

Paper 10 B: Issues in Theology, 1789-1921

1st Issues: 'Faith and Reason'

a) *Does Coleridge explain convincingly the relation of faith and reason?*

- S.T. Coleridge, *Aids to Reflection. Introductory Aphorisms and Aphorisms on that which is indeed Spiritual Religion*, I – XVIII (ed. J. Beer, London 1993)
C. Welch, STC, in: N. Smart et al. (eds.), *Nineteenth Century Religious Thought in the West*, Cambridge 1985, vol 2, ch. 1
D. Hedley, *Coleridge. Philosophy and Religion. Aids to Reflection and the Mirror of the Spirit*, Cambridge 2000
J.S. Cutsinger, *The Form of Transformed Vision. C. and the Knowledge of God*, Macon, Ga. 1987
R.C. Wendling, *C.'s Progress to Christianity*, London 1995
J.R. Barth, *C. and Christian Doctrine*, Cambridge, Mass. 1969, ch. 2
Ph.C. Rule, *C. and Newman*, New York 2004, ch. 5

b) *Does Kierkegaard's concept of the 'absolute paradox' solve the problem of faith and history?*

- S. Kierkegaard, *Philosophical Fragments* (ed. and transl. H.V. Hong/E.H. Hong, Princeton 1985)
P.L. Gardiner, *Kierkegaard. A very short introduction*, Oxford 2002
G. Pattison, *K. and the Crisis of Faith*, 1997
J. Ferreira, 'Faith and the Kierkegaardian Leap' in: A. Hanney & G.D. Marion (eds.), *The Cambridge Companion to Kierkegaard*, Cambridge 1997, ch. 8
G. Pattison, *The Philosophy of Kierkegaard*, Chesham 2005, ch. 4
D.E. Mercer, *Kierkegaard's Living Room. The Relation between Faith and History in Philosophical Fragments*, Montreal 2001
R.C. Roberts, *Faith, Reason, and History. Rethinking Kierkegaard's Philosophical Fragments*, Macon, Ga. 1986
C.S. Evans, *Passionate Reason. Making Sense of Kierkegaard's Philosophical Fragments*, Bloomington, Ind. 1992

2nd Issue: The Bible

Is Strauss''mythical interpretation' of the NT a blind alley or a promising way forward for the appropriation of the Bible for the modern believer?

- Strauss, *The Life of Jesus Critically Examined*, Introduction and Concluding Dissertation
Schweitzer, *The Quest for the Historical Jesus*, chapter on Strauss (+ concluding chapter)
C.S. Evans, *The Historical Jesus and the Christ of Faith* (available online at Oxford Scholarship Online)
H. Harris, *David Friedrich Strauss and his Theology*, 1973
M. Massey, *Christ Unmasked*, 1983
H. Frei, DFS, in N. Smart et al. (edd.), *Nineteenth Century Religious Thought in the*

West, vol. 1

Id. *The Eclipse of Biblical Narrative. A Study in Eighteenth and Nineteenth Century Hermeneutics*, ch. 12 (on Strauss)

3rd Issue: Reductionism

a) *Is there anything theology can learn from Feuerbach's critique of religion?*

L. Feuerbach, *The essence of Christianity* (full text online at:

<http://www.marxists.org/reference/archive/feuerbach/works/essence>)

Note: this is a long work, but you will soon notice that it has a core argument which is repeated again and again and analysed from various angles. You get this idea from reading e.g. § 2. Then browse through the rest to see how it is applied throughout the argument.

K. Ameriks (ed.), *Cambridge Companion to German Idealism*, final ch.

K. Barth, *Protestant Theology in the 19th Century*, ch. on Feuerbach

Note: here you will find theological interest in Feuerbach's argument. In a way, relating to Feuerbach is crucial for Barth's own theology.

W. Breckmann, *Marx, The Young Hegelians, and the Origins of Radical Social Theory*, ch. on Feuerbach (for Feuerbach's relation to contemporary philosophical and political developments)

V.A. Harvey, *Feuerbach and the Interpretation of Religion* (fundamental for Feuerbach's actual theory of religion and its conceptual value; written from a consciously non-theological point of view)

Id., 'Feuerbach on Luther's Doctrine of Revelation', in: *Nature of Religion* 78 (1998), 1-17

b) *What does Nietzsche mean by 'resentment' (ressentiment)? Is there anything in Christianity that corresponds to this description?*

Note on the topic: N. uses (in German) the French term *ressentiment* which is not fully rendered by the English 'resentment'. So be careful of the nuances there!

F. Nietzsche, *The Genealogy of Morals*, first essay: 'Good and Evil, Good and Bad' (online at: <http://www.mala.bc.ca/~johnstoi/Nietzsche/genealogy1.htm>)

Excellent for biographical introduction (+ further reading) is the entry in the *Stanford Encyclopedia of Philosophy*: <http://plato.stanford.edu/entries/nietzsche>

M. Tanner, *N.: A Very Short Introduction*. Oxford 2001

W. Kaufmann, *N.: Philosopher, Psychologist, Antichrist* (1950), ch. 12 ('N.'s Repudiation of Christ')

G. Deleuze, *N. and Philosophy* (1983), parts iii and iv ('Critique' and 'From Ressentiment to Bad Conscience')

R.C. Solomon, *Living with Nietzsche*, ch. 4 (N. on Resentment, Love and Pity)

Topic 4: Religious Experience

a) *Does Schleiermacher in the second Speech offer a viable account of religion?*

Schleiermacher, *Speeches on Religion, 2nd Speech* (ed. R. Crouter)
R. Crouter, Introduction, in the above
Brian Gerrish, 'Schleiermacher', in: A. Hastings (ed.), *Oxford Companion to Christian Thought*
Id., *A Prince of the Church. Schl. and the Beginnings of Modern Theology* (1984): Useful introduction
J. Marina (ed.), *The Cambridge Companion to F. Schleiermacher* (2005), ch. by R. Adams
R.R. Niebuhr, *Schl. on Christ and Religion*
J. Geldhof, 'On the Relative Unimportance of Religious Experience in the Young Schleiermacher', in: L. Boeve/L. Hemming (eds.), *Divinising Experience*, 2004, 89 ff.

b): *What is the value, and what are the limitations, of James' exposition of religious experience?*

W. James, *The Varieties of Religious Experience*, Lectures II and XX
E. Kappy Suckiel, *Heaven's Champion. William James' Philosophy of Religion*
D.C. Lamberth, *William James and the Metaphysics of Experience*, esp. ch. 3
N. Lash, *Easter in Ordinary*, ch. 1 to 8
F. Chr. Bauerschmidt, 'Making Religion Safe for Democracy. William James and the Monotony of Religious Experience', in: L. Boeve et al. (eds.), *Divinising Experience*, 2004, 113 ff.
Ch. Taylor, *Varieties of Religion Today. William James Revisited* (2003)

Week 8: Secularisation

In what sense can we say that the 19th century brought about secularisation in Europe?

You should say what secularisation is, to what extent there is such a development (and whether there are other, perhaps contrary developments at the same time?). It might be a good idea to look at more than one country and consider whether there are specific differences, say, between England and some continental European society. You might also consider whether there were differences between the fate of various religious traditions (such as Protestant or Catholic) and whether this has any significance.

O. Chadwick, *The Secularisation of the European Mind in the 19th Century*
H. McLeod, *Secularisation of Western Europe, 1848-1914*
Id., *Religion and the People of Western Europe, 1789-1990* (introduction to the topic)
J.L. Altholz, 'The Warfare of Conscience with Theology' in, id. (ed.), *The Mind and Art of Victorian England*
H. van Dijk, 'Religion between state and Society in 19th-century Europe', in: H. Kaelble (ed.), *The European Way. European Societies during the 19th and 20th*

Centuries, 253-274

C. Clark/W. Kaiser (eds.), *Culture Wars. Secular-Catholic Conflict in 19th-century Europe*, ch. 1&2