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HERRERA YOUNG

Essays in Honor of William L. McBride St Augustine PressInc

Over the course of the last four decades, William Leon McBride has distinguished himself as one of the most esteemed and accomplished philosophers of his generation. This volume—which celebrates the occasion of his seventy-fifth birthday—includes contributions from colleagues, friends, and formers students and pays tribute to McBride's considerable achievements as a teacher, mentor, and scholar.

Henry Bugbee's Philosophy of Place, Presence, and Memory Farrar, Straus and Giroux

Phenomenology has the strongest claim to the mantle of continental philosophy. Edward Baring shows that credit for its prodigious growth goes to a surprising group of early enthusiasts: Catholic intellectuals. Tracing debates in Europe from existentialism to speculative realism, he shows why European philosophy bears the mark of Catholicism.

The Religious Dimension of Experience University of Georgia Press
The Philosophy of Existence articulates

the integral elements, constitutive terminology, and characteristic anthropology of Marcel's philosophy of existence, and describe its marked differences with the atheist existentialism of Jean-Paul Sartre, and its departures from the existentialism of Martin Heidegger and Karl Jaspers.

Wilderness and the Heart Harvard University Press

Gabriel Marcel (1889-1973), the first French existentialist and phenomenologist, was a world-class Catholic philosopher, an accomplished playwright, drama critic and musician. He wrote brilliantly about many of the classic existential themes associated with Sartre, Heidegger, Jaspers and Buber, prior to the publication of their main works. As a self-described "philosopher of the threshold" and "an awakener," his stated goal was to shed some light on the nature of spiritual reality, those moments when one experiences an upsurge of the love of life. In this book, Paul Marcus joins the best of Marcellian and psychoanalytic insights to help the reader develop an inner sensibility that is more receptive, responsive and responsible to the transforming sacred presences that grace everyday life, such as are experienced in selfless love, hoping

beyond hope, and maintaining faith in the goodness of the world despite its harsh challenges.

Man Against Mass Society. Edwin Mellen Press

Scientists rarely take 'paranormal experiences' seriously. Furthermore, in the recent past the concept of the 'paranormal' did not even exist in philosophy. William James, who extensively studied mediumistic phenomena, labelled them 'wild beasts of the philosophical desert'. This book demonstrates that to important philosophers - from Kant to Derrida - controversial phenomena like telepathy and clairvoyance were serious topics. The authors of this collection have studied relevant texts that have hitherto received little attention, and illustrate how each of the philosophers in question thoughtfully interpreted exceptional experiences that seem to go beyond our understanding.

Phenomenological Approaches to Intersubjectivity and Values Peter Lang Pub Incorporated

Faith and reason, especially in Roman Catholic thought, are less contradictory today than ever. But does the supposed opposition even make sense to begin with? One can lose faith, but surely not because one gains in reason. Some, in fact, lose faith when reason is not able to make sense of the experiences of our lives. We very quickly realize that reason does not understand everything. Immense areas remain incomprehensible and irrational, which we abandon to belief and opinion. Soon we definitively renounce thinking what that has been excluded from the realm of the thinkable. Ideological nightmares arise from this slumber of reason. Thus, the separation between faith and reason, too quickly taken as self-evident and

even natural, is born from a lack of rationality, an easy capitulation of reason before what is supposedly unthinkable. Rather than lose faith through excessive rationality, we often lose rationality because faith is too quickly excluded from the realm that it claims to open, that of revelation. We lose reason by losing faith. Examining such topics as the role of the intellectual in the church, the rationality of faith, the infinite worth and incomprehensibility of the human, the phenomenality of the sacraments, and the phenomenological nature of miracles and of revelation more broadly, this book spans the range of Marion's thought on Christianity. Throughout he stresses that faith has its own rationality, structured according to the logic of the gift that calls forth a response of love and devotion through kenotic abandon. *Homo Viator; Introduction to a Metaphysic of Hope* New York : Herder and Herder

In this essential companion to the classic *The Inward Morning*, sixteen distinguished contemporary philosophers celebrate Henry Bugbee's remarkable philosophy. The essays trace his explorations of thought, emotion, and the need for a sense of place attuned to wilderness. Representing a range of traditions, the thinkers included here touch on an equally broad spectrum of inquiry, including existential philosophy, religion, and environmental studies. The essays progress from general introductions to considerations of more specific themes in Bugbee's philosophy to reflections on the man as teacher, mentor, and friend. Provocative in their own right, these contributions provide a commentary on *The Inward Morning*. This volume thus becomes a valuable tool for the careful reader seeking to fully appreciate the vivid text that has

inspired it while at the same time offering insight into contemporary issues in the philosophy of nature.

A Study of Gabriel Marcel's Approach to Being, Technology, and Intersubjectivity Lexington Books

These lectures and essays were regarded by Marcel as the best introduction to his thought. Creative Fidelity not only deals with perennial themes of faith, fidelity, belief, incarnate being, and participation, but also includes chapters on religious tolerance and orthodoxy and an important critical essay on Karl Jaspers.

Introduction to a Metaphysic of Hope Lexington Books

In this powerful study Edward Baring sheds fresh light on Jacques Derrida, one of the most influential yet controversial intellectuals of the twentieth century. Reading Derrida from a historical perspective and drawing on new archival sources, *The Young Derrida and French Philosophy* shows how Derrida's thought arose in the closely contested space of post-war French intellectual life, developing in response to Sartrean existentialism, religious philosophy and the structuralism that found its base at the École Normale Supérieure. In a history of the philosophical movements and academic institutions of post-war France, Baring paints a portrait of a community caught between humanism and anti-humanism, providing a radically new interpretation of the genesis of deconstruction and of one of the most vibrant intellectual moments of modern times.

Time in the Philosophy of Gabriel Marcel Cambridge University Press

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domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Gabriel Marcel and American Philosophy Fordham Univ Press

The epic wisdom contained in a lost library helps the author turn his life around John Kaag is a dispirited young philosopher at sea in his marriage and his career when he stumbles upon West Wind, a ruin of an estate in the hinterlands of New Hampshire that belonged to the eminent Harvard philosopher William Ernest Hocking. Hocking was one of the last true giants of American philosophy and a direct intellectual descendent of William James, the father of American philosophy and psychology, with whom Kaag feels a deep kinship. It is James's question "Is life worth living?" that guides this remarkable book. The books Kaag discovers in the Hocking library are crawling with insects and full of mold. But he resolves to restore them, as he immediately recognizes their importance. Not only does the library at West Wind contain handwritten notes from Whitman and inscriptions from Frost, but there are startlingly rare first

editions of Hobbes, Descartes, and Kant. As Kaag begins to catalog and read through these priceless volumes, he embarks on a thrilling journey that leads him to the life-affirming tenets of American philosophy—self-reliance, pragmatism, and transcendence—and to a brilliant young Kantian who joins him in the restoration of the Hocking books. Part intellectual history, part memoir, *American Philosophy* is ultimately about love, freedom, and the role that wisdom can play in turning one's life around.

Thou Shall Not Die Hassell Street Press
Many of the earliest books, particularly those dating back to the 1900s and before, are now extremely scarce and increasingly expensive. We are republishing these classic works in affordable, high quality, modern editions, using the original text and artwork.

Homo Viator Fordham Univ Press
French existentialist philosopher Gabriel Marcel (1883-1973) is one of the most influential thinkers of the twentieth century. The central themes of his philosophy, which are developed with a blend of realism, concreteness, and common sense, continue to be relevant for the plight of humanity in the twentieth-first century. Marcel's thought emphasizes: the attempt to safeguard the dignity and integrity of the human person by emphasizing the inadequacy of the materialistic life and the unavoidable human need for transcendence; the inability of philosophy to capture the profundity and depth of key human experiences, and so the need to find a deeper kind of reflection; the importance of the experience of inter-subjectivity, which Marcel believes is at the root of human fulfillment, and which also finds expression in the transcendent

dimension of human experience, a dimension that cannot be denied without loss, and that often gives meaning to our most profound experiences. Marcel is also one of the few contemporary thinkers who manages to do justice to the subjectivity and individuality of the human person, while avoiding the relativism and skepticism that has tended to accompany these notions, and that has plagued contemporary philosophy after Heidegger. He makes an unwavering effort to challenge the moral relativism and spiritual nihilism of his French rival, Jean-Paul Sartre, and of other representative existentialist philosophers. All of Marcel's important ideas are introduced here, ranging from his unique conception of philosophy; to his original approach to epistemology and the nature of knowledge; to his view on the nature of the human person, including the idea of being-in-a-situation and the importance of the "context" that the subject lives in for the subject's ideas and experiences; to his approach to religious themes, including the issues of the rationality of religious belief, the question of God's existence, and our longing for the transcendent; and his "concrete approaches" of fidelity, hope, love and faith. There are also selections in which he discusses some of his misgivings about the direction of contemporary culture, especially the effects of technology. Brendan Sweetman is Professor of Philosophy at Rockhurst University, Kansas City, MO. He has published over seventy articles and reviews. He is president of the Gabriel Marcel Society.
Hope and Homo Viator Springer Science & Business Media
French philosopher and dramatist, Gabriel Marcel (1888-1973), who belonged to the movement of French

existentialism, is one of the most insightful thinkers of the twentieth century. Unlike some of his contemporaries who took existentialism in an atheistic, even nihilistic, direction, Marcel approaches human existence from a theistic perspective, and gives priority to the themes of hope, fidelity and faith in the human search for meaning in a challenging world. Author of seventeen major works of philosophy, Marcel also wrote more than thirty plays, including tragedies and comedies, many of which were staged in theaters in Paris, Germany, Belgium, England, Ireland and the United States. Marcel regarded dramatic art as having priority in both a chronological and an intellectual sense. His plays deal with challenging experiences and issues of contention that arise between people, especially families, in day-to-day life. Describing his own style as "post-Ibsen," because it involves a sense of realism, depictions of passion and sincerity, and a sense of moral duty, Marcel's plays rarely provide complete or settled answers to the difficulties they confront, but suggest possibilities both of interpretation and with regard to the choices on life's journey. One of his aims is to allow audiences (and readers) not only to arrive at their own conclusions, but to feel the echo of the dramatic action in their own lives, and so provoke both insight and critical reflection on the dramas of existence. The plays in this new volume were written early in his career, and were published together under the title *Le Seuil invisible* (The Invisible Threshold) in 1913. The first play, *Grace*, explores the theme of religious conversion. The drama depicts a crisis between characters of genuine depth and sincerity, who are struggling with different interpretations of shared

experiences. After a serious illness, Gerard, one of the main protagonists, undergoes a religious conversion, an experience which allows of two different and irreconcilable interpretations. The first is the interpretation of the scientific materialist; the second regards Gerard's illness not as a cause but as an occasion to exercise the subject's creative freedom. The play also raises the question of grace: the role that God may play in the choice of faith. Marcel asks us to consider the sincerity of our choices, and those attitudes and temptations that play a role in our motivations, in a profound dramatization of the experience of the religious as it emerges through challenging life situations. Similar themes are addressed but developed differently in the second play, *The Sandcastle*. Through the character of Moirans, this drama explores the confrontation between one's beliefs and their consequences when faced with challenging family and social circumstances. The play asks us to think about what happens when our beliefs and theories, especially about religion, morality and politics, come up against situations in life that can test them. Marcel raises issues of moral character, commitment and sincerity, and introduces the role doubt plays in the way we form and hold our convictions. The springboard for the unfolding of the drama is Moirans' egotism, and his growing realization of the difference between accepting Christianity in an intellectual and cultural sense, and a Christianity that is lived. This predicament then provokes his daughter, Clarisse, into some profound soul-searching of her own. Drama of this profundity offers audiences and readers a mirror that reflects their own problems, which leads to further

awareness and understanding. Marcel's dramatic works deal with the difficulties in acknowledging many of life's most profound experiences, in reacting to them in an authentic way, and often illustrates our failures with regard to them. One of the major themes of both his dramatic and philosophical work is that life's most profound, fulfilling experiences are being compromised more than ever in what he describes as the modern, broken world (*le monde cassé*), one unfortunately characterized by alienation, loss of meaning and feelings of despair. These new plays of Marcel's, here translated into English for the first time, will appeal to all who are interested in the role of grace in everyday life, in the influence of culture on belief, the relationship between faith and reason, the choice of faith in a secular world, and the struggle between inauthentic and authentic existence. Marcel raises profound questions about these and related topics, but does not offer final answers. In his plays, he leaves that to us.

The Existentialist Reader Read Books Ltd
A Gabriel Marcel Reader St Augustine Press Inc

Selected Writings Fordham Univ Press
Gabriel Marcel (1889-1973) stands outside the traditional canon of twentieth-century French philosophers. Where he is not simply forgotten or overlooked, he is dismissed as a 'relentlessly unsystematic' thinker, or, following Jean-Paul Sartre's lead, labelled a 'Christian existentialist' - a label that avoids consideration of Marcel's work on its own terms. How is one to appreciate Marcel's contribution, especially when his *uvre* appears to be at odds with philosophical convention? Helen Tattam proposes a range of readings as opposed to one single interpretation, a series of

departures or explorations that bring his work into contact with critical partners such as Henri Bergson, Paul Ricoeur and Emmanuel Levinas, and offer insights into a host of twentieth-century philosophical shifts concerning time, the subject, the other, ethics, and religion. Helen Tattam's ambitious study is an impressively lucid account of Marcel's engagement with the problem of time and lived experience, and is her first monograph since the award of her doctorate from the University of Nottingham.

Believing in Order to See Northwestern University Press

This volume presents two works by Gabriel Marcel. The first, *Tragic Wisdom and Beyond*, a collection of his later writings, shows the impact of his encounter with the later writings of Heidegger. The second, *Conversations between Paul Ricoeur and Gabriel Marcel*, is a series of six conversations between Marcel and his most famous student.

Revolutionary Hope A Gabriel Marcel Reader

Man's concern about God is both a question and a quest. We seek to know with certainty that God is real; we seek also to draw near to God, to know that He is really for us. My aim in this work is to re-think this two-fold concern and to do so with Gabriel Marcel. Throughout the work I have combined the presentation of Marcel's views with a critical examination of his thought, and in the spirit in which Marcel meets his own predecessors and contemporaries I have held myself free to accept, to amend or to reject what he has written. Thus the focus of the work is only incidentally on the writings of Marcel; the direct focus, as for Marcel, is on man's seeking to know and to draw near

to God. The effort to re-think that dimension of our experience which we designate religious cannot begin apart from a critical consideration of what we mean by knowledge and certainty. What will count as an answer to the question of whether God is real and whether He is really for us? If, as the believer maintains, God is the answer to man - an answer wholly unlike every other answer - then the method of searching for this answer must be different from other methods of searching. Furthermore, even for the believer, God remains the hidden God, *Deus absconditus*, and at best we see through a glass darkly.

An Anthology of Key Texts Andesite Press

Professor Kenneth Gallagher provides a detailed and clear elucidation of the master of Christian Existentialism Gabriel Marcel. "THE PRINCIPAL AIM OF A BOOK ON THE PHILOSOPHY OF GABRIEL MARCEL ought to be to send the reader back to the original works in all their non-expoundable concreteness. Actually, in the case of this relentlessly unsystematic thinker, even to speak of "his philosophy" has a hollow ring, for it suggests just the kind of carefully

constructed edifice of doctrine which Marcel deliberately renounces. An attempt to "expound" such a thought inevitably runs the risk of distorting it. And yet the risk seems worth running. For Marcel's thought, while original and fascinating, is so extremely elusive that it is a rare reader for whom it does not seem to cry out for interpretation. The paradox is that this elusiveness is an essential constituent of his thought, and any exposition which sought to eliminate it would be self-defeating. In the pages that follow, I have sought to find the source of this elusiveness, not in order to banish it, but rather in order to discover its philosophical significance. My hope has been that, through a progressive penetration of Marcellian themes, the animating principle behind his thought will gradually emerge. What follows, then, is an exposition--in the sense that an attempt has been made to bring the contours of Marcel's thought into clear focus--but one which preserves the freshness of his approach."--From the author's introduction
Philosophy of Gabriel Marcel CUA Press First published in 2001. Routledge is an imprint of Taylor & Francis, an informa company.