

# THE THEOLOGY OF PAUL TILLICH (TH 3475)

**SPRING 2020**

**Professor Mark Lewis Taylor**  
**Teaching Assistant: Kwabena Sarfo-Panin**  
**Class Hours: Mondays 8:30 a.m. – 11:20 a.m.**

*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 course's purpose 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 and inter-religious future of theology.

## REQUIREMENTS

1. Attendance at all class sessions. (**15 percent** of course grade, a smaller percentage, but failure to attend is noticed by me - not because I take roll, but because I get used to *everyone's* faces and hope for their potential contributions ☺ ). Please let me know if you have to miss a class.

2. Serving once as a panelist, on *one of the four* panels as set for the dates given below: March 2, April 20 (2 panels) and April 27. More information about these panels will be forthcoming. (**20% of grade**).

Mar 2 Panel: (1) "Discussing/Debating the 'Pre-Systematic Tillich' "

Apr 20 Panels: (2) "Feminist/Womanist Critiques of Tillich" (1 hr. 15 min.)

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

Apr 27 Panel: (4) "Tillich and the Polycultural, Inter-Religious Future" (1 hr. 15 min.)  
*The last part of this 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 **65 percent**.

ST.



What follows below 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 very general feedback (not a detailed reading) about how you are doing in meeting the above criteria (for example: “You’re doing a great job on ‘5) Creativity’ but you need to preserve more content, ‘2) Substance’.” **At End-of-Term Time**, Critical Logs are due for final grading. I prefer that the Critical Log be typed so that I can read it carefully. Please be sure to put your name at the front of the file name, or place your **SBN number** near your name on the finally submitted Critical Log. 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 Dean of Students, Catherine Davis.

Determining Final Grades. This is always a difficult process and my grading method is not an exact science. However, 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), but this is hard to quantify. I strive for fairness to each person and is also fair to others.

Advisory on Respect & Respect of Persons. Remember Tillich is a controversial thinker. He has been called “dangerous,” “unorthodox,” also “heretical” – even “not a theologian.” As one Tillich scholar wrote, he is always “shaking the foundations” (Manning, *Retrieving the Radical Tillich*, p. 11). But he was always known to show profound respect for *every* position, especially

in the classroom. He dismissed no questions as “stupid,” was rarely if ever condescending. Students were often amazed to hear him respond directly to a question they often took to be ridiculous with a patient, well-organized response. (He had *other* faults.)

So, in class you and others may have your foundations of faith shaken. You may experience both crisis of faith and doubt – both of which are virtues for Tillich. Amid that crisis, we can show profound respect to everyone in the class, whether inside the classroom or on campus. We need to honor both the crises of our time and the crises of faith and thought provoked in one another.

In this spirit, I expect a classroom that does not ridicule any member for positions taken or theologies advocated, and certainly that does not strike at peoples’ being and dignity in any way. The N-word, the B-word, and any other racially, sexually, or gendered pejorative term has no place in the classroom. I am not denying that there may be some contexts when the terms can be appropriately used uttered. But those terms I have found in our setting here do not work to good end even if you “personally meant no harm.” They usually are words that *perform* harm and abuse, especially on this campus, *whatever* your intentions. Inclusive language regarding human beings – with respect to gender and all modes of human difference – is expected. (If you don’t already speak and write of “God” without using the masculine pronouns – well, practice doing so in this course. Tillich himself was open to that, as we shall see, and committed to undermining the “masculine one-sidedness” of symbolizing God).

## OUTCOMES

- (1) Enrollees by end of the term will show evidence of grasping how Paul Tillich worked as a “theologian 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, and from the students’ contributions in the panel discussions.



## TEXTS

ST.

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.

\_\_\_\_\_. *The Socialist Decision*. 1933. Trans. Franklin Sherman. Harper & Row 1977.

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

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

\_\_\_\_\_. *The Courage to Be*. Third edition with Introduction by Harvey Cox. Yale University Press, 1952.

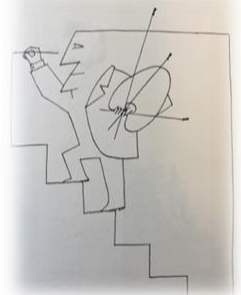
YIP, Francis Ching-Wah Yip. *Capitalism as Religion? A Study of Paul Tillich's Interpretation of Modernity*. Harvard Theological Studies No. 59. Harvard University Press, 2010.

Recommended/Also On Reserve:

Russell Re Manning, editor. *Retrieving the Radical Tillich: His Legacy and Contemporary Importance*. Palgrave-Macmillan, 2016.

## AGENDA

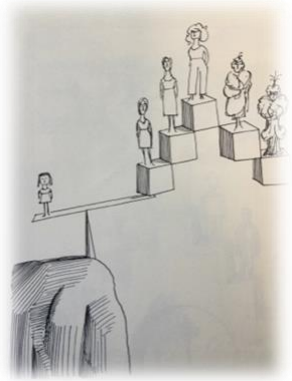
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### **Feb 3 INTRODUCTION TO TILLICH: A FIRST ENCOUNTER [38 pp]**

- (1) Tillich, "Invocation: The Lost Dimension in Religion," in F. Forrester Church, ed., *The Essential Tillich: An Anthology of the Writings of Paul Tillich* (U of Chicago Press, 1999), pages 1-8.
- (2) Tillich, "The Church and the Third Reich: Ten Theses" (1932), in Taylor, 116-18.
- (3) Tillich, *On the Boundary* (1936), 13-45.
- (4) Manning, "Introduction: The Real Tillich Is the Radical Tillich," in Manning, *Retrieving the Radical Tillich*, 1-16.

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**

#### **Feb 10 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 17 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 24 - *THE COURAGE TO BE (1) – Anxiety, Despair, Courage* [110 pp]**

(1) “Introduction” by Harvey Cox, *The Courage To Be*, xi-xxv.

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

ST.



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

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

(2) Tillich, “What is Wrong With the ‘Dialectical Theology’ ” (1935), in Taylor, 104-16

#### **Recommended:**

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

#### **PANEL NO. 1**

#### **DISCUSSING/DEBATING THE ‘PRE-SYSTEMATIC TILlich’**

### **SPRING READING PERIOD**



## **PART THREE**

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

**Mar 16 - 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.

ST.



**Mar 23 - 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 30 - EXISTENCE AND THE FALL** [95 pp]

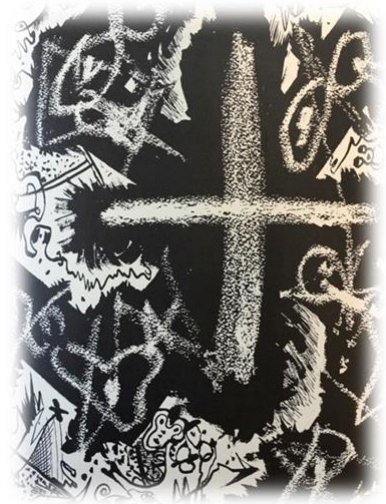
- (1) Taylor, *Paul Tillich: Theologian of the Boundaries*, 24-8
- (2) Tillich, “Existence,” in Paul Tillich, *Systematic Theology*, vol. 2:3-78.
- (4) Tillich, “Guilt and Innocence” June 8, 1942,” “The Tragic in the Evolution of History, August 14, 1942,” “The German Tragedy, August 1942),” and “The 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.





**Apr 6 - 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> .



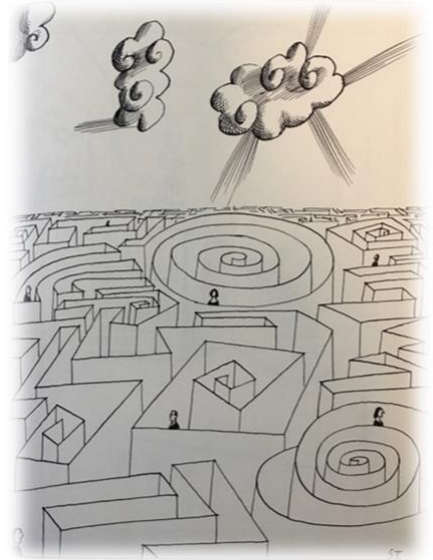
**Apr 13 - LIFE, SPIRIT AND HISTORY** (100 pp)

- (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 & 21ST CENTURY CHALLENGES**

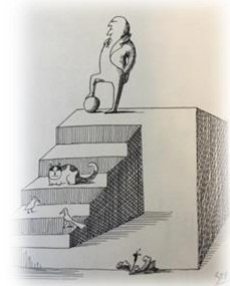
#### **PANELS**

#### **Apr 20 – FEMINIST/WOMANIST'S -&- BLACK LIBERATION'S THEOLOGICAL CRITIQUES**

##### **For Everyone:**

Sheila A. Otieno, "[A Brief Womanist Engagement with Paul Tillich's Theology](#)," at *Paul Tillich Resources*.

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



##### **For Panel No. 2: 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."

Tracy Fessenden, "'Woman' and the 'Primitive' in Paul Tillich's Life and Thought: Some Implications for the Study of Religion," *Journal of Feminist Studies in Religion*, Volume 14, No. 2 (Fall 1998): 45-76.

### **For Panel No. 3: Black Liberation Theology's Critical Engagement**

#### **For everyone:**

[“Paul Tillich and Kendrick Lamar: The Lost Dimension of Religion and DAMN,”](#) a blog at *The Low-End Theory*.

#### **For the panel:**

Jonathan Rothchild, [“Theology, Culture & Crisis: Tillich's Method of Correlation and the Black Lives Matter Movement,”](#) *International Yearbook for Tillich Research*. Volume 12. No 1 (December 2017).

James D. McLeod, Jr. [“If God Got Us: Kendrick Lamar, Paul Tillich and the Advent of Existentialist Hip Hop,”](#)

[“Tillich and Civil Rights: The Tillich-King Correspondence,”](#) at *Paul Tillich Resources*.

Recommended (thought a difficult text)

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. E-reserve.

### **Apr 27 – TILlich FACING A POLYcULTURAL, INTER-RELIGIOUS FUTURE**

#### **For Everyone (25 pp):**

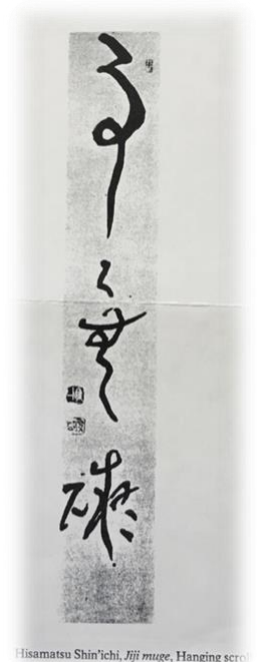
[“Stranger Bedfellows: Tillich and African Communitarianism,”](#) at *Paul Tillich Resources*.

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. 4: 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. **E-reserve.**

Young-ho Chun, "The Trinity in Tillich and Its Implication for Inter-religious Dialogue," **E-reserve.**



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. **E-reserve.**

Recommended:

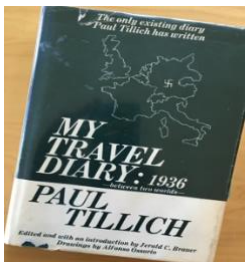
Tony Richie, "Tillich's Theology of Religions in 21<sup>st</sup> c Global Renewal Context," *Paul Tillich and Pentecostal Theology: Spiritual Presence and Spiritual Power*. Indiana University Press, 2015. Pages 141-57.



Paul & Hannah Tillich in Japan

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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 of the calligraphy on previous page is a 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.

**OTHER COURSE MATTERS AND GENERAL  
PRINCETON SEMINARY GUIDELINES**  
**Please Read Carefully**

**Attendance**

According to the *Seminary Handbook* (6.5.2), “It is normally expected that an enrolled student will attend a minimum of eighty percent of class periods. Failure to satisfy this minimum attendance requirement constitutes grounds for failure of the course.”

Attendance at all sessions is expected. Please let the instructor know if you have to miss due to any unavoidable situation.

**Calculation of Grade**

<i>Criteria</i>	<i>Percent of Final Grade</i>
Attendance	15
Panel Presentation	20
Critical Log	65

**Notes on Grading Scale**

Evaluating the following criteria above is never an exact science. Evaluators need to assess student submissions not only in light of their own disciplined senses of “excellence in scholarship”, but also in light of the special gifts and situations of the student(s), and in light of the total performance of others in the class. Below is the numerical scale for rough guidance.

A	97-100
A-	92-96
B+	89-91
B	84-88
B-	79-83
C+	73-78
C	67-72
C-	59-66
D+	50-58
D	45-49
D-	40-44
F	0-39

### **PTS Academic Integrity Policy**

As the *Seminary Handbook* states: “Freedom of inquiry can flourish only in a community that recognizes that intellectual integrity in one’s academic work lies at the heart of its mission” (7.1). All students are expected to maintain integrity in all their academic submissions and oral presentations and abide by the academic integrity policy. Plagiarism includes but is not limited to unattributed quotations, unattributed paraphrasing, unauthorized multiple submissions, false citations, and false submissions. Please refer to the *Seminary Handbook* for specific terms, definitions, and institutional policies related to the norms of academic integrity.

### **Academic Support**

The Office of Academic Affairs offers instruction and workshops to guide PTS students towards more efficient and effective academic study skills and strategies. For writing assistance, contact [writing@ptsem.edu](mailto:writing@ptsem.edu) or visit in person at Library Room #3103.

### **Accessibility Accommodations**

PTS provides reasonable accommodations to students with disabilities who self-identify through the Office of Academic Affairs. Students must register with the office (Academic Affairs, Admin Bldg Room 124, [academic.support@ptsem.edu](mailto:academic.support@ptsem.edu)) for disability verification and determination of eligibility for reasonable academic accommodations. Please submit requests at the beginning of the semester or as soon as possible.

### **Food in the Classroom**

In keeping with the seminary’s policy, no food will be allowed in the classroom. Beverages (i.e., water, soda, juice, tea, coffee) with lids are permitted (*Seminary Handbook*, 9.4).

### **Title IX Statement**

Please be aware all Princeton Seminary faculty members are “responsible employees,” which means that if you tell me about a situation involving sexual harassment, sexual assault, dating violence, domestic violence, or stalking, I must share that information with the Associate Dean for Institutional Diversity and Community Engagement who serves as the Seminary’s Title IX/VI Officer. Although I have to make that notification, you will control how your case will be handled, including whether or not you wish to pursue a formal complaint. Our goal is to make sure you are aware of the range of options available to you and have access to the resources you need. For more information on Title IX and Sexual Misconduct Policy, contact Dr. Victor Aloyo, Jr., at 609.688.1943 or Dr. Catherine Cook Davis at 609.497.7882.