

**søren kierkegaard**  
**le concept**  
**de l'angoisse**



**idées** *urif*



# Salighed As Happiness Kierkegaard On The Concept Salighed

**David R. Law**





## **Salighed As Happiness Kierkegaard On The Concept Salighed:**

*Salighed As Happiness?* Abraham H. Khan, 2006-01-01 This work is an exposition of Salighed a concept at the heart of Kierkegaard's thought and the dialectical starting point for his reflections on what it means to live a genuinely human life. Kierkegaard studies to date appear to have underestimated the importance of the word and the concepts that lie behind it perhaps because the word appears easily translated into the English forms of eternal happiness or blessedness. This suggests Khan does little justice to the concepts behind the word and does even less justice to the relationships of the concept of Salighed to other concepts crucial to Kierkegaard's thought. Khan's approach to this word concept study has been greatly augmented by his use of the computer in analyzing word relatedness context and frequency of occurrence both within individual works and in comparing one work with a context of the Kierkegaard corpus. The volume will of course be of interest to students of Kierkegaard. It will also be of interest to those scholars intrigued by the possibilities of using computers in linguistic research and in literary studies. **Kierkegaard as Religious Thinker** David J.

Gouwens, 1996-02-08 Using Kierkegaard's later religious writings as well as his earlier philosophical works David Gouwens explores this philosopher's religious and theological thought focusing on human nature Christ and Christian discipleship. He helps the reader approach Kierkegaard as someone who both analysed religion and sought to evoke religious dispositions in his readers. Gouwens discusses Kierkegaard's main concerns as a religious and specifically Christian thinker and his treatment of religion using the dialectic of becoming Christian and counters the interpretation of his religious thought as privatistic and asocial. Gouwens appraises both the edifying discourses and the pseudonymous writings including the particular problems posed by the latter. Between foundationalism and irrationalism Kierkegaard's ideas are seen to anticipate the end of modernity while standing at the centre of the Christian tradition. *Salighed as Happiness?* Julia Watkin, 1986

Volume 18, Tome II: Kierkegaard Secondary Literature Jon Stewart, 2021-12-16 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

**Kierkegaard and Religion** Sylvia Walsh, 2018-03-08 No thinker has reflected more deeply on the role of religion in human life than Søren Kierkegaard who produced in little more than a decade an astonishing number of works devoted to an analysis of the kind of personality character and spiritual qualities needed to become an authentic human being or self Understanding religion to consist essentially as an inward passionate personal relation to God or the eternal Kierkegaard depicts the art of living religiously as a self through the creation of a kaleidoscope of poetic figures who exemplify the constituents of selfhood or the lack thereof The present study seeks to bring Kierkegaard into conversation with contemporary empirical psychology and virtue ethics highlighting spiritual dimensions of human existence in his thought that are inaccessible to empirical measurement as well as challenging on religious grounds the claim that he is a virtue ethicist in continuity with the classical and medieval virtue tradition

Happiness and the Limits of Satisfaction Deal Wyatt Hudson, 1996 In classical and medieval times happiness was defined as well being a notion that included moral goodness Today happiness is most often defined as well feeling and identified with subjective states such as satisfaction and peace of mind Deal Hudson argues that the prevailing view is dangerous in politics as well as ethics creating individuals with no other sense of obligation than finding personal satisfaction regardless of the moral and spiritual cost to themselves and others Hudson calls for a return to the classical tradition no one should be called happy who cannot also be called morally good However a contemporary version of happiness should also go beyond the classical notion by making room in the happy life for suffering and passion Using the history of the idea of happiness as a backdrop to a critique of contemporary views Hudson examines happiness from philosophical religious psychological sociological literary and political points of view for example he shows how the tension between the two definitions of happiness is at the heart of the Declaration of Independence The result is an excellent overview of the history of an idea as well as a compelling argument for moral and political change in our time

**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 and Kant**

Ronald M. Green,1992-08-17 *Concluding Unscientific Postscript to "Philosophical Fragments"* Robert L. Perkins,1997 The International Kierkegaard Commentary For the first time in English the world community of scholars systematically assembled and presented the results of recent research in the vast literature of S ren Kierkegaard Based on the definitive English edition of Kierkegaard s works by Princeton University Press this series of commentaries addresses all the published texts of the influential Danish philosopher and theologian This is volume 12 in a series of commentaries based upon the definitive translations of Kierkegaard s writings published by Princeton University Press 1980ff

### **Kierkegaard and Kant**

**on Radical Evil and the Highest Good** Roe Fremstedal,2014-11-25 Kierkegaard and Kant on Radical Evil and the Highest Good is a major study of Kierkegaard s relation to Kant that gives a comprehensive account of radical evil and the highest good two controversial doctrines with important consequences for ethics and religion *Upbuilding Discourses in Various Spirits* Robert L. Perkins,2005 Just as Howard V and Edna H Hong s translation of *Upbuilding Discourses in Various Spirits* marked the first appearance of this complete title in English in a single volume this collection of essays is the first to explore the fascinating and powerful compilation of Kierkegaard s writings that clearly initiate the second authorship BOOK JACKET

### **Volume 8, Tome III: Kierkegaard's International Reception - The Near East, Asia, Australia and the Americas**

Jon Stewart,2017-05-15 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 c l bre 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 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

### **The Freedom to Become a Christian** Andrew B. Torrance,2016-02-25

The Kierkegaardian account of becoming a Christian has come to be perceived in radically egocentric terms Torrance



challenges this perception by demonstrating that Kierkegaard was devoted to the idea of Christian conversion as a transformative process of becoming. This process is grounded in an active relationship initiated by the eternal God who has established kinship with us in time. Torrance focuses on becoming a Christian as a particular theological theme that deserves further attention. How becoming a Christian or Christian transformation should be construed in relation to God's initiating and active relationship to the person. Torrance's account of Kierkegaard on human transformation demonstrates in striking ways Kierkegaard's relevance to current issues in systematic theology and philosophical theology around the nature of Christian conversion, particularly how conversion might be reconceptualized in strong divinely relational and transformative rather than in progressive self-developmental terms. This study also considers how Kierkegaard was able to negotiate his emphasis on the God relationship with his emphasis on the importance of individual reflection, decision, and action in the Christian life.

Religious Studies in Ontario Harold Remus, Daniel Fraikin, William Closson James, 2006-01-01. Most Ontario universities were established by Christian denominations; a Christian ethos was assumed and pervasive, and students were required to take courses designed to teach and inculcate religion. This insightful and comprehensive study demonstrates how, as Ontario society became secularized and pluralistic, so too did universities. Today, religion is again studied in university classrooms, but as religious studies, a relatively new field that reflects the religiously pluralistic nature of Ontario and the world-wide explosion of knowledge. This authoritative volume will be of interest to students of religion, in and outside academic circles, to administrators of academic institutions and granting agencies, and to persons wanting to know more about the social and cultural changes that have transformed Ontario and Canadian society.

Philosophical Fragments and Johannes Climacus Robert L. Perkins, 1994. For the first time in English, the world community of scholars is systematically assembling and presenting the results of recent research in the vast literature of Søren Kierkegaard. Based on the definitive English edition of Kierkegaard's works by Princeton University Press, this series of commentaries addresses all the published texts of the influential Danish philosopher and theologian.

**Nation Dance** Patrick Taylor, 2001. Dealing with the ongoing interaction of rich and diverse cultural traditions from Cuba and Jamaica to Guyana and Surinam, *Nation Dance* addresses some of the major contemporary issues in the study of Caribbean religion and identity. The book's three sections move from a focus on spirituality and healing to theology in social and political context, and on to questions of identity and diaspora. The book begins with the voices of female practitioners and then offers a broad interdisciplinary examination of Caribbean religion and culture. Afro-Caribbean religions, Hinduism, Judaism, Islam, and Christianity are all addressed with specific reflections on Santería, Palo Monte, Vodou, Winti, Obeah, Kali, Mai, Orisha, work, Spiritual Baptist faith, Spiritualism, Rastafari, Confucianism, Congregationalism, Pentecostalism, Catholicism, and liberation theology. Some essays are based on fieldwork, archival research, and textual or linguistic analysis, while others are concerned with methodological or theoretical issues. Contributors include practitioners and scholars, some very established in the field, others with fresh new approaches, all of



them come from the region or have done extensive fieldwork or research there In these essays the poetic vitality of the practitioner s voice meets the attentive commitment of the postcolonial scholar in a dance of nations across the waters

**Kierkegaard, Pietism and Holiness** Christopher B. Barnett, 2016-04-22 Søren Kierkegaard wrote that Pietism is the one and only consequence of Christianity Praise of this sort particularly when coupled with Kierkegaard s significant personal connections to the movement in Christian spirituality known as Pietism would seem to demand thorough investigation And yet Kierkegaard s relation to Pietism has been largely neglected in the secondary literature Kierkegaard Pietism and Holiness fills this scholarly gap and in doing so provides the first full length study of Kierkegaard s relation to the Pietist movement First accounting for Pietism s role in Kierkegaard s social ecclesial and intellectual background Barnett goes on to demonstrate Pietism s impact on Kierkegaard s published authorship principally regarding the relationship between Christian holiness and secular culture This book not only establishes Pietism as a formative influence on Kierkegaard s life and thinking but also sheds fresh light on crucial Kierkegaardian concepts from the importance of upbuilding to the imitation of Christ

Kierkegaard, Pietism and Holiness Dr Christopher B Barnett, 2013-06-28 Søren Kierkegaard wrote that Pietism is the one and only consequence of Christianity Praise of this sort particularly when coupled with Kierkegaard s significant personal connections to the movement in Christian spirituality known as Pietism would seem to demand thorough investigation And yet Kierkegaard s relation to Pietism has been largely neglected in the secondary literature Kierkegaard Pietism and Holiness fills this scholarly gap and in doing so provides the first full length study of Kierkegaard s relation to the Pietist movement First accounting for Pietism s role in Kierkegaard s social ecclesial and intellectual background Barnett goes on to demonstrate Pietism s impact on Kierkegaard s published authorship principally regarding the relationship between Christian holiness and secular culture This book not only establishes Pietism as a formative influence on Kierkegaard s life and thinking but also sheds fresh light on crucial Kierkegaardian concepts from the importance of upbuilding to the imitation of Christ

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

### **Melancholy and the Critique of Modernity** Harvie

Ferguson, 2005-08-10 The connections between the emergence of modern society and the experience of melancholy are explored through a comprehensive re-examination of Søren Kierkegaard's rich and insightful writings



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