

The religious thought of Samuel Taylor Coleridge

Pym, David

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Religious Thought Of Samuel Taylor Coleridge

Ninian Smart



Religious Thought Of Samuel Taylor Coleridge:

The Religious Thought of Samuel Taylor Coleridge David Pym,1978 *The Religious Thought of Samuel Taylor Coleridge* Emerson Ford,1951 **The Religious Thought of Samuel Taylor Coleridge** David Pym,1979 **The Habits of the Soul** Richard Charles Allen,1979 **Coleridge as Poet and Religious Thinker** David Jasper,1985-06-18

Nineteenth Century Religious Thought in the West Ninian Smart,1988 Now available in paperback the successful three volumes of Nineteenth Century Religious Thought in the West provide a fresh appraisal of the most important thinkers of that time Some essays centre on major figures of the period others cover topics trends and schools of thought between the French Revolution and the First World War The contributors are among the leading scholars in their field and analyse not only what was said but also why it was said and explore what is of lasting value in it Contributions are sufficiently clear to be of use to students in religious studies and cognate disciplines but have enough depth and detail to appeal to scholars

Coleridge and Liberal Religious Thought Graham Neville,2010-02-28 Few figures who were active in the English Romantic Movement are as fascinating as Samuel Taylor Coleridge 1772 1834 Aside from his own visionary verse Coleridge is famous for his colourful friendships with fellow poets Wordsworth and Southey and above all for his well documented drug taking and creative use of opium But it is less widely appreciated that he was also a key figure in Anglican thought whose writings are continually referred to by modern Anglican theologians Coleridge s journey from the Unitarianism of his father towards a later commitment to Anglican Trinitarianism of a type he had rejected in his youth involved a rigorous philosophical process of imaginative liberal thinking Over the last 200 years that thinking has provided Anglicanism with many valedictory tools as well as a measure of robust self belief Offering a major contribution both to religious history and the history of ideas Graham Neville here charts the particular liberal tradition in British religious thought which stems directly from Coleridge He shows why Coleridge s thought remains so significant and traces the ways in which his subject s theological ideas profoundly influenced later British writers and scholars like F D Maurice F J A Hort F W Robertson B F Westcott John Oman and Thomas Erskine once called the Scottish Coleridge Dr Neville further relates the pioneering ideas of Coleridge to current developments in theology and scientific method Religious Thought in the Victorian Age Bernard M. G. Reardon,2014-09-12 An account of the intellectual and theological ferment of nineteenth century Britain the dynamic period when so many of the ideas and attitudes we take for granted today were first established including the impact of biblical criticism upon traditional theology and the belief in a social as well as a spiritual mission for the Church Key figures include Coleridge Newman Carlyle Matthew Arnold and F D Maurice Unavailable for some time the reappearance of this updated Second Edition will be welcomed by theologians and intellectual and literary historians alike **Coleridge, Philosophy and Religion** Douglas Hedley,2000-06-22 Coleridge s relation to his German contemporaries constitutes the toughest problem in assessing his standing as a thinker For the last half century this relationship has been described

ultimately as parasitic As a result Coleridge's contribution to religious thought has been seen primarily in terms of his poetic genius This book revives and deepens the evaluation of Coleridge as a philosophical theologian in his own right Coleridge had a critical and creative relation to and kinship with German Idealism Moreover the principal impulse behind his engagement with that philosophy is traced to the more immediate context of English Unitarian Trinitarian controversy of the eighteenth and nineteenth centuries The book re-establishes Coleridge as a philosopher of religion and as a vital source for contemporary theological reflection The Oxford Handbook of Samuel Taylor Coleridge Frederick Burwick, 2012-02-24 A practical and comprehensive reference work the Oxford Handbook provides the best single volume source of original scholarship on all aspects of Coleridge's diverse writings Thirty seven chapters bringing together the wisdom of experts from across the world present an authoritative in depth and up to date assessment of a major author of British Romanticism The book is divided into sections on Biography Prose Works Poetic Works Sources and Influences and Reception The Coleridge scholar today has ready access to a range of materials previously available only in library archives on both sides of the Atlantic The Bollingen edition of the Collected Works of Samuel Taylor Coleridge forty years in production was completed in 2002 The Coleridge Notebooks 1957 2002 were also produced during this same period five volumes of text with an additional five companion volumes of notes The Clarendon Press of Oxford published the letters in six volumes 1956 1971 To take full advantage of the convenient access and new insight provided by these volumes the Oxford Handbook examines the entire range and complexity of Coleridge's career It analyzes the many aspects of Coleridge's literary critical philosophical and theological pursuits and it furnishes both students and advanced scholars with the proper tools for assimilating and illuminating Coleridge's rich and varied accomplishments as well as offering an authoritative guide to the most up to date thinking about his achievements *The Collected Works of Samuel Taylor Coleridge, Volume 9* Samuel Taylor Coleridge, 2017-03-14 Coleridge's Aids to Reflection was written at a time when new movements in thought were starting to unsettle belief It was read with admiration by early Victorians such as John Sterling F D Maurice and Thomas Arnold contributing to the formation of the Broad Church Movement and with respect by members of the High Church Movement including John Henry Newman Coleridge had intended simply to produce a selection from the writings of the seventeenth century Archbishop Robert Leighton with comments of his own but as he worked at the book he found the commentary expanding to take in the fruits of his religious thinking over the years so that the second and more important part of the volume was totally dominated by his thought In this the first major edition of Aids to Reflection the intricate story of Coleridge's changing conception is unfolded by way of an introduction and detailed notes the surviving materials for the volume being printed in appendixes The introduction also traces the subsequent influence of the work in England and America further appendixes include James Marsh's influential preface to the first American edition which is reproduced in full Originally published in 1993 The Princeton Legacy Library uses the latest print on demand technology to again make

available previously out of print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. *Coleridge, the Bible, and Religion* Jeffrey W.

Barbeau, 2007-12-25 Barbeau reconstructs the system of religion that Coleridge develops in *Confessions of an Inquiring Spirit* 1840. Coleridge's late system links four sources of divinity: the Bible, the traditions of the church, the interior work of the Spirit, and the inspired preacher to Christ the Word. In thousands of marginalia and private notebook entries, Coleridge challenges traditional views of the formation and inspiration of the Bible, clarifies the role of the church in biblical interpretation, and elucidates the relationship between the objective and subjective sources of revelation. In late writings that develop a robust system of religion, Coleridge conveys his commitment to biblical wisdom. **The Evangelical Party and Samuel Taylor**

Coleridge's Return to the Church of England Christopher Corbin, 2018-12-18 It has long been accepted that when Samuel Taylor Coleridge rejected the Unitarianism of his youth and returned to the Church of England, he did so while accepting a general Christian orthodoxy. Christopher Corbin clarifies Coleridge's religious identity and argues that while Coleridge's Christian orthodoxy may have been *sui generis*, it was closely aligned with moderate Anglican Evangelicalism. Approaching religious identity as a kind of culture that includes distinct forms of language and networks of affiliation in addition to beliefs and practices, this book looks for the distinguishable movements present in Coleridge's Britain to more precisely locate his religious identity than can be done by appeals to traditional denominational divisions. Coleridge's search for unity led him to desire and synthesize the warmth of heart religion symbolized as Methodism with the light of rationalism symbolized as Socinianism, and the evangelicalism in the Church of England being the most chastened of the movement offered a fitting place from which this union of warmth and light could emerge. His religious identity not only included many of the defining Anglican Evangelical beliefs such as an emphasis on original sin and the New Birth, but he also shared common polemical opponents, appropriated evangelical literary genres, developed a spirituality centered on the common evangelical emphases of prayer and introspection, and joined Evangelicals in rejecting baptismal regeneration. When placed in a chronological context, Coleridge's form of Christian orthodoxy developed in conversation with Anglican Evangelicals; moreover, this relationship with Anglican Evangelicalism likely helped facilitate his return to the Church of England. Corbin not only demonstrates the similarities between Coleridge's relationship to a form of evangelicalism with which most people have little familiarity, but also offers greater insight into the complexities and tensions of religious identity in late eighteenth and early nineteenth century Britain as a whole. *The Blackwell Companion to Nineteenth-Century Theology* David Fergusson, 2010-03-18 Bringing together a collection of essays by prominent scholars, *The Blackwell Companion to Nineteenth Century Theology* presents a comprehensive account of the most significant theological figures, movements, and developments

of thought that emerged in Europe and America during the nineteenth century. Representing the most up to date theological research, this new reference work offers an engaging and illuminating overview of a period whose forceful ideas continue to live on in contemporary theology. A new reference work providing a comprehensive account of the most significant theological figures and developments of thought that emerged in Europe and America during the nineteenth century. Brings together newly commissioned research from prominent international Biblical scholars, historians and theologians covering the key thinkers, confessional traditions and major religious movements of the period. Ensures a balanced ecumenical viewpoint with essays covering Catholic, Russian and Protestant theologies. Includes analysis of such prominent thinkers as Kant and Kierkegaard, the influence and authority of Darwin and the natural sciences on theology and debates the role and enduring influence of the nineteenth century anti-theologians.

The Making of American Liberal Theology Gary J. Dorrien, 2001-01-01. This text identifies the indigenous roots of American liberal theology and uncovers a wider, longer running tradition than has been thought. Taking a narrative approach, the text provides a biographical reading of important religious thinkers of the time.

Imagination and the Playfulness of God Robin Stockitt, 2011-05-12. The human imagination is a reflection of and a participation in the divine imagination, so mused the romantic poet, philosopher and theologian Samuel Taylor Coleridge. His thinking was intuitive, dense, obscure, brilliant and deeply influenced by German philosophy. This book explores the development of his philosophical theology with particular reference to the imagination, examining the diverse streams that contributed to the originality of his thought. The second section of this book extrapolates his thinking into areas into which Coleridge did not venture. If God is intrinsically imaginative, then how is this manifested? Can we articulate a theology of the ontology of God that is framed in imaginative and creative terms? Drawing on the groundbreaking work of Huizinga on play, this study seeks to develop a theological understanding of God's playfulness.

An Outline of the History of Christian Thought Since Kant Edward Caldwell Moore, 2020-09-28. *'Christ's Sinful Flesh'* Byung Sun Lee, 2014-01-08. *Christ's Sinful Flesh* explores the life and theology of Edward Irving, a nineteenth century Scottish preacher and theologian, focusing on his theological framework in the perspective of his understanding of Christ's humanity. Irving is especially known for his teachings regarding the return of the gifts of the Holy Spirit, pre-millennialism and his distinct Christology. Most scholarly interpretations of Irving have focused on particular aspects of his thought, such as his teachings on the manifestation of the Holy Spirit, his millenarianism or his understanding of Christology. This book provides a new interpretation of Irving's contributions to developments in nineteenth century theology within the English speaking world, examining the interrelationship of his theological ideas and exploring the development of them within the context of his life. The book offers a fascinating historical account of Irving's ministry and theology, bringing in the backdrop of his theological dissident companions and contemporary Romanticism, coupled with the tension between his Presbyterianism and his desire of pursuing the truth. *Christ's Sinful Flesh* shows that Irving's theological views, including his views on the gifts of

the Spirit and his millennialism formed a coherent system which focused on his doctrine of Christ and more particularly on his belief that Christ had taken on a fully human nature including the propensity to sin Only by sharing fully in the human condition with its sinful flesh concerning all temptations Irving believed could Christ become the true reconciler of God and humanity and a true exemplar of godly living for humankind This interesting study is a rare exception in the research of Irving in that it shows the origin of Irving s Christology and his methodology Its description of Irving s theological development in accordance with the critical moments in his life provides the reader with not only a more vivid interpretation of Irving s life and theology but also shows the coherence of the preacher s theological framework *The Silent Revolution and the Making of Victorian England* Herbert Schlossberg,2000 Schlossberg senior research associate the Ethics and Public Policy Center argues that by the time Victoria became queen in 1837 Victorian culture was already in place Focusing on the period between the 1790s and the 1840s he shows how the religious revival that took hold of England s culture constituted a silent revolution that formed the basis of Victorian culture He describes various manifestations of the religious revival focusing on the main renewal movements in the Church of England and the spread of evangelicalism to dissenting religious groups Annotation copyrighted by Book News Inc Portland OR **Jonathan Edwards, Samuel Taylor Coleridge, and the Supernatural Will in American Literature** Brad Bannon,2018-10-02 In a work that will be of interest to students and scholars of American Literature Romanticism Transcendentalism the History of Ideas and Religious Studies Brad Bannon examines Samuel Taylor Coleridge s engagement with the philosophical theology of Jonathan Edwards A closer look at Coleridge s response to Edwards clarifies the important influence that both thinkers had on seminal works of the nineteenth century ranging from the antebellum period to the aftermath of the American Civil War from Poe s fiction and Emerson s essays to Melville s *Billy Budd* and Crane s *The Red Badge of Courage* Similarly Coleridge s early espousal of an abolitionist theology that had evolved from Edwards and been shaped by John Woolman and Olaudah Equiano sheds light on the way that American Romantics later worked to affirm a philosophy of supernatural self determination Ultimately what Coleridge offered the American Romantics was a supernatural modification of Edwards theological determinism a compromise that provided Emerson and other nineteenth century thinkers with an acceptable extension of an essentially Calvinist theology Indeed a thoroughgoing skepticism with respect to salvation as well as a faith in the absolute inscrutability of Providence led both the Transcendentalists and the Dark Romantics to speculate freely on the possibility of supernatural self determination while doubting that anything other than God or nature could harness the power of causation

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