

himself as an infinite self. This involves man in an existential passion, an anxious concern to attain his own infinity, his absolute self. But how can this be accomplished?

Kierkegaard believed that this can only be done by a series of existential "leaps" from one stage of existence to a higher: from the esthetic to the ethical, and from the ethical to the religious. However, in the religious stage of existence there are two levels, separated by an infinite gulf. The low level Kierkegaard called "Religiosity A". On this level man knows nothing of a concrete revelation of God in history, in the man Christ Jesus. On the upper level, called "Religiosity B", man is placed before the face of the transcendent God, before the Absolute Paradox, which includes the revelation of the crucifixion and death of Christ. In this encounter, man discovers himself to be a sinner, and finds that the Absolute Paradox demands a complete reversal of man's existence.

This reversal means self-renunciation of one's self as one's own history, the renunciation of one's own freedom as a definitive power of decision. At this point faith, as infinite passion, prompted by the Absolute Paradox, chooses the irrational and the uncertain, i.e., the truth, and believes. At this point our existence transcends itself in a super-existential active choice, which is experienced at the same time as a gift of grace. And in this union of man's freedom and the grace of God before the Absolute Paradox, the process of becoming a Christian becomes a reality. Becoming a Christian, then, means to take this same course ever anew; to repeatedly take this path from offense to faith. Being a Christian means becoming a Christian.

Soren Kierkegaard's existentialist-dialectic philosophy-theology may thus be seen to comprise two basic elements: his theory of human existence and his theory of the Absolute Paradox. The former is united with the latter only with violence.

SOREN KIERKEGAARD: A BRIEF ANALYSIS

"For anyone who wishes to understand the period in which we live, a knowledge of the basic ideas of Kierkegaard is indispensable... Kierkegaard arms irrationalism, in the form of existentialist philosophy and dialectical theology. Any attempt to conquer irrationalism must begin with Kierkegaard."

-- S. U. Zuidema

What is God?

1. God's existence is a becoming, not a being. The history of God is the history of eternal becoming.
2. God is transcendent, in an absolute, qualitative sense. There is an infinite qualitative difference between time and eternity.
3. God is Deus Absconditus. God is secretly present in His creation; hidden, unnoticeable, *incognito*. Thus to attempt to approach God through Natural Theology or the theistic proofs is paganism and blasphemy!