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Dostoevsky's Spiritual Art-George Panichas 2017-09-04 Fyodor Dostoevsky's highest and most permanent achievement as a novelist lies in his exploration of man's religious complex, his world and his fate. His primary vision is to be found in his last five novels: Crime and Punishment, The Idiot, The Devils, A Raw Youth, and The Brothers Karamazov. This volume culminates twenty years of studying, teaching, and writing on Dostoevsky. Here George A. Panichas critically analyzes the religious themes and meanings of the author's major works. Focusing on the pervasive spiritual consciousness at play, Panichas views Dostoevsky not as a religious doctrinaire, but as a visionary whose five great novels constitute a sequential meditation on man's human and superhuman destiny.

The Burden of Vision-George A. Panichas 1985

Christian Fiction and Religious Realism in the Novels of Dostoevsky-William Peter van den Bercken 2011-01-01 `Wil van den Bercken has produced a focused and sober reconsideration of the vexed question of the religious identity of Dostoevsky's fiction... In a series of patient and perceptive analyses of Dostoevsky's major novels, van den Bercken extracts their religious content and assesses it without preconceptions. Christian Fiction and Religious Realism in the Novels of Dostoevsky should appeal not only to specialists in Dostoevsky and modern fiction, but also to students and general readers.'---Robert Bird, The University of Chicago This study offers a literary analysis and theological evaluation of the Christian themes in the five great novels of Dostoevsky-Crime and Punishment, The Idiot, The Adolescent, The Devils and The Brothers Karamazov. Based on a balanced method of literary analysis and theological evaluation of the texts, this study starts by discussing recent studies of Dostoevsky's religion. It then describes Dostoevsky's original literary method in dealing with religious issues - his use of paradoxes, contradictions and irony. Christian Fiction and Religious Realism in the Novels of Dostoevsky ultimately deconstructs Dostoevsky as an Orthodox writer, and reveals that the Christian themes in his novels are not ecclesiastical or confessionally theological ones, but instead are expressions of a fundamentally Christian anthropology and biblical ethics.

Profane Challenge and Orthodox Response in Dostoevsky's "Crime and Punishment"-Janet G. Tucker 2008-01 Profane Challenge and Orthodox Response in Dostoevsky's Crime and Punishment presents for the first time an examination of this great novel as a work aimed at winning back its target readers, young contemporary radicals, from Utilitarianism, nihilism, and Utopian Socialism. Dostoevsky framed the battle in the context of the Orthodox Church and oral tradition versus the West. He relied on knowledge of the Gospels as text received orally, forcing readers to react emotionally, not rationally, and thus undermining the very basis of his opponents' arguments. Dostoevsky saves Raskolnikov, underscoring the inadequacy of rational thought and reminding his readers of a heritage discarded at their peril. This volume should be of special interest to secondary and university students, as well as to readers interested in literature, particularly, in Russian literature, and Dostoevsky. Janet Tucker is Professor of Russian Language and Literature at the University of Arkansas. She is the author of Innokentij Annenskij and the Acmeist Doctrine and Revolution Betrayed: Jurij Oleža's Envy. She is also the editor of Against the Grain: Parody, Satire and Intertextuality in Russian Literature. In addition, she has contributed chapters in books, with pieces on Nikolai Gogol, Jurij Oleža and Isaak Babel. Her articles include a study of Aleksandr Pushkin's Eugene Onegin, an essay on Varlam Shalamov, and a recent article plus a book chapter on Nikolai Gogol.

Dostoevsky and the Epileptic Mode of Being-Paul Fung 2017-07-05 For Fyodor Dostoevsky (1821-81), who lived with epileptic seizures for more than thirty years, illness is an ineradicable part of existence. Epilepsy in his writings denotes both a set of physical symptoms and a state of survival in which the protagonists incessantly try to articulate, theorize, or master what is ungraspable in their everyday experience. Their attempts to deal with what they cannot control or comprehend results in disappointment, or what Dostoevsky called a mystical terror. Dostoevsky's heroes are unable fully to understand this state, and their existence becomes 'epileptic' in so far as self-knowledge and self-coincidence are never achieved. Fung explores new critical pathways by reexamining five of Dostoevsky's post-Siberian novels. Drawing on insights from writers including Benjamin, Blanchot, Freud, Lacan and Nietzsche, the book takes epilepsy as a trope for discussing the unspeakable moments in the texts, and is intended for students and scholars who are interested in the subject of modernity, critique of the visual, and dialogues between philosophy and literature. Paul Fung is Assistant Professor in English at Hang Seng Management College, Hong Kong.

Dostoevsky Studies- 2005

Bulletin - International Dostoevsky Society-International Dostoevsky Society 1973

Russian Language Journal- 1987

Chronicles- 1986-03

The University Bookman, a Quarterly Review- 1985

The British National Bibliography-Arthur James Wells 2006

Slavic Review- 1979 Coverage of Russian, Eurasian and East European issues.

Religion & Literature- 1986

Christianity & literature- 1986

Barth and Dostoevsky-P. H. Brazier 2008 A work of historic and systematic theology, Barth and Dostoevsky examines the influence of the Russian writer and prophet Fyodor Mikhailovich Dostoevsky on the Swiss theologian Karl Barth. This is a study that demonstrates that the writings of Dostoevsky initially Crime and Punishment in the summer of 1915, but later The Brothers Karamazov, amongst other works - effected the development of the theology of Karl Barth. This was an influence mediated by his friend and colleague Eduard Thurneysen and was in the form of a key element of Barths thought: his understanding of sin and grace (an understanding that mirrors that of the Reformers but comes, as Barth explained, initially from Dostoevsky). Therefore this study explicates, first, the reading of Dostoevsky by Barth, 1915-16, and the influence on his understanding of sin and grace; second, a study of Eduard Thurneysen in so far as his life and work complements and influences Barth; third, Barths illustrative use of Dostoevsky, around 1918-21, the period of the rewriting of his seminal commentary on Romans - "the bombshell on the playground of the theologians," as Karl Adam put it.

American Book Publishing Record- 2003

Paperbound Books in Print- 1991

Books in Print-Bowker Editorial Staff 1994

On Literature, Cultures, and Religion-Irving Babbitt 2005-11-01 Irving Babbitt was a giant of American criticism. His writings from the 1890s to the 1930s helped advance American criticism and scholarship to international esteem. More than seventy years after his death his intellectual staying power remains undiminished. On Literature, Culture, and Religion is an ideal introduction to this seminal American thinker. Babbitt's opinions were uncompromising, and his vocal allies and opponents included almost every name in American literature and scholarship: T. S. Eliot, Edmund Wilson, Paul Elmer More, H. L. Mencken, and Sinclair Lewis. A founder of New Humanism, Babbitt was best known for his indictment of Romanticism and his insistence that the modern age had gone wrong. Babbitt argued for a renewal of humanistic values and standards--which he found best articulated in classical Greece, Hinduism, and Buddhism. The selections cover topics central to Babbitt: criticism, Romanti-cism, classical literature, French literature, education, democracy, and Buddhism. They typify Babbitt's method: recondite allusion, penetrating insight and analysis, impeccable scholarship, and unrelenting pursuit of the furthest ramification and the profoundest implication. The original annotation is retained. Brief introductions to the essays place them in the Babbitt canon. A major introductory essay by George A. Panichas surveys Babbitt's career and critical reception and summarizes the concepts that inform Babbitt's writing. Panichas raises again controversial issues that were not really resolved in Babbitt's time. The essay will challenge those long familiar with Babbitt and New Humanism and those newly introduced thereto. George A. Panichas is professor emeritus of English at the University of Maryland and editor of Modern Age: A Quarterly Review. He is the author of Adventure in Consciousness: The Meaning of D. H. Lawrence's Religious Quest, Dostoevsky's Spiritual Art: The Burden of Vision (available from Transaction), The Reverent Discipline: Essays in Literary Criticism and Culture, and The Courage of Judgment: Essays in Criticism, Culture, and Society.

Fellowship of Catholic Scholars Quarterly- 2004

Subject Index to the Russian Language Journal-Donna Lara Sendich 1988

The Time of Cruel Miracles-Roman Katsman 2002 On the basis of Dostoevsky and Agnon, this book analyzes the problem of literary mythopoesis. Guided by a personalistic-dialogical conception of myth, the author elaborates a theory of literary mythopoesis and develops a method of studying mythopoetic processes on different levels of meaning in a work of literature. As a result, mythopoesis is revealed as one of the fundamental mechanisms of producing a complex of structures, while mythopoetic criticism functions as a dialogue between different cultures thus documenting the relationship between ethics and aesthetics in literature. Contents: Myth and Dialogue -- Mythopoesis as Revelation -- Mythopoesis as Ethics and Aesthetics -- Mythopoesis as Narrative Intercultural Ethics -- Mythopoesis as Journey -- Mythopoesis as Scandal.

Modern Age- 1985

Subjective Time in "Crime and Punishment"-Leslie A. J. Simon 1985

Russian Literature and Ideology-Nicholas Rzhevsky 1983

Religious Book Review- 1976

And Meaning for a Life Entire-Charles A. Moser 1997

Chekhov--the Silent Voice of Freedom-Valentine Tschebotarioff Bill 1987

The Publishers' Trade List Annual- 1987

On the Dark Side of Russian Literature, 1709-1910-Constantin V. Ponomareff 1987 The book examines two centuries of Russian literary development and studies in major writers of the time the consequences of the clash between two irreconcilable cultures, the politically despotic Russian and the humanistic European. The author holds that the spiritual and creative results of this inner rift led from moral ambivalence to despair and ultimately to a nihilist vision of reality.

The Grand Inquisitor-Fyodor Dostoyevsky 2019-04-04 The following is an extract from M. Dostoevsky and 's celebrated novel, The Brothers Karamazof, the last publication from the pen of the great Russian novelist, who died a few months ago, just as the concluding chapters appeared in print. Dostoevsky is beginning to be recognized as one of the ablest and profoundest among Russian writers. His characters are invariably typical portraits drawn from various classes of Russian society, strikingly life-like and realistic to the highest degree. The following extract is a cutting satire on modern theology generally and the Roman Catholic religion in particular. The idea is that Christ revisits earth, coming to Spain at the period of the Inquisition, and is at once arrested as a heretic by the Grand Inquisitor. One of the three brothers of the story, Ivan, a rank materialist and an atheist of the new school, is supposed to throw this conception into the form of a poem, which he describes to Alyosha—the youngest of the brothers, a young Christian mystic brought up by a and quot;saint and quot; in a monastery—as follows: and (—Ed. Theosophist, Nov., 1881 and)

The Simone Weil Reader-Simone Weil 1977 The immediate and guiding aim of this book is to introduce the contemporary reader to the work and thought of Simone Weil.

New Zealand Slavonic Journal- 1980

The St. Croix Review- 1985

The Experience of Time in Crime and Punishment-Leslie A. Johnson 1985

The Intimate Stranger-Julian W. Connolly 2001 The Intimate Stranger provides the first detailed investigation of a distinctive literary phenomenon: a fascination with demons and devils in nineteenth-century Russian literature. Nearly all of the major authors of the period - Pushkin, Gogol, Lermontov, Dostoevsky, and Tolstoy - used images of devils to explore issues of human temptation, sin, and guilt in a troubled world. Asking fundamental questions - where does evil come from? when does it appear in characters' lives? - these writers created a remarkable array of demonic figures, ranging from grotesque demons to handsome nihilists. This book discusses the various literary, religious, and folkloric factors that influenced the representation of the demonic, and it investigates the profound, soul-shattering effects that a personal encounter with the demonic may have on an individual's life.

Current Opinion-Edward Jewitt Wheeler 1918

Dostoevsky and His Creation; a Psycho-critical Study-Janko Lavrin 1920

The International Who's who 2000-Europa Publications 1999 The coverage of this 63rd edition spans a wide range of occupations, from heads of state and major political figures to art and entertainment, education and law. It acknowledges merit and achievement on a global scale.

Political Apocalypse-Ellis Sandoz 2000 Fyodor Dostoevsky has often been regarded as a prophet who foretold the rise of totalitarian socialism in Russia. But his political vision had deep spiritual roots. Dostoevsky's searing struggle with the question of God is famously presented in the legend of the Grand Inquisitor in The Brothers Karamazov.

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