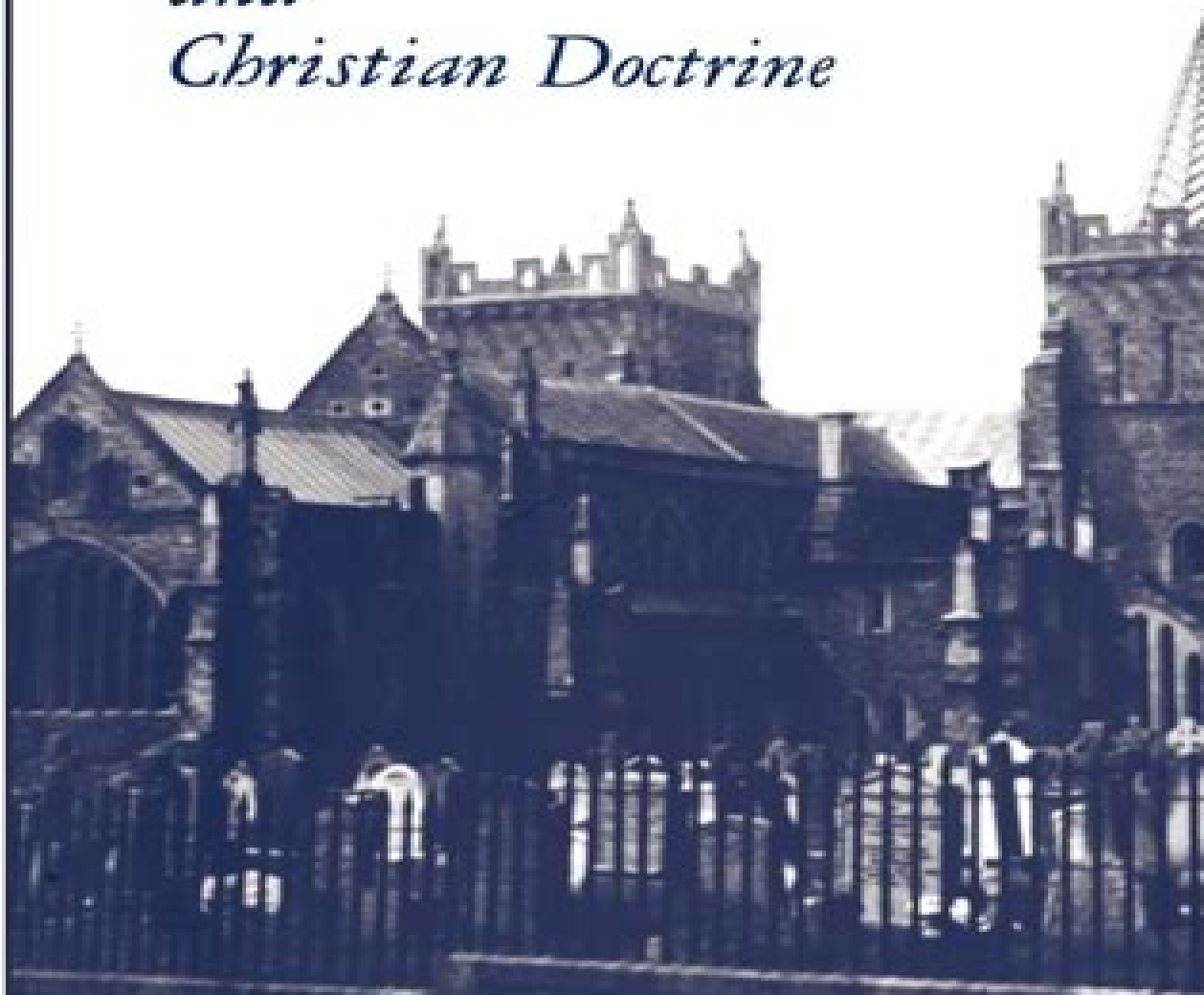


*Coleridge
and
Christian Doctrine*



J. ROBERT BARTH, S.J.

Coleridge And Christian Doctrine

Beth Anne Cooke



Coleridge And Christian Doctrine:

Coleridge and Christian Doctrine S. J. J. Robert Barth, 1969-02-05 Father Barth's impressive and distinguished study adds significantly to our understanding and appreciation of the range and acuity of Coleridge's mind. The strength of analysis, the nature and kinds of writings surveyed, as well as the scrupulously documented bibliographic information, make this a helpful work for the serious and ambitious beginning student of Coleridge and a valuable resource for the seasoned scholar who has been waiting for a comprehensive synthesis of Coleridge's religious views.

Criticism Coleridge and Christian Doctrine Robert J. Barth, 1987 Long established as a major poet and critic of the Romantic era, Samuel Taylor Coleridge is now becoming recognized as one of the first and most original modern religious thinkers. In 1815 he wrote the *Biographia Literaria*, and from that time on there was in his writings a noticeable shift to nonliterary subjects, especially religion. Using all available sources in the U.S., Canada, and England, J. Robert Barth, S. J., has found Coleridge's religious speculations in his notebooks, in such works as *Aids to Reflection* and *Confessions of an Inquiring Spirit*, in letters, in the unpublished manuscript of his *Opus Maximum*, in marginalia, and in conversations recorded by his nephew in *Table Talk*. Father Barth has synthesized these theological ideas and shaped Coleridge's scattered and constantly developing religious thoughts into a coherent pattern.

The Religious Thought of Samuel Taylor Coleridge David Pym, 1979 Coleridge and Christian Doctrine J. Robert Barth, 1969 Father Barth's impressive and distinguished study adds significantly to our understanding and appreciation of the range and acuity of Coleridge's mind. The strength of analysis, the nature and kinds of writings surveyed, as well as the scrupulously documented bibliographic information, make this a helpful work for the serious and ambitious beginning student of Coleridge and a valuable resource for the seasoned scholar who has been waiting for a comprehensive synthesis of Coleridge's religious views.

Criticism Coleridge & Christian Doctrine, **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

Coleridge as Poet and Religious Thinker David Jasper, 1985-01-01 In the nineteenth century there was a definite divide between those who read Coleridge as a religious thinker and those who read him as a poet Even now readers and critics find it hard not to consider one aspect of his work to the exclusion of the other Here David Jasper considers Coleridge as a poet literary critic theologian and philosopher seeing him as occupying a representative place in European and English Romantic thought on poetry religion and the role of the artist His earliest writings are closely linked to his mature religious and critical thought and his greatest poems Kubla Khan The Rime of the Ancient Mariner and the Dejection Ode are a necessary prelude to the prose writings of the middle period of Coleridge's life Self reflection upon the processes of creating poetry and art particularly in the Biographia Literaria is an important development in Coleridge's sense of the relation of the finite to the infinite through the inspiration of the poet Attention to the nature of inspiration imagination and irony in creative writing leads directly to his later discussions of man's need of a divine redeemer and the nature of divine revelation In the later poetry attention is given to the theme of self reflection in which spiritual growth is part and parcel of poetic development each balancing the other The final part of the book considers Coleridge's later prose linking his reflections upon poetry with an epistemology which he learnt principally from Kant and Fichte in a discussion of revelation and radical evil In conclusion Coleridge's religious position is summed up through the late and still unpublished notebooks and the fragmentary remains of the long projected Opus Maximum The last chapter links Coleridge with a more recent debate on the nature of inspiration poetic and divine which arises out of Austin Farrer's Bampton Lectures The Glass of Vision

Religious Symbolism in Samuel Taylor Coleridge's "The Rime of the Ancient Mariner" Lucy-Melina Laschewski, 2020-06-03 Studienarbeit aus dem Jahr 2019 im Fachbereich Anglistik Literatur Note 1.3 Heinrich Heine Universität Düsseldorf Anglistik IV Veranstaltung The Romantic Imagination Sprache Deutsch Abstract This paper aims to show that the Christian symbolism in the poem works as a reflection of Coleridge's attempt at reconciling his religious faith with his secondary philosophical beliefs and will analyse form and imagery in regard to if he succeeds at doing so through theological symbolism An initial point of concern will be Coleridge's relationship to religion and a general overview on his thoughts concerning religion and reason will be provided to get a further understanding of his viewpoint J Robert Barth's study of Coleridge and Christian Doctrine will provide an analytical basis for this matter In light of Coleridge's history with religion and philosophy The Rime of the Ancient Mariner is going to be examined in regard to its theological symbolism As Coleridge revised the poem quite a few times in language and imagery I decided to base my analysis solely on the 1718 version of the poem as this gives view to a more refined and thus adapted choice of words which might find themselves more in coherence with Coleridge's thinking Moreover does this choice also simplify the matter at hand regarding the limited scope of this work However the incident of the poem's revisions themselves will find its place in the conclusion of this paper

Focusing on the symbols used in the poem only a selection of lines and motifs will be analysed including imagery revolving around the sea voyage water ship the Albatross and Watersnakes as well as a brief look on the image of the wedding which is chosen as frame narrative for this ballad These have been partly chosen in prospect to their significance on attempting to create a sense of unity

Coleridge and Scepticism Ben Brice, 2007-10-18 Coleridge tended to view objects in the natural world as if they were capable of articulating truths about his own poetic psyche He also regarded such objects as if they were capable of illustrating and concretely embodying truths about a transcendent spiritual realm After 1805 he posited a series of analogical likenesses connecting the rational principles that inform human cognition with the rational principles that he believed informed the teleological structure of the natural world Human reason and the principle of rationality realised objectively in Nature were both regarded as finite effects of God's seminal Word Although Coleridge intuitively felt that nature had been constructed as a mirror of the human mind and that both mind and nature were mirrors of a transcendent spiritual realm he never found an explanation of such experiences that was fully immune to his own sceptical doubts

Coleridge and Scepticism examines the nature of these sceptical doubts as well as offering a new explanatory account of why Coleridge was unable to affirm his religious intuitions Ben Brice situates his work within two important intellectual traditions The first a tradition of epistemological piety or modesty informs the work of key precursors such as Kant Hume Locke Boyle and Calvin and relates to Protestant critiques of natural reason The second a tradition of theological voluntarism emphasises the omnipotence and transcendence of God as well as the arbitrary relationship subsisting between God and the created world Brice argues that Coleridge's detailed familiarity with both of these interrelated intellectual traditions ultimately served to undermine his confidence in his ability to read the symbolic language of God in nature

The Notebooks of Samuel Taylor Coleridge Samuel Taylor Coleridge, 1957 This final volume of Bollingen Series L covers the material Coleridge wrote in his notebooks between January 1827 and his death in 1834 In these years Coleridge made use of the notebooks for his most sustained and far reaching inquiries very little of which resulted in publication in any form during his lifetime Twenty eight notebooks are here published in their entirety for the first time entries dated 1827 or later from several more notebooks also appear in this volume Following previous practice for the edition notes appear in a companion volume Coleridge's intellectual interests were wide encompassing not only literature and philosophy but the political crises of his time scientific and medical breakthroughs and contemporary developments in psychology archaeology philology biblical criticism and the visual arts In these years he met and conversed with eminent writers scholars scientists churchmen politicians physicians and artists He planned a major work on Logic still unpublished at his death and an outline of Christian doctrine also unfinished though his work toward this project contributed to *On the Constitution of the Church and State* 1830 and the revised *Aids to Reflection* 1831 The reader of these notebooks has the opportunity to see what one of the most admired minds of the English speaking world thought on several issues such as race and empire science and medicine

democracy particularly in reaction to the Reform Bills introduced in 1831 and 1832 and the authority of the Bible when he wrote without fear of public disapprobation or controversy

Coleridge and the Inspired Word Anthony John Harding, 2003-09-10 This movement radically revised the interpretation of the Bible as an inspired book and also helped to redefine the inspiration attributed to poets since many poets of the period including Coleridge himself wished to emulate the prophetic voice of biblical tradition Coleridge's mastery of this new study and his search for a new understanding of the Bible on which to ground his faith are the focus of this book Beginning with an exposition of Coleridge's double role as theologian and poet Anthony Harding analyses the development and transmission of Coleridge's views of inspiration both biblical and poetic and provides a history of his theological and poetic ideas in their second generation in England especially in the work of F D Maurice and John Sterling and in America in that of Ralph Waldo Emerson Harding argues that Coleridge's emphasis on the human integrity of the scriptural authors provided his contemporaries with a poetics of inspiration that seemed likely to restore to literature a biblical sense of the divine as a presence in the world Coleridge's treatment of biblical inspiration is thus an important contribution to Romantic poetics as well as to biblical scholarship His concept of inspiration is also linked directly to his literary theory and thus to the current debate over the reader's relation to text and author

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's Progress to Christianity Ronald C. Wendling, 1995 Best known as a romantic poet Samuel Taylor Coleridge also mounted a strong challenge to the skepticism and relativism we inherit from the Enlightenment Ronald C Wendling shows Coleridge modern in his critical spirit and chronic anxiety nevertheless progressing toward a total head and heart acceptance of Church of England orthodoxy The tension between Coleridge's poetic feeling for the divinity of the sensible world and his reverential sense of God's personality and transcendence stimulated this development Adopting a personalist approach to the study of Coleridge's thought Wendling explains how the circumstances contributing to his addictive personality helped shape his spiritual and intellectual life

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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

Romanticism and Transcendence J. Robert Barth,2003 Grounded in the thought of Samuel Taylor Coleridge Romanticism and Transcendence explores the religious dimensions of imagination in the Romantic tradition both theoretically and in the poetry of Wordsworth and Coleridge J Robert Barth suggests that we may look to Coleridge for the theoretical grounding of the view of religious imagination proposed in this book but that it is in Wordsworth above all that we see this imagination at work Jacket

The Oxford Companion to Christian Thought Adrian Hastings,Alistair Mason,Hugh S. Pyper,2000-12-21 Embracing the viewpoints of Catholic Protestant or Orthodox thinkers of conservatives liberals radicals and agnostics Christianity today is anything but monolithic or univocal In The Oxford Companion to Christian Thought general editor Adrian Hastings has tried to capture a sense of the great diversity of opinion that swirls about under the heading of Christian thought Indeed the 260 contributors who hail from twenty countries represent as wide a range of perspectives as possible Here is a comprehensive and authoritative though not dogmatic overview of the full spectrum of Christian thinking Within its 600 alphabetically arranged entries readers will find lengthy survey articles on the history of Christian thought on national and regional traditions and on various denominations from Anglican to Unitarian There is ample coverage of Eastern thought as well examining the Christian tradition in China Japan India and Africa The contributors examine major theological topics such as resurrection the Eucharist and grace as well as controversial issues such as homosexuality and abortion In addition short entries illuminate symbols such as water and wine and there are many profiles of leading theologians of non Christians who have deeply influenced Christian thinking including Aristotle and Plato and of literary figures such as Dante Milton and Tolstoy Most articles end with a list of suggested readings and the book features a large number of cross references The Oxford Companion to Christian Thought is an indispensable guide to one of the central strands of Western culture An essential volume for all Christians it is a thoughtful gift for the holidays

The Life and Theology of Alexander Knox David McCready,2020-06-02 In his The Life and Theology of Alexander Knox David McCready highlights one of the most important figures in the history of Anglicanism A disciple of John Wesley Knox presents his mentor as a representative of the Neo Platonic tradition within Anglicanism a tradition that Knox himself also exemplifies Knox also significantly impacted John Henry Newman and the Tractarians But Alexander Knox is an important theologian in his own right one who engaged substantially with the main intellectual currents of his day namely those stemming from the Enlightenment and Romanticism Meshing Knox s theological teaching on various topics with details of his life this book offers a fascinating portrait of a man who in the words of Samuel Taylor Coleridge changed the minds and with them the acts of thousands

Samuel Taylor Coleridge and the Anglican Church Luke S. H. Wright,2010 Wright s book establishes

persuasively that Coleridge's radicalism both political and theological was indeed fleeting and that Coleridge made a very significant contribution to what has been called the gathering forces of Toryism. Further, the book traces Coleridge's adaptation of Hooker as he confronted theologically the writings of Sacheverell and Warburton and ultimately traces his idea of a clerisy and influence on Gladstone and thus the Oxford Movement. Richard S. Tomlinson, Richland College. This erudite analysis of Coleridge's theology will provide scholars and critics with valuable new perspectives on a difficult subject. Duncan Wu, Georgetown University. This book is the first systematic historical examination of Samuel Taylor Coleridge's prose religious works. Coleridge (1772-1834), the son of a clergyman, was born and died a communicating member of the Church of England. He was a prolific writer on the subject of the relationship between church and state. At age twenty-three, Coleridge published his first theological work, *Lectures on Revealed Religion*, which focused on the concept of reason facilitating virtue. Luke Wright maintains that this theme unites Coleridge's theological writings, including the posthumous *Confessions of an Inquiring Spirit* (1935). Although he was an advocate of radical politics in the 1790s, by the time Coleridge published *The Friend* (1809), he had become high Tory. His major contribution to Anglican religious discourse was the revival of the Tory position on church and state, which saw the two as an organic unity rather than separate entities forming an alliance. His writings were vigorously opposed to the Court Whig theory of church and state. After Coleridge's death in 1834, his arguments were taken up by William Gladstone and carried forward. Wright's careful reconstruction of Coleridge's dedication to church-state issues provides a new perspective on the writer himself and on the intellectual history of early nineteenth-century England. This is an impressively focused work detailing Coleridge's biographical journey through radical politics and high Toryism with an initial and final commitment to Anglicanism, despite encounters and affiliations with other denominations. An original work of scholarship that contributes to an understanding of Coleridge's thought and to the study of church-state theory of the nineteenth century. Claire Colebrook, Pennsylvania State University. **Coleridge's Philosophy of Faith** Joel Harter, 2011. Revision of author's thesis, doctoral, University of Chicago, 2008, under title *The Word Made Flesh and the Mazy Page: Symbol and Allegory in Coleridge's Philosophy of Faith*. Samuel Taylor Coleridge Beth Anne Cooke, 1999.

Uncover the mysteries within is enigmatic creation, **Coleridge And Christian Doctrine** . This downloadable ebook, shrouded in suspense, is available in a PDF format (*). Dive into a world of uncertainty and anticipation. Download now to unravel the secrets hidden within the pages.

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