

THOMAS J. MILLAY

KIERKEGAARD AND THE NEW NATIONALISM

A Contemporary
Reinterpretation of the
Attack upon Christendom

New Kierkegaard

L Cohen



New Kierkegaard:

The New Kierkegaard Elsebet Jegstrup, 2004-03-16 Placing Kierkegaard squarely within the current of contemporary continental philosophy The New Kierkegaard reveals intriguing insights into the philosopher's work and thinking By reading Kierkegaard deconstructively the 13 lively essays in this volume seek a deeper understanding of his work in philosophy religion and aesthetics These readings explore the breadth of Kierkegaard's thought and unfold the richness of his views on the human condition Consideration of a broad range of themes from irony and madness to love and experience and texts Either Or Philosophical Fragments Works of Love and Fear and Trembling emphasizes the ambiguities dialectical tensions and open endedness of Kierkegaard's philosophical writings These innovative and original commentaries give Kierkegaard a fresh look and bring him into present day discussions and debates in continental philosophy Contributors are Jacob Baggild John D Caputo Mark Dooley Joakim Garff Robert Gibbs Elsebet Jegstrup Richard Kearney John Llewelyn Roger Poole Vanessa Rumble John Vignaux Smyth Jason Wirth and David Wood

Kierkegaard and the New Nationalism Thomas J. Millay, 2021-12-07 A 2023 Choice Reviews Outstanding Academic Title Nationalism is a globally resurgent phenomenon From Britain to India to the United States of America we find nations vociferously reasserting their own sovereignty ethnic composition and intrinsic superiority Thomas J Millay demonstrates how Kierkegaard's ascetic voice speaks directly to our present crisis Kierkegaard and the New Nationalism A Contemporary Reinterpretation of the Attack upon Christendom analyzes the late writings of Kierkegaard in light of this new relevance for Kierkegaard's attack upon Christendom is also an attack upon nationalism For Kierkegaard taking on nationalism is not simply a matter of undermining false identity constructions Attacking nationalism is a matter of renunciation it requires ascetic discipline such that the selfish motives at the core of one's identity construction are uprooted and replaced by a self giving love marked by the willingness to suffer

Kierkegaard's Instant David J. Kangas, 2007-05-31 In Kierkegaard's Instant David J Kangas reads Kierkegaard to reveal his radical thinking about temporality For Kierkegaard the instant of becoming in which everything changes in the blink of an eye eludes recollection and anticipation It constitutes a beginning always already at work As Kangas shows Kierkegaard's retrieval of the sudden quality of temporality allows him to stage a deep critique of the idealist projects of Fichte Schelling and Hegel By linking Kierkegaard's thought to the tradition of Meister Eckhart Kangas formulates the central problem of these early texts and puts them into contemporary light can thinking hold itself open to the challenges of temporality

Kierkegaard Research, 2009 Kierkegaard's Critique of Christian Nationalism Stephen Backhouse, 2011-07-07 Christian nationalism refers to the set of ideas in which belief in the development and superiority of one's national group is combined with or underwritten by Christian theology and practice This study examines Kierkegaard's critique of Christian nationalism in relation to political science theories of religious nationalism

Kierkegaard's Influence on Philosophy Jon Bartley Stewart, 2012 Tome III traces Kierkegaard's influence on Anglophone philosophy It has long been thought that

Kierkegaard played no role in this tradition which for years was dominated by analytic philosophy. In this environment it was common to dismiss Kierkegaard along with the then current European philosophers who were influenced by him. However a closer look reveals that in fact there were several thinkers in the US, Canada and Great Britain who were inspired by Kierkegaard even during the heyday of analytic philosophy. Current thinking now suggests that Kierkegaard has made some serious inroads into mainstream Anglophone philosophy with many authors seeking inspiration in his works for current discussions concerning ethics, personal identity, philosophy of religion and philosophical anthropology.

Volume 12, Tome IV: Kierkegaard's Influence on Literature, Criticism and Art Jon Stewart, 2016-12-05. While Kierkegaard is primarily known as a philosopher or religious thinker, his writings have also been used extensively by literary writers, critics and artists. This use can be traced in the work of major cultural figures not just in Denmark and Scandinavia but also in the wider world. They have been attracted to his creative mixing of genres, his complex use of pseudonyms, his rhetoric and literary style and his rich images, parables and allegories. The present volume documents this influence in the different language groups and traditions. Tome IV examines Kierkegaard's surprisingly extensive influence in the Anglophone world of literature and art, particularly in the United States. His thought appears in the work of the novelists Walker Percy, James Baldwin, Flannery O'Connor, William Styron, Don DeLillo and Louise Erdrich. He has also been used by the famous American literary critics George Steiner and Harold Bloom. The American composer Samuel Barber made use of Kierkegaard in his musical works. Kierkegaard has also exercised an influence on British and Irish letters. W. H. Auden sought in Kierkegaard ideas for his poetic works and the contemporary English novelist David Lodge has written a novel *Therapy* in which Kierkegaard plays an important role. Cryptic traces of Kierkegaard can also be found in the work of the famous Irish writer James Joyce.

Kierkegaard Bibliography Peter Šajda, Jon Bartley Stewart, 2016. **Volume 11, Tome II: Kierkegaard's Influence on Philosophy** Jon Stewart, 2016-12-05. Kierkegaard's relation to the field of philosophy is a particularly complex and disputed one. He rejected the model of philosophical inquiry that was mainstream in his day and was careful to have his pseudonymous authors repeatedly disassociate themselves from philosophy. But although it seems clear that Kierkegaard never regarded himself as a philosopher, there can be no doubt that his writings contain philosophical ideas and insights and have been profoundly influential in a number of different philosophical traditions. The tomes in this volume seek to document the different traditions of the philosophical reception of Kierkegaard's thought and the articles demonstrate the reach of Kierkegaard's writings in philosophical contexts that were often different from his own. The present volume attempts to document these different traditions of the philosophical reception of Kierkegaard's thought. The articles featured here aim to demonstrate the vast reach of Kierkegaard's writings in philosophical contexts that were often quite different from his own. Tome II is dedicated to exploring Kierkegaard's influence on Francophone philosophy. The French intellectual tradition squares well with Kierkegaard's eclectic profile since its leading figures are often difficult to classify unambiguously as

philosophers theologians literary critics or simply writers Kierkegaard's thinking was highly influential for many generations of French philosophers right up to the present It was not just existentialism that tried to co-opt Kierkegaard for its own purposes he has also been influential in the context of almost every modern school of French thought phenomenology feminism structuralism post structuralism semiotics and deconstruction *Kierkegaard Bibliography* Peter Šajda, 2017

Kierkegaard for the Church Ronald F. Marshall, 2013-08-30 Most of what is written on Kierkegaard today is for the college classroom and academic conferences The guiding question of this book is that if Kierkegaard's words about Christianity are true how do they change the way we learn and practice the Christian faith today This book is an answer to that question It does not enter into an extended critical discussion over the truth of Kierkegaard's ideas Instead it just believes what Kierkegaard said and runs with it It does that by showing how his ideas change our understanding of Christian identity suffering and illness worship and preaching the Bible baptism prayer marriage and divorce criticism and the Christian minister Interspersed are many quotations from Martin Luther whose thought significantly shaped Kierkegaard's At the end of the book is a hefty collection of sermons to show how all of this can be preached in the church What Kierkegaard for the Church adds to our understanding of Kierkegaard is the place of the church in his thought Because of his criticisms of the Danish state church and his stress on the need for the single individual to appropriate Christian teachings it could be imagined that he rejected the church But that would be to throw the baby out with the bath The fact is that Kierkegaard remained a loyal son of the church even while he attacked it And he did this only so he could strengthen what he loved

Volume 8, Tome II: Kierkegaard's International Reception - Southern, Central and Eastern Europe Jon Stewart, 2016-12-14 Although Kierkegaard's reception was initially more or less limited to Scandinavia it has for a long time now been a highly international affair As his writings were translated into different languages his reputation spread and he became read more and more by people increasingly distant from his native Denmark While in Scandinavia the attack on the Church in the last years of his life became something of a cause célèbre later many different aspects of his work became the object of serious scholarly investigation well beyond the original northern borders As his reputation grew he was co-opted by a number of different philosophical and religious movements in different contexts throughout the world The three tomes of this volume attempt to record the history of this reception according to national and linguistic categories Tome II covers the reception of Kierkegaard in Southern Central and Eastern Europe The first set of articles under the rubric Southern Europe covers Portugal Spain and Italy A number of common features were shared in these countries reception of Kierkegaard including a Catholic cultural context and a debt to the French reception The next rubric covers the rather heterogeneous group of countries designated here as Central Europe Hungary the Czech Republic Slovakia and Poland These countries are loosely bound in a cultural sense by their former affiliation with the Habsburg Empire and in a religious sense by their shared Catholicism Finally the Orthodox countries of Eastern Europe are represented with articles on Russia Bulgaria Serbia and

Montenegro Macedonia and Romania *Kierkegaard's International Reception: The Near East, Asia, Australia and the Americas* Jon Stewart, 2008-06-01 Although Kierkegaard's reception was initially more or less limited to Scandinavia it has for a long time now been a highly international affair. As his writings became translated into the different languages his reputation spread and he became read more and more by people increasingly distant from his native Denmark. While in Scandinavia the attack on the Church in the last years of his life became something of a cause célèbre later many different aspects of his work became the object of serious scholarly investigation well beyond the original northern borders. As his reputation grew he was co-opted by a number of different philosophical and religious movements in different contexts throughout the world. The three tomes of the present volume attempt to record the history of this reception according to national and linguistic categories. Tome III is the most geographically diverse covering the Near East, Asia, Australia and the Americas. The section on the Near East features pioneering articles on the Kierkegaard reception in Israel, Turkey, Iran and the Arab world. The next section, dubbed Asia and Australia, features articles on the long and rich traditions of Kierkegaard research in Japan and Korea along with the more recent ones in China and Australia. A final section is dedicated to Americas with articles on Canada, the United States, hispanophone South America, Mexico and Brazil. **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 International Reception Jon Stewart, 2009 Tome I covers the reception of Kierkegaard in Northern and Western Europe. The articles on Denmark, Norway, Sweden, Finland and Iceland can be said to trace Kierkegaard's influence in its more or less native Nordic Protestant context. Since the authors in these countries, with the exception of Finland, were not dependent on translations or other intermediaries, this represents the earliest tradition of Kierkegaard reception. The

early German translations of his works opened the door for the next phase of the reception which expanded beyond the borders of the Nordic countries The articles in the section on Western Europe trace his influence in Great Britain the Netherlands and Flanders Germany and Austria and France All of these countries and linguistic groups have their own extensive tradition of Kierkegaard reception **Volume 19, Tome VII: Kierkegaard Bibliography** Peter Šajda, Jon Stewart, 2017-03-16 The long tradition of Kierkegaard studies has made it impossible for individual scholars to have a complete overview of the vast field of Kierkegaard research The large and ever increasing number of publications on Kierkegaard in the languages of the world can be simply bewildering even for experienced scholars The present work constitutes a systematic bibliography which aims to help students and researchers navigate the seemingly endless mass of publications The volume is divided into two large sections Part I which covers Tomes I V is dedicated to individual bibliographies organized according to specific language This includes extensive bibliographies of works on Kierkegaard in some 41 different languages Part II which covers Tomes VI VII is dedicated to shorter individual bibliographies organized according to specific figures who are in some way relevant for Kierkegaard The goal has been to create the most exhaustive bibliography of Kierkegaard literature possible and thus the bibliography is not limited to any specific time period but instead spans the entire history of Kierkegaard studies **Volume 11, Tome III: Kierkegaard's Influence on Philosophy** Jon Stewart, 2016-12-05 Kierkegaard's relation to the field of philosophy is a particularly complex and disputed one He rejected the model of philosophical inquiry that was mainstream in his day and was careful to have his pseudonymous authors repeatedly disassociate themselves from philosophy But although it seems clear that Kierkegaard never regarded himself as a philosopher there can be no doubt that his writings contain philosophical ideas and insights and have been profoundly influential in a number of different philosophical traditions The present volume attempts to document these different traditions of the philosophical reception of Kierkegaard's thought Tome III traces Kierkegaard's influence on Anglophone philosophy It has long been thought that Kierkegaard played no role in this tradition which for years was dominated by analytic philosophy In this environment it was common to dismiss Kierkegaard along with the then current European philosophers who were influenced by him However a closer look reveals that in fact there were several thinkers in the US Canada and Great Britain who were inspired by Kierkegaard even during the heyday of analytic philosophy Today it can be said that Kierkegaard has made some serious inroads into mainstream Anglophone philosophy with many authors seeking inspiration in his works for current discussions concerning ethics personal identity philosophy of religion and philosophical anthropology **Kierkegaard's Relations to Hegel Reconsidered** Jon Stewart, 2007-08-16 Jon Stewart's study is a major re-evaluation of the complex relations between the philosophies of Kierkegaard and Hegel The standard view on the subject is that Kierkegaard defined himself as explicitly anti-Hegelian indeed that he viewed Hegel's philosophy with disdain Jon Stewart shows convincingly that Kierkegaard's criticism was not of Hegel but of a number of contemporary Danish Hegelians

Kierkegaard's own view of Hegel was in fact much more positive to the point where he was directly influenced by some of Hegel's work. Any scholar working in the tradition of Continental philosophy will find this an insightful and provocative book with implications for the subsequent history of philosophy in the twentieth century. The book will also appeal to scholars in religious studies and the history of ideas.

Volume 13: Kierkegaard's Influence on the Social Sciences Jon Stewart, 2016-12-05

Kierkegaard has long been known as a philosopher and theologian but his contributions to psychology, anthropology, and sociology have also made an important impact on these fields. In many of the works of his complex authorship, Kierkegaard presents his intriguing and unique vision of the nature and mental life of human beings individually and collectively. The articles featured in the present volume explore the reception of Kierkegaard's thought in the social sciences. Of these fields, Kierkegaard is perhaps best known in psychology where *The Concept of Anxiety* and *The Sickness unto Death* have been the two most influential texts. With regard to the field of sociology, social criticism or social theory, Kierkegaard's *Literary Review of Two Ages* has also been regarded as offering valuable insights about some important dynamics of modern society.

Selfhood and Otherness in Kierkegaard's Authorship Leo Stan, 2017-10-11

This book investigates the polysemy of the category of otherness in Søren Kierkegaard's authorship as a whole. Leo Stan identifies, expands upon, and discusses the interconnections between four different senses of otherness: the other within the human self, the infinite alterity of God, the paradoxical alterity of Christ, and the alterity of the human other. He also analyzes in detail the three stages of human existence: the aesthetic, the ethical, and the religious. His claim is that in its Kierkegaardian version, otherness can be understood only within the redemption-oriented framework of Christianity and in strict correlation with an ethic of singular persons.

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