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Nota di contenuto	Frontmatter -- Contents -- Preface -- Abbreviations -- Keynote Address -- A Precarious Journey -- Schleiermacher and the Study of Religion Today -- Schleiermacher and Religious Naturalism -- Immediacy and Intentionality in the Feeling of Absolute Dependence -- Anschauung and Intuition, Again -- Religion and the Religions -- Schleiermacher's Contested Place in Religious Studies Today -- "Theologie als Universitätswissenschaft" -- Schleiermacher and the Prospects for a Transcendental-Anthropological Theory of Religion -- Feeling as a Key Notion in a Transcendental Conception of Religion -- Symbolism in Schliermacher's Theory of Religion -- Schleiermacher, Realism, and Epistemic Modesty -- Schleiermacher and Transcendental Philosophy -- Transcendental Theories of Religion -- Mediating Schleiermacher -- Schleiermacher and the Future of Historical-Empirical Dogmatics -- Dogmatics of Redemption -- The Cognitive Status of the Religious Consciousness -- "Non-binding Talk" -- Attunement and Explicitation -- Schleiermacher on "The Roman Church" -- Schleiermacher's Original Insight -- Schleiermacher and the Hermeneutics of Culture -- Schleiermacher's "Essentialist"

Hermeneutics of Culture -- Sources of Normativity in Schleiermacher's Interpretation of Culture -- Schleiermacher and Contemporary Theories of Culture -- Interpretation of Culture in Schleiermacher's Christian Ethics -- Schleiermacher's Ethics -- Schleiermacher's Conception of Theology and Account of Religion as a Constitutive Element of Human Culture -- Schleiermacher Studies in Germany: New Avenues and Vistas -- Schleiermacher -- Schleiermacher's Encyclopedia, Philosophical Ethics, Anthropology, and Dogmatics in German Protestant Theology -- Friedrich Schleiermacher -- Backmatter

Sommario/riassunto

The past three decades have witnessed a significant transatlantic and trans-disciplinary resurgence of interest in the early nineteenth-century Protestant theologian and philosopher, Friedrich Schleiermacher (1768-1834). As the first major Christian thinker to theorize religion in a post-Enlightenment context and re-conceive the task of theology accordingly, Schleiermacher holds a seminal place in the histories of modern Christian thought and the modern academic study of religion alike. Whereas his "liberalism" and humanism have always made him a controversial figure among theological traditionalists, it is only recently that Schleiermacher's understanding of religion has become the target of polemics from Religious Studies scholars keen to disassociate their discipline from its partial origins in liberal Protestantism. Schleiermacher, the Study of Religion, and the Future of Theology documents an important meeting in the history of Schleiermacher studies at which leading scholars from Europe and North America gathered to probe the viability of key features of Schleiermacher's theological and philosophical program in light of its contested place in the study of religion.
