

SÖREN KIERKEGAARD

EINÜBUNG
IM CHRISTENTUM



EUGEN DIEDERICH'S VERLAG
DÜSSELDORF / KÖLN

Einübung Im Christentum

**Babette Babich, Alfred Denker, Holger
Zaborowski**

Einübung Im Christentum:

Einübung im Christentum Søren Kierkegaard, 1912 *Einübung im Christentum* Søren Kierkegaard, 1878 **Einübung im Christentum** Søren Kierkegaard, 1950 *Abt. Einübung im Christentum* Søren Kierkegaard, 1953 *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. **Søren Kierkegaard's "Einübung im Christentum"** Hayo Gerdes, 1982 **Einübung im Christentum** Søren Kierkegaard, 1894

Kierkegaard's Influence on Theology: German Protestant theology Jon Bartley Stewart, 2012

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. *Kierkegaard's Influence on Theology* Jon Stewart, 2012

Tome III explores the reception of Kierkegaard's thought in the Catholic and Jewish theological traditions. In the 1920s, Kierkegaard's intellectual and spiritual legacy became widely discussed in the Catholic Hochland Circle whose members included Theodor Haecker, Romano Guardini, Alois Dempf, and Peter Wust. Another key figure of the mid-war years was the prolific Jesuit author

Erich Przywara The second part of Tome III focuses on the reception of Kierkegaard's thought in the Jewish theological tradition introducing the reader to authors who significantly shaped Jewish religious thought both in the United States and in Israel Von Tertullian bis Bonhoeffer Lutz von Padberg, 2004 **Einübung im Christentum** Søren Kierkegaard, 1980

Einübung Im Christentum Søren Kierkegaard, 1924

Die Krankheit zum Tode Søren Kierkegaard, 1849

Natürliches Christentum Christoph Schrempf, 1893

The Meaning and Value of Mysticism Emily Herman, 1925

Kierkegaard - eine Schlüsselfigur der europäischen Moderne Joakim Garff, Tim Hagemann, Eberhard Harbsmeier, 2015-12

An die Stelle des Klischees Kierkegaard sei Kind seiner Zeit könnte man deshalb mit Recht die weniger klischeehafte Aussage setzen dass Kierkegaard durch seine Werke geboren worden ist geschrieben durch seine Schriften Aus demselben Grund lassen sich im Fall Kierkegaards Biographie und Bildung nicht trennen Dass man sie auch nicht aufeinander reduzieren kann dürfte entsprechend klar sein Tut man das nämlich raubt man dem göttlichen Erzähler die Möglichkeit in dem Leben des Einzelnen zu Wort zu kommen sowohl im Leben Kierkegaards als auch im Leben eines jeden anderen Menschen Joakim Garff Das Buch beginnt mit dem Themenkomplex Bildung Biographie und Europa Joakim Garff und Hartmut Rosenau Kierkegaards Auseinandersetzungen mit dem Christentum Jon Stewart fingiert einen möglichen Dialog darüber mit Hegel und dessen institutionalisierten Formen von Kierkegaard heftig kritisiert z.B. in *Einübung im Christentum* dargestellt von Markus Pohlmeier mündeten in einen Kirchenkampf der es Theologen und Theologinnen aller Konfessionen schwer macht Kierkegaard doch noch als einen der ihren zu akzeptieren wie Eberhard Harbsmeier darlegt Das Problem Kierkegaard zu übersetzen untersuchen Eberhard Schreiber Tim Hagemann und Caren Wicka vor allem am Beispiel von Schrempfs geliebt gehassten Übersetzungen Klaus Müller und Marcello Neri zeigen welche wichtigen Impulse Kierkegaard dem italienischen Hermeneutiker Luigi Pareyson und dem deutschen Theologen Eugen Drewermann gab *Heidegger & Nietzsche* Babette Babich, Alfred Denker, Holger Zaborowski, 2012 This volume contains new and original papers on Martin Heidegger's complex relation to Friedrich Nietzsche's philosophy The authors not only critically discuss the many aspects of Heidegger's reading of Nietzsche they also interpret Heidegger's thought from a Nietzschean perspective Here is presented for the first time an overview of not only Heidegger's and Nietzsche's philosophy but also an overview of what is alive and dead in their thinking Many authors through a reading of Heidegger and Nietzsche deal with current issues such as technology ecology and politics This volume is of interest for everyone interested in Heidegger's and Nietzsche's thought Contributors include Babette Babich Charles Bambach Robert Bernasconi Virgilio Cesarone Stuart Elden Michael Eldred Markus Enders Charles Feitosa Veronique F. Luanne T. Frank Jeffery Kinlaw Theodore Kiesel William D. Melaney Eric Sean Nelson Abraham Olivier Friederike Rese Karlheinz Ruhstorfer Harald Seubert Robert Sinnerbrink Robert Switzer Jorge Uscatescu Barron Nancy A. Weston Dale Wilkerson Angel Xolocotzi Jens Zimmermann Søren Kierkegaard, seine Lebensentwicklung und seine Wirksamkeit als Schriftsteller Eduard Geismar, 1929 Die Geschichte des philosophischen Begriffs der Wahrheit Markus Enders, Jan

Szaif, 2008-08-22 Dieses Referenzwerk vermittelt einen repräsentativen und verlässlichen Überblick über die antike mittelalterliche und neuzeitliche Geschichte des philosophischen Begriffs der Wahrheit. Ein ähnlich umfassendes und zugleich nicht nur für Fachphilosophen sondern auch für Interessierte und Studierende anderer Fachbereiche konzipiertes Werk zur Geschichte dieses zentralen philosophischen Begriffs gibt es bislang noch nicht. Im Einzelnen werden behandelt die Geschichte des philosophischen Wahrheitsbegriffs in der griechischen Antike, im philosophischen Neuplatonismus, in der Bibel und in der frühen christlichen Kirche bei Augustinus und im frühen Mittelalter, im Hoch- und Spätmittelalter, in der Philosophie der Renaissance, in der Frühen Neuzeit und im Zeitalter der Aufklärung, im deutschen Idealismus, im Historismus, im Neukantianismus und in der Existenzphilosophie des 19. Jahrhunderts. Darüber hinaus enthält dieser Band zwei ausführliche Überblicks über die bedeutendsten wahrheitstheoretischen Traditionen in der Philosophie des 20. Jahrhunderts und der Gegenwart.

Der Rückstoß der Methode Philipp Schwab, 2012-10-01 Die vorliegende Studie ist die erste umfassende Darstellung, die Kierkegaards Verfahren einer indirekten Mitteilung als hermeneutischen Schlüssel zu seinem Gesamtwerk entfaltet. Erkenntnisleitend ist das philosophische Interesse, die indirekte Mitteilung als Kierkegaards denkerische Methode und als das bestimmende Strukturprinzip seiner Existenzphilosophie zu begreifen. Indirekte Mitteilung meint nicht bloß eine unerliche Form maieutischer und existenzieller Kommunikation; sie ist vielmehr zugleich eine Theorie über die Grenze von Sprache und Begriff. Zudem ist die perspektivisch gebrochene experimentalphilosophische Methode ein Gegenentwurf zur geschlossenen Form des Systems. Hierin zeigt sich Kierkegaards geschichtliche Zwischenstellung in der Umbruchskonstellation von Idealismus und Moderne. Er stellt sich im Ganzen vom Systemdenken Schellings und Hegels ab und weist voraus auf die Experimentalphilosophie Nietzsches und das Differenzdenken Derridas. Die Studie ist in dreierlei Hinsicht strukturiert. Systematisch wird die indirekte Methode als ein gegen sich selbst arbeitendes prinzipiell unabgeschlossenes Verfahren bestimmt. Geschichtlich wird sie vor dem Hintergrund der Tradition der Ironie und weiterer paradoxaler Begriffskonstellationen entfaltet. Werkgeschichtlich exegetisch werden Kierkegaards weit verzweigte Reflexionen über den Begriff der indirekten Methode rekonstruiert. Ihre Praxis und Durchführung anhand ausgewählter Werke exemplarisch herausgearbeitet.

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