Existential Self

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Kierkegaard's Existentialism

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 and Existentialism

Kierkegaard and Existentialism—Stephen Parton 2017-08-18 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 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.

Selected Works of Cornelio Fabro


A Kierkegaard Handbook

A Kierkegaard Handbook—Frederick Sontag 2003-01-14 Frederick 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 included, 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.

Existential Theology

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 Augustine to Kierkegaard. 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.

Soren Kierkegaard's Journals and Papers

Soren Kierkegaard’s Journals and Papers—Stenen Kierkegaard 1967 ‘I can be understood only after 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 Papiers] 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 envisions 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
Kierkegaard's Kenotic Christology

Kierkegaard's Kenotic Christology is an important part of his thought. The concept of kenosis, or self-emptying, has been a central theme in Kierkegaard's philosophy. This approach to the divine was developed to address the problem of the co-existence of the divine and human natures in the person of Christ. Kierkegaard argued that divinity is not an abstract concept, but exists in the particularity of human existence. This led him to develop a theology that emphasized the personal and existential nature of faith.

Introducing Kierkegaard

David Robinson 2015-09-03

Kierkegaard was the first modern theologian to write on existentialism. His thought addresses the individual's search for meaning and purpose in life. Kierkegaard's philosophy is characterized by a focus on the subjective experience of the individual, rather than the objective, universal truths of metaphysics and natural science. His ideas have had a lasting impact on the development of existentialism as a philosophical movement.

The Philosophy of Kierkegaard

George Pattison 2015-01-28

Kierkegaard's thought is characterized by a focus on the individual's search for meaning and purpose in life. His ideas have had a lasting impact on the development of existentialism as a philosophical movement.

Kierkegaard's Influence on Theology: Anglophone and Scandinavian Protestant theology

Jon Bartley Stewart 2012

Kierkegaard's thought has had a significant impact on both Protestant and Catholic theology. His emphasis on the individual's search for meaning and purpose in life has been influential in the development of existentialist thought. His ideas have also been important in the development of liberation theology, which seeks to address the social and economic inequalities that affect people's lives.

The Religiosity of Existence

Noreen Khawaja 2016-12-02

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Diary

Soren Kierkegaard 1960

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The Existentialist Self and the Existential Self

Kierkegaard's thought has had a significant impact on both Protestant and Catholic theology. His emphasis on the individual's search for meaning and purpose in life has been influential in the development of existentialist thought. His ideas have also been important in the development of liberation theology, which seeks to address the social and economic inequalities that affect people's lives.
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 Religions of Existence" was a call on 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. *

The Living Thoughts of Kierkegaard—Soren 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 contemporary 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.

Kierkegaard and Political Theology—Roberto Sirvent 2018-03-06 The nature of Kierkegaard's political legacy is complicated by the religious character of his writings. Exploring Kierkegaard's relevance for this political-theological moment, this volume offers trans-disciplinary and multi-religious perspectives on Kierkegaard studies and political theology. Privileging contemporary philosophical and political-theological work that is based on Kierkegaard, this volume is an indispensable resource for Kierkegaard scholars, theologians, philosophers of religion, ethicists, and critical researchers in religion looking to make sense of current debates in the field. While this volume shows that Kierkegaard's theological legacy is a thoroughly political one, we are left with a series of open questions as to whether Kierkegaard's apophasis into complex political theology might look like. And so, like Kierkegaard's writings, this collection of essays is an argument with itself, and as such, will leave readers both edified and scratching their heads—for all the right reasons.

The A to Z of Kierkegaard's Philosophy—Julia Watkin 2010 The A to Z of Kierkegaard's Philosophy provides a contextual introduction to Kierkegaard's 19th century world of Copenhagen, a chronology of events, an entry-point into his thought and writings for readers who are new to his work.

Kierkegaard and the Quest for Unambiguous Life—George Patterson 2013-01-10 This book shows Kierkegaard's role in literary, religious, and political movements associated with romanticism, modernism and existentialism. It explores his background in romantic literature and his response to aspects of contemporary urban culture and goes on to show how his influence in the 20th century.

Kierkegaard's Concept of Anxiety—Gregory Elkan Cahl 2013 In 1844, when Kierkegaard published his work, The Concept of Anxiety, under the pseudonym of Vigilius Haufuisenius, it constituted no mean feat for a variety of reasons. Firstly, and perhaps most obvious, was the content of the work. At that time, very little work had been done concerning the experience of anxiety and certainly no single academic work had had this issue as its formal topic. Secondly, the book was an incisive and complex theological and philosophical argument. So much so in fact, that no discussion of Haufuisenius’ concept of anxiety is possible without incorporating its theological implications. Thirdly, and certainly as significant as its religious aspect, is the psychology inherent to The Concept of Anxiety. This was as innovative as the philosophical aspect, as is evinced by the pervasive influence it exercised over the development of psychology in the twentieth century. By no means least importantly, is the fact that Haufuisenius’ work was an ingenious and derisive attack on Hegelianism, as well as a superb example of the practice of irony. The reason that I make mention of this is to briefly illustrate the depth and complexity of this little work. Hence, in this essay, I have been guided by thorough research on the primary sources, and by no means least importantly, the vastly superior knowledge of the subject possessed by the author of the work. Haufuisenius’ work holds as much significance as the other in considering the work as a whole. In terms of methodology, I have actively refrained from limiting my investigation to one particular approach. Instead, I have endeavoured to explore Haufuisenius’ The Concept of Anxiety from a myriad of different angles, including the analytical, existential, theological, linguistic and deconstructive interpretations. Furthermore, in my opinion, any sound investigation of The Concept of Anxiety cannot proceed along the lines of isolating one specific aspect of the work as being of greater significance than any other. This is in contrast to the earlier scholars of Kierkegaard, who tended to categorize him chiefly as a Christian writer, greatly at the expense of all the other facets of his work. The influence of Kierkegaard’s work on the existentialist movement is well known, and is encapsulated in his being cast as the father of existentialism. In my opinion, this constitutes yet one more attempt to categorize both the man and his work, and as such constitutes a reductionism and an untenable approach to the work of this important thinker. My motivation in conducting an investigation into Kierkegaard’s concept of anxiety is two-fold. Firstly, I am of the opinion that anxiety is a universal and, at the same time, intensely personal experience. As such, The Concept of Anxiety is an indispensable, and often overlooked part of Kierkegaard’s philosophy. My second reason is to demonstrate, by simply concentrating on one aspect of Kierkegaard’s work, the depth and scope of his corpus. The Concept of Anxiety is notoriously known as being Kierkegaard’s most inaccessible work due chiefly to the difficulty experienced in its interpretation, and the subsequent plethora of misinterpretation. It is my opinion that the principal cause of this problem is the failure on the part of readers to take heed of the fact that Haufuisenius’ work is conducted by means of indirect communication and as such is fraught with irony. Finally, my conclusion after examining the conception of
anxiety, as put forth by Hauhnensies, as well as the reactions and influences it has elicited in the years since its publication, is that the work of the Danish author is as relevant and as important today, as it was upon being published.

Kierkegaard's Philosophy of Becoming—Clare Carlisle 2012-02-01 An accessible and original exploration of the theological and philosophical significance of Kierkegaard’s religious thought. Søren Kierkegaard's proposal of “repetition” as the new category of truth signaled the beginning of existentialist thought, turning philosophical attention from the pursuit of objective knowledge to the movement of becoming that characterizes each individual's life. Focusing on the theme of movement in his 1843 pseudonymous texts Either/Or, Repetition, and Fear and Trembling, Clare Carlisle presents an original and illuminating interpretation of Kierkegaard’s religious thought, including newly translated material, that emphasizes equally its philosophical and theological significance. Kierkegaard complained of a lack of movement not only in Hegelian philosophy but also in his own “dreadful still life,” and his heroes are those who leap, dance, and make journeys—but what do these movements signify, and how are they accomplished? How can we be true to ourselves, let alone to others if we are continually becoming? Carlisle explores these questions to uncover both the philosophical and the literary coherence of Kierkegaard’s notoriously enigmatic authorship. Clare Carlisle is the Leverhulme Research Fellow at the University of Leeds, England.

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.

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 Philosophy Biblical and Theological 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.

Søren Kierkegaard's Conception of Faith and History Considered in the Light of Recent Theological Discussion of Existentialism and Demythologising—Raymond E. J. Cook 1960

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 Augustine to Kierkegaard. 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.

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.

Heidegger on Death—George Pattison 2016-04-22 This book examines the question of death in the light of Heidegger's paradigmatic discussion in Being and Time. Although Heidegger's own treatment deliberately refrains from engaging theological perspectives, George Pattison suggests that these not only serve to bring out problematic elements in his own approach but also point to the larger burden for anthropological and religious reflection. Pattison reveals where and how Heidegger and theology part ways but also how Heidegger can helpfully challenge theology to rethink one of its own fundamental questions: human beings' relation to their death and the meaning of death in their religious lives.

The Laughter Is on My Side—Søren Kierkegaard 1989-09-21 Here is an engaging alternative to the more solemn introductions to Søren Kierkegaard that are currently available: The Laughter Is on My Side entices us into Kierkegaard's way of looking at the world. Skillfully clearing a path to the heart of Kierkegaard's writings for those who may be unfamiliar with the great Danish thinker, Rongeur reassembles some of his most pleasurable and most readable passages to form an entertaining “text-narrative”—not a selection in the ordinary sense but an innovative presentation that tells a new story. The book replaces the inaccessible Kierkegaard of philosophical legend with an ironic, witty, shrewdly observant writer, writing for the amusement of writing, and not for the grimmer satisfactions of instructing or upbraiding. Above all, the Kierkegaard revealed by Poole and Stangerup becomes, in the deepest sense, our contemporary. Taking its title from the young Kierkegaard's nickname, "The Fork," the first section of the work is full of urbane and erotic materials and has much to say about his famous broken engagement to Regine Olsen. A section called "Women" will be of special interest to feminists, particularly the three discourses from the Symposium section of Stages on Life's Way. "The Midnight Hour" presents Kierkegaard's most anguish and existential passages: "Do you not know there comes a midnight hour when everyone has to throw off his mask? Do you think you can slip away a little before midnight in order to avoid this?" Lastly, "1848: 1964" presents Kierkegaard as an incisive and relevant political thinker in a way that has never been attempted before.

The Oxford Handbook of Kierkegaard—John Lippitt 2013-01-31 The Oxford Handbook of Kierkegaard brings together some of the most distinguished contemporary contributors to Kierkegaard research together with some of the more gifted younger commentators on Kierkegaard's work. There is significant input from scholars based in Copenhagen’s Kierkegaard Research Center as well as from philosophers and theologians from Britain, Germany, and the United States. Part 1 presents some of the philological, historical, and contextual work that has been produced in recent years, establishing a firm basis for the more interpretative essays found in following parts. This includes looking at the history of his published and unpublished works, his cultural and social context, and his relation to Romanticism, German Idealism, the Church, the Bible, and theological traditions. Part 2 moves from context and background to the exposition of some of the key ideas and issues in Kierkegaard’s writings. Attention is paid to his style, his treatment of ethics, culture, society, the self, time, theology, love, irony, and death. Part 3 looks at the impact of Kierkegaard’s thought and at how it continues to influence philosophy, theology, and literature. After an examination of issues around translating Kierkegaard, this section includes comparisons with Nietzsche, Heidegger, and Wittgenstein, as well as examining his role in modern theology, moral theology, phenomenology, postmodernism, and literature.

Something and Nothingness—John Neary 1990 John Neary shows that the theological dichotomy of via negativa (which posits the authentic experience of God as absence, darkness, silence) and via affirmativa (which emphasizes presence, images, and the sounds of the earth) is an overlooked key to examining and comparing the works of John Fowles and John Updike. Drawing on his extensive knowledge of both Christian and secular existentialism with the modern theology of Barth and Levinas and the contemporary critical theory of Derrida and J. Hills Miller, Neary demonstrates the ultimate affinity of these authors who at first appear such opposites. He makes clear that Fowles's postmodernist, metafictional
Kierkegaard’s thought and colours many of his key concepts. Despite its hiddenness of God. Apophaticism is an important underlying strand in Kierkegaard’s thought which emphasizes the incapacity of human reason and concern with Kierkegaard’s ‘apophaticism’, i.e. with those elements of Kierkegaard as Negative Theologian. Neury’s perception of uncanny similarities between the two authors—whose respective careers are marked by a series of novels that structurally and thematically parallel each other—and the authors’ shared long-term interest in existentialism and theology support both his critical comparison and his argument that neither author is “philosophically more sophisticated nor aesthetically more daring.”

**The Sickness Unto Death**—Shirin Shafai 2017-07-05 Soren Kierkegaard’s The Sickness unto Death is widely recognized as one of the most significant and influential works of Christian philosophy written in the nineteenth century. One of the cornerstones of Kierkegaard’s reputation as a writer and thinker, the book is also a masterclass in the art of interpretation. In critical thinking, interpretation is all about defining and clarifying terms—making sure that everyone is on the same page. But it can also be about redefining terms: showing old concepts in a new light by interpreting them in a certain way. This skill is at the heart of The Sickness unto Death. Kierkegaard’s book focuses on the meaning of “despair”—the sickness named in the title. For Kierkegaard, the key problem of existence was an individual’s relationship with God, and he defines true despair as equating to the idea of sin—something that separates people from God, or from the idea of a higher standard beyond ourselves. Kierkegaard’s interpretative journey into the ideas of despair, sin, and death is a Christian exploration of the place of the individual in the world. But its interpretative skills inspired generations of philosophers of all stripes—including notorious atheists like Jean-Paul Sartre.

**Kierkegaard’s Concept of Despair**—Michael Theunissen 2016-09-13 The literature on Kierkegaard is often content to paraphrase. By contrast, Michael Theunissen articulates one of Kierkegaard’s central ideas, his theory of despair, in a detailed and comprehensible manner and confronts it with alternatives. Understanding what Kierkegaard wrote on despair is vital not only because it illuminates his thought as a whole, but because his account of despair in The Sickness unto Death is the cornerstone of existentialism. Theunissen’s book, published in German in 1993, is widely regarded as the best treatment of the subject in any language. Kierkegaard’s Concept of Despair is also one of the few works on Kierkegaard that bridge the gap between the Continental and analytic traditions in philosophy. Theunissen argues that for Kierkegaard, the fundamental characteristic of despair is the desire of the self “not to be what it is.” He sorts through the apparently chaotic text of The Sickness unto Death to explain what Kierkegaard meant by the “self,” how and why individuals want to flee their selves, and how he believed they could reconnect with their selves. According to Theunissen, Kierkegaard thought that individuals in despair seek to deny their authentic selves to flee particular aspects of their character, their past, or the world, or in order to deny their “mission.” In addition to articulating and evaluating Kierkegaard’s concept of despair, Theunissen relates Kierkegaard’s ideas to those of Heidegger, Sartre, and other twentieth-century philosophers.

**Kierkegaard as Negative Theologian**—David R. Law 1993-04 This book is concerned with Kierkegaard’s “apophaticism”, i.e. with those elements of Kierkegaard’s thought which emphasize the incapacity of human reason and the hiddenness of God. Apophasiticism is an important underlining strand in Kierkegaard’s thought and colours many of his key concepts. Despite its importance, however, it has until now been largely ignored by Kierkegaardian scholarship. The book argues that apophatic elements can be detected in every aspect of Kierkegaard’s thought and that, proceeding from different presuppositions, he can therefore be regarded as a negative theologian. Indeed, the book concludes by arguing that Kierkegaard’s refusal to make the transition from the via negativa to the via mystica means that he is more apophatic than the negative theologians themselves.

**Volume 18, Tome V: Kierkegaard Secondary Literature**—Jon Stewart 2017-02-24 In recent years interest in the thought of Kierkegaard has grown dramatically, and with it the body of secondary literature has expanded so quickly that it has become impossible for even the most conscientious scholar to keep pace. The problem of the explosion of secondary literature is made more acute by the fact that much of what is written about Kierkegaard appears in languages that most Kierkegaard scholars do not know. Kierkegaard has become a global phenomenon, and new research traditions have emerged in different languages, countries, and regions. The present volume is dedicated to trying to help to resolve these two problems in Kierkegaard studies. Its purpose is, first, to provide book reviews of some of the leading monographic studies in the Kierkegaard secondary literature so as to assist the community of scholars to become familiar with the works that they have not read for themselves. The aim is thus to offer students and scholars of Kierkegaard a comprehensive survey of works that have played a more or less significant role in the research. Second, the present volume also tries to make accessible many works in the Kierkegaard secondary literature that are written in different languages and thus to give a glimpse into various and lesser-known research traditions. The six tomes of the present volume present reviews of works written in Catalan, Chinese, Czech, Danish, Dutch, English, Finnish, French, Galician, German, Greek, Hebrew, Hungarian, Italian, Japanese, Norwegian, Polish, Portuguese, Romanian, Russian, Slovak, Spanish, and Swedish.

**Philosopher of the Heart**—Clare Carlisle 2020-05-05 Philosopher of the Heart is the groundbreaking biography of renowned existentialist Søren Kierkegaard’s life and creativity, and a searching exploration of how to be a human being in the world. Søren Kierkegaard is one of the most passionate and challenging of all modern philosophers, and is often regarded as the founder of existentialism. Over about a decade in the 1840s and 1850s, writings poured from his pen pursuing the question of existence—how to be a human being in the world?—while exploring the possibilities of Christianity and confronting the failures of its institutional manifestation around him. Much of his creativity sprang from his relationship with the young woman whom he promised to marry, then left to devote himself to writing, a relationship which remained decisive for the rest of his life. He deliberately lived in the swan of human life in Copenhagen, but alone, and died exhausted in 1855 at the age of 42, bequeathing his remarkable writings to his erstwhile fiancée. Clare Carlisle’s innovative and moving biography writes Kierkegaard’s life as far as possible from his own perspective, to convey what it was like actually being this Socrates of Christendom—as he put it, living life forwards yet only understanding it backwards.