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Kierkegaard’s Existentialism—George Leone, Ph.D., Th.D. 2014-11-18 Of all the philosophers in the vast and varied history of philosophy, Soren Kierkegaard alone concentrated on describing how it was that one became a self. In Kierkegaard’s Existentialism, Dr. George Leone describes what it means to become a self as exemplified in the life and writings of Kierkegaard. Leone discusses how from the beginning Kierkegaard’s main concern was to examine what it meant to be a self within the Christianity of his day. In the process, he developed what came to be known as existential philosophy/theology. In his mind, these two are joined together through the two personalities most associated with each discipline, Socrates in philosophy and Jesus in theology. Kierkegaard’s Existentialism examines the development of Kierkegaard’s thought as it moves toward the two forms of selfhood that Socrates and Jesus personified. Providing a deeper understanding of Kierkegaard’s philosophy, Leone shows how the existentialism Kierkegaard created centers on the self as the central theme of human concern. The self is that core of human life that is the most crucial element of existence, even more than the attainment of wisdom, salvation, or love. Kierkegaard, more than any other philosopher or theologian, had such an original and far-reaching insight into the nature of the concrete existence of the self that he has become more than relevant in today’s world.

Kierkegaard—Sylvia Walsh 2009 Kierkegaard was a Christian thinker perhaps best known for his devastating attack upon Christendom or the established order of his time. Sylvia Walsh explores his understanding of Christianity and the existential mode of thinking theologically appropriate to it in the context of the intellectual, cultural, and socio-political milieu of his time.

Philosopher of the Heart—Clare Carlisle 2019-04-04 Selected as a Book of the Year in The Times Literary Supplement ‘This lucid and riveting new biography at once rescues Kierkegaard from the scholars and shows why he is such an intriguing and useful figure’ Observer Søren Kierkegaard, one
of the most passionate and challenging of modern philosophers, is now
celebrated as the father of existentialism - yet his contemporaries described
him as a philosopher of the heart. Over about a decade in the 1840s and
1850s, writings poured from his pen analysing love and suffering, courage
and anxiety, religious longing and defiance, and forging a new philosophical
style rooted in the inward drama of being human. As Christianity seemed to
sleepwalk through a changing world, Kierkegaard dazzlingly revealed its
spiritual power while exposing the poverty of official religion. His restless
creativity was spurred on by his own failures: his relationship with the
young woman whom he promised to marry, then left to devote himself to
writing, haunted him throughout his life. Though tormented by the
pressures of celebrity, he deliberately lived amidst the crowds in
Copenhagen, known by everyone but, he felt, understood by no one. When
he collapsed exhausted at the age of 42, he was still pursuing the question of
existence: how to be a human being in this world? Clare Carlisle's
innovative and moving biography writes Kierkegaard's remarkable life as
far as possible from his own perspective, conveying what it was like to be
this Socrates of Christendom - as he put it, living life forwards yet only
understanding it backwards.

Kierkegaard's Writings, VII, Volume 7-Søren Kierkegaard 2013-04-21
This volume contains a new translation, with a historical introduction by the
translators, of two works written under the pseudonym Johannes Climacus.
Through Climacus, Kierkegaard contrasts the paradoxes of Christianity with
Greek and modern philosophical thinking. In Philosophical Fragments he
begins with Greek Platonic philosophy, exploring the implications of
venturing beyond the Socratic understanding of truth acquired through
recollection to the Christian experience of acquiring truth through grace.
Published in 1844 and not originally planned to appear under the
pseudonym Climacus, the book varies in tone and substance from the other
works so attributed, but it is dialectically related to them, as well as to the
other pseudonymous writings. The central issue of Johannes Climacus is
doubt. Probably written between November 1842 and April 1843 but
unfinished and published only posthumously, this book was described by
Kierkegaard as an attack on modern speculative philosophy by "means of
the melancholy irony, which did not consist in any single utterance on the
part of Johannes Climacus but in his whole life. . . . Johannes does what we
are told to do--he actually doubts everything--he suffers through all the pain
of doing that, becomes cunning, almost acquires a bad conscience. When he
has gone as far in that direction as he can go and wants to come back, he
cannot do so... Now he despairs, his life is wasted, his youth is spent in
these deliberations. Life does not acquire any meaning for him, and all this
is the fault of philosophy." A note by Kierkegaard suggests how he might
have finished the work: "Doubt is conquered not by the system but by faith,
just as it is faith that has brought doubt into the world!.

Sickness Unto Death-Soren Kierkegaard 2013-01-28
Man is spirit. But what is spirit? Spirit is the self. But what is the self? The self is a relation
which relates itself to its own self, or it is that in the relation [which
accounts for it] that the relation relates itself to its own self; the self is not
the relation but [consists in the fact] that the relation relates itself to its
own self. Man is a synthesis of the infinite and the finite, of the temporal
and the eternal, of freedom and necessity; in short, it is a synthesis.

The Kierkegaardian Mind-Adam Buben 2019-05-02
Søren Kierkegaard (1813-1855) remains one of the most enigmatic, captivating, and elusive
thinkers in the history of European thought. The Kierkegaardian Mind
provides a comprehensive survey of his work, not only placing it in its
historical context but also exploring its contemporary significance.
Comprising thirty-eight chapters by a team of international contributors,
this handbook is divided into eight parts covering the following themes:
Methodology Ethics Aesthetics Philosophy of Religion and Theology
Philosophy of Mind Anthropology Epistemology Politics. Essential reading
for students and researchers in philosophy, Kierkegaard's work is central to
the study of political philosophy, literature, existentialist thought, and
theology.

The Concept of Anxiety: A Simple Psychologically Oriented
Deliberation in View of the Dogmatic Problem of Hereditary Sin-
Soren Kierkegaard 2014-03-03
Presents a translation of the Danish
philosopher's 1844 treatise on anxiety, which he claimed could only be
overcome through embracing it.

Sartre on Sin-Kate Kirkpatrick 2017 This work argues that Jean-Paul Sartre's early philosophy had a notable inheritance from the Christian doctrine of original sin. With particular attention to being and nothingness, Kirkpatrick connects Sartre to an Augustinian tradition of Christian thought according to which nothingness enters the world with the creation of the human.

Existential Theology-Hue Woodson 2020-09-29 Existential Theology: An Introduction offers a formalized and comprehensive examination of the field of existential theology, in order to distinguish it as a unique field of study and view it as a measured synthesis of the concerns of Christian existentialism, Christian humanism, and Christian philosophy with the preoccupations of proper existentialism and a series of unfolding themes from Augustinianism to Kierkegaardian. To do this, Existential Theology attends to the field through the exploration of genres: the European traditions in French, Russian, and German schools of thought, counter-traditions in liberation, feminist, and womanist approaches, and postmodern traditions located in anthropological, political, and ethical approaches. While the cultural contexts inform how each of the selected philosopher-theologians present genres of "existential theology," other unique genres are examined in theoretical and philosophical contexts, particularly through a selected set of theologians, philosophers, thinkers, and theorists that are not generally categorized theologically. By assessing existential theology through how it manifests itself in "genres," this book brings together lesser-known figures, well-known thinkers, and figures that are not generally viewed as "existential theologians" to form a focused understanding of the question of the meaning of "existential theology" and what "existential theology" looks like in its varying forms.

Kierkegaard Anthology-Søren Aabye Kierkegaard 1946 Chronicles Kierkegaard's intellectual and spiritual development through selected writings

Soren Kierkegaard-Todd Speidell 2021-07-14 This volume focuses on Søren Kierkegaard as a theologian of the gospel of God's grace, rather than as the "Father of Existentialism." In so doing, it illuminates his vision of humans as relational beings who find fulfillment in the loving embrace of God with us (thus making him a would-be critic of later secular forms of "Existentialism").

A Kierkegaard Handbook-Frederick Sontag 2003-01-14 Frederic Sontag has created a remarkable work on Soren Kierkegaard. He combines a brief biography, an introduction to Kierkegaard's writings plus interpretations of the writings. This overview offers a framework in which the entire life and work of Kierkegaard is put into perspective. Kierkegaard is very difficult to understand. Sontag has integrated the man and his work in a way that enables you to grasp the essence of this great philosopher. 'A Kierkegaard Handbook' is a valuable and useful tool for better understanding of a significant existentialist. Professors, students, and Kierkegaard enthusiasts will find this a remarkable and certainly informative volume. There is a wealth of books on existentialism and existentialists (Kierkegaard is of course always included) but now Sontag presents Kierkegaard and his major concepts in a readily accessible format -- all under one cover. The handbook includes definitions of terms and explanations of concepts.

Kierkegaard and Existentialism-Stephen Parton 2017-06-18 Of all the philosophers in the vast and varied history of philosophy, Soren Kierkegaard alone concentrated on describing how it was that one became a self. In Kierkegaard's Existentialism, Dr. Stephen Parton discusses what it means to become a self as exemplified in the life and writings of Kierkegaard. He discusses how from the beginning Kierkegaard's main concern was to examine what it meant to be a self within the Christianity of his day. In the process, he developed what came to be known as existential philosophy/theology. In his mind, these two are joined together through the two personalities most associated with each discipline, Socrates in philosophy and Jesus in theology. Kierkegaard's Existentialism examines the
development of Kierkegaard's thought as it moves toward the two forms of
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or love. Kierkegaard, more than any other philosopher or theologian, had
such an original and far-reaching insight into the nature of the concrete
existence of the self that he has become more than relevant in today's
world.

The Religion of Existence-Noreen Khawaja 2016-12-02 What was
existentialism? At its heart, Noreen Khawaja argues, existentialism was an
effort to translate Protestant piety into a secular philosophy. While there
have been many attempts to define existentialism from within as a coherent
philosophical program and even as a movement, Khawaja's book is the first
study of existentialism from the standpoint of intellectual history and the
first to look systematically at the role that Christianity played in the
development of existential thought. Focusing on Soren Kierkegaard, Martin
Heidegger, and Jean-Paul Sartre, Khawaja illuminates the key moments in
existentialism's reconstruction of Protestant piety within the confines of
secular philosophy. Heidegger once described his work as an exercise in the
piety of thinking. Khawaja's book shows the historical and systematic truth
behind this metaphor. Notwithstanding Heidegger, thinking has not always
been a pious act. But for a certain group of European intellectuals in the
late-nineteenth and twentieth centuries, it became so. "The Religion of
Existence" will appeal to scholars of modern Christianity, philosophers, and
historians of European philosophy, as well as those engaged with the
theoretical and historical problems of secular and post-secular modernity.

Kierkegaard and Spirituality-C. Stephen Evans 2019-10-29 We live
spiritually when we live in the presence of God. The Danish philosopher
Soren Kierkegaard is often read for his contributions to Christian theology,
but he also has much to offer about spirituality—both Christian and more
generally human. C. Stephen Evans assesses Kierkegaard's belief that true
spirituality should be seen as accountability: the grateful recognition of our
existence as gift. Spirituality takes on a Christian flavor when one
recognizes in Jesus Christ the human incarnation of the God who gives us
being. In this clearly written and substantive book a leading scholar on
Kierkegaard's thought makes Kierkegaard's contributions to spirituality
accessible not only to philosophers and theologians but to pastors, spiritual
directors, and lay Christians. The Kierkegaard and Christian Thought series,
coedited by C. Stephen Evans and Paul Martens, aims to promote an
enriched understanding of nineteenth-century philosopher-theologian Soren
Kierkegaard in relation to other key figures in theology and key theological
concepts.

The Mystical Sources of Existentialist Thought-George Pattison
2018-11-21 At the time when existentialism was a dominant intellectual and
cultural force, a number of commentators observed that some of the
language of existential philosophy, not least its interpretation of human
existence in terms of nothingness, evoked the language of so-called mystical
writers. This book takes on this observation and explores the evidence for
the influence of mysticism on the philosophy of existentialism. It begins by
delving into definitions of mysticism and existentialism, and then traces the
elements of mysticism present in German and French thought during the
late nineteenth and early twentieth centuries. The book goes on to make
original contributions to the study of figures including Kierkegaard, Buber,
Heidegger, Beauvoir, Sartre, Marcel, Camus, Weil, Bataille, Berdyaev, and
Tillich, linking their existentialist philosophy back to some of the key
concerns of the mystical tradition. Providing a unique insight into how these
two areas have overlapped and interacted, this study is vital reading for any
academic with an interest in twentieth-century philosophy, theology and
religious studies.

A Companion to Kierkegaard-Jon Stewart 2015-12-21 This overview of
Kierkegaard includes contributions from an international array of
Kierkegaard scholars from across the disciplines. It covers Kierkegaard's
studies in philosophy, theology and religion and other subjects. The authors
elucidate Kierkegaard's contribution to each of these areas through
examining the sources he drew upon. Charting the reception of his ideas,
they analyze his unique conceptual insights into each topic. This work
demystifies the complex field of Kierkegaard studies creating an accessible entry-point into his thought and writings for readers who are new to his work.

The Essential Kierkegaard - Søren Kierkegaard 2013-02-04 This is the most comprehensive anthology of Søren Kierkegaard’s works ever assembled in English. Drawn from the volumes of Princeton’s authoritative Kierkegaard’s Writings series by editors Howard and Edna Hong, the selections represent every major aspect of Kierkegaard’s extraordinary career. They reveal the powerful mix of philosophy, psychology, theology, and literary criticism that made Kierkegaard one of the most compelling writers of the nineteenth century and a shaping force in the twentieth. With an introduction to Kierkegaard’s writings as a whole and explanatory notes for each selection, this is the essential one-volume guide to a thinker who changed the course of modern intellectual history. The anthology begins with Kierkegaard’s early journal entries and traces the development of his work chronologically to the final The Changelessness of God. The book presents generous selections from all of Kierkegaard’s landmark works, including Either/Or, Fear and Trembling, Works of Love, and The Sickness unto Death, and draws new attention to a host of such lesser-known writings as Three Discourses on Imagined Occasions and The Lily of the Field and the Bird of the Air. The selections are carefully chosen to reflect the unique character of Kierkegaard’s work, with its shifting pseudonyms, its complex dialogues, and its potent combination of irony, satire, sermon, polemic, humor, and fiction. We see the esthetic, ethical, and ethical-religious ways of life initially presented as dialogue in two parallel series of pseudonymous and signed works and later in the "second authorship" as direct address. And we see the themes that bind the whole together, in particular Kierkegaard’s overarching concern with, in his own words, "What it means to exist; . . . what it means to be a human being." Together, the selections provide the best available introduction to Kierkegaard’s writings and show more completely than any other book why his work, in all its creativity, variety, and power, continues to speak so directly today to so many readers around the world.

Volume 10, Tome I: Kierkegaard’s Influence on Theology - Jon Stewart 2016-12-05 Kierkegaard has always enjoyed a rich reception in the fields of theology and religious studies. This reception might seem obvious given that he is one of the most important Christian writers of the nineteenth century, but Kierkegaard was by no means a straightforward theologian in any traditional sense. He had no enduring interest in some of the main fields of theology such as church history or biblical studies, and he was strikingly silent on many key Christian dogmas. Moreover, he harbored a degree of animosity towards the university theologians and churchmen of his own day. Despite this, he has been a source of inspiration for numerous religious writers from different denominations and traditions. Tome I is dedicated to the reception of Kierkegaard among German Protestant theologians and religious thinkers. The writings of some of these figures turned out to be instrumental for Kierkegaard's breakthrough internationally shortly after the turn of the twentieth century. Leading figures of the movement of 'dialectical theology' such as Karl Barth, Emil Brunner, Paul Tillich and Rudolf Bultmann spawned a steadily growing awareness of and interest in Kierkegaard’s thought among generations of German theology students. Emanuel Hirsch was greatly influenced by Kierkegaard and proved instrumental in disseminating his thought by producing the first complete German edition of Kierkegaard’s published works. Both Barth and Hirsch established unique ways of reading and appropriating Kierkegaard, which to a certain degree determined the direction and course of Kierkegaard studies right up to our own times.

Situating Existentialism - Jonathan Judaken 2012 This anthology provides a history of the systemization and canonization of existentialism, a quintessentially antisysemic mode of thought. Situating existentialism within the history of ideas, it features new readings on the most influential works in the existential canon, exploring their formative contexts and the cultural dialogues of which they were a part. Emphasizing the multidisciplinary and global nature of existential arguments, the chosen texts relate to philosophy, religion, literature, theater, and culture and reflect European, Russian, Latin American, African, and American strains of thought. Readings are grouped into three thematic categories: national contexts, existentialism and religion, and transcultural migrations that explore the reception of existentialism. The volume explains how literary giants such as Dostoevsky and Tolstoy were incorporated into the
existentialist fold and how inclusion into the canon recast the work of Kierkegaard and Nietzsche, and it describes the roles played by Jaspers and Heidegger in Germany and the Paris School of existentialism in France. Essays address not only frequently assigned works but also underappreciated discoveries, underscoring their vital relevance to contemporary critical debate. Designed to speak to a new generation's concerns, the collection deploys a diverse range of voices to interrogate the fundamental questions of the human condition.

**The Living Thoughts of Kierkegaard** - Søren Kierkegaard 1999-09-30
Translated from the Danish by Walter Lowrie, David Swenson, and Alexander Dru
The Danish philosopher Kierkegaard is one of the master thinkers of the modern age, a defining influence on existentialism and on twentieth-century theology, and this brilliantly tailored selection from his vast and varied writings–made by the great English poet W.H Auden–is a perfect introduction to his work. Auden’s inspired and incisive response to a thinker who had done much to shape his own beliefs is a fundamental reading of an author whose spirit remains as radical as ever more than 150 years after he wrote.

**Introducing Kierkegaard** - Dave Robinson 2015-09-03
Father of existentialism or the Eeyore of philosophy? Known as the first modern theologian, Søren Kierkegaard was a prolific writer of the Danish ‘golden age’. A philosopher, poet and social critic, his key concepts of angst, despair, and the importance of the individual, influenced many 20th-century philosophers and literature throughout Europe. Dave Robinson and Oscar Zarate’s brilliant graphic guide explains what Kierkegaard means by ‘anti-philosophy’, and tells an illuminating story of the strange life and ideas of a man tortured by his attempts to change the very priorities of Western thought.

**Selected Works Cornelio Fabro, Volume 2: Selected Articles on Søren Kierkegaard** - Cornelio Fabro 2020-08-17

**Søren Kierkegaard's Journals and Papers** - Søren Kierkegaard 1967
‘I can be understood only after my death,’ Kierkegaard noted prophetically: the fulfillment of this expectation for the English-speaking world a century and a quarter later is signified by the English translation in authoritative editions of all his works by the indefatigable Howard and Edna Hong. . . . The importance of [the Papirer] was emphasized by Kierkegaard himself. . . . The essentially religious interpretation he gave to his mission in life and his personal relationships is now documented clearly and exhaustively. . . . Obviously, these editions are essential for academic and large general collections. --Library Journal From this point on, anyone interested in
tracking down a Kierkegaardian theme will have to consult the Hong presentation as well as the books of Kierkegaard. --Annual Review of Philosophy The translations are entirely excellent. One envies the Hongs their capacity in language, the breadth of their reading in Kierkegaard and his sources, and the dedication they brought to this Herculean task. The assistance of Gregor Malantschuk has contributed materially to the notes which serve as trenchant summaries of Kierkegaard's thought on the topics. . . . This is indeed a monumental work. --Review of Metaphysics . . . [an] astonishing labor of editing and translating . . . --International Studies in Philosophy Howard and Edna Hong have brought to the task solid scholarship, linguistic competence, an imaginative and useful arrangement of the material, and a scrupulous self-effacement before the work. No one could ask for more. --Citation of the Judges at the National Book Awards We must be grateful to the Hongs for their enormous labor. . . . Kierkegaard's Journals and Papers are worth having for angry days, or 'inward' days; especially when they have been translated in as lively and sensitive a manner as are the texts in this first volume. --Nation The incidental writings of Søren Kierkegaard, published in the twenty-volume Danish edition of the Papirer, provide direct access to the thought of the many-faceted nineteenth-century philosopher who exerted so profound an influence on Protestant theology and modern existentialism. This important material, which Danish scholars regard as the key to the scriptures of Kierkegaard's other work, spans his entire productive life, the last entry of the Papirer being dated only a few days before his death. These writings have been previously inaccessible in English except for a few fragmentary selections; the most significant writings are now being made available in this definitive seven-volume edition under the editorship of two expert scholars and translators. Kierkegaard's scattered writings fall into three main subject groupings: journal entries of varied content, notes and early versions of his published material, and personal reactions to his reading and study. In length and degree of polish they range from brief and cryptic notes to extensive lecture material, finished travel sketches, and extended philosophical speculation. The translators provide annotations, copious notes, and a collation of entries with the Danish Papirer. The editors group the selections in Volumes I through IV by theme, with all entries on a given subject under the same heading. Within subject headings, entries are arranged chronologically, making it feasible to trace the evolution of Kierkegaard's thought on a specific topic. Volumes V and VI are devoted to autobiographical material. Volume VII contains an extensive index with topical crossreferences.

The Philosophy of Kierkegaard--George Pattison 2015-01-28 Although the ideas of Søren Kierkegaard played a pivotal role in the shaping of mainstream German philosophy and the history of French existentialism, the question of how philosophers should read Kierkegaard is a difficult one to settle. His intransigent religiosity has led some philosophers to view him as essentially a religious thinker of a singularly anti-philosophical attitude who should be left to the theologians. In this major new survey of Kierkegaard's thought, George Pattison addresses this question head on and shows that although it would be difficult to claim a "philosophy of Kierkegaard" as one could a philosophy of Kant, or of Hegel, there are nevertheless significant points of common interest between Kierkegaard's central thinking and the questions that concern philosophers today. The challenge of self-knowledge in an age of moral and intellectual uncertainty that lies at the heart of Kierkegaard's writings remains as important today as it did in the culture of post-Enlightenment modernity.

Socrates Meets Kierkegaard--Peter Kreeft 2014 "No philosopher since Augustine had more strings to his bow than SK."

The Heart Could Never Speak--George Pattison 2013-06-25 The book offers an interpretation of a posthumously published poem by Edwin Muir (1887-1959), beginning The heart could never speak / But that the Word was spoken. The poem is read as summing up Muir's lifelong struggle with fundamental questions about the meaning of existence, questions often developed in dialogue with such figures as Nietzsche, Hslderlin, and Kafka. These references allow us to bring Muir into conversation with modern existentialist philosophy and theology, and Muir's poetic thought is seen as both illuminating and as illuminated by such existentialist thinkers as Heidegger, Bultmann, Kierkegaard, and Berdyaev. Themes such as death, time, love, the nature of language, and the alienation brought about by technological mass society, and the threat of nuclear catastrophe are
central to the poem's subject-matter and are dealt with by Muir in such a way as to make possible a Christian version of existentialist thought. The perennial nature of such questions in modern society makes the poem as relevant to contemporary issues in religious thought today as when it was written. For all its simplicity, it is the argument of the book that it makes an abiding contribution to human self-understanding.

Søren Kierkegaard and Dietrich Bonhoeffer-Alan S. Orser 1988

Volume 9: Kierkegaard and Existentialism-Jon Stewart 2016-12-05
There can be no doubt that most of the thinkers who are usually associated with the existentialist tradition, whatever their actual doctrines, were in one way or another influenced by the writings of Kierkegaard. This influence is so great that it can be fairly stated that the existentialist movement was largely responsible for the major advance in Kierkegaard's international reception that took place in the twentieth century. In Kierkegaard's writings one can find a rich array of concepts such as anxiety, despair, freedom, sin, the crowd, and sickness that all came to be standard motifs in existentialist literature. Sartre played an important role in canonizing Kierkegaard as one of the forerunners of existentialism. However, recent scholarship has been attentive to his ideological use of Kierkegaard. Indeed, Sartre seemed to be exploiting Kierkegaard for his own purposes and suspicions of misrepresentation and distortions have led recent commentators to go back and reexamine the complex relation between Kierkegaard and the existentialist thinkers. The articles in the present volume feature figures from the French, German, Spanish and Russian traditions of existentialism. They examine the rich and varied use of Kierkegaard by these later thinkers, and, most importantly, they critically analyze his purported role in this famous intellectual movement.

Meaning and Mortality in Kierkegaard and Heidegger-Adam Buben 2016-04-30
Death is one of those few topics that attract the attention of just about every significant thinker in the history of Western philosophy, and this attention has resulted in diverse and complex views on death and what comes after. In Meaning and Mortality, Adam Buben offers a remarkably useful new framework for understanding the ways in which philosophy has discussed death by focusing first on two traditional strains in the discussion, the Platonic and the Epicurean. After providing a thorough account of this ancient dichotomy, he describes the development of an alternative means of handling death in Søren Kierkegaard and Martin Heidegger, whose work on death tends to overshadow Kierkegaard's despite the undeniable influence exerted on him by the nineteenth-century Dane. Buben argues that Kierkegaard and Heidegger prescribe a peculiar way of living with death that offers a kind of compromise between the Platonic and the Epicurean strains.

A Literary Review-Søren Kierkegaard 2001-10-25
Ostensibly, A Literary Review is a straightforward commentary by Søren Kierkegaard on the work of a contemporary novelist. On deeper levels, however, it becomes the existential philosopher's far-reaching critique of his society and age, and its apocalyptic final sections inspired the central ideas in Martin Heidegger's influential work Being and Time. Embraced by many readers as prophetic, A Literary Review and its concepts remain relevant to our current debates on identity, addiction, and social conformity.

Volume 10, Tome II: Kierkegaard's Influence on Theology-Jon Stewart 2016-12-05
Kierkegaard has always enjoyed a rich reception in the fields of theology and religious studies. This reception might seem obvious given that he is one of the most important Christian writers of the nineteenth century, but Kierkegaard was by no means a straightforward theologian in any traditional sense. He had no enduring interest in some of the main fields of theology such as church history or biblical studies, and he was strikingly silent on many key Christian dogmas. Moreover, he harbored a degree of animosity towards the university theologians and churchmen of his own day. Despite this, he has been a source of inspiration for numerous religious writers from different denominations and traditions. Tome II is dedicated to tracing Kierkegaard's influence in Anglophone and Scandinavian Protestant religious thought. Kierkegaard has been a provocative force in the English-speaking world since the early twentieth century, inspiring almost contradictory receptions. In Britain, before World
Kierkegaard's Vision of the Incarnation-Murray A. Rae 1997-12-04 In this study of the works of Søren Kierkegaard, Murray Rae focuses on his understanding of the Christian faith and the nature of Christian conversion. He looks particularly at the transformation of an individual under the impact of revelation in terms both of the New Testament concept of metanoia and in comparison with claims to cognitive progress in other fields.

Søren Kierkegaard-Alastair Hannay 2018-02-15 The Danish philosopher, theologian, and author Søren Kierkegaard is widely considered to be one of the most important and wide-ranging religious thinkers of the modern age. He is known as the father of existentialism, but his work was also influential on theories of modernism, theology, Western culture, church politics, and the Christian faith. His wit, imagination and humor have inspired a generation of followers, from Woody Allen to Franz Kafka. But how did this inattentive schoolboy rise to critique the work of great thinkers such as Hegel and the German romantics? Who was the real (and unusual) person writing behind so many pseudonyms? And in what way are Kierkegaard's concepts still relevant today? In this absorbing new biography, Alastair Hannay unravels the mystery of Søren Kierkegaard's short but momentous career. Looking at both Kierkegaard the thinker and the person, Hannay describes this controversial figure's key concepts and major works alongside the major incidents in his private and public life. From Kierkegaard’s longing for selfhood as expressed at the age of twenty-two, to a self-provoked spat with a satirical weekly that has caused him to be caricatured to this day, to a verbal assault on the Church in the months prior to his early death at the age of forty-two, Søren Kierkegaard is the fascinating story of a man destined to become a thorn in the side of society.

Diary-Søren Kierkegaard 1960 Søren Kierkegaard, who was born in Denmark and died there at the age of forty-two, is regarded by many as the father of existentialist thinking. During his lifetime the Hegelian theologian he reacted against the Hegelian theologians in Denmark, denounced organized religion and held that the act of choice by an individual was all-important. The Diary covers the important elements in Kierkegaard's life, including his childhood, his relations with his father, the influence of other writers on him, his broken engagement (which had a far-reaching effect on the rest of his life), and his celebrated quarrel with the Church. Kierkegaard's writings are important because he is almost the first European writer to take a modern, analytical, psychological approach to religion. Proust, Joyce, and Aldous Huxley were only a few of the modern writers influenced by the Dane; and Jean-Paul Sartre's philosophy of existentialism is based on his thinking.

Existentialism-John Macquarrie 1972 There are already many excellent books on existentialism. Some of them deal with particular problem or particular existentialist writers. Most of those that deal with existentialism as a whole divide their subject-matter according to authors, presenting chapters on Kierkegaard, Heidegger, Sartre, and the rest. Thus I think that there is room for the present book, which attempts a comprehensive examination and evaluation of existentialism, but does so by thematic treatment. That is to say, each chapter deals with a major theme of existentialist philosophy, and these themes are arranged in the order of the existential dialect. Of course, each chapter is illustrated with material from the writings of existentialists, from Kierkegaard to Camus.
The Prayers of Kierkegaard: Soren Kierkegaard's influence has been felt in many areas of human thought from theology to psychology. The nearly one hundred of his prayers gathered here from published works and private papers, not only illuminate his own life of prayer, but speak to the concerns of Christians today. The second part of the volume is a reinterpretation of the life and thought of Kierkegaard. Long regarded as primarily a poet or a philosopher, Kierkegaard is revealed as a fundamentally religious thinker whose central problem was that of becoming a Christian, of realizing personal existence. Perry D. LeFevre's penetrating analysis takes the reader to the religious center of Kierkegaard's world.

Kierkegaard's Kenotic Christology: David R. Law 2013-01-10 The orthodox doctrine of the incarnation affirms that Christ is both truly divine and truly human. This, however, raises the question of how these two natures can co-exist in the one, united person of Christ without undermining the integrity of either nature. Kenotic theologians address this problem by arguing that Christ 'emptied' himself of his divine attributes or prerogatives in order to become a human being. David R. Law contends that a type of kenotic Christology is present in Kierkegaard's works, developed independently of the Christologies of contemporary kenotic theologians. Like many of the classic kenotic theologians of the 19th century, Kierkegaard argues that Christ underwent limitation on becoming a human being. Where he differs from his contemporaries is in emphasizing the radical nature of this limitation and in bringing out its existential consequences. The aim of Kierkegaard's Christology is not to provide a rationally satisfying theory of the incarnation, but to highlight the existential challenge with which Christ confronts each human being. Kierkegaard advances 'existential kenoticism', a form of kenotic Christology which extends the notion of the kenosis of Christ to the Christian believer, who is called upon to live a life of kenotic discipleship in which the believer follows Christ's example of lowly, humble, and suffering service. Kierkegaard thus shifts the problem of kenosis from the intellectual problem of working out how divinity and humanity can be united in Christ's Person to the existential problem of discipleship.

Kierkegaard's Concluding Unscientific Postscript: Søren Kierkegaard 1941 Besides a sense of personal loss at the death of David F. Swenson on February 11, 1940, I felt dismay that he had left unfinished his translation of the Unscientific Postscript. I had longed to see it published among the first of Kierkegaard's works in English. In the spring of 1935 it did not seem exorbitant to hope that it might be ready for the printer by the end of that year. For in March I learned from Professor Swenson that he had years before "done about two thirds of a rough translation." In 1937/38 he took a sabbatical leave from his university for the sake of finishing this work. Yet after all it was not finished- partly because Professor Swenson was already incapacitated by the illness which eventually resulted in his death; but also because he aimed at a degree of perfection which hardly can be reached by a translator. At one time he expressed to me his suspicion that perhaps, as in the translation of Kant's philosophy, it might require the cooperation of many scholars during several generations before the translation of Kierkegaard's terminology could be definitely settled. I hailed with joy this new apprehension, which promised a speedy conclusion of the work, and in the words of Luther I urged him to "sin boldly."--Editor's pref., p. [ix].

Phenomenology and Existentialism in the Twentieth Century: Anna-Teresa Tymieniecka 2009-10-13 Our world's cultural circles are permeated by the philosophical influences of existentialism and phenomenology. Two contemporary quests to elucidate rationality – took their inspirations from Kierkegaard's existentialism plumbing the subterranean source of subjective experience and Husserl's phenomenology focusing on the constitutive aspect of rationality. Yet, both contrary directions mingled readily in common vindication of full reality. In the inquisitive minds (Scheler, Heidegger, Sartre, Stein, Merleau-Ponty, et al.), a fruitful cross-pollination of insights, ideas, approaches, fused in one powerful wave disseminating throughout all domains of thought. Existentialist rejection of ratiocination and speculation together with Husserl’s shift to the genesis of rapproches philosophy and literature (Wahl, Marcel, Berdyaev, Wojtyla, Tischner, etc.), while the foundational underpinnings of language (Wittgenstein, Derrida, etc.) opened the "hidden" behind the "veils" (Sezgin and Dominguez-Rey).