

Shriven selves; religious problems in recent American fiction

Kort, Wesley A

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Shriven Selves Religious Problems In Recent American Fiction

Michael Hoelscher



Shriven Selves Religious Problems In Recent American Fiction:

Shriven Selves; Religious Problems in Recent American Fiction Wesley A. Kort, 1972 Includes studies of the works of Malamud Styron Updike De Vries and Powers [Shriven Selves; Religious Problems in Recent American Fiction](#) Wesley A. Kort, 1972 Includes studies of the works of Malamud Styron Updike De Vries and Powers *The Absurd Hero in American Fiction* David D. Galloway, 2014-06-30 When *The Absurd Hero in American Fiction* was first released in 1966 Granville Hicks praised it in a lead article for the *Saturday Review* as a sensitive and definitive study of a new trend in postwar American literature In the years that followed David Galloway's analysis of the writings of John Updike William Styron Saul Bellow and J D Salinger became a standard critical work an indispensable tool for readers concerned with contemporary American literature The *New York Times* described the book as a seminal study of the modern literary imagination David Galloway himself an established novelist later extensively revised *The Absurd Hero* to include authoritative discussions of more than a dozen novels which had appeared since the first revised edition was released in 1970 Among them are John Updike's *Couples* *Rabbit Redux* and *The Coup* William Styron's *The Confessions of Nat Turner* and *Sophie's Choice* and Saul Bellow's *Mr Sammler's Planet* and *Humboldt's Gift* Through detailed analyses of these works Galloway demonstrates the continuing relevance of his own provocative concept of the absurd hero and provides important insights into the literary achievements of four of America's most influential postwar novelists *Encyclopedia of American Literature* Manly, Inc., 2013-06 Susan Clair Imbarrato Carol Berkin Brett Barney Lisa Paddock Matthew J Bruccoli George Parker Anderson Judith S *In Hawthorne's Shadow* Samuel Chase Coale, 2021-10-21 The world is so sad and solemn wrote Nathaniel Hawthorne that things meant in jest are liable by an overwhelming influence to become dreadful earnest gaily dressed fantasies turning to ghostly and black clad images of themselves From the radical dualism of Hawthorne's vision Samuel Coale argues springs a continuing tradition in the American novel In *Hawthorne's Shadow* is the first critical study to describe precisely the formal shape of Hawthorne's psychological romance and to explore his themes and images in relation to such contemporary writers as John Cheever Norman Mailer Joan Didion John Gardner Joyce Carol Oates William Styron and John Updike When viewed from this perspective certain writers particularly Cheever Mailer Oates and Gardner appear in a new and very different light leading to a considerable reevaluation of their achievement and their place in American fiction Mr Coale's long interviews and conversations with John Cheever John Gardner William Styron and others have provided insights and perspectives that make this book particularly valuable to students of contemporary American literature Coale links contemporary writers to an ongoing American romantic tradition represented by such earlier authors as Melville Harold Frederic Faulkner Flannery O'Connor and Carson McCullers He explores the distinctly Manichean matter of much American romance linking it to America's Puritan past and to the almost schizophrenic dynamics of American culture in general Finally he reexamines the postmodernist writers in light of Hawthorne's shadow and shows that however similar they may be in some ways they differ

remarkably from the previous American romantic tradition *The Quest for the Fictional Jesus* Margaret E Ramey, 2017-03-31 For almost two millennia Jesus story has been retold in various forms and fashions but in the last century a new way of reimagining the man from Galilee has sprung up in the form of novels about the life of Jesus While the novels themselves are as varied as their authors this work aims to introduce readers to some common literary strategies and theological agendas found in this phenomenon by surveying a few prominent examples It also explores the question of what happens when we examine the intertextual play between these reimaginings and their Gospel progenitors as we allow these contemporary novels to pose new questions to their ancient counterparts An intriguing hermeneutical circle ensues as we embark on our quest for the fictional Jesus and accompany his incarnations as they lead us back to re-examine the canonical portraits of Jesus anew **Nat Turner Before the Bar of Judgement: Fictional Treatments of the Southampton Slave Insurrection** , *Bound to Differ* Wesley A. Kort, 2010-11-01 **Southern Writers and Their Worlds** Christopher Morris, Susan A. Eacker, 1998-04-01 In this brilliant collection five historians and literary critics explore the many ways that southern writers influence and are influenced by their region Christopher Morris examines the relationship between economic development and the humor of such Old Southwestern writers as Augustus B Longstreet and Johnson Jones Hooper while Susan A Eacker explains how South Carolina author Louisa McCord came to defend slavery Anne Goodwyn Jones offers a penetrating deconstruction of gender in the southern literary renaissance Charles Joyner reassesses William Styron's controversial decision to write *The Confessions of Nat Turner* in the first person and Bertram Wyatt Brown reveals the connection between depression and literary creativity Presenting interdisciplinary topics within a broad chronological range this remarkable work will be of interest to all students of southern literature and history **No Place for Truth** David F. Wells, 1994-12-20 Has something indeed happened to evangelical theology and to evangelical churches According to David Wells the evidence indicates that evangelical pastors have abandoned their traditional role as ministers of the Word to become therapists and managers of the small enterprises we call churches Along with their parishioners they have abandoned genuine Christianity and biblical truth in favor of the sort of inner directed experiential religion that now pervades Western society Specifically Wells explores the wholesale disappearance of theology in the church the academy and modern culture Western culture as a whole argues Wells has been transformed by modernity and the church has simply gone with the flow The new environment in which we live with its huge cities triumphant capitalism invasive technology and pervasive amusements has vanquished and homogenized the entire world While the modern world has produced astonishing abundance it has also taken a toll on the human spirit emptying it of enduring meaning and morality Seeking respite from the acids of modernity people today have increasingly turned to religions and therapies centered on the self And whether consciously or not evangelicals have taken the same path refashioning their faith into a religion of the self They have been coopted by modernity have sold their soul for a mess of pottage According to Wells they have lost the truth that God stands

outside all human experience that he still summons sinners to repentance and belief regardless of their self image and that he calls his church to stand fast in his truth against the blandishments of a godless world The first of three volumes meant to encourage renewal in evangelical theology the other two to be written by Cornelius Plantinga Jr and Mark Noll No Place for Truth is a contemporary jeremiad a clarion call to all evangelicals to note well what a pass they have come to in capitulating to modernity what a risk they are running by abandoning historic orthodoxy It is provocative reading for scholars ministers seminary students and all theologically concerned individuals

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