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*Killing Time: Death and Being in Kierkegaard's At a Graveside*

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This article analyzes Kierkegaard's upbuilding discourse *At a Graveside* in three steps. First, I unpack Kierkegaard's claim that death must be approached with 'seriousness' (Alvor). Here I show that he understands that term as the modality in which we perceive things in themselves, independent of their relations in the world. Second, I analyze Kierkegaard's description of the three moments of death – death as decisive, indefinable, and inexplicable – and illustrate how Kierkegaard conceives of world as the temporal horizons of future, present, and past. Each of these dimensions is structured according to a different modal category – possibility, actuality, and necessity, respectively – which is disrupted by death's arrival. Third, I show how Kierkegaard not only thinks of Alvor as the disruption of the modalities of our world, but also as the opening up of a different relation in which things can appear to us, the relation that they hold 'for God'. I contextualize this idea through Heidegger's late philosophy in order to suggest that Kierkegaard thinks death as a means to access a modality of being outside the time of human projects.