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A Bibliography of the "New Theology"

Introduction and Part One: Some Historical Antecedents

INTRODUCTION

FOR THEOLOGIANs the most important event of the past decade has been the appearance of another "new theology." The movement already has its monuments: Robinson's *Honest to God*, van Buren's *The Secular Meaning of the Gospel*, Cox' *The Secular City*, and Altizer's *The Gospel of Christian Atheism*. It also has its heroes: Bonhoeffer, Tillich, and Bultmann; and its villains: Barth and supernaturalism.

Whatever good or evil the movement may do in the future, it has already performed one significant service. The journalistic style of many of its exponents, as well as their ability to reflect the attitudes and systematize the questions of contemporary society, has once again made theology a popular topic. Yet the sensationalism which accompanied the presentation of the twentieth century's "new theology" has obscured many of the more important questions which its appearance should evoke. Thus far there have been polemic and reaction but little serious discussion of the important issues which are necessarily involved in the proposals of these new theologians. Perhaps the time has come at least to begin the task of investigating the history and theological content of this movement.

This bibliography has been collected in the hope that sober consideration of the new theologians' proposals will supersede the excitement which accompanied the beginnings of this movement. The "new theology" cannot be dismissed lightly. For serious theologians who believe that this movement carries with it the best hope of the theological future there is the duty of studying its presuppositions and emphases. For those who find the movement dangerous there is the equally stringent task of understanding its programme fully.

The first section contains a select bibliography of the nineteenth- and twentieth-century authors in whose writings the contemporary movement is presaged. This section is in no sense complete, and in compiling it the editors have necessarily relied upon their own analysis of the development of theology since the early nineteenth century. Clearly there are omissions. Among the more recent theologians, for example, it would be possible to include Bultmann, and surely there is a sense in which Ritschl, whose theology influenced the thought of the closing decades of the last century,

should be listed among the antecedents of Cox and van Buren. The works which have been included seemed to illustrate clearly the numerous points of contact between the new theology and its nineteenth-century antecedents. Beyond this, the reader will be led by his own analysis of the development of Protestant theology during the last hundred years.

The second section will contain a bibliography of the new theologians. It will be comprehensive but not exhaustive. Only those works in which some aspect of the new theology is presented will be included, so that Robinson's distinguished New Testament studies find no place in the bibliography. In addition this section will not take into account the various symposia and public addresses in which so much of the "new theology" finds expression.

PART ONE: SOME HISTORICAL ANTECEDENTS

FRIEDRICH DANIEL ERNST SCHLEIERMACHER (1768-1834)

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DAVID FRIEDRICH STRAUSS (1808-1874)

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DIETRICH BONHOEFFER (1906–1945)

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PAUL TILLICH (1886–1965)

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(to be concluded)

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