

A Gabriel Marcel Reader

An introduction to Heidegger's philosophy through a specific elucidation of the problems of the world-concept and death through his early and later thought as well as the connection of these problems with all the other important issues in this thinker's system, such as existence, ground, art and artworks, language, and dwelling."

In Simone de Beauvoir's *Philosophy of Lived Experience*, Eleanore Holveck presents Simone de Beauvoir's theory of literature and metaphysics, including its relationship to the philosophers Edmund Husserl, Martin Heidegger, Immanuel Kant, Maurice Merleau-Ponty, and Jean-Paul Sartre, with references to the literary tradition of Goethe, Maurice Barrès, Arthur Rimbaud, André Breton, and Paul Nizan. The book provides a detailed philosophical analysis of Beauvoir's early short stories and several major novels, including *The Mandarins* and *L'invitée*.

A brief but representative sampling of the theater of Gabriel Marcel, renowned French existentialist writer. Valuable to Marcel scholars and students of literature, drama and philosophy.

This book explores society's problems with interpersonal communication amid increasingly technological environments. The author argues that the work of Gabriel Marcel reveals the root of our issues with communication to be issues with being with others, ultimately suggesting that seeking communion is a way to bridge our disconnections.

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 work 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.

This book illustrates the profound implications of Gabriel Marcel's unique existentialist approach to epistemology not only for traditional themes in his work concerning ethics and the transcendent, but also for epistemological issues, concerning the objectivity of knowledge, the problem of skepticism, and the nature of non-conceptual knowledge, among others. There are also chapters of dialogue with philosophers, Jacques Maritain and Martin Buber. In focusing on these themes, the book makes a distinctive contribution to the literature on Marcel. Brendan Sweetman, a native of Dublin, Ireland, is Professor of Philosophy at Rockhurst University, Kansas City, MO, USA. His books include *Why Politics Needs Religion: The Place of Religious Arguments in the Public Square* (InterVarsity, 2006) and *Religion: Key Concepts in Philosophy* (Continuum Books, 2007). He has coauthored or coedited several other books, including *Truth and Religious Belief* (M.E. Sharpe, 1998), and *Contemporary Perspectives on Religious Epistemology* (Oxford University Press, 1992). Professor Sweetman has published more than fifty articles and reviews in a variety of collections and journals, including *International Philosophical Quarterly*, *American Catholic Philosophical Quarterly*, *Faith and Philosophy*, *Philosophia Christi*, and *Review of Metaphysics*. He writes regularly in the areas of continental philosophy, philosophy of religion, political philosophy and ethics.

This volume presents for the first time in book form, two exciting plays by Gabriel Marcel: a powerful one act drama, *The Lantern*, that is in the permanent repertory of the Comedie Française, and, for the first time in English, a full-length comedy in three acts, *Colombyre* or *The Torch of Peace*. This work also includes as its foreword a previously unpublished essay by Gabriel Marcel, "From Comic Theater to Musical Creation," in which Marcel analyzes the role of comedy in his theater. An introduction by Joseph Cunnen situates Marcel's theater in the context of modern drama. An editor's preface introduces the two plays, and a list of Marcel's thirty plays completes the volume. Original illustrations, "The Lantern" and "Colombyre" have been sketched by Steve Healy.

Annotation French intellectual Marcel's (1889-1973) autobiography *En chemin, vers quel* was published in 1971 by Gallimard, Paris. An English translation by Peter S. Rogers is being brought out in light of the impact his work has had on postmodern thought. Annotation (c)2003 Book News, Inc., Portland, OR (booknews.com).

This anthology of classic essays focuses on the philosophy of Edmund Husserl and the philosophical movement to which his writings gave impetus: phenomenology. Sixty contributions from a wide variety of scholars provide an introduction to phenomenology and existentialist phenomenology. Sections include *General Introduction: What Is Phenomenology*, *The Phenomenology of Edmund Husserl*, *Existential Phenomenology*, and *Self and Others*. Among the contributors are Frege, Chisholm, Merleau-Ponty, Schmitt, Tillman, Gendlin, Sellars, Linsky, Dreyfus, Ryle, Solomon, Schlick, Ricoeur, Marcel, Heidegger, Sartre, Brentano, Olafson, Camus, and de Beauvo

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.

A Gabriel Marcel Reader St Augustine Press Inc

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.

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.

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.

Finite Transcendence: Existential Exile and the Myth of Home introduces and situates "existential exile" as an experience of the fundamental finitude of human existence and demonstrates how a particular way of responding in faith may enable one to find home in exile. Using the literary and philosophical oeuvre of Albert Camus as a model, this book demonstrates the manner in which mythic literature can both present and engage the condition of exile toward its possible transcendence.

Gabriel Marcel and American Philosophy: The Religious Dimension of Experience examines the philosophy of Gabriel Marcel and its relationship to key figures in classical American Philosophy, in particular Josiah Royce, William Ernest Hocking, and Henry Bugbee. Few scholars have taken sufficient note of the fact that Gabriel Marcel's thought is vitally informed by classical American philosophy. Marcel's essays on Royce offer a window into the soul of Marcel's recent philosophical development. The idealism of early Marcel stemmed from an omnipresent sense of a "broken world"—an experience of rent or tear within the tissue of experience similar to what John Dewey referred to as an "inward laceration of the spirit." Furthermore, Marcel's intuition concerning the primacy of intersubjective experience can help us understand W. E. Hocking's thought. Finally, Marcel's notion of ? exigence ontologique clarifies his relationship to Henry Bugbee. Marcel and Bugbee explore the contour of experience—the indigenous circuit of associations pertaining to the self as coesse. Through a reflexive act Marcel refers to as "ingatherdness," the self undergoes increasing degrees of unification by experiencing "an act of faith made explicit only in a dialectical act of participation." David W. Rodick shows that Marcel's relationship to these American philosophers is not coincidental, but rather the philosophical expression of his Christian faith. Marcel's most important legacy is his commitment to unity of Christian philosophizing, a unity derived from both reason and revelation. Its diversity stems from the objective plurality of what is pursued as well as the subjective plurality of those who pursue it. Christian philosophizing seeks a truth that every Christian believes can

never be untrue to itself.

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.

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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.

There can be no doubt that most of the thinkers who are usually associated with the existentialist tradition, whatever their actual doctrines, were in one way or another influenced by the writings of Kierkegaard. This influence is so great that it can be fairly stated that the existentialist movement was largely responsible for the major advance in Kierkegaard's international reception that took place in the twentieth century. In Kierkegaard's writings one can find a rich array of concepts such as anxiety, despair, freedom, sin, the crowd, and sickness that all came to be standard motifs in existentialist literature. Sartre played an important role in canonizing Kierkegaard as one of the forerunners of existentialism. However, recent scholarship has been attentive to his ideological use of Kierkegaard. Indeed, Sartre seemed to be exploiting Kierkegaard for his own purposes and suspicions of misrepresentation and distortions have led recent commentators to go back and reexamine the complex relation between Kierkegaard and the existentialist thinkers. The articles in the present volume feature figures from the French, German, Spanish and Russian traditions of existentialism. They examine the rich and varied use of Kierkegaard by these later thinkers, and, most importantly, they critically analyze his purported role in this famous intellectual movement.

How Non-being Haunts Being reveals how the human world is not reducible to "what is." Human life is an open expanse of "what was" and "what will be," "what might be" and "what should be." It is a world of desires, dreams, fictions, historical figures, planned events, spatial and temporal distances, in a word, absent presences and present absences. Corey Anton draws upon and integrates thinkers such as Jean-Paul Sartre, Henri Bergson, Kenneth Burke, Terrence Deacon, Lynn Margulis, R. D. Laing, Gregory Bateson, Douglas Harding, and E. M. Cioran. He discloses the moral possibilities liberated through death acceptance by showing how living beings, who are of space not merely in it, are fundamentally on loan to themselves. A heady multidisciplinary work, *How Non-being Haunts Being* explores how absence, incompleteness, and negation saturate life, language, thought, and culture. It details how meaning and moral agency depend upon forms of non-being, and it argues that death acceptance in no way inevitably slides into nihilism. Thoroughgoing death acceptance, in fact, opens opportunities for deeper levels of self-understanding and for greater compassion regarding our common fate. Sure to provoke thought and to stimulate much conversation, it offers countless insights into the human condition.

This wide-ranging volume of essays provides an illuminating set of approaches to the multifaceted contexts of Proust's life and work.

The philosophy of Henry Bugbee defies traditional academic categorization. Though inspired by Heidegger and American Transcendentalism, he was also admired by the famous analytic philosopher Willard van Orman Quine, who described him as the ultimate exemplar of the examined life. Bugbee's writings are remarkably different in form and register from anything written in twentieth-century American Philosophy. The beautifully written essays collected here show Bugbee's continuing commitment that "anyone who throws his entire personality into his work must to some extent adopt an aesthetic attitude and medium." Together, the book reintroduces a major thinker of nature, an environmental philosopher *avant la lettre* who has much to contribute to American and continental thought.

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.

This Graphic Novel Series features classic tales retold with attractive color illustrations. Educators using the Dale-Chall vocabulary system adapted each title. Each 70 page, softcover book retains key phrases and quotations from the original classics. Introduce literature to reluctant readers and motivate struggling readers. Students build confidence through reading practice. Motivation makes all the difference. What's more motivation than the expectation of success?

First published in 2001. Routledge is an imprint of Taylor & Francis, an informa company.

This wide ranging and challenging book explores the relationship between subjectivity and mortality as it is understood by a number of twentieth-century French philosophers including Sartre, Lacan, Levinas and Derrida. Making intricate and sometimes unexpected connections, Christina Howells draws together the work of prominent thinkers from the fields of phenomenology and existentialism, religious thought, psychoanalysis, and deconstruction, focussing in particular on the relations between body and soul, love and death, desire and passion. From Aristotle through to contemporary analytic philosophy and neuroscience the relationship between mind and body (psyche and soma, consciousness and brain) has been persistently recalcitrant to analysis, and emotion (or passion) is the locus where the explanatory gap is most keenly identified. This problematic forms the broad backdrop to the work's primary focus on contemporary French philosophy and its attempts to understand the intimate relationship between subjectivity and mortality, in the light not only of the 'death' of the classical subject but also of the very real frailty of the subject as it lives on, finite, desiring, embodied, open to alterity and always incomplete. Ultimately Howells identifies this vulnerability and finitude as the paradoxical strength of the mortal subject and as what permits its transcendence. Subtle, beautifully written, and cogently argued, this book will

be invaluable for students and scholars interested in contemporary theories of subjectivity, as well as for readers intrigued by the perennial connections between love and death.

An intimate and lively collection of interviews with a giant of twentieth century literature—the only collection of interviews with Marquez available. Hailed by the New York Times as a "conjurer of literary magic," Nobel Prize-winning author Gabriel Garcia Marquez is known to millions of readers worldwide as the author of *One Hundred Years of Solitude*. Beloved by readers of nearly all ages, he is surely the most popular literary novelist in translation—and he remains so today, a decade after the publication of his final novel. In addition to the first-ever English translation of Marquez's last interview, this unprecedented volume includes his first interview, conducted while he was in the throes of writing *One Hundred Years of Solitude*, which reveals the young writer years before the extraordinary onslaught of success that would make him a household name around the world. Also featured is a series of unusually wide-ranging conversations with Marquez's friend Plinio Apuleyo Mendoza—surely the only interview with Marquez that includes the writer's insights into both the meaning of true love and the validity of superstitions. *Gabriel Garcia Marquez: The Last Interview* also contains two interviews with Pulitzer Prize-winning New York Times reporter David Streitfeld. A wide-ranging and revealing book, *Gabriel Garcia Marquez: The Last Interview* is an essential book for lifelong fans of Marquez—and readers who are just getting encountering the master's work for the first time.

The idea of 'hope' has received significant attention in the political sphere recently. But is hope just wishful thinking, or can it be something more than a political catch-phrase? This book argues that hope can be understood existentially, or on the basis of what it means to be human. Under this conception of hope, given to us by Gabriel Marcel, hope is not optimism, but the creation of ways for us to flourish. War, poverty and an absolute reliance on technology are real-life evils that can suffocate hope. Marcel's thought provides a way to overcome these negative experiences. An ethics of hope can function as an alternative to isolation, dread, and anguish offered by most existentialists. This book presents Marcel's existentialism as a convincing, relevant moral theory; founded on the creation of hope, interwoven with the individual's response to the death of God. Jill Hernandez argues that today's reader of Marcel can resonate with his belief that the experience of pain can be transcended through a philosophy of hope and an escape from materialism.

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.

This volume presents Marcel's four-act play, *The Broken World*, followed by his essay *Concrete Approaches to Investigating the Ontological Mystery*, with commentaries by Henri Gouhier and Marcel Belay, and a companion essay by K.R. Hanley.

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