the Return of Philosophy*, trans. Oliver Feltham and Justin Clemens (London: Continuum, 2004), 86.
4. Žižek draws on Lacan's theory of sublimation, according to which an object elevated to the dignity of *das Ding* is rendered sublime: "What the objects, in their given positivity, are masking is not some other, more substantial order of objects, but simply the void, the emptiness, of what they are filling out. We must remember that there is nothing intrinsically sublime in a sublime object—according to Lacan, a sublime object is an ordinary, everyday object, which, quite by chance, finds itself occupying the place of what he calls *das Ding*, the impossible-real object of desire." Žižek, *The Sublime Object of Ideology* (London: Verso, 1989), 194. The most comprehensive comparison of Žižek's use of the concept of the sublime with the Kantian sublime aesthetic can be found in George Hartley, *The Abyss of Representation: Marxism and the Postmodern Sublime* (Durham: Duke University Press, 2003), esp. chs. 1 and 2.
5. R. V. Young, *Doctrine and Devotion in Seventeenth-Century Poetry: Studies in Donne, Herbert, Crashaw, and Vaughan* (London: D. S. Brewer, 2000). This is the most comprehensive reassessment of seventeenth-century Protestant poetics. For an earlier re-evaluation of the Protestant consensus, see Achsah Guibbory, *Ceremony and Community from Herbert to Milton: Literature, Religion, and Cultural Conflict in Seventeenth-Century England* (Cambridge: Cambridge University Press, 1998).
6. Richard Strier, *Resistant Structures: Particularity, Radicalism, and Renaissance Texts* (Berkeley: University of California Press, 1995), 4. For a good summary and reassessment of Strier's important work, especially in relation to Donne's poetry, see Ronald Corthell, *Ideology and Desire in Renaissance Poetry: The Subject of Donne* (Detroit: Wayne State University Press, 1997), 28–29.

7. Žižek, *Sublime Object*, 169.
8. *Ibid.*, 170.
9. On early modern accounts of the nature of void space, see Edward Grant, *Much Ado About Nothing: Theories of Space and Vacuum from the Middle Ages to the Scientific Revolution* (Cambridge: Cambridge University Press, 1981).
10. Slavoj Žižek, *The Puppet and the Dwarf: The Perverse Core of Christianity* (Cambridge: Massachusetts Institute of Technology Press, 2003), 78.
11. Agamben, *State of Exception*, 51.
12. Eric L. Santner, *The Psychotheology of Everyday Life: Reflections on Freud and Rosenzweig* (Chicago: University of Chicago Press, 2001), 47.
13. *Ibid.*, 37.
14. *Ibid.*, 82.
15. *Ibid.*, 27.
16. Eric L. Santner, *On Creaturely Life: Rilke, Benjamin, Sebald* (Chicago: University of Chicago Press, 2006), 15.
17. *Ibid.*, 22–23.
18. Cited in Alenka Zupančič, *The Shortest Shadow: Nietzsche's Philosophy of the Two* (Cambridge: Massachusetts Institute of Technology Press, 2003), 47–48.
19. Bruce Fink, *A Clinical Introduction to Lacanian Psychoanalysis: Theory and Technique* (Cambridge: Harvard University Press, 1997), 8. For more on Lacan's notion of *jouissance*, see Jacques Lacan, *On Jouissance*, in *On Feminine Sexuality: The Limits of Love and Knowledge, Book XX, Encore 1972–1973*, trans. Bruce Fink (New York: W. W. Norton, 1998), *passim* chapter 1. See also Richard Boothby, *Freud as Philosopher: Metapsychology After Lacan* (New York: Routledge Press, 2001), 159–60.
20. Zupančič, *The Shortest Shadow*, 49.
21. *Ibid.*, 50.
22. Alain Badiou, *Ethics: An Essay on the Understanding of Evil*, trans. Peter Hallward (London: Verso, 2002), 25.
23. Peter Hallward, *Badiou: A Subject to Truth* (Minneapolis: University of Minnesota Press, 2003), 102.
24. *Ibid.*, 118.
25. *Ibid.*, 95. It is precisely on the ontological status of void space that Badiou departs from Lacan, who has influenced Badiou's metaphysics to a certain extent. For Badiou, the void is an ontological first principle, the very ground of being. Lacan, on Badiou's interpretation, would not accept any association between void space and being qua being: "For Lacan . . . the void is not on the side of being. This, I think, is a crucial point of conflict. Let us say that philosophy localizes the void as condition of truth on the side of being qua being, while psychoanalysis localizes the void in the Subject, for the Subject is what disappears in the

- gap between two signifiers For Lacan, if the void is on the side of being, this means that thought is also on the side of being, because thought is precisely the exercise of separation.” Badiou, *Infinite Thought*, 87. For more on Badiou’s critique of Lacan, especially regarding theories of subjectivity, see Alain Badiou, *Being and Event*, trans. Oliver Feltham (London: Continuum, 2005), 431–35.
26. The most developed Lacanian account of Freud’s myth of the primal horde can be found in Slavoj Žižek, *The Ticklish Subject: The Absent Centre of Political Ontology* (London: Verso, 2000), passim chapter 6.
 27. See Suzanne Barnard, “Tongues of Angels: Feminine Structure and Other Jouissance,” in *Reading Seminar XX: Lacan’s Major Work on Love, Knowledge, and Feminine Sexuality* (Albany: State University of New York Press, 2002). Cited in Santner, *On Creaturely Life*, 198.
 28. See Kenneth Reinhard, “Toward a Political Theology of the Neighbor,” in *The Neighbor: Three Inquiries in Political Theology*, eds. Slavoj Žižek, Eric L. Santner, and Kenneth Reinhard (Chicago: University of Chicago Press, 2005), 57.
 29. Santner, *On Creaturely Life*, 198.
 30. Žižek, *The Puppet and the Dwarf*, 116–17.
 31. *Ibid.*, 117.
 32. *Ibid.*, 115.
 33. Reinhard, “Toward a Political Theology of the Neighbor,” 61.
 34. See Debora Kuller Shuger, *Habits of Thought in the English Renaissance: Religion, Politics, and the Dominant Culture* (Toronto: University of Toronto Press, 1997), passim chapter 5.
 35. Gilles Deleuze: *The Fold: Leibniz and the Baroque*, 35.
 36. On Baroque images, Wolfflin notes, “The eye quickly tires of anything in a painting that can be fully grasped at first glance. But if some parts of the composition remain hidden and one object overlaps another, the beholder is stimulated to imagine what he cannot see; the objects that are partly hidden seem as if they might at any moment emerge; the picture becomes alive, and the hidden parts then actually do seem to reveal themselves.” Heinrich Wolfflin, *Renaissance and Baroque*, trans. Kathrin Simon (Ithaca, NY: Cornell University Press, 1964), 33.
 37. See Slavoj Žižek, *The Abyss of Freedom* (Ann Arbor: University of Michigan Press, 1997).
 38. Alenka Zupančič, *Ethics of the Real: Kant, Lacan* (London: Verso, 2000), passim chapter 6.
 39. See Gary Kuchar, *Divine Subjection: The Rhetoric of Sacramental Devotion in Early Modern England* (Pittsburgh: Duquesne University Press, 2005).
 40. *Ibid.*, 25.
 41. *Ibid.*, 29.

42. On Crashaw and the feminine divine, see Kuchar, *Divine Subjection*, passim chapter 2.
43. Žižek, *The Sublime Object of Ideology*, 90.
44. *Ibid.*, 90.
45. *Ibid.*, 90.
46. *Ibid.*, 44.
47. *Ibid.*, 44.
48. *Ibid.*, 45.
49. See Ernesto Laclau and Chantal Mouffe, *Hegemony and Socialist Strategy: Towards a Radical Democratic Politics* (London: Verso, 1992), 93–146. For Laclau’s more recent reflections on the relationship between master signifiers and hegemony, see Ernesto Laclau, *Emancipation(s)* (London: Verso, 1996), passim chapter 3; and Ernesto Laclau, “Identity and Hegemony: The Role of Universality in the Constitution of Political Logics,” in *Contingency, Hegemony, Universality: Contemporary Dialogues on the Left*, eds. Judith Butler, Ernesto Laclau and Slavoj Žižek (London: Verso, 2000), 182–212.
50. Žižek, *Sublime Object*, 88.
51. *Ibid.*, 95.
52. As Shuger notes, “Ideology thus signifies what I will call ‘habits of thought,’ a culture’s interpretive categories and their internal relations, which underlie specific beliefs, ideas, and values. And Renaissance habits of thought were by and large religious,” Shuger, *Habits of Thought*, 9.
53. On antagonism, see Laclau and Mouffe, *Hegemony and Socialist Strategy*, 127–29. See also Žižek’s return to Laclau’s work in Slavoj Žižek, *The Ticklish Subject*, 172–84, where Žižek remarks, “The horizon of Laclau’s central notion of hegemony is the constitutive gap between the Particular and the Universal: the Universal is never full; it is a priori empty, devoid of positive content; different particular contents strive to fill this gap, but every particular remains a temporary and contingent stand-in that is forever split between its particular content and the universality it represents (184).”
54. Carl Schmitt directly links the advent of the sovereign exception to sixteenth-century politics, especially the writings of Jean Bodin. See Carl Schmitt, *Political Theology: Four Chapters on the Concept of Sovereignty*, trans. George Schwab (Chicago: University of Chicago Press, 2005), passim chapter 5.
55. In an important essay on Schmitt’s decisionism and early modern politics, Victoria Kahn argues that Schmitt’s account of political exceptionalism overlooks instances in which the sovereign might actually “fake” states of emergency. Since this seems to have been the case under Jacobean and Caroline politics—Charles’ false claim, for example, that pirates were threatening the British coastline—Kahn concludes that Schmitt’s theory inadequately explains seventeenth-century examples of the sovereign

- exception. In the spirit of Žižek's critique of ideologies, I would argue instead that to "fake" an exception only reinforces the numinous aspect of the sovereign's power, thereby enhancing the "surplus animation" that it inspires in subjects. See Victoria Kahn, "Hamlet or Hecuba: Carl Schmitt's Decision," in *Representations* 83:1 (2003), 67–96, esp. 70.
56. For an excellent survey of the distinction between absolute and ordained power, see William J. Courtenay, *Capacity and Volition: A History of the Distinction of Absolute and Ordained Power* (Bergamo: Pierluigi Lubrina, 1990).
 57. See Santner, *Psychotheology of Everyday Life*, 19.
 58. Julia Reinhard Lupton, *Citizen-Saints: Shakespeare and Political Theology* (Chicago: University of Chicago Press, 2005), 162.
 59. *Ibid.*, 161. For an excellent summary of Lupton's work, see Santner, *On Creaturely Life*, 27–30.
 60. Cited in J. K. Mozley, *The Impassibility of God: A Survey of Christian Thought* (Cambridge: Cambridge University Press, 1926), 61.
 61. *Ibid.*, 122.
 62. Jurgen Moltmann, *The Trinity and the Kingdom: The Doctrine of God* (San Francisco: Harper Collins Press, 1991), 30.
 63. *Ibid.*, 32.
 64. See Graham Ward, "Suffering and Incarnation," in *Suffering Religion*, eds. Robert Gibbs and Elliot R. Wolfson (London: Routledge Press, 2002), 171. On divine *pathos* in early modern Cabbalistic writings, see in the same volume, Elliot R. Wolfson, "Divine Suffering and the Hermeneutics of Reading: Philosophical Reflections on Lurianic Mythology," 101–62.
 65. On divine *pathos*, see also A. J. Heschel, *The Prophets* (New York: Harper and Row, 1962).
 66. The best recent assessment of negative theology in relation to philosophy can be found in Hent de Vries, *Philosophy and the Turn to Religion* (Baltimore: Johns Hopkins University Press, 1999), esp. 119–57, which provides a comprehensive gloss on Angelus Silesius's *Cherubimic Wanderer*.
 67. Jacques Derrida, *On the Name*, ed. Thomas Dutot, trans. David Wood, John P. Leavey, and Ian McLeod (Stanford, CA: Stanford University Press, 1995), 68.
 68. For more on Derrida and negative theology, see John D. Caputo and Michael J. Scanlon, eds., *God, The Gift, and Postmodernism* (Bloomington: Indiana University Press, 1999); Jacques Derrida and Gianni Vattimo, eds., *Religion* (Stanford, CA: Stanford University Press, 1998); Jacques Derrida, *The Gift of Death*, trans. David Willis (Chicago: University of Chicago Press, 1995); John Caputo, *The Prayers and Tears of Jacques Derrida: Religion without Religion* (Bloomington: Indiana University Press, 1997); and Graham Ward, "Deconstructive Theology,"

- in the *Cambridge Companion to Postmodern Theology*, ed. Kevin J. Vanhoozer (Cambridge: Cambridge University Press, 2003), 76–91. For an earlier poststructuralist study of religion, see Mark C. Taylor, *Erring: A Postmodern A/theology* (Chicago: University of Chicago Press, 1987).
69. Jean-Luc Marion, *God Without Being*, trans. Thomas A. Carlson (Chicago: University of Chicago Press, 1991), 46–47.
 70. See Zupančič, *Shortest Shadow*, esp. Part II.
 71. Stephen Greenblatt, “Psychoanalysis and Renaissance Culture,” in *Learning to Curse: Essays in Early Modern Culture* (New York: Routledge, 1992), 135.
 72. *Ibid.*, 136.
 73. *Ibid.*, 143.
 74. See Santner, *Psychotheology of Everyday Life*, 72–73.
 75. Badiou, *Ethics*, 41.
 76. *Ibid.*, 47.
 77. Zupančič, *Ethics of the Real*, 39–40.

CHAPTER 1

1. Debora Kuller Shuger, *Habits of Thought in the English Renaissance: Religion, Politics, and the Dominant Culture* (Toronto: University of Toronto Press, 1997), 164.
2. *Ibid.*, 167.
3. *Ibid.*, 177.
4. *Ibid.*, 178.
5. *Ibid.*, 184.
6. *Ibid.*, 191.
7. *Ibid.*
8. Giorgio Agamben, *State of Exception*, trans. Kevin Attell (Chicago: University of Chicago Press, 2005). See also Giorgio Agamben, *Homo Sacer* (Stanford, CA: Stanford University Press, 1998).
9. Agamben, *State of Exception*, 39.
10. Evelyn Potter and George Simpson, eds., *The Sermons of John Donne* (Berkeley: University of California Press), vol. 4, 97–98. All subsequent citations will be taken from this edition.
11. *Ibid.*, vol. 5, 117.
12. *Ibid.*, 126.
13. *Ibid.*, 185.
14. Eric L. Santner, *The Psychotheology of Everyday Life: Reflections on Freud and Rosenzweig* (Chicago: University of Chicago Press, 2001), 47.
15. *Ibid.*, 37.
16. *Ibid.*, 82.

17. Ibid., 81.
18. Potter and Simpson, *Sermons of John Donne*, vol. 4, 113.
19. Ibid., vol. 7, 408.
20. Ibid., vol. 9, 85.
21. Ibid., 75.
22. Ibid., vol. 4, 136.
23. Ibid., 135.
24. Margaret Aston, *England's Iconoclasts* (Oxford: Clarendon, 1988), 446.
25. Ibid., 459.
26. Joseph Leo Koerner, *The Reformation of the Image* (Chicago: University of Chicago Press, 2004), 206.
27. Ibid., 209.
28. *The Idolatrie of the Cross* (London, 1622), 18.
29. Ibid., 15.
30. See Kaja Silverman, *The Subject of Semiotics* (Oxford: Oxford University Press, 1983), 19.
31. John Martial, *Treatise of the Cross* (London, 1546), 20.
32. Ibid., 36.
33. Ibid., 28.
34. All cited poems taken from A. J. Smith, ed., *John Donne: The Complete English Poems* (London: Penguin Books). Lines cited from Donne's *Holy Sonnets* are taken from the 1635 edition of the *Holy Sonnets*.
35. Cited in Bruce Fink, *A Clinical Introduction to Lacanian Psychoanalysis* (Cambridge: Harvard University Press, 1997), 187.
36. Potter and Simpson, *Sermons of John Donne*, vol. 7, 343.
37. Ibid., 343–45.
38. Ibid., 343–47.
39. Ibid., 135.
40. Jean-Luc Marion, *God without Being*, trans. Thomas A. Carlson (Chicago: University of Chicago Press, 1991), 47.
41. Ibid.
42. Jurgen Moltmann, *The Trinity and the Kingdom: The Doctrine of God* (San Francisco: Harper Collins Publishers, 1991), 30–31.
43. Ibid., 31.
44. Ibid., 33.
45. Ibid., 58.
46. Slavoj Žižek, *The Puppet and the Dwarf: The Perverse Core of Christianity* (Cambridge: Massachusetts Institute of Technology Press, 2003), 24.
47. Slavoj Žižek, *The Fragile Absolute, or Why is the Christian Legacy Worth Fighting For?* (London: Verso, 2000), 127.
48. Kenneth Reinhard, "Toward a Political Theology of the Neighbor," in *The Neighbor: Three Inquiries in Political Theology* (Chicago: University of Chicago Press, 2005), 51–52.
49. Ibid., 58.

50. Žižek, *Puppet and the Dwarf*, 116.
51. Žižek, *Fragile Absolute*, 142.
52. Žižek, *Puppet and the Dwarf*, 117.
53. *Ibid.*
54. *Ibid.*, 115.
55. See Soren Kierkegaard, *Works of Love*, eds. and trans. Howard V. Hong and Edna H. Hong (Princeton, NJ: Princeton University Press, 1995), esp. 17–43.
56. Žižek, *Puppet and the Dwarf*, 112.
57. *Ibid.*, 113.
58. *Ibid.*, 33.
59. In an extended, compelling reading of the poem, Gary Kuchar also notes that the speaker is confronted with “its own constitutive nothingness,” and attendant anxiety at the prospect of encountering “the proximity of the Other’s desire.” My interpretation departs from Kuchar’s in that Kuchar goes on to argue that Donne’s speaker remains half-hearted about his desire for a complete union with God. See Gary Kuchar, *Divine Subjection: The Rhetoric of Sacramental Devotion in Early Modern England* (Pittsburgh: Duquesne University Press, 2005), 230.
60. *Ibid.*, 61.
61. *Ibid.*
62. Suzanne Barnard, “Tongues of Angels: Feminine Structure and Other Jouissance,” in *Reading Seminar XX: Lacan’s Major Work, Love, Knowledge, and Feminine Sexuality*, eds. Suzanne Barnard and Bruce Fink (New York: State University of New York Press, 2002), 178; cited in Žižek, *Puppet and the Dwarf*, 69.
63. Žižek, *Puppet and the Dwarf*, 69.
64. For a Lacanian interpretation of the poem that emphasizes Donne’s reluctance to submit to the *jouissance* of God, see Ronald Corthell, *Ideology and Desire in Renaissance Poetry: The Subject of Donne* (Detroit: Wayne State University Press, 1997), where Corthell remarks, “The unbounded, shattering nature of *jouissance* represents a loss of identity (in psychoanalytic terms, a return to the pre-oedipal infantile position of object of the desire of the mother) as well as a recovery of being. . . . Such a resistance to being overwhelmed is perhaps behind Donne’s inconsistent representation of the self in the middle section of the sonnet” (158).
65. For some foundational interpretations of the role of the Trinity in “Batter my heart,” see George Herman, “Donne’s Holy Sonnets, XIV,” *Explicator* 12 (December 1953), Item 18; and George Knox, “Donne’s Holy Sonnets, XIV,” *Explicator* 15 (October 1956), Item 2. For Clements’s revisionist account, see Arthur L. Clements, “Donne’s Holy Sonnet XIV,” *Modern Language Notes* 76, no. 6 (June 1961), 484–89.
66. Clements, “Donne’s Holy Sonnet, XIV,” 485–86.

67. Ibid., 487.
 68. Kuchar, *Divine Subjection*, 228.

CHAPTER 2

1. On Lacan's interpretation of Sartre's account of the "look," see Jacques Lacan, *The Four Fundamental Concepts of Psycho-Analysis* (New York: W. W. Norton, 1981), 84–85. On the relationship between the look and gaze, see also Kaja Silverman, *The Threshold of the Visible World* (New York: Routledge, 1996), passim ch. 5.
2. Lacan, *Four Fundamental Concepts*, 95–96, 106–9.
3. Ibid., 104.
4. See Mladen Dolar, "At First Sight," in *Gaze and Voice as Love Objects*, eds. Renata Salecl and Slavoj Žižek (Durham, NC: Duke University Press, 1996), 139.
5. All cites from Crashaw's poetry are taken from Richard Crashaw, *The Verse in English of Richard Crashaw* (New York: Grove Press, 1949). Line numbers will be cited parenthetically in the text.
6. Richard Gibbons, *The Practical Methode of Meditation* (London, 1614). Cited in Louis L. Martz, *The Poetry of Meditation: A Study in English Religious Literature of the Seventeenth Century* (New Haven, CT: Yale University Press, 1965), 27.
7. Martz, *Poetry of Meditation*, 28.
8. Roland Barthes, *Sade, Fourier, Loyola*, trans. Richard Miller (New York: Hill and Wang, 1976), 69.
9. Ibid., 165.
10. Marc F. Bertolaso, *Crashaw and the Baroque* (Tuscaloosa: University of Alabama Press, 1971), 89.
11. Slavoj Žižek, *Looking Awry: An Introduction to Jacques Lacan Through Popular Culture* (Cambridge: Massachusetts Institute of Technology Press, 1993), 110.
12. Ibid.
13. Heinrich Wölfflin, *Renaissance and Baroque*, trans. Kathrin Simon (Ithaca, NY: Cornell University Press, 1966), 33.
14. Ibid., 62.
15. Ibid., 81.
16. Jacques Lacan, *On Feminine Sexuality and the Limits of Love and Knowledge, Book XX, Encore, 1972–1973*, trans. Bruce Fink (New York: W. W. Norton, 1998), 76.
17. Ibid.
18. Bruce Fink, *A Clinical Introduction to Lacanian Psychoanalysis: Theory and Technique* (Cambridge, MA: Harvard University Press, 1997), 187.

19. Slavoj Žižek, "Woman is One of the 'Names-of-the-Father,' or How Not to Misread Lacan's Formulas of Sexuation," *Lacanian Ink* 10 (1995). <http://www.lacan.com/zizwoman.htm>.
20. Teresa d' Avila, *The Life of St. Teresa of Avila: Including the Relations of Her Spiritual State*, trans. David Lewis (Maryland: The Newman Press, 1962), 138–39.
21. *Ibid.*, 139.
22. *Ibid.*, 162.
23. Cited in Anthony Saville, *Leibniz and the Monadology* (London: Routledge Press, 2000), 235.
24. Gilles Deleuze, *The Fold: Leibniz and the Baroque*, trans. Tom Conley (Minneapolis: University of Minnesota Press, 1993), 35.
25. *Ibid.*, 23–24.
26. *Ibid.*, 52.
27. *Ibid.*, 53.
28. *Ibid.*
29. Against the conventional understanding of Deleuzian metaphysics, Alain Badiou has recently argued that Deleuze's philosophy does ultimately rest on a Platonizing notion of the univocity of being. See Alain Badiou, *Deleuze: The Clamor of Being*, trans. Louise Burchill (Minneapolis: University of Minnesota Press, 2000).
30. *Ibid.*, 125.
31. Walter Benjamin, *The Origin of German Tragic Drama*, trans. John Osborne (London: New Left Books, 1977), 166.
32. *Ibid.*, 175.
33. Cited in Susan A. Handelman, *Fragments of Redemption: Jewish Thought and Literary Theory in Benjamin, Scholem, and Levinas* (Bloomington: Indiana University Press, 1991), 131.
34. Benjamin, *Origin of German Tragic Drama*, 183.
35. Jacques Lacan, *On Feminine Sexuality: Jacques Lacan and the école Freudienne*, eds. Juliet Mitchell and Jacqueline Rose, trans. Jacqueline Rose (New York: W. W. Norton, 1982), 113.
36. *Ibid.*, 117.
37. *Ibid.*, 77.
38. *Ibid.*, 103.
39. Paul Verhaeghe, "Lacan's Answer to the Classical Mind/Body Deadlock: Retracing Freud's *Beyond*," in *Reading Seminar XX: Lacan's Major Work on Love, Knowledge, and Feminine Sexuality*, eds. Suzanne Barnard and Bruce Fink (New York: State University of New York Press, 2002), 132.
40. Richard Boothby, *Freud as Philosophy: Metapsychology after Lacan* (London: Routledge, 2001), 246.
41. *Ibid.*, 247.

42. Graham Hammill, "Steps to the Temple," in *South Atlantic Quarterly* 88:4 (1989): 947. For an alternative Lacanian interpretation of Crashaw's epigrams, see Gary Kuchar, *Divine Subjection: The Rhetoric of Sacramental Devotion in Early Modern England* (Pittsburgh: Duquesne University Press, 2005), 114–18.
43. Slavoj Žižek, *The Metastases of Enjoyment: Six Essays on Women and Causality* (London: Verso, 1994), 104.

CHAPTER 3

1. Slavoj Žižek, *The Plague of Fantasies* (London: Verso, 1997), 15.
2. *Ibid.*, 234.
3. See Slavoj Žižek, *The Fragile Absolute, or Why is the Christian Legacy Worth Fighting For* (London: Verso, 2000), 92–107; *On Belief* (London: Routledge, 2001), esp. 79–105; and *The Puppet and the Dwarf: The Perverse Core of Christianity* (Cambridge: Massachusetts Institute of Technology Press, 2003), esp. passim ch. 3.
4. Slavoj Žižek, *The Indivisible Remainder: An Essay on Schelling and Related Matters* (London: Verso, 1996), passim ch. 1.
5. Alenka Zupančič, *Ethics of the Real: Kant, Lacan* (London: Verso, 2000).
6. John Milton, *Paradise Lost*, ed. Gordon Teskey (New York: W. W. and Norton, 2005), 163, 168–73.
7. All quotes from *Paradise Lost* are taken from *John Milton: Complete Poems and Major Prose*, ed. Merritt Y. Hughes (New York: Macmillan, 1957).
8. Milton, *Paradise Lost*, 163, 163–73.
9. Margaret Bailey, *Milton and Jakob Boehme* (New York: Oxford University Press, 1914).
10. *Ibid.*, 64–65.
11. *Ibid.*, 135.
12. *Ibid.*, 137–69.
13. Other Miltonists have tended to acknowledge but circle around Boehme's possible influence on Milton. George M. Conklin argued, for example, that Milton's position on the creation, "despite the similarities of Plato, Lucretius, Philo, Eriugena, Servetus, Gerson, Ibn Ezra, Fludd, Bohme, and others is uniquely his and was independently derived from his exegetical conclusions alone." George M. Conklin, *Biblical Criticism and Heresy in Milton* (New York: 1949), cited in J. H. Adamson, "The Creation," in *Bright Essence: Studies in Milton's Theology*, by W. B. Hunter, C. A. Patrides, and J. H. Adamson (Salt Lake City: University of Utah Press, 1971), 92. See also Adamson, "Creation," 101.

14. This summary is largely based on the account given in David Walsh, *The Mysticism of Innerworldly Fulfillment: A Study of Jacob Boehme* (Gainesville: University Presses of Florida, 1983), 60–62.
15. Jacob Boehme, *Personal Christianity: The Doctrines of Jacob Boehme*, intro. Franz Hartmann (New York: Frederick Ungar, 1958), 108.
16. *Ibid.*, 109.
17. *Ibid.*, 106.
18. Jacob Boehme, *The Aurora*, trans. John Sparrow, eds., C. J. B. and D. H. S. (London: John M. Watkins, 1960), 701.
19. Still one of the most thorough accounts of Milton's chaos can be found in Walter Clyde Curry, *Milton's Ontology, Cosmology, and Physics* (Lexington: University of Kentucky Press, 1957). Yet, given some of these close resemblances between Boehme's and Milton's accounts of first matter, Curry perhaps too quickly concludes that, although Milton's conception of chaos was influenced by Du Bartas and Hermes Trismegistus, "Milton is unusually original in his conception of chaos" (87).
20. Friedrich Wilhelm Joseph von Schelling, *Ages of the World*, trans. Judith Norman, (Ann Arbor: University of Michigan Press, 1997), 169.
21. *Ibid.*, 179.
22. Slavoj Žižek, *The Abyss of Freedom* (Ann Arbor: University of Michigan Press, 1997), 6.
23. *Ibid.*, 21.
24. Frank Allen Patterson, ed., *The Works of John Milton*, 14.40–1. In this particular sense, *Paradise Lost* departs from *De Doctrina Christiana*, which does offer a gloss on the Hebrew "Ehi," "I am what I am," or "will be." The distance between *De Doctrina* and *Paradise Lost* regarding divine self-naming is passed over in Maurice Kelley's survey of parallels between the two texts, which focuses on eternity, immutability, incorruptibility, omnipotence, etc., but not on the tautologies of Exodus 3:14. Kelly does draw a correspondence between the two texts regarding God's "unity," but the parallel seems forced: Kelly suggests that in *Paradise Lost*, God's remark, "I am alone / From all eternitie, / For none I know / Second to mee or like, equal much less" (8.405–7), seems to echo *De Doctrina*'s, "And through all numbers absolute, though One" (8.421). Note, though, that God's comments in *Paradise Lost* do not suggest that he is "one" or unified; he states only that he is alone, hierarchically speaking, in power and rank. See Maurice Kelley, *This Great Argument: A Study of Milton's De Doctrina Christiana as a Gloss upon Paradise Lost* (Gloucester, MA: Peter Smith, 1962), 74–75.
25. It is precisely this constitutional antagonism rather than any ever-receding, otherwise absolute center that is the distinguishing feature of the Lacanian real. As Žižek remarks, "Difference points towards the constant and constitutive deferral of impossible self-identity, whereas in

- Lacan, what the movement of symbolic deferral-substitution forever fails to attain is not Identity but the Real of an antagonism.” Žižek, *Indivisible Remainder*, 100.
26. Lacan understandably approaches the divine tautology with skepticism. In his commentary on Freud’s *Moses and Monotheism*, Lacan observes that Moses the Midianite “claims to have heard the decisive word emerge from the burning bush, the word that cannot be eluded, as Freud eludes it: ‘I am,’ not as the whole Christian gnosis has attempted to interpret it, ‘he who is,’—thereby exposing us to difficulties relative to the concept of being that are far from over, and which have perhaps contributed to compromising exegesis—but ‘I am what I am.’ Or, in other words, a God who introduces himself as an essentially hidden God.” *The Ethics of Psychoanalysis, 1959–1960: The Seminar of Jacques Lacan*, Book VII, ed. Jacques-Alain Miller, trans. Dennis Porter (New York: W. W. Norton, 1992), 173.
 27. This is to say that God always “will have been” in relation to his performatives throughout the text. For a good discussion of Lacan’s use of the future perfect and related linguistic distinction between the subject of the statement and the subject of enunciation, see Samuel Weber, *Return to Freud: Jacques Lacan’s Dislocation of Psychoanalysis*, trans. Michael Levine (Cambridge: Cambridge University Press, 1991), 110–19.
 28. Frank Allen Patterson, ed., *The Works of John Milton* (New York: Columbia University Press, 1953), vol. 15, 21.
 29. Immanuel Kant, *Religion Within the Limits of Reason Alone*, trans. Theodore M. Greene (La Salle, IL: Open Court, 1960), 27–28.
 30. See Gordon Michalson Jr., *Fallen Freedom: Kant on Radical Evil and Moral Regeneration* (Cambridge: Cambridge University Press, 1990), 30.
 31. Kant, *Religion Within the Limits*, 28.
 32. *Ibid.*, 37. For an excellent discussion of Kantian maxim-making in relation to radical evil, see Richard J. Bernstein, *Radical Evil: A Philosophical Interrogation* (Cambridge: Polity, 2002), passim ch. 1.
 33. Kant, *Religion Within the Limits*, 30. For a Lacanian assessment of Kant’s distinction between radical and diabolical evil, see Slavoj Žižek, *Tarrying with the Negative: Kant, Hegel, and the Critique of Ideology* (Durham: Duke University Press, 1993), 95–100.
 34. Zupančič, *Ethics of the Real*, 26.
 35. *Ibid.*, 32.
 36. *Ibid.*, 35.
 37. *Ibid.*, 36.
 38. *Ibid.*, 37.
 39. *Ibid.*, 240.
 40. Jacques Lacan, “The Mirror Stage as Formative of the I Function,” in *Écrits: A Selection*, trans. Bruce Fink (New York: W. W. Norton, 2002), 6. For a further account of the “anarchic” quality of the pre-symbolic

- body, see Lacan, *The Seminar of Jacques Lacan, Book II: The Ego in Freud's Theory and in the Technique of Psychoanalysis, 1954–1955*, ed. Jacques-Alain Miller, trans. Sylvana Tomaselli (New York: W. W. Norton, 1991), 166.
41. On primary narcissism and aggression, see Lacan, "Aggressiveness in Psychoanalysis," in *Ecrits*, passim ch. 2.
 42. Sigmund Freud, "On Narcissism: An Introduction," in *General Psychological Theory: Papers on Metapsychology*, ed. Philip Rieff (New York: Collier Books, 1963), 74.
 43. *Ibid.*
 44. *Ibid.* On Freud's use of the terms ideal ego and ego-ideal, see also Sigmund Freud, *The Complete Introductory Lectures on Psychoanalysis*, trans. and ed. James Strachey (New York: W. W. Norton, 1966), 428–29, 528–30.
 45. Freud, "On Narcissism," 75.
 46. Jacques Lacan, "Ego-Ideal and Ideal Ego," in *The Seminar of Jacques Lacan: Book I, Freud's Papers on Technique, 1953–1954*, ed. Jacques Alain-Miller, trans. John Forrester (London: W. W. Norton, 1988), 141. The two egos referenced here describe Lacan's notion of "two narcissisms," famously illustrated in his "schema of two mirrors," itself an enhancement of his earlier use of the example of the *inverted bouquet* to illustrate imaginary captation. Lacan imagines a scenario in which the subject stands with her back to a concave mirror, immediately in front of which is a box with inverted vase on top of which is a bouquet. Just in front of the box and bouquet is another mirror, this time a plane, rather than concave mirror. When the subject looks beyond the inverted box and bouquet into the plane mirror, she sees a virtual image in which the box has been turned right side up. The image is virtual because the real image appears in the concave mirror behind the subject, which simply reflects into the plane mirror the virtual image. By looking into the plane mirror, the subject essentially sees a reflection of a reflection originally produced in the concave mirror. For Lacan, the inverted box and the bouquet stand for the subject's actual or experiential body. The correction of the image by the concave mirror represents primary narcissism and the ideal ego of the imaginary. The reflection in the plane mirror, which stands for the Other, represents secondary narcissism and the ego-ideal of the symbolic. Lacan's presentation of the inverted bouquet can be found in *The Seminar of Jacques Lacan, Book I: Freud's Papers on Technique, 1953–1954*, 77–78. His refinement of the bouquet experiment in order to illustrate the "two narcissisms" can be found in the same volume, 123–26. If we were to describe Adam's interruption of Eve at the lake in terms of Lacan's schema of the two mirrors, we should say that Adam prevents the primary, concave mirror to produced a unified, improved imaginary ego, as if the plane mirror does not reflect or

- slightly refract a more primary reflection as much as stand in for that reflection entirely.
47. See, for example, Christine Froula, "When Eve Reads Milton: Undoing the Canonical Economy," in *Canons*, ed. Robert von Hallberg (Chicago: University of Chicago Press, 1984). For a more recent Lacanian interpretation of the scene, one that responds directly to Froula's essay, see Linda Gregerson, *The Reformation of the Subject: Spenser, Milton, and the English Protestant Epic* (Cambridge, MA: Cambridge University Press, 1995), 148–63.
 48. Gregerson, *Reformation of the Subject*, 154.
 49. *Ibid.*
 50. Jacques Lacan, *The Four Fundamental Concepts of Psycho-Analysis*, ed. Jacques-Alain Miller, trans. Alan Sheridan (New York: W. W. Norton, 1978), 103. For a reasonably comprehensive survey of Lacan's changing use of the concept *objet a*, see Richard Boothby, *Freud as Philosopher: Metapsychology After Lacan* (New York: Routledge, 2001), passim chapter 5. Žižek, of course, employs the concept throughout his own work, the clearest elaboration of which is Slavoj Žižek, *Looking Awry: An Introduction to Jacques Lacan Through Popular Culture* (Cambridge: Massachusetts Institute of Technology Press, 1992), 3–8.
 51. John Rumrich, *Milton Unbound: Controversy and Reinterpretation* (Cambridge: Cambridge University Press, 1998), 144.
 52. Zupančič, *Ethics of the Real*, 211–12.
 53. Lacan assesses Claudel's Coufontaine trilogy in Seminar VII, *Le Transfert*. In addition to Zupančič's reinterpretation of *The Hostage*, see Žižek, *Indivisible Remainder*, 115–18.
 54. *Ibid.*, 228.
 55. *Ibid.*, 228.
 56. *Ibid.*, 234.
 57. Lacan, *Ethics of Psychoanalysis*, 54. See also Lacan's "The Freudian Thing," in Jacques Lacan, *Écrits: A Selection*, trans. Bruce Fink (New York: W.W. Norton and Company, 2002), 107–37.
 58. *Ibid.*, 55.
 59. *Ibid.*, 58.
 60. *Ibid.*, 56.
 61. *Ibid.*, 58–59.
 62. Zupančič, *Ethics of the Real*, 147.
 63. *Ibid.*, 147.
 64. *Ibid.*, 148.
 65. See Rumrich, *Milton Unbound*, 144–146; and Regina Schwartz, *Remembering and Repeating: On Milton's Theology and Poetics* (Chicago: University of Chicago Press, 1993), 35.
 66. Catherine Gimelli Martin, "Forum," *PMLA* 111, no. 3 (1996): 49.

67. Catherine Gimelli Martin, "Fire, Ice, and Epic Entropy: The Physics and Metaphysics of Milton's Reformed Chaos," *Milton Studies* 35 (1997): 73–113.
68. Lacan, *Ethics of Psychoanalysis*, 63.
69. *Ibid.*, 112.
70. *Ibid.*, 163. On sublimation and courtly love, see also Slavoj Žižek, *The Metastases of Enjoyment: Six Essays on Woman and Causality* (London: Verso, 1994), *passim* chapter 4.
71. Lacan, *Four Fundamental Concepts of Psycho-Analysis*, 217–18. See also Lacan, *Ethics of Psychoanalysis*, 57–58. For an assessment of the distinction between representative and representation, see Boothby, *Freud as Philosopher*, 216–17; and Joan Copjec, *Imagine There's No Woman: Ethics and Sublimation* (Cambridge: Massachusetts Institute of Technology Press, 2002), 34–40.
72. Lacan, *Ethics of Psychoanalysis*, 54.
73. *Ibid.*, 63.
74. For a foundational account of Milton's Arianism or Anti-Trinitarianism, see Kelley, *This Great Argument*, especially, 11–14, 118–22. For reconsiderations of Milton's Arianism, see Hunter, Patrides, and Adamson, *Bright Essence*, *passim*. ch. 2.
75. Slavoj Žižek, *The Metastases of Enjoyment*, 103–4.
76. For Žižek's most sustained assessment of the distinction between desire and drive see Žižek, *The Ticklish Subject: The Absent Center of Political Ontology* (London: Verso, 1999), 290–306.
77. Renata Salecl, *(Per)versions of Love and Hate* (London: Verso, 1998), 52.
78. *Ibid.*, 25.
79. *Ibid.*, 49–50.
80. Lacan, *Ethics of Psychoanalysis*, 263. For more on literary characters like Oedipus, Sygne, Lear, and Antigone who undergo comparable "limit-experiences," see Žižek, *The Ticklish Subject*, 160–61.

CHAPTER 4

1. Sarah Hutton, "Platonism in some Metaphysical Poets: Marvell, Vaughan and Traherne," in *Platonism and the English Imagination*, eds. Anna Baldwin and Sarah Hutton (Cambridge: Cambridge University Press, 1994), 167.
2. H.M. Margoliouth, ed., *Thomas Traherne: Centuries, Poems, and Thanksgivings* (Oxford: Clarendon, 1958), 114–15. Hereinafter all cites will be provided within the text.

3. See John E. Trimpey, "An Analysis of Traherne's 'Thought's I,'" *Studies in Philology* 18 (1977), 94–95.
4. A.L. Clements, *The Mystical Poetry of Thomas Traherne* (Cambridge, MA: Harvard University Press, 1969), 65.
5. *Ibid.*, 72.
6. *Ibid.*, 87.
7. *Ibid.*, 87–88.
8. Traherne's account of his childhood corruption does have a Stoic atmosphere. In the *Tusculan Disputations* Cicero writes that "the seeds of virtue are inborn in our dispositions and . . . as things are, however, as soon as we come into the light of day . . . we at once find ourselves in a world of iniquity amid a medley of wrong beliefs, so that it seems as if we drank in deception with our nurse's milk; but when we leave the nursery to be with parents and later on have been handed over to the care of masters, then we become infected with deceptions so varied that truth gives place to unreality and the voice of nature itself to fixed prepossessions." See Cicero, *Tusculan Disputations*, trans. J.E. King (Cambridge, MA: Harvard University Press, 1943), 226.
9. John Locke, *Some Thoughts Concerning Education: The Educational Writings of John Locke*, ed. J. L. Axtell (Cambridge: Cambridge University Press, 1968), 239.
10. *Ibid.*, 235.
11. David Hartley, *Observations on Man*, ed. T. L. Huguelet (Gainesville, FL: Scholars Facsimiles and Reprints, 1966), 81.
12. This is what we find in Clements' book on Traherne and the mystical tradition. It should be noted, however, that K.W. Salter, one of Traherne's best critics, does talk in some detail about the Thomistic influence on Traherne, although Salter makes no substantial mention of Traherne's particular assimilation of Thomistic ethics. See K. W. Salter, *Thomas Traherne: Mystic and Poet* (London: Edward Arnold, 1964), 33–37.
13. Gladys I. Wade, ed., *The Poetical Works of Thomas Traherne* (New York: Cooper Square, 1965), 28.
14. Clements, *Mystical Poetry of Thomas Traherne*, 126.
15. *Ibid.*
16. Cited in Etienne Gilson, *Being and Some Philosophers* (Toronto: Pontifical Institute of Medieval Studies, 1952), 24.
17. *Ibid.*, 39.
18. Cited in Sir David Ross, *Aristotle* (London: Methuen, 1964), 165.
19. *Ibid.*, 166.
20. For an argument that Aristotle associated substance with form separate from matter, see Edwin Hartman, *Substance, Body and Soul: Aristotelian Investigations* (Princeton, NJ: Princeton University Press, 1977). For a rebuttal of Hartman's argument see Theodore Scaltsas, *Substances and*

- Universal in Aristotle's Metaphysics* (Ithaca, NY: Cornell University Press, 1994), 246–49.
21. Aquinas defines substance in *De Entia et Essentia* as follows: “Relinquitur ergo quod nomen essentiae in substantiis compositis significat id quod ex materia et forma componitur.” Cited in Etienne Gilson, *The Christian Philosophy of Saint Thomas Aquinas* (New York: Octagon Books, 1983), 445.
 22. Cited in Ross, *Aristotle*, 177.
 23. Anthony Kenny, *Aquinas* (New York: Hill and Wang, 1980), 60.
 24. Aquinas draws this distinction in *De Ente et Essentia*. See also Anthony Kenny's discussion in *Aquinas*, 53.
 25. The paraphrase of Aquinas's description of the manner in which existence is conferred on the form-matter composite is taken from this very useful monograph on Thomistic metaphysics, Benignus Gerrity, *The Relations Between the Theory of Matter and Form and the Theory of Knowledge in the Philosophy of Saint Thomas Aquinas* (Washington, DC: The Catholic University of America, 1936), 35. Aquinas's description appears in the *Summa Contra Gentiles*, II, c. 54: “In substantiis autem compositis ex materia et forma est duplex compositio actus et potentiae; prima quidem ipsius substantiae, quae componitur ex materia et forma; secunda vero, ex ipsa substantia iam composita et esse.” In Gilson's terms, “in concrete substances which are the object of sensible experience, two metaphysical compositions must be ranged according to profundity: the first, that of matter and form, constitutes the very substantiality of the substance; the second that of the substance with its act of existing, constitutes the substance as ‘being’ because it makes it an existing thing.” See Gilson, *Christian Philosophy*, 34.
 26. Gilson, *Christian Philosophy*, 34.
 27. Cited in Kenny, *Aquinas*, 57. The proof appears in Aquinas, *De Potentia*, 7, 2c.
 28. Kenny, *Aquinas*, 59.
 29. Nathaniel Culverwell, *An Elegant and Learned Discourse of the Light Nature*, eds. Robert A. Greene and Hugh MacCallum (Toronto: University of Toronto Press, 1971).
 30. For Aquinas's account of cognition see *Summa Theologica* I, 75–89. I have based this brief summary on accounts of medieval theories of cognition presented in Robert Pasnau, *Theories of Cognition in the Later Middle Ages* (Cambridge: Cambridge University Press, 1997), 1–27; and John J. Jenkins, *Knowledge and Faith in Thomas Aquinas* (Cambridge: Cambridge University Press, 1997), ch. 4.
 31. Thomas Traherne, *Selected Poems and Prose*, ed. Alan Bradford (New York: Penguin, 1991), 336.

32. Saint Thomas Aquinas, *The Summa Contra Gentiles*, in *The Basic Writings of Saint Thomas Aquinas*, ed. Anton C. Pegis (New York: Random House, 1945), ch. xvii, p. 27. Subsequent references will be cited in text.
33. For Plotinus, unlike Traherne, the virtues serve to purge one's associations with degraded matter. In the first *Ennead*, Book VI, Plotinus writes that "according to the ancient (Platonic or Empedoclean) maxim, 'courage, temperance, all the virtues, nay, even prudence are but purifications' . . . And indeed, what would real temperance consist of, if it be not to avoid attaching oneself to the pleasures of the body, and to flee from them as impure, and as only proper for an impure being? What else is courage, unless no longer to fear death, which is mere separation of the soul from the body?" *Plotinus: Complete Works*, vol. 1, ed. Kenneth Sylvan Guthrie (London: George Bell and Sons), 49.
34. Thomas Traherne, *Christian Ethicks*, eds. Carol L. Marks and George Robert Guffey (New York: Cornell University Press, 1968), 150.
35. *Ibid.*, 19.
36. *Ibid.*, 22.
37. *Ibid.*, 25.
38. Aquinas's exposition on the nature of habit appears in *The Summa Theologica* I–II, Questions 49–89. The most extensive Renaissance commentary on the scholastic theory of *habitus* is Francisco Suarez, *Metaphysical Disputation XLIV*, which can be found in Francisco Suarez, *Disputaciones Metafisicas*, Vol. VI, eds. Sergio Rabade Romeo, Salvador Caballero Sanchez, et al, (Madrid: Editorial Gredos, 1964), 345–520.
39. Gilson, *Christian Philosophy*, 258.
40. See Frederick Copleston, *A History of Philosophy, vol. 2, Medieval Philosophy, Part II: Albert the Great to Duns Scotus* (Garden City, NJ: Doubleday, 1962), 71.
41. Aquinas writes, "Things other than God can be relatively infinite, but not absolutely infinite. For with regard to the infinite as applied to matter, it is manifest that everything actually existing possesses a form; and thus its matter is determined by form. But because matter, considered as existing under some substantial form, remains in potentiality to many accidental forms, what is absolutely finite can be relatively infinite." *Summa Theologica*, I, Q. 7, Art. 2 in *Basic Writings of Saint Thomas Aquinas*, vol. I, ed. Anton C. Pegis.
42. The most extensive Lacanian assessment of Traherne and desire can be found in A. Leigh De Neef, *Traherne in Dialogue: Heidegger, Lacan, and Derrida* (Durham, NC: Duke University Press, 1988), esp. 115–38. See also Gary Kuchar, *Divine Subjection: The Rhetoric of Sacramental Devotion in Early Modern England* (Pittsburgh: Duquesne University Press, 2005), passim ch. 4.

43. Pseudo-Dionysius, *The Divine Names*, in *Pseudo-Dionysius: The Complete Works*, trans. Colm Luibheid (New York: Paulist, 1987), 79–80.
44. Kenny, *Aquinas*, 59.
45. *Ibid.*, 56.
46. On Badiou's theory of the void, see Alain Badiou, *Being and Event*, trans. Oliver Feltham (London: Continuum, 2005), 52–59. For excellent introductions to Badiou's set-theoretic nomenclature, see Peter Hallward, *Badiou: A Subject to Truth* (Minneapolis: University of Minnesota Press, 2003), esp. chs. 4 and 5; Alain Badiou, *Infinite Thought: Truth and the Return to Philosophy*, trans. and eds. Oliver Feltham and Justin Clemens (London: Continuum, 2004), 1–33; and Jason Barker, *Alain Badiou: A Critical Introduction* (London: Pluto, 2002), ch. 2. For an exemplary application of Badiou's ontology to political theology, see Regina Schwartz, "Revelation and Revolution," in *Theology and the Political: The New Debate*, eds. Creston Davis, John Milbank, and Slavoj Žižek (Durham, NC: Duke University Press, 2005), 102–24.
47. Eric L. Santner, *On the Psychotheology of Everyday Life: Reflections on Freud and Rosenzweig* (Chicago: University of Chicago Press, 2001), 90.
48. Traherne, *Christian Ethicks*, 79.
49. *Ibid.*, 80.
50. *Ibid.*
51. *Ibid.*, 83.
52. *Ibid.*
53. *Ibid.*, 82.
54. *Ibid.*, 51
55. *Ibid.*, 51–52.
56. *Ibid.*, 136.
57. *Ibid.*, 141–43.
58. Giorgio Agamben, *The Time That Remains: A Commentary on the Letter to the Romans*, trans. Patricia Dailey (Stanford, CA: Stanford University Press, 2005), 97–98.
59. *Ibid.*, 108–109.
60. Žižek, *Puppet and the Dwarf*, 112.



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