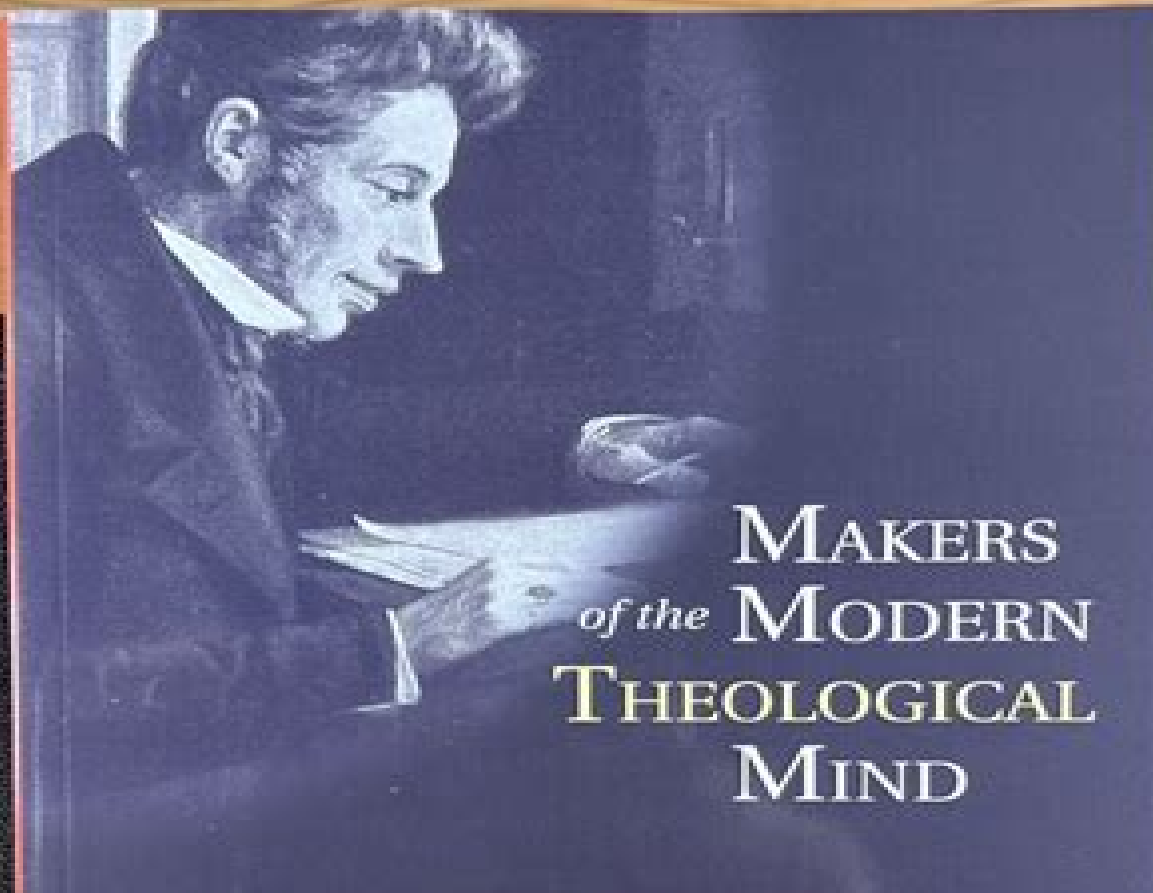




MAKERS
of the MODERN
THEOLOGICAL
MIND

SØREN
KIERKEGAARD

Elmer H. Duncan

Edited by Bob E. Patterson

S Ren Kierkegaard Makers Of The Modern Theological Mind

Julia Watkin



Søren Kierkegaard Makers Of The Modern Theological Mind:

Søren Kierkegaard Elmer H. Duncan, 2016 Søren Kierkegaard 1813-1855 little known or read outside of Denmark in his own day has come to be widely appreciated for his affirmation of the Christian faith and his critique of the human condition. He is responsible for one of the major currents of twentieth century thought: existentialism, which emphasizes the priority of existence over essence. Christian existentialism appropriated his insights for theology and ethics, stressing human experience, freedom, and the commitment of faith. Elements of his approach are found in Karl Barth, Paul Tillich, Emil Brunner, Rudolf Bultmann, Reinhold Niebuhr, and Karl Rahner. Kierkegaard tried to clarify for his contemporaries the nature of Christianity, stressing that no philosophical system could explain the human condition. He emphasized the subjectivity of truth and could not refrain from attacking the cold formality and indifference of the state church of his day. In this book, Dr. Duncan guides the reader critically and skillfully through Kierkegaard's life and works. Book jacket The A to Z of Kierkegaard's Philosophy Julia Watkin, 2010-03-23 The A to Z of Kierkegaard's Philosophy provides a contextual introduction to Kierkegaard's 19th century world of Copenhagen, a chronology of events and key figures in his life, as well as definitions of the key systems of his thought: theology, existentialism, literature, and psychology. The extensive bibliographical section covers secondary literature and electronic materials of help to researchers. The appendix includes detailed information on his writings along with a list of his pseudonyms. This book is useful not only as a guide for experienced scholars but also as an introduction to new students of Kierkegaard's Philosophy. **Søren Kierkegaard** Elmer H. Duncan, 1977 **Historical Dictionary of Kierkegaard's Philosophy** Julia Watkin, 2000-12-06 Watkin provides a contextual introduction to Kierkegaard's 19th century world of Copenhagen, a chronology of events and key figures in his life, as well as definitions of the key systems of his thought: theology, existentialism, literature, and psychology. The extensive bibliographical section covers secondary literature and electronic materials of help to researchers. The appendix includes detailed information on his writings along with a list of his pseudonyms. This book is useful not only as a guide for experienced scholars but also as an introduction to new students of Kierkegaard's Philosophy. **Søren Kierkegaard Literature, 1956-2006** Aage Jørgensen, 2009 This bibliography on Søren Kierkegaard carries on the work of Jens Himmelstrup's international bibliography, 1962. It collates everything written about Kierkegaard: books, contributions to edited collections, and journals, and also features an appendix of primary text editions and translations. Discussion notes, reviews, etc. are catalogued according to the items they refer to. The bibliography contains more than 5,600 primary entries and is a testament to the expanding worldwide interest in the Danish philosopher. It also remedies the deeply felt need for a collected overview of the extensive literature on Kierkegaard. *Kierkegaard for the Church* Ronald F. Marshall, 2013-08-30 Most of what is written on Kierkegaard today is for the college classroom and academic conferences. The guiding question of this book is that if Kierkegaard's words about Christianity are true, how do they change the way we learn and practice the Christian faith today? This book is an answer to that question. It does not enter

into an extended critical discussion over the truth of Kierkegaard's ideas. Instead it just believes what Kierkegaard said and runs with it. It does that by showing how his ideas change our understanding of Christian identity, suffering and illness, worship and preaching, the Bible, baptism, prayer, marriage and divorce, criticism and the Christian minister. Interspersed are many quotations from Martin Luther whose thought significantly shaped Kierkegaard's. At the end of the book is a hefty collection of sermons to show how all of this can be preached in the church. What Kierkegaard for the Church adds to our understanding of Kierkegaard is the place of the church in his thought. Because of his criticisms of the Danish state church and his stress on the need for the single individual to appropriate Christian teachings, it could be imagined that he rejected the church. But that would be to throw the baby out with the bath. The fact is that Kierkegaard remained a loyal son of the church even while he attacked it. And he did this only so he could strengthen what he loved. *Kierkegaard and Theology* Murray Rae, 2010-08-12 No Marketing Blurb

Christianity and Confucianism Christopher Hancock, 2020-12-10
Christianity and Confucianism: Culture, Faith and Politics sets comparative textual analysis against the backdrop of 2000 years of cultural, political and religious interaction between China and the West. As the world responds to China's rise and China positions herself for global engagement, this major new study reawakens and revises an ancient conversation. As a generous introduction to biblical Christianity and the Confucian Classics, Christianity and Confucianism tells a remarkable story of mutual formation and cultural indebtedness. East and West are shown to have shaped the mind, heart, culture, philosophy and politics of the other, and far more perhaps than either knows or would want to admit. Christopher Hancock has provided a rich and stimulating resource for scholars and students, diplomats and social scientists, devotees of culture and those who pursue wisdom and peace today. **Volume 18, Tome II: Kierkegaard Secondary Literature** Jon

Stewart, 2021-12-16 In recent years interest in the thought of Kierkegaard has grown dramatically, and with it the body of secondary literature has expanded so quickly that it has become impossible for even the most conscientious scholar to keep pace. The problem of the explosion of secondary literature is made more acute by the fact that much of what is written about Kierkegaard appears in languages that most Kierkegaard scholars do not know. Kierkegaard has become a global phenomenon, and new research traditions have emerged in different languages, countries and regions. The present volume is dedicated to trying to help to resolve these two problems in Kierkegaard studies. Its purpose is first to provide book reviews of some of the leading monographic studies in the Kierkegaard secondary literature, so as to assist the community of scholars to become familiar with the works that they have not read for themselves. The aim is thus to offer students and scholars of Kierkegaard a comprehensive survey of works that have played a more or less significant role in the research. Second, the present volume also tries to make accessible many works in the Kierkegaard secondary literature that are written in different languages and thus to give a glimpse into various and lesser-known research traditions. The six tomes of the present volume present reviews of works written in Catalan, Chinese, Czech, Danish, Dutch, English, Finnish, French, Galician, German, Greek,

Hebrew Hungarian Italian Japanese Norwegian Polish Portuguese Romanian Russian Slovak Spanish and Swedish **The Neo-Orthodox Theology of W.W. Bryden** John A Visser, 2011-11-24 Walter W Bryden was Principal of Knox College Toronto after the Second World War and one of the leading Presbyterian theologians of the period from the 1920s to the 1950s In *The Neo Orthodox Theology of W W Bryden* John Visser makes an important contribution by analysing Bryden's thought placing it in the context of contemporary European and American theology Visser emphasises in particular Bryden's role in introducing and popularising the ideas of Karl Barth in North America prior to the translation of Barth's *Commentary on Romans* into English and his Neo Orthodox theology owed much to Barthian ideas In his most important work *The Christian's Knowledge of God* Bryden challenged the modernist emphasis on the rational arguing for a Christocentric doctrine of Revelation Visser brings a wealth of scholarship and research to his subject revealing Bryden's pivotal role in the development of neo orthodoxy within the Protestant tradition in North America a role that previous studies have often failed to explore *Timeless Truth in the Hands of History* Gale Heide, 2012-03-16 What is the purpose of theology for the church Systematic theology provides an inroad into this question by offering both a method for doing theology and an explanation for the purpose of that method However system is itself the product of a specific understanding of knowledge grounded in rational demonstration of facts This study attempts to address the historical debate over when systematic theology began Much of the debate is centered on the definition of system and revolves around the use or lack thereof of external philosophical categories or language Specific historical figures have been selected to serve as illustrations of how theological prolegomena functioned in works prior to and following the influence of Enlightenment thought In the early chapters it will be seen that theology was neither totally saturated with nor totally devoid of external philosophical reference points or programmatic intentions On the contrary both external points of reference and programmatic intentions have played a role in theology since the church's inception In other words certain elements of system e.g logic non contradiction organization have played a role in theological investigation and construction since at least the second century The last two chapters of this study demonstrate that these may not be the same influences that have marked post Enlightenment systematics One of the primary characteristics of pre Enlightenment theology is its intentional focus on the life of the church Theology like the Scriptures was often written for specific circumstances Enlightenment influences significantly changed the intentions of much of theology in that theological knowledge was studied and displayed for the sake of knowledge itself The church no longer mattered or was at best an afterthought in the realm of what is now seen as the domain of academic theology

Within My Heart Michael A. Van Horn, 2017-03-14 This book illustrates how Christianity in the modern era has been shaped in the direction of subjectivity In the Enlightenment after Locke required faith to submit to reason's judgment Kant argued that religion should remain within the bounds of reason only Schleiermacher shifted attention away from belief to devotion to Christ and a feeling of absolute dependence on God Rejecting Hegel's system Kierkegaard summoned his readers

to a unique subjective approach to justification by faith Revivalist Evangelicalism has been perceived and portrayed itself as a rejection of modernism This study argues instead that the Evangelical revivalist movement is unmistakably modern in its assumptions regarding the nature of faith The Pietist impulse fueled in part by modern anthropocentrism and subjectivism in religious belief was appropriated by the Evangelical revivalists such as John Wesley George Whitefield Jonathan Edwards and later Charles Finney In short Christianity today is a religion of the heart Believing Thinking, Bounded Theology Cynthia Bennett Brown, 2015-07-21 If theology at its best is knowing God and all things in the light of his reality what is the nature of that knowledge Of what can we be sure Are there boundaries we must respect in pursuit of such understanding To what extent can we know God and what is the impact of that knowing Little attention has been given in recent scholarship to the work of Emil Brunner 1889 1966 a Swiss pastor professor missionary and theologian whose name is classed among the neo orthodox thinkers of the last century This lacuna is misleading however for his influence on modern theology persists In Believing Thinking Bounded Theology Cynthia Bennett Brown explores the nature of and limits to theological thinking in Brunner's own work What results from this study is an encounter with a thoroughly biblical warmly pastoral carefully intellectual and insistently christocentric exposition of the Christian faith that remains relevant for theology and life today

Kingdom Conspiracy Scot McKnight, 2014-10-14 An Award Winning Challenge to Popular Ideas of the Kingdom According to Scot McKnight kingdom is the biblical term most misused by Christians today It has taken on meanings that are completely at odds with what the Bible says and has become a buzzword for both social justice and redemption In Kingdom Conspiracy McKnight offers a sizzling biblical corrective and a fiercely radical vision for the role of the local church in the kingdom of God Now in paper Praise for Kingdom Conspiracy 2015 Outreach Resources of the Year Award Winner One of Leadership Journal's Best Books for Church Leaders in 2014 This is a must read for church leaders today Publishers Weekly A timely resource for the missional church to reexamine some basic assumptions that impact church practice in the everyday Outreach *Monographic Series* Library of Congress, **Rudolf Bultmann** Morris Ashcraft, 2016-01-01 How does modern science respond to the obsolete language of Scripture Bultmann's lifelong task as a devout Lutheran was to demythologize the Bible's message so people could hear the Christian gospel and respond authentically He expands on the form criticism of Hermann Gunkel and Martin Dibelius About the Makers of the Modern Theological Mind series Who are the thinkers that have shaped Christian theology in our time This series tries to answer that question by providing a reliable guide to the ideas of the men who have significantly charted the theological seas of our century Each major theologian is examined carefully and critically his life his theological method his most germinal ideas his weaknesses as a thinker his place in the theological spectrum and his chief contribution to the climate of theology today **The Blackwell Companion to Modern Theology** Gareth Jones, 2008-04-15 In this major reference work a team of the world's leading theologians provides a powerful overview of modern theology Covers theology's relation to other disciplines the history of theology major themes key figures and

contemporary issues Can be used as the basis for an introductory course or as an essential reference source **Religious Book Review** ,1978 Catholic Theology after Kierkegaard Joshua Furnal,2015-12-10 Although he is not always recognised as such S ren Kierkegaard has been an important ally for Catholic theologians in the early twentieth century Moreover understanding this relationship and its origins offers valuable resources and insights to contemporary Catholic theology Of course there are some negative preconceptions to overcome Historically some Catholic readers have been suspicious of Kierkegaard viewing him as an irrational Protestant irreconcilably at odds with Catholic thought Nevertheless the favourable mention of Kierkegaard in John Paul II s *Fides et Ratio* is an indication that Kierkegaard s writings are not so easily dismissed Catholic Theology after Kierkegaard investigates the writings of emblematic Catholic thinkers in the twentieth century to assess their substantial engagement with Kierkegaard s writings Joshua Furnal argues that Kierkegaard s writings have stimulated reform and renewal in twentieth century Catholic theology and should continue to do so today To demonstrate Kierkegaard s relevance in pre conciliar Catholic theology Furnal examines the wider evidence of a Catholic reception of Kierkegaard in the early twentieth century looking specifically at influential figures like Theodor Haecker Romano Guardini Erich Przywara and other Roman Catholic thinkers that are typically associated with the *ressourcement* movement In particular Furnal focuses upon the writings of Henri de Lubac Hans Urs von Balthasar and the Italian Thomist Cornelio Fabro as representative entry points **Mirrored Minds** Kate Ashton,2025-04-24 In her unique dual biography Kate Ashton delineates the parallel lives of Hans Christian Anderson and Sen Kierkegaard their personal relationship literary careers and lasting cultural influence on the western and wider world These two towering literary geniuses followed radically divergent paths and yet each read and reacted to the immense power and depth of the other s growing oeuvre as it refracted their own Against the backdrop of the end of Golden Age Denmark within a warring Europe and the spiritual and sexual repression of Reformed Christianity each suffered the fate of the prophet unhonoured in his hometown of Copenhagen Tracing their lives from childhood trauma to tragic love affairs and anguished isolation Ashton illuminates counteractive response to experience one an inward search for truth and self knowledge the other flight into distraction and fantasy *Mirrored Minds* offers the reader an opportunity to explore each author and his legacy within the context of the other just as their long standing association held up a mirror for Anderson and Kierkegaard themselves

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