



# THE THEOLOGY OF PAUL TILLICH

(TH 3475)

**SPRING 2013**

**Hours: Thursdays, 2:00 – 4:50 pm**

**Professor Mark Lewis Taylor  
Hodge 115, (609) 497-7918**

*Those who want to know the power of reality in the depth of their historical existence must be in actual contact with the unrepeatable tensions of the present.*

**Paul Tillich, *The Protestant Era***

*Paul Tillich has said that sin is separation. Isn't segregation an existential expression of man's tragic separation, an expression of his awful estrangement, his terrible sinfulness? So I can urge men to disobey segregation ordinances because they are morally wrong.*

**Martin Luther King, Jr., *Letter from Birmingham City Jail***

*Years of sacrifice and struggle, of bones broken in hundreds of prisons and torture chambers from the Atlantic to the gulf, families destroyed endless poverty and suffering. Huge, expensive armies. For what? This is not a matter of party or ideology or faction: it's a matter of what the great theologian Paul Tillich used to call ultimate seriousness.*

**Edward Said, *Al-Ahram (Cairo)***

*Even some white male European theologians recognize the limitations that culture places upon their theology. Paul Tillich, for example, exemplifies this awareness...*

**Luis G. Pedraja, *Teología***

*...Tillich's theonomous interpretation of history can be useful for interpreting the religious situation...that the Korean masses as the latent bearers of a Kairos must struggle against both a false pacifism of official religions and a chauvinistic militarism of official politics...*

**Jong-chun Park**

*What is to be condemned and regretted is not that Tillich was a sado-masochist, but the fact that he did not find "the courage to be" outside the closet" of his sexuality...*

**Marcella Althaus-Reid**



## PURPOSE

The purpose of this course is three-fold: (1) to introduce Paul Tillich's theory of religion and Christian theology, (2) to present the basic structure of Tillich's *Systematic Theology*, and (3) to assess critically his theology in relation to the concrete issues of Tillich's time our own and the polycultural future of theology.

## REQUIREMENTS

1. Attendance at all class sessions. (3 percent of course grade)
2. Keeping up with all required reading, completing assigned texts by the date under which they are listed on the "Agenda" below. (only 7 percent of grade, but all else depends on this.)
3. Serving once as a panelist, on one of the three panels set for the last two class periods of the course, April 11 and April 18, as per below. More information will be forthcoming. (15 % of grade).

April 11 Panels: (1) "Feminist/Womanist Critiques of Tillich" (1 hr. 15 min.)

(2) "Black Liberation Theology Critiques of Tillich" (1 hr. 15 min.)

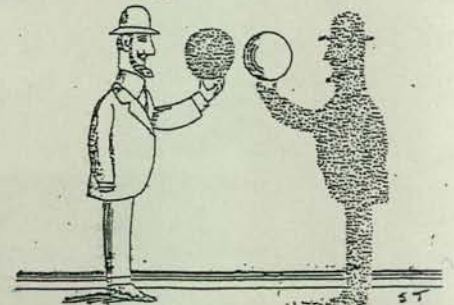
April 18 Panel: (3) "Tillich and the Polycultural, Inter-Religious Future" (1 hr. 15 min.)

Last hour of this last class: Professor's summary and class dialogue

**4. The Major Requirement:** To keep a CRITICAL LOG (which I differentiate from a "journal") during and about your reading. "Journals and journaling" have often been used in many courses. In this class, a more rigorous form of that is the main requirement, beyond the above-mentioned points. I want members of this course to have the opportunity to read carefully and thoroughly, to make valuable notes, and to preserve the intellectual and other insights you have along the way of this course.

Below, in the text box on this page, are the criteria for a good Critical Log. These constitute the major criteria by which I grade the logs. Fulfillment of each criterion will enable your Critical Log to have the important dimension that I list in bold for each point. Each of the criteria below is differently weighted. NOTE: "Substance" and "Critique" are the two most important, most point-worthy criteria. 45 points make up the topmost grade on the Logs. As percentage of the total semester grade, the Critical Log counts 75 percent.

What follows on the next page is a presentation of the criteria used in evaluating the Critical Logs:

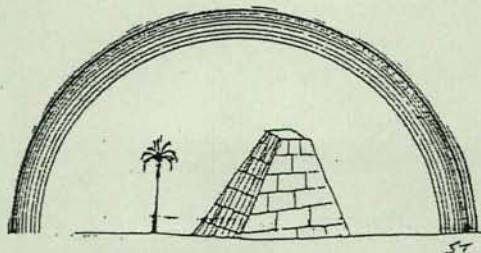




- 1) Signs that entries are made regularly, such that I can see development over time in the log. **Flow.** (5 points)
- 2) Signs that the main points, structure and argument of the materials read are noted and carefully being preserved. **Substance.** (12 points)
- 3) Signs of your own critical engagement with the material, i.e. that in addition to reading and understanding well, you are able to question it, challenge it, and say why you agree or disagree with the material. **Critique.** (12 points)
- 4) Signs that you are reflecting on the implications of the material for other issues, for various contexts, for your life and/or others. **Breadth.** (8 points)
- 5) Signs of creativity, i.e. carefully crafted written notes, (these too can be creative) also, outlines, charts, graphs, sketches, painting, etc. **Creativity.** (8 points)

**At Midterm**, Critical Logs are due for a quick assessment, during which I will give you summary feedback about how you are doing, using the above criteria. **At End-of-Term Time**, Critical Logs are due for final grading. I prefer that the Critical Log be typed. Please place your **SBN number** near your name on the finally submitted journal, and also make sure your last name appears in the File Name when sent to me by email (at midterm) or posted to Blackboard (at end of term). Recall, professors cannot give you extensions for this final date, though we can support you in good reasons when you make petition for extension to the Academic Affair Director, Dr. Shawn Oliver.

Determining Final Grades. This is always a difficult process and my grading method is not an exact science. It is not purely impressionist or subjectivist, either. For the general rule of thumb that I use, see the percentages as apportioned above. In grading, while I try to take account of your unique gifts and/or limitations, I do have to use some comparative lens, meaning that your grade is in part determined by how your work looks against the backdrop of performance by all the other students' work in the class. Also, the overall quality and style of your written work – picking up nuances, organization, writing skill, all in the Critical Log - function as a kind of intangible element, and this element can affect a paper grade or final grade slightly (usually no more than a half a letter grade or so).





## OUTCOMES

- (1) Enrollees by end of the term will show evidence of grasping how Paul Tillich worked as an analyst of culture, interpreting the human situation. The Critical Log entries for Parts One and Two of the class will enable an assessment of the extent to which progress on this has been made by each member of the class.
- (2) Enrollees by the end of the term will display knowledge of the key theological features of Tillich's Christian belief system. The Critical Log entries for Part Three of the course will enable students to display that knowledge in the exam and to preserve it for future use.
- (3) Enrollees will develop a capacity to think critically about Tillich's theology and work, in relation to *contemporary cultural, religious and theological issues*. Evidence of this will be gleaned from entries in the Critical Log entries for Part Four of this class.

## TEXTS

**These books are in the Theological Book Agency and in the PTS Library.**

MANNING, Russell Re. *Cambridge Companion to Paul Tillich*. Cambridge University Press, 2009.

TAYLOR, Mark. *Paul Tillich: Theologian of the Boundaries*. Fortress Press, 1987/1992.

TILLICH, Paul. *Systematic Theology*. Volumes 1, 2 and 3. University of Chicago Press, 1951, 1957, 1963.

\_\_\_\_\_. *On the Boundary: An Autobiographical Sketch*. Scribners, 1966 (1936).

\_\_\_\_\_. *The Protestant Era*. University of Chicago Press, 1948

\_\_\_\_\_. *The Courage to Be*. Yale University Press, 1952.

YIP, Francis Ching-Wah Yip. *Capitalism as Religion? A Study of Paul Tillich's Interpretation of Modernity*. Harvard Theological Studies No. 59. Harvard University Press, 2010.

## AGENDA

**Jan 24 INTRODUCTION TO TILLICH: A FIRST ENCOUNTER [38 pp]**

- (1) Tillich, "The Church and the Third Reich: Ten Theses" (1932), in Taylor, 116-18.
- (2) Tillich, "What is Wrong With the 'Dialectical Theology' " (1935), in Taylor, 104-16.



- (3) Tillich, *On the Boundary* (1936), 13-45.

In class discussion: "Is Paul Tillich a Dangerous Man?" in D. Mackenzie Brown, *Ultimate Concern: Tillich in Dialogue* (New York: Harper & Row, 1965), 188-95. (Distributed in class)

## PART ONE

### **SOCIO-POLITICAL MATRIX OF COURAGEOUS FAITH – Belonging, Demand & Being**

#### **Jan 31 THE SOCIALIST DECISION 1: On "Romantic" & "Bourgeois" Being [69 pp]**

- (1) "Introduction," pp. 11-21, in Taylor, *Paul Tillich: Theologian of the Boundaries*, 11-21.
- (2) "Beyond Religion and Culture," in *On the Boundary*, 68-73/4.
- (3) "Basic Principles of Religious Socialism" (1923), in Taylor, 54-66.
- (4) "The Two Roots of Political Thought" (1933), in Taylor, 95-104.
- (5) Yip. "Introduction," and "Tillich's Religious Critique of Capitalism," 1-34



#### **Feb 7 THE SOCIALIST DECISION 2 : On the Being of the Prophetic [100 pp]**

- (1) Tillich, "Between Philosophy and Theology," "Between Church and Society," "Between Lutheranism and Socialism," and "Idealism and Marxism," in *On the Boundary*, 46-67/8, 74-90.
- (2) Tillich, "The Protestant Principle and the Proletarian Situation," in *The Protestant Era* (1931), 161-81.
- (3) Tillich, "The Storms of Our Times" (1942/1943), in *The Protestant Era*, 237-52.
- (4) Mark Lewis Taylor, "Tillich's Ethics: Between Politics and Ontology," in Manning *The Cambridge Companion to Paul Tillich*, only 189-206.
- (5) Sermon: Tillich, "The Depth of Existence" in *The Shaking of the Foundations*, 52-63.  
Available online: <http://www.religion-online.org/showchapter.asp?title=378&C=72>

## PART TWO

### **SOCIO-PERSONAL MATRIX OF COURAGEOUS FAITH – Anxiety & Despair/Courage & Being**

Feb 14 - THE COURAGE TO BE (1) – Anxiety, Despair, Courage [96 pp]

(1) Tillich, *The Courage To Be*, 1-96 (to section break on p. 96).

Feb 21 - THE COURAGE TO BE (2) – Toward the “God Above God” [94 pp]

(1) Tillich, *The Courage To Be*, 96 (at section break)-190.

Recommended:

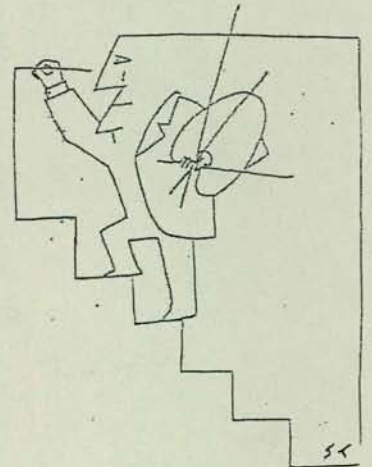
John Dourley, “Tillich in Dialogue with Psychology,” in Manning, *The Cambridge Companion to Paul Tillich*, 238.

## PART THREE

### **CHRISTIAN SYSTEMATIC EXPRESSIONS - The New Being of Courageous Faith**

Feb 28 - THEOLOGICAL METHOD AND ONTOLOGY [91 pp]

- (1) Taylor, *Paul Tillich: Theologian of the Boundaries*, 21-4.
- (2) Tillich, *Systematic Theology*, Vol. 1: xi-xii, 3-68.
- (3) Tillich, “The Ontological Structure and Its Elements,” in Taylor, 141-62.



**SPRING READING PERIOD**



**Mar 14 - BEING AND GOD** [101pp]

- (1) Tillich, "The Actuality of God," in Paul Tillich, *ST I*: 211-89.
- (2) Tillich, "The Escape from God," Available online: here for chapter 6: <http://www.religion-online.org/showchapter.asp?title=378&C=71> .



**Mar 2 - EXISTENCE AND THE FALL** [95 pp]

- (1) Taylor, *Paul Tillich: Theologian of the Boundaries*, 24-8
- (2) Tillich, "Existence," in Paul Tillich, *Systematic Theology*, vol. 2:3-78.
- (4) Tillich, "Guilt and Innocence" June 8, 1942," "The Tragic in the Evolution of History, August 14, 1942," "The German Tragedy, August 1942)," and "The Intelligentsia and Germany's Conquest, September 4, 1942," in *Against the Third Reich: Paul Tillich's Wartime Radio Broadcasts into Nazi Germany*, WJKP, 1998), pages 36-40, 41-5, 46-50, 56-60, respectively.



**Mar 28 - JESUS AS THE CHRIST** [82 pp]

- (1) Tillich, "The Quest for the New Being and the Meaning of 'Christ'," in Paul Tillich, *ST II*: 78-96.
- (2) Tillich, "Jesus as the Christ" and "The New Being in Jesus as the Christ" in Taylor, 212-32, and then in Tillich, *ST II*: 121-25.
- (3) Tillich, "The Universal Significance of the Event, Jesus the Christ," in Tillich, *ST*: II: 150-65.
- (4) Tillich, "The New Being in Jesus as the Christ as the Power of Salvation," *ST II*: 165-80.
- (5) Sermon: "You Are Accepted," *The Shaking of the Foundations*, 153-63. Available Online: <http://www.religion-online.org/showchapter.asp?title=378&C=84> .



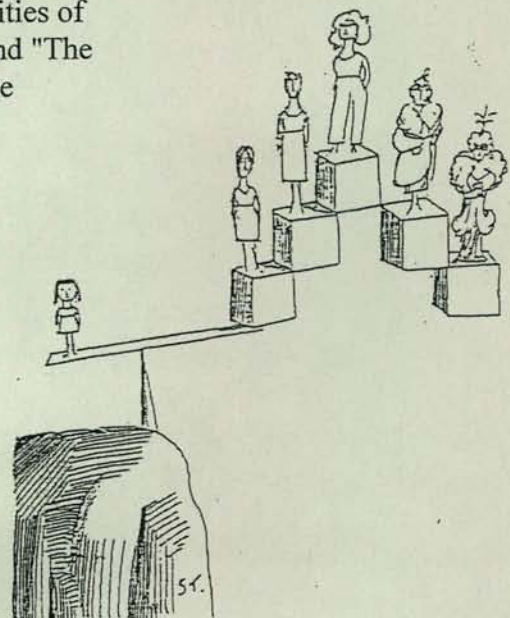
Apr 4 - LIFE, SPIRIT AND HISTORY (100 pp)

- (1) Taylor, *Paul Tillich: Theologian of the Boundaries*, 28-31.
- (2) Tillich, "The Multi-Dimensional Unity of Life," in *ST III*: 11-30.
- (3) Tillich, "The Divine Spirit in the Functions of Life" and "The Spirit in Self-Integration (Morality)" in Taylor, 233-50.
- (4) Tillich, "The Spirit in Self-Creativity (Culture) in Taylor, 250-63.
- (5) Tillich, "The Spirit in Self-Transcendence," in Taylor, 263-300.
- (6) Taylor, *Paul Tillich: Theologian of the Boundaries*, 31-4.
- (7) Tillich, "Church History and World History" in Taylor, 301-303.

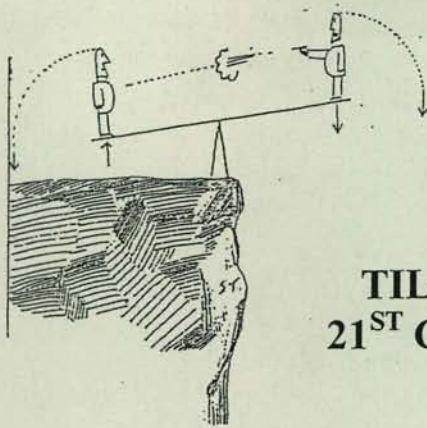
\_\_\_\_\_. "The Kingdom of God and the Ambiguities of Historical Self-Integration" in Taylor, 301-307.

\_\_\_\_\_. "The Kingdom of God and the Ambiguities of Historical Self-Creativity" in Taylor 307-309.

\_\_\_\_\_. "The Kingdom of God and the Ambiguities of Historical Self-Transcendence," 309-10, and "The Kingdom of God and the Ambiguities of the Individual in History" in Taylor 310-311.



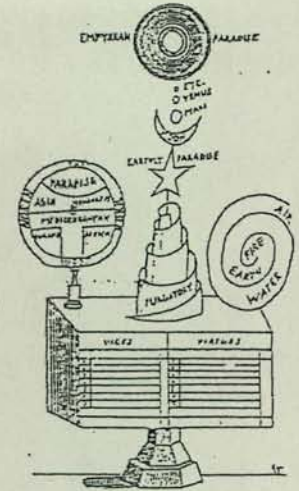




## PART FOUR

# TILLICH'S NEW BEING & 21<sup>ST</sup> CENTURY CHALLENGES

## PANELS



### Apr 11 – FEMINIST/WOMANIST'S -&- BLACK LIBERATION'S THEOLOGICAL CRITIQUES

#### For Everyone:

Rachel Sophia Beard, "Paul Tillich and Feminism," in Manning, *The Cambridge Companion to Paul Tillich*, 273-86.

#### For Panel No. 1: Feminist/Womanist Critical Engagement

Rachel Sophia Beard, "Original Grace, Not Destructive Grace: A Feminist Appropriation of Paul Tillich's Notion of Acceptance," *Journal of Religion* (July 2007): 411-34. At Blackboard, "Course Documents."

Alexander C. Irwin, *Eros Toward the World: Paul Tillich and the Theology of the Erotic* (Fortress, 1991), 121-152, 153-96. **Desk Reserve.**

#### For Panel No. 2: Black Liberation Theology's Critical Engagement

Carlyle Fielding Stewart, III, "The Method of Correlation in the Theology of James H. Cone," in *The Journal of Religious Thought* 40 (Fall/Winter 1983-84): 27-38. **Desk Reserve Only.**

### Apr 18 – TILLICH FACING A POLYCULTURAL, INTER-RELIGIOUS FUTURE

#### For Everyone (23 pp):

Paul Tillich, "Between Native and Alien Land," and "Retrospect: Boundary and Limitation," in *On the Boundary*, 91-8.



Marc Boss, "Tillich in Dialogue with Japanese Buddhism: A Paradigmatic Illustration of this Approach to Inter-Religious Conversation," in Manning, *A Cambridge Companion to Paul Tillich*, 254-70.

**For Panel No. 3: Paul Tillich & Inter-Cultural/Inter-Religious  
Critical Engagements**

Jong-chun Park, "The Korean Masses' Quest for a Theonomous Society," in Park, *Paul Tillich's Categories for the Interpretation of History: An Application to the Encounter of Eastern and Western Cultures*. Pages 224-47. **Desk Reserve Only.**

Young-ho Chun, "The Trinity in Tillich and Its Implication for Inter-religious Dialogue," **Desk Reserve Only.**

Luis E. Benavides, "The Spirit," in Miguel de la Torre and Edwin David Aponte, *Handbook of Latina/o Theologies*. Orbis Books, 2006. Pages 25-31.  
**Desk Reserve Only.**

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**NOTE ON SYLLABUS ART:** The *expressionist sketches* included in this syllabus are by Alfonso Ossorio, originally presented to illustrate the dynamics of Paul Tillich's life and thought as expressed in his *My Travel Diary: 1936: Between Two Worlds*, edited with an introduction by Jerald C. Brauer. Harper & Row, 1970.

The other sketches, marked "ST." are by Saul Steinberg, who drew these playful images in response to Paul Tillich's lectures at the University of Chicago Law School (later published as *My Search for Absolutes*. New York: Simon and Schuster, 1969).

The image, on this page, is the calligraphy on a hanging scroll by Zen Buddhist scholar, Hisamatsu Shin'ichi, *Jiji muge*, those words representing the *Hua-yen* concept in Zen Buddhism of "the non-obstruction between particular and particular" – a theme about which Tillich engaged in dialogue late in life with Hisamatsu Shin'ichi (Harvard, Fall 1957). Taken from Paul Tillich, *The Encounter of Religions and Quasi-Religions*, edited by Terence Thomas, Edwin Mellon Press, 1990. Figure 6, page 190.

