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THE CAMBRIDGE COMPANION TO
PAUL TILLICH

The complex philosophical theology of Paul Tillich (1886–1965), increasingly studied today, was influenced by thinkers as diverse as Augustine, Luther, Schelling and Heidegger. A Lutheran pastor who served as a military chaplain in the First World War, he was dismissed from his university post at Frankfurt when the Nazis came to power in 1933 and emigrated to the United States, where he continued his distinguished career.

This authoritative *Companion* provides accessible accounts of the major themes of Tillich's diverse theological writings and draws upon the very best of contemporary Tillich scholarship. Each chapter introduces and evaluates its topic and includes suggestions for further reading. The authors assess Tillich's place in the history of twentieth-century Christian thought, as well as his significance for current constructive theology. Of interest to both students and researchers, this *Companion* reaffirms Tillich as a major figure in today's theological landscape.

Russell Re Manning is a University Lecturer in Philosophy of Religion at the Faculty of Divinity, University of Cambridge and Fellow of St Edmund's College, Cambridge. He is author of *Theology at the End of Culture: Paul Tillich's Theology of Culture and Art* (2005).

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Behold, I am doing a new thing, even now it is springing to
light. Do you not perceive it?

(Isaiah 43:18)

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William Schweiker is Professor of Theological Ethics at the University of Chicago, USA. He is the author of several books, including *Theological Ethics and Global Dynamics: In the Time of Many Worlds* (2004) and *Responsibility and Christian Ethics* (Cambridge University Press, 1995). He is also the editor of and a contributor to seven volumes, including *The Blackwell Companion to Religious Ethics* (2005), and co-editor and contributor to *Humanity Before God: Contemporary Faces of Jewish, Christian and Islamic Ethics* (2006). He is currently finishing a book with David Klemm entitled *Religion and the Human Future: An Essay on Theological Humanism*.

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Mark Lewis Taylor is Professor of Theology and Culture at Princeton Theological Seminary, USA. Among his several books, his most recent is *Religion, Politics and the Christian Right: Post-9/11 Politics and the Christian Right* (2005). His book *The Executed God: The Way of the Cross in Lockdown America* (2001) won the Best General Interest 'Theologos Award' from the American Theological Booksellers' Association. His *Paul Tillich: Theologian of the Boundaries* (1991) is both a creative interpretation and edited collection of Tillich's work. He is currently editing *Decolonizing Spritualities in the Americas* with Nelson Maldonado-Torres and Shelley Wiley for Duke University Press. He is founder and co-director of Educators for Mumia Abu-Jamal.

John J. Thatamanil is Assistant Professor of Theology at Vanderbilt Divinity School, Nashville, USA. He is the author of *The Immanent Divine: God, Creation, and the Human Predicament: An East–West Conversation* (2006). He is currently working on a volume on theologies of religious pluralism and comparative theology tentatively entitled *Religious Diversity after 'Religion': Rethinking Theologies of Religious Pluralism*. Over and above his academic writing, his Op-Ed essays on religion and current events have appeared in the *Atlanta Journal Constitution*, the *Los Angeles Times* and the *Washington Post*. He is a past President of the North American Paul Tillich Society.

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Preface

RUSSELL RE MANNING

Who still reads Paul Tillich today? Widely acknowledged as one of the 'giants' of twentieth-century theology and as someone who changed the way modern men (and women) think and talk about God, Tillich is nonetheless the most neglected of the great theologians of recent times. Clearly a compelling, even charismatic, personality, Tillich's personal impact was profound, and he was lauded at his death as something of a theological celebrity. Hailed as a prophet of the 'death of God theology' and bowdlerized by John Robinson's *Honest to God*, Tillich became, for a time at least, the theologian of choice for a new generation attempting to radicalize theology in the revolutionary white heat of the 1960s. Labelled an 'existentialist theologian', Tillich's reputation soared as the theologian of a new reformation in which the dogmatism of creeds is replaced by the 'courage to be' and supernaturalist notions of God are set aside in the pursuit of the 'God above God'. Taken in such a light, Tillich's theology – like so much teenage existentialism – seems hopelessly naïve and frankly embarrassing. It was no surprise that as the spirit of the 1960s waned, Tillich, along with polka-dot mini-skirts, would become unfashionable.

In recent years, however, a number of scholars have rediscovered Tillich, only to find that his impact on late twentieth-century theology has been more profound than expected. Once one returns to Tillich's actual writings – and in particular his pre-emigration German writings – without the presuppositions of reading an existentialist theology, a new and more complicated Tillich emerges, one whose influence has been as pervasive as it has been subtle. While no 'school' took his name, Tillich's ideas and terminology have, as it were, leaked out into the wider theological atmosphere, and it is constantly surprising just how much of Tillich's thought can be found lurking, often unacknowledged, in the background of a diverse range of debates. More than any concrete proposals, it is perhaps the example of Tillich's primary conviction that

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theology must be done in dialogue – with culture, the arts, the sciences, religious traditions – and his unflinching commitment to the ‘both/and’ character of such engagement that have proved to be his most enduring legacy to contemporary theology. At a time when theonomous critical thinking is being pressed upon by a militantly atheist science and culture on the one side and the equally strident forms of religious fundamentalism on the other, Tillich’s call for a theology of correlation is once again urgently relevant.

This *Cambridge Companion* aims to respond to this situation by presenting the full range of Tillich’s thought in accessible, yet nonetheless challenging, essays. The authors are drawn from a wide spectrum of positions, reflecting the renewed interest in Tillich’s theology at the beginning of the twenty-first century. While different authors have adopted different approaches, all share the common conviction that Tillich’s thinking is profoundly suggestive for us today as we continue the risky enterprise of theological reflection. They aim both to introduce Tillich to those who are not familiar with his writings and to provoke those who are to take a fresh look.

The book is divided into three parts reflecting three foci of Tillich’s thought: systematic theology, theology of culture and theology in dialogue.

In the first part, Werner Schüßler traces Tillich’s life and the development of his thought, and Oswald Bayer considers Tillich as a systematic theologian, focusing in particular on his methodology and his fundamental assumptions. The following three chapters reflect the Trinitarian structure of Tillich’s systematic theology: Martin Leiner considers the various ways in which Tillich approached the question of God, Anne Marie Reijnen engages with Tillich’s Christology and Frederick J. Parrella presents Tillich’s theology of the concrete spirit. In her chapter, Mary Ann Stenger turns to Tillich’s seminal writings about religion and faith, while Erdmann Sturm closes the section with a chapter considering Tillich’s sermons.

The second part engages with Tillich’s proposals for and writings in the theology of culture. In the first chapter, Jean Richard considers Tillich’s analyses of the spiritual situation of his own times, while in the next William Schweiker takes up the future of Tillich’s project in the call for a new form of theological humanism. The following four chapters treat different aspects within Tillich’s theology of culture: Russell Re Manning discusses Tillich’s engagement with art, Christian Danz reconstructs Tillich’s philosophy, Mark Lewis Taylor considers Tillich as an ethicist and Ronald H. Stone reviews Tillich’s political engagements.

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The third part places Tillich's thought into a variety of different dialogues characteristic of contemporary theology. John F. Haught presents Tillich's approach to the dialogue between theology and the natural sciences, while John Dourley considers the particular example of Tillich's engagement with psychology. Marc Boss brings Tillich into the inter-religious dialogue, through a reconstruction of his engagements with Japanese Buddhism as a paradigmatic illustration of his approach. Rachel Sophia Baard tackles the often provocative dialogue between feminist theologians and Tillich, while John Thatamanil's final chapter brings postmodern theology into dialogue with Tillich.

Paul Tillich perceptively characterized his own life and thought in terms of a series of boundaries. For Tillich, theology is to be done, as it were, from the inside looking out: within the theological circle and in the midst of the cultural situation. The theologian has a duty to speak to his contemporaries as contemporaries, not just to the 'cultured despisers of religion' but also to its most enthusiastic defenders. For Tillich, the theological vocation is – and must be – a risk. At the same time, it is precisely in taking this risk that the theologian may bring to light something of the fundamental mystery: the mystery of 'an actuality of meaning, indeed, the ultimate and most profound actuality of meaning that convulses everything and builds everything anew' (*OITC*, 25).

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I have had the pleasure of discussing this book and the ideas that lie behind it with members of the three leading scholarly societies dedicated to the academic study of Tillich's thought – the North American Paul Tillich Society (and the AAR Group that it sponsors, *Tillich: Issues in Theology, Religion and Culture*), *Die Deutsche Paul-Tillich-Gesellschaft*, and *L'Association Paul Tillich d'expression française*. I would particularly like to thank Rob James for all his behind-the-scenes advice and friendship.

In Cambridge, I have been much assisted by some able translation work; my thanks are due to Alexandra Wörn, David Leech and Liz Disley. In addition, I have greatly benefited from discussion on Tillich and the prospects for theology of culture more generally with Douglas Hedley, Fraser Watts, Chris Insole, Louise Hickman, Liz Gulliford, Vittorio Montemaggi and, of course, my students.

Finally, I would like to thank Kate Brett at Cambridge University Press, not only for commissioning the book in the first place, but also for her editorial guidance and gentle persuasion.

This book is dedicated to Francesca, companion of my life.

Chronology – a brief outline of Tillich’s life and times

- 1886 20 August, Paul Tillich born in Starzeddel, Germany (now Starosiedle, Poland), where his father, Johannes Tillich, was a Lutheran minister
- 1900 Family moves to Berlin
- 1903 Death of Mathilde Tillich, Paul’s mother
- 1904 Begins theological studies at Berlin. Continues his studies in Tübingen and Halle, where he is heavily influenced by Martin Kähler
- 1909 Takes up first appointment as substitute minister in Lichtenrade; Tillich’s earliest sermons date from this time
- 1910 Awarded PhD in Philosophy at Breslau for his dissertation ‘The Construction of the History of Religions in Schelling’s Positive Philosophy’
- 1911 First exhibition of *Der Blaue Reiter*, group of Expressionist artists; Wassily Kandinsky publishes *Concerning the Spiritual in Art*
- 1912 April: awarded PhD in Theology at Halle for his dissertation ‘Mysticism and Guilt-Consciousness in Schelling’s Philosophical Development’
 August: ordained Lutheran minister in Berlin; appointed assistant minister in Berlin-Moabit, leading to sustained contact with the urban poor
- 1914 September: marries Greti Wever
 October: volunteers as army chaplain
- 1915 Experiences horrors of First World War first-hand, including the battle of Verdun, precipitating a nervous breakdown
- 1916 Delivers his inaugural lecture at Halle
- 1917 Rudolf Otto publishes *The Idea of the Holy*
- 1918 End of First World War, abdication of Kaiser Wilhelm II and establishment of Weimar Republic; Tillich returns to Berlin

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- 1919 Forms '*kairos* circle' of religious socialists
 January: death of Rosa Luxemburg
 April: delivers programmatic lecture 'On the Idea of a Theology of Culture'
- 1921 Divorces Greti Wever
- 1922 Karl Barth publishes second edition of *The Epistle to the Romans*
- 1923 Publishes first major work, *The System of the Sciences*, dedicated to Ernst Troeltsch
- 1924 March: marries Hannah Werner
 Appointed Professor for Systematic Theology at Marburg, where he befriends Rudolf Otto and encounters Rudolf Bultmann and Martin Heidegger
 Delivers formative lecture 'Justification and Doubt' at Gießen, in which he applies the doctrine of justification to the intellectual life
 Thomas Mann publishes *The Magic Mountain*
- 1925 Lectures on 'Dogmatics' under the epigraph 'Theologie muss Angriff sein' ('Theology must go on the offensive')
 Appointed Professor of Philosophy and Religious Studies at the Dresden Institute of Technology
- 1926 Publishes *The Religious Situation*, in which he applies the principles of theology of culture
- 1927 Appointed Honorary Professor for Philosophy of Religion and Philosophy of Culture at Leipzig
 Martin Heidegger publishes *Being and Time*
- 1929 Appointed Professor of Philosophy at Frankfurt am Main, where he enjoys fruitful collaboration with Max Horkheimer and Theodor W. Adorno and lectures on the philosophy of history, philosophy of religion, Schelling and Idealism, ethics and the history of philosophy; joins Social Democratic Party
- 1933 January: Adolf Hitler appointed Chancellor
 April: suspended from Chair because of the publication of his anti-Nazi *The Socialist Decision* and his positive stance towards Jewish students
 May: *The Socialist Decision* is publicly burnt in Frankfurt
 November: arrives in New York at the invitation of Reinhold Niebuhr of Union Theological Seminary (whose faculty took a 5 per cent pay cut to fund Tillich's salary) and Columbia University
- 1934 Delivers his first lecture in English – his accent is so bad that few understand a word

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- The Barmen Declaration is issued by the 'Confessing Church'
- 1936 Chairman of relief organization 'Self-help for German Émigrés'; publishes autobiography, *On the Boundary*
- 1937 Picasso's *Guernica* first exhibited at the Paris International Exhibition
- 1939 Outbreak of Second World War
- 1940 Appointed Professor of Philosophical Theology at Union
- 1942 Delivers first of 109 radio broadcasts 'to my German friends'
- 1944 Appointed Chairman of the Council for a Democratic Germany
- 1945 Atomic bombs dropped on Japanese cities of Hiroshima and Nagasaki
- 1948 First return trip to Germany, including meeting with Karl Barth in Basle
- Publishes *The Protestant Era*, along with first volume of sermons, *The Shaking of the Foundations*; two more collections follow: *The New Being* (1955) and *The Eternal Now* (1962)
- 1951 Publishes first volume of *Systematic Theology: Reason and Revelation* and *Being and God*
- 1952 Publishes *The Courage to Be*
- 1953 Delivers Gifford Lectures at University of Aberdeen
- 1955 Retires from Union to take up University Professorship at Harvard; lectures widely across the United States on a broad range of theological, philosophical and ethical topics
- 1957 Second volume of *Systematic Theology: Existence and Christ*
- 1959 Publishes *Theology of Culture*; appears on front cover of *Time* magazine
- 1960 Visits Japan
- 1962 Appointed John Nuveen Professor of Theology at Chicago, where he co-teaches a seminar on the history of religions with Mircea Eliade; awarded the Peace Prize of the German Publishers' Association in Frankfurt
- 1963 Travels to Israel, where he meets Martin Buber; third volume of *Systematic Theology: Life and Spirit* and *History and the Kingdom of God*; John A. T. Robinson publishes *Honest to God*
- 1965 11 October: delivers last public lecture, 'The Significance of the History of Religions for the Systematic Theologian'
- 22 October: dies in hospital from heart attack
- 1966 Tillich's ashes are re-interred in the Paul Tillich Park, New Harmony, Indiana

Abbreviations

- ATR* *Against the Third Reich*, ed. Ronald H. Stone and Matthew Lon Weaver. Louisville, Ky.: Westminster/John Knox Press, 1998.
- BOB* *The Boundaries of Our Being: A Collection of his Sermons with his Autobiographical Sketch*. London: Collins, 1973.
- BR* *Biblical Religion and the Search for Ultimate Reality*. Chicago, Ill.: University of Chicago Press, 1955.
- CB* *The Courage to Be*. Glasgow: W. Collins & Sons/New Haven: Yale University Press, 1952. Repr. Intro. Peter Gomes. New Haven: Yale University Press, 2001.
- CEWR* *Christianity and the Encounter of World Religions*, Bampton Lectures, no. 14. New York and London: Columbia University Press, 1963.
- CGJ* *Carl Gustav Jung, 1875–1961, A Memorial Meeting, New York, December 1, 1961*. New York: The Analytical Psychology Club of New York, 1962, 28–32.
- CHR* *The Construction of the History of Religion in Schelling's Positive Philosophy: Its Presuppositions and Principles*, trans. Victor Nuovo. Lewisburg, Pa.: Bucknell University Press, 1974.
- D* *Dogmatik. Marburger Vorlesung von 1925*, ed. W. Schüßler. Düsseldorf: Patmos, 1986.
- DF* *Dynamics of Faith*. New York: Harper Brothers, 1957. Repr. Intro. Marion H. Pauck. New York: HarperCollins, 2001.
- EN* *The Eternal Now*. New York: Charles Scribner's Sons, 1963.
- ENGW* *Ergänzungs- und Nachlassbände zu den Gesammelten Werken von Paul Tillich*, 11 vols. Vols. I–VI Stuttgart: Evangelisches Verlagswerk, 1971–83. Vols. VII–XI Berlin: Walter de Gruyter, 1994–9.

- ERQR *The Encounter of Religions and Quasi-Religions*, ed. Terence Thomas. Lewiston, N.Y.: The Edwin Mellen Press, 1990.
- FR *The Future of Religions*, ed. Jerald C. Brauer. New York: Harper and Row, 1966.
- GW *Gesammelte Werke*, 14 vols., ed. Renate Albrecht. Stuttgart: Evangelisches Verlagswerk, 1959–75.
- HCT *A History of Christian Thought*, ed. Carl Braaten. New York: Harper & Row, 1968.
- IH *The Interpretation of History*, trans. N. A. Rasetzki and Elsa L. Talmey. New York: Charles Scribner's Sons, 1936.
- IR *The Irrelevance and the Relevance of the Christian Message*, ed. Durwood Foster. Cleveland, Ohio: The Pilgrim Press, 1996.
- LPJ *Love, Power and Justice: Ontological Analysis and Ethical Applications*. New York: Oxford University Press, 1954.
- MB *Morality and Beyond*. New York: Harper & Row, 1963. Repr. Forw. William Schweiker. Louisville, Ky.: Westminster John Knox Press, 1995.
- MGC *Mysticism and Guilt-Consciousness in Schelling's Philosophical Development*, trans. Victor Nuovo. Lewisburg, Pa.: Bucknell University Press, 1974.
- MTD *My Travel Diary: 1936: Between Two Worlds*, ed. and intro. Jerald C. Brauer, trans. Maria Pelikan, drawings Alfonso Ossorio. London: SCM Press, 1970.
- MW/HW *Main Works/Hauptwerke*, 6 vols., ed. Carl Heinz Ratschow. Berlin: Walter de Gruyter, 1987–92.
- NB *The New Being*. New York: Charles Scribner's Sons, 1955.
- OAA *On Art and Architecture*, ed. John Dillenberger, in collaboration with Joan Dillenberger, trans. Robert P. Scharlemann. New York: Crossroad, 1987.
- OB *On The Boundary: An Autobiographical Sketch*. New York: Charles Scribner's Sons, 1966/London: Collins, 1967.
- OED *The Concise Oxford English Dictionary*, ed. Judy Pearsall. Tenth edn, revised. New York: Oxford University Press, 2002.
- OITC 'On the Idea of a Theology of Culture', trans. Victor Nuovo in *Visionary Science: A Translation of Tillich's 'On the Idea of a Theology of Culture' with an Interpretative Essay*. Detroit, Mich.: Wayne State University Press, 1987.
- P *Perspectives on Nineteenth- and Twentieth-Century Protestant Theology*. New York: Harper & Row, 1967.

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- PolE* *Political Expectation*, ed. James Luther Adams. New York: Harper & Row, 1971.
- ProtE* *The Protestant Era*, ed. James Luther Adams. Chicago, Ill.: University of Chicago Press, 1957.
- PP* *Protestantisches Prinzip und proletarische Situation*. Bonn: Friedrich Cohen, 1931.
- PTM* 'The Problem of Theological Method', *Journal of Religion* 27:1 (January 1947), 16–26.
- RLG* *Die religiöse Lage der Gegenwart*. Berlin: Ullstein, 1926.
- RS* *The Religious Situation*, trans. H. Richard Niebuhr. Cleveland, Ohio/New York: The World Publishing Company, 1932, 1956.
- RV* *Religiöse Verwirklichung*. Berlin: Furche-Verlag, 1929.
- SD* *The Socialist Decision*, trans. Franklin Sherman. New York: Harper & Row, 1977.
- SF* *The Shaking of the Foundations*. New York: Charles Scribner's Sons, 1948.
- SS* *The System of the Sciences According to Objects and Methods*, trans. Paul Wiebe. Lewisburg, Pa.: Bucknell University Press, 1981.
- SSTS* *The Spiritual Situation in Our Technical Society*, ed. and intro. J. Mark Thomas. Macon, Ga.: Mercer University Press, 1988.
- ST I* *Systematic Theology*, vol. I. London: SCM Press, 1951.
- ST I (G)* *Systematische Theologie*, vol. I. Stuttgart: Evangelisches Verlagswerk, 1951.
- ST II* *Systematic Theology*, vol. II. London: SCM Press, 1957.
- ST II (G)* *Systematische Theologie*, vol. II. Stuttgart: Evangelisches Verlagswerk, 1956.
- ST III* *Systematic Theology*, vol. III. London: SCM Press, 1963.
- TC* *Theology of Culture*, ed. Robert Kimball. New York: Oxford University Press, 1959.
- TP* *Theology of Peace*, ed. Ronald H. Stone. Louisville, Ky.: Westminster/John Knox Press, 1990.
- TW* 'Die Theologie als Wissenschaft', *Vossische Zeitung* 512 (1921): 2–14.
- UC* *Ultimate Concern*, ed. D. Mackenzie Brown. London: SCM Press, 1965.
- WR* *What Is Religion?* ed. James Luther Adams. New York, Evanston and London: Harper & Row, 1969.

A NOTE ABOUT READING TILlich

Tillich wrote in a wide variety of contexts and for many different audiences. His publications include his famous three-volume *Systematic Theology*; individual monographs and journal articles on a wide range of topics in theology, philosophy and cultural critique; articles in newspapers and religious and political magazines; reviews; university lectures and public presentations; sermons; autobiography; letters; and travel journals. He also wrote and published in two languages, often revising earlier German works for their later publication in English translation. The majority of his output consists of self-contained, short, occasional pieces; and yet there is a remarkable systematic consistency throughout his work.

The accepted scholarly edition of Tillich's work is the fourteen-volume German-language *Gesammelte Werke* (GW), edited by Renate Albrecht, and its series of supplements, *Ergänzungs- und Nachlassbände zu den Gesammelten Werken von Paul Tillich* (ENGW) (fifteen volumes to date). While well produced, this is not always entirely reliable, with some texts originally written by Tillich in German but first published in English re-translated into German for the GW. There is currently no collected works in English (although a project has recently been initiated by the North American Paul Tillich Society). Between 1987 and 1992 de Gruyter published a selection of Tillich's major shorter works in their original languages, arranged thematically in six volumes, as *Main Works/Hauptwerke* (MW/HW).

Many of Tillich's works are available in their original editions, while some have been recently re-issued. The majority – with some significant exceptions – of Tillich's major German-language works have been translated into English. One important text as yet unavailable in English (a French translation has been produced) is the series of lectures on dogmatics that was to have been published under the title *Die Gestalt der religiöse Erkenntnis* in 1930. Archival research continues to reveal more unpublished material, especially from Tillich's pre-emigration time, that will be of significant future interest.

There are two editions of Tillich's major work, *Systematic Theology*, published by Chicago University Press from 1951 to 1963 and in London by Nisbet from 1953 to 1964, which was re-issued by SCM Press in 1978 and again by XPRESS REPRINTS in 1997. Annoyingly, the pagination differs between the two editions. References here are to the SCM Press edition.