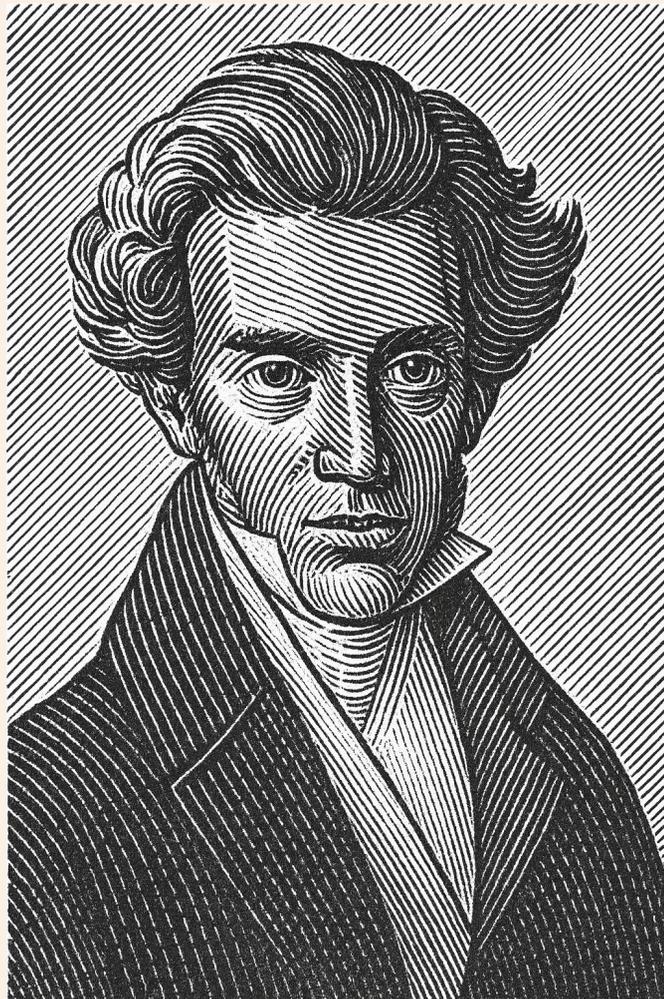


# KIERKEGAARD

JÖRG DREES



TYPEFACES · SCHRIFTEN · CARACTÈRES

Version 1.051 dated 31.03.2026

Preview at <http://jrgdrs.github.io/Kierkegaard>

Repository at <https://github.com/jrgdrs/Kierkegaard>

Kierkegaard Text Regular  
Kierkegaard Text Medium  
Kierkegaard Text Semibold  
**Kierkegaard Text Bold**  
**Kierkegaard Text Extrabold**  
KIERKEGAARD TEXT SC REGULAR  
**KIERKEGAARD TEXT SC BOLD**

*Kierkegaard Text Italic*  
*Kierkegaard Text Medium Italic*  
*Kierkegaard Text Semibold Italic*  
***Kierkegaard Text Bold Italic***  
***Kierkegaard Text Extrabold Italic***  
*KIERKEGAARD TEXT SC ITALIC*  
***KIERKEGAARD TEXT SC BOLD ITALIC***

Kierkegaard Display Regular  
Kierkegaard Display Medium  
Kierkegaard Display Semibold  
**Kierkegaard Display Bold**  
**Kierkegaard Display Extrabold**  
KIERKEGAARD DISPLAY SC REGULAR  
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***Kierkegaard Display Bold Italic***  
***Kierkegaard Display Extrabold Italic***  
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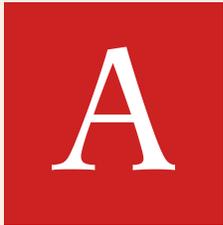
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10/12 Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philoso-

12/14 Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l’individu. Pour lui, la liberté n’était pas une possession, mais un saut dans l’inconnu – soutenu par l’angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l’expérience personnelle



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8/10

KIERKEGAARD TEXT REGULAR

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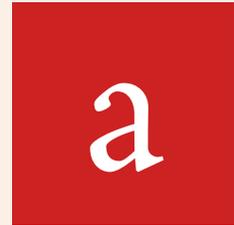
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24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as

9/12

# O Hamburgesfontsiiv

16/18 En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido, sostenido por la angustia,

20/20 I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed ikke en ejendom,

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288 KIERKEGAARD TEXT REGULAR

Ing

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72/64 (-1/100EM) KIERKEGAARD TEXT REGULAR

Life is lived  
forwards, but  
understood  
backwards.

Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail Pizza  
Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback

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40/42 KIERKEGAARD TEXT REGULAR

Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855)

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32/34 KIERKEGAARD TEXT REGULAR

Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el

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24/26 KIERKEGAARD TEXT REGULAR

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20/22 KIERKEGAARD TEXT REGULAR

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**16/18 KIERKEGAARD TEXT REGULAR**

Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa

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**12/14 KIERKEGAARD TEXT REGULAR**

Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Europe, la pensée oscillait entre raison et foi lorsque

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**8/10 (+1/100EM) KIERKEGAARD TEXT REGULAR**

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**9/9 KIERKEGAARD TEXT REGULAR**

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic world. The most talented type cutter of the Golden Age was Hendrik van den Keere (1540–1580), who lived in Ghent in modern Belgium. His designs are among the best of that era and continue to inspire a large number of type designers today. The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead

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**14/16 KIERKEGAARD TEXT REGULAR**

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**13/13 KIERKEGAARD TEXT REGULAR**

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**13/14 KIERKEGAARD TEXT REGULAR**

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**13/15 KIERKEGAARD TEXT REGULAR**

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**18/20 KIERKEGAARD TEXT REGULAR**

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**15/15 KIERKEGAARD TEXT REGULAR**

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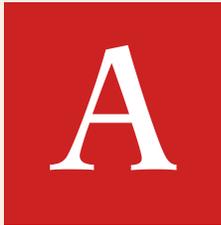
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10/12

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KIERKEGAARD TEXT MEDIUM

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24/29



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9/12

# O Hamburgesfontsv

16/18

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Ing

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Vanilla Wheat Xergis  
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40/42 KIERKEGAARD TEXT MEDIUM

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32/34 KIERKEGAARD TEXT MEDIUM

Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera

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24/26 KIERKEGAARD TEXT MEDIUM

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**8/10 (+1/10oEM) KIERKEGAARD TEXT MEDIUM**

Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. In Europa suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung ins Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als die eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung, Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie eine Frage des Lebens selbst.

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The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic world. The most talented type cutter of the Golden Age was Hendrik van den Keere (1540–1580), who lived in Ghent in modern Belgium. His designs are among the best of that era and continue to inspire a large number of type designers today. The Netherlands has always played an important role in the development of printed letters. The

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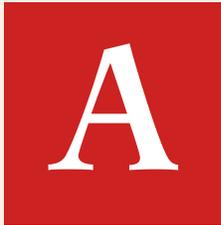
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10/12

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Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son



In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het

8/10

KIERKEGAARD TEXT SEMIBOLD

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24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown –sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experi-

9/12

# O Hamburgesfontsiiv

16/18

En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido, sostenido

20/20

I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed ikke

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288 KIERKEGAARD TEXT SEMIBOLD

**Ing**

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72/64 (-1/100EM) KIERKEGAARD TEXT SEMIBOLD

**Life is lived  
forwards, but  
understood  
backwards.**

Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail Pizza  
Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback

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40/42 KIERKEGAARD TEXT SEMIBOLD

Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–

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32/34 KIERKEGAARD TEXT SEMIBOLD

Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de

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24/26 KIERKEGAARD TEXT SEMIBOLD

Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze

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20/22 KIERKEGAARD TEXT SEMIBOLD

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**16/18 KIERKEGAARD TEXT SEMIBOLD**

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**12/14 KIERKEGAARD TEXT SEMIBOLD**

**Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie**

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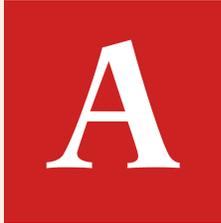
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KIERKEGAARD TEXT BOLD

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24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown—sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set

9/12

# O Hamburgesfontsiiv

16/18

En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido,

20/20

I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed

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288 KIERKEGAARD TEXT BOLD

**Ing**

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72/64 (-1/100EM) KIERKEGAARD TEXT BOLD

**Life is lived  
forwards, but  
understood  
backwards.**

Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail  
Pizza Quinoa  
Roquefort Squash  
Tofu Uppuma Vanilla  
Wheat Xergis Yogurt  
Zwieback

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40/42 KIERKEGAARD TEXT BOLD

**Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–**

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32/34 KIERKEGAARD TEXT BOLD

**Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de**

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24/26 KIERKEGAARD TEXT BOLD

**Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedra-**

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20/22 KIERKEGAARD TEXT BOLD

**Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown—sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as**

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**16/18 KIERKEGAARD TEXT BOLD**

**Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der**

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**12/14 KIERKEGAARD TEXT BOLD**

**Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie**

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**9/9 KIERKEGAARD TEXT BOLD**

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**18/20 KIERKEGAARD TEXT BOLD**

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**15/17 KIERKEGAARD TEXT BOLD**

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**15/18 KIERKEGAARD TEXT BOLD**

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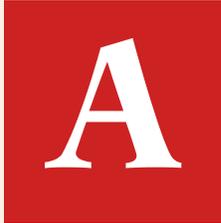
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10/12

Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche

12/14

Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complai-



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8/10

KIERKEGAARD TEXT EXTRABOLD

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24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision, and faith. Against the complai-

9/12

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16/18

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288 KIERKEGAARD TEXT EXTRABOLD

**Ing**

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72/64 (-1/100EM) KIERKEGAARD TEXT EXTRABOLD

**Life is lived  
forwards, but  
understood  
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Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail  
Pizza Quinoa  
Roquefort Squash  
Tofu Uppuma Vanilla  
Wheat Xergis Yogurt  
Zwieback

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40/42 KIERKEGAARD TEXT EXTRABOLD

**Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813-**

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32/34 KIERKEGAARD TEXT EXTRABOLD

**Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813-1855) centró su atención de**

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24/26 KIERKEGAARD TEXT EXTRABOLD

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8/10 (+1/100EM) KIERKEGAARD TEXT EXTRABOLD

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13/15 KIERKEGAARD TEXT EXTRABOLD

**The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the**

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13/16 KIERKEGAARD TEXT EXTRABOLD

**The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens**

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18/20 KIERKEGAARD TEXT EXTRABOLD

**The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens**

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15/15 KIERKEGAARD TEXT EXTRABOLD

**The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was**

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15/16 KIERKEGAARD TEXT EXTRABOLD

**The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens**

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15/17 KIERKEGAARD TEXT EXTRABOLD

**The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time.**

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15/18 KIERKEGAARD TEXT EXTRABOLD

**The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in**

ABCDEFGHIJKLMN  
OPQRSTUVWXYZ

XYZ&ŒÆÇØ

([1234567890])

ABCDEFGHIJKLMNO

PQRSTUVWXYZŒÆ

‘FIFLB?!,:ÇØÁÀÂÄÃÅ’

ÉÈÊËÑÓÒÔÖÚÛÜÿ

€¢\$£§¶†®%#@

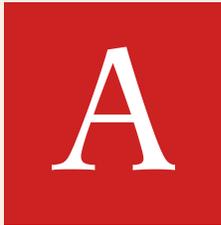
1234567890

10/12

IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖN-

12/14

DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA



IN HET NEGENTIENDE-  
EEUWSE EUROPA BALAN-  
CEERDE HET DENKEN  
TUSSEN REDE EN GELOOF,  
TOEN SØREN KIERKE-  
GAARD (1813–1855) DE  
AANDACHT RADICAAL  
OP HET INDIVIDU  
RICHTTE. VOOR HEM WAS  
VRIJHEID GEEN BEZIT,  
MAAR EEN SPRONG IN  
HET ONBEKENDE –  
GEDRAGEN DOOR ANGST,  
KEUZE EN GELOOF.  
TEGENOVER HET ZELFGE-  
NOEGZAME VERSTAND  
VAN ZIJN TIJD STELDE HIJ  
DE PERSOONLIJKE  
ERVARING ALS DE WARE

8/10

KIERKEGAARD TEXT SC REGULAR

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

“&ŒÆÇØ”

([{1234567890}])

ABCDEFGHIJKLMNOPQR

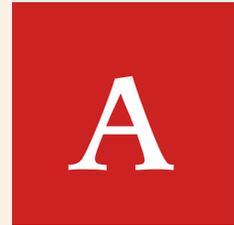
STUVWXYZŒÆFIFLBÇØ

ÁÀÂÃÄÅÉÈÊËÑÓÒÔÖÚÛÜ

!?,€¢\$£§¥†©%#@

1234567890

24/29



IN 19TH-CENTURY  
EUROPE, THOUGHT  
WAVERED BETWEEN  
REASON AND FAITH  
WHEN SØREN  
KIERKEGAARD (1813–  
1855) TURNED  
ATTENTION  
RADICALLY TOWARD  
THE INDIVIDUAL. FOR  
HIM, FREEDOM WAS  
NOT A POSSESSION  
BUT A LEAP INTO THE  
UNKNOWN –  
SUSTAINED BY  
ANXIETY, DECISION,

9/12

# O HAMBURGE FONTS I

16/18

EN LA EUROPA DEL SIGLO XIX, EL PENSAMIENTO OSCILABA ENTRE LA RAZÓN Y LA FE CUANDO SØREN KIERKEGAARD (1813–1855) CENTRÓ SU ATENCIÓN DE MANERA RADICAL EN EL INDIVIDUO. PARA ÉL, LA LIBERTAD NO ERA UNA POSESIÓN,

20/20

I DET 19. ÅRHUNDREDES EUROPA SVAJEDE TANKEN MELLEM FORNUFT OG TRO, DA SØREN KIERKEGAARD (1813–1855) RETTEDE SIT FOKUS RADIKALT MOD INDIVIDET.

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288 KIERKEGAARD TEXT SC REGULAR

ING

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72/64 (-1/100EM) KIERKEGAARD TEXT SC REGULAR

LIFE IS LIVED  
FORWARDS, BUT  
UNDERSTOOD  
BACKWARDS.

ARROWROOT BARLEY  
CHERVIL DUMPLING  
ENDIVE FLAXSEED  
GARBANZO HIJIKI  
ISHTU JICAMA  
KIERKEGAARD LYCHEE  
MARJORAM  
NECTARINE OXTAIL  
PIZZA QUINOA  
ROQUEFORT SQUASH  
TOFU UPPUMA  
VANILLA WHEAT  
XERGIS YOGURT

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40/42 KIERKEGAARD TEXT SC REGULAR

EUROPA SVAJEDE TANKEN  
MELLEM FORNUFT OG TRO,  
DA SØREN KIERKEGAARD

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32/34 KIERKEGAARD TEXT SC REGULAR

EUROPA DEL SIGLO XIX, EL PENSA-  
MIENTO OSCILABA ENTRE LA  
RAZÓN Y LA FE CUANDO SØREN  
KIERKEGAARD (1813–1855) CENTRÓ

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24/26 KIERKEGAARD TEXT SC REGULAR

EUROPA BALANCEERDE HET DENKEN TUSSEN  
REDE EN GELOOF, TOEN SØREN KIERKEGAARD  
(1813–1855) DE AANDACHT RADICAAL OP HET  
INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID  
GEEN BEZIT, MAAR EEN SPRONG IN HET ONBE-

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20/22 KIERKEGAARD TEXT SC REGULAR

EUROPE, THOUGHT WAVERED BETWEEN REASON AND  
FAITH WHEN SØREN KIERKEGAARD (1813–1855) TURNED  
ATTENTION RADICALLY TOWARD THE INDIVIDUAL. FOR  
HIM, FREEDOM WAS NOT A POSSESSION BUT A LEAP INTO  
THE UNKNOWN—SUSTAINED BY ANXIETY, DECISION,  
AND FAITH. AGAINST THE COMPLACENT REASON OF HIS

## 16/18 KIERKEGAARD TEXT SC REGULAR

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN

## 12/14 KIERKEGAARD TEXT SC REGULAR

EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEA L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI, LA PHILOSOPHIE REDEVENAIT UNE QUESTION DE VIE ELLE-MÊME. DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEA

## 10/12 KIERKEGAARD TEXT SC REGULAR

EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. IN HET NEGENTIENDE-EEUWSE EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN

## 8/10 (+1/100EM) KIERKEGAARD TEXT SC REGULAR

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IN EUROPA SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG INS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS DIE EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR

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9/9 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE BEST OF THAT ERA AND CONTINUE TO INSPIRE A LARGE

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9/10 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE

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9/11 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN

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9/12 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS

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14/16 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY,

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11/11 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE

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11/12 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST

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11/13 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR

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11/14 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN

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13/13 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO

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13/14 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR,

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13/15 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM

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13/16 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS

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18/20 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS

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15/15 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS

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15/16 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME.

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15/17 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE

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15/18 KIERKEGAARD TEXT SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS

ABCDEFGHIJKL  
MNOPQRSTUVWXYZ

XYZ&ŒÆÇØ

([1234567890])

ABCDEFGHIJKLMNO

PQRSTUVWXYZŒÆ

‘FIFLB?!:ÇØÁÀÂÄÃÅ’

ÉÈÊËÑÓÒÔÖÚÛÜÿ

€¢\$£§¶†®%#@

1234567890

10/12

IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE - GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER

12/14

DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU - SOUTENU PAR L'AN-



IN HET NEGENTIENDE-  
EEUWSE EUROPA  
BALANCEERDE HET  
DENKEN TUSSEN REDE  
EN GELOOF, TOEN  
SØREN KIERKEGAARD  
(1813-1855) DE  
AANDACHT RADICAAL  
OP HET INDIVIDU  
RICHTTE. VOOR HEM  
WAS VRIJHEID GEEN  
BEZIT, MAAR EEN  
SPRONG IN HET  
ONBEKENDE -  
GEDRAGEN DOOR  
ANGST, KEUZE EN  
GELOOF. TEGENOVER  
HET ZELFGENOEG-  
ZAME VERSTAND VAN

8/10

KIERKEGAARD TEXT SC BOLD

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

“&ŒÆÇØ”

([1234567890])

ABCDEFGHIJKLMN OPQR

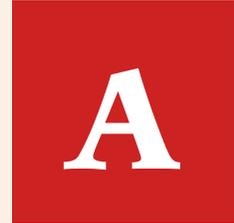
STUVWXYZŒÆFIFL BÇØ

ÁÀÂÃÄÅÉÈÊËÑÓÒÔÛÜ

!?,€\$£\$¥†©%#@

1234567890

24/29



IN 19TH-CENTURY  
EUROPE, THOUGHT  
WAVERED BETWEEN  
REASON AND FAITH  
WHEN SØREN  
KIERKEGAARD  
(1813-1855) TURNED  
ATTENTION  
RADICALLY TOWARD  
THE INDIVIDUAL.  
FOR HIM, FREEDOM  
WAS NOT A POSSES-  
SION BUT A LEAP  
INTO THE  
UNKNOWN-  
SUSTAINED BY

9/12

# OHAMBURGEFONT

16/18

EN LA EUROPA DEL SIGLO XIX, EL PENSAMIENTO OSCILABA ENTRE LA RAZÓN Y LA FE CUANDO SØREN KIERKEGAARD (1813-1855) CENTRÓ SU ATENCIÓN DE MANERA RADICAL EN EL INDIVIDUO. PARA ÉL, LA LIBERTAD NO ERA UNA

20/20

I DET 19. ÅRHUNDREDES EUROPA SVAJEDE TANKEN MELLEM FORNUFT OG TRO, DA SØREN KIERKEGAARD (1813-1855) RETTEDE SIT FOKUS RADIKALT MOD

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288 KIERKEGAARD TEXT SC BOLD

**I N N G**

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72/64 (-1/100EM) KIERKEGAARD TEXT SC BOLD

**LIFE IS LIVED  
FORWARDS,  
BUT UNDER-  
STOOD**

ARROWROOT  
BARLEY CHERVIL  
DUMPLING ENDIVE  
FLAXSEED  
GARBANZO HIJIKI  
ISHTU JICAMA  
**KIERKEGAARD**  
LYCHEE MARJORAM  
NECTARINE OXTAIL  
PIZZA QUINOA  
ROQUEFORT SQUASH  
TOFU UPPUMA  
VANILLA WHEAT

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40/42 KIERKEGAARD TEXT SC BOLD

**EUROPA SVAJEDE  
TANKEN MELLEM FOR-  
NUFT OG TRO, DA SØREN**

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32/34 KIERKEGAARD TEXT SC BOLD

**EUROPA DEL SIGLO XIX, EL PEN-  
SAMIENTO OSCILABA ENTRE LA  
RAZÓN Y LA FE CUANDO SØREN  
KIERKEGAARD (1813-1855)**

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24/26 KIERKEGAARD TEXT SC BOLD

**EUROPA BALANCEERDE HET DENKEN  
TUSSEN REDE EN GELOOF, TOEN SØREN  
KIERKEGAARD (1813-1855) DE AANDACHT  
RADICAAL OP HET INDIVIDU RICHTTE.  
VOOR HEM WAS VRIJHEID GEEN BEZIT,**

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20/22 KIERKEGAARD TEXT SC BOLD

**EUROPE, THOUGHT WAVERED BETWEEN REASON  
AND FAITH WHEN SØREN KIERKEGAARD (1813-1855)  
TURNED ATTENTION RADICALLY TOWARD THE  
INDIVIDUAL. FOR HIM, FREEDOM WAS NOT A POS-  
SESSION BUT A LEAP INTO THE UNKNOWN—SUS-  
TAINED BY ANXIETY, DECISION, AND FAITH.**

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16/18 KIERKEGAARD TEXT SC BOLD

**EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖN-**

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12/14 KIERKEGAARD TEXT SC BOLD

**EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEÀ L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI, LA PHILOSOPHIE REDEVENAIT UNE QUESTION DE VIE ELLE-MÊME. DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA**

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10/12 KIERKEGAARD TEXT SC BOLD

**EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813-1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. IN HET NEGENTIENDE-EEUWSE EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813-1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE**

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8/10 (+1/100EM) KIERKEGAARD TEXT SC BOLD

**EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS DIE EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE**

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9/9 KIERKEGAARD TEXT SC BOLD

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE

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9/10 KIERKEGAARD TEXT SC BOLD

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED

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9/11 KIERKEGAARD TEXT SC BOLD

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE

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9/12 KIERKEGAARD TEXT SC BOLD

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE

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14/16 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS**

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11/11 KIERKEGAARD TEXT SC BOLD

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST

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11/12 KIERKEGAARD TEXT SC BOLD

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER

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11/13 KIERKEGAARD TEXT SC BOLD

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH

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11/14 KIERKEGAARD TEXT SC BOLD

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER

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13/13 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZON COSTER (1405-1468) WAS THE INVENTOR, OR**

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13/14 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZON COSTER (1405-**

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13/15 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT**

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13/16 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT**

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18/20 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT**

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15/15 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT**

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15/16 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE**

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15/17 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN**

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15/18 KIERKEGAARD TEXT SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD**

ABCDEFGHIJKL  
MNOPQRSTUVWXYZ

XYZ&’ŒÆÇØ

([1234567890])

abcdefghijklmnopno

pqrstuvwxyzœæ

‘fiflß?!,:çøáàâäãå’

éèêëñóòôöúùûüÿ

€¢\$£§¶†®%#@

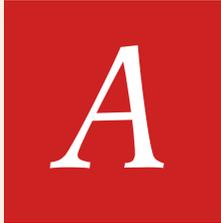
1234567890

10/12

*Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst.*

*Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et*

12/14



*In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf.*

8/10

KIERKEGAARD TEXT ITALIC

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

“&œæçø”

([1234567890])

abcdefghijklmnopqr

stuvwxyzææfiflßçø

áàâãäåéèêëñóòôöúùü

!?.,€¢\$£§¥†©%#@

1234567890

24/29



*In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as the only true knowledge and faith as the daring act of*

9/12

# O Hamburgesfontsi

16/18

*En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido, sostenido por la angustia, la decisión y la fe.*

*I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed ikke en ejendom, men et spring ud i*

20/20

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288 KIERKEGAARD TEXT ITALIC

*Ing*

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72/64 (-1/100EM) KIERKEGAARD TEXT ITALIC

*Life is lived  
forwards, but  
understood  
backwards.*

*Arrowroot Barley Chervil  
Dumpling Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard** Lychee  
Marjoram Nectarine  
Oxtail Pizza Quinoa  
Roquefort Squash Tofu  
Uppuma Vanilla Wheat  
Xergis Yogurt Zwieback*

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40/42 KIERKEGAARD TEXT ITALIC

*Europa svajede tanken mellem  
fornuft og tro, da Søren Kierke-  
gaard (1813–1855) rettede sit*

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32/34 KIERKEGAARD TEXT ITALIC

*Europa del siglo XIX, el pensamiento  
oscilaba entre la razón y la fe cuando  
Søren Kierkegaard (1813–1855) centró su  
atención de manera radical en el indivi-*

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24/26 KIERKEGAARD TEXT ITALIC

*Europa balanceerde het denken tussen rede en geloof,  
toen Søren Kierkegaard (1813–1855) de aandacht radi-  
caal op het individu richtte. Voor hem was vrijheid  
geen bezit, maar een sprong in het onbekende – gedra-  
gen door angst, keuze en geloof. Tegenover het zelfge-*

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20/22 KIERKEGAARD TEXT ITALIC

*Europe, thought wavered between reason and faith when Søren  
Kierkegaard (1813–1855) turned attention radically toward the  
individual. For him, freedom was not a possession but a leap into  
the unknown—sustained by anxiety, decision, and faith. Against  
the complacent reason of his age, he set personal experience as the  
only true knowledge and faith as the daring act of the self. Thus*

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**16/18 KIERKEGAARD TEXT ITALIC**

*Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts suchte das Denken*

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**12/14 KIERKEGAARD TEXT ITALIC**

*Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la*

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**10/12 KIERKEGAARD TEXT ITALIC**

*Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoeg-*

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**8/10 (+1/100EM) KIERKEGAARD TEXT ITALIC**

*Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. In Europa suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung ins Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als die eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung, Glauben. Gegen die selbstzufriedene Vernunft stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie eine Frage des Lebens selbst. Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Unge-*

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**9/9 KIERKEGAARD TEXT ITALIC**

*The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic world. The most talented type cutter of the Golden Age was Hendrik van den Keere (1540–1580), who lived in Ghent in modern Belgium. His designs are among the best of that era and continue to inspire a large number of type designers today. The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at*

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**9/10 KIERKEGAARD TEXT ITALIC**

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**9/11 KIERKEGAARD TEXT ITALIC**

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**14/16 KIERKEGAARD TEXT ITALIC**

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**11/12 KIERKEGAARD TEXT ITALIC**

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**11/13 KIERKEGAARD TEXT ITALIC**

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**13/15 KIERKEGAARD TEXT ITALIC**

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**13/16 KIERKEGAARD TEXT ITALIC**

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**18/20 KIERKEGAARD TEXT ITALIC**

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**15/16 KIERKEGAARD TEXT ITALIC**

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**15/18 KIERKEGAARD TEXT ITALIC**

*The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is*

*ABCDEFGHIJKLMN  
OPQRSTUVWXYZ  
Æ Ç Ø  
([1234567890])  
abcdefghijklmnop  
qrstuvwxyzæœ  
'fiflß?!;:çøáàâãäå'  
éèêëñóòôöúùûüÿ  
€¢\$£§¶†®%#@  
1234567890*

10/12

*Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So*

12/14

*Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il*



*In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie*

8/10

KIERKEGAARD TEXT BOLD ITALIC

**ABCDEFGHIJKLM  
NOPQRSTUVWXYZ  
“&œæçø”  
([1234567890])  
abcdefghijklmnopqr  
stuvwxyzææfiflßçø  
àâãäåêëèêñóòôöúùü  
!?. , € ¢ \$ £ § ¥ † © % # @  
1234567890**

24/29



*In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experi-*

9/12

# O Hamburgesfontsi

16/18

*En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido, sostenido*

20/20

*I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed ikke en*

---

288 KIERKEGAARD TEXT BOLD ITALIC

*Ing*

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72/64 (-1/100EM) KIERKEGAARD TEXT BOLD ITALIC

*Life is lived  
forwards, but  
understood  
backwards.*

*Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail Pizza  
Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback*

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40/42 KIERKEGAARD TEXT BOLD ITALIC

*Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813-*

---

32/34 KIERKEGAARD TEXT BOLD ITALIC

*Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813-1855) centró su atención de*

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24/26 KIERKEGAARD TEXT BOLD ITALIC

*Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813-1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende - gedragen door angst, keuze en*

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20/22 KIERKEGAARD TEXT BOLD ITALIC

*Europe, thought wavered between reason and faith when Søren Kierkegaard (1813-1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown—sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as the only*

16/18 KIERKEGAARD TEXT BOLD ITALIC

*Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine*

12/14 KIERKEGAARD TEXT BOLD ITALIC

*Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-*

10/12 KIERKEGAARD TEXT BOLD ITALIC

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8/10 (+1/100EM) KIERKEGAARD TEXT BOLD ITALIC

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**9/9 KIERKEGAARD TEXT BOLD ITALIC**

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**14/16 KIERKEGAARD TEXT BOLD ITALIC**

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15/17 KIERKEGAARD TEXT BOLD ITALIC

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15/18 KIERKEGAARD TEXT BOLD ITALIC

*The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at*

ABCDEFGHIJKL  
MNOPQRSTUVWXYZ

XYZ&œæçø

([1234567890])

ABCDEFGHIJKLMNO

PQRSTUVWXYZœæ

‘FIFLB?!,:çøáàâãäå’

éèêëñóòôöúùûüÿ

€¢\$£§¶†®%#@

1234567890

10/12

IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENT-

12/14

DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAI-



IN HET NEGENTIENDE-  
EEUWSE EUROPA BALAN-  
CEERDE HET DENKEN  
TUSSEN REDE EN GELOOF,  
TOEN SØREN KIERKE-  
GAARD (1813–1855) DE  
AANDACHT RADICAAL OP  
HET INDIVIDU RICHTTE.  
VOOR HEM WAS VRIJHEID  
GEEN BEZIT, MAAR EEN  
SPRONG IN HET  
ONBEKENDE – GEDRAGEN  
DOOR ANGST, KEUZE EN  
GELOOF. TEGENOVER HET  
ZELFGENOEGZAME  
VERSTAND VAN ZIJN TIJD  
STELDE HIJ DE PERSOON-  
LIJKE ERVARING ALS DE  
WARE VORM VAN KENNIS

8/10

KIERKEGAARD TEXT SC ITALIC

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

“&œæçø”

([{1234567890}])

ABCDEFGHIJKLMNPNPQR

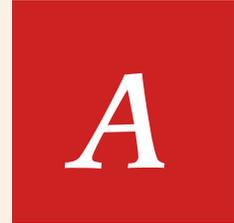
STUVWXYZœæfiflβçø

ÁÀÂÃÄÅÉÈÊËÑÓÒÔÖÚÛÜ

!?,€¢\$£§¥†©%#@

1234567890

24/29



IN 19TH-CENTURY  
EUROPE, THOUGHT  
WAVERED BETWEEN  
REASON AND FAITH  
WHEN SØREN  
KIERKEGAARD (1813–  
1855) TURNED  
ATTENTION RADICALLY  
TOWARD THE INDIVID-  
UAL. FOR HIM, FREEDOM  
WAS NOT A POSSESSION  
BUT A LEAP INTO THE  
UNKNOWN—SUSTAINED  
BY ANXIETY, DECISION,  
AND FAITH. AGAINST  
THE COMPLACENT

9/12

# O HAMBURGE FONTS IV

16/18

EN LA EUROPA DEL SIGLO XIX, EL PENSAMIENTO OSCILABA ENTRE LA RAZÓN Y LA FE CUANDO SØREN KIERKEGAARD (1813–1855) CENTRÓ SU ATENCIÓN DE MANERA RADICAL EN EL INDIVIDUO. PARA ÉL, LA LIBERTAD NO ERA UNA POSESIÓN, SINO UN SALTO HACIA LO DESCO-

20/20

I DET 19. ÅRHUNDREDES EUROPA SVAJEDE TANKEN MELLEML FORNUFT OG TRO, DA SØREN KIERKEGAARD (1813–1855) RETTEDE SIT FOKUS RADIKALT MOD INDIVIDET. FOR HAM VAR

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288 KIERKEGAARD TEXT SC ITALIC

**ING**

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72/64 (-1/100EM) KIERKEGAARD TEXT SC ITALIC

***LIFE IS LIVED  
FORWARDS, BUT  
UNDERSTOOD  
BACKWARDS.***

ARROWROOT BARLEY  
CHERVIL DUMPLING  
ENDIVE FLAXSEED  
GARBANZO HIJIKI ISHTU  
JICAMA **KIERKEGAARD**  
LYCHEE MARJORAM  
NECTARINE OXTAIL  
PIZZA QUINOA  
ROQUEFORT SQUASH  
TOFU UPPUMA VANILLA  
WHEAT XERGIS YOGURT  
ZWIEBACK

---

40/42 KIERKEGAARD TEXT SC ITALIC

*EUROPA SVAJEDE TANKEN  
MELLEM FORNUFT OG TRO, DA  
SØREN KIERKEGAARD (1813–*

---

32/34 KIERKEGAARD TEXT SC ITALIC

*EUROPA DEL SIGLO XIX, EL PENSA-  
MIENTO OSCILABA ENTRE LA RAZÓN  
Y LA FE CUANDO SØREN KIERKE-  
GAARD (1813–1855) CENTRÓ SU ATEN-*

---

24/26 KIERKEGAARD TEXT SC ITALIC

*EUROPA BALANCEERDE HET DENKEN TUSSEN  
REDE EN GELOOF, TOEN SØREN KIERKEGAARD  
(1813–1855) DE AANDACHT RADICAAL OP HET INDI-  
VIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN  
BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE –*

---

20/22 KIERKEGAARD TEXT SC ITALIC

*EUROPE, THOUGHT WAVERED BETWEEN REASON AND FAITH  
WHEN SØREN KIERKEGAARD (1813–1855) TURNED ATTEN-  
TION RADICALLY TOWARD THE INDIVIDUAL. FOR HIM, FREE-  
DOM WAS NOT A POSSESSION BUT A LEAP INTO THE  
UNKNOWN—SUSTAINED BY ANXIETY, DECISION, AND FAITH.  
AGAINST THE COMPLACENT REASON OF HIS AGE, HE SET PER-*

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**16/18 KIERKEGAARD TEXT SC ITALIC**

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES

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**12/14 KIERKEGAARD TEXT SC ITALIC**

EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGE L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI, LA PHILOSOPHIE REDEVENAIT UNE QUESTION DE VIE ELLE-MÊME. DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGE L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE

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**10/12 KIERKEGAARD TEXT SC ITALIC**

EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. IN HET NEGENTIENDE-EEUWSE EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. IN HET NEGEN-

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**8/10 (+1/100EM) KIERKEGAARD TEXT SC ITALIC**

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IN EUROPA SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG INS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS DIE EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG, GLAUBEN.

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**9/9 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE BEST OF THAT ERA AND CONTINUE TO INSPIRE A LARGE NUMBER OF TYPE DESIGNERS TODAY. THE NETHERLANDS

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**9/11 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE

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**14/16 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF

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**11/11 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN

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**11/13 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPO-

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**9/10 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE BEST OF THAT ERA AND CONTINUE TO INSPIRE A

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**9/12 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO

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**11/12 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE

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**11/14 KIERKEGAARD TEXT SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY,

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13/13 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZON COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH*

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13/15 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZON COSTER (1405-1468) WAS THE*

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18/20 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS*

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15/15 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZON COSTER (1405-1468) WAS*

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15/17 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME*

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13/14 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZON COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER*

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13/16 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS*

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15/16 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS*

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15/18 KIERKEGAARD TEXT SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN*

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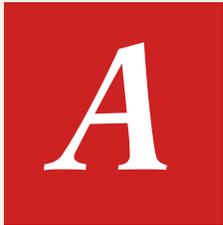
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10/12

IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE - GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS

12/14

DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU - SOUTENU PAR L'ANGOISSE,



IN HET NEGENTIENDE-  
EEUWSE EUROPA  
BALANCEERDE HET  
DENKEN TUSSEN REDE  
EN GELOOF, TOEN  
SØREN KIERKEGAARD  
(1813-1855) DE  
AANDACHT RADICAAL  
OP HET INDIVIDU  
RICHTTE. VOOR HEM  
WAS VRIJHEID GEEN  
BEZIT, MAAR EEN  
SPRONG IN HET  
ONBEKENDE -  
GEDRAGEN DOOR  
ANGST, KEUZE EN  
GELOOF. TEGENOVER  
HET ZELFGENOEGZAME  
VERSTAND VAN ZIJN

8/10

KIERKEGAARD TEXT SC BOLD ITALIC

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

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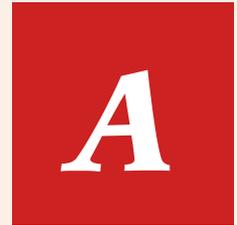
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24/29



IN 19TH-CENTURY  
EUROPE, THOUGHT  
WAVERED BETWEEN  
REASON AND FAITH  
WHEN SØREN  
KIERKEGAARD (1813-  
1855) TURNED  
ATTENTION  
RADICALLY TOWARD  
THE INDIVIDUAL. FOR  
HIM, FREEDOM WAS  
NOT A POSSESSION  
BUT A LEAP INTO THE  
UNKNOWN -  
SUSTAINED BY  
ANXIETY, DECISION,

9/12

# OHAMBURGEFONTS

16/18

EN LA EUROPA DEL SIGLO XIX, EL PENSAMIENTO OSCILABA ENTRE LA RAZÓN Y LA FE CUANDO SØREN KIERKEGAARD (1813-1855) CENTRÓ SU ATENCIÓN DE MANERA RADICAL EN EL INDIVIDUO. PARA ÉL, LA LIBERTAD NO ERA UNA POSE-

20/20

I DET 19. ÅRHUNDREDES EUROPA SVAJEDE TANKEN MELLEM FORNUFT OG TRO, DA SØREN KIERKEGAARD (1813-1855) RETTEDE SIT FOKUS RADIKALT MOD

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288 KIERKEGAARD TEXT SC BOLD ITALIC

***LING***

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72/64 (-1/100EM) KIERKEGAARD TEXT SC BOLD ITALIC

***LIFE IS LIVED  
FORWARDS,  
BUT UNDER-  
STOOD***

*ARROWROOT BARLEY*

*CHERVIL DUMPLING*

*ENDIVE FLAXSEED*

*GARBANZO HIJIKI*

*ISHTU JICAMA*

*KIERKEGAARD*

*LYCHEE MARJORAM*

*NECTARINE OXTAIL*

*PIZZA QUINOA*

*ROQUEFORT SQUASH*

*TOFU UPPUMA*

*VANILLA WHEAT*

*XERGIS YOGURT*

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40/42 KIERKEGAARD TEXT SC BOLD ITALIC

***EUROPA SVAJEDE TANKEN  
MELLEM FORNUFT OG TRO,  
DA SØREN KIERKEGAARD***

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32/34 KIERKEGAARD TEXT SC BOLD ITALIC

***EUROPA DEL SIGLO XIX, EL PEN-  
SAMIENTO OSCILABA ENTRE LA  
RAZÓN Y LA FE CUANDO SØREN  
KIERKEGAARD (1813-1855)***

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24/26 KIERKEGAARD TEXT SC BOLD ITALIC

***EUROPA BALANCEERDE HET DENKEN TUSSEN  
REDE EN GELOOF, TOEN SØREN KIERKE-  
GAARD (1813-1855) DE AANDACHT RADICAAL  
OP HET INDIVIDU RICHTTE. VOOR HEM WAS  
VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN***

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20/22 KIERKEGAARD TEXT SC BOLD ITALIC

***EUROPE, THOUGHT WAVERED BETWEEN REASON AND  
FAITH WHEN SØREN KIERKEGAARD (1813-1855)  
TURNED ATTENTION RADICALLY TOWARD THE INDI-  
VIDUAL. FOR HIM, FREEDOM WAS NOT A POSSESSION  
BUT A LEAP INTO THE UNKNOWN—SUSTAINED BY ANX-  
IETY, DECISION, AND FAITH. AGAINST THE COMPLA-***

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16/18 KIERKEGAARD TEXT SC BOLD ITALIC

**EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLI-**

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12/14 KIERKEGAARD TEXT SC BOLD ITALIC

**EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGE L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI, LA PHILOSOPHIE REDEVENAIT UNE QUESTION DE VIE ELLE-MÊME. DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COM-**

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10/12 KIERKEGAARD TEXT SC BOLD ITALIC

**EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813-1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. IN HET NEGENTIENDE-EEUWSE EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813-1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE**

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8/10 (+1/100EM) KIERKEGAARD TEXT SC BOLD ITALIC

**EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IN EUROPA SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG INS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS DIE EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH GEWISSHEIT, ALS**

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**9/9 KIERKEGAARD TEXT SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE BEST OF THAT ERA AND*

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**9/12 KIERKEGAARD TEXT SC BOLD ITALIC**

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**14/16 KIERKEGAARD TEXT SC BOLD ITALIC**

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**11/11 KIERKEGAARD TEXT SC BOLD ITALIC**

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**11/12 KIERKEGAARD TEXT SC BOLD ITALIC**

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13/13 KIERKEGAARD TEXT SC BOLD ITALIC

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13/14 KIERKEGAARD TEXT SC BOLD ITALIC

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13/15 KIERKEGAARD TEXT SC BOLD ITALIC

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13/16 KIERKEGAARD TEXT SC BOLD ITALIC

***THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME.***

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18/20 KIERKEGAARD TEXT SC BOLD ITALIC

***THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS***

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15/15 KIERKEGAARD TEXT SC BOLD ITALIC

***THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS***

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15/16 KIERKEGAARD TEXT SC BOLD ITALIC

***THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME.***

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15/17 KIERKEGAARD TEXT SC BOLD ITALIC

***THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE***

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15/18 KIERKEGAARD TEXT SC BOLD ITALIC

***THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS***

ABCDEFGHIJKL  
MNOPQRSTUVWXYZ

XYZ&ŒÆÇØ

([1234567890])

abcdefghijklmno

pqrstuvwxyzœæ

‘fiflß?!,:çøáàâãäå’

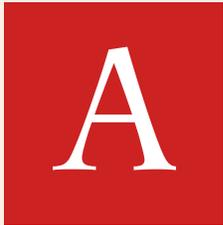
éèêëñóòôöúùûüÿ

€¢\$£§¶†®%#@

1234567890

10/12 Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage

12/14 Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connais-



In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het

8/10

KIERKEGAARD DISPLAY REGULAR

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

“&ŒÆÇØ”

([{1234567890}])

abcdefghijklmnopqr

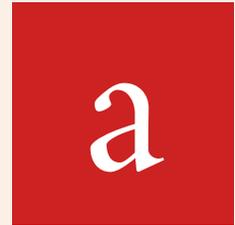
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!?.,\$£\$¥†©%#@

1234567890

24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as the only true knowledge

9/12

# O'Hamburgefontsv

16/18 En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido, sostenido por la angustia, la decisión y la

20/20 I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed ikke en ejendom, men et spring ud i

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288 KIERKEGAARD DISPLAY REGULAR

Ing

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72/64 (-1/100EM) KIERKEGAARD DISPLAY REGULAR

Life is lived  
forwards, but  
understood  
backwards.

Arrowroot Barley Chervil  
Dumpling Endive  
Flaxseed Garbanzo Hijiki  
Ishtu Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail Pizza  
Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback

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40/42 KIERKEGAARD DISPLAY REGULAR

Europa svajede tanken mellem  
fornuft og tro, da Søren Kierke-  
gaard (1813–1855) rettede sit

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32/34 KIERKEGAARD DISPLAY REGULAR

Europa del siglo XIX, el pensamiento  
oscilaba entre la razón y la fe cuando  
Søren Kierkegaard (1813–1855) centró  
su atención de manera radical en el

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24/26 KIERKEGAARD DISPLAY REGULAR

Europa balanceerde het denken tussen rede en  
geloof, toen Søren Kierkegaard (1813–1855) de aan-  
dacht radicaal op het individu richtte. Voor hem was  
vrijheid geen bezit, maar een sprong in het onbe-  
kende – gedragen door angst, keuze en geloof.

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20/22 KIERKEGAARD DISPLAY REGULAR

Europe, thought wavered between reason and faith when  
Søren Kierkegaard (1813–1855) turned attention radically  
toward the individual. For him, freedom was not a possession  
but a leap into the unknown—sustained by anxiety, decision,  
and faith. Against the complacent reason of his age, he set per-  
sonal experience as the only true knowledge and faith as the

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**16/18 KIERKEGAARD DISPLAY REGULAR**

Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts

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**12/14 KIERKEGAARD DISPLAY REGULAR**

Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière

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**8/10 (+1/100EM) KIERKEGAARD DISPLAY REGULAR**

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**9/9 KIERKEGAARD DISPLAY REGULAR**

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic world. The most talented type cutter of the Golden Age was Hendrik van den Keere (1540–1580), who lived in Ghent in modern Belgium. His designs are among the best of that era and continue to inspire a large number of type designers today. The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the

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**13/16 KIERKEGAARD DISPLAY REGULAR**

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor,

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**18/20 KIERKEGAARD DISPLAY REGULAR**

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**15/16 KIERKEGAARD DISPLAY REGULAR**

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps

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The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster

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**15/18 KIERKEGAARD DISPLAY REGULAR**

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is

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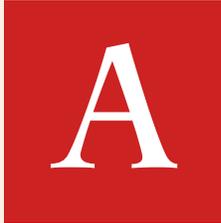
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10/12 Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philoso-

12/14 Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l’individu. Pour lui, la liberté n’était pas une possession, mais un saut dans l’inconnu – soutenu par l’angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l’expérience personnelle



In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een

8/10

KIERKEGAARD DISPLAY MEDIUM

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24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as

9/12

# O'Hamburgefontsiiv

16/18 En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido, sostenido por la angustia,

20/20 I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed ikke en ejendom,

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288 KIERKEGAARD DISPLAY MEDIUM

Ing

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72/64 (-1/100EM) KIERKEGAARD DISPLAY MEDIUM

Life is lived  
forwards, but  
understood  
backwards.

Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail Pizza  
Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback

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40/42 KIERKEGAARD DISPLAY MEDIUM

Europa svajede tanken  
mellem fornuft og tro, da  
Søren Kierkegaard (1813–1855)

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32/34 KIERKEGAARD DISPLAY MEDIUM

Europa del siglo XIX, el pensamiento  
oscilaba entre la razón y la fe cuando  
Søren Kierkegaard (1813–1855) centró  
su atención de manera radical en el

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24/26 KIERKEGAARD DISPLAY MEDIUM

Europa balanceerde het denken tussen rede en  
geloof, toen Søren Kierkegaard (1813–1855) de aan-  
dacht radicaal op het individu richtte. Voor hem  
was vrijheid geen bezit, maar een sprong in het  
onbekende – gedragen door angst, keuze en

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20/22 KIERKEGAARD DISPLAY MEDIUM

Europe, thought wavered between reason and faith when  
Søren Kierkegaard (1813–1855) turned attention radically  
toward the individual. For him, freedom was not a possession  
but a leap into the unknown—sustained by anxiety, decision,  
and faith. Against the complacent reason of his age, he set  
personal experience as the only true knowledge and faith as

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16/18 KIERKEGAARD DISPLAY MEDIUM

Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa

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12/14 KIERKEGAARD DISPLAY MEDIUM

Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard

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8/10 (+1/100EM) KIERKEGAARD DISPLAY MEDIUM

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**9/9 KIERKEGAARD DISPLAY MEDIUM**

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic world. The most talented type cutter of the Golden Age was Hendrik van den Keere (1540–1580), who lived in Ghent in modern Belgium. His designs are among the best of that era and continue to inspire a large number of type designers today. The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead

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**9/11 KIERKEGAARD DISPLAY MEDIUM**

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**14/16 KIERKEGAARD DISPLAY MEDIUM**

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**15/18 KIERKEGAARD DISPLAY MEDIUM**

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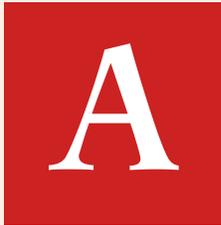
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10/12

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12/14



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8/10

KIERKEGAARD DISPLAY SEMIBOLD

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24/29



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# O'Hamburgefontsiiv

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20/20

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288 KIERKEGAARD DISPLAY SEMIBOLD

**Ing**

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72/64 (-1/100EM) KIERKEGAARD DISPLAY SEMIBOLD

**Life is lived  
forwards, but  
understood  
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Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail Pizza  
Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback

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40/42 KIERKEGAARD DISPLAY SEMIBOLD

Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–

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32/34 KIERKEGAARD DISPLAY SEMIBOLD

Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera

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24/26 KIERKEGAARD DISPLAY SEMIBOLD

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20/22 KIERKEGAARD DISPLAY SEMIBOLD

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8/10 (+1/100EM) KIERKEGAARD DISPLAY SEMIBOLD

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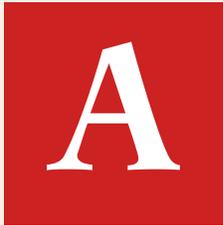
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10/12

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12/14

Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son



In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van

8/10

KIERKEGAARD DISPLAY BOLD

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24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown –sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experi-

9/12

# OHamburgefontsv

16/18

En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido, sostenido

20/20

I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed ikke

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288 KIERKEGAARD DISPLAY BOLD

**Ing**

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72/64 (-1/100EM) KIERKEGAARD DISPLAY BOLD

**Life is lived  
forwards, but  
understood  
backwards.**

Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail Pizza  
Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback

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40/42 KIERKEGAARD DISPLAY BOLD

**Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–**

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32/34 KIERKEGAARD DISPLAY BOLD

**Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de**

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24/26 KIERKEGAARD DISPLAY BOLD

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20/22 KIERKEGAARD DISPLAY BOLD

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16/18 KIERKEGAARD DISPLAY BOLD

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12/14 KIERKEGAARD DISPLAY BOLD

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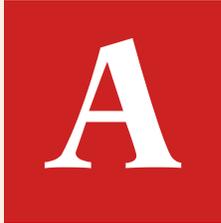
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24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set

9/12

# O'Hamburgefontsiiv

16/18

En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido,

20/20

I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed

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288 KIERKEGAARD DISPLAY EXTRABOLD

**Ing**

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72/64 (-1/100EM) KIERKEGAARD DISPLAY EXTRABOLD

**Life is lived  
forwards, but  
understood  
backwards.**

Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail  
Pizza Quinoa  
Roquefort Squash  
Tofu Uppuma Vanilla  
Wheat Xergis Yogurt  
Zwieback

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40/42 KIERKEGAARD DISPLAY EXTRABOLD

**Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813-**

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32/34 KIERKEGAARD DISPLAY EXTRABOLD

**Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813-1855) centró su atención de**

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24/26 KIERKEGAARD DISPLAY EXTRABOLD

**Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813-1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende - gedra-**

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20/22 KIERKEGAARD DISPLAY EXTRABOLD

**Europe, thought wavered between reason and faith when Søren Kierkegaard (1813-1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown—sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as**

16/18 KIERKEGAARD DISPLAY EXTRABOLD

**Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der**

12/14 KIERKEGAARD DISPLAY EXTRABOLD

**Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie**

10/12 KIERKEGAARD DISPLAY EXTRABOLD

**Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. In het negentiende-eeuwse Europa balanceerde het denken**

8/10 (+1/100EM) KIERKEGAARD DISPLAY EXTRABOLD

**Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als die eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung, Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönl-**

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**9/9 KIERKEGAARD DISPLAY EXTRABOLD**

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic world. The most talented type cutter of the Golden Age was Hendrik van den Keere (1540–1580), who lived in Ghent in modern Belgium. His designs are among the best of that era and continue to inspire a large number of type designers today. The Netherlands has always played an

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**9/11 KIERKEGAARD DISPLAY EXTRABOLD**

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**14/16 KIERKEGAARD DISPLAY EXTRABOLD**

**The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic**

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**11/11 KIERKEGAARD DISPLAY EXTRABOLD**

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**11/12 KIERKEGAARD DISPLAY EXTRABOLD**

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**11/13 KIERKEGAARD DISPLAY EXTRABOLD**

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**11/14 KIERKEGAARD DISPLAY EXTRABOLD**

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a

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13/13 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a

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13/14 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown.

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13/15 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps

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13/16 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster

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18/20 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster

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15/15 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the

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15/16 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon

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15/17 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is

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15/18 KIERKEGAARD DISPLAY EXTRABOLD

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the

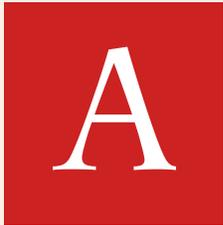
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10/12

IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖN-

12/14

DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA



IN HET NEGENTIENDE-  
EEUWSE EUROPA BALAN-  
CEERDE HET DENKEN  
TUSSEN REDE EN GELOOF,  
TOEN SØREN KIERKE-  
GAARD (1813–1855) DE  
AANDACHT RADICAAL OP  
HET INDIVIDU RICHTTE.  
VOOR HEM WAS VRIJHEID  
GEEN BEZIT, MAAR EEN  
SPRONG IN HET  
ONBEKENDE – GEDRAGEN  
DOOR ANGST, KEUZE EN  
GELOOF. TEGENOVER HET  
ZELFGENOEZAME  
VERSTAND VAN ZIJN TIJD  
STELDE HIJ DE PERSOON-  
LIJKE ERVARING ALS DE  
WARE VORM VAN KENNIS

8/10

KIERKEGAARD DISPLAY SC REGULAR

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

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([{1234567890}])

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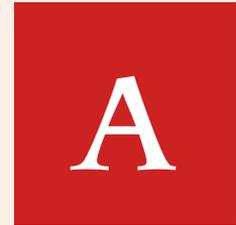
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24/29



IN 19TH-CENTURY  
EUROPE, THOUGHT  
WAVERED BETWEEN  
REASON AND FAITH  
WHEN SØREN  
KIERKEGAARD (1813–  
1855) TURNED  
ATTENTION  
RADICALLY TOWARD  
THE INDIVIDUAL. FOR  
HIM, FREEDOM WAS  
NOT A POSSESSION BUT  
A LEAP INTO THE  
UNKNOWN–  
SUSTAINED BY  
ANXIETY, DECISION,

9/12

# O HAMBURGEFONTSI

16/18

EN LA EUROPA DEL SIGLO XIX, EL PENSAMIENTO OSCILABA ENTRE LA RAZÓN Y LA FE CUANDO SØREN KIERKEGAARD (1813–1855) CENTRÓ SU ATENCIÓN DE MANERA RADICAL EN EL INDIVIDUO. PARA ÉL, LA LIBERTAD NO ERA UNA POSESIÓN, SINO UN

20/20

I DET 19. ÅRHUNDREDES EUROPA SVAJEDE TANKEN MELLEM FORNUFT OG TRO, DA SØREN KIERKEGAARD (1813–1855) RETTEDE SIT FOKUS RADIKALT MOD INDIVIDET. FOR HAM

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288 KIERKEGAARD DISPLAY SC REGULAR

ING

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72/64 (-1/100EM) KIERKEGAARD DISPLAY SC REGULAR

LIFE IS LIVED  
FORWARDS, BUT  
UNDERSTOOD  
BACKWARDS.

ARROWROOT BARLEY  
CHERVIL DUMPLING  
ENDIVE FLAXSEED  
GARBANZO HIJIKI  
ISHTU JICAMA  
KIERKEGAARD LYCHEE  
MARJORAM  
NECTARINE OXTAIL  
PIZZA QUINOA  
ROQUEFORT SQUASH  
TOFU UPPUMA VANILLA  
WHEAT XERGIS YOGURT  
ZWIEBACK

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40/42 KIERKEGAARD DISPLAY SC REGULAR

EUROPA SVAJEDE TANKEN  
MELLEM FORNUFT OG TRO,  
DA SØREN KIERKEGAARD

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32/34 KIERKEGAARD DISPLAY SC REGULAR

EUROPA DEL SIGLO XIX, EL PENSA-  
MIENTO OSCILABA ENTRE LA RAZÓN  
Y LA FE CUANDO SØREN KIERKE-  
GAARD (1813–1855) CENTRÓ SU ATEN-

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24/26 KIERKEGAARD DISPLAY SC REGULAR

EUROPA BALANCEERDE HET DENKEN TUSSEN  
REDE EN GELOOF, TOEN SØREN KIERKEGAARD  
(1813–1855) DE AANDACHT RADICAAL OP HET  
INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID  
GEEN BEZIT, MAAR EEN SPRONG IN HET ONBE-

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20/22 KIERKEGAARD DISPLAY SC REGULAR

EUROPE, THOUGHT WAVERED BETWEEN REASON AND  
FAITH WHEN SØREN KIERKEGAARD (1813–1855) TURNED  
ATTENTION RADICALLY TOWARD THE INDIVIDUAL. FOR  
HIM, FREEDOM WAS NOT A POSSESSION BUT A LEAP INTO  
THE UNKNOWN—SUSTAINED BY ANXIETY, DECISION, AND  
FAITH. AGAINST THE COMPLACENT REASON OF HIS AGE,

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**16/18 KIERKEGAARD DISPLAY SC REGULAR**

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS

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**12/14 KIERKEGAARD DISPLAY SC REGULAR**

EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEA L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI, LA PHILOSOPHIE REDEVENAIT UNE QUESTION DE VIE ELLE-MÊME. DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEA L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE

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**10/12 KIERKEGAARD DISPLAY SC REGULAR**

EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. IN HET NEGENTIENDE-EEUWSE EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN

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**8/10 (+1/100EM) KIERKEGAARD DISPLAY SC REGULAR**

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IN EUROPA SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG INS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS DIE EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE

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9/9 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540–1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE BEST OF THAT ERA AND CONTINUE TO INSPIRE A LARGE NUMBER OF TYPE DESIGNERS TODAY. THE

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9/11 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540–1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE

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14/16 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP

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11/11 KIERKEGAARD DISPLAY SC REGULAR

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11/13 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPO-

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9/10 KIERKEGAARD DISPLAY SC REGULAR

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9/12 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540–1580),

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11/14 KIERKEGAARD DISPLAY SC REGULAR

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13/13 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS

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13/14 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405–1468) WAS THE INVENTOR, OR

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13/15 KIERKEGAARD DISPLAY SC REGULAR

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13/16 KIERKEGAARD DISPLAY SC REGULAR

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18/20 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT

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15/15 KIERKEGAARD DISPLAY SC REGULAR

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15/18 KIERKEGAARD DISPLAY SC REGULAR

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO

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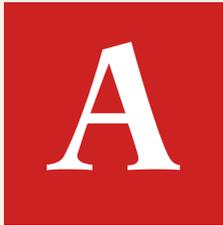
1234567890

10/12

IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHIEDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT

12/14

DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L’INDIVIDU. POUR LUI, LA LIBERTÉ N’ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L’INCONNU – SOUTENU PAR L’ANGOISSE,



KIERKEGAARD DISPLAY SC BOLD

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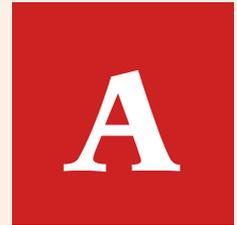
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IN HET NEGENTIENDE-  
EEUWSE EUROPA  
BALANCEERDE HET  
DENKEN TUSSEN REDE  
EN GELOOF, TOEN  
SØREN KIERKEGAARD  
(1813–1855) DE  
AANDACHT RADICAAL  
OP HET INDIVIDU  
RICHTTE. VOOR HEM  
WAS VRIJHEID GEEN  
BEZIT, MAAR EEN  
SPRONG IN HET  
ONBEKENDE –  
GEDRAGEN DOOR  
ANGST, KEUZE EN  
GELOOF. TEGENOVER  
HET ZELFGENOEGZAME  
VERSTAND VAN ZIJN

8/10

IN 19TH-CENTURY  
EUROPE, THOUGHT  
WAVERED BETWEEN  
REASON AND FAITH  
WHEN SØREN  
KIERKEGAARD (1813–  
1855) TURNED  
ATTENTION  
RADICALLY TOWARD  
THE INDIVIDUAL.  
FOR HIM, FREEDOM  
WAS NOT A POSSES-  
SION BUT A LEAP  
INTO THE UNKNOWN  
–SUSTAINED BY  
ANXIETY, DECISION,

9/12

24/29

# OHAMBURGEFONT

16/18

EN LA EUROPA DEL SIGLO XIX, EL PENSAMIENTO OSCILABA ENTRE LA RAZÓN Y LA FE CUANDO SØREN KIERKEGAARD (1813–1855) CENTRÓ SU ATENCIÓN DE MANERA RADICAL EN EL INDIVIDUO. PARA ÉL, LA LIBERTAD NO ERA UNA

20/20

I DET 19. ÅRHUNDREDES EUROPA SVAJEDE TANKEN MELLEM FORNUFT OG TRO, DA SØREN KIERKEGAARD (1813–1855) RETTEDE SIT FOKUS RADIKALT MOD

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288 KIERKEGAARD DISPLAY SC BOLD

**I N G**

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72/64 (-1/100EM) KIERKEGAARD DISPLAY SC BOLD

**LIFE IS LIVED  
FORWARDS,  
BUT UNDER-  
STOOD**

48/48 KIERKEGAARD DISPLAY SC BOLD

ARROWROOT BARLEY

CHERVIL DUMPLING

ENDIVE FLAXSEED

GARBANZO HIJIKI

ISHTU JICAMA

**KIERKEGAARD**

LYCHEE MARJORAM

NECTARINE OXTAIL

PIZZA QUINOA

ROQUEFORT SQUASH

TOFU UPPUMA

VANILLA WHEAT

XERGIS YOGURT

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40/42 KIERKEGAARD DISPLAY SC BOLD

**EUROPA SVAJEDE TANKEN  
MELLEM FORNUFT OG  
TRO, DA SØREN KIERKE-**

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32/34 KIERKEGAARD DISPLAY SC BOLD

**EUROPA DEL SIGLO XIX, EL PEN-  
SAMIENTO OSCILABA ENTRE LA  
RAZÓN Y LA FE CUANDO SØREN  
KIERKEGAARD (1813-1855)**

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24/26 KIERKEGAARD DISPLAY SC BOLD

**EUROPA BALANCEERDE HET DENKEN  
TUSSEN REDE EN GELOOF, TOEN SØREN  
KIERKEGAARD (1813-1855) DE AANDACHT  
RADICAAL OP HET INDIVIDU RICHTTE.  
VOOR HEM WAS VRIJHEID GEEN BEZIT,**

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20/22 KIERKEGAARD DISPLAY SC BOLD

**EUROPE, THOUGHT WAVERED BETWEEN REASON  
AND FAITH WHEN SØREN KIERKEGAARD (1813-1855)  
TURNED ATTENTION RADICALLY TOWARD THE INDI-  
VIDUAL. FOR HIM, FREEDOM WAS NOT A POSSESSION  
BUT A LEAP INTO THE UNKNOWN—SUSTAINED BY  
ANXIETY, DECISION, AND FAITH. AGAINST THE COM-**

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16/18 KIERKEGAARD DISPLAY SC BOLD

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS

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12/14 KIERKEGAARD DISPLAY SC BOLD

EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGE L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI, LA PHILOSOPHIE REDEVENAIT UNE QUESTION DE VIE ELLE-MÊME. DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA

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10/12 KIERKEGAARD DISPLAY SC BOLD

EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. IN HET NEGENTIENDE-EEUWSE EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE – GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO

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8/10 (+1/100EM) KIERKEGAARD DISPLAY SC BOLD

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9/9 KIERKEGAARD DISPLAY SC BOLD

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14/16 KIERKEGAARD DISPLAY SC BOLD

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**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZON COSTER (1405-1468) WAS**

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**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN**

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15/18 KIERKEGAARD DISPLAY SC BOLD

**THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD**

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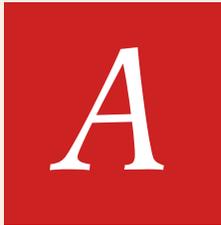
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10/12

Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst.

12/14

Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véritable connaissance et la foi en acte



In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf.

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KIERKEGAARD DISPLAY ITALIC

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24/29



In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as the only true knowledge and faith as the daring act of the self. Thus

9/12

# O Hamburgesfontsiiv

16/18

En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desconocido, sostenido por la angustia, la decisión y la fe. Frente a la compla-

20/20

I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813–1855) rettede sit fokus radikalt mod individet. For ham var frihed ikke en ejendom, men et spring ud i det

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288 KIERKEGAARD DISPLAY ITALIC

*Ing*

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72/64 (-1/100EM) KIERKEGAARD DISPLAY ITALIC

*Life is lived  
forwards, but  
understood  
backwards.*

*Arrowroot Barley Chervil  
Dumpling Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard** Lychee  
Marjoram Nectarine Oxtail  
Pizza Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback*

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40/42 KIERKEGAARD DISPLAY ITALIC

*Europa svajede tanken mellem  
fornuft og tro, da Søren Kierke-  
gaard (1813–1855) rettede sit fokus*

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32/34 KIERKEGAARD DISPLAY ITALIC

*Europa del siglo XIX, el pensamiento osci-  
laba entre la razón y la fe cuando Søren  
Kierkegaard (1813–1855) centró su atención  
de manera radical en el individuo. Para él,*

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24/26 KIERKEGAARD DISPLAY ITALIC

*Europa balanceerde het denken tussen rede en geloof,  
toen Søren Kierkegaard (1813–1855) de aandacht radicaal  
op het individu richtte. Voor hem was vrijheid geen bezit,  
maar een sprong in het onbekende – gedragen door  
angst, keuze en geloof. Tegenover het zelfgenoegzame*

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20/22 KIERKEGAARD DISPLAY ITALIC

*Europe, thought wavered between reason and faith when Søren  
Kierkegaard (1813–1855) turned attention radically toward the indi-  
vidual. For him, freedom was not a possession but a leap into the  
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placent reason of his age, he set personal experience as the only true  
knowledge and faith as the daring act of the self. Thus philosophy*

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**16/18 KIERKEGAARD DISPLAY ITALIC**

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**12/14 KIERKEGAARD DISPLAY ITALIC**

*Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'expérience personnelle en véri- table connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle- même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut dans l'inconnu – soutenu par l'angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l'ex- périence personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Europe, la pensée oscillait entre raison et foi lorsque Søren Kierkegaard (1813–1855) porta son attention de manière radicale sur l'individu. Pour lui, la liberté n'était pas une possession, mais un saut*

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**10/12 KIERKEGAARD DISPLAY ITALIC**

*Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoeg- zame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring*

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**8/10 (+1/100EM) KIERKEGAARD DISPLAY ITALIC**

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**13/13 KIERKEGAARD DISPLAY ITALIC**

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**13/14 KIERKEGAARD DISPLAY ITALIC**

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**13/15 KIERKEGAARD DISPLAY ITALIC**

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**13/16 KIERKEGAARD DISPLAY ITALIC**

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**18/20 KIERKEGAARD DISPLAY ITALIC**

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**15/15 KIERKEGAARD DISPLAY ITALIC**

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**15/16 KIERKEGAARD DISPLAY ITALIC**

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**15/17 KIERKEGAARD DISPLAY ITALIC**

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**15/18 KIERKEGAARD DISPLAY ITALIC**

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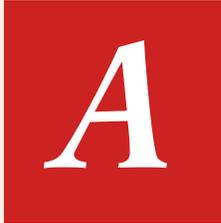
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10/12

*Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Kierkegaard (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder*

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8/10

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24/29



*In 19th-century Europe, thought wavered between reason and faith when Søren Kierkegaard (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown—sustained by anxiety, decision, and faith. Against the complacent reason of his age, he set personal experience as*

9/12

# O *Hamburgefont* siv

16/18

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20/20

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288 KIERKEGAARD DISPLAY BOLD ITALIC

***Ing***

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72/64 (-1/100EM) KIERKEGAARD DISPLAY BOLD ITALIC

***Life is lived  
forwards, but  
understood  
backwards.***

*Arrowroot Barley  
Chervil Dumpling  
Endive Flaxseed  
Garbanzo Hijiki Ishtu  
Jicama **Kierkegaard**  
Lychee Marjoram  
Nectarine Oxtail Pizza  
Quinoa Roquefort  
Squash Tofu Uppuma  
Vanilla Wheat Xergis  
Yogurt Zwieback*

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40/42 KIERKEGAARD DISPLAY BOLD ITALIC

*Europa svajede tanken mellem fornuft og tro, da Søren Kierkegaard (1813-*

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32/34 KIERKEGAARD DISPLAY BOLD ITALIC

*Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Kierkegaard (1813-1855) centró su atención de manera radical en el*

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24/26 KIERKEGAARD DISPLAY BOLD ITALIC

*Europa balanceerde het denken tussen rede en geloof, toen Søren Kierkegaard (1813-1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en*

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20/22 KIERKEGAARD DISPLAY BOLD ITALIC

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16/18 KIERKEGAARD DISPLAY BOLD ITALIC

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8/10 (+1/100EM) KIERKEGAARD DISPLAY BOLD ITALIC

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**9/9 KIERKEGAARD DISPLAY BOLD ITALIC**

*The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic world. The most talented type cutter of the Golden Age was Hendrik van den Keere (1540–1580), who lived in Ghent in modern Belgium. His designs are among the best of that era and continue to inspire a large number of type designers today. The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead*

**9/11 KIERKEGAARD DISPLAY BOLD ITALIC**

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**14/16 KIERKEGAARD DISPLAY BOLD ITALIC**

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18/20 KIERKEGAARD DISPLAY BOLD ITALIC

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15/18 KIERKEGAARD DISPLAY BOLD ITALIC

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MNOPQRSTUVWXYZ

XYZ&œæçø

([1234567890])

ABCDEFGHIJKLMNO

PQRSTUVWXYZœæ

‘FIFLB?!,:çøáàâãäå’

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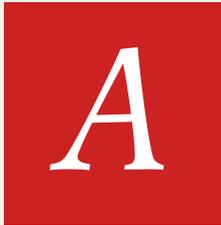
1234567890

10/12

IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN

12/14

DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON



IN HET NEGENTIENDE-  
EEUWSE EUROPA BALAN-  
CEERDE HET DENKEN  
TUSSEN REDE EN GELOOF,  
TOEN SØREN KIERKEGAARD  
(1813–1855) DE AANDACHT  
RADICAAL OP HET INDIVIDU  
RICHTTE. VOOR HEM WAS  
VRIJHEID GEEN BEZIT, MAAR  
EEN SPRONG IN HET  
ONBEKENDE – GEDRAGEN  
DOOR ANGST, KEUZE EN  
GELOOF. TEGENOVER HET  
ZELFGENOEGZAME  
VERSTAND VAN ZIJN TIJD  
STELDE HIJ DE PERSOON-  
LIJKE ERVARING ALS DE  
WARE VORM VAN KENNIS  
EN HET GELOOF ALS DE

8/10

KIERKEGAARD DISPLAY SC ITALIC

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

“&œæçø”

([{1234567890}])

ABCDEFGHIJKLMNQPQR

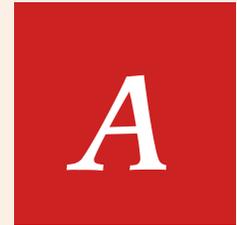
STUVWXYZœæfiflbcø

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1234567890

24/29



IN 19TH-CENTURY  
EUROPE, THOUGHT  
WAVERED BETWEEN  
REASON AND FAITH  
WHEN SØREN  
KIERKEGAARD (1813–1855)  
TURNED ATTENTION  
RADICALLY TOWARD THE  
INDIVIDUAL. FOR HIM,  
FREEDOM WAS NOT A  
POSSESSION BUT A LEAP  
INTO THE UNKNOWN –  
SUSTAINED BY ANXIETY,  
DECISION, AND FAITH.  
AGAINST THE COMPLA-  
CENT REASON OF HIS

9/12

# O HAMBURGE FONTS IV

16/18

EN LA EUROPA DEL SIGLO XIX, EL PENSAMIENTO OSCILABA ENTRE LA RAZÓN Y LA FE CUANDO SØREN KIERKEGAARD (1813–1855) CENTRÓ SU ATENCIÓN DE MANERA RADICAL EN EL INDIVIDUO. PARA ÉL, LA LIBERTAD NO ERA UNA POSESIÓN, SINO UN SALTO HACIA LO DESCO-

20/20

I DET 19. ÅRHUNDREDES EUROPA SVAJEDE TANKEN MELLEM FORNUFT OG TRO, DA SØREN KIERKEGAARD (1813–1855) RETTEDE SIT FOKUS RADIKALT MOD INDIVIDET. FOR HAM VAR FRIHED

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288 KIERKEGAARD DISPLAY SC ITALIC

***ING***

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72/64 (-1/100EM) KIERKEGAARD DISPLAY SC ITALIC

***LIFE IS LIVED  
FORWARDS, BUT  
UNDERSTOOD  
BACKWARDS.***

ARROWROOT BARLEY  
CHERVIL DUMPLING  
ENDIVE FLAXSEED  
GARBANZO HIJIKI ISHTU  
JICAMA **KIERKEGAARD**  
LYCHEE MARJORAM  
NECTARINE OXTAIL  
PIZZA QUINOA  
ROQUEFORT SQUASH  
TOFU UPPUMA VANILLA  
WHEAT XERGIS YOGURT  
ZWIEBACK

---

40/42 KIERKEGAARD DISPLAY SC ITALIC

*EUROPA SVAJEDE TANKEN  
MELLEM FORNUFT OG TRO, DA  
SØREN KIERKEGAARD (1813–*

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32/34 KIERKEGAARD DISPLAY SC ITALIC

*EUROPA DEL SIGLO XIX, EL PENSA-  
MIENTO OSCILABA ENTRE LA RAZÓN Y  
LA FE CUANDO SØREN KIERKEGAARD  
(1813–1855) CENTRÓ SU ATENCIÓN DE*

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24/26 KIERKEGAARD DISPLAY SC ITALIC

*EUROPA BALANCEERDE HET DENKEN TUSSEN REDE  
EN GELOOF, TOEN SØREN KIERKEGAARD (1813–1855)  
DE AANDACHT RADICAAL OP HET INDIVIDU RICHT-  
TE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR  
EEN SPRONG IN HET ONBEKENDE – GEDRAGEN*

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20/22 KIERKEGAARD DISPLAY SC ITALIC

*EUROPE, THOUGHT WAVERED BETWEEN REASON AND FAITH  
WHEN SØREN KIERKEGAARD (1813–1855) TURNED ATTENTION  
RADICALLY TOWARD THE INDIVIDUAL. FOR HIM, FREEDOM  
WAS NOT A POSSESSION BUT A LEAP INTO THE UNKNOWN—SUS-  
TAINED BY ANXIETY, DECISION, AND FAITH. AGAINST THE  
COMPLACENT REASON OF HIS AGE, HE SET PERSONAL EXPERI-*

## 16/18 KIERKEGAARD DISPLAY SC ITALIC

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER

## 12/14 KIERKEGAARD DISPLAY SC ITALIC

EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEA L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI, LA PHILOSOPHIE REDEVENAIT UNE QUESTION DE VIE ELLE-MÊME. DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813–1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU – SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEA L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI,

## 10/12 KIERKEGAARD DISPLAY SC ITALIC

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## 8/10 (+1/100EM) KIERKEGAARD DISPLAY SC ITALIC

EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IN EUROPA SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG INS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS DIE EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH GEWISSHEIT, ALS SØREN KIERKEGAARD (1813–1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE – GETRAGEN VON ANGST, ENTSCHEIDUNG, GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER

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**9/9 KIERKEGAARD DISPLAY SC ITALIC**

THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZON COSTER (1405–1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540–1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE BEST OF THAT ERA AND CONTINUE TO INSPIRE A LARGE NUMBER OF TYPE DESIGNERS TODAY. THE NETHERLANDS HAS ALWAYS PLAYED AN

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**9/11 KIERKEGAARD DISPLAY SC ITALIC**

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13/13 KIERKEGAARD DISPLAY SC ITALIC

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13/14 KIERKEGAARD DISPLAY SC ITALIC

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18/20 KIERKEGAARD DISPLAY SC ITALIC

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15/17 KIERKEGAARD DISPLAY SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME.*

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15/18 KIERKEGAARD DISPLAY SC ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN*

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*([1234567890])*

*ABCDEFGHIJKLMNO*

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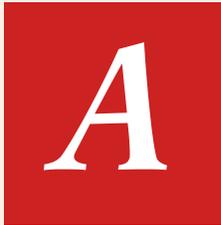
*1234567890*

10/12

IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE - GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖN-

12/14

DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU - SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À



IN HET NEGENTIENDE-  
EEUWSE EUROPA BALAN-  
CEERDE HET DENKEN  
TUSSEN REDE EN GELOOF,  
TOEN SØREN KIERKE-  
GAARD (1813-1855) DE  
AANDACHT RADICAAL OP  
HET INDIVIDU RICHTTE.  
VOOR HEM WAS VRIJHEID  
GEEN BEZIT, MAAR EEN  
SPRONG IN HET  
ONBEKENDE - GEDRAGEN  
DOOR ANGST, KEUZE EN  
GELOOF. TEGENOVER HET  
ZELFGENOEGZAME  
VERSTAND VAN ZIJN TIJD  
STELDE HIJ DE PERSOON-  
LIJKE ERVARING ALS DE  
WARE VORM VAN KENNIS

8/10

KIERKEGAARD DISPLAY SC BOLD ITALIC

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NOPQRSTUVWXYZ

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ABCDEFGHIJKLMNOPQR

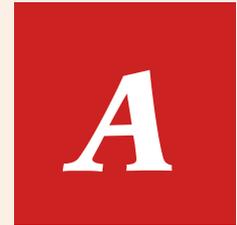
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24/29



IN 19TH-CENTURY  
EUROPE, THOUGHT  
WAVERED BETWEEN  
REASON AND FAITH  
WHEN SØREN  
KIERKEGAARD (1813-  
1855) TURNED  
ATTENTION  
RADICALLY TOWARD  
THE INDIVIDUAL. FOR  
HIM, FREEDOM WAS  
NOT A POSSESSION  
BUT A LEAP INTO THE  
UNKNOWN-  
SUSTAINED BY  
ANXIETY, DECISION,

9/12

# O HAMBURGE FONTS I

16/18

EN LA EUROPA DEL SIGLO XIX, EL PENSAMIENTO OSCILABA ENTRE LA RAZÓN Y LA FE CUANDO SØREN KIERKEGAARD (1813-1855) CENTRÓ SU ATENCIÓN DE MANERA RADICAL EN EL INDIVIDUO. PARA ÉL, LA LIBERTAD NO ERA UNA POSESIÓN, SINO UN

20/20

I DET 19. ÅRHUNDREDES EUROPA SVAJEDE TANKEN MELLEM FORNUFT OG TRO, DA SØREN KIERKEGAARD (1813-1855) RETTEDE SIT FOKUS RADIKALT MOD INDIVIDET.

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288 KIERKEGAARD DISPLAY SC BOLD ITALIC

***ING***

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72/64 (-1/100EM) KIERKEGAARD DISPLAY SC BOLD ITALIC

***LIFE IS LIVED  
FORWARDS, BUT  
UNDERSTOOD  
BACKWARDS.***

*ARROWROOT BARLEY*  
*CHERVIL DUMPLING*  
*ENDIVE FLAXSEED*  
*GARBANZO HIJIKI*  
*ISHTU JICAMA*  
*KIERKEGAARD LYCHEE*  
*MARJORAM*  
*NECTARINE OXTAIL*  
*PIZZA QUINOA*  
*ROQUEFORT SQUASH*  
*TOFU UPPUMA*  
*VANILLA WHEAT*  
*XERGIS YOGURT*

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40/42 KIERKEGAARD DISPLAY SC BOLD ITALIC

***EUROPA SVAJEDE TANKEN  
MELLEM FORNUFT OG TRO,  
DA SØREN KIERKEGAARD***

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32/34 KIERKEGAARD DISPLAY SC BOLD ITALIC

***EUROPA DEL SIGLO XIX, EL PENSA-  
MIENTO OSCILABA ENTRE LA  
RAZÓN Y LA FE CUANDO SØREN  
KIERKEGAARD (1813-1855) CENTRÓ***

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24/26 KIERKEGAARD DISPLAY SC BOLD ITALIC

***EUROPA BALANCEERDE HET DENKEN TUSSEN  
REDE EN GELOOF, TOEN SØREN KIERKEGAARD  
(1813-1855) DE AANDACHT RADICAAL OP HET  
INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID  
GEEN BEZIT, MAAR EEN SPRONG IN HET ONBE-***

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20/22 KIERKEGAARD DISPLAY SC BOLD ITALIC

***EUROPE, THOUGHT WAVERED BETWEEN REASON AND  
FAITH WHEN SØREN KIERKEGAARD (1813-1855) TURNED  
ATTENTION RADICALLY TOWARD THE INDIVIDUAL. FOR  
HIM, FREEDOM WAS NOT A POSSESSION BUT A LEAP INTO  
THE UNKNOWN—SUSTAINED BY ANXIETY, DECISION, AND  
FAITH. AGAINST THE COMPLACENT REASON OF HIS AGE,***

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16/18 KIERKEGAARD DISPLAY SC BOLD ITALIC

**EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE - GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAU-**

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12/14 KIERKEGAARD DISPLAY SC BOLD ITALIC

**EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU - SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEA L'EXPÉRIENCE PERSONNELLE EN VÉRITABLE CONNAISSANCE ET LA FOI EN ACTE AUDACIEUX DU MOI. AINSI, LA PHILOSOPHIE REDEVENAIT UNE QUESTION DE VIE ELLE-MÊME. DURANT LE SIÈCLE XIX EN EUROPE, LA PENSÉE OSCILLAIT ENTRE RAISON ET FOI LORSQUE SØREN KIERKEGAARD (1813-1855) PORTA SON ATTENTION DE MANIÈRE RADICALE SUR L'INDIVIDU. POUR LUI, LA LIBERTÉ N'ÉTAIT PAS UNE POSSESSION, MAIS UN SAUT DANS L'INCONNU - SOUTENU PAR L'ANGOISSE, LE CHOIX ET LA FOI. FACE À LA RAISON COMPLAISANTE DE SON ÉPOQUE, IL ÉRIGEA L'EXPÉRIENCE**

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10/12 KIERKEGAARD DISPLAY SC BOLD ITALIC

**EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813-1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE - GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. IN HET NEGENTIENDE-EEUWSE EUROPA BALANCEERDE HET DENKEN TUSSEN REDE EN GELOOF, TOEN SØREN KIERKEGAARD (1813-1855) DE AANDACHT RADICAAL OP HET INDIVIDU RICHTTE. VOOR HEM WAS VRIJHEID GEEN BEZIT, MAAR EEN SPRONG IN HET ONBEKENDE - GEDRAGEN DOOR ANGST, KEUZE EN GELOOF. TEGENOVER HET ZELFGENOEGZAME VERSTAND VAN ZIJN TIJD STELDE HIJ DE PERSOONLIJKE ERVARING ALS DE WARE VORM VAN KENNIS EN HET GELOOF ALS DE MOEDIGE DAAD VAN HET ZELF. ZO WERD DE FILOSOFIE OPNIEUW EEN VRAAG NAAR HET LEVEN ZELF. ZO**

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8/10 (+1/100EM) KIERKEGAARD DISPLAY SC BOLD ITALIC

**EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE - GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG IN DAS UNGEWISSE - GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IN EUROPA SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH NEUER GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN WAR FREIHEIT KEIN BESITZ, SONDERN EIN SPRUNG INS UNGEWISSE - GETRAGEN VON ANGST, ENTSCHEIDUNG UND GLAUBEN. GEGEN DIE SELBSTZUFRIEDENE VERNUNFT SEINER ZEIT STELLTE ER DAS PERSÖNLICHE ERLEBEN ALS DIE EIGENTLICHE WAHRHEIT, DEN GLAUBEN ALS WAGNIS DES ICHS. SO WURDE AUS DER PHILOSOPHIE WIEDER EINE FRAGE DES LEBENS SELBST. IM EUROPA DES 19. JAHRHUNDERTS SUCHTE DAS DENKEN ZWISCHEN VERNUNFT UND GLAUBEN NACH GEWISSHEIT, ALS SØREN KIERKEGAARD (1813-1855) DEN BLICK RADIKAL AUF DEN EINZELNEN RICHTETE. FÜR IHN**

**9/9 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE BEST OF THAT ERA AND CONTINUE TO INSPIRE A LARGE NUMBER OF*

**9/10 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN MODERN BELGIUM. HIS DESIGNS ARE AMONG THE BEST OF*

**9/11 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK VAN DEN KEERE (1540-1580), WHO LIVED IN GHENT IN*

**9/12 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE WAS HENDRIK*

**14/16 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY,*

**11/11 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST TALENTED TYPE CUTTER OF THE GOLDEN AGE*

**11/12 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR CENTER OF THE TYPOGRAPHIC WORLD. THE MOST*

**11/13 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN THE 16TH CENTURY, ANTWERP WAS A MAJOR*

**11/14 KIERKEGAARD DISPLAY SC BOLD ITALIC**

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO REMAINS UNKNOWN. IN*

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13/13 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR, OR PERHAPS ANOTHER PRINTER WHO*

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13/14 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM COSTER (1405-1468) WAS THE INVENTOR,*

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13/15 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS JANSZOOM*

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13/16 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS*

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18/20 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT*

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15/15 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME. IT IS POSSIBLE THAT LAURENS*

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15/16 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE NETHERLANDS AT THE SAME TIME.*

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15/17 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS WAS ALSO INVENTED IN THE*

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15/18 KIERKEGAARD DISPLAY SC BOLD ITALIC

*THE NETHERLANDS HAS ALWAYS PLAYED AN IMPORTANT ROLE IN THE DEVELOPMENT OF PRINTED LETTERS. THE SETTING AND PRINTING OF LOOSE LEAD LETTERS*

# Balance of classical proportion and modern restraint



Jörg Drees

Kierkegaard is a modern serif typeface in renaissance style that merges historical grace with contemporary precision. Drawing inspiration from the philosophical spirit of Søren Aabye Kierkegaard (1813–1855), this type family celebrates the creative potential born from

constraint — echoing Kierkegaard’s insight that “The more one limits oneself, the more resourceful one becomes.”

At its core, Kierkegaard embodies this principle through restraint and refinement. The design balances the organic flow of broad-nib calligraphy with the structural clarity of modern typography. Each letterform is carefully modeled with subtly curved stems, allowing the font to convey warmth and humanity within a rational, typographic framework. The result is a typeface that feels both timeless and alive — rooted in the heritage of Renaissance serifs yet adaptable for contemporary design needs. From editorial layouts to branding, long-form text, and digital interfaces, Kierkegaard lends a thoughtful and intellectual tone without losing approachability.

Kierkegaard’s anatomy reflects a dialogue between philosophy and form. The slightly curved stems interpret the motion of natural handwriting, suggesting the trace of a broad nib. This approach creates a dynamic rhythm across lines of text, offering an elegant reading experience. The complete family contains 20 members in five weights, each paired with a matching italic. Additional features include old-style figures, small capitals, and refined character detailing for professional typographic versatility.